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ABRAHAM LINCOLN, THE GREAT EMANCIPATOR

By whose proclamation 4,000,000 of slaves were set free. The remnant of the emancipated slaves and their children, now numbering 10,000,000, gratefully remembering the immortal Lincoln, celebrated the Fiftieth Anniversary of their Freedom, January 1, 1913

LINCOLN'S PRAYER.

By Edward L. Blackshear, L.L.D.

"God save the Union" was his prayer
"The slave remain or slave go free."
That's why he sent grand armies forth
That's why his frigates swept the sea.

That's why he sent the silent Grant
Down Mississippi's strategic way
That's why, elect of fate, he broke
The chattel system's mighty sway.

That's why he met the martyr's death
Forebode him by an unknown power
That's why his life, his name, his speech,
Still live—the Nation's priceless dower.

The tie that binds these sovereign States
'Twas his that, sacred tie to save
And undiscovered still they stand
In greater glory round his grave.

The Emancipation Proclamation

WHEREAS, on the 22d day of September, in the year of our Lord 1862, a proclamation was issued by the President of the United States containing, among other things, the following, to-wit: "That on the first day of January, in the year of our Lord 1863, all persons held as slaves within any State or designated part of a State, the people whereof shall be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their freedom; that the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof, respectively, shall then be in rebellion against the United States; and the fact that any State or the people thereof shall on that day be in good representation in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State, and the people thereof, are not then in rebellion against the United States.

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as commander-in-chief of the army and navy of the United States, in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaim for the period of one hundred days from the date first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively, on this day are in rebellion against the United States, the following, to-wit: Arkansas, Texas, Louisiana (except the Parishes of St. Bernard, Plaquemine, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Mary, St. Martin, and Orleans, including the city of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina and Virginia, except the forty-eight counties designated West Virginia, and also the counties of Berkeley, Accomac, Northampton, Elizabeth City, York, Princess Anne and Norfolk (including the cities of Norfolk and Portsmouth), and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

And, by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States and parts of States are, and henceforth shall be, free, and that the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defense, and I recommend to them that in all cases where



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ABRAHAM LINCOLN

allowed they labor faithfully for reasonable wages; and I further declare and make known that such persons of suitable condition will be received into the armed service of the United States to garrison forts, positions, stations and other places, and to man vessels of all sorts in said service; and upon this act, sincerely believed to be an act of justice, warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In testimony whereof, I have hereunto set my name and caused the seal of the United States to be affixed.

Done at the city of Washington, this first day of January, in the year of our Lord 1863, and of the independence of the United States the eighty-seventh.

By the President. ABRAHAM LINCOLN.

The Dawn of Emancipation

By Dr. Daniel Steele

Chattel slavery being condemned by the sense of justice in every human breast, can be sustained only by tyrannical power. The slaveholders instinctively saw that their peculiar institution in the American Union was safe only so long as their political power was predominant. Hence their arrogant claim, that the Constitution carried slavery into all such Territories as they desired to inhabit. When the question was being discussed in the Senate, whether Kansas should be a slave state, or free, a southern senator asked: "Does the Constitution forbid my taking my black 'mammy' to Kansas?" A northerner replied: "O, No! It only forbids your selling her, after getting her there!"

It had been the practice, when a slave state was admitted to the Union, to admit also a free state, in order that there should

be no advantage gained in the Senate, by either the North, or the South. But when the Territory of Missouri asked to be admitted as a slave state; objection was made because there was no free state to be admitted. After a long debate, Missouri was admitted with this compromise,—its southern boundary, extended westward, should be the limit, north of which no slave state should ever come into the Union. It was soon discovered that in the march of new states westward, the North had the advantage of all the territory between the Mississippi and the Pacific, between Mexico and Canada, while the southern states, moving westward, were obstructed by Mexico. To obviate this, adventurers were sent into Texas to foment a revolution, setting up independence of Mexico. Its flag, a lone star, was immediate-

ly recognized by the United States, under pro-slavery influence, and was admitted to the Union with the proviso, that ultimately four states should be carved out of it, thus eight pro-slavery Senators into the Senate. This provoked Mexico to declare war against our Republic, which resulted in the defeat of Mexico and the surrender of more than half its territory to our country. But in the advance of slavery westward to occupy this territory, the Missouri compromise was in the way. This, by pro-slavery votes, was repealed.

This gigantic stride of the slave power awakened discussion through all the free states; and all its leading statesmen therein uttered their earnest protest; and a third party, whose motto was "Free Speech, Free Press, Free Soil and Free Men," was formed. This forebode the downfall of slavery; for discussion was its worst enemy. This, for a time, was avoided by the consideration that nearly all public interests demanded the cooperation of the southern people; their displeasure would ruin many enterprises. Hence, silence respecting the evils of slavery by both political parties, by all the religious denominations, by all the charitable societies,—such as the Bible, Sunday School, Tract, and Temperance,—by all the educational institutions, periodicals, and commercial ventures, must be strictly maintained. But at last, in 1829, a young Quaker by the name of William Lloyd Garrison, broke the long silence, by establishing, in Baltimore, a weekly paper called "Genius of Universal Emancipation," which avowed the doctrine of immediate emancipation as the duty of the master and the right of the slave. Garrison was soon convicted of libel against the owner of a ship engaged in the inter-state slave trade. After forty-nine days in jail he was bailed out by Arthur Tappan, the editor and owner of the "Commercial Traveller," of New York City. This released captive thinking that some place nearer Plymouth Rock would be more safe for his free press, established in Boston a periodical called "The Liberator," which he continued till 1865. He was the most hated man in the world, receiving many threats of assassination. But he was too earnest and courageous to desist from the utterance of the most radical doctrines.

He assailed the Constitution of the United States, in the terms of the Prophet Isaiah,— "A covenant with death, and an agreement with Hell." This was because it forbids Congress making any laws against African Slave Trade (styled by Wesley "the sum of all villainies"), in the following innocent appearing words: "The migration or importation of such persons, as any of the States now existing shall think proper to admit, shall not be prohibited * * * prior to the year 1808."—(twenty-one years after the adoption of the Constitution)—"but a tax, or duty, may be imposed on such importation, not exceeding ten dollars for each person."

Garrison and his disciples refused to vote for any Federal Officers, lest they should, by voting, acknowledge this Constitution which, on one Fourth of July, they burned, in order to express their abhorrence. In 1835 this brave leader was mobbed in Boston, by five hundred gentlemen in broadcloth, because his "Liberator" was damaging their Southern trade. He was rescued by the police and put in jail, for safe-keeping from his enemies.

We will give one more specimen of the severity of his criticism of any yielding to the unjust demands of the slave power. The General Conference of the Methodist Episcopal Church, in 1836, I think it was, passed a resolution conforming its ecclesiastical law to the law of those states which disallowed the testimony of a colored person against a white person, thus taking away the last defense against wrong, especially against the sex most exposed. Only seven, or eight stood up and were counted against this resolution. This is Garrison's Biblical castigation of the Conference: "Cage of unclean birds," and "synagogue of Satan." It was such severe

ties of expression that caused his personal following to be very small; yet many lovers of oratory would attend their meetings. Emerson said that eloquence was "dog cheap," on the anti-slavery platform. But there was one speaker, Wendell Phillips, the model orator of his generation, whose orations it was worth going many miles to hear. There was no physical vehemence, but a calm concise and clear utterance of pungent truth, that cut like a two-edged sword. To some boys in the balcony of a hall, disturbing him while he was speaking, he calmly turned and pointed to them, saying: "Rotten, before you're ripe!" Thus he crowded more invective into four words than Demosthenes ever did, in his Philippics.

Progress of the American Negro

By Prof. William Pickens, A. M., Talladega College

We have heard about the Negro in Africa. Well, about three hundred years ago, before the Pilgrim Fathers reached Plymouth, some of those Negroes began to come to America on invitations so urgent that they found it rather embarrassing to refuse. The guest fell into love with the home of his host; and, although there have been frequent broad hints about the time to leave, he has persisted in staying.

The propaganda which brought the Negro to America was not missionary, but was purely a matter of business and gain, and by no means contemplated the result which we have to-day; ten millions of the Negro race, owning a large part of the soil of our country, two out of three having some degree of education and all being constitutional citizens of the United States.

How has this been achieved? For although the original will and purpose of man was not in accord with Providence, yet this will and purpose has followed Providence, as it were afar off, tending continually to adjust itself to the inevitable. Man has worked with God, and this upward movement of the American Negro must be counted an achievement of American civilization. For although the majority have at first most sternly resisted each forward step, yet they have finally acquiesced and adopted that step, thereby making the next step possible. In resistance to progress reactionary laws and dogmas have been made and uttered, but the human heart has continually proven itself to be better than its politics and better than its theology.

Let us take our seat before fact and truth as little children with no preconceived notions. For two hundred and fifty years the Negro worked to the limit of physical endurance. Perhaps he would not have worked so long and so hard without wages if he had not been compelled to do so. But there sprang up a few odd and uncompromising gentlemen who believed that the ownership of man by man greatly embarrassed the progress of democratic civilization, and that the Negro would still work if freed and offered the incentives under which freemen work—the opportunity to build a home and acquire wealth and influence, to found a family and endow one's children with blessings. These gentlemen came not to bring peace but a sword. They were moved by an instinct not so much to help the enslaved as to help the enslaver. They believed Homer's words:

"Jove fixed it certain, that whatever day
Man makes a slave takes half his worth
away."

That is, it lessens the worth of the enslaver. This difference of opinion produced an unparalleled thirty years war of words issuing finally in a war of sterner stuff. I must call attention to the fact that during that long debate there were tried every expedient and every compromise that the ingenuity of our statesmen could find or make. Expedients broke down and compromises were repealed. Truth is not satisfied by compromise, and expedience cannot serve long in the room of right. The war ended in Negro freedom contrary to the intention

But the brightest rays of the dawn of emancipation came from "Uncle Tom's Cabin," that marvellous story written by Harriet Beecher Stowe. Its circulation was so rapid that the presses of Rand & Avery were kept running night and day for several months. It was read by myriads of boys of ten or twelve years, in 1853, who enlisted with eagerness, in 1861, to fight the battles of the Union, which they were sure would result in the liberation of the three million slaves. When Mrs. Stowe visited President Lincoln, he took her hand in both his, led her towards a window, where he could get a better view of her face, and said: "Is this the little woman that made the great war?" Milton, Mass.

of the vast majority on either side at the beginning. Even President Lincoln and his cabinet had proclaimed to the world that however the war might end, the master would be master still and the slave still slave. A succession of events mocked the purpose of man. Man is not always master of his own fate; if he were, it would sometimes be a very sorry fate.

Much has been written and said about the sad and perplexing conditions which confronted the ex-master immediately after emancipation. And although his bewilderment and sense of loss have not been overdrawn, yet his outlook was less sad and perplexing than that of the ex-slave. Upon the ex-master shone the light of centuries; over the ex-slave hung the darkness of ages. The ex-master inherited the accumulated results of 250 years of toil; the ex-slave was grudgingly accorded the threadbare clothes that hung upon his back. The ex-master had a legal title to the very ground upon which the ex-slave walked, while the latter could not lay claim to the stones which bruised his naked feet. The former was armed with intelligence; the latter was bound by ignorance. There was an hostility which human nature could not escape. And the courage, the perseverance and the sacrifice which, in the face of an outlook like that, have moved on to an astounding material, intellectual and moral success, are what we have to offer as the American Negro's claim to the consideration of the civilized world.

Immediately after emancipation the sentiment which had supported abolition and stimulated war, turned naturally with a feeling of "well-done" toward other reforms and left the Negro to battle alone in his bewildering freedom. Here individual philanthropists and the churches stepped in, at first with the enthusiasm of novelty which has subsided into a less ardent, but we hope more permanent, sense of duty and opportunity. Under the stimulus of this educational-missionary propaganda let us see first the Negro's material prosperity. Material success is a very unsafe basis from which to estimate the worth of the individual man, but is a pretty sure guide to the worthiness of a class or a race of men. In things material the American Negro has been emulous of his Creator, for beginning with nothing he has made his world. He is paying taxes on more than \$600,000,000; which means that he is worth more than a billion, for he has fully learned the modesty of the white race—to underestimate himself in the assessor's office. They work almost a million farms, of which they own more than 300,000. It has a moral significance to say that this people own nearly half a million homes, and live peaceably and honestly in hundreds of thousands of other homes which they do not own. A class which did not own a mule less than fifty years ago, now has over \$500,000,000 invested in farm properties!

These figures are more important in what they signify than in what they tell. We can measure a man's property more easily than we can measure the struggle and sacrifice

which produce it. And any man on any side of the Negro question will agree that a dollar saved by an American black man will outweigh in sweat and sacrifice many dollars of the money held by the white race.

And how has the Negro fared in the matter of education? Here, too, his advance has been opposed by both men and circumstances—by sentiment as well as by poverty and ignorance. In all his going up he has had to "go up against it." But up he has gone to 28,000 public schools, most of them poorly supported, nearly two hundred industrial schools and colleges and more than thirty thousand teachers. A census should show that about thirty-five thousand Negro pupils are acquiring trades and occupations.

As to the relation of his progress to his crime, note this: That although the most ignorant and degraded Negroes are more criminal than the same class of whites, yet the most intellectual class of Negroes will show a lower criminal record than the most intellectual whites. If we were as injudicious about drawing conclusions as are some of the enemies of the Negro race, we would conclude at once that education does the Negro more good than it does the white man. But the more likely explanation is, that the situation in which the Negro is placed tends to make his lower class more reckless and his better class more discreet. Besides, if we find that the proportion of Negro convicts to white convicts is more than five to one, it is only fair to remember that the sheriff is white, the judge is white, the jury are white, the prosecuting attorney is white, and even the lawyer to defend the Negro is white—so that the Negro has about five chances to the white man's one for getting into the penitentiary. The Negro can scarcely escape on justice; the white man sometimes escapes on the wires. And it cannot be said of the white man, as it can be said of the Negro, that there are open to him in this country more penitentiaries than colleges.

And now I shall speak of a phase of the Negro question on which men differ in this country, have differed and will differ—the question of the Negro's right to vote. The fundamental consideration is, whether we want in this country democratic republican government, or an oligarchical, a plutocratic or an autocratic government. If we want democracy, the Negro cannot be left out. Nature hates contradictions as she hates emptiness, and would confound us somewhere to the destruction of the democratic idea. Just as slavery, because it is a contradiction to all freedom, not only made the poor white man of the South more pitiable than the slave, but through fugitive slave laws and other abuses it stretched forth its baleful hand to blight the freedom and shut the mouth of the white man in other States. The question is a national issue; it concerns the fate of democratic government and should interest the friends of freedom and progress in every part of the world. On what basis should the Negro vote? On exactly the same basis on which the white man is allowed to vote, even though the standard be a college diploma and the ownership of a thousand dollars. Any test impartially applied will not arouse a murmur from the black man. But although the Negro knows that there are some inferior white people in this country, he most seriously objects to being counted as the white man's superior and put to a test from which the white man is excused. The Grandfather Clause, which eliminates the Negro but allows the white man to vote because his grandfather voted, is an abomination to justice and will prove a curse to the ignorant white man. The test should apply to attainment rather than to previous condition; to the man rather than to his grandfather; to the living rather than to the dead. And could the final and impartial judgment of civilization review the case without scorn, if a race centuries ahead in culture, millions ahead in numbers and billions ahead in money, should

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A New Year's Message

The Opportunities and Obligations of the New Half-Century

By Bishop Wilbur P. Thirkield

The first half-century of the freedom of the Negro race is past. Its results are secure. It has witnessed a progress unmatched by any other race. Not because of superior capacity, but because of opportunity in educational life and in moral and spiritual culture never before offered any destitute race. The past might have been brighter, stronger, and nobler if all members of the race had been reached and had realized their opportunity.

This Anniversary Day calls not merely for self-congratulation and praise, but for *searching of heart and prayerful outlook* on the future. Let us then address ourselves to the consideration of the duties and opportunities before the race now entering into the larger emancipation of its second half-century of freedom.

My word relates itself especially to the Church and its leadership. The ministry yet holds the center of power in the life of the Negro race. The Church is still the center of its best life and hopes and aspirations. To the Church, inadequate as it has often been in leadership and spiritual vision and moral helpfulness, the race yet owes a larger sense of obligation than to any other agency. That it may realize its largest and best life, *the call of this Jubilee Year* is—first, for an intelligent, clean, high-minded ministry equipped for leadership. It is a serious question whether the rank and file of the ministry is equal to the task of the higher leadership of the rising generation of a race that has been to school; seventenths of whom are literate; who read, who think, who aspire, and who require a ministry equipped to lead them into the larger spiritual life. Let the Conferences sound the slogan: "A call to the ministry is a call to prepare for the ministry." Raise and enforce the standard of admission. Turn candidates back to our seminaries, colleges and theological schools. Low ideals and poor equipment of the preacher mean a ministry that lags and cannot lead.

Second. This new half-century calls for new methods in reaching, holding and redeeming the people to the Church. The children and *young people are drifting from the Church*. The old revival methods may fail in bringing them into the Kingdom. Let them be reached through the Sunday School, and saved to Christ and the Church through classes organized, according to the provision of our Discipline, for the religious training and equipment of youth. Let us pre-occupy the field of childhood for Jesus Christ. It is better to pre-occupy and possess the soul of childhood for Christ than it is to dislodge the spirit of evil once in possession of the fort of the child-soul. If we can gain and hold the childhood of to-day we shall possess for the Kingdom of Jesus Christ the manhood and womanhood of to-morrow. Do not forget that every baptized child is a probationer in the Church and should be early and regularly instructed and thus held and trained as a member of the Kingdom.

Third. Let the burden and opportunity of service be rolled on the educated young men and women from our schools. Too often I hear the complaint of the indifference of college graduates to the claims of the Church. They are often critical and hold aloof from the ministry and membership of the Church. In a selfish way they complain that the ministry is not intelligent; that the Church service does not attract them; that the Sunday School is poorly organized and equipped; and hence it is beneath their dignity and abhorrent to their refined and cultivated tastes to be associated in worship and service with people who are beneath them in culture and refinement. It is not too much to say that this complaint is quite

general, as I have heard it from Pittsburg to New Orleans.

Oh, that the young people who have enjoyed the larger opportunities of our Christian schools might realize that *culture lays on them an obligation* for service. These schools have been largely supported, in the missionary spirit, by self-sacrificing, Christian people intent on the moral and spiritual betterment of the race. On you is therefore laid the obligation of service. Culture not linked with service is a curse to the individual. Let me beseech you, as you enter this Jubilee Year, to signalize it by identifying yourself with the Church. Link your life to the Sunday School as teacher and helper. Join your life to that of the people who need your help. Lift the ideals of the Church; secure by your co-operation and larger intelligence a better equipped ministry. Thus will your life be enriched and strengthened and also be a blessing to those who have not enjoyed the larger opportunities which have been yours.

Fourth. Let all be intent on *improving the social and economic life* of the people. Let this Jubilee Year see a revival of enthusiasm for humanity and a passion for

service in making all life purer, sweeter, better. Like Cornelia Bowen, pick out some dark and needy spot and transform its moral and social life. Build around you a little kingdom full of light and larger life by your living and sacrifice. Improve the schools in your community. Show the officers of your town and county that they are the best investment in the interest of all the people.

Fifth. Adopt the Southwestern Christian Advocate as *one of your strongest allies* in the broadening and uplifting of the life of the people. The careful reading of this journal week by week will improve old and young and give larger vision, hope and Christian cheer to the community that is blessed by its weekly visitation.

Finally: Enter on this Jubilee Year with a spirit of optimism based on trust in God and inspired by the memory of what great things His Hand hath wrought in the redemption of a people. Go forth into the larger emancipation, possible in this new half-century, singing with Whittier:

"I feel the earth move sunward,
I join the great march onward;
And take by faith, while living,
My freehold of thangsgiving."

"Ring bells in unrequited steeples
The joy of unborn peoples:
Shout trumpets, far off blown,
Their triumph is thine own."
New Orleans.

A Thought on the Semi-Centennial of the Proclamation of Emancipation

By Edward L. Blackshear, A. M. President Prairieview State Normal

The proposed celebration of the fiftieth anniversary of the issuance of the Proclamation of Emancipation by Abraham Lincoln, by the Colored people of the United States awakens apparently no answering chord among the white people of the nation. The proposal is either ignored or patronizingly accepted or rejected as if it concerned only the "darkies" of the country. This attitude is surprising when one considers the profound effect Mr. Lincoln's Act of Emancipation had on the fortunes of the Northern armies and the final outcome of the War of the States. It is well known that the Act of Emancipation and the subsequent enlistment of blacks in the federal armies really decided the outcome of the War. It is well known that General Lee also proposed as a war measure to President Davis the enlistment of blacks in the Confederate armies—a proposal which Mr. Davis rejected. The day will finally come when the white people of this Nation—South and North—will outdo the Negro people in celebrating Mr. Lincoln's Act of Emancipation. The political philosophy of the nation has been singularly blind in its attitude toward Mr. Lincoln as merely a special friend of the blacks. He did indeed pity the blacks, but Mr. Lincoln as the embodiment of Anglo-Saxon democracy—the greatest incarnation it has yet achieved—was in reality the far-seeing friend of the white people of America and Europe. Mr. Lincoln's political acts determined forever—humanly speaking—that the United States should be a "white man's" country. The abolition of slavery and the defeat of the Confederacy has been followed by an enormous annual immigration of white Europeans which has swelled the white ratio of population and kept down the black. If Mr. Lincoln had failed and Mr. Davis had conquered, slavery would have become a national institution. The slave-trade would have been legalized again and rejuvenated and in time the numerical majority of the population of the United States would have been comprised of black people instead of white people as it is at present. It is easy to conceive that if the increase of the blacks which was so great in slavery had continued, in time they might have, by sheer numbers,

been able to make themselves masters of the government.

But Mr. Lincoln's death-blow to slavery really made the United States a white man's country so far as the nationality of the majority of its population is concerned. The Negro people are becoming yearly of less and less economic and political influence and importance. Mr. Lincoln also preserved the unity of Anglo-Saxon democracy in the United States. In view of these patent facts, it seems strange that the people at large in these United States are so indifferent to the celebration of Mr. Lincoln's Act of Emancipation as if they regarded it a matter of concern only to us, the Negro people. The truth is, it meant far more for the whites in the long run than for the blacks.
Prairieview, Texas.

We can do better because of God. God is the best, and what he is we are to seek to be. "Be ye therefore perfect, even as your Father in heaven is perfect." Because God is at all, and because he is what he is in himself and in his relations to us, we can and must do better than we have ever done, and go on ever doing better and better until we come to God.

This is the only sort of reward the Christian deserves—the reward of an ever-increasing approach to the perfectness of God.

"Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an endless sea—

Glory of virtue to fight, to struggle, to right the wrong,

Nay, but she aimed not at glory, no lover of glory she:

Give her the glory of going on and still to be."

Look at the many ways in which we can do better. We can study our Bibles more regularly. We can pray more faithfully. We can be more kind and patient in our homes. We can be more loyal in our work in and for the church. We can be truer friends, and more earnest and courageous adversaries of all that is wrong. We can speak more often and more lovingly of Christ. Is there one of us who cannot do better in every one of these regards?

REFORMER, agitator, democrat, tribune of the people, he was something more: he was a prophet. He saw with open eye the secret of the world. He saw, under every disguise and through all confusion, the clear working of the Eternal will. God reigns. Falsehood and wrong are only for a day—justice is for the ages. In the serene confidence of that vision he rebuked the mighty oppressors of his time and cheered the hearts of the downtrodden and the weak. "The spirit of the Lord was upon him, because he had anointed him to preach good tidings to the poor. He had sent him to proclaim liberty to the captive and the opening of the prison to them that were bound." We shall try in vain to understand the Abolition movement unless we recognize from the beginning that it was a religious movement. It was a revival of original, primitive Christianity, and the application of those principles to the United States of America in the second quarter of the nineteenth century. These men actually believed in the fatherhood of God and the brotherhood of man. They really remembered those that were in bonds as bound with them. They took Christ's word for it that what they did unto these, the very least of His brethren, they were doing unto Him. It was very simple. How should *we* like to be slaves? How should *we* like to have our children sold and torn from our arms? How should *we* like to see our daughters ravished, our fathers and mothers beaten till they could not feel? How should *we* like to be goods and chattels, with no rights our masters were bound to respect? Well, that was the system of human slavery that did exist in the United States. The Abolitionists were never too hard upon that system; they never gave it any harsher name than it deserved; and for the very simple reason that it would have been impossible. They used all the words within their reach, but the English language had no words black enough to paint it or hot enough to damn it. Unless words had been scorpions and sentences had been thunderbolts, it would have been impossible for human speech to denounce it as it deserved.

The Constitution of the United States! We speak the words to-day with affection and with awe, and well we may, for it gathers up and bears in its majestic bosom the liberties of all; and wherever to-day, under the Stars and Stripes, the meanest child of man is denied the equal protection of the law, there is an infamous and treasonous violation of the Constitution. But I am speaking for the moment of 1835. I am taking you back to a time when obedience to the Golden Rule was treason, when the Constitution was not the surety of freedom but the guaranty of bondage, when the snake slavery had its loathsome, slimy nest in the very hollow of its shield. I speak of a time when if you swore to support the Constitution you swore that you would help strike down every black man who had the courage to fight for a liberty that belonged to him as much as yours belonged to you—when, if you swore to it, you promised to turn the trembling, starving fugitive from your door, or bind him and send him back to unpaid labor, to torture, or to death. That was the Constitution the Abolitionists refused to lend their hands to. Tested by the teachings of Jesus Christ, were they wrong or were they right when they refused? Did they go too far when they adopted the words of the Hebrew prophet and said, it is "a covenant with death and an agreement with hell"? Take the case of George Latimer. He was seized in Boston as a slave. He had escaped from Norfolk, Virginia, with his wife and children and was living here. They took him on a false charge of theft. He was brought before Chief Justice Shaw, in the State court, was denied a jury trial, and sent back to Judge Story's court, the United States Court, where he lay under the beak and talons of the American eagle; from that court he was sent back to slavery. At the bidding of the Constitution, lawyer, trader,

Wendell Phillips

(Extracts from the Centennial Oration)

By Judge Wendell Phillips Stafford

Associate Justice of the Supreme Court of the District of Columbia.

and priest had joined hands to sacrifice the victim. There was a vast meeting in Faneuil Hall on the Sunday night before he was condemned. Standing before the furious mob that had just howled down one speaker, Wendell Phillips said: "We presume to believe the Bible outweighs the Statute Book. When I look upon these crowded thousands, and see them trample on their consciences and the rights of their fellowmen at the bidding of a piece of parchment, I say my curse be on the Constitution of these United States!"

* * *

The movement begun by Garrison had proceeded for seven years before his most powerful assistant came to his side. Whatever may have been the immediate occasion of his coming, he owed his anti-slavery birth, as he always declared, to Garrison. "For myself," said he, "no words can adequately tell the measureless debt I owe him—the intellectual and moral life he opened to me." In the principles of the two men touching their life work there was never any, the slightest, antagonism or division. Phillips, from the beginning to the end, was a Garrisonian Abolitionist. To the service of the cause he brought his own rich and peculiar gifts. First of all, his character, his personality. Puritan of the Puritans; son of the best blood of Boston; trained by Latin School, Harvard College, and the law teachers of Cambridge; handsome, athletic, accomplished; possessed of a singular personal charm, the talismanic gift that moved Emerson to say, "I would give a thousand shekels for that man's secret"; endowed with such eloquence a Greek would have said that on his lips the Attic bees had swarmed and left their sweetness; yet with a rapier-like thrust, skillful to disarm his antagonist or pierce the thickest armor, so that Mrs. Stowe said truly, "In invective no American or English orator has ever surpassed him"; an easy mastery over every sort of audience; breadth of view and statesmanlike comprehension of the issue; unflinching courage, undrooping hope, unfaltering confidence in the triumph of the truth and the mighty power of God. Such was the man who closed his office door, recanted his oath of allegiance, and made himself an alien in the city of his fathers, to join the Abolitionists. It was the only step he could have taken and remained true to his blood, his traditions, and the voice of conscience that had led him from the cradle. It was a happy choice. It gave him the fellowship of the noblest spirits of his time. Do you think he ever missed the attentions of the class he went out from? If you imagine that he cast one wistful look behind him, you have yet to gain your first glimpse into the character of Wendell Phillips. What he said of Garrison may be said of him, "There were not arrows enough in the whole quiver of the Church and State to wound him." Think what it must have meant to the little band of reformers arrayed against a hostile nation, whom even John Quincy Adams could describe as "a small, shallow, enthusiastic party," to find in their midst the most eloquent man who spoke the English language, whom Henry Ward Beecher pronounced "the most admirable orator in the world." Said Emerson, "Strange as it may seem, it is true, the world owes the finest orator of the age to the movement that enlisted Wendell Phillips in the service of the poor, despised slave"; and in his journal he added, "Everett and Webster ought to go to school to him."

The black race, in less than fifty years of freedom, has justified every claim of the Abolitionists. It has shown itself brave in battle, faithful in peace, eager to learn, capable of acquiring and controlling wealth, and able to produce noble and far-sighted

leaders of its own blood. In spite of race prejudice and political betrayal, it has got its feet on the solid ground of material well-being and is reaching out its hands with slow, patient, but irresistible power to the great prizes of the world of effort and ideas. Its progress during the last half-century will be one of the marvels of history. Every man who loves justice or humanity must rejoice at such a sight. We who have united to demand of the American people the rights guaranteed by the Constitution to every child born under the flag, and who are resolved never to rest until those rights have been secured in fact as well as in name—we have reason to believe that the master spirits of the earlier crusade are with us now. As those who fought by Lake Regillus, in the old days of Rome, saw riding on their right the Great Twin Brethren in snow-white coats of mail, and knew that

"The gods who live forever

Were on Rome's side that day,"

so in every charge we make against the forces of oppression we have a right to feel that Garrison and Phillips, the twin warriors, the great white brothers, are riding at our side.

The anti-slavery cause was only one branch of a movement that embraces the world and reaches through all time. It is the triumphant progress of democracy—the movement of the common people to take possession of their own. Phillips was never narrow enough to have his heart bound up with one race only. He was too true a soldier to sit down content with any partial triumph. When the Anti-slavery Society disbanded in 1870, his last words to his companions were: "We sheathe no sword. We only turn our front upon a new foe." Looking out over Christendom he saw, as he said, "that out of some three hundred or four hundred millions, at least one hundred millions never had enough to eat." He saw the wealth of the world in the hands of comparatively few, and he saw that this wealth had been created not by the few, but by the toil of the many. With brave, unflinching logic he announced his principle, "Labor, the creator of wealth, is entitled to all it creates," and avowed himself willing to follow it to its ultimate conclusion, to the utter abolition of the wage system, and the substitution, for cut-throat competition, of a fair and just co-operation. He had begun his study of the labor question as early as 1861 or 1862, when no journal except the anti-slavery papers would give an inch of space to its discussion. But in 1871 the workingmen of Massachusetts had formed a party and invited him to be their candidate for governor. He consented, not because he wished or was willing to be elected, if that had been possible, but only to advance the agitation. To the laboring men he gave this characteristic advice: "Write on your ballot boxes, 'We never forget. If you do us a wrong, you may go down on your knees and say I am sorry I did the act, and it may avail you in heaven, but on this side of the grave, never!'" And so far as workingmen have succeeded in their political aims, it has been because they have followed that advice.

* * *

The word of the Lord came to Wendell Phillips, as to the prophets in all ages, "Cry aloud and spare not!" Thank God, he did not spare! Thank God for every bitter, biting, blasting speech that woke a sluggard land to its duty and made the ears of recreant statesmen tingle with shame! Would that in this day another might arise like unto him, so gifted, so consecrated, so fearless, so mighty in the power of the Spirit, to rebuke the cowards and oppressors of our time. Wrong still walks the earth, the expectation of the poor perishes, and the needy are forgotten. Oh that he himself were here to defend the mighty bulwarks of liberty he labored to build up within the Constitution! Oh that he were here to shame his own race into honest dealing with the black—to lay

(Continued on Page 11.)

Frederick Douglass was born on a dilapidated plantation in the State of Maryland about the middle of the month of February, 1817. The place was called Tuckahoe, and it was located in Talbot County. It was a flat, dull and unthrifty district, bordered by the Choptank River, a sluggish, muddy stream, surrounded by an indigent and spiritless population, largely composed of poor whites, a people of the very lowest order. These people were indolent, profane and drunken. Douglass never knew his father and became but slightly acquainted with his mother. He died in his home in Washington, D. C., February 20, 1895, at the age of 78.

It is but a short interval of time between 1817 and 1895, when we contemplate the vast eternity behind and the eternity yet before the human race. But it is a long distance from the estate of slavery to which Douglass was born to that of the freedom which he so courageously helped to bring about—a long span from the lowly, degraded bondsman to the noble statesman, filling with signal fitness and dignity a diplomatic position, representing a powerful government.

Whatever may be said to the contrary, Frederick Douglass is still the one great synonym for human enfranchisement in the eyes of the more enlightened American citizen. He is the palladium—the very embodiment of right and justice—the one grand historic character who stands out boldly, a model for young and old. His loyalty and devotion to the cause of human liberty should ever be an inspiration to serious-minded colored men in all ages.

Douglass was not like the leafless dodder vine, which, after attaching itself to some other plant, lifts its roots from the soil and allows them to perish, depending for its nourishment, support and life upon the plant to which it attaches itself. He was not a parasite nor a sycophant. He gave more freely than he ever received. He preserved his individuality and self-respect to the very last. He knew the mysterious workings of the human heart. He was well acquainted with the longings, ambitions, hopes and aspirations of his people. He was honest, courageous and generous. His noble character was his chief asset. He knew that poverty degraded and that ignorance was a serious handicap to a struggling people, and he urged industry for the first and schools for the latter.

I have heard men say that if Douglass lived in our day he would not be regarded as a great man; that he would be counted among the mediocre men of one time—a man of ordinary talent and ability. This is not true. Frederick Douglass would have been a great man in any age of the world. God never gave to any human being such marvelous powers of speech and pen, and such a commanding personality as was possessed by Douglass and then robbed him of his place among the elect of the ages. Douglass was an extraordinary man from the start. He was thoughtful. He reasoned logically. He was brave enough to break away from conventionality. He was not servile. There was no servility or cringing in his nature. He was never contented with the situation in which he found himself when the light of reason began to illumine his soul.

Frederick Douglass, as Slave and Statesman

By Charles Alexander

was no idle dreamer. From the loftiest peak of philosophy—standing erect, way above the wild, seething throng below him, with a vision as clear as the sunlight of heaven, overlooking petty prejudices, sentimentalities and the cunning sophistries of his day, he contended for equal rights and for common justice for his people. He was good enough, brave enough, and wise enough to be consistent. From childhood he reasoned: "He who puts chains upon the body of another shackles his own soul." He stood out amidst fury's flames, with the dead and dying all about him, never losing poise, never allowing passing to rob him of judgment's sensitive scales, unawed by threats, a perfect hero in the greatest drama ever enacted on the North American Continent. And fame has placed upon his splendid brow her immortal wreath.

We are too far removed from the appalling scenes of horror which characterized the days of slavery to appreciate now the awful system under which Frederick Douglass spent the first years of his life. It is difficult for us of this generation to fully realize the dark and bewildering reign of terror which marked the period in which he was born.

The spectacle of millions of human beings doomed forever, apparently to incessant and unrequited toil; absolutely shut out from the protection of the law of the land; imprisoned in the grossest ignorance and superstition; brutalized and driven by the cruel lash, branded with hot irons and degraded by inhuman practices, is a fearful picture to contemplate. We of this generation can hardly conceive that such a condition ever could exist in a civilized country.

Douglass learned to read at an early age. He had hardly acquired this knowledge before he realized the utter wretchedness of his condition in slavery. He was convinced that slavery was wrong, unjust and immoral. He hated the system with a hatred intense and his uncompromising and vehement denunciation of the system, immediately after he had escaped from it to New England, was both forceful and eloquent and constitutes one of the most thrilling chapters to be found in the literature of the period.

In 1836 Douglass made up his mind that before the end of the year he would make an effort to secure his freedom. He found five other young men like-minded and they planned together to run away on a certain day; but one of the young men had a dream by which he was moved to betray Douglass and the rest. They were all put into jail at Eastern, and there was talk of sending Douglass South. But he was sent to Baltimore instead. Two years later (1838) dressed in a sailor's garb, Douglass finally made the dash for freedom when he boarded a moving train in Baltimore for New York City. Anna Murray, a free woman, whom he afterward married, gave him mon-

ey and a sailor loaned him his clothing and passport.

In the summary which Douglass gives in the close of his autobiography, he says: "It will be seen in these pages that I have lived several lives in one: first, the life of slavery; second, the life of a fugitive from slavery; thirdly, the life of conflict of battle; fourthly, the life of comparative freedom; and fifthly, the life of victory, if not completed, at least assured. To those who suffered in slavery I can say, I too, have suffered. To those who have taken some risks and encountered hardships in the flight from bondage, I can say, I too, have endured risks. To those who battled for liberty, brotherhood and citizenship, I can say, I too, have battled. And to those who have lived to enjoy the fruits of victory, I can say, I too, live and rejoice. If I have pushed my example too prominently for the good taste of my Caucasian readers, I beg them to remember that I have written in part for the encouragement of a class whose aspirations need the stimulus of success. I have aimed to show that knowledge can be obtained under difficulties; that poverty may give place to competency; that obscurity is not an absolute bar to distinction and that a way is open to welfare and happiness to all who will resolutely and wisely pursue that way; that neither slavery, stripes, imprisonment, nor prescription need extinguish self-respect, crush manly ambition, or paralyze effort; that no power outside of himself can prevent a man from sustaining an honorable character and useful relation to his day and generation. I have urged upon them self-reliance, self-respect, industry, perseverance and economy. Forty years of my life have been given to the cause of my people, and if I had forty years more they should all be given to the same sacred cause."

Just before the end of his illustrious career, the great Douglass uttered these words: "I have seen dark hours in my life, and I have seen the darkness gradually disappearing and the light gradually increasing. One by one I have seen obstacles removed, errors corrected, prejudices softened, proscriptions relinquished and my people advancing in all the elements that make up the sum of general welfare. I remember that God reigns in eternity, and that whatever delays, disappointments and discouragements may come, truth, justice, liberty and humanity will prevail."

The monument erected to his memory at Rochester, N. Y., is but a slight token of the love which the plain people of his race held for him. The greatest poet of our race, Paul Laurence Dunbar, sang as he took his last, sad look into his face when he was buried in flowers of sweetest fragrance in the Metropolitan Church in Washington:

"Oh, Douglass! Thou hast passed beyond the shore,
But still thy voice is ringing o'er the gale!
It tells thy race how high her hopes may soar,
And bids her seek the heights—no faint—nor fail,
She will not fail! She heeds thy stirring cry;
She knows thy guardian spirit will be nigh;
And rising from beneath the chast'ning rod,
She stretches out her bleeding hands of God!"

New Year Meditations

By the Rev. J. Will Jackson, D. D.

And he was no soft-tongued apologist;

He spake straight-forward, fearlessly, uncowed,
The sunlight of his truth dispelled the mist

And set in bold relief each dark-hued cloud.

To sin and crime he gave their proper hue,
And hurled at evil what was evil's due.

—Dunbar.

Every race has its hero, its Moses. The Negro's only Moses in the United States up to the present time was Frederick Douglass. He not only pointed the way from ignorance and superstition to light and truth, but he lead his people from physical bondage to freedom. He kept his face turned toward the dawn, watching for the sunlight. He

How the hours flit by, as we grow old!

The day before this seems a tale that is told.

The weeks and the months of the years that have
flown,

The sights and the scenes of the time that are gone,

The paths of our childhood, with footprints now
cold,

More and more seem a night-dream, as we grow old.

How the heart looks back as we grow old!

The ties of its love now their charms on it hold.

The friends and the mates of the days that are
fled,

The ones, once so dear, numbered all with the
dead!

The hush and the stillness start memories untold!

Yes, the heart lingers backward, as we grow old.

How the soul needs rest as we grow old!

The life so near run, will its frailty unfold.

The love of the Christ Who has died on the tree,

The blood that He shed to redeem you and me,

The home of the blessed, that passeth pure gold,

Are the soul's only refuge, when we grow old.

Sedalia, Missouri.

The First Emancipation Day by Eye Witnesses

The Great Day

By Dr. Booker T. Washington

(Taken from "Up From Slavery.")

As the great day drew nearer there was more singing in the slave quarters than usual. It was bolder, had more ring, and lasted later into the night. Most of the verses of the plantation songs had reference to freedom. True, they had sung the same verses before, but they had been careful to explain that the "freedom" of these songs referred to the next world and had no connection with life in this world.

Now they gradually threw off the mask and were not afraid to let it be known that the "freedom" in their songs meant freedom of body in this world. The night before the eventful day, word was sent to the slave quarters to the effect that something unusual was going to take place at the "big house" the next morning. There was little, if any, sleep that night. All was excitement and expectancy. Early the next morning word was sent to all the slaves, old and young, to gather at the house. In company with my mother, brother and sister, and a large number of other slaves, I went to the master's house. All of our master's family were either standing or seated on the verandah of the house, where they were to see what was to take place and hear what was said. There was a feeling of deep interest, or perhaps sadness on their faces, but not bitterness. As I now recall the impression they made on me, they did not at the moment seem to be sad because of the loss of their property, but rather because of parting with those whom they had reared and who were in many ways very close to them. The most distinct thing that I now recall was that some man, who seemed to be a stranger (a United States Officer, I presume), made a little speech and then read a rather long paper—the Emancipation Proclamation, I think. After the reading we were told that we were all free and could go when and where we pleased. My mother, who was standing by my side, leaned over and kissed her children while tears of joy ran down her cheeks. She explained to us what it all meant, that this day was the day for which she had been so long praying, but fearing she would never live to see.

For some minutes there was great rejoicing and thanksgiving and wild scenes of ecstasy. But there was no feeling of bitterness. In fact, there was pity among the slaves for their former owners. The wild rejoicing on the part of the emancipated colored people lasted but a brief period, for I noticed that by the time they had returned to their cabins there was a change in their feelings. The great responsibility of being free, of having charge of themselves, of having to think and plan for themselves and their children seemed to take possession of them. It was very much like turning a youth of ten or twelve out into the world to provide for himself. To some it seemed that now they were in actual possession of it, freedom was a more serious thing than they had expected to find it. Some of the slaves were 70 or 80 years old; their best days were gone. Besides, deep down in their hearts there was a strange and peculiar attachment to "old marster" and "old missus," and to their children, which they found it hard to think of breaking off. Gradually, one by one, stealthily at first, the older slaves began to wander from the slave quarters back to the big house to have a whispered conversation with their former owners as to the future.

"Stay and Work"

The Rev. Robert Smith, of the North Carolina Conference, one of the representative and much honored men of that body, says that his first word of emancipation came in April, 1865. It was in the early morning while he was feeding the stock that his old master came to the barn and said to the group of slaves: "I must tell you all that you are free as I am, and what will you do?" Then it was that Robert Smith spoke up and said "work for money." And he and the other slaves worked for quite a while for their former master for wages. During the slavery days Robert Smith had been sold on the auction block one time, and sold one time privately. During slavery he purchased an old blue-back speller and other books and began to study. These books were seized and burned and he was whipped, but he persevered.

Joy for Some, Sadness for Others

By the Rev. Daniel Brooks

When asked one day during the war by a young white woman, what I would prefer to do should the South gain the victory in battle, choose my owner or leave this country forever, I replied, "I would go as far as I could by land and as much further by water, rather than be a slave," and that feeling possessed all men who enjoyed freedom. Born of a free mother and a slave father, I, while not a slave, was forced into the Confederate Army, as were hundreds of other free Negro boys and men, to serve as waiters and in other similar capacities. For two years I served Captain Waters of North Carolina who was killed in battle. At his death, I went from point to point working for and helping the army whose victory meant the further enslavement of my people. During this time there was an old cook with us, by the name of Uncle Billy, who limped. Observing this one day while upon the march, Gen. Bragg, who was commanding officer, exclaimed: "What's the matter with you Uncle Billy?" "whereupon Uncle Billy answered, 'I've got the rheumatism, General,' to which the General replied: 'They run me so, I have not time to take rheumatism.'"

A few days after this, meeting some soldiers, we were stopped and told that Gen. Lee had surrendered and when the other men asked me what does that mean for us, I was rejoiced to say that it meant that we were all free, and a wave of thankfulness swept over us and filled our hearts with joy as we stood there quiet happy among the Confederate soldiers to whom the news that gladdened us brought only great sorrow and disappointment.

High Point, N. C.

Greeted the Yankees With Shouts

By Mrs. H. K. MacArthur

Although that historic document, the Emancipation Proclamation, had been issued for some months, the slaves in Natchez, Mississippi, had not been given their freedom and in many instances had been told that freedom would not be theirs. I remember distinctly an old slave who was filled with heart-break by these words of her old mistress: "Elsie, Elsie, Abraham Lincoln has made the proclamation freeing you people, but he's yet got to come down here and make us give up our slaves that we have bought and paid for, and that would be as impossible as for the angels out of Heaven to come down here and live among us, so you need not hope."

The slaves seemed to have no bitterness in their hearts at this time and went quietly about their accustomed tasks, in many instances gladly supporting the families of their owners, who had not yet reached home from the war, by raising and selling chick-

ens, eggs, vegetables and by washing and ironing and by odd jobs by which a penny might be earned. Nowhere did there seem to be a feeling of intense bitterness against their owners, for deep down in the hearts of most of them lived that abiding faith in God to do all things well. Early in the month of June, as I recall it, the sky, about noon, seemed suddenly overcast by heavy clouds, which for a little while hid the river from view, and when the sky again had become clear, there in full view with pontoons already thrown across to the banks of the river, were Federal soldiers, rushing into the town of Natchez, conquering as they came, the Home Guards who had not time to get out of the way. Slaves who were already on the river front ran shouting to the soldiers with cries of welcome, laughing, sobbing, praying and thanking God in the same breath that the great day for which they had long hoped had come. The Yankees were treated as gods. It was the time of the ripening of figs, and this delicious fruit was greatly enjoyed by the soldiers, when we had showed many of them how to eat them properly, and from every source came slaves bringing good things for their enjoyment. Nowhere was there uttered any rebellious word against the owners, there was not room for such—their hearts were too full of joy supreme to hold feelings of animosity against any man. All the remainder of that day and far into the night were sounds of joy—a joy that could not longer be suppressed, a joy that made of those great, strong, slave men and women, laughing, happy little children without a care. On the other hand, the owners who had hoped against hope that General Lee would not surrender, were sad and downcast, some bitter in their expressions, some philosophical and glad that the war was over, although they had almost to begin life over.

Bay St. Louis, Miss.

An Interesting Record

By the Rev. Parish Fisher

When I was nine years old, my master hired me for my food and clothes to a Mr. Cook, of Shelby County, Kentucky. Secretly, Mr. Cook's daughter taught me how to read and write. In later years, this, with what I could hear around the house, enabled me to know what was going on in the army. When the news came to me of the possibility of my people being free, I felt like I could fly. The white people around became very angry and mean to the slaves. In 1858, a white preacher licensed me to exhort. I preached on my master's farm and other places on Sunday for the colored people until I joined the army. One Sunday while the white people were very much agitated because the Union soldiers were getting the best of the fight, I preached for my people on another farm. The next morning my master called me to him and asked me if I had left home to preach for the "niggers" on Sunday? I said: "Yes, sir." He then said to me: "If you leave home again to preach to 'niggers,' I will tie you and give you a thousand lashes." I said to him that if he wanted to give me a thousand lashes he would have to do it now, for this would be his last chance. He was very angry and much surprised at this statement. Then we clinched. I would not let him whip me. He ran for his gun. I knew he would use it, so I ran too. He returned and fired at me, but I was so far away that the shot did not hurt me. After being hidden a few days, I was assisted by a friend to Louisville, Kentucky. He left me at the home of a free woman, when her son came home he drove me away from there. I went to the church of Rev. Henry Henderson, and he refused to aid me. I went from there to where the colored people were having a meeting

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Southwestern Christian Advocate

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—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
—When the ADVOCATE does not arrive regularly, notify us promptly.

A HIGH TRIBUTE BY A PRINCELY SOUTHERNER

The Negro lays claim to a place in the brotherhood of man and he can substantiate his claim before any impartial court. He does not ask that the court be biased so as to render a verdict in his favor. All that is asked is that the evidence he produces in innate character, in adherence to the cardinal principles of manhood, be adjudged upon merit. Abundant testimony comes from various sources to substantiate this claim. There is no testimony of more strength and none more appropriate at this particular time than that which came from the eloquent lips of the Honorable Henry W. Grady of whom Georgia and the nation are proud to claim. Mr. Grady, in one of his tributes to the Negro, said, "History has no parallel to the faith kept by the Negro during the war. Often five hundred Negroes to a single white man, yet through these dusky throngs the women and children passed in safety and unprotected homes rested in peace. A thousand torches in black hands would have disbanded every Southern army—not one was lighted. When freedom came to him after years of waiting it was all the sweeter because the black hands from which the shackles fell were stainless of a single crime against the helpless women and children committed to their care."

The race could not live down this high tribute in so short a time as fifty years. The race emancipated with its fidelity to truth, with its loyalty to the sacredness of womanhood, still abides. There are no anarchists among us. And while we do not claim that there are no men of brute nature (for that would be claiming superiority over all races on earth), the percentage of men of the lower type in the final analysis is small. Mr. Grady, though dead, speaketh and his words should carry conviction to all who desire to make up a just and equitable estimate of the Negro's real worth. Put it down, the Negro is a man and is entitled to a place among men.

THE HEAVIEST BLOW YET DEALT

It is a matter of record that the Negro had a large hand in his own freedom. This is just as it should have been. For he who would be free must strike the first blow. The fires of freedom must have burned first on the heart altars of the enslaved, or else all efforts for their emancipation would have availed nothing. There is not recorded in all the annals of history, another instance that parallels the attitude of the Negro towards his own freedom and towards those who enslaved him. To his owners he was true and loyal, until the time came that he was to strike a blow for himself and then not in an insurrection but in an orderly way. He was not called to arms until the Union was in desperate need and President Lincoln sums up the Negro's record as a soldier and his achievements for his own freedom in a letter to J. C. Conkling, Washington, dated August 26th, 1863. Among other things, Mr. Lincoln wrote:

"But the proclamation, as law, either is valid, or not valid. If it is not valid, it needs no retraction. If it is valid, it cannot be retracted any more than the dead can be

brought to life. Some of you profess to think its retraction would operate favorably for the Union. Why better after the retraction than before the issue? There was more than a year and a half of trial to suppress the rebellion before the proclamation was issued; the last one hundred days of which passed under an explicit notice that it was coming, unless averted by those in revolt returning to their allegiance. The war has certainly progressed as favorably for us since the issue of the proclamation as before. I know, as fully as one can know the opinions of others, that some of the commanders of our armies in the field, who have given us our most important successes, believe the emancipation policy and the use of the colored troops constitute the heaviest blow yet dealt to the rebellion, and that at least one of these important successes could not have been achieved when it was, but for the aid of the black soldiers. Among the commanders holding these views are some who have never had any affinity with what is called Abolitionism, or with Republican party politics, but who hold them purely as military opinions. I submit these opinions as being entitled to some weight against the objections often urged that emancipation and arming the blacks are unwise as military measures, and were not adopted as such in good faith.

"You say you will not fight to free Negroes? Some of them seem willing to fight for you; but no matter. Fight you, then, exclusively to save the Union. I issued the proclamation on purpose to aid you in saving the Union. Whenever you shall have conquered all resistance to the Union, if I shall urge you to continue fighting, it will be apt time then for you to declare that you would not fight to free Negroes."

"I thought that in your struggle for the Union, to whatever extent the Negro should cease helping the enemy, to that extent it weakened the enemy in his resistance to you. Do you think differently? I thought that whatever negroes can be got to do as soldiers, leave just so much less for white soldiers to do in saving the Union. Does it appear otherwise to you? But Negroes, like other people, act upon motives. Why should they do anything for us if we will do nothing for them? If they stake their lives for us they must be prompted by the strongest motive, even the promise of freedom. And the promise, being made, must be kept."

LINCOLN'S FAITH IN THE NEGRO

In emancipating the slaves, making them soldiers and citizens, Lincoln risked his entire career for sane judgment, broad statesmanship and pure patriotism. Had the Negro failed to make good, the glory of Lincoln would have departed. But Lincoln's faith in the Negro was not misplaced. Lincoln believed the Negro would make a good soldier, and he did. Lincoln believed the Negro worthy of citizenship, and he was. Lincoln knew the Negro, yea, more he knew God's plan for humanity. Lincoln interpreted God's plan when he plead for the equality of man and included the Negro among men. The wisdom of Lincoln stands out more clearly each day as the Negro redeems Lincoln's faith in the race of slaves.

No race could have achieved such remarkable success in material accumulations in the reduction of its illiteracy from practically 100 per cent to 30 per cent in less than 50 years, without capacity. As if they knew that Father Abraham staked his all on them, black men responded to his call for soldiers: "We are coming, Father Abraham, one hundred thousand strong." And Father Abraham still calls, and the faithful Negro is responding. He is lifting the moral standard of the race by building homes and churches, and accepting every opportunity for improvement. Lincoln's faith in the Negro was not misplaced as results abundantly prove.

THE AMERICAN STANDARD

The Negro does not ask that he be judged on a different basis than other men, but insists that the same method of determining merit be applied to him as is applied to others.

It is a recognized American principle that men are to be judged by their individual worth, rather than by blood or family connections. No self-respecting man should want to get by on his father's record. Proud of his father's achievements, a worthy son should make a record of his own. The converse is true. It is unfair to judge a son by the sin of his father. Individual worth is the only American test. The country was directed by this principle when it declared against race color or previous condition of servitude entering into the measurement of a citizen. To carry this truth a step further, it is manifestly unfair to charge up to a whole race the sin of any one man of that race. And yet that is what the American people do when it comes to the Negro. One Negro of low type that has been the hero of white men has been put forth as the race type. What right have white men to charge to self-respecting and God-fearing Negroes the sins of a Negro prize-fighter? Many a Negro never saw him and cares far less for him than a certain class of white men, who bowed before him and applauded. This same fighter was made by white men. They trained him, they managed him, they staged him at several thousands of dollars a week, they paid him large sums of money for his ability to beat up men. If there are those who should share his sins and shame, those who made him, should, not they who had nothing to do with him.

But no one man, white or black, can cast a moral cloud over the white race. That would be un-American. Among white men, the best of them can commit the lowest of crimes without in the least jeopardizing the moral standing of the others. But, let a Negro fall and the whole country stands and cries: "I told you so. He represents the race. We can't trust other Negroes because, you know, some Negroes have fallen." But, let a Negro succeed and they will wiggle out of it by saying: "Oh, he is an exception."

In the name of pure Americanism, in the name of Anglo-Saxon sense of fairness of which we have so much, we demand for the Negro the measurement according to individual merit. If the golden rule obtained here, we would have no cause for complaint.

FAITH IN THE POWERS

Turkey, after two weeks and more, has finally made known to the peace conference just what she desires and that is, mediation by the great powers so that she may come forth from the war with the best front possible. Turkish tactics, as shown on Monday of this week, were characteristic of that power. The meeting was short and somewhat strained. The desired mediation possesses two advantages as observed by Turkish eyes. It will perhaps bring about a compromise and would probably save the Turkish Government prestige in the eyes of the world by making it appear that Turkey concedes the sacrifices which she must make to the pressure of all Europe rather than at the dictation of the despised Balkan States.

Records show that lynchings in the United States have steadily decreased in the past decade. In 1912 there were fifty-two—a less number than were reported in any one of the previous ten years, with the exception of 1907. Georgia has the unenviable distinction of having headed the list in 1912 with fourteen. Louisiana and South Carolina follow with eight and six, respectively.

The march played during the inaugural procession at the inauguration of the new president of Howard University, was composed by Prof. Roy W. Tibbs, a young negro graduate of Oberlin Conservatory.

RACIAL PARAGRAPHS

EVIDENCES OF PROGRESS AND PROMISE

Negro expert pavers have been given work on the streets of New York.

Of the 596 saloons in Kansas City, Missouri, only 7 are operated and owned by Negroes.

Assistant Attorney-General W. H. Lewis, has been cordially received by the crown heads of Europe.

A Negro citizen of Charleston, South Carolina, Mr. C. C. Lester, is said to have \$30,000 invested in a fish market.

The Tuskegee Negro Conference is to be held in Tuskegee Institute, Alabama, January twenty-second and twenty-third.

Announcement is made of the gift of \$5,000 for the erection of a new school for Negro pupils in Natchez, Mississippi.

Mr. J. T. Oatneal, of Washington Court House, Ohio, is rated one of the ablest examiners in the United States Pension Office.

A new Negro music publishing company in Boston—the Burkes and Arbuckle—is said to be the only one of its kind in New England.

St. Francis Xavier's Catholic Church, the oldest Catholic Church in the United States, will celebrate its golden jubilee in October of next year.

Prayer was offered at the opening of the Circuit court in Winchester, Kentucky, by the Rev. W. M. Cummings, at the request of the judge, J. M. Benton.

Prominent Negro physicians and citizens of New York, through the McDonogh Hospital Association, have planned for the erection of a \$50,000 hospital.

The Crisis notes that there are in the United States 144,659 white children and 218,355 colored children from 10 to 14 years of age who cannot read.

The North Carolina Mutual and Provident Association, located at Durham, North Carolina, has invested its surplus money—\$20,000—in Georgia State Bonds.

Mr. Mark Miller, one of the most prominent residents and Negro business-men and planters of Fort Valley, Georgia, owns a farm of 400 acres, and is said to be worth \$100,000.

At the recent meeting of the Jeanes Fund Board an appropriation of \$36,375 was made for salaries of 109 supervising teachers of Negro schools in rural districts of Southern States.

Dr. John R. Fraces, of Washington, D. C., son of one of that city's oldest and most prominent practitioners, is the dental inspector for the colored schools of Washington.

Prof. G. W. Jackson, principal of the Frederick Douglass High School at Corsicana, Texas, is the author of a book entitled: "Helps for Teachers and Parents, a School Government."

For the first time in the history of the Ann Arbor High School, of Ann Arbor, Michigan, a colored girl, Miss Phyllis W. Waters, of the senior class, has been elected captain of the basket-ball team.

The St. Paul Episcopal School for Colored People, at Lawrenceville, Virginia, according to announcement, is to receive \$10,000 from J. Pierpont Morgan toward its proposed fund of \$60,000.

Dorothy Coates, summoned for jury duty recently in the Superior Court at Spokane, Washington, is thought to be the first woman of the Negro race to be called upon to render such service.

Yancey Anderson is the only negro engaged in business in Keyport, New Jersey. He has, in twenty-five years, become one of the most popular citizens as well as successful business men in Keyport.

The Union Baptist Church on San Juan Hill, organized in 1898, is said to be the first colored church built in New York. This church, of which Dr. G. H. Sims is pastor, has a membership of 1,890 and is valued at \$106,000.

The demand of patrons of the Baltimore

Hotel, Kansas City, Missouri, for the reinstatement of colored waiters, who had been succeeded by whites, was complied with. The guests said colored men gave better service.

Mrs. Pauline Jackson, of Birmingham, Alabama, has been named, by Governor Emmett O'Neal, as a notary public. Mrs. Jackson is the wife of the Rev. J. S. Jackson, Financial Secretary of the African Methodist Episcopal Zion Church.

Mme. Anita Patti Brown, known as the race's foremost coloratura soprano, sailed from New York City, December tenth, for Trinidad. Her tour will include South America, Barbados, Jamaica, New Providence, Demara and Bermuda.

The late Mr. John Lux, a colored man, left \$6,500 for the endowing of a free bed in the Douglass Hospital of Philadelphia. This institution celebrated recently, Founders' Day, at which time a bronze tablet was unveiled in honor of the donors.

Ground will be broken for the new Colored Young Men's Christian Association building of Los Angeles, California, in May, 1913. In a recent rally at Wesley Methodist Episcopal Church, Los Angeles, \$1,000 was raised for the new building.

There are several thousand Negro employees in the Scullin-Gallagher Steel Foundry of St. Louis—one of the largest of its kind in the world—receiving wages from \$1.75 to \$6.00 per day. A number of them are foremen of their departments.

Lincoln Institute, at Sampsonville, Kentucky, which came into existence because Kentucky refused to permit negro pupils to attend Berea, is said to be an investment worth \$400,000, one-half of which sum is the gift of Andrew Carnegie. Lincoln has 444 acres of land.

George M. Fox, a Negro is the proprietor of a steam laundry in Wichita, Kansas, that keeps five delivery wagons and one automobile. This energetic proprietor installed during the past year modern laundry equipment to the amount of four thousand dollars.

Mr. Charles C. Curtis, who died in Washington, D. C., December twenty-third, was a well-known Negro Democrat—being among the first colored men in the country to espouse the cause of the Democratic Party. Mr. Curtis was the organized of the National Personal Liberty League.

The Hon. W. L. Sayers, of Kansas, recently elected County Attorney of Graham county, is reported to be one of the most prominent lawyers of that county as well as of the whole western portion of the state. This prominent negro was elected on the Democratic ticket, receiving a majority of 324 votes.

Miss Helen Eugenia Hagan, a colored girl, was awarded at Yale University (1912) the Samuel Simons Sanford Fellowship. This fellowship which is given once in two years to the most gifted performer who has also marked ability in composition, goes toward defraying the students expense during two years study in Europe.

One of the best musical and literary programs ever heard in Chicago was rendered, recently, by the Choral Study Club, of that city, in the Institutional Church in honor of the great composer—Samuel Coleridge-Taylor. The entire program was composed of Mr. Coleridge-Taylor's works. The memorial is to be observed annually by the club.

John Berry, a Negro, and until recently employed as a porter in a barber-shop in Frankfort, Indiana, is the author of two sacred songs, a comic opera and a short story. Recently, his opera was accepted by a Chicago company and he received for it \$3,000, \$200 each for the songs, and \$67 for the story. Mr. Berry is now devoting all his time to the composition of music.

L. Arthur Headin, of Carthage, North Carolina, is the only licensed negro aviator in the world. He has invented a device that he claims will prevent a biplane from turning turtle in the air. Aviation schools in America refusing him admission, he entered the school of Havre, France, and finishing was awarded license by the French government. He is thirty-one years of age.

The State of Illinois has had a Negro representative in the legislature for the last twenty or twenty-five years, namely: The Hon. J. W. E. Thomas, who served two terms of two years each; James E. Bish one term; George Eckton one term; Edward H. Morris two terms; John C. Buckner two terms; William L. Martin one term; John G. Jones one term; Edward D. Green two terms; Dr. Alexander Lane one term.

Mr. Silas X. Floyd, writing in an exchange, on the subject: "Lights in Literature," says that efforts were made in 1893-94, by the Commissionery of Education of the United States to ascertain the number of works by Negro authors. A list was compiled of 116 writers of works under 154 titles. At the Paris Exposition in 1899 there were on exhibition 500 books and pamphlets by Negro authors and 1,100 titles. Since the close of that exposition 2,200 titles have been compiled. At the World's Fair in Chicago in 1893 there were on exhibition more than 300 books by Negro authors.

The *Afro-American* of Baltimore, writing on the colored soldier in the United States Army, says, in part: "Army officers favorable to the retention of colored soldiers will, it is said, make a big fight for colored soldiers (at the conference of prominent officials on January 8th), pointing out the valuable service that they rendered in the Civil and Spanish-American Wars. The colored trooper has taken a part in every war that this country has had. The first man to die in the Revolutionary War was Crispus Attucks, a colored soldier. Colored troops took part in the war of 1812, the Mexican War and the Civil War. The latter war had some 200,000 colored men enlisted, and they performed gallant service. The present colored regiments are the result of a law passed in the late sixties."

Dr. J. M. Johnson, pastor of Trinity Church, Houston, Texas, will deliver his great lecture on "Touissant L'Overture" at New Orleans University, this city, January eighth. Those availing themselves of the opportunity to hear this lecture will be amply repaid. Doctor Johnson will also deliver this lecture at Central Alabama College, January tenth, Tuskegee Institute, January twelfth, Talladega, January fifteenth, and Atlanta, January seventeenth.

Prof. A. E. Martin, an instructor in the Westport High School of Kansas City, collected during three months valuable information concerning the Negro of that city. Mr. Martin found, among other things, that the white population of Kansas City is 24,680, and the Negro population 23,566, and that of forty thousand property owners, eight hundred are Negroes. He found that real property owned by whites was assessed in 1911 at \$123,037,780, and that property owned by Negroes was assessed at \$1,400,000. Personal property owned by whites was assessed at \$7,942,849, and personal property owned by Negroes at one-half million dollars. The white per capita realty wealth is \$543.69, and the Negro \$59.40. Fifty Negroes own property valued at above \$10,000, one hundred between \$5,000 and \$10,000; two hundred between \$1,000 and \$5,000 and 450 between \$5,000 and \$1,000. The comparative figures show that the Kansas City Negro is worth \$28.01 more than the average United States Negro. The total annual wages received is \$3,811,140. Nine hundred of the 5,006 common laborers are employed at packing plants, eight hundred are hod carriers, two thousand work on the street for the city or for the Metropolitan Street Railway Company, and the remaining 1,306 are engaged in various forms of labor.

Man the Crown of Creation

Gen. 1:26-27; 2:4-25.

International Sunday School Lesson for January 12, 1913

We print only Gen. 1:26-27; 2:7-9, 15-21. Memorise verses 16, 17. Read Psalm 8.

Golden Texts God created man in his own image. Gen. 1:27.

Daily Home Readings.

M. Man the Crown of Creation, Gen. 2:4-25. **Tu.** God's glory in man, Psa. 8. **W.** Object of Jehovah's care, Psa. 139:1-14. **Th.** Man the temple of God, I Cor. 3:10-23. **F.** Man's redemption, Eph. 1:3-14. **S.** The unfading inheritance, I Pet. 1:3-12. **S.** Man's heavenly calling, Rom. 12.

GEN. 1:26-27.

The selection of printed verses forming the basis for this lesson is intended to set clearly before the students the ultimate purpose which the combined creation narratives of Genesis were to serve. That purpose was none other than to impress the reader with the fact that God is the creator of all things, visible and invisible, and that man, made in the image and after the likeness of God, is the superlative and crowning work of the divine creation. Our lesson, therefore, reaches back to that portion of the preceding chapter in which man's pre-eminence over the other works of creation is recorded.

Verse 26. *Let us make man.*—The plural of majesty, used also in the next phrase, *in our image*, and in Gen. 3:22, "Behold, the man is become as one of us;" in 11:7, "Come let us go down, and there confound their language;" and in Isa. 6:8, "Whom shall I send, and who will go for us?"

After ourlikeness.—An immaterial resemblance, consisting primarily in the possession of self-conscious reason and free will. These form the ground or basis of man's preminence over the lower animals.

GEN. 2:7-9; 15-24.

7. The breath of life.—The author has clothed in simple language his naive conception of the way in which man, as it were, becomes a fragment of the divin life.

8. A garden.—The original word translated garden means literally *an inclosure*, and in its general application more particularly a *park*. It is the word from which comes our English word *paradise*.

Eastward.—The original home of man is placed by the author in the far-distant East, in the region of the Tigris and Euphrates, the seat of the most ancient and influential civilization known to the Hebrews.

Eden.—The Hebrew word means *pleasure*, or *delight*.

9. The tree of life.—The tree whose fruit renders those who eat it immortal.

10-14. The four rivers referred to in these verses have been the subject of much controversy, though none of the theories advanced concerning their location and identification has yet found any large degree of acceptance. Only the fourth river, the well-known Euphrates, can be definitely identified.

15. The garden of Eden.—Called in the earliest Latin translation of the Old Testament the *paradise of pleasure*, and in the earliest Greek translation the *paradise of Eden*. From these expressions has been derived our English word *paradise* as a name both for Eden and for the Christian heaven.

To dress it.—To properly care for the plants and to keep or guard the garden.

16:17. Jehovah God commanded the man, saying... thou shalt surely die.—"Man is not designed solely to till and keep the garden. There are dormant in him capacities of moral and religious attainment, which must be exercised, developed, and tested. A command is therefore laid upon him, adapted to draw out his character, and to form a standard by which it may be tested. It is a short and simple command, unaccompanied even by a reason; but it is sufficient for the purpose; man's full knowledge of what he must do or not do can be attained only as the result of a long moral and spiritual development, it cannot exist at the beginning. And the command relates to something to be avoided: the acknowledgement of a limitation,

imposed upon his creaturely freedom by his Creator and Lord, must be for man the starting point of everything else."—Dillman.

18. A help meet for him—or, *answering to him*. One who may in various ways assist him, while at the same time proving a companion capable of sharing his thought and communicating with him on terms of intellectual equality. The essentially social character of man's nature required such companionship for its proper highest development.

19. Whatsoever the man called every living creature, that was the name thereof.—Man would comment on each according to the impression received of its nature, and the epithet or phrase which he chanced to apply to each would be its name. Only one example is given, that of his naming woman.

21. A deep sleep.—In Hebrew a single woman—Heb., *builded he into a woman*. The author sets forth the moral and social relation of the sexes to each other in the form of a beautiful and impressive allegory, emphasizing at once the natural basis for the attachment existing between them and

for the mutual regard which each should have for the other.

23. Called Woman, because she was taken out of man.—The English fortunately reproduces the Hebrew play on words, the Hebrew for man being *Ish* and for woman *Ishah*. Such popular etymologies form one characteristic of this earliest record.

24. One flesh.—The institution of monogamic marriage is explained by the writer as the direct consequence of a relation established by the Creator. This verse is quoted by Jesus as an argument against divorce for trifling reasons (Matt. 19:5; Mark 10:7), while the apostle Paul cites it in an exhortation against unchastity (I cor. 6:16), and as illustrating the relation of the Church to Christ, its head (Eph. 5:31).

In our combined story the present narrative presents the events in a slightly different order from that given in the first chapter. Here the order is earth and heaven, man, vegetation, animals, woman. In the first chapter the order was heaven and earth, vegetation, sun, moon, and stars, animals, man and woman. A truer expression of the difference between the two accounts would perhaps be to say that the account in the first chapter "is cosmic; it deals with earth and heaven and all their hosts, with the dry land and the firmament, and the waters above and below the firmament, while the more primitive (second) account is local, and is only concerned with a garden and its inhabitants and the streams that water it." (Bennett.)—from "The Sunday School Journal."

Obedience the Open Door to Spiritual Certainty

Epworth League Devotional Meeting Topic for January 12, 1913

(John 7:17; Acts 5:32; Matt. 12:46-50; John 4:34.)

By the Rev. A. Preston Shaw, B.D.

The Scripture Lesson.

Knowledge of God's will does not come through study or research, but by the Holy Spirit to those who obey. As clearly as this doctrine is taught in the Scriptures, how few there are who use this method in the acquisition of knowledge concerning the will of God. How few there are who in the search for more knowledge really obey the knowledge already attained.

God's method of teaching His will is an altogether remarkable one. He asks us to obey that which we already know to be His will. What is the use, anyhow, of knowledge so much more of God's will than that which we do? There is too much of a hungering for knowledge for mere curiosity's sake, and not enough of a yearning to know God's will that we may obey it. God, therefore, has ordained that only they who obey shall know His will. Jesus says: "If any man will do His will, He shall know." Knowledge, therefore, does not come logically first, but a desire to do the will of God. God shuts up the fountain of knowledge concerning His will against all who will not obey.

The more we obey God's will, the more the Holy Spirit teaches us of His will. Spiritual things are spiritually discerned and appreciated. There is no other way. No amount of reasoning and logic and digging and research can give a disobedient mind a true conception of the things of God. The best student of God's will is the man who obeys that which he already knows.

What then, is the key to religious certainty. A knowledge of the various systems of Christian evidences? Certainly not. They are worthless unless we have in ourselves that only evidence spoken of in the Scriptures—the Witness of the Holy Spirit with our obedient Spirit that we are the children of God.

Obedience to God's will in the sight of Jesus was more important in determining His relationship to men than ties of kinship. Not even His mother or brethren were closer kin to Him than any who did the will of His Father. We have no part with Jesus, therefore, unless we obey God. A so-called Christianity without the spirit of obedience to God is the purest mockery. Are we seeking earnestly to obey God? If our consciousness of this is lacking, our Christianity is also lacking and we have sufficient grounds for religious uncertainty. We know as we obey.

The Meaning and Appreciation To Us.

We have now begun the New Year with many worthy resolutions for doing better. Let us now adopt the method of Christian growth and certainty taught in our lesson. Let us seek first of all, to obey God in those things which we know to be His will.

There can be no power given unto us to live a better life unless we are willing to obey. In Acts 5:32 we have it clearly stated that God gives His Holy Spirit to those who obey Him. Now, without the Holy Spirit, it is impossible for us to live a Christian life. Our human will and nature will fail us. We cannot trust our own strength, but we can trust the power of God to "work in us both to will and to do of His good pleasure."

Why should we not desire to obey God certainly as much as we desire to know about Him? Are not His commandments given for our highest good? Is He not wise enough to instruct us and lead us? Is he not strong enough to help us and strengthen us? Can we climb to the heights of heaven along the paths of our own making, or shall we follow God's instructions? We can only reach God's heaven by travelling in His way. We must obey Him.

Religion certainly comes only through obedience and the witness of the Holy Spirit which God gives to those who obey. This witness, however, does not manifest itself invariably in a mere feeling of "happiness." But it manifests itself in the consciousness that we are doing that which made possible His indwelling in us—we are obeying God. Don't be dead sure, therefore, that you are a Christian because occasionally you can feel a little happy. Drunkards and the vilest of the vile can do that. Test even this witness and see whether or not that joy comes from the consciousness that you have done God's will and then you may be sure that you are God's and that He is yours.

Winchester, Va.

The Local Preachers' Institute met in joint session with the district conference, at Brooksville, Miss., November 6-10. The President, the Rev. J. M. Walton, presiding. \$19.50 for Rust University was raised during the year. Officers elected: The Revs. J. M. Walton, president; Lee Conner, secretary; Leon Johnson, reporter.

Progress of the American Negro

(Continued From Page 3)

prefer to measure itself with another race just fifty years out of slavery and barbarism, on the record of the superior race's dead forbears rather than on the strength of its living manhood?

How closely together an all-wise Providence has tied mankind in interest: the fate of a white child in New York is affected by the treatment of a black child in Alabama; if the best Negro wants to be tried fairly in court, he must not suffer the worst Negro to be lynched without trial; if the white man wants to make the surest defense of his own liberties, he must begin by warding off the incipient attacks of tyranny on the liberty of the humblest black man. Each must station his "outlying picket" in the interests of his fellow-man; and if his fellow is defended, he himself may never be attacked. If the outpost is lost, his camp is assailed.

It has not been contradicted, that the most loyal hearts under the American flag are those beating beneath the anxious black breasts of Southern Negroes. And let us say in a whisper, as a secret between the white and black people of the United States, that the foreigner may not hear: that the Negro of all our citizens has in five wars been the most doggedly loyal to the flag of the nation; and yet to-day, of all our citizens, he receives the scantiest justice at the hands of the nation of the flag.

Nevertheless it is to the credit of the Christian Church and to the better elements of our Government, that in spite of every circumstance the Negro is a better, bigger and more powerful man to-day than ever before in American history. For the most part at the bottom of economic life, he has yet multiplied his numbers by ten in one hundred years, and the importation of slaves has ceased for half a century. He numbers one million more to-day than ten years ago. Race prejudice is one of those evils which should not be conciliated and controlled, but destroyed. It is the one genuine devil that should bother the imagination of devout church people. Its hotbed between races is ignorance of each other, and it always tends to produce more ignorance, becoming cause as well as effect. It demands a separate church, a separate justice, a separate moral standard, a separate penitentiary, a separate graveyard and the hope of a separate heaven. It is old and hoary but not venerable, and should be fought even if it had Urim and Thummim on its breast. And it can be the mission of the Negro in the United States to help to teach the world that two races, even if they desire separate family organizations, can live together in prosperity and peace and in absolute equality before the law of man and the favor of God.

Talladega, Ala.

Wendell Phillips

(Continued From Page Five.)

open to scorn the sneaking cowardice that makes laws to give white ignorance and vice the ballot and deny it to the black, not daring to meet its rival in the open field and lay down one equal test for all, but skulking behind "grandfather clauses," while it taxes the black man for parks and libraries and shuts him out from both! Oh that he were here to damn as it deserves the hellish hatred that, North as well as South, condemns men unheard because they are black, tortures innocent and guilty at the stake, yes, even in the Quaker commonwealth, drags the wounded black boy from the hospital on his pallet and burns him in his blood—the shameless perjury that acquits the lynchers, the brazen impudence that finds unwritten law to clear cold-blooded murder with the sanction of the court! Oh that he were here to find some fitting name for States that, pretending to be democratic, hold seats in Congress for millions of men whose political rights they have villainously filched away, voting now,

not as in old days for three-fifths of the Negroes, but for all! He should be here to pour contempt upon communities that let the hands of infants do their work, rob the schoolhouse and the playfield to run the factory, and do not wince when they

"Hear the children weeping, O my brothers, Ere the sorrow comes with years,"—

the sodden dullness that suffers greed and cunning to strike hands and tax the bread and meat, the coal and clothing of millions to fill the pockets of a few—the purblind prejudice that still holds woman back from her part in civic life while it leaves the grogshop and the brothel free to rot the heart out of great cities! Oh that he would come and unfrock those time-serving priests that have no word for the giant iniquities of their day, dumb dogs that will not bark when the thief is climbing into the fold! Would that he could wield once more the fearful lash that

made bribed statesmen cringe and tremble and the backs of apostate judges smart under their robes! But not to rebuke only—would that he were with us now to cheer and lead! One blast upon that silver bugle would be worth a hundred men. The battle has moved onward; there are fighters in the field. It is not an hour for curse or lamentation. It is an hour for the consecration of knight-hood, for vigil, and for vow. We do not come to praise you, Wendell Phillips; you have received already your eternal great reward. We have come to catch the glow of your great spirit and resolve to make our lives like yours. Here, where a century ago your life began, we are gathered to celebrate your coming with deep thanksgiving and with solemn joy, pledging ourselves anew to the grand purpose to which your life was devoted—a war against all oppression, for the liberty of all!

Texas Conference Appointments 1912-13

BEAUMONT DISTRICT

W. L. Duncan, District Superintendent.

Beaumont, St. James, G. A. Deslandes; Beaumont, McCabe Chapel, Tenola Edwards; Bonnier Circuit, P. A. F. Dismuke; Hemphill Circuit, supplied by Plenty Edwards; Jasper Circuit, Wm. White; Newton Circuit, Nelson N. Sawyer; Orange, Freeman Parker; Port Arthur, supplied by J. H. E. Thomas, San Augustine, J. L. Blue; Wallisville, James Jordan; Sour Lake, supplied by Aaron Adair; Silsbe Circuit, supplied by F. W. Buckley.

HOUSTON DISTRICT

W. H. Logan, District Superintendent.

Angleton Circuit, E. D. Hubbard; Dickinson Circuit, A. R. Luster; St. Paul, J. E. Bryant; Tabernacle, J. O. Williams; Harrisburg, W. A. Fortson; Houston: Boynton, C. C. Minnegan; Dowling Street, S. S. Frazier; High Heights, to be supplied; Mallalieu Chapel, S. A. Pryor; Mt. Vernon, J. I. Gilmore; St. James, E. H. Holden; Sloan Street, G. E. D. Belcher; St. Mark Circuit, to be supplied; Trinity, J. M. Johnson; Liberty Circuit, Felix Mohan; Richmond Circuit, W. M. Mack; Roenbury Circuit, L. L. Neal; Sweeney Circuit, H. C. Watson; Thompson, A. E. Gibbs; Brazoria Circuit, to be supplied; Texas City Mission, to be supplied; Chews Addition, to be supplied.

CONROE DISTRICT

W. H. Jackson, District Superintendent.

Bedias Circuit, R. E. Dyer; Camilla Circuit, M. B. Evans; Conroe, J. W. Gilder; Dodge Circuit, J. H. Anderson; Fostoria Circuit, supplied by J. H. King; Huffsmith Circuit, Jas. Hants; Huntsville, J. H. Anthony; Huntsville Circuit, J. E. Epper-son; Laurellia Circuit, supplied by E. G. Gilmore; Livingston Circuit, J. H. Kelly; Lovelady Circuit, W. A. Parham; Montgomery, T. M. Jackson; Oakhurst Circuit, supplied by Nathan White; Onalaska Circuit, S. D. Hackett; Singleton Circuit, I. L. Bookman; Spring Circuit, L. S. Blakeney; Trinity, supplied by S. M. Cole; Willis, Thornton Scott; Weldon Circuit, T. B. Bookman; Riverside, supplied by Asa Williams; Richards Circuit, R. H. Warren.

MARSHALL DISTRICT

P. H. Jenkins, District Superintendent.

Concordia, R. V. Doakes; Daingerfield, C. L. Kyle; Gilmer, S. A. Andrews; Harleton Circuit, M. Fountain; Hawkins Circuit, E. W. Hays; Jefferson, S. W. Johnson; Lasater, Jas. Clark; Lodi, C. S. Williams; Ebenezer, A. W. Carr; Mallalieu, E. W. Kelly; Wiley, M. W. Dogan; Marshall Circuit, Gabriel Felder; Mineola, P. L. Jackson; Pittsburg, M. C. Gillespie; Queen City, Jesse Jones; Texarkana, T. S. Pryor; Tyler, Aaron Taylor; Woodlawn, G. R. Turner; Texas Mission, to be supplied.

NAVASOTA DISTRICT

J. F. Barnes, District Superintendent.

Anderson, M. M. Muldrew; Belleville, J. A. Tillery; Brenham, H. R. Smith; Brenham Miss., Brown McDaniels; Bookshire, W. E. Hutchinson; Caldwell, G. S. Helm; Clay, W. W. Randall; Hempstead,

B. M. Taylor; East Hempstead, A. F. Johnson; Hockley, C. C. Sapp; Millican, Geo. Downs; Navasota, J. H. Hubbard; Navasota Circuit, supplied by H. Garrett; Sealy, C. M. Moore; Summerville, C. G. Curtis; Stoneham; Ellis Micheaux.

PALESTINE DISTRICT

M. Q. A. Fuller, District Superintendent.

Bryan, C. C. Smith; Bryan Circuit, E. D. Block-nell; Centerville, supplied by J. H. Mann; Calvert, R. B. Reed; Fairfield, H. C. McCarty; Hearne, L. H. Barnett; Jacksonville, W. R. Robinson; Jewett, J. P. Patrick; Leona, G. W. White; Madisonville; A. L. Gabriel; Oakwood, G. W. Carter; Palestine, B. R. Booker; Palestine Circuit, S. M. Thurman; Teague, supplied by Edward Summers; Winkler, C. Davenport; Mexia, G. W. Gill.

PARIS DISTRICT

K. W. McMillan, District Superintendent.

Bagwell, D. A. Runnels; Chicota, supplied by Taylor Moore; Brookston, supplied by M. H. Harrison; Clarksville, S. M. Bolden; Cooper, D. T. Young; Free Hope, Riley Hillory; Greenville, J. E. Beal; Medill, Chas. Wofford; Honey Grove, W. D. Lewis; Morgan Chapel, supplied by Jeff Davis; Paris, D. C. Hailey; Paris Circuit, Bailey Owens; Sulphur Springs, S. A. Kelly; Terrell, J. P. Belcher; Hinckley, E. D. Hobbs; Celeste, supplied by S. L. Harp.

W. J. King left without appointment to attend school.

An Interesting Record

(Continued From Page 7.)

in Jackson Street Methodist Episcopal Church and told the pastor, the Rev. Sims, that I was a "run-a-way," and he refused to have anything to do with me. A colored woman hid me away in her house for a few days. In the meantime she was arranging with the Underground Railway to get me across the Ohio River. After being in her house for a few days she decided to move me into her master's hayloft, where she brought me food and water. One day she came to me and said that she had arranged with a friend up the ally for me to stay till night. She cautioned me to walk boldly so that the white people who saw me would think that I was one of the slaves about town on business for the white folks. This I did without being suspected as a "run-a-way." A few minutes after I left the hayloft, the white people searched it, claiming that they were looking for rats. When night came on, a white man, a member of the Underground Railroad, conveyed me across the Ohio River to Jeffersonville, Indiana. A ticket was given to me and I took the train for Indianapolis, Indiana, and from there to Philadelphia, Pennsylvania, where I was taken in charge by white friends who assisted me to join the United States Army. At the close of the war I was mustered out at Brownsville, Texas, where we all gave "three cheers." North Vernon, Indiana.

Conference Notices

Special Notices.

UPPER MISSISSIPPI CONFERENCE.

I have arranged with the railroads for reduced rates on the certificate plan, for the Conference to be held at Durant, Mississippi. Persons attending will please secure certificates with each ticket purchased. This is very important as we are required to handle at least two hundred certificates, clergymen's permits not counting. If traveling over more than one road, procure a certificate from each. Pay full fare to Durant and return for one-third fare plus twenty-five cents.—Fred H. Bunton, Secretary, Ruleville, Miss.

CENTRAL MISSOURI CONFERENCE.

Brethren: You have noticed that Conference will convene April 2nd, 1913. Bishop C. W. Smith, our resident Bishop, will preside. Twenty years have passed since you met in this historical town. The Bishop has told us that we will not know our appointments on Friday, the third day of the Conference, but anyone wishing to see him about their appointment might call on him on or before that day. He also desires that the District Superintendents talk freely to the brothers about their appointments. We would like to make this a great Conference for the saving of souls. I suggest that if the brethren would talk to the Superintendents about their appointments before coming to the Conference, we would then have more time to devote to soul saving. It looks to me that the time has come when the man himself is an important factor in making his own appointment. Let us try to make every place where we are sent better; if we do this it will be easy for the Bishop and District Superintendents to make our appointments. Let us come praying. Any brother who is going to bring his wife along will please be sure to notify us, as we find we are going to be a little crowded. The Ladies' Aid Society, with the assistance of the entire church, is making great preparations for your entertainment. A club of ladies are now preparing to install a furnace soon. Every body is up and doing.—R. Henry Smith, Pastor.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

District Rounds

LEXINGTON DISTRICT.

Fourth Round.

Leesburg Circuit, December 21-22; Pleasant Point, 23; Monterey Circuit, 28-29; North Middletown, January 4-5; Gunn Tabernacle, 11-12; Warren-town Circuit, 14-15; Asbury, 19-20; Asbury, 19-20; Paris, 26-27; Versailles, February 1-2; Smithfield, 4; Owenton, 5-6; Worthville, 7; LaGrange, 8-9; Pewee Valley (16th, 2:30 p. m.), 10; Dorsey, 13; Simpsonville, 14; Anchorage, 15-16; Wilsonville, 17; Georgetown, 22-23; Shelbyville, March 1-2;

SONGS OF CONQUEST

Compiled by BISHOP BERRY

This song book is having an extraordinary sale. And no wonder. It is a great collection of Christian hymns. The very best of the familiar songs appear, and fifty new compositions are introduced. Several of the latter have won immense popularity. Bishop Berry has also inserted many pages of the standard hymns of the Church. The congregations at the General Conference and at many of the great camp meetings of the summer have used these songs with unbounded enthusiasm. SONGS OF CONQUEST is intensely evangelistic. Just the thing for your coming revival. Also admirably adapted to prayer meetings, Epworth League and Sunday school. The price is a surprise to every one. In board covers it costs only \$18 per hundred. In limp cloth binding, \$15 per hundred. Carriage paid by purchaser. Single copy, 25 and 20 cents, postpaid. Send for sample and sing it through. That will make you want it.

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ORDER OF THE NEAREST HOUSE

Buck Creek, 3; Chaplin, 4-5; Winchester, 8-9; Howard Creek, 10; Cleveland, 11; College Hill Circuit, 12-13; New Zion, 15-16. Dear Brethren: Our Annual Conference will convene in Louisville, Kentucky, March 26, 1913. I trust that you will report all causes presented and collections taken. Increase over last year's report and we will do well. Pray for a good revival. Your brother in every good word and work.—P. T. Gorham, Superintendent, 340 East Short Street, Lexington, Ky.

ANNISTON DISTRICT. First Round.

Beaver Valley, January 4-5; Asheville and Springville, 7-8; Attalla, 11-12; Gadsden, 10-12; Gadsden Mission, 14; Anniston, First Church, 17-19; Anniston, St. John, 15-19; Hobson City, 16-19; Fort Payne and Collinsville, 22-23; Cedar Bluff, 25-26; Center Circuit, February 1-2; Heflin and Choccoloco, 5-6; Iron City and Silica, 4; Lamar, 8-9; Wedowee, 15-16; Mt. Olivet and Rocky Mount, 22-23; Roanoke and Hunter's Chapel, 21-23; Glade and Spring Hill, March 1-2 Sylacauga, 8-9; Asbland and Lineville, 15-16; Talladega, 22-23. Dear Brethren: From the greatest Annual Conference in the history of the Central Alabama Conference we now wenter upon our fields of labor, to do another heroic year's work for God and the Church. Therefore, let us begin now. Organize your forces for a greater success this year than ever before, for after sitting under the painstaking presidency of our beloved Bishop W. P. Thirkield during the last session of our Central Alabama Conference, I am sure we are much better prepared to do our work than ever before; thus we are going to have greater results this year, God being our helper. One dollar from every must be reported for Christian education at the next Annual Conference session. Let us add more than another five hundred souls to our Methodism this year on the Anniston District.—S. J. Jordan, Sr., Superintendent, 1701 W. Dooley Avenue, Anniston, Ala.

OPELIKA DISTRICT. First Round.

Wetumpka Circuit, January 4-5; Lomax and Mallies Circuit, 11-12; Rockford Circuit, 18-19; Kellyton Circuit, 25-26; Benson and Riverside Circuit, February 1-2; Dadeville Circuit, 8-9; Alexander City, 14-16; Opelika and Tuskegee, 21-23; Lanett, Goodells Memorial, February 28, March 2; Lanette Mission, March 1-2; LaFayette Circuit, 819; Five Points Circuit, 15-16; LaFayette and St. John, 21-23.—Dear Brethren and Members of the Opelika District: The imperative call of the Church and the Master is upon

The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequalled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

The Superintendent's Helper, 1913

By JESSE L. HURLBERT Edited by JOHN T. McFARLAND

Vest-pocket size. Pages, 171. Flexible leather. Price by mail, 28 cents.

It is prepared mainly for superintendents and heads of departments, but will be helpful to practically every teacher. Upon each lesson is given a Foreword recording the time, circumstances, and relations to the Bible History, and an Afterword containing a brief summary of the spiritual teachings of the lesson. The Graded Lessons are given in brief, pointed outline, covering the Junior and Intermediate grades. A list of books of reference and blank record leaves are provided.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

us as never before. First, the Jubilee rally for the Freedmen's Aid; second, the call of the Board of Foreign Missions for an increase; third, the call of the Board of Home Missions and Church Extension for more for the Home field. Then last, the self-support of the Southwestern and our own C. A. C. are all of great importance to us and must receive more money. more subscribers, and to meet these great necessities we must begin now; first, by good revivals, better pastoral supervision. We were loud in our call for better Episcopal supervision, and now we have it. So the Episcopal supervisors are loud in their call for better pastoral supervision, and this is as it should be. Brethren: The Light has come and a new day has come, and new ideas, new plans, methods and sermons must greet this new day. Let us lift up our eyes and look upon the field and see what God has wrought. Let your slogan be more money for benevolences, better salaries, an increase in membership, better churches, better painted. This

can be done—it must be done, and will be done if we do our part.—Lewis S. Price, Superintendent.

ROME DISTRICT.

First Round.

Cartersville, January 4-5; Marietta, 5-6; Aragon, 11-12; Adairsville, 18-19; Villa Rica, 25-26; Cedartown, February 1-2; Cave Spring, 2-3; Summer-ville, 8-9; Chickamauga, 9-10; River-town, 15-16; Floyd Circuit, 22-23; Rome, First Church, 23-24; Bowdon, March 1-2; Carrollton, 2-3; South Rome, 8-9; Cohutta, 9-10; Temple, 15-16; Austell, 22-23.—Dear Brethren: You have been sent forth to labor in the Church of God for another year. See to it that every interest committed to your care is well looked after. Every man is expected to do his whole duty. Please appoint Jubilee Commissioners in each church in your charge. "Work the plan." Urge every member to make a free-will offering of one dollar. Observe Lincoln's birthday anniversary, Sunday, February 9. On Easter Sunday, March 23,

strive to raise all of your benevolences: Remember the watchword, "1,000 souls for Christ and 1,000 subscribers to the Southwestern." The District Stewards and pastors will meet Wednesday, February 19th, at 10 o'clock p. m., at Rome First Church.—E. D. Petty, Superintendent.

PULASKI DISTRICT.

Second Round.

Big Stone Gap, January 4-5; St. Paul, 11-12; Bristol, 17-19; Ahingdon, 25-26; Marion, February 1-2; Glade Springs, 8-9; Rural Retreat, 9-10; Pulaski Circuit, 15-16; Pulaski City, 16-17; Wytheville, 22-23; Ivanhoe, March 8-9; New River, 15-16; Duhlin, 16-17; Christiansburg, 23-24; Radford, 29-30.—Brethren: You have succeeded grandly the first quarter; ever keep in mind the work before you. Lay plans and raise your benevolent money at once, so that no emergency arising near the close of the year will keep you from making a good report. Organize your church, so as to raise \$1.00 per member, as a jubilee thank offering for the Freedmen's Aid Society. Place our church paper, the Southwestern, in every home on your charge. We must have a revival along that line upon our district this year. Strive earnestly to save precious souls for Christ. We want that every charge be able to report a net gain of at least 10 per cent in the membership of their church at the District Conference in May. The Church expects it, the Bishops request it, and God Almighty wants it, and "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Call upon me for any assistance that I may be able to render.—Anderson Davis, Superintendent.

OHIO DISTRICT.

Fourth Round.

Dayton, McKinley, January 4-5; Troy, 7; Springfield, 12-13; Oberlin, 10:30 a. m., 17-19; Elyria, 3 p. m., 19-21; Lorain, 7:30 p. m., 19-20; New London, 22-23; Cleveland, 24-26; Steubenville, February 1-2; Cadiz, 3; Mt. Pleasant, 4; Flushing, 5; Bridgeport, 6-9; Bellaire, 7-9; Martin's Ferry, 8-9; Columbus, Parker Street, 10 a. m., 15-16; Columbus, Hawthorne Street, 3 p. m., 16-17; Columbus, Penna. Ave., 18; Columbus, Arlington, 19; Delaware, 20; Columbus, Wheatland Avenue, 21; Columbus, Eleventh Street, 23-24; Madisonville, 10:30 a. m., Mar. 1-2; Milford, 3 p. m., 2-3; College Hill, 7:30 p. m., 2; Batavia, 4-5; Cummins-ville, 6-7; Coke Otto, 8; Park Street, 9-10; West Wood, Rev. D. E. Skelton, 12; Steel's Sub-division, Rev. B. F. Smith, 12; Mount Zion, 16-17; Cleves, 18; Xenia, 20; Urhanna, 10:30 a. m., 23.—Dear Brethren: Have everything in readiness for your Quarterly Conference. Annual Conference meets March 26, date may be changed. Have all your benevolence in hand and ready to report in full. Be ready to pay minute money to me.—Joseph Courtney, Superintendent, 236 Fair Street, Springfield, Ohio.

INDIANA DISTRICT.

Fourth Round.

Terre Haute, Merrill, January 2-3; Terre Haute, Saulters, 4-5; Watson and Cementville, 9-10; Jeffersonville, Wesley, 11-12; Jeffersonville, Sims, 13; Cannelton and Tell City, 14-15; Boonville, 16; Princeton, 17-18; Broons (Ill.), 20; Rock Port and Newburgh, 21-22; Evansville, 23-26; Bloomington, February 1-2; Shelby-

ville, 8-9; Anderson, 15-16; Muncie, 17; Greenfield, 18; Newcastle, 19-20; Indianapolis, Scott, 22-23; Indianapolis, Barnes, 23-24; Chicago, St. Mark, March 1-2; Chicago, Scott, 8-9; Indianapolis, Simpson, 16-17.—Our next appointments depend on this year's reports.—Gloster R. Bryant, Superintendent, 920 N. West Street, Indianapolis, Ind.

WACO DISTRICT.

First Round.

Grosheck Circuit, January 4-5; Calvert, Mt. Zion, 11-12; Maysfield Circuit, 18-19; Merlin and Boman's Chapel, 25-26; W. Corwell Circuit, February 1-2; Cameron and Rosebud, 8-9; Brack, New Zion and Majors, 15-16; Mart and Spring Hill Circuit, 22-23; Waco, St. James, March 1-2; Waco, Mt. Zion, 8-9; East Waco Circuit, 15-16; Hihank Circuit, 19-20.—Dear Brother: This I hope will inform you and you will do as you have always done. Begin now. God bless you with a happy New Year.—T. S. Moore, Superintendent.

BLUEFIELD DISTRICT.

Second Round.

Pageton and Gary, January 11-12; Bluefield, 18-19; Coal Wood and Dairy, 25-26; Graham, February 1-2; Tazewell and North Tazewell, 8-9; Princeton, 15-16; Tip Top and Mud Fork, 22-23; North Fork and Welch, March 1-2; Burwind and Excelsior, 8-9; Mo- toaka and Ashland, 15-16; Freeman, 22-23; Pocahontas, 29-30; Pearishurg, April 5-6; Antwalt, 5-6.—Dear Pastors: Get proper record for membership and Quarterly Conference. Also the printed pads for all officers to prepare or fill in reports. Revise the Sunday School roll every three months. We expect all officers to take our church paper. In reporting the benevolence give amount raised for each item. I will help you canvass for the Southwestern while at your place. Stewards, prepare to pay your pastor in full at Conference. District Conference will be held at Coal Wood in May. Bishop T. S. Henderson will be present.—W. T. Marley, Superintendent.

DALLAS DISTRICT.

First Round.

Huhhard and Dawson, January 4-5; Corsicana Circuit, 11-12; Milford and Italy, 18-19; Waxahachie and Lancaster, 22; Ennis and Ferris, 25-26; Fort Worth Circuit, 29; Fort Worth, St. Andrew's, February 1-2; Fort Worth, North, 8-9; Sherman and Gainsville, 12; Pilot Point and McKinney, 22-23; Dallas, St. Paul, March 1-2; Dallas, North, 5; Hillsboro Circuit, 8-9; Coolidge Circuit, dates to be fixed. Dear Brethren: This is our sixth and last year as the head of this District. Therefore, we want it to be the greatest of all in paying off old indebtedness, in the raising of all assessments, and in conversions. To do this you must begin with the year. Have each of your committees report a part of the amount they are to raise each quarter, and observe each of the set days of our Discipline, beginning with February 16, which will be Freedmen's Aid Day. I further suggest that each of you will hold or cause to be held Watch Meeting services in each of your churches and take a collection for Missions at the close of the services. Also you are requested to hold appropriate exercises on January 1st in celebration of the fiftieth anniversary of our emancipation. Please give these your special attention. Re-

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feelings up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you, free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER"—with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stomach and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

member he who waits until Fall to raise his assessments will come to Conference making excuses, because your people will be scattered to the four winds and you will have to burden the faithful few to get your assessments.—J. S. Wyatt, Superintendent.

HUNTSVILLE DISTRICT.

First Round.

Moore's Chapel, January 4-5; Scottsboro Circuit, 11-12; Guntersville, Circuit, 18-19; Cedar Grove, February 1-2; Athens and Johnson's 8-9; Oakland and Bealemina, 15-16; Lowes and Fullers, 22-23; Centre Grove, March 1-2; Triana and Madison, 8-9; Huntsville, 15-16; East and West Decatur, 22-23; Decatur, 29-30; Beulah Mission, February 16.—Pastors' Council will meet at Decatur at 8 o'clock, February 14. Let all the pastors meet promptly.—A. W. McKinney, Superintendent.

CONROE DISTRICT.

First Round.

Dodge Circuit, January 4-5; Carmila and C. S., 11-12; Fostoria, and N. C., 14-15; Hufsmith and Willow, 18-19; New Willard and Shepherd, 24; Livingston, and B., 25-26; Willis and Danville, February 1-2; Trinity Mission, 6-7; Laurelia and B., 8-9; Lovelady and C., 15-16; Weldon and Saron, 17; Oakland and P. B., 19; Onalaska and B., 22-23; Bedias and Flox, March 1-2; Singleton and R. P., 4-5; Richards and Iola, 8-9; Huntsville, 15-16; Spring, 22-23; Huntsville Circuit, 29-30; Conroe and Tamina, April 5-6; Montgomery, 12-13.—Dear Pastor and Laymen: God in His wise providence, through the cabinet of the Texas Conference, ordered to battle again for 1913, with your humble servant as captain of the army for the last time, so let us get down to business. We have seen the fruitage of postponing our collections. It was sad for us to take fourth place in the collection rank. Dear Pastors: Get your labor well organized. Begin at once for success on all lines. Easter comes March 23. If you will begin now we can collect every cent of your benevolent claims on Easter. I stood by you in the cabinet, though you let me down on the financial line. When you are a successful pastor you are always in demand. God bless you, brethren. Arrange to make my coming a success. Have every member of the Quarterly Conference present, even the committees. Invite the lay-

men to the quarter. Start the collections as soon as you get this notice. Move on your charge at once. God bless you.—W. Hartley Jackson, Superintendent.

PALESTINE DISTRICT.

First Round.

Bryn, January 3-5; Bryan Circuit, 4-5; Heane, 11-12; E. Calvert, 11; E. Mexia, 18-19; Teague, 18-19; Fairfield, 26; Winkler, 26; Oakwood, February 1-2; Palestine, 7-9; Palestine Circuit, 8-9; Jacksonville, 15-16; Jewett and Bufalo, 22-23; Centerville, March 1-2; Leona, 8-9; Madisonville, 15-16.—Dear Pastors and Members: Another year's work is before us. You did well last year, but let us do better this. Begin now your preparation for a great time on Easter Sunday, March 23, 1913. Try to raise your entire benevolent apportionment. May I urge all the members on the District to pledge themselves to pay at least one dollar on Easter Sunday? This can be done if you will. I hope that the Southwestern will be in every home on the Palestine District during the year 1913. Let us stand by the paper. May this be a great year with you all, both spiritually and financially.—M. Q. A. Fuller, District Superintendent.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

A WRITER'S DIFFICULTIES.

Robert Hichens, writes to the Editors of *The Century* that he has been having exciting times gathering his material for *The Century's* travel series, "From the Adriatic to the Bosphorus."

"I am working for you under grave difficulties," runs part of a letter just received. "In Greece I was arrested as a spy and had great trouble in getting free. To-day at Cattaro they wished to arrest me also. I only escaped by getting hold of an officer, who knew my books, and who, on seeing my passport and reading my few notes, explained my identity. This place swarms with soldiers. * * * Spies are everywhere."

Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

Brown-Washington.—On November 21, at the home of the bride, in Allen, La., Mr. Joseph Brown and Miss Joella Washington. Mr. Brown is an excellent young man, being an active member of the church. The ceremony was read by the Rev. Jas. E. Harrison.

Blackley-Rumbert.—At the residence of the bride in Sardis, Miss., December 2, 1912, the Rev. J. H. Blackley and Mrs. Mary Rumbert. The groom is a wealthy farmer and a deacon of the Methodist Episcopal Church. His bride is a member of the Baptist Church. The Rev. W. H. McCarty officiated.

Matthews-Roberson.—In Mt. Nebo Methodist Episcopal Church, Bastrop, Louisiana, November 28, 1912, Mr. Walter Matthews, an official of Mt. Nebo, and Miss Sally Roberson, a member of the colored Methodist Episcopal Church, the Rev. F. M. Lashington officiating.

Williams-Tillman.—At the residence of the bride, on the Ashland, La., Plantation, Mr. Willie D. Williams and Miss L. R. Tillman, Sunday, November 24th, 1912, by the Rev. S. A. Davis, pastor.

Holmes-Trotter.—The home of the Rev. G. H. Cannon, 1912 Thirtieth Avenue, Gulfport, Mississippi, was the scene of a quiet but beautiful marriage ceremony on the night of the 27th of November, when Benjamin Eugene Holmes, eldest son of the Rev. Jesse E. Holmes, District Superintendent of the Vicksburg District, was united in holy wedlock to Rosa Lashington Trotter, daughter of the Rev. H. M. Trotter, our pastor at Canton, Mississippi. Miss Trotter completed her education at Rust University, and is at present the first assistant teacher in the public school at Gulfport, Miss. Mr. Ben Holmes completed his English course at New Orleans University and is doing a thriving business in the confectionery line at Bay St. Louis. The ceremony was performed by the Rev. G. H. Cannon. The parties present were the Rev. A. M. Trotter, father of the bride; Mr. and Mrs. M. Heslop, brother-in-law and sister to the bride; Mrs. Dr. Woodson, Mrs. A. McGuggins, Mr. and Mrs. R. Lee, Mrs. S. H. Cannon, and the Rev. J. E. Holmes, father of the groom. The bride wore white charmeuse satin with pearl and crystal trimmings and white beaded chiffon. They will make Bay St. Louis their future home.

McCrarey-Brandam.—December 4, 1912, in the parsonage of Mt. Nebo Methodist Episcopal Church, Bastrop, La., Mr. George McCrarey and Miss Ozella Brandam, the Rev. F. M. Lashington reading the ceremony.

Price-Paul.—At the home of the bride's grandfather, Mr. S. A. Price and Miss Fannie L. Paul, December 1, 1912. Mr. Price is teaching at Red Lake, La. The bride ranks among the best young women of this place. The Rev. Jas. E. Harrison officiated.

Pale, Delicate Women and Girls. The old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Gleanings from the Field

ARKANSAS

Clarendon.—Success attended our Third Quarterly Conference on November 3-4. [The Rev. J. H. Greer, A.B., B.D., District Superintendent, presided. Splendid reports, showing activity, were made along all lines. The report of the pastor, the Rev. B. J. Griffin, was indeed grand. We gave credit to all that had been done during the quarter. We paid the District Superintendent in full—\$15. After adjournment of the Conference, ice cream was served. Sunday was a glad day with us. The Rev. Greer preached a strong sermon at 11 o'clock and administered the Sacrament to a good number. One person joined the church. Rev. Greer also preached a powerful sermon at night, to the delight of a large congregation. It is always a spiritual feast to us to have our District Superintendent with us, for his sermons are helpful. Our good pastor, the Rev. Griffin, is working faithfully to pay off all indebtedness on this church by the middle of December, and we feel sure of him doing this, as he has good plans already on foot. He is also talking up the Southwestern among the members. Several are planning to send in their subscriptions by him to the Annual Conference. As the year is nearing the close and Conference is approaching, we are busy with church work, in order that our pastor will be able to make a good report.—E. A. Griffin, secretary.

Paraloma.—Our Fourth Quarterly Conference convened November 30th, with the Rev. L. G. Hodges presiding and all officers present with written reports, with few exceptions. Sunday was an enjoyable day with us. Dr. Hodges was at his best; the sermon on Sunday filled all hearts that heard it. We raised \$15 for the Superintendent, \$15 for Trustees, \$10 for Benevolences, \$1.55 for Pastor, a total for the quarter of \$136.25. Dr. Hodges left not a stone unturned. May the Lord give us plenty of such men as Dr. Hodges.—F. J. Jacob.

Oak Forest.—The Rev. J. W. Jackson, D.D., preached for us a powerful sermon recently. We were all made to feel glad. He charged us to be faithful until death.—J. W. Williamson.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

LOUISIANA.

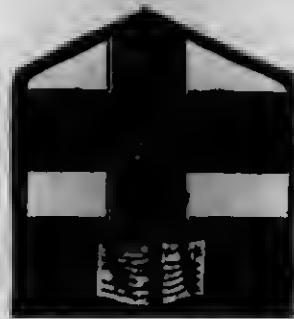
Clarence.—Sunday, Oct. 27, a great Rally was given at Mt. Zion Church on the indebtedness on the property which was something like \$95. The good people rallied with willing hearts and hands. Thaddeus Taylor, M. D., gave an instructive lecture on "Tuberculosis." He discussed it in an able manner, and our people were aroused. We need more men like him. We are preparing to go to Lake Charles with a round report. Collection for the day, \$96.60. No debt is on our property now at Mt. Zion.—W. J. Hampton, pastor.

Mandeville.—Our fourth Quarterly Nov. 2, with Dr. Valcour Chapman, Conference was held Saturday night, District Superintendent, presiding.

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New York

All officers were present with good reports. The report of the Pastor showed a net gain in membership of 13 and every one accounted for. It also showed that all of the converts were present and good church workers. Paid Pastor during the quarter \$40. Paid the District Superintendent up in full. The Trustees report showed that \$80 worth of repair work had been done during the year, with a balance on hand of \$14. The Quarterly Conference unanimously asked that the Pastor, the Rev. A. Robinson be returned the next Conference year. The District Superintendent conducted the Love Feast on Sunday evening and preached at night to the delight of all. After which three were baptized at the altar and made full members of the church. The Lord's Supper was administered to a good many. Truly Dr. Chapman is a great man, and is in the right place.—O. Robinson.

Boyce.—An interesting feature of our Fourth Quarterly Conference held by the Rev. J. O. Richards, District Superintendent, was the presence of a saintly woman nearing the century mark. She inspired us anew with her words of cheer and content and left us rejoicing in the Lord. Reports from one shourch showed 122 pupils in the Sunday School, with average attendance of 77. Our church, too, is in the line of progressiveness. Our District Superintendent preached enjoyably and all were glad to hear him.—C. D. Bryan.

NEBRASKA

Omaha.—Nov. 24th was a great day with the Mission Church at this place. The Rev. Cusher Prewett of Lincoln being appointed by the District Superintendent to look after this work for a while, preached two splendid sermons. We only ask that more of his kind be sent to Omaha. This was Rally Day for the Trustees as we are still trying to raise money, so as to get a church in this city. Collection was \$10; for pastor, \$5; Mrs. A. A. Waynes gave \$5, others contributed liberally. We also have the Ladies Home Mission Society here under the leadership of Mrs. M. Blackstone. Mrs. J. A. Anderson presides over the Ladies' Aid Society, and Mrs. A. A. Waynes over the Epworth League. We are trying to write success on each spoke of the wheel. The Sunday School is still pressing on. We are intending that this Conference year shall be a record breaker for our Mission in Omaha.—(Mrs.) B. A. Bostic.

MISSISSIPPI

Marshall Charge.—Our second Rally was held the fourth Sunday in October, with splendid results. The church membership was divided into four divisions or tribes, directed by four Captains, namely: Mrs. Fannie Stewart, Tribe of Benjamin, \$44.70;



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Mrs. Mary Fitzpatrick, Tribe of Judah, \$49.50; Mr. Henry Vincent, Tribe of Dan, \$35; Wm. H. Smith, Tribe of Ephraim, \$26.30. The Rev. Dr. J. C. Sherrill president of George R. Smith College, was with us and preached two very able and helpful sermons to the great delight of the large and appreciative congregation. At 3 p. m., the Rev. Dr. O. R. Farris of the Methodist Episcopal Church, South, preached a very delightful and wholesome sermon. Indeed it was a great day for our Methodism in Marshall. Our third Quarterly Meeting took place Nov. 9-10. Our District Superintendent, the Rev. W. H. Wheeler, was present and rendered valuable service, preaching both morning and evening. A sad funeral service was held on the 10th at 3 o'clock, that of Bro. Alexander Huff a Christian gentleman and a loyal member of the North Street Methodist Episcopal Church, whose life had been of great good to the community. Three have professed Christian religion, seven have joined the church and four have been baptized. We paid the District Superintendent in full for the third quarter, the amount of \$20; paid the pastor \$79; paid the benevolences \$51.75; paid to the trustees \$51.75. The church is on the upward grade. The Sunday School and Epworth League are doing good work. One new subscriber to Southwestern this quarter. The Rev. W. H. Smith is pastor.—Willie A. Brown.

Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

at Newport, Ark., Mr. Wayman Denson and Miss Carrie Goodlow, by the Rev. J. W. Terrell. Both of these young people of the African Methodist Episcopal Church.

Denson-Bent—Mr. Richard Denson and Miss Mary Dent, by the Rev. J. W. Terrell, November 26th, at Newport, Arkansas. Both are members of the African Methodist Episcopal Church.

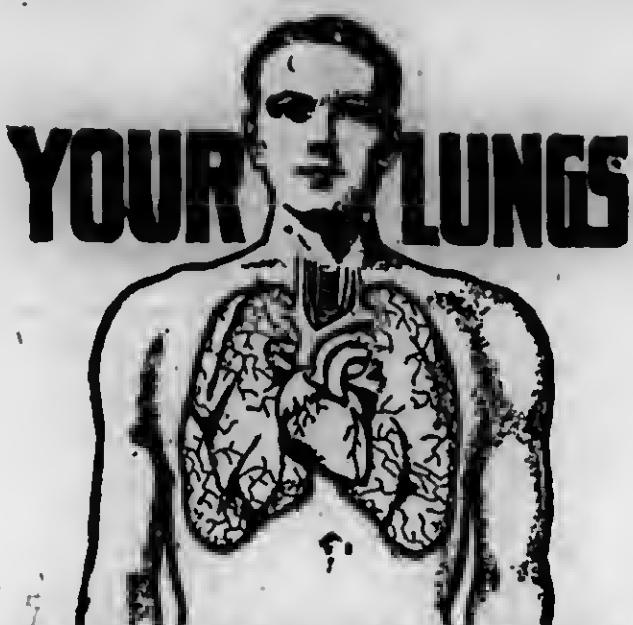
Johnson.—Bainister Johnson, a devoted member and class leader of St. Paul Methodist Episcopal Church, Shreveport, La., died in peace November 27, 1912, after 6 months' illness. His mother, several brothers and sisters, survive him. The body was buried at Vancleave, La. May God comfort the heart broken family.—C. W. Reeves, pastor.

Berryman.—Hattie Berryman, a loyal member of St. Stephen Methodist Episcopal Church, Yazoo City, Miss., and widow of the late Moses Berryman, died Nov. 11, 1912, at her post. She was stricken while sitting in the African Methodist Episcopal Church. A called meeting of the Ladies' Aid Society met in our church and after the meeting closed nearly all who attended went to the African Methodist Episcopal Church to hear a lecture. Sister Berryman was in the number. In about ten minutes after arriving there, Sister Berryman sustained a stroke of paralysis from which she died a few hours later. All who knew her gave her the name of being a good woman. Her loyalty to the church and the good name she bore will live many years in the memory of her survivors. She was for 34 years a spotless member of St. Stephens Methodist Episcopal Church. The funeral was largely attended by members of the two races. Services conducted by the pastor, the Rev. W. P. C. Morrison.

Scott.—Irene Ophelia Scott, the daughter of Rev. J. M. Thompson, pastor of Oxford charge and the wife of Brother S. W. Scott, died Nov. 20, 1912. She was born at Starkville, Miss., April 20, 1883. She was converted at the age of 14 years during the ministry of Rev. H. Y. Sauter on the Rock Hill Circuit. She was a faithful Christian. She leaves father, husband and four small children.—G. J. Dobson, pastor.

Ross.—Albert Ross, youngest son of the late Charles Ross and Margaret Ross, of Pelham, Texas, died Oct. 17, 1912. He was born Dec. 25, 1891. His mother, one brother and two sisters, joined the Methodist Episcopal Church August, 1904 and lived a faithful Christian. The funeral service was conducted by the Rev. R. D. Denson.—T. J. Douglas.

OUSLEY.—Jane Parker Ousley, a faithful member of the Church at Camden, Miss., was hurt in an accident October 30th and died November 8th, 1912. She died in the harness—for she was engaged in raising funds for the general work. She leaves two sisters, two brothers, and her father.—J. I. Garrett, pastor.



YOUR LUNGS

ARE THEY WEAK OR PAINFUL?
Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

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Gleanings from the Field

GEORGIA.

Savannah.—Fourth Quarterly Conference convened at Asbury November 10-11. District Superintendent E. D. Giddens, presiding. Sunday morning at 11 a. m., the Rev. Giddens preached an excellent sermon. Monday night the business session was one of the best in Asbury's history. All reports were very good. Paid District Superintendent in full. The past two years have meant success for us. December 1910, the Rev. W. V. Debtedness of about \$1,200.00. Through Daughtry came to us finding an indebtedness of about \$1,200. Through his careful planning and the help of the good Lord last November it was wiped out, and we burnt the old mortgage that had been hanging over us for about ten years. This conference has been one of pleasure for Asbury. On Rev. M. V. Daughtry's return to us the officers, knowing his ability and worth, gave him an increase in salary of \$100.00 more than last year. During his pastorate we have not only been blessed financially but spiritually as well. Seventy persons have been added to the church. The church has just been repaired and painted at a cost of \$425.00. We can indeed "count our blessings." We have settled all claims so far and will be prepared to meet Annual Conference claims in full.—(Mrs.) J. A. Eubanks.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

LOUISIANA

Mt. Carmel Church.—The fourth Quarterly Conference was held here Nov. 2, with the Rev. George Thomas presiding. The District Superintendent's quarterage was raised in full.

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The "Limited," leaving New Orleans 12:30 p. m., arrives Alexandria 8:10 p. m., Dallas 7:22, and Fort Worth 8:40 next morning. The Canon Ball, at 7:30 p. m., and Texas Express at 6:35 a. m., are splendid trains for Shreveport and North Louisiana.

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This church is spiritually and financially alive. Many souls have been added to the church. Mr. L. Harris, Sunday School Superintendent, gave an evening's play with the children and raised \$6 for missions. The Rev. McCain is the man for this place. We plan to have him ready for Conference.—E. L. Bristo.

Franklinton.—Prof. and Mrs. E. D. Amacker are now living in their beautiful and neatly built cottage, just over the hill from Franklinton. A few nights ago a storm arose and aroused them from dreamland, to receive many valuable gifts. The party was lead by Mrs. A. J. Scarborough.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mchawk, Fla.

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If a Money Order, Post Office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

You can buy a money order at your post office payable at the New Orleans post office.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Trinity Church.—Our Christmas exercises were fine and well attended. Over 500 presents were given away by Santa Claus. A "chimney" served instead of a tree. Superintendent Jones, together with Misses Humphry, Vinet, Webb, Butler, Nacissas, Nugent, Mrs. Lang and Mr. L. R. Johnson and George Brown deserve great credit for the fine manner in which they carried out the program. The pastor and family were generously remembered. Services were fair Sunday, and large plans are on for the closing up of our work. Rev. F. Walker worshipped with us, and several other visiting friends. Collection, \$10.00.—W. Scott Chinn, Pastor.

First Street Church.—Services were good and well attended on last Sunday. The pastor preached at 11 a. m. and at night. At night, as announced, the subject was "Music." The discussion of this subject was well received by the large crowd. The organist, Mrs. B. Mack Hubbard, being sick, Miss Tanaquil I. Hubbard was pressed into service. The choir did well. Our professional men are to be seen at our services, such as Drs. Burbridge and Willis. The membership in full is urged to be out next Sunday, January 5, 1913. The District Superintendent will preach at 11 a. m. The second Sunday the pastor will preach to "Venus Star" No. 3, Order of Tabernacle, at night. The Stewardses' big concert will come off Saturday, November 11. The pastor will deliver his annual sermon January 19, at night. Subject, "Predestination Conditional." We are closing up the year in good condition.—B. Mack Hubbard, Pastor.

Wesley Church.—Sunday, December 29, all services were good. The early morning prayer meeting, led by Bros. Leonard, Howard and A. C.

Johnson, was well attended. At Sunday school a large number of pupils were in attendance. At 11 o'clock the Rev. Castrow preached. The stewardesses held a rally at 3:30, which was quite a success. At night the pastor preached to a large audience. The Xmas celebrations were excellent. The children were generously remembered. The public is most cordially invited to attend our services.—R. C. Worsham, pastor.

BISHOP W. P. THIRKIELD

Will deliver the annual address before the Colored Young Men's Christian Association in St. James African Methodist Episcopal Church on Sunday afternoon, January 5th.

Bishop Thirkield will deliver an address on "The New Year and the New Man," before the Association, Sunday afternoon of January 5, at 3 o'clock, in St. James African Methodist Episcopal Church, 222 N. Roman Street. A fine musical program will be rendered on this occasion, consisting of selections by Straight University Jubilee Club, directed by Miss Sylvia A. Ward, and the St. James Choir. Dr. B. H. Baker, cornetist, and the Male Quartette from New Orleans University. Men, women and children are welcome.

SPECIAL NOTICE.

Mrs. W. P. Thirkield will meet and address all the women of our Women's Home Missionary Society and other auxiliaries of the city, Sunday, January 12, at 9 p. m., in Trinity Church, Valence Street. Mrs. Thirkield is greatly interested in the work of the Society and especially Peck Home, and desires to see the women and talk to them, and arrange for some special line of work for the city and State. Miss Gibson, of Peck Home, also Mrs. Melden, will be present, as well as others who are interested in the work. Let every auxiliary send a delegation to this meeting, and our pastors are invited to be present and help. Mrs. A. S. Mullen will preside.—(Mrs.) D. C. Mead, State President.

WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

The seventh annual convention of the Woman's Home Missionary Society will convene in Lake Charles, closing the session of the Annual Conference, January 23, 24 and 25. The convention will be held in the new Sunlight Baptist Church, the Rev. H. H. Williams, pastor. We are to be favored with the presence of Mrs. W. P. Thirkield, Mrs. E. L. Knostman, bureau secretary; Miss Gibson, superintendent of Peck Home, and others. Mrs. S. G. Chinn, the treasurer, is very anxious to make a general report and asks all the brethren to see her not later than Friday during the convention. The convention will open Thursday morning at 9 a. m. All conference officers and delegates are requested to be present. Election of officers and other business will be transacted.—(Miss) Emma Bessie, recording secretary.

TRINITY CHURCH, FORT MYERS, FLA.

Trinity Methodist Episcopal Church is alive. Sunday, Nov. 24 was Rally Day at this church to raise money to paint it and put in electric lights. This effort was truly a success. Club No. 1; Mrs. Rosa Williams, Captain, raised \$69.70; No. 2, Mr. R. A. Barker, Captain, raised \$25.20; No. 3, Miss Eliza

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Thirteenth annual session begins October 1, 1912, and continues for seven months. The only school of Pharmacy for Colored young men and women in the extreme South. Has a strong faculty of ten members. Offers a two years' graded course leading to the degree of Graduate in Pharmacy (Ph. G.) (the rule of requiring one year's work in a drug store after taking the two in college having been discontinued, diplomas are now granted when the two years' course is finished.) Location unexcelled, tuition and fees nominal.

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Any colored girl desiring to become a trained nurse may get a catalogue and full particulars by writing the superintendent

DR. R. T. FULLER

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New Orleans, La.

Jones, Captain, raised \$75.05; total amount raised, \$159.95. This effort was a noble one. We are planning to beautify our church and add souls to the fold of Christ. Our membership has increased from 25 to 36. We hope to see it double soon. The work throughout has taken on new life. We expect to go to Conference with a round report.—D. W. Demps, pastor.

MISSISSIPPI.

Bianton—The Fourth Quarterly Conference of the Cary Charge was held on the 9th and 10th. By some chance the people had not made any preparation at all as they were not looking for the District Superintendent. Being unprepared, no quarter was held until after the 11 o'clock sermon Sunday. A number of the off-

icers were absent. Those present written reports. At 7:30 o'clock people came in large crowds to the Rev. Holmes preach. The District Superintendent spoke with conviction from the Fourth Chapter Acts and the 12th verse, after which 56 souls bowed around the altar and communed. The District Superintendent spoke in the interest of the Southwestern Christian Advocate and pointed Miss Minnie Johnson as agent for same. He also spoke on Natchez church, and appointed Sister Gillie Sanders, Amelia Augustus and Annie Russell as an emergency committee to work spare times to reduce that old-standing debt at Natchez. The Rev. Holmes is a wide-awake on church matters. We paid him full \$56 for the year. Yours in Christ—Geo. W. May.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

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SELF CONTROL: AN EVERYDAY VIRTUE

The worst slavery of human experience is the slavery of the individual to himself. An enslavement of one to his passions, tempers and lusts is the saddest known comment on humanity. For, whatever may be said about the cruelty of an enslaver, the enslaved, in the eyes of thinking men, stand forth with a promise of hope, when once emancipated. While personal slavery is not hopeless, it promises the least for the future. The only emancipation from personal slavery comes through self control, and "self-control" as a text for good sermons is left, too often, to the college students. True enough they need to know the power of this grace and practice it, but men and women in the busy walks of life must realize that there would be fewer moral and spiritual failures if individuals would practice more self-control. It is a confession entirely unworthy of man for one to say that he can not refrain from this or that sin or habit. God never intended that any outer influence should control man. Man is supreme in his sphere. Oh, lovely are the feet of those who walk steadily amid the temptations of life and are undisturbed; how inspiring are they who face the disappointments and difficulties of life undismayed, and likewise they are the royal guards of our everyday humanity who with poise and deliberation and calmness (perfect self-control) pass through the hubbub of this fretful foaming, seething and harrassing daily life. Fittingly there comes leaping as a young trooper the words of wisdom recorded of old (and they are the words of God) "He that ruleth himself is better than he that taketh a city."

THE NEGRO AND SELF CONTROL

It is almost reckless to claim self-control for the Negro in the fact of the popular opinion concerning this warm-hearted race. They say the Negro is emotional, that he is an enthusiast, and, therefore, he lacks self-control. He is exhorted to be calm in his worship—and the exhortation is not misplaced. There is all too much emotion in his worship. But his is a race of laughter and song. Thank God it is so. The American people find their absolute security in, that the pent-up feeling of the Negro finds so innocent and delightful an expression. There must be a place of blowing-off somewhere, the overplus of energy must come out—the least harmful way the better. Taken all in all, the Negro can stand the Anglo-Saxon test of control without humiliation.

It is no sign of self-control when an individual has frozen himself until his poise and deliberation are passive. Some men boast of self-control when they are frigid in their emotions and enthusiasms. They have put out their soul fires and they could not generate steam if they wanted to. They are cold. They are stolid. We admit they have strength and show power. But God's humanity has warmth of mind and heart with a God-given power of self-control.

But the Negro can substantiate his claim to self-control by his record during slavery and his record since. The Negro's submission during slavery was not because he loved slavery, but because he had faith in God and could, therefore, wait in patience and long suffering. When freedom came he was Christ-like enough to be on good terms with

his former masters. Any other interpretation of this chapter of Negro history robs the Negro of his greatest glory.

If anyone thinks that the Negro does not feel the wrongs of to-day (he is mistaken. Every Negro child is conscious of the injustices heaped upon this race. One of the pains of Negro parenthood is to see the children awakening to the consciousness of their environment. That sleepy, easy-going, laughing Negro so familiar to daily life and literature has another self. A self that is controlled. Yes, he is conscious of the wrong done him, but he has no bitterness of heart, and, when his soul is aroused with indignation, he opens the safety valve of laughter and song and blows off. It will be ages before the Negro will furnish a group of dyna-



THE HON. MARTIN BEHRMAN
Mayor of the City of New Orleans
(See Article page 8. "A Fitting Celebration")

miters as was convicted recently in Indianapolis. We say, to the credit of the Negro, he is made of better stuff. Even to the unbelieving Negro, God is an ever-present force in the affairs of men and he sings: "Jesus Will Come Bye and Bye."

But for the self-control of the Negro there would be daily rumors of war and occasionally rivers of blood. Taken all in all, we know of no higher tribute to the Negro than that he takes HIS PLACE (not chosen, but assigned) in American life and proceeds, forthwith, to move out, onward and upward to a better, and his more rightful place. Our earnest prayer is that the Negro may ever relations, but there are minutes when it looks as though even this racial virtue of holding in and packing down will lose its control. But it holds. We tap our vein of humor and laugh, and we strike our chords of music and we sing, and all is calm. May the Negro be a laughing, singing race.

BE OF GOOD CHEER

The Negro who holds the highest Federal position is the Hon. William H. Lewis, the Assistant Attorney General of the United States. He was chosen to this position not because he is a Negro, but in spite of the

fact. He is a man of broad culture and high moral sense. He is a graduate of Amherst College and of the law department of Harvard University. He did not pass through these colleges, but *worked* his way through.

Mr. Lewis was one of the speakers at the recent annual meeting of the American Missionary Association of the Congregational Church. In opening his soul and paying a tribute to his old college president, Mr. Lewis said: "President Seelye influenced my ideals of American citizenship and my notion of the Negro's place in that citizenship far more than any other force that I can now recall. It was his counsel and advice that saved me from myself. I was impatient at the restraints of the social order and the discriminations and humiliations suffered by the Negro on account of his color. My study of the law served only to intensify that feeling. I was in danger of becoming a mere carping critic instead of a constructive worker among men."

During that time President Seelye wrote a letter to Mr. Lewis, which letter Mr. Lewis read as a part of his address, and we reproduce same for the benefit of the young men among our readers who may be situated as was Mr. Lewis. President Seelye wrote:

"Dear Lewis:

"Wherever you settle down, at the North or the South, do not forget that your race will never get its rights by dwelling upon its wrongs. Remember that the greatest of all reformers, whose word has done incomparably more than all others to lift the burdens of wrong from mankind, had very little to say about these wrongs. His own declaration, you remember, was that He was sent into the world not to condemn the world, but that the world, through Him, might be saved. The gospel for the colored people, as for every race, is one of salvation, not of condemnation, and while you do not need to ignore the wrongs which your people have suffered, grievous and terrible as they are, I advise you to preach to them and cheer yourself ever with a lively hope of their redemption."

After reading this letter before the American Missionary Association, Mr. Lewis proceeded:

"With the memory of the sainted Seelye, and his words echoing in my soul, whenever I have been tempted to preach to my fellows the text which has come most often to my mind is—'He came into the world not to condemn the world, but that the world through Him might be saved,' and then the other which is a corollary—'Be ye of good cheer; ye shall yet overcome the world.'"

Then with the gift of a prophet Mr. Lewis went on to say: "Ye shall overcome the world by character, by conduct, by achievement; ye shall overcome it by suffering, by sacrifice, and by service. Prejudices of some kind or other have always existed in the world and probably always will; and the citadel, the place of privilege and power, is to be taken, not by storm of denunciation and abuse, but the portcullis is let down and the portals open wide to the knight who has been of some signal service to his fellows and humanity."

We have nothing to gain as a race by whining. We have all to gain by making

(Continued on Page Eight)

The Revolution at St. Peter's

By Mrs. R. E. Fullilove

It was Sunday; a most wonderful Sunday, so bright and blue; so cloudless and balmy that all the previous weather vanished from the recollection in a moment.

The doors of St. Peter's were thrown wide, and the groups of gaily-dressed people rendered the streets about it so full of color that nothing in them was capable of wearing a faded aspect. The people came out in their gayest dresses and smartest hats. The mingling of bright colors in the crowd was wonderful. In the magnificent profusion of sunlight they looked like a living bed of flowers.

There is something in gay crowd pouring into a church that generates an irresistible desire to follow so I found myself swept, unresenting, up the broad aisle of St. Peter's. A sense of exultation, joy and delight prevailed as they conversed with one another. This continued perhaps fifteen minutes when a solemn hush fell over the congregation, as the minister entered the sacred altar.

The people of St. Peter's adored their beloved minister. There were a few, perhaps, who disliked him, but they took care to keep it locked in their own bosoms. He was unquestionably, an intelligent, profound Christian gentleman. At his first entrance into St. Peter's he had marched straight into the hearts of his people.

They filled the church to overflowing every Sunday when the weather permitted and there was never a Sunday when the church lacked a good congregation.

The choir arose and sang an opening hymn. The selection, though sung a little too slowly was very beautiful and sung with great earnestness.

As I said before the minister was very intelligent. He believed in doing things in the best way possible. Ever since he had come to St. Peter's he had carefully noted the short-comings of his beloved flock as well as their virtues. He had found them to be a loving church-going set, loyal to their church almost to the point of extremity. They had great pride in St. Peter's and spared no pains in making it as beautiful and as comfortable as they were able. One particular thing the minister had noted was the way the Sunday collection was conducted. As the choir continued to sing the opening hymn, he looked out over his beloved congregation, saw intelligence written upon the many faces here and there. Then an inspiration came.

He saw a great work laid out for his accomplishment, that of teaching the people of St. Peter's a better—a more appropriate way of conducting that part of the service so that it would not detract from the first part of the service.

When he arose to deliver his carefully prepared sermon, a great determination was written on his countenance. He would not begin it to-day, however, he must have time to plan it. He knew that he must use a great deal of tact or his fondest hopes would be shattered. He realized that St. Peter's was as sincere and firm in the conviction that the old way was best as they would be in the new way, were they made to see the superiority of it. He scorned to force it upon them. He meant to do some careful teaching and preaching and heart to heart talking, so that they would adopt the new way of their own accord.

To-day the sermon was beautiful and rich in thought. It was rendered in eloquent tones which carried conviction to the hearts of many. I was deeply impressed with the goodness and the greatness of the man. I was so impressed with the sermon and so moved by the message which it carried that I was totally unprepared for the service which followed. It was a service in which the ridiculous and the sublime were fused into a monstrous union.

Two of the church officers stood at the

table and carried on a dialogue fit for a minstrel show. They aimed at saying smart things which should bring bursts of laughter from the listening congregation.

I wondered how it was possible to change the reverence of a few moments before to such thoughtless mirth. In ten minutes the church had thrown off that holy reverent feeling which the hymns and the sermon had brought about and were nudging each other hilariously as the jests came out to them from the two men at the table.

At last addressing the choir one of them said, "Now let the choir give us some music and let the people come on with the money!" "Come on with the money," shouted his companion. Then by a series of "collection songs." The people marched up to the table, threw down their nickles, dimes and quarters, displaying their handsome clothes to their hearts content. The quiet of a few moments before had been displaced by the noise and babble, and the jingling of coins as they fell upon the table and were caught up and counted by the two officers in charge. "Just twenty-five cents more!" cried the one on the right. "Give me just three more dimes and one nickle!" shouted the one on the left. "Just one more song," addressing the choir.

The exhausted choir, not having a new selection started out anew on the old one "Come on friends! Come on, on this song!" they yelled. At last one of them reached the place where he needed five cents to finish out a certain sum. "Please friends, just give me one poor little pitiful nickle to make mine even." Some one had the kindness to give it when the other one yelled out, "just ten cents more please!"

This part of the service had no bearing whatever upon the previous service. To me it had become the most tedious and wearisome kind. The people had climbed over one another to get to the aisles, so as to join the march to the table. Little children joined in; children whose fond parents gazed upon them with pride because they were brave enough to go and at the same time were able to look as brightly clad as anyone else. These poor innocents were missing the true meaning of Benevolence.

The heat, and stirring crowd, had become painfully oppressive; the noise, babble, and confusion, quite distracting. It was impossible to get the people quiet again. The further service was lost in all of it, and only the benediction had the effect of making them quiet for a short while. Then in loud talking and laughter, the crowd pushed its way to the door to gain the open.

"Ah, I said, here lies the reason that our sons and daughters are unable, when questioned, to tell even the text of the sermon. It has all been swallowed up in the babble which has always followed.

After they were gone, the minister sat with his head buried in his hands, evidently in deep thought. I wanted to speak to him but fearing to disturb him, I sat quiet. Finally he came slowly down the aisle, his head

bent forward in study. "God helping me, I'm going to undertake it," he said aloud unaware of any listener. He spoke with great determination. I stirred uneasily, fearing that he might reveal to me some hidden secret. When he turned his eyes upon me, he showed some surprise but came quickly towards me with outstretched hand. The touch of that good man was inspiring. When he asked me why I remained, I expressed my wish to tell him how the sermon had impressed me. We had not talked long before he had unburdened his heart to me. He told me how his religious sensibilities were continually jarred upon by their manner of taking the offering. He told me of his great resolve to bring about a reformation.

"I shall begin next Sunday," he said, "and you must pray for my success." Not a day shall pass," I answered, "but that I shall think of it, pray over it, and help in any way I can to bring it about."

The next Sunday St. Peter's was full to overflowing. It had been circulated that the minister had a special sermon to deliver. A special sermon from the minister, they knew, meant something rich indeed. Somehow they suspected some new movement and everybody was expectant. In fact, they had learned something of the nature of it from what had transpired in the board meeting held the previous week.

The choir was full and rich in the different voices. There was absolute quiet, and when the minister took his place in the pulpit to deliver the "special sermon," the expectation was intense.

The minister was beautiful in demeanor. He lacked the characteristic haughtiness of a person exalted. His attitude was that of a loving father, teaching his children what is their right and duty.

Turning the leaves of the great Bible he read: "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barn be filled with plenty and thy presses shall burst out with new wine."

The first part of the sermon taught why we should give money to the church. "God has organized the church," he said, "as the center for evangelizing and christianizing the world." In the salvation of the world we are partners with God we should not only look upon it as a duty to give money to the church but we should regard it as a privilege. We are commanded to give as the heart directs. Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." Then he showed them how necessary the spirit of benevolence is to man's own prosperity. "He which soweth sparingly, shall reap also sparingly," and "he which soweth bountifully, shall reap also bountifully." In giving for the benefit of fellowmen we reap the highest good. God places on the very portals of life a plain declaration that we are all brethren, that none of us is here for his own pleasure, that the true path for anyone to follow is that to which the necessities of his fellowmen most loudly call him. In neglecting the general service for others and regarding our own personal tastes, we sink into worthlessness and want. The man who is bent mostly on his own promotion is false to God's designs, false to the brotherhood of man—a poor pitiable earthworm seeking his God, his hermitage, his reward, his Heaven in this vanishing world alone."

Then he talked upon the manner and spirit in which these contributions should be made. He said: "It is not so much the giving of money as the spirit which imparts a benevolent cast to the whole of life."

Here he told them very gently what he thought about the old custom of taking the regular offerings on Sunday. "The old way of our fathers is not necessarily God's way," he told them. "The best way is the right way. The Bible tells us, 'Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of

The Home

By Anna J. Grannis

A broken song—it had dropped apart
Just as it left the singer's heart,
And was never whispered upon the air,
Only breathed into the vague "somewhere."

A broken prayer—only half said
By a tired child on its trundle bed;
While asking Jesus his soul to keep
With parted lips he fell asleep.

A broken life—hardly told
When it dropped the burden it could not hold—
Of these lives and songs and prayers half done,
God gathers the fragments every one.

The Pacific.

your Father which is in Heaven. Therefore when thou doest thine alms do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men." He explained to them how it is likewise worldly and vain-glorious to walk up to the table in order to show off a pretty gown or hat as some do; or show off their wealth by throwing large sums of money upon the table. "A penny slipped quietly into the mission box, having had God's blessing asked to go with it, is much more acceptable in God's sight than a dollar given in the Every-body-must-know-it spirit."

As I listened to this discourse I could have shouted aloud in my approval. The silence in the room was intense. The people could hardly realize that a revolution was about to begin. At the close of the service I wrung the minister's hand congratulating him on his splendid beginning. "It's going to be a hard fight," he said, "They are so bent to the old custom." "I have the consent of most of the stewards to take the collection by means of baskets, but there are some who are going to fight it to the end." "But don't you give it up," I cried fearfully. "St. Peter's is far too beautiful a church and the people have too much pride in it to allow them to continue in this way."

For several Sundays I did not attend St. Peter's but from the bits of gossip I picked up, I learned that the minister was having a hard time of it. Nearly all the younger people and most of the older ones held on to the old way as long as they could.

I was told that the minister's salary even suffered on account of it, for some of the people sat and absolutely refused to drop

their money into the baskets. But the minister was a man of great determination. He worked still harder in order to accomplish his great aim. He talked, reasoned with them, preached and prayed, 'til gradually it crept into the hearts of the people that the new way was best.

The opportunity to attend St. Peter's came to me once more. I was delighted for I wished to know how the new plan had worked.

The people were lovely in their sober garments. Most of them were clad in spotless white, which I thought was so suggestive of the purity of their hearts. The children were beautiful indeed and looked seraphic as they sat about their elders. As for the minister, he had the countenance of a Saint. Light of success shone from his eyes, his voice was sweet and compassionate.

Tears of joy welled up into my eyes as the choir sang hymn after hymn. The old drag was gone and the way in which they sang was very touching. The sermon was great. I could have wept aloud when I saw the appreciation of it. Hearty "Amen's" came from time to time from different parts of the room. Every heart was touched.

When the baskets were passed and the dollars, quarters, dimes, nickles and pennies were quietly dropped into them; when they were placed upon the table and the people all bowed their heads while the minister offered a short prayer, asking God's blessing upon the offerings, my cup of joy was full to overflowing. Later, as they passed quietly out of the church, I could see that every body was greatly benefitted. When I wrung the minister's hand we both uttered as in one voice, "Praise the Lord."

A Soul Winner

By the Rev. Charles E. Parker

"They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

Dear Jesus, why did you not send me the message of your great salvation when I was a little girl? I could then have learned to read your Holy Book and could have told my people about it. You have done so much for me. I wish I could do something for you. But, dear Jesus, I am only an old woman now and I cannot read. I cannot do much, but you shall have all of my life that I have left."

A few months ago Nursamma was heard to make the above prayer. She did not know anyone was listening except her Lord. When I heard her prayer it pierced my heart. I felt like crying out, "Lord, we in Christian lands are to blame. She ought to have heard the message when she was a little girl."

About five years ago I was called out to Kohir to baptize a few people who had accepted Christ as their Savior. As we went from house to house Nursamma approached us. She looked a wild animal with her hair all matted and tangled. When she saw me, she was frightened and drew back saying that she had decided not to take baptism. One village man who was with us stepped forward and spoke to her, testifying to what God had done for him. Nursamma's heart was hungering for God but she had been told that if she had anything to do with foreigners she would die. The testimony removed her fear and she came forward and was baptized. A few weeks later she received the baptism of the Holy Spirit and immediately the burden of her own people's lost condition came upon her. She began to cry unto God night and day. He heard her cry and poured upon her a double portion of His spirit. From that day she has walked with God. Her soul is aflame for Him. Although

sixty-five years of age, she has many times walked twenty-five and thirty miles—often through mud and water—to lead some of her people to Christ. She does not know what it means to be tired. Last week she was quite ill. We feared she was going to have cholera. It was with the greatest difficulty she was kept in bed. She kept saying: "I must go. I must speak to those people in that village this evening. I must go on my Master's work." Hunger! She only knows one hunger and that is for souls. A month or two ago, after she had worked until late at night and on the following day from five in the morning until two in the afternoon, I said to her: "Grandmother, have you had anything to eat?" She replied: "Yes, I have had a feast. 'But I have been with you most of the time,' I said, 'and I have not seen you eating.'" She replied: "Oh, I have had a feast! Jesus has led so many to Himself and has promised to lead so many more. I am an old woman and will not have much more time to tell them. My food is to do His work." I called my cook and told him to prepare breakfast for her. She used to use tobacco and one day someone suggested to her that it was not a good habit. Immediately she gave it up and said that while she lived she would never use it again. She wanted to go Home clean. If she walks along the road from village to village with you she keeps begging: "Tell me more about my Savior, tell me more about my Savior." She knows only one theme and that is "Jesus Christ and Him Crucified." Consecration! Oh, friends, I wonder sometimes if we know what it means!—Can we not all learn lessons from Nursamma? She cannot read, but she knows most about God and things eternal than many in high places. How many would walk twenty-five miles just to lead a soul to Christ?

What pains my heart to-night is the thought that in our Indian villages there are thousands of men and women like Nursamma who are just waiting for the light. If they could be powers as she is. When the Indian people begin to pray as Nursamma prays,

what excuse shall we make? How shall we answer our Lord?

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

Home Mission Appropriations to Conferences of the Seventh District

Dear Editor:

Permit me to say that Dr. Skelton and I, the representatives of the Seventh District on the General Committee, did the best we could to put our needs properly before the committee. There is such a tremendous pressure for aid from the big cities, among the Italians, on the frontiers and from other fields that it is a wonder that our colored Conferences do so well. But I write these lines to make two statements.

1. It is the desire of those who have our work at heart and have studied the fields, and I share in this view, that the very greatest care should be taken in the expenditure of this money given to our Conferences. It should be placed at strategic places which give promise of sure and substantial results. We are accustomed to put weak men at great and difficult tasks. Our policy should be to place our best generals at our strategic and most difficult points with sufficient money to enable them to remain there and win big victories.

2. A resolution was passed a year ago, and its scope enlarged at this meeting requesting the office to make recommendations to the Committee of such amounts as it thinks most equitable for each Conference, for both Home Mission and Church Extension. The office is to secure all the information possible as to the needs of the field. That means that every annual Conference should vote on the sum to be asked, and the amount should be sent in promptly to the office, and a copy should be sent to each of your representatives. This should be followed by letters from the District Superintendents, pastors and resident Bishops, giving details of needs, etc. Copies of this matter should be put into the hands, also, of the district representatives. All matter for the office should be sent by September so as to have consideration.

Very few changes were made at our recent meeting from the recommendations of the office. Hence, the importance of this matter.

In the meantime, let us try to meet our full apportionment for all our benevolences.

In His name,

R. S. LOVINGGOOD,
Austin, Texas.

Unless we are always doing better, we cannot go on doing as well. Life is not a stationary thing, and there is no possibility of anyone's simply holding his own. Either we shall drop back, or, what is the same thing in its effect, life will move on and leave us. The doctor who is not growing, reading, studying, is soon left behind. The student who simply holds his stock of knowledge, soon discovers that what he knows is of little value; so much more has been discovered that his knowledge is valuable only when this new knowledge has been added to it. The familiar words said to have been written in Cromwell's Bible are true of all of life: "If I cease to become better, I shall soon cease to be good."

Thanksgiving is more than gratitude. Gratitude is in the heart; thanksgiving flows from the lips. Gratitude is spiritual and essential; thanksgiving is physical and formal. There may be gratitude without expression, and there may be thanksgiving without sincerity. Gratitude is the fundamental grace; if either must be wanting, let it be the voice rather than the true emotion. But the natural and proper exercise is vocal thanksgiving, prompted by a grateful spirit. —From "Onward."

Study to Show Thyself Approved

By the Rev. Ralph Welles Keller

Knowledge is a vitalizer. Especially is this so when it has to do with generating activity in the place of a formal interest. And the Adult Bible Class Movement demands activity in demonstrating the practicability of the message of the Bible or else it fails. But knowledge does not come as a result of desire. One must read to acquaint himself with the facts of life. He must study to see the reality of truth and its relationship to the life that makes up his daily companionships and the community which he calls his own city, town, or village. The mature mind must study the Bible, not simply for its meaning in the days when it was life, and its people were eager for the things that make up human interests, but also, and particularly, for its bearing on human needs and perplexities to-day. The Adult Bible Class member must know more than that he is one of a great movement. He must study the history of the movement, know its origin, its purpose, and its history up to the present time as it has been made by classes who have dared. Nor can he stop with a knowledge of history. This he must reinterpret for his own class—and every class has possibilities of slightly different interpretation, as its opportunities vary from that of every other class. Hence the value of studying the social problems, immigration, personal evangelism, and the host of subjects which he may help to transform from mere subjects into problems of personal obligation, whose solution will demand all the energy of a consecrated life. A man's task awaits the man of to-day. But unless he learn the outline of it, unless he broods over the source of power, unless he lets into his mind a rich knowledge of what it is, he will pass by the task, either not recognizing it or else beholding it and feeling too weak to try to lift. Read therefore, study, made your own the facts concerning a man's opportunities in the kingdom of God on earth. And behold, in the cool of the evening, the Master of the kingdom will not only say "Well done" for the labor performed through the day, but will also commend your wisdom for seeking out the task, for learning how and where it was to be done, and for asking strength and courage to do a man's work after the manner of a man.

An Institute That Starts With \$10,000,000

Few institutions of learning have begun their existence under such auspicious circumstances as the William M. Rice Institute, which opened its doors this fall at Houston, Texas, with an original fund for \$10,000,000 for endowment and maintenance; with the foremost educators in the nation aiding in planning its future; with picked men for administrative offices and faculty; and with a vigorous, growing country in which to prosper and wield its influence. It is small wonder that the opening of this institution should be attended by noted educators from all over the world, as well as official government representatives. Dr. P. P. Claxton, United States Commissioner of Education; deputized as special representative of the Bureau at the ceremonies Dr. Kendrick C. Babcock, specialist in higher education.

Rice Institute was made possible by the munificence of William Marsh Rice, a native of Massachusetts, but for many years a resident of Houston. Before his death in

1900, Mr. Rice made far-reaching plans for the establishment of a non-political and non-sectarian institution to be dedicated to the advancement of letters, science and art. During the long period of litigation that followed Mr. Rice's death, the trustees called Dr. Edgar Odell Lovett, a professor in Princeton University, a man of wide experience and lofty aims to aid them as president in realizing the founder's aspirations. President Lovett was instructed to learn all he could about other institutions of higher learning before beginning his own. He traveled all over the world in the interest of the new enterprise, visited the leading educational and scientific establishments, and returned in the summer of 1909 from a year's journey of study that extended from England to Japan. Meanwhile the trustees had secured 300 acres of land on the extension of Houston's main thoroughfare as a site for the institute, and engaged experts to begin upon a comprehensive architectural plan that would embody in succeeding years the purposes of the institute. This fall building operations had progressed so far that it was deemed advisable to hold formal dedication exercises and to open the institution to students.

As a result of the systematic planning for future, the buildings of Rice Institute will be a real contribution to American architecture. Evolved from the best European types, yet carefully adjusted to the climatic conditions of the Southwest, the buildings will illustrate a distinctly appropriate style of architecture. The institute will not grow in a sporadic and haphazard manner, like so many American colleges and universities, but will develop symmetrically in accordance with a preconceived plan. Conspicuous among the buildings projected will be the special laboratories for instruction and investigation in physics, chemistry and biology, and in the application of these sciences to the arts of industry and commerce. In drawing the laboratory plans the institute authorities had the active co-operation of men like Professor Ames, of John Hopkins; Professor Conklin, of Princeton; Professor Richards, of Harvard; and Professor Stratton, Director of the National Bureau of Standards.

The institute will be open to both young men and young women. There will be no charge for tuition and no fees.

The standards of the institute will be consistently high: "For the present it is proposed to assign no upper limit to the educational endeavor of the new institution and to place its lower limit no lower than the standard entrance requirements of the more conservative universities of the country." Besides providing work of regular collegiate grade, the institution will afford opportunities for research to a number of selected graduate students.

Thus Rice Institute has begun a career which seems destined to add one more illustrious name to the growing list of notable universities and colleges that are doing much to create an American culture.

From the Heart of Central Africa

Dr. John M. Springer, who is pioneering in the Belgian-Congo, for the Methodist Episcopal Church, and has laid the foundations of what will undoubtedly become our most prosperous Mission in Africa, writes:

"We have opened school again, and the work is progressing well. I have just put up a simple shelter in the Chief's village for the use of the school there. Next week we shall put up another at a village about two miles away, and, later still, another at a village the same distance away, in another direction. Others may follow as there is need.

"Last year we could do nothing for or with the girls about. But now, for three weeks a group of girls has been coming quite regularly in the afternoons for—well, I can't say school in the ordinary sense, but for a time with Mrs. Springer. She is baiting them

with blouses when they complete them, and with bead work under the same conditions. They are becoming quite interested. Later, Mrs. Springer hopes to take up reading lessons with them. To start with this would have been quite impossible. This beginning was brought about by one of the boys under our care speaking for one of the girls in marriage, later, and then telling her that she must come and learn. I think that the blouse was the first consideration, as a matter of fact.

"We certainly have the raw heathen here. And they are so heathenish that they have no idea of their great and utter needs. They all are sure that they have material bodies—no Christian Scientists among them—and that they want things for those bodies. About souls—immortal souls—they have not a few doubts. They can be led usually to admit that possibly they have souls. But a few years will make a great difference with them. One year has told much in the work."

Dr. Springer has written very interestingly regarding this country, in his book "The Heart of Central Africa." At the time of its publication, this was one of the six best sellers of the Methodist Book Concern.

Plan of Episcopal Visitation, 1913

SPRING CONFERENCES IN THE UNITED STATES—

Conference.	Place.	Date.	Bishop.
Alaska	Seward	June 19	Cooke
Arkansas	Little Rock	Jan. 22	Quayle
Baltimore	Baltimore, Md.	Mar. 26	Cranston
Central Missouri	Mexico	Apr. 2	Smith
Cent. Pennsylvania	Altoona	Mar. 12	Cranston
Delaware	Philadelphia, Pa.	Apr. 2	Berry
East German	Buffalo, N. Y.	Apr. 2	Burt
East Malac	Buffalo, N. Y.	Apr. 16	Headerson
Eastern Swedish	Brooklyn, N. Y.	Mar. 26	Hamilton
Florida	Palatka	Jan. 30	Leete
Hawaiian Mission	Honolulu	Feb. 20	Luccock
Kansas	Lawrence	Mar. 26	Shepard
Lexington	Louisville, Ky.	Mar. 26	Anderson
Lincoln	Independence, Kan.	Mar. 5	McIntyre
Little Rock	Newport, Ark.	Jan. 29	Quayle
Louisiana	Lake Charles	Jan. 23	Thirkield
Malac	South Paris	Apr. 23	Headerson
Mississippi	Laurcl	Jan. 18	Thirkield
New England	Malden, Mass.	Apr. 9	Hamilton
New Hampshire	Somersworth	Apr. 16	Hamilton
New Jersey	Atlantic City	Mar. 6	Berry
New York	New York	Apr. 2	Wilson
New York East	New Haven, Conn.	Mar. 26	Wilson
Newark	Newark, N. J.	Mar. 12	Wilson
North Indiana	Tipton	Apr. 2	McDowell
Northern New York	Fulton	Apr. 9	Burt
Northwest Kansas	Goodland	Mar. 19	Bristol
Philadelphia	Philadelphia, Pa.	Mar. 12	Berry
Porto Rico Mission			Burt
Saint Johns River	Daytona, Fla.	Jan. 16	Leete
Saint Louis	Webb City, Mo.	Mar. 19	Smith
South Florida	Miss. Tampa	Jan. 24	Leete
South Kansas	Parsons	Mar. 12	Shepard
Southwest Kansas	Wichita	Mar. 12	Bristol
Troy		Apr. 9	Wilson
Upper Mississippi	Lurant	Jan. 9	Thirkield
Vermont		Apr. 9	Headerson
Washington	Baltimore, Md.	Apr. 2	Cranston
Wilmington	Crisfield, Md.	Mar. 26	Berry
Wyoming	Wilkes-Barre, Pa.	Apr. 9	Berry

FOREIGN CONFERENCES.

MEXICO.			
Conference.	Place.	Date.	Bishop.
Mexico	Pachuca	Feb. 20	McConnell
AFRICA.			
American Mission in North Africa	Constantine	Apr. 2	Hartzell
East Central Africa Mission Conf.	Old Umtali	Sept. 3	Hartzell
Liberia	Cape Mount	Feb. 5	Scott
West Central Africa Mission Conf.	Quessua	Jan. 15	Hartzell
CHINA.			
North China	Peking	Oct. 15	Bashford
Central China	Nanking	Nov. 10	Bashford
Foochow	Foochow	Nov. 25	Bashford
Hingwa	Hingwa	Dec. 3	Bashford
West China	Chengtu	Feb. 15	Lewis
CONFERENCES AND MISSION CONFERENCES IN EUROPE.			
Italy	Naples	May 7	Nuelsen
Switzerland	Lucerne	May 21	"
South Germany	Pirmasens	May 28	"
Denmark	Randers	June 4	"
Norway	Bergen	June 11	"
Sweden	Gothenburg	June 18	"
North Germany	Koenigsberg	June 26	"
North Germany	Wirballen	July 24	"
Finland	Abo	July 31	"
Austria-Hungary	Budapest	Aug. 28	"
Bulgaria	Pleven	Sept. 4	"
France	Toulon	Cct. 9	"
KOREA.			
Korea	Seoul	June 11	Lewis and Harris
SOUTH AMERICA.			
North Andes	Callao	Dec. 17, '12	Stuntz
Chile	La Serena	Jan. 8, '13	Stuntz
East South America	Buenos Ayres	Feb. 12, '13	Stuntz
SOUTHERN ASIA.			
Bengal	Pakur	Feb. 19	Warne
Bombay	Bombay	Feb. 6	J. W. Robinson
Burma	Rangoon	Nov. 19, '12	J. W. Robinson
Central Provinces	Jabalpur	Mar. 6	J. W. Robinson
North India	Shahjahanpur	Mar. 5	Warne
Northwest India	Allgarh	Mar. 13	Warne
Malaysia	Singapore	Feb. 6	J. E. Robinson
Philippine Islands	Manila	Mar. 6	Eveland
South India	Madras	Dec. 5, '12	J. E. Robinson

Adopted by the Board of Bishops, Toledo, O., November 2, 1912.
L. B. WILSON, Secretary.

OUR YOUNG FRIENDS

Making it Well

I sat at my window watching
A dear little lad at play—
A bit of the summer sunshine
Dropped down on a winter's day.
But ah, for the little laddie—
He trusted a path—and fell,
Then came with a wonderful finger
For mother to make it well.

I kissed it as mothers ever
Have done since the world was new,
Brushing the tangled tresses
Away from the eyes of blue.
Then I clasped the smiling baby
In a passionate embrace,
While I kissed, with wordless longing,
The dear little tear-stained face.

And my heart grew faint within me
As I thought of life's rough way,
Of feet that will often stumble
And paths that will lead astray.
Then well for my little laddie—
One of the world of men—
If mother can kiss the hurt place
And make it all well again!

—Frances Jones Halley.

Try-Again, Jim

"What did you call that man?" I asked the manager as he showed me through the great iron-works.

"Who? The man I spoke to?"

"No," I answered, "the one you told him to consult. You told him to do what-ever somebody-Jim said was right."

"Oh, yer," and the manager laughed as he picked up a bolt from the bench and examined it carefully. I saw that his laugh had some meaning in it, and waited for him to say more. "I told him to get his orders from Try-again Jim! Queer name, isn't it?"

"Well, rather."

"I'll tell you about him," said the manager, and he laid down one bolt and picked up another.

"He's the boss of this section of the works; youngest boss of a department we ever had, too. He's only twenty-nine. When he came here ten years ago, nineteen then, mind you, he was as unpromising a piece of raw stuff as you ever saw. The knots of ignorance stuck out all over him, as many of 'em as there are crooked places in that iron sheet over there," and he pointed to a flat, thin square of iron that looked as if a sausage-grinder and a road-roller had been working on it at the same time.

"How did he get ahead? I thought you needed mostly trained men here."

"We do. But Jim said he'd do anything, at first, so we set him to work. There was something so honest in his face that we took him anyhow. We gave him all kinds of jobs, yard work, loading, watchman, anywhere that an old man could work. Well, as long as Jim could take orders and carry them out he did pretty well. After about two weeks there was some rough work to be done in one of the regular departments, and as it had to be done at once we promoted Jim to it. Then his ignorance got in its work. Everything he did he did wrong. He broke a tool a day. The foreman came to me after three days and told me about Jim. 'Well,' I said, 'you can fire him.' 'No,' he answered, 'somehow I don't want to do that. He seems to be always trying. I'll give him another chance.' And so it went on. Everybody wanted to keep Jim, and so he stayed. I heard little of him for several months after that. On day I asked McGee, the foreman:

"How's that Jim getting on?"

"Who? Jim Stetson?"

"Yes."

"Why, you couldn't buy Jim from us now, Mr. Halsey."

"Does he know any more than he did?"—for when he came here he knew about as little of this work as a buttercup knows of electricity."

"Know? Guess he does! And he's learning more all the time?"

"How did he start it?"

"Why, Mr. Halsey, the thing about Jim is that he never gets 'phazed.' When he makes a mistake he just says, 'Gee, that's too bad.' Then he looks as if he had expected to make it, but at the same time he sits down and looks it all over piece by piece. He's like the men examining the Maine. He always wants to see if the explosion came from the inside or the outside. And when he gets through he knows. Then he goes to work and tries again; and gets it right, too. Every time I've talked to him about a piece of work I've gotten only one answer, 'I'll try again, sir.' The boys saw a lot of his mistakes, too, and geyed him about them. But he gave them the same answer, and pretty soon he was known all around as 'Try-again Jim.'"

"And so your foreman advanced him?" I asked the manager.

"Yes. Couldn't help it. Seemed as if Jim made so many mistakes and broke things just to see how they were made. It wasn't very long before the whole factory knew Jim. Then his mistakes grew less and less. Why, you could almost see the bumps of ignorance disappearing from Jim's face. And at last everybody could see where Try-again was headed for. About three years ago McGee died. One day I called Jim into the office.

"Jim," I said, 'the Company wants me to put you in McGee's place. Can you do it?'"

"I'll try, sir."

"Suppose you fail, Jim?" Somehow I couldn't keep the question down.

"I'll try again, sir." And I knew he would. So he took the place. Best foreman we ever had. That fellow just now asked me about the matter that really belongs to me to settle, but I know Jim will settle it as well as I can."

"And you call him 'Try-again Jim' even now that he's foreman?"

"Yes, the men have passed the name down, and Jim doesn't mind. They all like it. It has a good influence, too."

"I should think it might," I replied, and among the bolts and screws and great iron castings around me I thought that, after all, the biggest output of this factory must be "Try-again Jim."—Wellspring.

Some Signs of Gentlefolks

Thomas Wentworth Higginson said: "Shut me up in a dark room with a mixed multitude, and I can pick out the gentlefolks by their voices."

In the compass of every voice there are three registers — the middle, or throat; the lower, or chest; and the upper, or head, register. The use of the middle pitch for talking is very desirable, but the voice should be trained to slide up and down, varying with emotions, low when the mood inclines toward seriousness, and higher when it becomes tinged with excitement. An interesting speaker constantly changes his pitch, but with ease and skill, and the greater range one has the more certain he is to get and retain the pleased attention of listeners. Our high-pitched, strident voices are sharply critized, and it is quite within our power to change them.

When we see a girl who laughs and talks loudly in public places, we put a severe strain upon our charity and judgment not to think her vulgar.

What can be more cruel to a sensitive soul than to be conscious that you are wondering "how it happened?"

A noted cripple once said that he always gauged his friends by the degrees in which they reminded him of his deformity. A well-bred lady or gentleman will never apparently notice any defect or deformity in another, or remind him even directly of his misfortune; but they will try to make him forget it.

Never to notice or speak of that which can possibly give pain or embarrassment to another is the test of good breeding. We often see people in the cars and on the streets stare at the deformities, physical defects, and deficiencies of unfortunates in a manner which almost brings tears to our eyes.

Horace Mann says: "If there is a boy in school who has a clubfoot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about clothes within his hearing. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons."—Our Young Folks.

Someone has suggested, in *The Girls' World*, fifteen things which every girl can learn before she is 15. Not everyone can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within every girl's reach:

Never fuss or fret or fidget.

Never keep anybody waiting.

Shut the door, and shut it softly.

Have an hour for rising, and rise.

Always know where your things are.

Learn to make bread, as well as cake.

Keep your own room in tasteful order.

Never come to breakfast without a collar.

Never go about with your shoes unbuttoned.

Never let a button stay off twenty-four hours.

Speak clearly enough for everybody to understand.

Be patient with the little ones, as you wish your mother to be with you.

Never let the day pass without something to make somebody comfortable.

The girl who has thoroughly all this might be called a mistress of arts.

Credo

By Gertrude Robinson.

I know a simple creed,

It is: My only need

Is love for Christ who came

To glorify God's name.

I know one only deed

That merits heaven's meed:

To reach a lifting hand

To him who fain would stand.

I know the only way

To live my best each day:

It is to serve my part

Of toil with singing heart.

Rensselaer, N. Y.

Man's First Sin

International Sunday School Lesson for January 19, 1913

We print only Gen. 3. 1-12, 22-24. Memorize Verses 22, 23.

Golden Text: Every one that committeth sin is the bondservant of sin. John 8. 34.

Daily Home Readings.

M. Man's First Sin, Gen. 1-12, 22-24. Tu. Man's frailty, Joh. 4. 1-12. W. Man's transitoriness, Psa. 90. Th. All men sinners, Rom. 3. 9-20. F. Spiritual conflict, Rom. 7. 14-25. S. Carnal and spiritual mind, Rom. 8. 1-11. S. Sin and Grace, Rom. 5. 12-21.

Verse 1. **The Serpent Was More Subtle.**—Crafty. The peculiar habits and gait of the serpent suggested to primitive people something mysterious and supernatural. It was for this reason regarded as the embodiment of subtle wisdom in a bad sense. Our narrative does not specifically identify the serpent with Satan. This identification belongs to a later period, appearing first in the Apocryphal Book of Wisdom 2. 24, "Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it." Conversely the devil is in the New Testament, though perhaps figuratively, called "the old serpent" (Rev. 12. 9), "The old serpent, he that is called the Devil and Satan, deceiver of the whole world."

Said Unto the Woman.—The serpent begins by addressing the woman, who had not herself actually heard the prohibition. This had been given to Adam alone (compare Gen. 2. 16). This prohibition the serpent therefore first distorts, "Yea hath God said, Ye shall not eat of any tree (margin, all the trees) of the garden?" and then feigns surprise at the prohibition as thus distorted. Doubts and suspicions are sown in the heart of woman, and she is ready a little later to hear without protest the bold denial of God's command by the tempter.

2. **The Woman Said.**—She corrects the serpent in a way, showing that she is fully aware of the strictness of the prohibition.

3. **Neither Shall Ye Touch It.**—Eve could have known of this prohibition only through Adam, who had possibly exaggerated the command to her, making it stricter than it really was. The command as given to Adam said nothing about not touching the fruit. A later Jewish legend explains that in correcting the serpent's misrepresentation the woman could not refrain from a slight exaggeration on her own account. Then the legend continues: "Hereupon the serpent pushed her hand against the tree; she touched it, and, of course, nothing happened. 'See,' said he, 'you have broken the command not to touch, and you have not died; now you can be sure that you can safely eat the fruit.'"

Lest Ye Die.—The common explanation of Jehovah's word, "For in the day that thou eatest thereof thou shalt surely die" (Gen. 2. 17), is, that this expression is intended to mean "become mortal"; perhaps in the sense of not being permitted after his transgression to eat of "the tree of life." The orthodox Jewish explanation given in the Talmud is that with God one day is as a thousand years, and that since Adam actually did die when he was only 930 years old, the threat was carried out consistently with its intended meaning.

5. **Ye shall Be as God, Knowing Good and Evil.**—The tempter holds out the hope of a great boon to be secured by disobedience. "The immediate reward, adroitly though fallaciously put forward, thus sets out of sight the remoter penalty." We note also the suggestion of jealousy or envy on the part of God contained in the tempter's words. A similar suggestion is found in the story of the Tower of Babel. There seems to have been among all ancient peoples a notion that there was a real danger of great men and heroes becoming like gods. Hence jealousy and envy of man is a quality very often ascribed to the gods (compare especially Greek mythology). The ancients had no adequate conception of the vastness of the universe or the infinitude of its Creator, and hence in their minds there seems not to have been the same great gulf fixed between the finite and the infinite, between man and God, which exists in our minds.

7. **The Eyes of Them Both Were Opened, and**

They Know.—Perhaps the most vivid, as well as the profoundest touch of the entire narrative, concerning which one eminent commentator aptly says:

The acts and motives of the man and woman, and the terrible consequences of sin, are portrayed so concretely and dramatically that even the youngest and simplest reader can fully appreciate them. The thoughtful reader, however, soon discovers that the marvelous biblical narrative is far more than a mere record of the experiences of a primitive man and woman. Like the inimitable parables of Jesus, it is a chapter from the book of life. It is in every respect historical because it is absolutely true to human experience.

8. **Jehovah God Walking in the Garden.**—Both the name and the anthropomorphism are characteristic of the primitive narrative, of which our lesson passage forms a part. In the imagery of the writer the garden is the home of Jehovah, and, like some wealthy landholder, he strolls in his garden to enjoy the cooling breeze of the evening hour. The man and woman in this imagery are Jehovah's servants, appointed to care for his garden.

9. The suggestion that Jehovah did not know where Adam was is in keeping with the general anthropomorphism of the narrative. In the deeper religious significance of the narrative Jehovah's question illustrates the voice of conscience which, after

every sin, challenges the man who seeks to deceive himself and others concerning his wrongdoing.

10. **I Was Afraid, Because I Was Naked.**—The man tells only a half truth in his continued attempt to hide his disobedience, the chief cause of his fear.

11. **Who Told Thee?**—The man's answer showed that he possessed new knowledge, such as could only have come to him from eating of the forbidden tree.

12. **The Woman Whom Thou Gavest.**—The implication is that the man considers Jehovah himself to blame. Even so to-day, man still blames God and the existing order of things for his own shortcomings.

13-21. **Like her husband,** the woman seeks to evade responsibility for disobedience and shifts the blame. To each in turn the serpent, the woman, and the man, Jehovah metes out punishment commensurate with the degree of guilt. The woman finally shares with her husband the punishment inflicted upon him, and together with him is expelled from the garden. The religious teaching of these verses omitted from our printed text is in striking harmony with what we know in modern times concerning the relationship between sin and sorrow, between disregard of the divine order and individual and social distress.

22. **As One of Us.**—An emphasis upon the fact that man's likeness to the Divine nature consists in his power of discrimination and choice.

24. **Cherubim.**—In the Old Testament the cherubim appear mostly as guardians of the throne of Jehovah. Thus two cherubim guarded the mercy-seat, Jehovah's visible dwelling place on earth (Exod. 25. 18-22). There were figures of cherubim on the veils of the tabernacle and the walls of the temple (Exod. 26. 1; 1 Kings 6. 35). Other references to cherubim are 1 Sam. 4. 4; Ezek. 1. 9; 10. 1; Psa. 18. 10. "The Sunday School Journal."

The Social Goal: "On Earth As It is in Heaven"

Epworth League Devotional Meeting Topic for January 19, 1913

(Matt. 6:10; 20:25-27; Gal. 6:2.)

By the Rev. A. Preston Shaw, B.D.

The Scripture Lesson.

The great aim of Christianity is not to get people into heaven after death, but to have the will of God done on earth as it is in heaven. There can be no Christianity without obedience to God's will. As Christ did the will of His father, likewise must His followers do His will—keep His commandments—or they have no part in Him. Faith is good and hope is also good but both are worthless unless we find in them power to do the will of God.

There is too much of the use of vague terms in our Christianity and not enough of doing what God wants us to do. Around the words "salvation," "justification," "regeneration" and other dark theological terms have gathered darkness and clouds which have obscured the vision of the true aim of Christianity. Who is saved? Who is justified? Who is born again? None but those who have purposed in their hearts to do the will of God.

The whole Christian system is based upon doing God's will here as well as hereafter. Throughout the ages God has continually plead with men: "Keep my commandments." "Do my will," and Jesus saw so clearly the importance of doing God's will that He commanded all of His followers, when praying, to say: "Thy will be done on earth, as it is in heaven."

Society cannot come to its perfection by any method except that which God has instituted. It can come to its own only as men do the will of God. In Matthew, 20:25-27, God's will regarding the attitude of men one to the other is clearly stated. The great in society, as God wills it are not those who exercise lordship most, but those who serve most—those who are most helpful to the needy members of society.

Social theories and socialism may sound well and may appear to be logical and political so far as a working hypothesis is concerned. They are, however, unnecessary. Nineteen hundred years ago Jesus taught and worked out in His own life the only true plan for perfecting society, and the job for the members of society to do is to go, and do

likewise. Serve others. "Bear one another's burdens." There is too much talk about altruism simply because it is a high-sounding term. About all some people do is find out its meaning while the job it implies is left undone. We had better follow the simpler rule of doing God's will concerning ourselves and others and allow mere novelties to remain in the background where they belong.

The Meaning and Application to Us.

The ideal society is that in which God's will is done. This state of things is the true goal of religion. Heaven and crowns are only rewards for our labors to this end.

How shall God's will be done on earth as it is in heaven? This appears to be a difficult question. And, so far as a general realization of it is concerned, it is a far off event. This, however, is a personal and an individual matter and that which concerns us most is "Am I, as an individual, doing the will of God?"

The personal element in doing God's will must not be overlooked. How often we say the Lord's Prayer using those words: "Thy will be done on earth as it is in heaven" without thinking of trying to do God's will ourselves. There are hundreds of Christians who pray: "Thy will be done," who don't earnestly try to do the will of God thirty minutes. This personal dullness in doing is the greatest weakness of the Christianity of modern times. Let us omit that part of the Lord's prayer unless we ourselves are willing to do God's will.

Winchester, Va.

A sick woman, long an invalid, told her pastor one day that one of her special comforts was a robin which came and sang for her at her window every morning. She added that the most pleasant thing about this robin was that it sang in the rain. Other birds stop singing when it rains, but the robin sings on. We should be like the robin—not singing merely when the sun shines, but singing always—singing in the rain.

Bishop Henderson in Greensboro, N. C.

By J. M. Lovell

The people of Greensboro, North Carolina, were highly favored recently by having Bishop Theodore S. Henderson, of Chattanooga, Tenn., to pay them a short visit. The few hours that he spent with the people here were teeming full of interest, enthusiasm and practical work for the kingdom of God.

It is really inspiring to note the manner in which Bishop Henderson fills up his time with real helpfulness to others. Leaving the Eastern part of the State at an early hour in the morning and travelling all day he reached Greensboro at seven o'clock in the evening. An hour later he was before a large audience in Saint Matthews Church, of which the Rev. Mr. Weatherby is pastor. Here he preached in his own peculiar way a powerful sermon which was a clear, impressive, beautiful setting forth of the gospel message—a message burning with the zeal and ardor of a gospel messenger. After the sermon he conducted an altar service in which all the officers of the church and the members of Bennett College Faculty participated. The Bishop also made an appeal for the unsaved and those who would renew their vow and covenant with Jesus Christ. About fifteen persons responded, and before the services closed several had testified to the renewal of their faith, four had accepted the Lord Jesus Christ as their personal Savior, and out of these numbers there were four additions to the membership of the church.

The next morning at an early hour, the Bishop was with the Faculty and the student-body of Bennett College. Surely, this will be a day long remembered by the members of this institution. The Bishop sought by most fitting arguments and illustrations to inspire in the minds of the students a noble and holy ambition to aspire to a life that will not be a disappointment to loved ones, to friends, and especially to God.

He urged also that they cherish a healthy, vigorous college pride. In connection with this thought he took pledges from the young men and the young women that each one would strive to see to it that Bennett College, her buildings, grounds and all, should compare favorably in appearance and attractiveness with any of the institutions in the State.

He then made an appeal to the students for a life wholly devoted and thoroughly consecrated to Christ. He stressed the importance of not only coming into a personal consciousness of acceptance with Christ, but also of obtaining some definite idea

of the line of work each one would subsequently pursue in following out the will of God. In response to his inquiry as to how many had it definitely in mind to prepare for the ministry when they entered school, a half score of young men presented themselves to the Bishop. Extending the appeal as to those who had a lingering, indefinite idea that God wanted them to be ministers, several others came forward. Still others indicated that they would be willing to preach if they should be conscious of the divine call. To the appeal for those who would be willing to serve God as teachers or trained nurses *anywhere* from Greensboro to Africa, that God in His Providence should indicate, some forty or fifty young men and women responded. The Bishop insisted that all present should repeat with him and take as a life motto the following: "Whatever, Wherever, Whenever, Pleases Him." With the different classes of volunteers for service the Bishop held a special conference after the chapel exercises closed. But the exercises did not close until the Bishop had prayed with, and for a young woman who came forward weeping under a burden of sin. Although she was not saved immediately, within a few days she presented herself at St. Matthews for admission into the church as one who had saving faith in the Lord Jesus Christ.

It was indeed a glorious hour, and one that will prove of far-reaching importance and untold significance to many of the individuals who were present.

Then in the remaining minutes that were left him, for he was compelled to leave on the noon train, in company with President Peeler, the Bishop made a rapid survey of the buildings and the grounds, noting the repairs already in progress, the various needs here and there; offering valuable suggestions as to the beautifying of the campus and the more perfect finishing of the halls and rooms.

If it is permitted us to appropriate a form of phraseology made famous by the great apostle, we would say of Bishop Henderson:—In zeal how ardent, in interest and enthusiasm how intense, in judgment how discreet, in knowledge and wisdom how resourceful, in labors how abundant!

With such Episcopal Supervision we may confidently expect large gains, materially, intellectually and spiritually, in the Conferences of which Bishop Henderson has the oversight.

Greensboro, N. C.

The Twenty-Second Annual Tuskegee Negro Conference

By Emmett J. Scott, Secretary

"Agricultural Credit" and "Finances of the Negro Public School" will be the two principal topics of discussion at the twenty-second annual Negro Farmers' Conference, to be held at the Tuskegee Institute, Tuskegee, Alabama, on Wednesday and Thursday, January 22nd and 23rd.

The first day's conference will be given over to the Negro farmers. As stated in the program, the subject for discussion is "How to Secure Cheaper Money for Running the Farm." This puts the problem of agricultural credit in terms that the Negro farmer understands and is interested in. Representative Negro farmers from Georgia, Alabama, Mississippi, Louisiana and Arkansas will describe the present condition of the Negro farmer in the states from which they come and the present methods of obtaining loans, rates of interest and so forth. Individual farmers will tell how they have succeeded in reducing the principal and rates of interest upon their yearly loans.

R. L. Smith, of Waco, Texas, who is the head of a Negro Farmers' Co-operative Association in that state which has established a bank, will discuss the subject of co-operative credit and the success of the Texas farmers in cutting down the item of interest in the farmer's annual budget.

Charles Banks, cashier of the Bank of Mound

Bayou, Mississippi, which supplies a large share of the funds necessary to conduct the agricultural operations of the farming community of which the little Negro town of Mound Bayou is the center, will discuss the question from the point of view of the man who makes the loans.

One of the features of the day's proceedings will be the exhibits showing some of the results of the demonstration farming work being done in the several counties adjoining Tuskegee Institute where the demonstration method of teaching farmers has been in operation. The reports of the demonstration agents will be followed by a distribution of prizes to the corn clubs organized and conducted in these counties.

The second day's session of the conference is the meeting of teachers, principals, school trustees and others actively interested in school work. The subject for discussion as stated by the program committee is: "How to Secure More Money for the Public Schools." Teachers and principals of schools in Mississippi, Tennessee, Alabama and Georgia will describe the present condition of the schools in their home communities and the various means employed by the county school teachers to secure the interest of white planters, county school superintendents and others in meeting the needs of the Negro schools. They will also report upon the extent to

which the Negro farmers are taxing themselves in order to improve the school buildings and lengthen the school term in different local communities.

It is expected that representatives of the Anna T. Jeanes Fund, for the improvement of Negro rural schools, and also that the new State Supervisor of Negro public schools in Alabama will speak at this conference session.

American University Takes Epochal Action

One of the most important meeting ever held of the Board of Trustees of the American University of Washington, D. C., was the annual meeting on Dec. 11, 1912.

A reorganization of the Board, necessitated by the death of Dr. D. H. Carroll, long its president, was affected. The officers selected are, President, Hon. A. B. Browne, of Washington, D. C.; Vice-President, Judge B. F. Leighton; Secretary, Dr. C. W. Baldwin; Treasurer, Charles C. Glover, President of the Riggs National Bank. Two new trustees were elected. Bishop W. F. McDowell was present as adviser to the Board.

Chancellor Franklin Hamilton presented as a working plan for the University a system of higher education which many of the trustees present felt was of great import and that it would have a far-reaching formative influence on higher education in this country. The adoption of the plan will eliminate the American University from competition with other universities and will give it a special and distinctive sphere of action of the broadest scope. The proposition is that the American University shall specialize in a most important field not now covered by any institution of learning. The system thus outlined will bring the American University into close contact with all the educational institutions in this country. It also will secure, it is believed, the most hearty co-operation and effective relations with these institutions and will serve as a lien and a most useful intermediary between the educational institutions of the United States and those of Europe.

The plan as presented was adopted in principle and was referred to a special committee for study, and recommendation. The Committee is to report for final action at the May meeting of the Trustees. The committee consists of Hon. A. B. Browne, Dr. C. W. Baldwin, Bishop Cranston, Justice Anderson, Bishop Hamilton, Bishop McDowell, as adviser to the committee, and Franklin Hamilton.

The Board also took other action of importance and interest. It extended to the trustees of Goucher College at Baltimore a proffer of co-operating assistance. While expressing deepest sympathy with the present campaign in behalf of Goucher College, the trustees of the American University stated that should this campaign fail, they hold themselves in readiness to co-operate with Goucher College in such measure as may be instituted lawfully for the preservation of the College and for the continuation of its usefulness. The trustees of the American University felt warranted in this proffer not only by the fact that they control ample grounds and buildings that easily may be made ready for purposes of instruction, but also by the added consideration that Washington City, geographically, is related conveniently to the constituency of Goucher College.

Whatever obligation rests upon us to be as good as we are, requires us to be better. For why should we not be less efficient, faithful, true, or useful than we are? Because it is our duty to be the best we can. But that means with every one of us that we should be better than we are now; for what we are, we have to admit is far less than we could be.

We have to admit this. What one of us dare say that he is all he can be? In every man there are capacities undeveloped, powers unemployed. Some hour of emergency often brings these capacities or powers into play, showing that they exist and can be brought into action. But they do not exist simply for emergencies; they are there to be always used for God. They prove that we can be more than we have been.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

BE OF GOOD CHEER

(Continued From Page One)

ourselves worthy. We know of no better example of worthy American citizenship among the Negroes than William H. Lewis, the Assistant Attorney-General of the United States.

A FITTING CELEBRATION

The fiftieth anniversary of the issuance of the Emancipation Proclamation was observed very generally by the Negroes throughout the country. This great event was an occasion for rejoicing, but not only so, it was an occasion for taking account of the assets and liabilities of the race—its strength and its weaknesses and for the laying of larger plans for a more complete emancipation. On the morning of September twenty-third, when presented with the morning paper by his son, Francis Jackson Garrison, who had rushed home enthusiastically with the good news, William Lloyd Garrison said: "It is a step in the right direction." "Step!" exclaimed Wendell Phillips, "It is a stride."

The Negroes in New Orleans made elaborate preparations. The celebration opened with a parade. We confess that the average Negro parade has made a bad impression. It was to offset this impression that led the Emancipation League of New Orleans to adopt the idea, and the experiment was not without gratifying results.

One of the most notable features of the parade was a squadron of city police, mounted, followed by a line on foot. This in itself was a recognition of the Negro as a citizen and a guarantee of protection within the bounds of the law. The Negro citizens of New Orleans appreciate this act on the part of the police authorities, and in their name we extend hearty thanks. Of this action on the part of the police authorities we feel like boasting a bit, for there are few cities that would have furnished such a commanding part of a Negro parade. The parade consisted of school children, representatives of labor organizations, fraternal societies, the officers of the Emancipation League, and, as a special guard of honor, the remnant of the Grand Army of the Republic, under the command of Colonel James Lewis, of this city. The Rev. W. Scott Chinn was grand marshal, assisted by Mr. J. L. Wimby, Mr. George D. Geddes and Captain W. T. Grant. When this parade reached the City Hall hundreds of American flags had been concealed and were instantly released and the entire parade sang "America." This made a profound impression upon the Mayor, who witnessed the parade, and others. Then the parade proceeded past "Newspaper Row," where it halted and sang, and thence through Canal Street (our principal thoroughfare). One of the features of the parade that received favorable comment were the banneds which had educational value. These are some of the mottoes:

"Real Emancipation is a Conquest Not a bequest." "Righteousness Exalteth a People." "For Us Virtue, Not Vice." "Justice to All, Injustice to None." "With Malice Toward None; With Charity for All." "We Face the Future With Hope." "Labor is Honorable." "Down With the Idler." "Applaud us when we run; console us when we fall; cheer us when we rise, but for God's sake let us pass on, let us pass on."

The celebration proper was held at the Fair Grounds, where gathered between five

and six thousand persons. A feature of the occasion was the singing under the direction of Professor Charles I. Dowden. The Rev. Dr. John Marks called the meeting to order and introduced Dr. Francis M. Nelson as master of ceremonies. Mrs. Sylvania F. Williams read the Proclamation. Miss Geneva Staulz sang, "The Negro Has Fought Every Battle But His Own," composed by Miss Nannie H. Burroughs.

The first speaker on this occasion was His Honor, Mayor Martin Behrman, of the City of New Orleans. Mayor Behrman has shown, on a number of occasions, his large sympathy for Negro progress, and his presence on the fiftieth anniversary of the Emancipation was not without significance. But, it should be said, to his credit, that previously, at one of the annual Emancipation Celebrations, he was present and delivered an inspiring address. On this occasion he congratulated the Negroes on their record and encouraged them to greater achievements. He said he was glad to be present as chief magistrate of the city to bring words of cheer and congratulation. He referred to the Negroes of New Orleans as "law-abiding", and pledged "that they shall receive fair treatment in all their rights as citizens." He urged the continuance of the course of useful citizenship and respect for the law. He also urged the education of the children, and significantly added: "Send your children to the public schools and keep them there. I am personally interested in them, and if they do not receive the kind of treatment and care they need, you come to me personally, and I shall see to it that the evil is remedied at once." Looking out upon the great audience, the Mayor continued: "I rejoice with you and urge upon you to ever strive to keep your good name and help in the great struggle." We are proud of Mayor Behrman, who is serving his third term, and notwithstanding the City of New Orleans recently changed to a Commission form of government, in the election Mayor Behrman led the ticket. This is a tribute to his fidelity to the interests of all the people, and his great popularity. The Negroes feel that they have in Mayor Behrman an approachable and abiding friend.

The principal address was delivered by the Rev. Alfred Lawless, Jr., University pastor at Straight University, this city. The address was a broad, statesman-like review of the Negro's progress, well put and conservative in tone. Mr. Lawless enjoys, to a very marked degree, the confidence of the community, and his address made a most favorable impression upon all. We hope to publish at an early date liberal extracts from this address. One of the pertinent remarks made by Mr. Lawless was as follows: "Co-operation will help to remove much of the useless friction between the races. Every community should have a committee of reliable colored men to confer with a like committee of whites on all inter-racial questions. By this means misunderstandings will be cleared up, enemies of peace and harmony dealt with, and the industrious, honest, law-abiding will be properly protected and encouraged. Thus the whole community interests will be benefited and larger achievements assured."

A brief address was also made by Colonel James Lewis and Dr. J. T. Newman read the report of the Committee on Address. Those who managed the celebration deserve congratulations.

In a telegraphic communication to *Zion's Herald*, appropriate to its issue in recognition of the fiftieth anniversary of the Emancipation Proclamation, Bishop Thirkield said: "Slavery domesticated the Negro. Emancipation first released his powers. Fifty years' progress surpasses all records. Not because of superior capacity, but through unmatched opportunity offered by Christian America. Returns on investment phenomenal. Seven-tenths can read the Bible. Jubilee year calls for Freedmen's Aid endowments and equipment, for revival of old-time en-

thusiasm for humanity. The problem is to hold the rising generation to the church. American, Patriot, Protestant, save the Negro to save America!"

Of General Interest

ANTI-TUBERCULOSIS CAMPAIGN IN THE UNITED STATES

A statement issued by the National Association for the Study and Prevention of Tuberculosis gives the following figures on expenditures in this movement. In the United States, during the year 1912, almost \$19,000,000 was spent combating the white plague, an increase of \$4,500,000 over 1911. In the anti-tuberculosis campaign, the following States expended: New York, \$5,162,316; Pennsylvania, \$2,219,827; Massachusetts, \$1,407,319; Colorado, \$1,105,520. Of Colorado's expenditures only \$35,500 came from public funds. Massachusetts' public money contributions were over \$1,000,000, Pennsylvania's more than \$1,500,000 and New York's nearly \$4,000,000. Illinois, the fifth State, spent a total of \$930,370, of which \$623,000 was public money.

WORLD'S OUTPUT OF GOLD AND SILVER

The world's production of gold for 1912 was \$465,000,000. Of this sum, \$91,685,168 came from the United States, representing a decrease of \$5,204,832 below 1911. California led with \$19,988,486; followed by Colorado, Alaska, Nevada and South Dakota, respectively. The mint service of the United States during the year sold \$38,000,000 worth of gold bars for use in arts, an increase of \$3,000,000 over 1911. The total consumption of new gold, including coin for such uses in the United States and Canada was probably between \$100,000,000 and \$115,000,000. India, which has been attracting considerable attention for several years by her absorption of gold, was again to the front with an importation of \$140,000,000. The production of silver in the United States for 1912 amounted to 62,369,974 fine ounces, while that of 1911 was 60,399,400 ounces, the chief gains in production having been made in Utah and Colorado. Nevada furnished 13,042,118 ounces; Utah, 12,795,072 ounces; Montana, 12,338,589 ounces; Colorado 8,350,316 ounces, and Idaho, ranking fifth, furnished 7,703,721 ounces.

TUSKEGEE NEGRO CONFERENCE

"Agricultural Credit" and "Finances of the Negro Public School" will be the two principal topics of discussion at the twenty-second annual Negro Farmers' Conference, to be held at the Tuskegee Institute, Tuskegee, Alabama, on Wednesday and Thursday, January 22nd and 23rd. The first day's conference will be given over to the Negro farmers. The subject for discussion is: "How to Secure Cheaper Money for Running the Farm." Representative Negro farmers from Georgia, Alabama, Mississippi, Louisiana and Arkansas will describe the present condition of the Negro farmer in the States from which they come and the present methods of obtaining loans, rates of interest and so forth. R. L. Smith, of Waco, Texas, who is the head of a Negro Farmers' Co-operative Association in that State, and Mr. Charles Banks, cashier of the Bank of Mound Bayou, Mississippi, will be among the speakers. There will be exhibits showing some of the results of Demonstration Farming Work being done in the several counties adjoining Tuskegee Institute where the demonstration method of teaching farmers has been in operation. The second day's session of the conference is the meeting of teachers, principals, school trustees and other actively interested in school work. The subject for discussion is: "How to Secure More Money for the Public School."

PARCELS POST SERVICE INSTALLED

Among the first packages that the parcels

post system handled from Philadelphia were fifty-eight spoons engraved to represent the forty-eight States of the Union and the insular possessions, a gift from the former Postmaster-General Wanamaker, to President Taft. It will be recalled that Mr. Wanamaker advocated in 1889, the installation of the parcels post system. To Mayor Fitzgerald, of Boston, came, among the first packages, a small pot of Boston baked beans. Among other eatables in the parcels at Atlanta, Ga., were roast beef, cabbage and sweet potatoes. The beef later served at a New Year's dinner, while the potatoes found their way to Jacksonville, Fla. Governor Wilson received, at exactly 7 minutes past 12 o'clock, a package containing two dozen fine Jersey apples, which the Woodrow Wilson Club of Princeton sent through the parcels post. Reports to headquarters from postoffices, large and small, throughout the country showed that difficulties, more or less serious, were likely to confront officials. Many packages bore ordinary stamps instead of the parcels post stamps, and, of course, these had to be held for lack of proper postage.

Indications are that the volume of parcels post traffic will be tremendous and as it now is, the railroads have not sufficient equipment at hand to handle an increased weight of mail.

People of Interest

Prof. C. C. Raymond, principal of Lecompte Public School, Lecompte, Louisiana, was in the city last week.

Bishop Earl Cranston announces that the date of the Washington Conference has been changed from March fifth to April second.

Upon the Rev. C. H. Parrish, pastor of Calvary Baptist Church, Louisville, Kentucky, has been conferred the honor of Fellow by the Royal Geographical Society of London.

The Rev. H. T. S. Johnson, pastor of Spencer Methodist Episcopal Church, Muskogee, Oklahoma, has returned from Baton Rouge, where he had spent several weeks with his mother, who is now recovering from a serious illness.

Bishop McIntyre holds the Lincoln Conference at Independence, Kansas, March 5th. It has gotten into the press that Bishop Anderson was to hold this Conference; that is a mistake. Bishop McIntyre will preside at the Lincoln Conference.

The new Pitts Methodist Episcopal Church at Springfield, Missouri, of which the Rev. J. M. Harris, D.D., is pastor, has raised money, recently, at the rate of \$50 per week. This splendid financial effort was in the interest of the new church.

The Rev. N. D. Shamborguer has been most cordially received at Nashville. He has been invited to deliver a number of addresses on several important occasions, and has made good. Brother Shamborguer and Clark Memorial seem to be a good fit.

The Board of Bishops, at their semi-annual Conference in Toledo pledged its co-operation in increasing the circulation of the Advocates, and also appointed three of its members—Bishops Cranston, Smith and Wilson—to meet with the Book Committee at its next meeting in order that this pledge of co-operation may be made effectual in the largest measure.

The fifteenth anniversary of the founding of the Liberia College of West Africa was celebrated on December nineteenth. A splendid program was rendered. President Howard, of the Republic of Liberia, several state officials and prominent citizens participated in the exercises. The historic occasion was made a memorable one. The Rev. J. A. Simpson, D.D., is acting president of the Liberia College.

Bishop M. C. Harris sailed from San Fran-

cisco by the steamship "Korea," Friday, December 27th, going direct to Tokyo. After spending a short time in that city, he will proceed to Seoul, Korea. The Board of Bishops has designated Bishop Wilson S. Lewis to make an episcopal tour of the Missions in Japan and Korea, in company with Bishop Harris. At the time of the Korea Annual Conference, which will take place at Seoul some time in April, Bishops Harris and Lewis will preside jointly.

Bishop Charles W. Smith, resident Bishop at St. Louis, Missouri, visited on Sunday, December twenty-second, the new Pitts Methodist Episcopal Church, at Springfield, of which the Rev. J. M. Harris is pastor. Bishop Smith spoke in high terms of the new building, and congratulated the pastor and members on their great efforts in raising money at the rate of \$50 per week on the new building. The mayor of the city who was present, also addressed the audience and gave a cash subscription of twelve dollars.

News Paragraphs

The medical department of the University of Pittsburgh, has been opened to women.

Milwaukee's population of 390,000 includes but 600 colored people.

In the last ten years, savings banks deposits in the United States increased from \$2,650,104,486 to \$4,212,583,599.

A recent government report states that there are now upwards of 1,000,000 Negro land owners in the United States.

The builder of the Panama Canal—Colonel George Goethals—will be the first governor of the Canal Zone.

Salem, Massachusetts, the native city of Nathaniel Hawthorne, plans to erect a monument to his memory.

William E. Scott, the Indianapolis colored boy, has just completed the work of decorating three schools in Chicago.

The total valuation of church property owned by Negroes in the United States is placed at \$56,650,000; church membership, 3,700,000.

There are in the State of Virginia 32,220 Negroes who own and operate their own farms, and there are 15,706 who are working farms as tenants.

The library of Straight University, this city, is open to the public school teachers on Tuesday of each week from 3:30 to 4:00 p. m.

J. Joseph Allen, A.B., for several years secretary of the Colored Young Men's Christian Association in Columbus, Georgia, is now a student in the theological department of Yale University.

In the South are to be found 890,000 colored farmers, and of this number more than 218,000 own land and buildings, the value of which is estimated to be almost a billion dollars.

The *King Bao*, the oldest newspaper in the world, recently suppressed by the President of the Chinese Republic, had been published for more than 1,500 successive years, being founded in the year 400 A. D.

The Louisiana State Board of Examiners voted, recently, to exempt graduates of both the college and normal departments of Wiley University, Marshall, Texas, from examination to teach in the public schools of Louisiana.

A Chicago philanthropist has had the laws of that city simplified, condensed and published in pamphlet form. He intends to give a copy of this pamphlet to every school child in Chicago, believing that if the children know the laws they will respect them.

The *Southern Life Magazine* gives the following interesting example of the Negro's ability to win out: "A twenty-year-old Kansas colored girl stood six civil service exami-

nations and held first place in five out of the sixth and stood second in the sixth one."

In New York City seven blind girls are employed as telephone operators, and six in Baltimore. At Baltimore the Young Men's Christian Association central, with two hundred lines and eight pay stations has been successfully run by a blind girl for one year.

President D. F. Houston of the Washington University, St. Louis, Missouri, said, in his address before the Conference for Education in the South: "A nation which is spending \$700,000,000 a year on war, past and future; \$800,000,000 for tobacco, and \$1,500,000,000 for whiskey cannot make the plea of poverty, and cannot afford to say it will stop at an expenditure of \$330,000,000 for schools."

Three women have been attached to the regular police force in Baltimore City, and on the Pacific Coast their number had so increased that they were able to hold, recently, in Portland, Oregon, their first annual conference. It is declared that women are of more value than men in remedying the vice conditions of a city.

Well known colored artists—Mr. Roy E. Tibbs, of the faculty of the Musical Department of Howard University, and Mr. Roland W. Hayes, the popular tenor—appeared, recently, in a recital at the famous New England Conservatory of Music in Boston.

The colored Farmers Improvement Society of Bryan, Texas, has now in operation, in that city, a grocery store, the stock and fixtures of which are valued at nearly \$2,000.

Mrs. Ellen Spencer Mussey, who is connected with the Washington law school that admits women, thinks that all women should have a pension who bear children. She would give them a certain sum at the birth of a child and then an amount before and after the birth that will enable a woman who works to stay at home and will be a welcome sum to many other poor women who would never have claimed any money in the way of charity.

Governor O'Neal of Alabama, at the Governor's Conference, related how a sheriff had been removed from office for allowing a lynching, and how another sheriff had protected a prisoner, even though compelled to pay fifty dollars for the hire of an automobile to do so. For that reason, the governor said, Alabama had not had a lynching for four years. Governor Kitchen, of North Carolina, said that as a jury in his State could be trusted to punish lynchings, there had not been a lynching in that State for six years.

There was on exhibition at the Jackson (Florida) County Fair, held recently, a miniature locomotive—No. 480—the work of a fourteen-year-old Negro boy, Ike Robinson, who lives a few miles from the city. The engine has the regulation two small wheels and three drivers on each side, made of wood; the boiler, smokestack and other hollow parts are of tin, and the cab tin covered. The boiler is mounted with bell and sandbox, as if it was ready to fire up and couple on to a string of cars. The cow-catcher is made of strips and is well shaped. The entire engine being about 15 inches high and complete about four feet long.

A letter from our Methodist Hospital at Tainanfu, North China, reports that during September, 1912, there were 75 per cent more dispensary patients than for September, 1911. There have also been 90 per cent more in-patients during the year ending September 30, 1912, than during the preceding year. Part of this increase is due to the publicity which our Red Cross work gave us last spring. There were treated in all only twenty soldiers. But in a revolution one injured soldier attracts more attention than ten sick civilians. Four joined the Church. One of these, a captain, and a man of some education, preached at times very acceptably to the other patients.

CENTENNIAL METHODIST EPISCOPAL CHURCH, BALTIMORE, MD.

The good people of this church have just closed a very successful series of services, commemorative of the one hundred and thirty-ninth anniversary. The list of speakers included the following: The Rev. Chas. W. Gallagher, President of the Maryland College for Women; the Rev. C. A. Tindley, of Philadelphia; the Rev. Ernest Lyon, the Rev. C. A. Johnson, the Rev. M. J. Naylor, and the Rev. Joseph Wheeler, of Baltimore; Prof. L. B. Moore, of Howard University; Mrs. Emma Truxon, Miss M. Edith Cooper, Critique teacher in the City schools, and Prof. Geo. A. Owens, of the City schools. The celebration came to a fitting close on Monday night in the rendition of "The Beautiful City," a sacred dramatic cantata given by a large chorus under the direction of Mme. Helen A. Cooper, musical directress of the church. In promulgating the celebration, the community has been aroused to the fact that Centennial, and not Sharp Street Memorial Church, holds the primacy as to age, among the Methodist Episcopal churches of the Washington Conference. Dr. Daniel W. Shaw, the author of "Should the Negroes of the Methodist Episcopal Church Be Set Apart in a Church By Themselves?" is serving his fourth year, and thus making a new record in this charge, for no other pastor has ever served this famous old church more than three consecutive years. The church work has prospered under Dr. Shaw's leadership and the benevolences, for the first three years of his pastorate, exceeded those for the seven years preceding.

LAWRENCE (MISSISSIPPI) HIGH SCHOOL.

One of the most interesting and up-to-date exercises that was ever witnessed here in the history of our school was the one pulled off on Thanksgiving Day by the teachers, students, and friends of the Lawrence Colored High School, of which Professor J. A. M. Ellis is principal. All the forenoon was devoted to ball games and speaking. There were eight speakers in the morning. At about 2:30 a most sumptuous dinner was spread. Prof. Ellis introduced the speakers. Prof. H. J. Hughes, M. S., gave the origin of Thanksgiving Day. Prof. J. H. Cole, B. S., is joint teacher with Prof. H. J. Hughes in the Newton Industrial High School. Addresses were delivered by Dr. and Mrs. Moore (white.) The Doctor advised the patrons to stand by their teacher and make the school a success. The Rev. C. C. Evans (white), said the education that will make him think and uplift him, is good for any other race or people. The Revs. W. L. Mills and C. P. Harrison advised the co-operation with teacher. At night the students greatly entertained all in the concert. Prof. Ellis is doing a great work for us, and we pray that God's blessings may forever be upon him.—W. S. Mills, pastor.

Rallies

The cemetery committee of Newman Methodist Episcopal Church, Alexandria, La., met on Tuesday night, Nov. 5th, and we find on hand \$50 less \$6, no debts and the cemetery in as fine condition as any colored ceme-

tery in the State. We find the demand too great for lots, and as we have but few left, hence we have concluded not to sell any more lots. This may seem somewhat hard, but we must protect our Church and people. We will continue to sell permits at the usual fee of \$2.50 so as to be able to keep the cemetery yard in accordance with the cemetery laws of the State, and meet the requirements of the Board of Health. The committee will meet once a month.—S. O. Henderson, chairman.

The Preacher's Meeting was held at Centerville, Nov. 14. We take this method of thanking the good people of Centerville, Verdunville for the manner in which they entertained the Preacher's Meeting. The pastor, the Rev. H. C. Gair, was an admirable host. Discussion on "Temperance" led by P. C. Colton. Remarks also by the Rev. G. Robinson, the Rev. Mr. Spears and the Rev. H. C. Gair. We also had Rev. G. Robinson and the Rev. P. C. Colton. The Preacher's Meeting adjourned to meet at Donaldsonville.—C. Spears, President; G. Robinson, acting secretary.

A NEW TEN THOUSAND DOLLAR CHURCH FOR TRINITY, St. AUGUSTINE, FLA.

The Fourth Quarterly Conference has just closed. This has been a great year for the Trinity people. The Rev. J. S. Todd presided. His sermon on Sunday was indeed inspiring. The pastor, the Rev. J. N. Tramwell, has proved himself a man of great force. Our church is united. Thirty-four members added. Five hundred dollars has been raised and a ten thousand dollar church is being erected. The exterior work is mostly completed. This is to be the finest brick church house in Florida. The plan is the latest model by Charles and Max Price. Pastor Tramwell is a leader of men. Dr. J. S. Todd is well pleased with pastor and people and says the pastor can return another year. On the fourth Sunday in November, the building realized from Rally \$238.31.

THE REV. J. S. TODD.

The Rev. Dr. J. S. Todd, Superintendent, was appointed six years ago. A man of renown, an intellect, a power for good, an example to young and old, he has but few equals as a moral Christian gentleman. We, the pastor, officers, members and friends of Trinity Church, do hereby set out seal of approval upon his six years labor among us, and we commend him to the authorities of the Church as trustworthy of whatever the great Church may have in store for his future inspection.—Jos. Alfert, Eddie Adams, R. D. McKing.

ALLGOOD, TENN.

Our Quarterly Conference was a grand success. Sunday was a high day at Allgood, and at night at Cokeville, District Superintendent E. J. Guthrie preached, to the delight of all that heard him. He is the right man in the right place. I think, with our pastor, the Rev. T. H. Hanna, D. D., a deep thinker and a great preacher, we will know no failure. Since the Annual Conference we have received in full membership three persons; we have raised for all purposes \$58.50, and also set our plans to build a new church at Cookeville. Our Thanksgiving entertainment was great.—Ida B. Burgess.

The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequalled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Gleanings from the Field

LOUISIANA.

Daniel and Round Grove.—I take pleasure in thanking very heartily the ladies of Stewardess Board and Home Missionary Society of Daniel Chapel and the Ladies' Aid of Round Grove Church, who, assisted by members and friends of both churches, presented the pastor a Conference suit costing \$25.90. Many thanks to all and may God bless you.—T. B. Oville, pastor.

TENNESSEE.

Jefferson City.—The Jefferson City Charge has been on the upward march since the adjournment of the East Tennessee Conference in September. Bishop Henderson saw fit to re-appoint us to this charge; we returned with a mind bent on doing our whole duty, and more concerned than ever before in the work of soul-winning. We began our Conference year with a revival, having already held two. The result is encouraging. There have been thirteen conversions, all of whom, with two or three exceptions have joined our church. The ladies of our church here at Jefferson City have recently organized an auxiliary of the Woman's Home Missionary Society and begun a splendid administration under the presidency of Mrs. Mary J. Smith. We have canvassed personally the charge in the interest of our SOUTHWESTERN CHRISTIAN ADVOCATE, and have just put the paper in twenty homes. The Ladies' Aid Society of Rising Sun Church, our society at McMillan, with the assistance of the public school, recently put on a successful bazaar. The work was under the supervision of Miss Nellie Cunningham of Knoxville, the teacher of the public school. The affair was in every way a complete success, the proceeds amounting to \$22. Miss Cunningham deserves much credit and has the expressed gratitude of the church for her earnest work to make the bazaar a success. Miss Cunningham is a graduate of the Morristown Normal and Industrial College, member of Class of '99. She has since devoted her time to teaching, and has the reputation of being one of East Tennessee's first-class public school teachers.—Thos. G. Howard, pastor.

South Pittsburg.—Upon the arrival of our new pastor, the Rev. G. W.

Cain, on December 12, 1912, the work of the church here needed a strenuous effort on the part of both pastor and people. We had nowhere for our pastor to live; we had a nice lot for a parsonage, so our pastor called the members of the church together and laid plans for a house on the lot, and at that meeting (as we needed \$50 to start the work) one man, Brother Council, laid \$5 down, followed by J. D. Martin, H. Height, Grcer and all the Board; the Ladies' Aid Society pledged \$25. So, on the fourth Sunday in November, we raised \$58, and in three weeks we moved our preachers' household goods from the depot into a nice house, with 4 rooms, a front and back porch nicely arranged. We saw our task and met the crisis without one bit of fear, and accomplished the work as once. We mean success.—J. D. Martin, steward.

VIRGINIA.

Rural Retreat.—Our First Quarter Conference was held Nov. 30 by the Rev. A. Davies Superintendent. Reports showed an increase along all lines. Sunday, Dec. 1, Superintendent Davies preached two able sermons and our pastor, the Rev. J. H. Rogers, preached one of his splendid sermons. The Lord's Supper was administered at three o'clock. Collection, \$14.45. Our Sunday School and church is in splendid condition. Under the leadership of our efficient pastor, the Rev. J. H. Rogers. May God bless the good Bishop Henderson who sent to us our beloved pastor and District Superintendent who are so wonderfully bringing things to pass.—W. R. H.

Norfolk.—"Home Mission Week" at John Wesley Methodist Episcopal Church, was recently observed: The Rev. O. T. Day, D.D., of Suffolk, preached Tuesday night. Wednesday night Dr. J. T. Givens made an address on "Tuberculosis." He emphasized, first, "It's prevention;" second, "Tuberculosis as it relates to the Negro;" third, curability, if treated in time;" fourth, "Alcohol as a factor in causation of Tuberculosis." Sunday, The Rev. S. F. B. Peace, District Superintendent preached morning and night. Dr. A. L. Paey delivered an address on "How to live a hundred years." Under the pastorate of Dr. C. I. Withrow, the membership of the church has increased over one hundred.

Gleanings from the Field

ARKANSAS

Newport—The Rev. G. T. Saxton, District Superintendent, held the Fourth Quarterly Conference on the 18th of November. He said that the work has been fostered with care and had given satisfaction all the way. On the 24th Dr. J. M. Cox, president of Philander Smith College, came over and preached two sermons, one at 11 a. m. and another at 3 p. m. Our hearts rejoiced while he talked. The Rev. B. L. Harris, pastor of the Methodist Episcopal Church (South) of this city preached a splendid sermon from Genesis 1:1 Subject, "Each individual is a world maker." The audience enjoyed the sermon. The Rev. W. O. Esarey, of the same church, was present and prayed a thrilling prayer. The services all day in Emory Chapel were of a high spiritual order. The people were highly pleased with the services. Collection for the day was \$41.50; total for the quarter, \$210.95. The pastor and people are rejoicing over the year's work this far. Ten subscriptions for the Southwestern this quarter. We are looking after the homes for the Annual Conference, which will be held here January 29, 1913.—J. W. Terrell.

FLORIDA

St. Petersburg.—Our Fourth Quarterly Conference for this charge, was held Monday night, Nov. 25, by our aggressive Superintendent, the Rev. S. A. Huger. The reports from the various committees showed that the years work under the leadership of our efficient pastor, and his amiable wife, Dr. and Mrs. T. W. Williams, has been in every respect a success. Revivals have been held, and a number of persons were converted and added to the church. Prosperity and harmony prevail in every department of our church. Another story has been added to the parsonage; which gives 8 rooms. The Sunday School is now the best that we have in the Mission Conference. From \$5 to \$10 is raised in the collections of the Sunday School every Sabbath. Strong resolutions were read and adopted endorsing the pastor's years' work, and asking for his return. Services on Sunday were very inspiring. The pastor preached an able sermon in the morning; at night the Superintendent preached to a packed house. The Superintendent's salary was raised from \$40 to \$60, and every cent has been paid. The pastors salary was also raised from \$400 to \$600, and is paid up to date. We expect to make a round report to the Conference.—C. L. McDaniels.

GEORGIA.

SAVANNAH-ASBURY.—We celebrated our 41st anniversary in connection with the twelve tribe rally on October 22nd to 27th., 1912. On Tuesday night we began with an arousing class meeting, during the week the Rev. M. H. Rutherford of the Colored Methodist Episcopal Church, the Rev. Daniel Wright of the First Bryant Baptist Church, Rev. R. H. Singleton, D.D., of the African Methodist Episcopal Church, with their choirs and congregations, rendered us valuable service. Sunday at 11 o'clock, previous to the anniversary sermon by the pastor, we were favored with

a short history of the church by Miss C. E. Lewis. At 3:30 o'clock, anniversary of the Sunday-school with appropriate exercises and reunion of former scholars. At 8 o'clock the twelve-tribe sermon was preached by pastor to a full house. At 9 o'clock the captains of the different tribes, lead by Messrs. J. W. Tindall and G. H. Eubanks, made their report, respectively: Mesdames J. A. Eubanks, \$28.26; M. E. Gordon, \$27.35; R. E. Glover, \$28.85; C. E. Lewis, \$26.35; Lulu Taylor, \$20; Minnie Telfair, \$16.05. G. H. Eubank's side raised in all, \$146.86. Mesdames Daisy Mears, \$22; Geneva Bogans, \$20; Jennie Johnson, \$18; Mattie Smith, \$16.80; Ella Parkhurst, \$14.15; Selina Murray, \$11.85. J. W. Tindall's side raised, in all, \$102.30. Public collection, \$16.85. Grand total, \$269.87. The Rev. W. V. Daughtry is pastor.—(Mrs.) J. A. Eubanks.

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If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

LOUISIANA.

Shreveport—I desire to thank the Willing Workers of Fairfield Church for 100 pounds of groceries presented to the pastor and his wife on the 25th of November, by the president, Mrs. Mrs. Dora Avry, Mrs. Barba Warpool, Salie Warpool and Mr. Woodiey Warpool. May God's blessings rest upon them.—W. L. Dyas, pastor.

McKinley—Thanksgiving Day was observed at the St. Peter Methodist Episcopal Church. The sermon was by the pastor, the Rev. John D. Wilson. A splendid program was rendered. Mrs. I. J. Wilson was mistress of ceremonies. Miss Susie Jackson, our school teacher, read a splendid paper. The Thanksgiving Proclamation was read by John D. Wilson, Jr. Papers by Rosie Johnson and Lottie Stimley. Collection good.—John D. Wilson, Jr.

Boyce—Thanksgiving Service was held in Kynett and Duncan Chapel. Mrs. L. Wester, president of the Ladies' Aid Society, made the Thanksgiving supper a delightful feast. Mrs. Adeline Williams, Miss C. Hampton and Mrs. Cora Carter were valuable helpers. These are faithful workers. Collection, good.—A. B. Venable, pastor.

Shreveport—At Daniel Chapel Thanksgiving Day was enjoyably spent, and a good program was rendered by the Sunday School, conducted by Mr. C. C. Rankin and P. F. Thompson. Our people here are working hard to meet every obligation. They are being led by Mr. B. Edwards. Virgie Rankins, one of the young pupils, raised, recently, in a little entertainment, \$4.

MISSISSIPPI

At the residence of Miss Harriet Hands, December 27th, a party was given. The delicacies of the season were served by Mr. Norman Thomas.—E. D. Smith.

Little Zion Circuit.—My fourth quarterly conference was held Nov. 20 with Superintendent McMorris in the chair. Reports show that the

All Sunday School Superintendents desire success

The Superintendent's Helper, 1913

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work is doing very well. We are working to have a full report at the Conference. Paid pastor this quarter \$46. Paid Superintendent in full. We have about raised all of our mission money. We are doing well on this little work. The people ask for my return next year. Our District Superintendent preached an able sermon at night. District Superintendent McMorris is the man for this District.—J. McRee, pastor.

Fort Stephens Circuit.—Dr. J. M. Shumpert, Superintendent, held our fourth quarterly conference Nov. 22-23, at Snowden. All the officers rendered good reports. The Rev. H. R. S. Irby, pastor, is a Christian gentleman, loved by white and colored. Mrs. Irby is a noble worker for Christ. She is a class leader at Ebenezer. We had a fine conference. Dr. J. M. Shumpert preached an eloquent sermon, instructive and impressive. We raised \$28.30 in the quarter. Paid our District Superintendent in full. Paid the pastor this quarter \$77.68. Total for support of pastor \$105.98; for missions \$14.17.—O. E. Flourny.

Meridian.—St. Paul Church is still progressing. We held our fourth quarter December 5th, the Rev. J. M. Shumpert, Superintendent, in the chair. He presided with becoming dignity. All officers were present and made good reports. The trustees reported for the year \$2,332.45, and a grand total for the year, up to date, for all purposes, \$2868.47. Raised for the pastor this quarter \$261.48; for Superintendent \$30, in full, benevolence \$15. Number of cash subscribers for Southwestern 10; accessions and conversions for the year, 111. Sunday the Superintendent surpassed himself. Monday evening 153 communed. The church is reunited and at work.—L. W. Price, pastor.

Columbia.—On Monday morning, December 16th the Rev. and Mrs. E. M. Dukes, were surprised at the home of Mrs. Abbie Ratliff. Money was raised to the amount of \$1.10. Mrs. Dukes was the recipient of towels, sheets, fruits, and other things. We are grateful to Mrs. Ratliff for her kindness. She is a member of the Baptist Church.—S. A. Dukes.

NEW JERSEY.

Mt. Holly.—The spiritual tide of this Zion seems to be rising service. The coming of the young divine in the person of the Rev. A. E. Liles, to us from the far West, has quickened greatly the activities of the Church. He comes to us well recommended by the District Superintendent of the western Conference and succeeds the Rev. C. C. Neilson, who resigned and went to Jamaica, W. I., to his home. We are moving on nicely. Every department of the Church is alive. On Sunday, November 24th was held the Third Quarterly Conference. At 11 a. m., the Rev. F. J. Handy, Ph.D., our eloquent District Superintendent preached for us a great sermon from

Isa. 6:1. He preached a profound and soul-stirring one too. We had in connection with the Quarterly Meeting a rally at 3 p. m. We had the Rev. Blackston of our church in Burlington, N. J., and the Rev. M. A. Foster of the First Baptist Church and their good people. Brother Foster delivered the Word of Truth to us from Acts 12:8. He delivered it with much vigor and spiritual fervor. Collections were good. Later a large congregation assembled to listen to our new pastor, who delivered to us his third message from God. Our pastor preached a great sermon from St. John 19:30. Two persons came forward to be prayed for. We promise to stand by our pastor in all things that are right, true and good to uplift Christ and His cause. The collection was gratifying. We paid the District Superintendent in full so far and left a good amount for our pastor. Pray for us that the Lord may give the outpouring of the Holy Spirit among us.—Bessie Gilbert, reporter.

TEXAS

Sulphur Springs.—The fourth Quarterly Conference was held on the 23rd and 24th of November, the Rev. K. W. McMillan, A.B., officiating. The Ladies' Aid Society gave an entertainment on Friday and Saturday nights with remarkable success, under the following leaders: Sisters L. Lockette, Sarah Geetes, Vina Mabrey and Cinda Mabrey and Edna Boyd. The Sunday School now conducted under Sister Della Mays, as superintendent, points to a greater success. At 11 o'clock a. m., the Rev. K. W. McMillan took for a text I King 17:7, "The brook thitt failed." He preached to the delight of all the hearers. The people at Sulphur are always glad when he is to pay his visit. At 2:30 p. m. the Rev. S. S. Frazier, our beloved pastor, preached a glorious sermon indeed Text, Jer. 1, "They shall ask the way to Zion with their faces thitherward." Theme, "The Way to Zion." The Quarterly Conference business was held after the morning service. Good reports were made. Our night services began at 7:30 p. m. A good prayer service was held. The Rev. J. E. Roy, Honey Grove, Texas, who was assigned as pastor here from the African Methodist Episcopal Conference, was present, and was given the privilege to speak for us. He preached a good sermon. The District Superintendent made a fine wind-up, sweeping everything before him. Sacrament was given to about thirty communicants. We raised \$25.60. Paid our District Superintendent up in full for the year and paid our beloved pastor \$450.00 this year. Our church is in the best shape it has ever been in its history. We are going to be able to make a round report at the Annual Conference, December 18. The Revs. K. W. McMillan and S. S. Frazier and J. E. Roy left Sunday night for their respective homes.

Conference Notices

Special Notices.

PASTORS OF THE MISSISSIPPI, UPPER MISSISSIPPI, AND LITTLE ROCK CONFERENCES.

We desire to save all the members of our church to our own Methodism, who move into Memphis from the above Conferences. You will do us a favor to report the names and addresses as far as possible of such members to Dr. J. D. Chavis, 270 E. Calhoun Ave., Memphis, Tenn., or to the writer, 6155 E. St. Paul Ave., Memphis, Tenn., and oblige yours very respectfully, D. T. Burch, District Superintendent the Memphis District.

District Rounds

FT. SMITH DISTRICT.

Epworth League.

The old year has passed, so have its opportunities for good active work in the League. Behold the New Year is here; what have we to offer the New Year as a compensation for our lost opportunities. Let us consecrate ourselves wholly to God in the beginning of the year, and let not an opportunity for good pass. As members of the Epworth League, we are in the midst of opportunities to help our boys and girls to a higher standard in Christianity. I appeal to each president of the Epworth League to see to it that each department begins with the New Year to do active work, please do all in your power to keep each department at work. To do effective work we must do the work in each department; to do this the president must be an energetic Christian young man or woman. I appeal to each pastor in God's name, please help the young people to keep the League at work. I am planning to visit each League this year.—(Mrs.) H. P. Coulter, District President, Little Rock, Ark., R. F. D. No. 5, Box 5.

HOUSTON DISTRICT.

First Round.

St. James, January 5-6; Audubon Place Circuit, 2-5; Sloan Street, 3-5; Mallalieu Chapel, 8-12; Harrisburg-Dyersdale, 9-12; Boynton Chapel, 10-12; Dowling Street, 26-28; Mount Vernon, 26-29; Trinity, 26-27; St. Paul, January 31, February 2; Wesley Tabernacle, February 2-3; Texas City, 1-2; Thompson Circuit, 8-9; Richmond, Kendleton, 15-16; Sweeny, Velasco, 22-23; Angleton, Columbia, March 1-2; Brazoria, Flatonia, 3; Dickinson, League City, LaPorte, 8-9; Liberty Circuit, 15-16; Rosenberg, Frost Chapel, 22-23; Chew's Addition, 26; Highland Heights, 27.—Dear Brethren: You will receive your apportionment for benevolences in a short while. Meantime, the faithful pastors, I doubt not, will be forming plans for success not only to gather in apportionments, but for revival campaigns for the purpose of saving souls. The apportionments will be considerably more this year, owing to the equitable plan worked out by the Commissioners on Finance, but we will not suffer if we come up to the full apportionment, inasmuch as our offerings here-

tofore have not been a great burden. I rejoice with the faithful pastors and our loyal lay members in the splendid success which the Houston District enjoyed last year, that was reported last week in the Annual Conference. Under like conditions the District ought to go much further in the good work this year. If I can be of service between the quarterly meetings to any of the pastors, do not hesitate to command me. I have a little experience in revival meetings and would be glad to render any service I may during the revival season.—W. H. Logan, Superintendent.

NAVASOTA DISTRICT.

First Round.

Caldwell Circuit, Jan. 4-5; Clay Mission, 5-6; Somerville Circuit, 11-12; Brenham Mission, 18-19; Brenham Station, 19-20; Bellville Circuit, 25-26; Sealy Circuit, Feb. 1-2; Brookshire Circuit, 8-9; Hockley Circuit, 15-16; East Hempstead, 22-23; Hempstead Circuit, March 1-2; Hempstead Station, 2-3; Navasota Circuit, 8-9; Navasota Station, 9-10; Millcan, 15-16; Stoneham Circuit, 22-23. My Dear Brethren—It has pleased the Lord to have us work together in the Navasota District. Let our motto be: "An increase on all lines." Souls are to be saved; the Benevolences to be raised; the Southwestern Christian Advocate put into every home; and the great jubilee for education a success. Let every charge strive to save and gather the people into the church. Plan well for Easter, March 23d, and try to raise the full apportionment for the Benevolences. We want each pastor to report the collections, at the group-meeting, April 1-2, for the Board of Home Missions; the Woman's Home Mission Society and the Church Sustentation Society of the Texas Conference. Have the Estimating Committees to meet and be ready to report. The place for the group-meeting will be announced later. Forward all the moneys to the proper boards. To Dr. I. L. Thomas, D.D., 2111 Druid Hill Avenue, Baltimore, Md., the Home Mission and Church Extension; to the Methodist Book Concern, 150 Fifth Avenue, New York; the Foreign Missions, Mrs. H. E. Taylor, Hempstead; the Woman's Home Mission Society and Rev. L. S. Blakeney, Treasurer the Church Sustentation Society of the Texas Conference—J. F. Barnes, District Superintendent.

VICTORIA DISTRICT.

First Round.

Columbus Circuit, Jan. 4-5; Schunlenburg & Flatonia, 11-12; Oakland and Browns Chapel, 18-19; Weimar and Dry Branch, 18-19; Hallettsville and Blesleau, 25-26; Sublime Circuit, Feb. 1-2; Yoakum and Sweet Home, 8-9; Wharton and Bay City, 15-16; Edna and Morales, 22-23; Goddard, March 1-2; Cologne, 8-9; Port Lavaca, 8-9; Victoria, 15-16. Dear pastors and laymen: We thank you for the hearty co-operation manifested in the work last year. We launch our boats for another year's campaign and I trust that each of us will be more determined to succeed than ever. Let each pastor and his official board organize for a great revival. Every member should win one soul for Christ this year. Remember our motto, *Every Body a Worker*. We urge that all the pastors who can push the Jubilee campaign, get the literature, read it and be able to organize at once. Stand by Dr. I. G. Penn

and the great old Methodist Episcopal Church. Remember that Easter comes on March 23, 1913. Now pastors and Sunday School superintendents see to it that every Sunday School will be supplied with Easter programs. We want to make this a great day for general benevolence. We are going to have a ministers' and laymen's meeting this year at some central point on the District, making preparation for District Conference that meets in Edna, Tex.

New Year Greeting.

May we live in this year in closer fellowship than ever before with the God who utters himself through the great hills, stately trees, the cheerful flowers. I wish you all a Happy New Year. Pray for our success. I have learned that if we would have God's favor, you must pay the price.—J. W. Warren, Supt., 707 S. Navarro St.

MARSHALL DISTRICT

First Round

Jefferson, Jan. 4-5; Gilmer, 11-12; Texarkana Mission, 18-19; Texarkana, 19-20; Lodi, 25-26; Harleton, Feb. 1-2; Pittsburg, 9-10; Longview and Hawkins, 15-16; Queen City, 22-23; Mallalieu, Feb. 28-March 2; Marshall Cir., 1-2; Mineola, 8-9; Dangerfield, 15-16; Lassater, 22-23; Woodlawn, 29-30; Tyler, 22-23. Dear Brethren—The beginning of the year is the best time to raise your claims. This is the season of the year for great revivals. We are just back from one of the best annual conferences we have ever held. Bishop McIntyre is a great preacher, a wise administrator of the law, and a brother whose great heart is touched with sympathy for the needy condition of our ministry. Don't fail to work all your committees on the various benevolent causes and have them to help you to present each cause separately and they will be of more service to you in raising your claims. Push your Southwestern subscriptions. The better the people are informed, the more useful they will become.

Remember that 1913 marks the fiftieth anniversary of the Negro's emancipation from slavery. The Freedmen's Aid Society, under the direction of Brother Penn, is striving to raise, through a great jubilee plan, \$1 from every member of our church who will give it. Let's put the plan squarely before the people and watch for results. Easter Sunday, March 23, should be made a great day for our Christ. District stewards' meeting, missionary meeting and ministers' council will meet March 25-27, 1913, at Jefferson, Tex.

P. H. JENKINS, Supt.,
Box 221, Marshall, Tex.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

Gleanings from the Field

LOUISIANA

Thibodaux—At Calvary Church we closed our Fourth Quarterly Conference with marked success on Monday night, December 2nd, the Rev. J. W. Turner, District Superintendent, presiding, and all officers present with

written reports. The Rev. R. E. White, Superintendent of the Orphan's Home, on Sunday, December 1st preached an eloquent sermon before a very large audience. The Rev. G. B. Brown, pastor of the African Methodist Church, and his congregation, was present. The Epworth League is progressing nicely. Miss L. P. Willson, president of the League has the work at heart. December 1st, at 6:45, Mr. Thomas False, president of the Spiritual Department, read a very interesting paper. Since our Third Quarterly Conference, September 23d, the Lord has wonderfully blessed us. In this short time two months and nine days, we have succeeded in raising \$249.95. Paid the District Superintendent in full, \$20; paid the pastor, this quarter, \$202.86. Thus far we have wrought well. The Conference petitioned the return of the Rev. T. F. Robinson for the ensuing conference year. The District Superintendent commended the Rev. T. F. Robinson and his congregation for the work done. So far we have succeeded in paying \$564 on an old debt of \$1,164, leaving a balance of \$600. We are, indeed, proud of our District Superintendent; he is not only loved and honored by the members of Calvary, but by the entire community. We cannot say too many good things about our District Superintendent. We are expecting to close this year's work in good shape—Able Wilson.

At Campble Church.—Our fourth quarterly conference convened Dec. 22, the Rev. P. Landry, District Superintendent presiding. Our pastor, the Rev. H. C. Wilson, began his first year here February 1st, 1912. He took hold of the work against odds, but much success attended his pathway. We have raised up-to-date \$425.39; paid Superintendent in full, \$25; paid pastor \$175; benevolence, \$20; \$2 in advance of several years. Five cash subscribers for the Annual Conference. Children baptized, 6; new members received, 6. Purchased a horse and buggy for pastor, same was greatly needed. Auxiliaries paid on Conference suit for pastor \$10, a Sacrament set for church; a fine heater and pipe have been placed in the church; 21 lights have been placed in windows; we have placed in bank for repairs, \$40. Our church is again in the front for class A. We need no change of pastor in this community.—John Gigin.

Woodland.—Thanksgiving service held at Mt. Carmel Nov. 28th, was a success. The following subjects were discussed with much interest: "The duties of the Steward in the Methodist Episcopal Church," by F. Daniels—R. Lormon: "Church Pride by R. Lormon and A. Jefferson." "The Need of a Trained Ministry in the Rural Districts," by B. C. Hansberry; "A Thanksgiving Hymn," by Mrs. Ida Handsberry. Papers on Thanksgiving by Mrs. Ida E. Gains and Miss Pearl Handsberry. Prayer by Bro. Henry Norman. Sermon by the pastor, the Rev. Milton S. Gains.

James Chapel.—Our fourth quarterly Conference was held by the Rev. J. O. Brown December 4-5. He preached two great sermons before good audiences. The Lord's Supper was administered at night. Our church is alive. All officers were present with written reports. Jones Chapel was founded in 1878 and rebuilt in 1895. The Rev. J. C. Clark has called it this year. Moneys raised for all purposes this quarter, \$39.44.—A. M. Wade, pastor.

Gleanings from the Field

MISSISSIPPI.

Collins.—On the first of December the good people of Collins raised \$42.79. Mesdames Preston, \$5.72; Lofton, \$1.68; Mathis, \$12.75; Walker, \$4.56; Brazel, 5.75; Rayford of the Baptist Church, \$8.20. The Rev. J. C. Chambers of the Methodist Episcopal Church, South, preached a splendid sermon. He is a great preacher. Dr. J. C. Hibbler, who always comes to our relief, proved himself a power in the pulpit. The Rev. W. G. McGee, Baptist of New Orleans, preached and raised \$10. Those who paid \$1 each: Mesdames C. McLindon, Annie Coleman, M. A. Gay. —W. R. Walker, pastor.

Turkey Creek.—The fourth Sunday in November splendid services were held. The 11 o'clock service was conducted by the Rev. D. F. Dudley also the night service. Strong sermon by the Rev. J. Hands.—E. D. Smith.

Macon Charge.—Our rally day was a success at St. Paul Church on Oct. 27. The rally in July was also successful. Raised \$62. October rally paid pastor \$36. The following named persons paid pastor on fourth Sunday in October \$1 each: M. Baudin, Lula Tate, Syntha Williams, Sallie Gracy, H. Kerks, J. W. Williams, \$2; Hanah Jones, P. T. Johnson, Emma May, R. A. Marshall, Lester Miller, M. Esters, Scott Dismuke, Miller Williams, A. R. Richardson, S. Richardson, O. Slage, J. W. Williams, 2. —O. W. Crump, pastor.

Daleville Charge.—We are winding up our years work under favorable circumstances. We have labored earnestly and enthusiastically together this year as pastor and people, with good results. As a token of respect and appreciation to me as pastor the good sisters of this charge organized into four clubs to present the pastor a Conference suit of clothes. Club No. 1, Victoria Clayton, Captain, \$6.50; M. Hunt, \$2.25; C. Steward, \$3.45; V. Hunt, \$1.10; C. Jenkins, \$1.95; L. Hunt, \$1.50 M. Stevens, \$2.65; M. Cole, \$1.75; Minnie Cole, \$1; total raised, \$22.60. Club No. 2, M. H. Trawick, Captain, M. H. Trawick, \$1; total raised, \$2.2*. Club No. 3, L. Clayton, Captain; L. Clayton, \$1.25; O. Clayton, \$1; total, \$3. Club No. 4, M. Hunt, Captain, raised \$1; grand total, \$28.85. God bless this place and people who also presented the pastor a purse of \$8.60 on Christmas day.—E. A. Wilson, pastor.

Grenada, Vincent Chapel.—We held our fourth quarterly Conference Dec. 7-8, Dr. N. R. Clay, our District Superintendent, presiding. Dr. Clay was with us all day Sunday, preaching at 11 a. m., and at night. Dr. Clay delivered two strong sermons. The Sacrament was given Monday night after a short sermon by Dr. Clay. We paid our District Superintendent in full. Dr. Clay retires with honor. Mrs. Winbush, wife of the Rev. J. W. Winbush, is to be congratulated upon the grand concert and reception given in honor of Doctor Clay.—J. W. Winbush, pastor.

Escatawpa.—Our fourth quarterly conference was held in Summerville Church by the Rev. S. H. Cannon, District Superintendent. A great conference, this was, on all lines. Our conference was graced with the presence of Rev. W. H. Smith pastor at Moss Point, who preached a very strong and impressive sermon, after which the Rev. S. H. Cannon opened

the business of the conference, with Bro. A. B. Starr as secretary. The pastors report showed the work in advance of last year. Reports from local preachers, exhorters and all officers, to excell any of the past year, a large crowd was present. Total benevolence raised this quarter, \$25. Our apportionment is \$60. We will raise our entire amount, only lack now \$8. Paid District Superintendent in full. Total raised for the quarter, \$115. The pastor also received a fine suit of clothes for Conference wear. The same was presented to him by Mrs. J. Stringfield, Mrs. Claracy Dixon, and Mrs. R. C. Tanner. Bro. Moses Dixon paid \$5 on same. Bros. A. Jackson, G. W. Hawkins, A. B. Stalk, and a score of others paid also. The pastor will go to Conference with a round report; money collected for all claims. The after talks made by the District Superintendent and the Rev. W. H. Smith were wholesome and much appreciated by all. Total raised this quarter, \$48. One annual subscriber to the Southwestern, and four more for January.—A. H. Lathan, pastor.

Lumberton. — Thanksgiving Day was a great day at Lumberton. The Rev. S. H. Cannon, D.D., of Gulfport, Miss., preached the Thanksgiving sermon—its timeliness and spiritualness shall long live in the minds of the Congregation. Lumberton and Poplarville Charge is still alive. They raised here as a thank offering \$42. May God bless the good people of Lumberton and Poplarville.—E. H. Langston, pastor.

TENNESSEE

Marion.—At the last session of the East Tennessee Annual Conference, which was held at Knoxville, Tenn., I was assigned to the above named place by Bishop T. S. Henderson. Here we have a loyal and energetic set of Methodists, but had no parsonage that would give the ordinary comforts to a home. We at once began work in repairing our parsonage and to-day we are glad to say we have a building that will not only furnish the average home comforts, but in which it is possible for one to live in keeping with the sanitary regulations of civilization. The pastor feels under many obligations to the entire membership for the hearty co-operation to this end.—W. L. Sanders, pastor.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, hackache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

STORIES OF JEFFERSON.

No actor was ever more beloved by the American people than was the late Joseph Jefferson, whose "Rip Van Winkle" was famous for generations. "The Human Side of Joseph Jefferson," by Mary Shaw, will be one of the features of the January Century, and is of particular interest on account of its many anecdotes of the great actor some of these in lighter vein. Jefferson possessed a rare sense of humor and Miss Shaw's article illustrates how he was wittiest in the most trying moments.

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A NEW LESSON TREATMENT.

Beginning with the January number THE ADULT BIBLE CLASS MONTHLY the Rev. Frank W. Collier, Ph.D., of Stoneham, Mass., will write an interpretation of the Sunday school lessons for THE ADULT BIBLE CLASS MONTHLY in which the political and social significance of the early section of the Old Testament will be emphasized. Dr. Collier is well fitted to give this treatment, as throughout his educational preparation at Johns Hopkins University, Boston University, and Boston University School of Theology he devoted a great deal of time to this aspect of the teachings of the Bible, in his later university days being in most intimate touch with the late Dr. Borden P. Bowne. His interest in social problems comes primarily from the conviction that they can be solved only by putting the results of modern knowledge with the fundamentals of life and the dynamic of life, as seen in Jesus Christ.

This is the first non-partisan attempt of this kind, and had its start in "The Word and Life," a lesson treatment which was published independently by the author during the year 1912. The Word and Life will cease to appear and Dr. Collier will devote his expository work to the columns of THE ADULT BIBLE CLASS MONTHLY. Since Dr. Collier began his social interpretation of the International lessons, Walli's Sociological Study of the Bible has been published, and it is interesting to note that the standpoint in that book is the same as his. Each lesson treated will have with it a number of suggestive questions with reference and pages of books helpful in the solution of the question.



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Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

COX-HOWARD.—On the afternoon of November 28, in the beautiful new church edifice of Bryant Chapel African Methodist Church at four o'clock p. m., Miss Ethyl Grant Cox was married to Dr. Wayne C. Howard, of Bessemer, Ala. The bride is the only daughter of Mr. and Mrs. W. W. Cox, and one of the most accomplished young ladies of this State, being a graduate of Fisk University, Nashville, Tenn. The groom stands high in his profession in the State of Alabama. Dr. Howard is a member of the noted Howard family of this State, it being a family of physicians, lawyers, educators and business men of no small ability. While the packed house of invited guests was brought to a quiet through the rendition of a tenor solo, from Hawley's "Because I Love You, Dear," the bridal couple with members of the immediate family stood without in the church vestibule. Then, as Mrs. T. S. Crawford began the playing of Mendelssohn's Wedding March, the bride on the arm of her father, Mr. W. W. Cox, entered from the west door and marched down the south aisle; while the groom, accompanied by his brother, Lawyer P. W. Howard, of Jackson, entered the south-east door, crossing the vestibule of the choir balcony, down the steps, and turned, fronting the altar, before which was erected a beautiful arch, decorated with white and green. In the center of this arch hung a large bell decorated with white chrysanthemums and green flowers. Here the bride, carrying a large bunch of white bride's roses, white carnations and malden-hair fern, and she herself a picture of exquisite beauty, joined the groom. While the ceremony was being performed by the pastor, the Rev. C. B. Lawyer, the organist played softly the wedding march from "Lohengrin." After the ceremony and the newly married couple had received the congratulations of their many friends, the bride, on the arm of her husband, marched out of the chapel through the north aisle to their carriages, without, being followed from thence to the Masonic-Pythian Hall by all the guests. There in that beautifully decorated building, a sumptuous repast of five courses was served to a packed house of representative people. The decorations were white and green; the souvenirs were Cinderella gilt slippers mounted on white and green mint hearts. The tables in the spacious hall were formed in the shape of the letter "H." At the center of the letter sat the groom and his beautiful bride. About them sat the immediate members of the groom's family, as follows: Prog. A. J. Howard, of Lexington, Miss.; Lawyer P. W. Howard, of Jackson, Miss.; Miss Eva Howard, of Campbell College, Jackson, Miss.; Dr. W. F. Howard, of Vicksburg, Miss.; Dr. E. E. Howard, of Meridian, Miss., and Dr. S. D. Redmond, of Jackson, Miss. The out-of-town guests were, besides those named above: Prof. M. S. Stuart, Jackson,

Miss.; Judge L. J. Winston, Greenville, Miss.; Mesdames Chas. Banks, Jas. B. Garrette and Miss Hettie W. Garrette, all of Mound Bayou, Miss.; Mr. A. P. Bedou, of New Orleans, La.; Mesdames N. I. Ritz and N. I. Work, and little daughter, Nona Belle, of Nashville, Tenn.; Mesdames Annie S. Gray and Adelaide Sykes, of Greenwood, Miss.; Misses Ethyl Attaway and Ninne Johnson, of Greenville, Miss.; Mrs. Joanna Russell (Mrs. Ethyl Howard's former teacher), of Mt. Herman Seminary, Clinton, Miss.; Mrs. T. F. O Neal, Sunflower, Miss.; Mrs. Fannie Peyton, Faison, Miss., and Mr. Chas. Ball, of Heathman, Miss. The bridal party left for Vicksburg on the evening train on the 28th. Mrs. Howard, who was formerly Miss Cox, left at the station on her departure a host of relatives and friends waving her a hearty adieu and wishing her all the happiness of a long wedded life. After spending some time with relatives in the West and East, Dr. and Mrs. Howard will take up their residence at Bessemer, Ala., where Dr. Howard has a large practice. The presence of the Rev. and Mrs. J. P. Watson and the assistance given by them on this occasion was very much appreciated. The Rev. Mr. Watson is the energetic pastor of Raspberry Chapel Methodist Episcopal Church, this city, and his excellent wife makes many friends for the church.

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Gleanings from the Field

LOUISIANA.

Logansport and Mt. Zion—Thanks giving was celebrated at these places with appropriate exercises. The members who helped were Mesdames O. Levert, Ellen Rogen, Lottie Johns, to whom great credit is due for the success of the meeting.—S. Green.

Napoleonville—The Thanksgiving Service was greatly enjoyed. The Stewardesses and Willing Workers decorated the Church with fruits, vegetables and flowers and a good program was rendered. The address was given by Mrs. Agnes Johnson, and a vocal solo was rendered by Miss Myrtle Hickman. A purse from the Stewardesses and a hat and some money from the Willing Workers was presented by Mrs. Louise Welsh to the pastor, and Mrs. Corinne Blanchard made the presentation address. A selection was sung by the choir, and the pastor then responded in appropriate and well chosen words. A package with shirts, collars and ties was presented by the Stewardesses and the Busy Bees. At the close of the sermon by the pastor, an offering was taken and a good collection for the Conference Calmants—M. L. Baldwin, pastor.

Eolia—Sunday, November 24th, was a day of gladness with the people of Sunflower. It was opening day for neat little church that has been erected, through the efforts of the Rev. T. A. Hampton and his people. Because of his untiring efforts our beautiful little church home has been named for him—Hampton Chapel. It is valued at \$392.32 and is 24x38 feet. We are thankful to God for having seen the desire of our hearts fulfilled, and will worship joyfully in this house

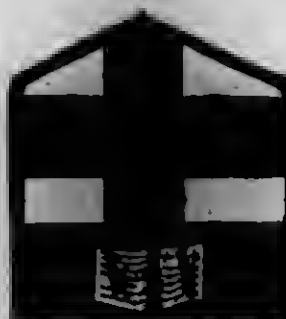
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of God. On our opening day we raised \$50.10. There was several ministers with us. Revs. S. T. Barzaron and Augustus Carrier of the Baptist Church were helpful to us. Our young people are alive here. The young men, sinners, gave recently to the pastor, who they hold in great respect, a splendid gift. Among them are Messrs. C. S. Coleman, Chester Gremellon, King Hopkins, Hayes, Gains, John White and E. Williamson—Celeste Lofton.

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MISSISSIPPI.

Sumrall.—Saturday, Sunday and Monday, Nov. 16, 17, and 18, were record-breaking days for the people of St. Paul Methodist Episcopal Church at Sumrall, Miss. Saturday night the 16th, we held our fourth and last Quarterly Conference. Every officer was present with written reports, except one. We owed the District Superintendent \$12 and we raised \$15. Sunday, the Baptist people had a corner-stone laying at their Church (which was only two blocks away from the Methodist Church.) It being well advertised, perhaps it is a small estimate to say there were a thousand persons from the country and adjacent towns, with perhaps two hundred dollars worth of provisions on ground. But in the face of such a temptation, the loyal band of Methodists stuck to their cause and stayed at home. District Superintendent S. H. Cannon preached two strong sermons. Text, Sunday night, "He wist not his strength was gone." It was a masterpiece and will live in the hearts of his hearers. The collection was raised from \$15 to \$37.25. Those who paid a dollar and upwards are: W. L. Marshall, R. Jordan, T. J. W. Allen, Sophia Jordan, Lula Ford, Vina English, W. M. Comer, W. M. Walker, Wm. Souple, D. H. Porter, T. J. Brown, Mary Moore, Green Ballard, W. L. Morgan, Janie Tillman, E. D. Watkins. Many others paid from 50 to 75 cents. I hardly think the Conference "Wilderness Feast," Monday night 18th, can be beaten anywhere. The committee: Brothers W. L. Morgan, W. M. Walker, and Sisters Maggie Allen, Lula Ford, Mattie English, Synthia Baldwin and a lot of others, cannot be given too much praise for the way they conducted affairs. Success achieved and the victories won. Brother Walker knows how to decorate for feasts. The scene was beautiful. At the "Wilderness Feast," the collection during the Conference was raised to \$58.60, and seven (7) subscribers for the Southwestern. Paid during quarter: District Superintendent, \$23.55; Pastor, \$95.40. Surely these must be the children of God. He who "desires Sumrall, desires a good work." Every



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dime of our benevolence for the year has been raised. Thus ends our quarter.—W. L. Marshall, pastor.

TENNESSEE

Friendship Circuit.—Under the leadership of our new pastor, the Rev. W. L. Johnson, we are doing great work. The Rev. Johnson came to us from Gammon Theological Seminary in May. He is a young and single man, but wonderful in church work. Under his leadership the entire Circuit is wide awake. By his wise plans we built a new church in August at May's Grove where attempts were made for ten years, but failure overtook us. We are proud that the good Bishop sent him back to us in October. Things are booming here and I am sure success is ours this year.—N. S. Swift.

Dayton.—The members are very much encouraged with the progress the church is making. Things are moving off very nicely along all lines, and a good year's work is expected. The church is very much in debt from repairs that have been done, and it is our aim to clear this debt and meet all other claims as far as possible. On the 19th. several of the members came to the parsonage, and left several pounds of groceries and some money, which we were very glad to receive. May God bless you my dear friends, you are welcome.—W. M. Johnson, pastor.

Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Rose.—Edward Peter Rose died at his residence in New Orleans, Nov. 3, 1912. He was born in Mobile, Ala., but came to this city in 1877 and was employed by the Louisville and Nashville Railroad Company and worked continuously for this company up to the time of his death. As a token of the esteem in which this Company, its managers and employees held him, a beautiful floral offering was sent, besides, a letter of condolence giving expressions of deep sympathy to the bereaved family, as well as highest praise for his many years of faithful service. Mr. Rose was a widely known citizen of New Orleans and a fraternity man of high rank. He was a member of First Street Methodist Episcopal Church from which place the funeral was conducted. The pastor, Dr. B. Mack Hubbard, spoke very fittingly concerning him. Special music was rendered by the choir. A solo "Abide With Me," by Prof. Morrison of the New Orleans University and another "In That City," by Mrs. Dr. Hubbard were beautifully sang, Crescent Lodge No. 1646, Council No. 30, Orleans Patriarchy of the Grand United Order of Odd Fellows and Friendship Benevolent Society together with a host of friends escorted the remains to the Washington Cemetery. There survive him his wife, Mrs. Emma Rose, and eight children: Miss Ella Lee, of this city; Edward Peter, Jr., of Los Angeles, Cal.; Walter J. M., of New York; Mrs. Ida Rose Coleman, of this city; William A., of New York; Joseph L., of Los Angeles, Cal.; Mrs. Emma Rose Harrell, of this city and Miss Authorine, a student in New Orleans University. He was a devoted father and loving husband. Every child has received a university training and in that manner this faithful father has done his share in preparing his children for usefulness. The mother is a steward sister of First Street and the family has always been prominent in the life of this congregation. They desire to thank the pastor, steward sisters, members and friends of the church for having stood so loyally by them in the midst of their bereavement.

Chapman.—At the home of her daughter in Shreveport, La., Mrs. Maule Chapman died Nov. 18, 1912. She was born in Alabama 60 years ago. Soon after the war she joined Hasten Methodist Episcopal Church and remained a faithful member. She leaves four daughters, a son-in-law and a number of grandchildren. Ten, besides many friends. Coming to Shreveport two years ago, to spend her declining days with her daughter, she transferred her membership to Daniel Chapel from which church she was buried Nov. 17, 1912. T. B. Oville, pastor.

Martin-Dickson.—Two old sisters in Israel have fallen to-day. Both were members of Wesley Methodist Episcopal Church, Rosenweath, Miss., more than fifty years. Each was born a slave about eighty years ago, not far from the church cherished so dear here among years, since becoming members. Sister Harriet Martin died

joyfully, declaring her peace with God, on the morning of Nov. 8, 1912. Her husband and four children survive. Aunt Harriet, as everybody called her, was married to J. C. Martin in the dark days of slavery, yet, both were permitted to live together undisturbed. Father Martin has been conspicuous in the affairs of Wesley Chapel, Dickson Public School and Yazoo County, for many years; he was a member of the Board of Supervisors, and postmaster and merchant at Roseneath for a long time.

Sister Caroline Dickson, outlived her husband, James Madison Dickson some thirteen years. They were married more than half a century. Three daughters and one son survive them. The Honorable James Madison Dickson who in reconstruction days proved himself quite a patriot in the republican ranks, served his state in many noted positions outside of school and church. He was justice of peace, chancery clerk, and member of legislature for several years. Shortly before his death, Mr. Dickson obtained a patent on a contrivance for duplicating motive power by which the automobile has been so successfully wrought. The remains of Sisters Martin and Dickson were interred in Wesley Chapel Cemetery, and the funerals were conducted by the Rev. W. W. Lipscomb, of the Mississippi Conference, and the Rev. Mr. Maxwell, of the Upper Mississippi Conference.—R. A. Scott.

Burnard.—Zelia Burnard, a faithful member of Visitors Methodist Episcopal Church, Tuarkana, Arkansas, and a native of Tennessee, was accidentally shot and was brought home by her sister, Mrs. Graham. She leaves one son, a step-son, and a sister. She was a widow, but left her home paid for. The Rev. C. A. Taylor, pastor.

McAllom.—Margaret McAllom was a member of St. Mark Methodist Episcopal Church for 24 years. She lived a consistent Christian life. She died Nov. 25, 1912. The deceased is survived by her husband, eight children, mother, sisters, brothers and many friends, white and colored.—A. B. Britton, pastor.

Adams.—The Rev. J. B. Adams, a member of Mt. Moriah Baptist Church, of State Line, Mississippi, died November 6, 1912. He was 54 years, 6 months and 8 days old. He was prepared to go. He leaves a bereaved wife, five daughters, two sons, six grandchildren, three sons-in-law, one daughter-in-law, one daughter-in-law and one brother. "Servant of God, well done." The remains were laid to rest in the State Line Cemetery. The Rev. W. P. Parker, of the Methodist Episcopal Church, according to the request of the deceased, preached the sermon, assisted by the Rev. M. J. Barlow, of the Baptist Church.

Flangan.—Mary Jane Flangan, a member of Shady Grove, La., Methodist Episcopal Church, born in 1869, died November 25, 1912, at the hospital in Shreveport. She was the President of the King's Daughters. A faithful member, she did her duty in every respect, and died in the triumph of faith. The funeral was attended at Morning Glory Baptist Church, by M. Sanders and the pastor, the Rev. C. L. Anglum.

Ray.—Mrs. Rachel Ray, a member of the Bell Baptist Church, Woodlawn, La., died November 26, 1912, on the Woodlawn charge. She was the mother-in-law of the Rev. A. C. Mitchell, of the Louisiana Conference. She

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had been ill for a short time and was apparently getting better. Mrs. Ray was a consistent Christian for a number of years and died as she lived. Three sons, one daughter (the wife of the Rev. A. C. Mitchell), and a host of relatives survive. The Rev. M. L. Baldwin officiated.

Randolph.—Saturday, November 30, 1912, Mrs. Randolph, mother of Ellic Randolph, died. She was a member of Crownpoint Methodist Episcopal Church, Harriston, Mississippi. She had been in Christ's service for 30 years. Truly a faithful old member was she, beloved by all. A host of grandchildren and friends mourn their

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loss. The funeral service was held in Crownpoint Church by our pastor, the Rev. Wm. Herman.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

AT THE COLORED Y. M. C. A.,
2220 DRYADES STREET.

Colonel James Lewis will address the Men's Meeting Sunday, January 12th, at 3:30 p. m., in the auditorium. Good music. All men are welcome.

Emancipation celebration at St. Matthew church was observed Wednesday, January 1st, at 8 p. m. The following splendid program was gotten up by Mr. C. D. Smith, who also made the welcome address: Chorus by the choir, Prayer by the pastor, Emancipation Proclamation by Miss Mable Howard, Address by Mr. Henry Rozier, Essay, Miss E. Brunett; Solo, Mrs. Redner Berry; Lincoln's Gettysburg Speech, Armstrong Lewis. Addresses were also made by Mr. D. Colar and W. C. Hayward; Paper by Miss S. Rozier; Solo, Mrs. Effie Cox; Instrumental Duet by Messrs. Geo. Sims and Hooker; Violin solo, Armstrong Lewis accompanied by Mrs. L. A. Smith. A few of the veterans of the Civil War made short addresses. Dr. V. Chapman preached a strong, stirring sermon Sunday night. We paid him up in full and he left rejoicing over the work we have done this year. The members and friends plan to send the pastor to the Conference at Lake Charles in good shape.—J. A. Landry, pastor.

FIRST STREET CHURCH.—Last Sunday the early prayer meeting was well attended. The Sunday School was good. The speaking meeting at 11 a. m. was all that could be expected. A great crowd was out at night to witness the Holy Communion Services. Collection for the day good. A Jubilee Service will be held Thursday night, January 9th. Speakers for the occasion, the Hon. J. Madison Vance; the Hon. F. B. Smith and the pastor. The stewardesses will be on in full force Saturday, January 11th.

The district superintendent will preach Sunday at 11 a. m. Venus Star, No. 3, Order of Tabernacle, will hold its anniversary Saturday night. Miss Johnson will deliver the welcome address and the pastor will preach the sermon. Our fourth quarterly conference will be held January 15th. The final friendly tilt among the leaders will take place Monday night, January 20th. A useful prize will be awarded the successful contestant. The pastor's annual message will be delivered Sunday night, January 19th. Subject, "Predestination Conditional." Mrs. and Miss Hubbard are both indisposed as to their health. Everybody busy, is the watch-word until January 21st.—B. Mack Hubbard, pastor.

TRINITY.—Watch meeting was a record-breaker, over 1,000 people attended the services, and 206 partook of the Sacrament for the last time in the old year; 67 penitent ones kneeled around the altar asking for Divine help, and one joined, verily the Holy Spirit was with us. Dr. Chapman, together with Miss Gibson, and the girls from Peck Home, were present. Our Emancipation Celebration was well observed, and upward of 500 or more were present. Addresses were delivered by President Melden, subject: "The Need of Education;" Rev. H. H. Dunn and the pastor, who spoke upon: "The Second Emancipation." The Vested Choir from New Orleans University and Miss Carter furnished the music. Prof. Davage acted as master of ceremonies. Dr. Chapman, A. M. Green, D. S. Sloan and Capt. W. M. T. Grant and many other distinguished visitors were present. Services Sunday were good, from early prayer meeting until night, despite the rain. It was general speaking meeting, and communion day, and our members and friends rallied well, and the spiritual tide ran high. Upward of 150 communed and one joined again. The Epworth takes on "new life," and under the presidency of Miss Lydia Norton, Miss Graves, as secretary, Mr. Ralph Chinn pianist and Mr. W. V. Smith as reporter, we hope to have a League worth the name. They plan to render a special program this Sunday night at 6:30 p. m., and to observe Epworth Herald Day. Mrs. W. P. Thirkield will address the women of our city next Sunday at 3:00 p. m. (sharp), and every pastor is requested to send a delegation from his church. A special collection will be taken for Peck Home. Mrs. S. A. Mullan will preside. Collection for the day, \$48.—W. Scott Chinn, pastor.

WESLEY CHURCH.—Services at Wesley Church Sunday, January 5th, were good. The early morning prayer service was led by Brothers R. J. Nash and A. C. Johnson. The pastor preached at 11 o'clock to a large audience, subject: "The Necessity of Giving Praise to God." At 7:30 p. m. The Rev. Chas. M. Melden, D.D., preached to a great crowd, subject: "Bear Ye One Another's Burdens." after which the Lord's Supper was administered to 200 persons. The watch meeting Tuesday night was a record-breaker. It was impossible to seat the crowd that filled the church. Miss Oneta Mack rendered a poem, subject: "A Parting Word to the Old Year," the production of Mr. Joe Taylor, a member of Wesley Church. The choir rendered good music. One

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joined the church and three came forward for prayer. Collection for the evening, \$54.00.—Next Sunday, January 12th, at 11 o'clock a. m., the general rules of the church will be read and at 7:30 p. m. the Rev. John W. Turner, district superintendent, will preach.—R. C. Worsham, pastor.

HAVEN MEMORIAL.—Considerable improvement has been made in different departments of our church work recently, and the membership—both brothers and sisters, deserve credit for what they have done. Most conspicuous among them is Brother C. H. Dixon, an electrician, who installed a new light in the vestibule. Others who have been active in this good work are Brothers L. R. Scott, J. M. Aiken, Steven Williams, H. H. Scott and Enoch Johnson. The sisters consist of Sisters Johanna Shepard, Virginia Henderson, Lucinda Reed and Mary Rieux. Special services have been seasons of inspiration and good cheer. Watch meeting was full of spiritual interest and hopeful resolves for future faithfulness. Then the crowning service was Bishop Thirkield's visit and great sermon Sunday night, January 5th.—J. T. Marshall, pastor.

THE ITALIAN CHURCH.—The Italian Methodist Episcopal Sunday School held an interesting entertainment on New Year's night at the Mission on the corner of Esplanade and Chartres streets. The occasion was the celebration of Christmas by the school. A program of recitations, dialogues and songs was well rendered by the Italian boys and girls. The recitations were given in both English and Italian as were most of the songs. The Sunday School room was elaborately decorated with large and small Christmas cedars. Besides the group of Christmas trees with their tinsel and candles, there was a beautiful wall decoration of cedar from which hung large flags of America and Italy. A large number were present, some coming from uptown. After the program, gifts and candy were distributed to all, and the happy faces of the recipients proved the success of the efforts of the resident pastor, the Rev. Frank Zito, and his helpers to make the occasion memorable. This Sunday School is doing good work under the direction of the pastor, and Messrs. Palmisano and Peconi, and the missionary workers, Miss Page and Miss Peet. The sessions are well attended, and the work is steadily advancing.

The Rev. R. C. Worsham desires to thank Mr. T. P. Woodland, president of colored screwmen and Mr. A. Workman, president of the longshoremen, for the contributions recently made to Wesley church. These men are constantly standing by worthy enterprises.

On Christmas Day a good dinner was given the inmates of the Old Folks Faith Home by E. Bradford and friends. The Delachaise Benevolent and Mutual Aid Society donated \$5.00. The Rising Star Tab. No. 8,

Presidents O

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\$1.50; The Ladies Beulah Benevolent Association, \$1.50; The Ophelia Tabernacle No. 15, \$.50; Total amount of donations, \$4.80. Thirty-two prayer services were held during the year by E. Bradford in the Old Folks Home. E. Bradford is a member of the Progressive Baptist Church, L. Burrell, pastor. Great work done for the Old Folks Home by the Willing Workers Club during the year.

A REMINDER.

Dear Brethren of the Louisiana Conference—You have already responded to your pledges to raise extra fund for New Orleans University and Gilbert Industrial College in a measure. But we are far from having reached the mark set. They are our schools, right in our midst standing for the education of our head, heart and hand of our sons and daughters. They cannot continue to carry on this work of Christian education without our co-operation and support. Friday night, January 2nd is the time fixed upon for the anniversary of the Freedmen's Aid Society at Conferences in Lake Charles. Dr. I. Garland Penn, secretary, and Dr. Chas. M. Melden, president of New Orleans University, will be speakers for the occasion. The Lord will be called and it is expected that every pastor will respond. Yours for the schools,

J. T. MARSHALL,
President Board Trustees
CHAS. M. MELDEN,
President University

MISSISSIPPI

Mt. Moriah.—On Thanksgiving Day the Rev. J. H. Bynum, the popular pastor of Pickens Charge preached a splendid sermon for the Sunday School. Subject, "O give thanks unto the Lord." Collection, \$8. \$1 given the Rev. Mr. Bynum, which he gave to the church on its rally and contribution from his little son (Mrs.) Mattie L. Garland.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
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NEW ORLEANS, JANUARY 16, 1913

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WHAT ARE YOU DOING FOR RACIAL UPLIFT?

A correspondent asks this very significant question? "Can you give any general information concerning the work that the educated colored men and women are doing for their race?" This question implies a responsibility. The responsibility is not a mere implication but stands out pre-eminently at every turn of the road. The men and women who are educated as lawyers, physicians, dentists, ministers, teachers and editors have a responsibility that goes far beyond the mere earning of a livelihood or making for themselves an honorable place in the life of the community and city in which they live. Ours is a peculiar situation. There may be those who might boast of the fact that they owe little to society about them, but for us, all that we have, practically is the result of the philanthropic effort on the part of others in our behalf; that is to say, we are favorably circumstanced with a reasonable amount of education, large opportunities, and, because of these, some of the comforts of life, by the grace of others. But as we have been helped, it is incumbent upon us in turn to help some one else.

What are you doing, Mr. Educated Colored Young Man and Young Woman, for the uplift of your race? Not what is the race giving to you for professional services, not what are you doing in a routine, perfunctory way, but what are you unselfishly doing that will lift the ocean level of your race life in material, moral and spiritual things? It is incumbent upon all of us, first, to earn a livelihood and promote our own family welfare and in doing this we should render as large a service as possible. But on the other hand, every man and woman with capacity ought to be interested in some philanthropic movement for which he does not receive one penny and to which he gives his best endeavor purely for the promotion of that which is the best in the life of the race. In this day and time one does not need to initiate movements; there are movements already started that need the support of capable men and women in every community, and movements too that would mean the larger uplift of the people. Take for instance the Young Men's Christian Association, the Temperance Movement, Rural Education, better sanitation, wiping out of tuberculosis, children's nurseries, woman's clubs and a number of other movements that could be named. Don't stand off and criticise but link yourselves with one or more of these movements and give the best efforts in you for the promotion of your race.

BEGIN NOW

Have we fully realized the significance and opportunity wrapped up in the Freedmen's Aid Jubilee Movement? The Jubilee Fund must be a success, for it is a supreme challenge to the progress that we have made, as well as a basis of prophecy of what may be accomplished in the next half century. But the movement will avail little unless we begin now. We must begin to-day and not tomorrow. Sixteen days of the New Year have passed and the pastor and the church that have not begun the movement already are sixteen days behind and they will find it difficult to overcome even this small number of days in the New Year. But the pas-

tor and the church that delay longer will find it still harder to overcome this delay. Begin at once to put into effect the plans for the raising of the Jubilee Fund. Two cents a week is what is asked of each member. Every church then, with a membership of 200, should have on hand now at least eight dollars for the fund. This is small, but the small items count in a great movement like this.

Next to beginning in time is working the plan that has been suggested. Organize your church at once into commissions. Put everyone to work. Call to your support the friendly white people of the community. Secure from them contributions in such amounts as they will give. It will be a fitting recognition of our fifty years of emancipation if we can raise a dollar per member during the year for the better equipment and endowment of our schools. This is imperative. It is a matter of self-preservation. We are neglecting our great opportunity of vindicating our claim to a place among men if we neglect to make this movement a success. Begin now and report your organization to the Corresponding Secretaries at Cincinnati.

Begin now and make large plans for the observance of Lincoln's birthday and see to it that we raise a larger amount of money on this day than any previous day in the history of its observance.

WEAKNESS OF OUR PRESENT FINANCIAL SYSTEM

As a Church we are not getting as large results in our benevolent collections as the ability of the Church warrants. It is easy for us to do large things, for we have large numbers in our denomination and not a few of these are rich. What is the weakness of our financial plan? Mr. S. Earl Taylor, of the Board of Foreign Missions, has outlined an answer. Mr. Taylor is a hard student of our system of giving. What he says is entitled to serious consideration. In pointing out the weakness of our financial system, Mr. Taylor says:

"Frequent appeals demanded by the Annual Collection Plan."

"A comparatively small number of givers."

"Faulty education in regard to the Benevolences."

"Principles of stewardship neither practiced nor presented."

"Local appeals versus the Official Benevolences."

"Multiplicity of agents."

"Special appeals for different phases of the same work."

Whatever may be the trouble, too few of our people contribute to the general benevolences. Systematic giving from ALL of our members according to ability would bring results that would send a thrill of joy through all Christendom. All should give something. If our Freedmen's Aid Jubilee Fund fails it will be for the reason that some of our people will not contribute anything, even to so worthy a cause.

Mr. Taylor names plainly the trouble among us when he says: "Local appeals versus the official benevolences." We have suffered in the aggregate of the collections from our colored Conferences because of the many local appeals that have come be-

fore our people. Many of the appeals have merits. But where the resources are limited we must discriminate between the more important and the less important. Nothing should take the place of world-wide evangelization and universal education. These are fundamentals. We often permit some sweeping speaker to come in and appeal to our people and on the enthusiasm of the occasion reap a rich harvest and when we are ready for the official benevolences our people are unable to give. We should, first of all, care for the great interests committed to us by the Church, and then take on other enterprises as we are able.

AMERICA THE MOST LAWLESS CIVILIZED COUNTRY IN THE WORLD

The *Christian Advocate* (Nashville), in writing on "The Menace of Lawlessness," among other things, says: "Our record for lawlessness is without parallel in any other civilized country on the earth." This is no far cry of an alarmist, but the sober opinion of one of the thoughtful, conservative writers of the times. The alarming element in the whole situation is that so few men and women realize the sad plight into which America has fallen. The reason for this is not afar off. The country has lulled its conscience to sleep over the thought that the Negro is the victim and it does not matter so much. And thus indifferent the foundations of our Government are threatened. Now and then, however, there comes a strong note of warning.

Recently Dean Kelly Miller of Howard University wrote a brief letter to the *Evening Post* (New York), on "The Disease of Lawlessness." This expression of Prof. Miller covers the case so clearly that we reproduce it in this connection. Mr. Miller writes: "Governor Blease, of South Carolina, has been condemned in every mood and tense for his phrase, 'To hell with the Constitution.' Yet the intrepid Governor is but an unabashed mouthpiece of a far-reaching and widespread sentiment. The nation does well, in a spasm of virtue evoked by this fiery utterance, to aver and avow anew its devotion to ordained law and order; but the vehement outbreak of the Carolinian is but an eruptive symptom of a systemic evil. America is conceded to be the most lawless country of civilized pretensions on the face of the globe. The spirit of lawlessness vents itself in various forms. Political graft, bribery, corporate rapacity, municipal corruption, murder, riot, lynching, and mob violence are but outward symptoms of the inner spirit. It is not sufficient to hold up hands in horrified innocence, and appease the conscience by a casual denunciation of Gov. Blease. The Fourteenth and Fifteenth Amendments to the Constitution are overriden with impunity. There is not a fourteen-year-old male citizen in the United States who does not know this to be the case. If one part of this revered instrument can be set aside at pleasure, why not all of it? If there is to be any saving reverence for the Constitution, it must be for the document as a whole. If parts are to be selected to be enforced and parts to be ignored, in accordance with the demands of local or temporary situations, what becomes of its binding sanction? The excuse which Gov. Blease pleads in extenuation of lawlessness is as old as

(Continued on Page Eight)

Conditions Among the Colored People

By Dr. R. S. Loringgood

No church operating in the name of Jesus can ignore the great problem of the evangelization and uplift of the Colored people in America and at the same time look foreign missions squarely in the face. There is today a more lively interest in the work in the South than ever, on the part of all the churches. But there is need of a better understanding of conditions.

I suppose no one doubts the statement of the Honorable Henry Watterson that the progress of the American Negro since emancipation has been marvelous. This progress certainly ought to be a matter of encouragement to the friends of the race. Starting out without even a name for himself and family, according to the census of 1910, the Negro now owns 218,467 farms, or about 15,000,000 acres and cultivates as independent renters or croppers 670,000 farms, or about 100,000,000 acres. The Negro furnishes 40 per cent of the farm labor of the whole South. And 80 per cent of all Negro labor is on the farm, notwithstanding the influx of Negroes into the cities. He has 300 drug stores, 15,000 grocery stores, 43 dry goods stores, 85 insurance companies, 1,200 undertaking establishments, 63 banks, about 20,000 smaller enterprises, and pays taxes on more than \$600,000,000. According to State Superintendent Sheets of Florida and Superintendent Coon of North Carolina, the Negro pays more taxes for education in Georgia, Florida, North Carolina and Virginia than he receives from the public schools of said states. Hence, he is not a burden in those states educationally, but is helping to educate the white people.

We have 30,000 colored teachers, 700 lawyers, 3,000 doctors and have reduced our illiteracy from 97 per cent to 33 per cent within less than 50 years.

We have 36,000 church edifices worth \$56,000,000; 25,000 ministers fairly well educated; yet we have 6,000,000 unchurched Negroes. Our secret societies have real estate holdings amounting to \$6,000,000.

White men and women who have spent most of their lives in the South, like Principal Frizzell of Hampton, President L. M. Dunton, Joel Chandler Harris, and Bishop Galloway, testify to the very high moral standing of the great majority of the colored people. From the pits of moral degradation many thousands of sweet, cultured, Christian homes have arisen in which marriage ties are honored and where Jesus is the constant and welcomed guest. Many of our men are of high moral ideals. We have many wives, and daughters and sisters whose characters are as white as the wing of an angel and we resent the unqualified and oft-repeated statement, sometimes printed, sometimes whispered, that all Negroes are immoral. When one colored person proves untrue, are people not inclined to say: "Falsus in uno, falsus in omni,"—"False in one, false in all?" It is an awful thing to indict a whole race. Why not let us stand on our merits as individuals?

As to the criminal Negro, we may expect to have him until all the Negroes are evangelized. But on this point the Rev. Quincy Ewing, a distinguished white minister of the South, says: "My own conviction is, and I speak with 40 years' residence in the South, that the Negroes are not more given to crimes and misdemeanors than the laboring population of the same strata in any other section of the country."

Has not the Negro in the period of his freedom and under the conditions, made good? Is not his record creditable to himself and his friends? But under what conditions does he labor today? What are his handicaps? Let us see.

The 1910 census shows us that 33 per cent. of us can as yet neither read nor write; that is, we must still struggle with a load of 2,133,961 Negroes who are densely illiterate,

while only 7.1 per cent. of the white persons, including foreigners, are illiterate. Because of our ignorance and economic conditions we suffer with a death rate of 24 per cent. while the whites with only 15 per cent. Yet the increase of Negro population is 11.3 per cent. during the last decade.

While much has been done for us along the lines of education, yet our chance for an education is sad. The average salary of colored teachers in the public schools in the South is just about \$25 per month, while the Negro convict is rented out for \$46 per month. The public school term for colored children averages about five months per year. The appropriation for each colored child per year in the whole South is \$2.82, while each white child gets \$10.23. In Wilcox County, Ala., says Dr. Booker T. Washington, there is spent on 11,000 black children 33 cents each per year, while \$15 each is spent on 2,000 white children.

Our economic condition grows more strenuous every year. Notwithstanding the fine showing we have made in the accumulation of property and entering business enterprises, the homes of six out of every seven families among us are rented. The average wealth of every white person in the United States, including foreigners, is \$1,310 per capita. For the Negro it is only \$6. As some one has said, we have no millionaires, no thousandaires, and no great number of dollaraires. Ninety per cent. of our labor is in the lower strata where little wage is paid. Eighty per cent. of it is in the cotton field, and when cotton fails we fail. The Government labor statistics show that Negro labor on the farms of the South is about 75 cents per day or \$15 per month.

One great trouble the Negro has in the labor world is that he may never know just what he can do. In one city he is a barber or hotel waiter. In the next he is driven out of these. In one city he may work on the streets; in the next he cannot. Here he may drive hacks; there he cannot. Here he may work in coal mines; there he cannot. Here he may be employed in the trades; there he cannot. Here he can buy land; there he cannot. Here he can rent land; there he cannot. The papers stated a few days ago that three white farmers had been shot down at Briartown, Oklahoma, because they had imported Negroes to pick cotton in violation of white sentiment. In the saw mill sections, and many other places, the Negro may wake up any morning to find signs on his door to

leave the community forthwith. Ofttimes we may have good churches in a section to-day. To-morrow these churches may be closed out for the reason that the members will have to emigrate suddenly to find work, and the churches go with the members. The fact is, we labor wherever prejudice will permit us, and apart from our ignorance we have furnished the best laborers in the world. Docile faithful, patient, we have done whatever we were told to do. The Southern Government undertook some time ago to find a substitute for our laborers without success.

I speak without bitterness.

My only reason for referring to these matters at all is that you may know under what conditions we labor, for it is under just such conditions, with the help and encouragement of the Board of Home Missions and Church Extension, our 19 Colored Conferences have now more than 700 self-supporting charges and have accumulated, according to the last Methodist Year Book, in church and parsonage property, the magnificent sum of \$7,492,282. The Extension Board has given and loaned us about \$600,000. Our net gifts are then \$6,892,282. Last year these Conferences gave to the Freedmen's Aid Society \$32,387.20, to the Board of Foreign Missions \$16,627.18, and to the Board of Home Missions and Church Extension, \$16,954.67, making a total for these three causes of \$65,969.07. Of course, we gave at the same time to other benevolent causes.

The average salary of the pastors in our colored Conferences is \$371.48. Their salaries range from \$60 to \$1,000. The few who get \$1,000, are those in our larger cities where expenses are high, or our District Superintendents who do much travelling. I have known many pastors to pick cotton not only to get a Conference suit of clothes, but to increase his benevolent collections.

I know what it means to raise money from a people most of whom are poor and many of whom are ignorant, caring for nothing except pleasure, geegaws, etc. And yet we have thousands of hard-working washerwomen and laboring men who love the church of God, who give, I doubt not, a larger percent of their earning than any other part of the membership of our great Church.

We are struggling as best we can toward self-support. It is a matter of slow growth. But as we do so, what shall we do with the unchurched Negro of the South? What are we to do with our slums?

The colored people are determined to move upward. They are struggling, pushing, singing, hoping, and they never needed help more than now.

Austin, Texas.

A Valuation

By Bishop Cranston

Only a man who has undergone the science test of his own religious experience could have written "The Pilot Flame," the new book by Dr. Jenness. I may add that only a man who has first entered into spiritual fellowship with Jesus Christ as his personal Savior is prepared to venture the scientific method in dealing with the spiritual phenomena of the genuine Christian life. Consciousness is a safer interpreter of the religious emotions and aspirations as related to conduct and to the transformed life than the spirit of research can possibly become by mere observation and analysis. Consciousness takes note of the source of those emotions and aspirations, while science busies itself with the product alone, having at the outset barred the Divine agent by the terms of its inquiry,—a method which looks very much like restricting the scope of an investigation lest too much be discovered to suit the purpose of the investigator.

If the phenomena of religious experience are to be subjected to psychological study at all, why not include all the elements that are presented by every typical case? Science should aim to be thorough in its work. Why

accept the confession of the believer as to his spiritual transformation, and deny credence to his concurrent confession as to the Divine agency by which in response to his direct appeal his life was transformed or enriched.

Dr. Jenness has not flinched at this point. His experimental knowledge has not interfered with his scientific method of studying actual cases, even when some of them were at variance with his own type of experience; nor has he allowed the scientific method to obscure the Divine factor which is of course logically inherent in any experience involving the phenomena of spiritual regeneration.

We have in "The Pilot Flame" a thoroughly informed and fair psychology, and a wonderfully suggestive and practically helpful book,—a book for every Christian worker who would be wise in the care of souls to-day.

It has more thrills than any other recent book I have read. Only the preacher who half reads it, or reads but half of it, can fail to thank the author and his acknowledged co-worker for a much needed work so happily conceived and so admirably done.

Washington, D. C.

Spare That Record

By Bishop Henderson

Face the appalling fact that Methodism in some way during the past quadrennium has dropped nearly one-half million members from her records—or that this half million have moved from one community to another without taking a certificate of membership with them—or that this half million have been regarded as having drifted from the activities of the church, if not actually from fellowship with God, and thus have not been reported by the pastors to the annual Conferences—in some way, or by many ways, a full half million Methodists have been removed from our records in this period. That fact should startle every Methodist minister charged with the responsibility of keeping an accurate church record. Every pastor should face the other fact of his contribution to this appalling loss in our Methodist membership. Here is a submerged half-million; submerged somewhere, and needing to be restored to God and the Church. Some of them have never drifted from God; many of them have been allowed to drift from the church. Many can be restored by patient, pastoral labor and love; we should not cut them off nor cut them down, but hold them and help them for Christ and the Church.

Accuracy in Demand

Every pastor should recognize his responsibility to construct an accurate list of names and addresses of every person, either a probationer or full member, holding membership in the church or charge of which he is pastor. District Superintendents and Conference reports agree that some pastors are guilty of either the grossest negligence or of inexcusable indifference in this matter. Carelessness with the names of church members is discreditable, not to say disgraceful. The record of one's church relationship is the visible record of one's acknowledged relation to Christ. It should not be tampered or trifled with. It should be absolutely truthful so far as the record is concerned. Laziness, indifference, inaccuracy—here are a trinity of sins of which too many pastors are guilty. It is not honorable for a pastor to report a long list of names to the annual Conference or to the quarterly Conference when that pastor does not know the postoffice addresses of the people; on the other hand, he is under the highest pledge of honor to report the name of every person whose postoffice address is known whether that person resides in the community where the church is or not. For example, a certain pastor reported 875 members to the annual Conference; a new pastor was sent to that charge, made a diligent search for these members, worked faithfully during the year, added 35 new members, and at the end of the year could report only 592 actual members. Somewhere in this account inaccuracy is so glaring that it is difficult to understand whether the question of honest returns is not involved.

Who Are Not Counted?

There is a percentage of laymen in Methodism who seem to think that it is their right to decide who shall be counted on the membership roll of the church and who shall be dropped. *It is not the right of any body of laymen in the local church to decide who shall constitute the membership in the local church. The Discipline of the Methodist Episcopal Church decides that question.* There are only three methods by which membership in our Church is terminated. The Discipline is very explicit on this point, in paragraph 58, section 2 of the edition of 1912 as follows: "Membership in the Church can be terminated only by withdrawal, expulsion or death of a member." It is not lawful

for either a pastor or his Official Board to remove a name from the church record because the person no longer attends the church services, or no longer contributes to its support. It is not lawful for an official

board to remove certain names from the church record because the people manifest no responsibility for the work of the church, on the ground that the removal of these names will reduce the claims for ministerial support or for benevolences. *If the postoffice address of a person is known, and that person has been a member of the church, the name of that person cannot be removed from the church record, either by the pastor or official board so long as the postoffice address is known, and all such names must be reported to the annual and quarterly Conferences in the statistics of full membership.* Only people who have withdrawn, or been expelled, or have died, or whose postoffice addresses cannot be found after one year's search, can lawfully be omitted from our statistics of membership.

Who Are Counted

It is greatly to be feared that when the Bishops at the sessions of the annual Conferences of this area urged upon the pastors to make an absolutely accurate church membership roll, that the request has been interpreted by some pastors as a sort of license to drop from the membership roll all persons not actively identified with the work of the church. Some pastors have imagined that in order to secure an accurate record they must drop all non-attending and non-supporting members. That is precisely what they ought not to do and have no right to do. Some church records will never be accurate until a large number of names have been restored to the records, instead being removed from them. Accuracy in some churches will mean additions instead of subtractions. The Discipline is clear concerning our obligation to members who have changed their residence, but who have not removed their membership. This is the law in paragraph 57, Discipline of 1912: *"If the residence of a member who has removed cannot be ascertained for one year, the words 'Removed without Certificate' shall be written opposite the name in the Record of Church Membership; and such name shall not be counted in the returns of statistics; but no member shall be so entered unless his postoffice address shall have been unknown to the Pastor for at least one year."* It is allowed that when members of our church move from one charge or city into another, they ought to transfer their membership, if their home is to be located there; but, if they do not remove their membership and their postoffice address is known, their names must be retained on the record of the church from which they came. Faithful pastors knowing of the addresses of their members living in other towns or cities should notify our pastors of that fact, and urge such people to transfer their membership, but in case the people prefer not to do so *their names shall not be removed from the records, and they must be counted in the membership statistics as long as their postoffice address is known.* In order to have accurate church records it will be necessary for an accurate pastor to place the words "Removed without Certificate" after certain names, but only in accordance with the provision of the law named above; in other instances he must restore the names of all such whose addresses are known without considering whether they are attendants or contributors. *They are members and should be counted.*

Keeping the Record.

In every charge there should be one complete church record in charge of the pastor. If there are ten preaching points and ten class books, there should be one central record in which every member of the charge or circuit should be enrolled and the pastor should have complete control of the church record, reporting to each Quarterly Conference in full all the items of membership re-

quired by paragraph 180, section 2, of the Discipline of 1912. If there is not such a record now kept it should be provided at once so that the District Superintendent can have immediate and easy access to it.

To the pastors of this episcopal area:

Let me entreat you to be faithful to that Church Record. No book in all your library will cause you more heartache; over no book will you weep more tears; over no names will your soul yearn with such ambitious love, but be patient, loving, sympathetic with the weak and willful and woo them back to God. Meantime with unflinching courage and winsome love go after the unconverted ones in your community, and set before you as a definite goal a net gain of 10 per cent in your full membership roll as a minimum standard for 1913. When you have made the 10 per cent gain, write me about it, for I want to mention it in these columns and encourage the next church to a like triumph.

The Day of Prayer for Colleges

The General Conference of 1912 fixed the Day of Prayer for the schools of the Methodist Episcopal Church for this quadrennium on the Thursday before the second Sunday in February, so that this year the day comes on Thursday, February 6, 1913.

The development of the religious life in our young people, the creation of a distinctly religious atmosphere in our colleges, the forceful presentation of the claims of Jesus Christ to the young people in our colleges are of prime importance. Indifference to the claims of religion seems to grow with the prosperity of the country and the advance in the physical well being of our people. The allurements of this money-making age on the one hand, and the partial failure of the church to keep the compensation of the worker and the business methods of the church abreast of the progress of the age, on the other, tend to deafness to the call of the ministry, the missionary field or other forms of distinctively Christian service.

In our day, colleges look out upon beautiful landscapes they are acquiring, elegant buildings, costly equipments and great endowments; but there is some danger that we may have an experience similar to that of many a family when newly-acquired wealth has enabled them to exchange the modest country home for the elegant city mansion. Habits of frugality, simplicity, domestic fidelity and piety have been abandoned until all that constitutes a real home has departed. We rejoice in the increasing endowment and equipment of our colleges. We hail with joy their wisdom in adopting methods adapted to the new conditions of our wonderful age. But let the college remember that it is only the spirit that giveth life.

A carefully proved list of the gifts for added endowment and equipment to the schools and colleges of the Methodist Episcopal Church for 1912 shows that they have received more than seven and one-half million dollars in the single year, with over half a million more from Conference collections for current expenses. This trust committed to them by the stewards of wealth puts on their officers and their faculties a most serious responsibility of stewardship for the culture and the character of the young people entrusted to them.

Will not every pastor and every church join in this Day of Prayer for Colleges? Is it not wise to have appropriate sermons in all our pulpits any prayer for students and schools at the mid-week prayer meeting? Will not the churches co-operate helpfully with the colleges in making the week of February 6 vocal with prayer to God for these vital interests of the church and the world? Will not parents in their homes pray for their children in college in an especial way, and write them letters urging them to join sympathetically in the services of the week at the college and to surrender their lives to God? And may all have the wisdom to remember, with equal intensity, that great

(Continued on Page 10)

THE CHRISTIAN LIFE

The Passer-By

By Mabel Earle

*This was the dream I saw before I woke;
Silver and rose across the paling sky
The earliest glory of the morning broke;
This was the voice I heard, when He went by.*

One walked at midnight in a storm-swept land,
His breast against the blast, his feet astray;
Out of the darkness came an unseen hand,
That stayed his steps, and led him on his way,
Safe-guided to the border-lands of day.

One sank outwearied in a swollen flood;
The black cold water hurled him toward the sea;—

Close at his side a succoring strength withstood
The gulping waves, and bore him mightily
Unto the haven where he sought to be.

One faltered stricken on a hard-fought field,
The good sword shattered in his nerveless hand;
Even as he fell, an arm stretched out to shield

His wounded breast; a sudden-flashing brand
Flamed o'er his head, and victory swept the land.

One wept alone beside a crumbling tomb,
Desolate as the unforgotten dead;
Slow footsteps paused beside him in the gloom,
And a hand waited resting on his head;—
Words cannot utter what the Stranger said.

So passing by He went across the lands
Through field and desert, mart and shrine and street;

The hungry and the weary kissed His hands,
The guilty and forsaken clasped His feet,
And at His touch earth's bitterness grew sweet.

*This was the dream that lingered on my sight,
While the last shadows lifted from the sea;
O Son of man, O living Light of Light,
Make real the vision of that love in me!*

—Sunday School Times.

Ministering to Christ Himself

By T. H. Darlow, M. A.

Ye have done it unto Me.—Matt. xxv. 40.

1. This solemn vision of the last Assize, with its awful notes of separation and finality, must surely sober the most careless and make even the saintliest Christian examine himself anew. We read that in one of Dr. Johnson's despondent hours, when the fear of death and judgment lay heavy on him, a good woman tried to remind him of the Christian's hope: "You seem, sir, to forget the merits of our Redeemer." "Madam," said the honest old man, "I do not forget the merits of my Redeemer; but my Redeemer has said that He will set some on His right hand and some on His left."

2. What Christ condemns and curses here is simply thoughtless, cold-hearted neglect. What He blesses is the daily ministry of self-forgetful love, which has grown so habitual and natural that it loses sight of its own sacrifices. Probably we are never perfect in any virtue so long as it still seems to us to be worth mentioning.

3. Our Lord identifies Himself in the most impressive and dramatic way with all human need. On earth He was a man of poverty, as well as a man of sorrows. He accepted the gift which anointed Him for His burial, because He was, in His own person, the very image and representative of all the poor; even as He felt the pain and bore the sin of the whole world. And He bequeaths the needy of all generations as a legacy to His disciples that wherever His Gospel is preached men may spend themselves in ministering to want and weakness and sorrow, and may hear Him say: "Ye do it unto Me."

4. This means that the face of every man and woman and little child we pass in the street—sin-scarred or careworn or tear-stained—must be to us as the very face of Christ. Behind that marred countenance, under that brutalized besotted husk, lies hidden a beautiful brother, waiting for the manifestation of the sons of God. Dare we think cheaply and contemptuously of the vilest man whom Christ loves, for whom Christ

died? Since He is not ashamed to call them brethren, for His sake they are sacred and dear. The touch of His nature, the blood of His sacrifice, make the whole world kin.

5. The ministry pictured in these verses deals with physical wants and necessities. But it extends also to the things that are unseen and eternal. You see a lad hungry for knowledge; for him you must break the bread of truth. You meet a man thirsty for appreciation and recognition: for him you must hold out a cup of the water of sympathy. St. Martin, in the legend, halved his own cloak to share it with an unclad beggar in the snow. We clothe the naked not less truly when we wrap our affection round some frozen heart, chilled and shelterless in the bitter wind of adversity. We visit the sick, whenever we carry cheer to those who are heartsick with sorrow and worry and hope deferred. And the most pitiable of prisoners are those captives of evil habits, whom Satan hath bound.

RESOLUTIONS

RESOLVED, to live with all my might while I do live; Resolved, never to lose one moment of time, but improve it in the most profitable way I possibly can; Resolved, never to do anything which I should despise or think meanly in another; Resolved, never to do anything out of revenge; Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—

Jonathan Edwards.

6. Our Christian duty is first and foremost to those whom we see. The people we know personally, the men we work with, the women we mix among, our own companions, our own servants, our own neighbors, have this imperious claim for ministration, whenever we grow aware of their need. Often they will not, or cannot, seek us out; it is for us to seek them out. They are perhaps prisoners of pride or reserve or shyness, and our sympathy must penetrate to them. The people who most deserve help will hardly ever bring themselves to ask for it. But it is love's instinct and prerogative to anticipate Christ's necessities before ever He makes a request.

I was hungry, and Thou feddest me;
Yea, Thou gavest drink to slake my thirst:
O Lord, what love gift can I offer Thee
Who hast loved me first?

Feed My hungry brethren for My sake;
Give them drink, for love of them and Me:
Love them as I loved thee, when Bread I brake
In pure love of thee.

7. It is good for us to be there, among the hungry and thirsty, the naked and the sick and the prisoners. There is a blessing concealed in the sad, stern persistence of human sorrow and need. "The poor we have always with us;" but in their service we can find Jesus Christ as we find Him nowhere else. We are made one with Him, as we are made one with them. That Real Presence which vanishes from pyx and sacrament we can always find afresh in the least of His brothers and sisters. As we minister to them, we discover that of a truth He Himself is with us always, even unto the end of the world.—From *The Upward Calling*.

When Nero advertised for a new luxury, a walk in the woods should have been offered. 'Tis one of the secrets for dodging old age. For nature makes a like impression on age as on youth. Then I recommend it to people who are growing old against their will.—*Ralph Waldo Emerson*.

A rose to the living is more
Than sumptuous wreaths to the dead;
In filling love's infinite store,
A rose to the living is more
If graciously given before
The hungering spirit is fled—
A rose to the living is more,
Than sumptuous wreaths to the dead.

—Nixon Waterman.

Myrtle Reed makes a character in one of her books say: "I have deliberately forgotten all the unpleasant things and remembered the others. When a little pleasure has flashed for a moment against the dark, I have made that jewel mine. I have hundreds of them. I call it my necklace of perfect joy. When the world goes wrong, I have only to close my eyes and see all the links in my chain, set with gems, some large and some small, but all beautiful with the beauty which never fades."

Yesterday

Yesterday now is part of forever,
Bound up in a sheaf which God holds tight,
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night,

Let them go, since we cannot retrieve them—
Cannot undo and cannot atone;
God, in His mercy, receive, forgive them;
Only the new days are our own—
To-day is ours, and to-day alone.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain;
And, spite of old sorrow and old sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.

—Susan Coolidge.

OUR YOUNG FRIENDS

Two Good Bargains

By Esther Grace Nelson

"Extry, extry," yelled little Jim, as he stood on the crowded street corner of one of our largest cities. It was the evening before Christmas and the snow was coming down thick and fast, blinding all who were hurrying along. No one noticed the little ten-year-old lad, trying to sell his papers; or, if they did, they did not have the time to stop, as it was getting rather late. He had made but a little change all day, with which to support his crippled sister, living at the place called home. She was two years older than him; but having been crippled by a fall, she was small for her age. There she sat in the little, dingy room, from day to day with little to amuse or interest her. Her only support was Jim, who earned a few pennies selling papers. He was energetic and watched for every opportunity for making money with which to support his crippled sister.

On this evening it was colder than usual and being the day before Christmas, he stayed out later, hoping that he might earn a few extra pennies with which to buy something for his little sister's Christmas dinner. "Evenin' News," he cried again, but it seemed that no one heard or cared. His little hands and feet were nearly frozen and his faded jacket was none too large or warm. It was getting dark and he was hungry, but he was thinking of his little sister, Sarah, who sat at home nearly as hungry as himself, for he had had a hard time to "make ends meet."

"Papers, papers!" he again yelled. Just then, a gentleman approached, handing him a dollar and asking for a paper.

Jim answered: "Sir, I can't change all that."

"Keep the change, sonny, I don't want any change."

The lad looked down at the shining piece and said: "I'm goin' right home and get my little sister Sarah some supper. Gee! but I'm glad you come along this way."

"What's your name, lad?" the man asked.

"Jim, sir," was the reply.

"Well, aren't you cold?" his new friend asked.

"You jes bet I am, but I don't care jes so I get Sarah some supper."

"Say, Jim, where do you and your sister Sarah live?" was the next question.

"You come with me, and I'll show you; it ain't fur from here," answered Jim.

His new friend, Mr. Montgomery, followed closely around the corner and up a very dark alley. Together they ascended some rickety steps and turned into a bare, little room, very dark but for a single candle, burning on an old box. In the corner, on a broken chair, sat Sarah, who hailed Jim as he entered with, "How much did you git to-day, Jim?"

For an answer Jim ran and slipped the silver dollar into her hand and turned around to introduce Mr. Montgomery. All this time, the girl had not noticed the stranger and was astonished to see any one except the landlady enter this dark place.

After several questions, their new friend said: "Both of you get all of your clothes that you have and any other things which you want and come home with me."

The two children looked astonished and couldn't believe their ears, when at last Sarah said: "If we're goin' away to stay, you'd better git mamma's picture out o' that box, Jim, and put it in your pocket or else give

it to this good man; 'cause we'll want to keep that."

While the two were getting their belongings together, Mr. Montgomery excused himself for a minute and slipping downstairs, telephoned his wife, hired a cab, and was soon back and prepared to take them with him. They helped Sarah downstairs and out into the street. He then stopped to acquaint the landlady of his intentions and proceeded to the cab. The two children had never been in a cab before, and they thought themselves in paradise. The brightly lighted streets looked much more beautiful now to Jim than when he was trying to sell his papers. After a half hour's ride, they arrived at an elegantly furnished house. Mrs. Montgomery came out to meet them and her motherly heart was touched at the sight of the poor little waifs, for she thought of her own who were gone but not forgotten.

They were given a bath and dressed in warm clothes and were seated at a table where a hearty meal awaited them. They were put to bed that evening in two of the nicest beds, neat and warm; and Jim and Sarah dreamed they were both in Heaven itself. Before they bade Mrs. Montgomery

Ten Little Duties

Ten little duties! Does no good to whine;
Skip about and do one, then there are nine!

Nine little duties; it never pays to wait;
Do one quick, and—presto!—there are only eight.

Eight little duties; might have been eleven;
One done in no time, now there 're only seven.

Seven little duties; 'tisn't such a fix;
Do one more, and—bless me!—there are only six.

Six little duties; sure as I'm alive!
Never mind, one's over; now there are only five.

Five little duties knocking at your door!
Lead one off to Doneland, that leaves only four.

Four little duties, plain as plain can be!
Can't be shirked—one's over—leaving only three.

Three little duties; like a soldier true
Meet them and vanquish one; then there'll be but two

Two little duties between you and fun;
In just a minute longer there'll be only one!

One little duty; now what will you do?
Do it! why, surely; now you are through!

Selected.

The Gift

I am a little blotter, and it is my job to blot,
When it comes to soaking surplus, I am Johny-on-the-spot.

And it's not because I gotter,
Nor yet because I otter,

But because I am a blotter, and I dearly love to blot.

The Acknowledgement.

I am a little thanker, and it is my job to thank.
And I'm full of good intentions tho' my verse is kind o' rank.

But it's not because the writer
Didn't wish to make them brighter,

But because it's hard to try ter write a po-e-tical thank.

—Ex.

good night, Sarah asked her if she was any relation to God.

The next day, Christmas, dawned bright and happy, revealing a world wrapped in a mantle of white. The snow lay even and glistening in the new-born sunlight. The two arose and could not believe their eyes. They thought it was all a dream; but, if it was a dream, it had come true.

That Christmas dinner! The children had never seen such a sight in all their lives. The table was loaded with the choicest of holiday foods. The turkey lay in state in the center of the table, surrounded with parsley and steaming hot gravy, delicious and tempting. The potatoes were mashed so white that they stood out like whipped cream. The pumpkin and mince pies were perfect; everything was in its prime, so thought Jim and Sarah. The luscious pears, apples, peaches and grapes were beyond description. The cake and ice-cream were a perfect finish for such a bountiful dinner. Both the children admitted to having never tasted ice-cream before. Sarah said it tasted like sweet snow and Jim said he had always thought ice-cream was what the angels lived on. These little befriended waifs ate as never children ate before.

Several little friends were invited in after dinner, and they all played games until nearly dark.

In the evening they were led into another room and there stood the brilliant Christmas tree. The children were delighted and received gifts that made their hearts happy. In all their lives they had never seen such a beautiful scene. That evenin, Mr. Montgomery said: "Jim, we're going to call you James, for that was our own son's name."

When they retired, Sarah called: "Good night, Ji—I mean James; hasn't this been a wonderful day?"

"Good night, and I should say so, Sarah," answered the sleepy Jim. That night they both dreamed pleasant dreams of this new home and kind friends.

That evening Mr. and Mrs. Montgomery had a long talk about James and Sarah. It was evident that Sarah should have immediate medical treatment, or she would perhaps be a cripple for life. They decided to keep her and try to secure a good home for James, near enough, so that both the children could go to the same school. Mr. Montgomery suggested Mr. Dearborne, an attorney at law, one of their intimate neighbors.

After the interview with this attorney, Mr. Dearborne decided to take him for a while, if he proved himself worthy.

Sarah was kind and dutiful. While Mrs. Montgomery was ministering to her needs, she was receiving in return, love, and she appreciated it, although Sarah had been a care at the first. One day after school, when she came home, announcing her success of the day, Mrs. Montgomery said: "Sarah, you have been such a joy to me and have brought comfort and companionship into my life since my own little children left me. I am proud of you and have been more than repaid for the little which I have done for you."

James was sent to school and received a good education. He worked after school hours in the office of this influential attorney. After a few years, he graduated at the head of his class and took up the study of law. By close application, he soon became so proficient that Mr. Dearborne was delighted to make him his partner. He saw that he was just the kind of a reliable partner he had long wanted.

One day after James had helped him through with a very difficult case, he said: "James, I wouldn't trade you off for any price. When I first saw you, I thought: 'Well, there's a boy that will cause Mr. Montgomery a lot of care,' and when he asked me to take you, at first I hesitated, but at last I said I would try you for a while. Little did I think of you ever becoming my partner and proving yourself so worthy. I am delighted to think that I made such a good bargain."

Indianapolis, Ind.

Immediate and Important

The Woman's Home Missionary Society of the Methodist Episcopal Church has a Temperance Department of which Mrs. I. C. McDowell of Pittsburgh, Pa., is the secretary.

At this time all friends of temperance and good order are watching the fate of the Kenyon-Sheppard Inter-State Liquor Bill with keen anxiety. The great constituency of this Society is appealed to in its behalf.

Just what is this bill, and what does it mean? Briefly stated, it prohibits the shipment of intoxicating liquors from one State into dry territory in another State, a measure which has been urged by the churches, Anti-Saloon Leagues and other moral forces of our land for several years.

There is a strongly-organized movement of the liquor forces to defeat this bill. We quote from a circular letter issued by them:

"This bill *must* be killed. It will not die unless senators and congressmen are made aware of the strong opposition to it. You can do a great deal to help defeat this bill. If you fail to do *your* part, don't complain if the bill passes and your business is ruined."

This is a good appeal when rightly put. Let all lovers of our land put it to their own conscience in this way:

"This bill *must* be passed. It will die unless senators and congressmen are made aware of the strong sentiment in its favor. You can help to defeat this bill. If you fail to do *your* part do not complain if the bill does not pass and the work of death goes on!"

How you may help: Write a letter something like the one below to your senator and your congressman. Induce as many voters to sign it as you can, if you do not live in an equal-suffrage State! Your individual signature will count, but it will count much more largely if your husband, your son, your brother and your neighbor add their signatures. And, do it now!

Here is the suggested form:

Hon. _____,
Washington, D. C.:

DEAR SIR—There is now pending in the Senate a bill known as the Amended Kenyon-Sheppard Bill S. No. 46 '3 which, if passed, will protect prohibition territory (about one-half of the United States), against the invasion of the liquor traffic.

The Prohibition Law secured by States and localities being constitutional, it would seem both incongruous and unjust for the Congress of the United States to refuse to pass a law protecting in these rights.

The highest interests and best welfare of millions of people call for your vote in favor of this bill, and we believe that all genuine lovers of their fellowmen can but vote for it.
Yours sincerely,

The Woman's Home Missionary Society of the Methodist Episcopal Church and also the Council of Women for Home Missions, earnestly request their constituencies to support a bill that will be introduced into the Congress of the United States asking the Government to appoint women inspectors to travel on steamships that carry large numbers of immigrants and that these inspectors be instructed the meet immigrant girls, to warn them of, and prepare them for, dangers to which they are exposed both on board ship and on their arrival at the ports of entry of our country.

Famine in East Africa

The Board of Foreign Missions has authorized that the situation in East Africa be presented to the Church. We are face to face with an acute famine situation in that land. A partial famine prevailed during 1911. But in 1912 the rains failed altogether, except for a few local showers. Thousands upon thousands have nothing to eat. Many of the men have left the country, leaving wives and children to survive as best they can. Sufferers are coming to our missionaries every day pleading for help. The suffering farther inland is even more acute, and deaths are increasing at an alarming rate. Everywhere the people are starving to death. Everywhere one hears an awful cry for food. Everywhere the dark hand of death is laying claim to the helpless. The people are reduced to skin and bone, and remind one of the pictures of India famine sufferers of years ago. Our native teachers and preachers are bravely facing like conditions. Many of them have been supported in part by local congregations. Unless relief comes speedily, they, too, will be destitute. One of our missionaries writes: "A mother came to us recently with her three children. The little babe at the mother's breast was enough to touch the hardest heart. Though we did all we could for them, we laid the mother to rest a few days later. The baby is thriving under the white woman's care, and the other two children will probably survive. This is only one of the many instances which we see day after day. It is yet several months before they can hope for a harvest, after the rains come. Words fail to express one-half of the suffering. We are lifting our hearts to God in prayer that you will give of your little or much to these famine-stricken sufferers." Kindly send remittances immediately to Homer Eaton, treasurer, stating that the money is to be applied to the East Africa Relief Fund.

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Inhambane Famine

The famine of India and China, which touched the hearts of the civilized world, is being experienced in Inhambane. A territory 350 miles by 250 miles, with a population of at least two million, is in the throes of this terrible famine. This famine is none-the-less real and the suffering none the less acute than that experienced in other countries.

Once before, during the history of our Mission at Inhambane there was a famine, but this one is declared, by the oldest inhabitants there, to be the worst ever experienced there. A lack of rain for the last three years is the cause. The people there are dependent entirely on the produce of their own country for their food. In 1911 many suffered from starvation and it was not an uncommon scene to see many lying by the roadside dead as a result. Then large hopes were entertained for rain the next season. The next year came, but no rain, and thus this year there has been greater suffering. At first the people gathered the weeds and cooked them and some survived but many died. The leaves of various trees were also tried. If one kind made them sick, or poisoned them, they tried other kinds. But now the weeds are dead and the leaves are scorched and there is not a single vestige of any kind of vegetation remaining. A missionary weeded his garden the other day and scores of natives came and plead for the weeds and it was not long before they were eaten.

Inhambane is face to face with a real famine. Everywhere the people are starving and the dark hand of death is being laid upon hundreds. Parents are driving their children from their homes because they do not wish to see them die, and also because they hope that in some way they may get food for one or two when it would be impossible to obtain food for more. The natives report that they have ceased to weep for their dead, there are so many dying. Children, old men and women, and mothers with their babies, are coming in scores to the mission each day and pleading for something to eat. Already many are so weak that they fall by the roadside and die and their bones are seen bleaching in the sun. Those who reach the Mission are in such a condition that their ribs and bones are sticking through the skin and some die at the mission door and the missionaries have to bury them. The sufferers have sold all that they possess in order to have money to buy food, which can scarcely be had in any part

of the district. Where peanuts can be bought the traders are charging five dollars for five gallons of unshelled peanuts and eight dollars for three and a half bushels of corn, and ten times the usual prices for rice. Those who had saved a little money from the average pay of ten cents a day and not work all the year at that wage—and also paying from that amount five dollars and thirty cents a year to the government for hut taxes—have used it all to buy food. Thus at present there is nothing to eat, not even weeds or the leaves of trees and no money to buy from the traders who have imported some corn from Durban.

Our native teachers are dividing their food with their people and our Christians are eating only once a day and in some villages they have ceased to cook because there is nothing to cook. Words fail to express the suffering on every hand. We are lifting our hearts in prayer to our God who loves the African, and we plead with you to help starving Inhambane.

Please send all money for this purpose to Dr. Homer Eaton, 150 Fifth Avenue, New York, stating that it is for the famine sufferers at Inhambane.

I am, very sincerely yours,
WILLIAM C. TERRIL.

Plan of Episcopal Visitation, 1913

SPRING CONFERENCES IN THE UNITED STATES—

Conference.	Place.	Date.	Bishop.
Alaska	Seward	June 19	Cooke
Arkansas	Little Rock	Jan. 22	Quayle
Baltimore	Baltimore, Md.	Mar. 28	Cranston
Central Missouri	Mexico	Apr. 2	Smith
Cent. Pennsylvania	Altoona	Mar. 12	Cranston
Delaware	Philadelphia, Pa.	Apr. 2	Berry
East German	Buffalo, N. Y.	Apr. 2	Burt
East Maine	Portland, Me.	Apr. 18	Henderson
Eastern Swedish	Brooklyn, N. Y.	Mar. 28	Hamilton
Florida	Palm Beach	Jan. 30	Lecote
Hawaiian Mission	Honolulu	Feb. 20	Luecock
Kansas	Lawrence	Mar. 26	Shepard
Lexington	Louisville, Ky.	Apr. 2	Anderson
Lincoln	Independence, Kan.	Mar. 5	Meintyre
Little Rock	Newport, Ark.	Jan. 29	Quayle
Lowland	Lake Charles	Jan. 23	Thirkfield
Malae	South Paris	Apr. 23	Henderson
Mississippi	Laurel	Jan. 16	Thirkfield
New England	Malden, Mass.	Apr. 9	Hamilton
New Hampshire	Somersworth	Apr. 16	Hamilton
New Jersey	Atlantic City	Mar. 5	Berry
New York	New York	Apr. 2	Wilson
New York East	New Haven, Conn.	Mar. 26	Wilson
Newark	Newark, N. J.	Mar. 12	Wilson
North Indiana	Tipton	Apr. 2	McDowell
Northern New York	Fulton	Apr. 9	Burt
Northwest Kansas	Goodland	Mar. 19	Bristol
Philadelphia	Philadelphia, Pa.	Mar. 12	Berry
Porto Rico Mission	San Juan	Jan. 16	Eurt
Saint John River	Daytona, Fla.	Jan. 16	Leete
Saint Louis	Webb City, Mo.	Mar. 19	Smith
South Florida	Tampa	Jan. 24	Leete
South Kansas	Parsons	Mar. 12	Shepard
Southwest Kansas	Wichita	Mar. 12	Bristol
Troy	Troy	Apr. 9	Wilson
Upper Mississippi	Durant	Jan. 9	Thirkfield
Vermont	Windsor	Apr. 9	Henderson
Washington	Baltimore, Md.	Apr. 2	Cranston
Wilmington	Wilmington, Md.	Mar. 26	Berry
Wyoming	Wilkes-Barre, Pa.	Apr. 9	Berry

FOREIGN CONFERENCES.

Conference.	Place.	Date.	Bishop.
Mexico	Lachueca	Feb. 20	McConnell
AFRICA.			
American Mission In	Constantine	Apr. 2	Hartzell
East Central Africa	Old Umtali	Sept. 3	Hartzell
Mission Conf.	Cape Mount	Feb. 5	Scott
Idheria	Quessua	Jan. 15	Hartzell
West Central Africa	Quessua	Jan. 15	Hartzell
CHINA.			
North China	Peking	Oct. 15	Bashford
Central China	Nanking	Nov. 10	Bashford
Foochow	Foochow	Nov. 25	Bashford
Hingwa	Hingwa	Dec. 3	Bashford
West China	Chengtu	Feb. 15, '13	Lewis
CONFERENCES AND MISSION CONFERENCES IN EUROPE.			
Italy	Naples	May 7	Nuesen
Switzerland	Lucerne	May 21	"
South Germany	Pirmasens	May 28	"
Denmark	Randers	June 4	"
Norway	Bergen	June 11	"
Sweden	Gothenburg	June 18	"
North Germany	Koenigsberg	June 26	"
North Germany	Wirhallen	July 24	"
Finland	Aho	July 31	"
Austria-Hungary	Budapest	Aug. 28	"
Bulgaria	Pleven	Sept. 4	"
France	Toulon	Oct. 9	"
KOREA.			
Korea	Seoul	June 11	Lewis and Harris
SOUTH AMERICA.			
North Andes	Callao	Dec. 17, '12	Stunz
Chile	La Serena	Jan. 8, '13	Stunz
East South America	Buenos Ayres	Feb. 12, '13	Stunz
SOUTHERN ASIA.			
Bengal	Pakur	Feb. 19	Warne
Bombay	Bombay	Feb. 6	J. W. Robinson
Forma	Rangoon	Nov. 19, '12	J. W. Robinson
Central Provinces	Jabalpur	Mar. 6	J. W. Robinson
North India	Shajahanpur	Mar. 5	Warne
Northwest India	Aligarh	Mar. 13	Warne
Malaysia	Singapore	Feb. 6	J. E. Robinson
Philippine Islands	Manila	Mar. 6	Eveland
South India	Madras	Dec. 5, '12	J. E. Robinson

Adopted by the Board of Bishops, Toledo, O., November 2, 1912.

L. B. WILSON, Secretary.

Texas Annual Conference

The Texas Conference convened for its forty-seventh session in Hempstead, Texas, December 18-22, 1912, Bishop Robert McIntyre, D.D., L.L.D., presided.

The business of the Conference was transacted with thoroughness and dispatch. Freeman Parker was elected secretary for the fifth consecutive time. M. Bolden, C. S. Williams, A. W. Carr and S. Kelly served as assistants. G. W. Gill was elected statistical secretary. W. D. Lewis, J. L. Blue, I. R. Smith, J. O. Williams, G. W. White, J. H. Anthony and R. Hillary served as assistants. James Gilmore was elected Treasurer. J. A. Tillory, as Jordan, M. Fountain and S. S. Frazier, assistants. Conference Reporter, A. E. Gibbs.

All of the Boards and departments of the great church were given splendid representation by the officials who visited the Conference in their interests. Drs. I. Garland Penn, of the Freedmen's Aid Society; I. L. Thomas, of the Board of Home Missions and Church Extension; W. W. Lucas, of the Epworth League; E. M. Jones, of the Board of Sunday Schools; J. W. E. Bowen, of Gammon Theological Seminary; J. H. Reed, president of the College of West Africa; E. C. Clemmons, of the Board of Conference Claimants and M. W. Dogan, president of Wiley University, made very effective addresses touching upon the work and needs of their respective fields of labor.

The jubilee movement under the direction of Dr. Penn, received special attention and as a result that very worthy cause received a collection more than twice as large as that of any previous year.

Dr. R. E. Jones, Editor of the Southwestern Christian Advocate, in a most convincing address

made us as a Conference see more clearly than ever before the need of a more liberal support for the paper. The reports of the District Superintendents and pastors showed that the work had been done faithfully and well. There was an increase in all lines of the work, both spiritually, morally and financially.

Taylor Moore, William Brooks, W. M. Josey and P. H. Hailey were superannuated. W. A. Parks and L. E. Mitchell were placed on supernumerary list.

B. C. Clemmons, — Kelly, — Ranson and T. M. Jackson were ordained Deacons.

Bailey Owen, D. A. Runnells, J. W. Gilder, J. H. Anthony, James Hunts and J. P. Patrick were ordained Elders.

One of our number had fallen during the year—AD—10—Frickter Jan 10

Rev. S. J. Woods—a brother beloved.

The Bishop's morning messages were fine and made a most profound impression upon all who were fortunate enough to hear them. His lecture upon "Buttoned-up-people" was the best we have heard.

Bishop McIntyre is a great preacher. Sunday morning at 10:30 o'clock he preached a very powerful sermon, which electrified our hearts and will live long in the memory of all who heard it. His text was St. Luke 11:2: "When ye pray, say, Our Father which art in Heaven."

Too much cannot be said in praise of Rev. D. C. Hailey and his loyal members for the excellent care taken of the Conference and visitors.

The next session will be held in Palestine, Texas.—A. E. Gibbs.

Christmas at Clark University

By Miss Bessie M. Garrison

It was a great pleasure for me to spend the recent holidays at Clark University. This was my first time to be present on the campus at Christmas time since the winter of 1906-07. I was then senior here.

Friday night, December 20th, the Queen Esther Circle of Thayer Home, forty-two in number, gave a social. A very interesting program was rendered. The writer presented the Queen Esther work. After the program, delicious refreshments were served, and a neat sum realized. This is to be donated to the city kindergarten of the Women's Home Missionary Society. The parlor, library and reception room at Thayer Home were beautifully decorated with Christmas bells, college and Queen Esther penants and an abundance of red and white crepe paper. These decorations remained up throughout the holidays.

Monday, 23rd, the city kindergarten, taught by Mrs. J. A. Rush, had its Christmas tree. Although there was a heavy rain, twenty-three or more children were present and received gifts. Many of these gifts had come in boxes packed by Queen Esthers of Northern Conferences.

Tuesday evening, December 24th, a Christmas tree entertainment was given by the Thayer Home girls and the Thayer Home kindergarteners. To this entertainment all teachers and the students were invited. First a short Christmas program was rendered in the parlor of Thayer Home. Then we retired to the study room which had been converted into fairyland with its soft lights, airy decorations and the beautiful Christmas tree. Really no more beautiful tree would be difficult to imagine. Much of the pretty decoration was made by the little kindergarteners. It would have given the most respondent a bit of Christmas cheer to have seen the joy-lit faces of these children as the teacher, Miss Madison, called each name and placed a doll, horn, a drum, a book or some toy into each eager pair of hands. There was a gift on the tree made by each child for its parents. There were gifts for each girl in the Home, gifts that had been packed by the loving hands of Queen Esthers in some Northern clime.

Many of the articles received in mission boxes at Thayer Home were given to Dr. and Mrs. Oliver for the three mission Sunday Schools connected with Warren Chapel, Atlanta and to Dr. and Mrs. A. Rush for a Christmas tree in the Sunday school under their charge.

Christmas morn, long before the dawn we were awakened by the sweet strains of "Joy to the world," "Holy Night," and "Hark the Herald Angel," sung by a band of Gammonites. Later a chorus of Thayer Home girls made the rounds singing of the Christ-Child.

The day was ideal in weather and in experiences. About nine o'clock a. m., a band of University Sunday School pupils, chaperoned by Miss S. E. Abbott, sallied forth to visit homes in South Atlanta. Before some doors just a song was sung to cheer a convalescent. Into other homes we entered carrying food, clothing, nourishment for the sick, and Christmas toys and sweet meats for little ones. One dear little girl was first given some articles of clothing which she received with appreciation. But when she saw the doll which was for her, she handed the articles to her grandfather and clasped the doll to her bosom, joy beaming upon her countenance. We returned from these errands feeling that it is blessed to serve.

Announcement was made that Monday, December 29th, would be gift-day at Warren Chapel for children of the Sibyl Abbott Mission, the John G. Patten Mission, and the Greenferry Avenue Mission. All old and needy persons of these neighborhoods were also asked to be present.

Besides the supplies from mission barrels, there had been placed in the hands of Dr. Oliver by white citizens of Atlanta over fifty dollars in cash and food for distribution at this service.

At the appointed time the church was filled with young and old. Two hundred and fifty children received serviceable gifts. Fifty-seven old people, some of them in tatters, some scarcely able to walk, were each given a sack of flour and a sack of meal. They cried and shouted for joy, giving God the praise. One Gammon senior who was present had this to say concerning the affair: "I have just learned what true service to God is. It is service to our fellow-men. I used to think that service to God was going to church, singing, shouting and praying. I now realize that that is merely the preparation for real service."

South Atlanta, Georgia.

For the Lord God will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.—The Book of Isaiah.

The Annual Meeting of the Board of Education

The Board of Education held its annual meeting in New York, December 11-13, 1912. It was one of the best sessions yet held. Nearly every member was present. The following responded to the roll-call: Bishops W. F. McDowell, W. F. Anderson and E. H. Hughes; Revs. W. F. King, E. S. Tipple, J. H. Race, Marcus D. Buell, R. C. Loepfert, M. W. Dogan, G. H. Bradford, W. C. Evans, E. L. Mills, W. V. Kelley, J. C. Nicholson, Messrs. J. Edgar Leaycraft, Robert F. Raymond, A. W. Harris, John A. Patten, A. L. Johnson, Leonard D. Baldwin, J. R. Harker, Samuel Dickie, Charles Scott, Jr., Charles W. Laycock, Gottlieb Golder, John M. Bulwinkle, James W. Pearsall, William Halls, Jr., W. A. Rankin, E. L. Blaine, and the Corresponding Secretary, Thomas Nicholson. A brief summary is as follows:

Financial Statements:

Every fund showed an increase. Children's Day Collection for the year, \$82,911.30, an increase of \$6,800.59. Returned Loans, \$53,992.07, an increase of \$3,940.07. Interest on Returned Loans, \$2,895.85, an increase of \$155.55. Income on Investments, \$20,224.48, an increase of \$377.08. Number of students aided for the year, 2,108, an increase of 127. Fund for the Aid of Institutions, \$43,602.17, a considerable increase over the previous year.

What the Board Did:

It made an increased appropriation for loans to students, many of the institutions of our church receiving slight advances. The fund is not sufficient as yet to meet the increasing demands from worthy young people in our own colleges.

It made the usual appropriations to Southern Schools; in general, the amounts were the same as last year.

It made a beginning on the Aid of Institutions other than Southern Schools. Anticipating the collections to be received during the year from the fund authorized by the last General Conference, it made small grants to four or five institutions where there was imminent peril.

To the West Virginia Wesleyan University, \$55,000 on condition that the remainder of its debt should be raised in full.

To Carlston College, \$4,500 on condition that all other funds necessary to pay for its new building and to pay its debt should be secured.

To Wilbraham Academy, \$1,500 on condition that the remainder of the \$80,000 necessary for its recent improvements and additions should be raised in full.

The Board also made a beginning in the way of aid for the care of Methodist students at State institutions. Small appropriations of \$500 each were made for three institutions where work has been well established and is of approved character. It appointed a committee to make thorough investigation of the various methods proposed and to report next year as to the most serviceable plans for the care of our young people at non-Methodist institutions. The beginning of aid was very small, the total appropriation being \$1,500.

The Board accepted the deed for twenty-eight acres of land at Washington, North Carolina, donated by Congressman Small and Mrs. Baughm, and a gift from the citizens of Washington in consideration of the removal of our school from the city of Marshallberg to Washington and the establishment of the same upon a stronger and better basis.

In view of the fact that the legislation at Minneapolis in May, 1912, provides for the beginning of a fund for the Aid of Institutions, the Board took steps toward augmenting the fund from collections by the creation of a general fund and by the raising of a contingent fund for immediate use from Sustaining Memberships, in the hope that at the next meeting they might be able to distribute a reasonable sum to needy institutions. In view of this action, a committee was appointed to consider on what general principles the Board should distribute or apportion whatever funds it may have for the aid of Institutions, said committee to report its recommendations to the Board at its next meeting. It is intended to make a thorough study and investigation and to settle, at the beginning, well understood principles on which aid shall be given, so that any funds may be distributed impartially and in a judicious way.

(Continued on Page 11.)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Editor & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

AMERICA THE MOST LAWLESS CIVILIZED COUNTRY IN THE WORLD

(Continued from Page One.)

crime. Men are ever prone to seek sacred sanction for human devilry. That heinous crime should meet with condign punishment is agreed to by all right-minded men. But experience shows conclusively that deviation from the law for one crime, however heinous, will lead to deviation for other offences, however trivial. Nor has it ever appeared that mob violence is a more effective deterrent to crime of any description than orderly enforcement of law.

"Lawlessness is without question the greatest evil now gnawing at the vitals of the nation. The question is not political, or local, or racial, but is nation-wide. By calling this evil to the attention of the nation, Governor Blease may prove to be the negative cause of a positive cure. The offence must needs come, albeit the one through whom it cometh must suffer the odium of popular disesteem. But the national conscience, temporarily quickened by a frenzied outcry, cannot allow itself to lapse into acquiescent composure while the fundamental law is defied; for if our Constitution can be so easily remanded 'to hell,' our whole social fabric must speedily go the same way."

"THE SEVEN-DAY MAN"

He was the foreman at the blast furnace, which is a continuous industry of technical necessity. It must operate night and day, Sunday and week day. The preacher was under the impression that they had the eight hour shift.

"Not much," he said "I work twelve hours a day, seven days a week, three hundred and sixty-five days a year. Tired? I don't even read the paper any more. Church? I don't know what the inside of a church looks like. I used to go to Sunday School, two of them, twice a day, when I was a kid, but I wouldn't know what to do in a church now, it's so long since I was there. Yes, they did give me Monday off once, but what good did that do me? Everybody I wanted to see was at work. The fellows that are working on that one day's rest in seven haven't got hold of the right end. See those Hunkies out there working for me? They get less than \$2.00 a day. They've got families. The company offered them one day's rest a week, but they wouldn't take it. They couldn't afford to lose the pay. A man has a hard enough time to keep a family on less than \$12.00 a week, without losing a day's pay out of it. Lookout! Here comes the policeman. He wants your pass, and we'd better be talking about something else."

What is the church going to do for these men? Is it going to pass a law that will give them one day's rest in seven, making it come on Sunday as often as possible? Can it create sentiment enough to do this and still keep wages up to the present level?

The seven day man is a challenge and an opportunity.

Mr. Squire Clark, a colored man, licensed as a hoisting and portable engineer, is employed on the biggest jobs in Massachusetts. Wells Brothers, of New York, say that, as a steam shovel and hoisting engineer there are none better in Boston than Mr. Clark. Moreover, Mr. Clark is the only colored man in Boston who ever ran an electric shovel and one of the three men who ever ran an electric.

Of General Interest

THE CRIME WAVE OF CHICAGO INCREASING

The crime wave of Chicago is increasing each day and the alarm caused by it is widespread. In swearing in the grand jury for January, Judge Richard Burke, this week, gave to the jurors the widest latitude to restrain further violations of the law, and said: "The citizen, even in his home, is not safe. In the streets he is constantly alarmed. Auto bandits and highwaymen have full sway. Their deeds from day to day become more desperate. Some drastic measure should be taken to check this utter disregard for law and order."

THOUSANDS LEAVING HOMES

The rising waters of the Ohio River are menacing homes along its banks and nearly a thousand families have been forced to seek places of refuge. There is still another wave crest expected, but the weather bureau declares that it will be less severe than the first. The continuous recent rains are the cause of this rise in the Ohio River, which is causing farmers in the vicinity of its upper reaches to lose heavily.

At some points the water reaches the tops of houses. The levees which show at various places signs of weakening are being strengthened with sandbags. At Cincinnati, according to late reports, the river is rising steadily at two inches an hour, and has already reached the 60-foot stage. In the lower parts of the city, for the time being, 2,500 persons are homeless.

ANOTHER MARVEL OF EDISON'S

Thomas Edison's genius has given the world another marvel to think upon and wonder at. Only a few weeks ago his laboratory at West Orange, New Jersey, held an audience that looked in amazement as they heard a series of moving pictures talk. Although the audience knew beforehand for what purpose it had been invited, there was no little surprise when the characters upon the screen fitted words to their actions. For four years, Mr. Edison has been working upon the task of getting the actions of the characters fitted exactly to the words in time. But his efforts have not been in vain, for the verdict of the audience was that the pictures did seem actually to talk as they moved their lips. As a matter of fact, the talking machine was placed behind the screen and was so timed that as the picture moved, the machine produced appropriate words. Mr. Edison regards this as his greatest achievement.

WHITE SLAVES TO BE AIDED

Together with the Government's campaign against the white slave traffic an important private movement is about to be started which it is hoped will bring about gratifying results. The purpose of this new movement is to aid the unfortunate girls who have been made victims of the white slave traffic. Under the operation of the law against this horrible traffic, the man is punished, but the victims are left in nearly every instance in a most pitiful condition. Just here this new movement steps in and begins its operations by planning the establishment of a \$10,000,000 fund to support homes for these women. Some cities already have homes for such women, but are mostly inadequate and some have for them no refuge at all. The credit of this new movement which plans to support and put up other homes for these unfortunate women, is attributed to Stanley O. Finch, who has carried on the white-slave investigation of the Department of Justice.

JUDGE OF THE COMMERCE COURT DISGRACED

Robert W. Archbald, of Pennsylvania, for twenty-one years an occupant of judicial positions upon the Pennsylvania State bench, the Federal District bench, and the United States Commerce Court, was found guilty,

Monday of this week, by the United States Senate, of "high crimes and misdemeanors," and was dismissed from his office and forever barred from holding positions of public honor and trust. Judge Archbald was impeached last summer and accused of corruptly using his judicial power to further the interests of himself and his friends in the acquisition of coal lands in his State. He was also accused of having used his judicial influence to procure favors from railroads that were litigants before him; or receiving favors from lawyers who practiced in his court, and of various misdemeanors unbecoming a judge. The trial was conducted calmly but rapidly, ending with swift verdict and sentence. He was found guilty of five of the thirteen charges preferred. On the remaining eight, the majority vote lacked two-thirds.

SALARIES OF CITY SCHOOL SUPERINTENDENTS

The highest salaries for city school superintendents in the United States are paid by New York, Chicago and Boston. New York recently increased her superintendent's salary from \$10,000 to \$12,000; Chicago pays her woman executive \$10,000; and Boston pays the same amount to her new administrator. Pittsburgh pays the head of her system \$9,000; St. Louis pays, \$8,000, and Philadelphia, Seattle and Buffalo each, \$7,500.

Eight cities are reported in the \$6,000 group as regards salaries to school superintendents. These range from large cities like Detroit and Milwaukee (the former with 465,766 inhabitants and the latter with 373,857 by the 1910 census), down to Montclair, N. J., population 21,550, and Gary, Indiana, with 16,802. Other cities in the \$6,000 class are: Los Angeles, Jersey City, Cleveland and Newark, N. J.

In the South the best-paid superintendents are at Birmingham, Alabama, and New Orleans, both of whom receive \$5,000. The former has served since 1883. The superintendent at Washington, D. C., also receives \$5,000, as do the heads of school systems at Des Moines, Iowa; Pasadena, Cal.; Louisville, Ky.; Baltimore, Md.; Newton, Mass.; Bayonne, N. J.; Rochester, N. Y.; Yonkers, N. Y.; Dayton, Ohio; Toledo, Ohio; Denver, Colo.; and Scranton, Pa. Minneapolis reports a salary of \$5,500.

REDUCTION IN SALARIES OF PUBLIC SCHOOL TEACHERS

Finding the deficit in the public school funds such a large one the School Board of New Orleans has decided to wipe it out in part by reducing the school force and salaries. There have been a large increase in the demands on the school funds in the last few years, while there has been no corresponding increase in the revenues. Consequently it was found urgently necessary to reduce somewhere. Nine teachers in the music, and nine in the drawing department will be dismissed, while the teachers in the night schools have had their salaries reduced twenty per cent. The teachers in the day schools will receive nine and a half months' pay instead of ten, or a five per cent reduction in their salaries. There have also been dismissals among the employees in the secretary's and treasurer's offices, while the vacation schools and Tulane Normal School will be discontinued.

It is to be regretted that the public school system that has moved on progressively for the past few years should suffer such a setback. The only reduction that will affect the Negro teachers in the public schools is the cut of five per cent on their salaries as among the Negro schools there are no teachers of music and drawing, the regular teachers giving instruction in these branches. Some means will probably be found by the city to add to the funds that are necessary to assure to its youth the fullest educational advantages and without which it cannot hope to take its place in the company of other cities of its size and importance.

People of Interest

Bishop Bristol was sixty-two years of age on January fourth.

Bishop J. S. Key is the oldest living Southern Methodist Bishop. He was born July 18, 1829.

Paul Burt, son of Bishop Burt, who is a senior at Wesleyan University, has been elected class orator. He is also a member of Phi Beta Kappa.

Bishop Hurst of the African Methodist Episcopal Church will deliver the baccalaureate sermon of the Florida Agricultural and Mechanical College, May twenty-fifth.

Bishop Luccock, resident Bishop at Helena, Montana, is to sail for Honolulu February fifteenth. The Bishop is to preside at the annual meeting of the Hawaiian Mission.

The Rev. J. R. Waters, D.D., of St. John's Church, Newark, New Jersey, realized \$1,800 in his fall rally. All things considered, this is a very fine showing. Congratulations, Doctor.

Dr. M. W. Dogan will address the Oklahoma Teachers' Association at Chickasha, Oklahoma, February first. The Doctor will also attend the Tuskegee Conference, January twenty-second and twenty-third.

Mr. Frank T. Ware, a well-to-do colored citizen of Staunton, Virginia, by invitation of prominent white citizens stood in the receiving line that welcomed President-elect Woodrow Wilson, recently, to Staunton, the place of his birth.

The Rev. Alfred Handy, a superannuated minister of the Mississippi Conference, while crossing the Illinois Central track at his home, Canton, Mississippi, on January eighth was instantly killed. He is survived by his wife and two sons.

Dr. Frank Mason North is a member of the American Committee of the Nile Mission Press, the only mission press in Egypt, Arabia and the countries of North Africa, and it has also liberty to print books in the sacred Arabic tongue to reach Moslems.

Mr. Fred R. Moore, publisher of the *New York Age*, a well known Republican and business man, has been appointed by President Taft as Minister to Liberia, West Africa, succeeding the late Dr. William D. Crum. Mr. Moore wears the insignia of the Order of African Redemption.

Bishop Luther B. Wilson, who is devoting the month of January to evangelistic services, is visiting, with District Superintendent Allen MacRossie, most of the seventy churches of the New York District, holding meetings in the afternoons and evenings. For the first time in the history of some of these churches a Bishop will preach for them.

The Rev. William W. Ashe, M.D., Mrs. Ashe, and their young daughter, Ruth, left New York City on Saturday, January 4th, by the Anchor Line Steamship "Cameronia," taking the direct route to Liverpool, at which point they expect to tranship per steamer "Elysia," due to arrive in Bombay about February 9th. Their field address is Ajmer, Rajputana, North West India.

A large missionary family, en route to far away Malaysia, sailed from New York per steamship "George Washington," January 4th. The Rev. William T. Cherry, head of the Methodist Publishing House at Singapore, Mrs. Cherry, and their five young children, who are returning to their station after a furlough in the United States, spent, for the most part, in Philadelphia. Their eldest son, William, is to remain for the present in this country in order to continue his studies.

Mrs. Janie L. McLilly of Gainesville, Florida, announces the engagement of her daughter, Karlene Estella Debose to Rev. William L. McLaurin. The marriage is to take place this month in Monrovia, Liberia, Africa. The Rev. Mr. McLaurin is a graduate of the A. & M. College, Greensboro, North Carolina, and of Gammon Theological Semi-

nary, Class 1911. Before going to Africa he was a resident of Jacksonville, Florida, and a member of the Florida Conference. He sailed for Africa in the spring of 1911. His work has been commendable. He is spoken of as "an ardent preacher, and a successful preacher," and "has already won a harvest of souls." Miss Debose is a graduate of Boylan Home, Jacksonville, Florida, and was a student at New Orleans University. She has taught very acceptably in Speedwell Home and Haven Home, Savannah, Ga., and in mission work in Gainesville, Florida. She sailed from New York for Africa on the steamer "Baltic," December 19th in company with Miss Diana McNeil.

News Paragraphs

The football record for 1912 is 10 killed and 183 injured.

Bishop Hamilton's new residence is on Commonwealth Avenue, Boston.

For the first time in history, the Chinese observed the Christian New Years Day just passed.

Former Senator Joseph Bailey, of Texas, has served in the two Houses of Congress for twenty-one years.

In Beaufort, South Carolina, the postmaster, clerks, carriers and other post office employees are all colored.

During the fiscal year ending June 30, 1912, the railway casualties were 10,585 killed, and 169,538 injured.

Governor Woodrow Wilson—president-elect of the United States—is the eighth President born in Virginia.

There is a bill before Congress which provides that no person shall be admitted into the United States who cannot read some language.

Something new in the line of Negro enterprises is the school for instruction of waiters, planned by the Negro waiters of Washington.

An exchange notes that \$92,225 was spent last year by Harvard undergraduates on cigars and cigarettes, \$73,250 on liquors, and \$71,250 on books.

The California Legislature has gallantly come to the relief of its women by enacting a law making it unnecessary for a voter to give his or her age when registering.

Isaac D. Martin, a colored farmer of Pratt City, Alabama, who raised 200 bushels of corn on one acre of land, won the second prize of \$150 offered in the State corn contest.

Will Carleton, the poet and humorist, is dead. Of him it is said, "few men have done more to give American literature a distinct characteristic since the days of Washington Irving."

The new, six-story Odd Fellows' building in Atlanta, Georgia, erected at a cost of \$135,000, is one among the many large buildings erected by Mr. R. E. Pharrom, a colored contractor.

During the past year, 2,190 women attended the University of Paris. Of these 99 studied law, 570 medicine, 248 science, 32 pharmacy, and the remainder were in the course of letters.

The Blackfoot Indian of the Grazier Reservation—Wah-Hah-Bun Ta—is the oldest human being in the world, being 131 years old. This red man attended, recently, the United States land show.

The centenary of the birth of Sir Isaac Pitman occurred January fourth. Upon the Pitman system of shorthand, which is more generally used to-day than any other, the bases of all other systems are constructed.

The number of parcels received the first week of parcel post business is said to have almost swamped the new department. At first 5,000,000 stamps were printed each day, but it is found that 10,000,000 are required.

Mr. Sam Powell, a colored farmer of Paw Creek, North Carolina, sold 13 bales of cotton in the Charlotte market early in Decem-

ber, receiving \$1,086 for the same. He also disposed of 400 bushels of cotton-seed for \$600.

As the disease called brain-storm seems to be on the increase, a number of New York City's distinguished physicians and psychologists have collected a fund of \$200,000 to defray the expenses of an investigation as to its cause and cure.

Judge N. B. Neelen, of Milwaukee, Wisconsin, fined a man, recently, \$25 and costs because he spat upon the Bible. The Judge said he wished the law was such as to permit him to send such a desecrator to jail for not less than ninety days.

The recent "norther" that swept California a few days ago is said to have been the coldest weather experienced in California since 1888. Damage was done that will probably amount up into the millions as the orange season was then on in full.

Melissa Thompson, M.D., of Columbia, South Carolina, is the new superintendent and resident physician at Provident Hospital, Baltimore, Maryland. She is a graduate of the Women's Medical College of Philadelphia and is a nose and throat specialist.

The building occupied by the Whittier House Association at Amesbury, Massachusetts, was partly destroyed by fire, recently, and autograph letters from people of note, manuscripts and relics of the poet Greenleaf Whittier, were burned and damaged.

The main building of Claflin University, Orangeburg, South Carolina, occupied by a large number of students, was destroyed by fire Thursday, the ninth. The building was valued at about \$100,000 and the insurance is said to be \$15,000 on building and \$5,000 on contents.

The John Wanamaker store of Philadelphia gives employment to 300 colored people: 119 in the dairy, 83 on the elevators, 20 in the tea room, 21 in the help's lunch room, 3 in the printing department, 3 in the warehouse, 2 in the stables, 10 as waiters and 10 as porters.

Mr. James J. Turner, a colored man, purchased, recently, a six-flat building on Indiana Avenue, Chicago, paying \$20,000 for the same, which is said to be one of the finest buildings owned by any individual in that city. Mr. Turner is a real estate broker, with residence in Kingston, Jamaica.

Regiments serving in the United States and having the lowest percentage of desertion last year were the Tenth Cavalry and the Twenty-fifth Infantry, both colored organizations, which showed desertions of 1.52 and 1.60 per cent. The Tenth Cavalry has been one of the two regiments showing the lowest desertions for the past three years.

Probably the first organization of firewomen on record is the company composed of colored women, recently organized in Alenstown, Colorado. This is an auxiliary to the regular volunteer fire department, and the women aim to assist their husbands in time of fire by forming a bucket brigade and giving their attention to nearby houses while the men are at work on the burning building.

The Chicago *Record-Herald* quotes Judge Merritt W. Pinckney as saying, recently, that not during his career on the bench in the criminal court has a jury given a colored man an even break. In one case Judge Pinckney set aside the verdict of murder in the first degree and he says that he did this because he knew that had the accused been a white man he would have been released on the ground of self-defense.

Two enterprising Negroes of Austian, Texas, have organized and chartered the "The Texas Colonization and Development Company." They have purchased 10,000 acres of land in Houston Country, which is being sold in tracts of ten, twenty, fifty and one hundred acres to Negroes only. Some of the farmers have purchased tracts and built the town of Oldham on I. and G. N. R. R. The founders and present officers are Rev. L. L. Campbell and Dr. W. H. Crawford.

Cain and Abel

International Sunday School Lesson for January 26, 1913

Golden Text: Whosoever hateth his brother is a murderer.—1 John 3:15.

DAILY HOME READINGS.

M. Cain and Abel, Gen. 4. 1-15. Tu. Lust, sin, death, James 1. 12-27. W. No sacrifice for willful sin, Heb. 10. 26-31. Th. Judgment upon the ungodly, Jude 5: 16. F. Grieving the Spirit, Eph. 4. 25-32. S. Putting away sin, Col. 3. 5-11. S. The Great Confession, Psa. 51.

Verse v. *I have gotten*—The Hebrew word for "to get" is *kanah*, which thus resembles the Hebrew of Kayin (Cain). The choice of the name is explained on the basis of this resemblance in sound, which must be carefully distinguished from relationship on the basis of a common derivation.

2. *Abel*—Heb., *Hebel*, meaning "a breath." *A keeper of the sheep * * * a tiller of the ground*—The origin of two primitive occupations of mankind is thus accounted for. In the development of Hebrew national life the nomadic or pastoral stage preceded the agricultural.

3. *In process of time*—When both sons were grown to manhood.

An offering unto Jehovah—The author assumes the existence of altars and an established custom of sacrifice. It is quite in accordance with the simplicity of this early narrative that it should explain the origin of some institutions while taking for granted the existence of others. We should note also that the author is careful to point out that it is Jehovah the God of Israel whom the first family of men worshiped.

4. *The firstlings of his flock and of the fat thereof*—Later Jewish law required that the choicest animals and the choicest parts of the animals be reserved for sacrifice. Compare Num. 18. 17.

5. *Unto Cain and to his offering he had not respect*—The reader is left to infer the reason for God's displeasure from the sequence of the narrative. From this it is plain that it must have been the spirit and motive behind the act rather than the act itself which determined its value in the sight of Jehovah.

Wroth—Angry.

His countenance fell—He became downcast and sullen.

6. *Why art thou wroth?*—As in the case of Adam and Eve, Jehovah seeks by means of a direct question to rouse the conscience of the guilty man, and to elicit from him a confession of his guilt. But while Adam and Eve sought only to excuse themselves, Cain does not hesitate to tell a deliberate falsehood, even defiantly denying his obligation toward his brother.

7. *If thou doest well*—Well in the sight of God. *Lifted up*—Bright and open, the opposite of downcast and sullen.

Sin coucheth at the door—The figure is that of an enemy, like a wild animal, lying in wait near the habitual haunts of man, ready to spring at the first opportunity.

8. *Cain told Abel*—Heb., *said unto*, that is, conversed with. The grave warning of Jehovah proved futile, and in spite of it Cain yields to the promptings of his sullen and envious thoughts; he invites his brother to walk with him to a solitary place in the field and there attacks and slays him.

9. *Where is Abel, thy brother?*—Again Jehovah attempts to rouse the conscience and bring Cain, now become a murderer, to a recognition and confession of his guilt. But a warning query no longer suffices to awaken the heart already hardened in sin.

11. *Cursed art thou from the ground*—From in the sense of *away from*. Apparently the word "ground" here refers to the cultivated soil more particularly, in contrast to the face of the earth in general. In wild and unknown regions, far from the scene of his present prosperity, Cain is to become an outcast wanderer. The succeeding verses give in detail the results of the curse.

12. *A fugitive and a wanderer*—The word translated "fugitive" means literally a *man of unsteady or uncertain gait, a totterer*, like one not knowing where to go, or fainting for lack of food, or under the influence of drink.

13. *Cain said unto Jehovah*—The severity of the curse alarmed him, though there is no intimation of penitence unless it be intended in the Hebrew word translated *punishment*, which means also *iniquity*, as the marginal reading in the Revised Version indicates. In harmony with this thought of a confession of guilt we would have to translate the phrase *greater than I can bear* to read *greater than can be forgiven*, which is permissible (compare marginal reading).

14. *Whosoever findeth me will slay me*—The conscience of the guilty man is at least sufficiently aroused to impress him with the justice of the punishment and reveal to him his precarious position as a culprit from justice.

15. *Vengeance shall be taken on him sevenfold*.—That is, seven of the murderer's family shall be slain to avenge the death of Cain. The vengeance, according to ancient notions, would be executed by relatives of the murdered man.

A sign for Cain.—Clearly a sign for his protection and apparently attached directly to his person. Just what this sign was, however, is not stated, and it is wholly useless for us to speculate concerning the matter.—From "The Sunday School Journal."

The Prospect in Africa

(MISSIONARY)

Epworth League Devotional Meeting Topic for January 26, 1913

Isaiah 18:1-7.

I. THE LESSON.

Even in the days of Isaiah, seven centuries before the coming of the Light of the World to this earth, when God inspired this prophecy concerning the desolation of Ethiopia, that mighty continent was known to all people as a land of spiritual and moral blackness. Even then the curse of sin lay upon this "open sore of the world." Although the most centrally located of all continents in their relation to each other, Africa has been for countless centuries the least known of all the inhabited portions of the globe. Only during the last century has the path to its interior been blazed out, David Livingstone, the peerless, leading the way. How many fortune hunters have lost their lives in Africa in the fruitless search for its glittering diamonds; how many of God's rarest diamonds—Livingstone, Lull, Moffat, and Cox—have given them-

selves in princely sacrifice for the jewel-laden crown of their Lord, the Redeemer of the world.

II. THE OUTLOOK IN AFRICA.

It was one of the cherished dreams of John Ludwig Krapf, the pioneer of the East Coast Mission in 1844, that an "Apostle Street" of missions be established across the continent, one line running from north to south and the other from east to west—the two forming a gigantic cross which should be typical of that cross which had borne its burden for the redemption of every man that might look unto it. And now with the Nile missions almost touching those from the south, and the Congo missions meeting those from the east, present-day missionaries are bringing to accomplishment his inspired vision. Add to this the circle of missions extending around the continent and you will have our battle line. And what of the 160,000,000 Afri-

cans cursed by the blackness of paganism or the bigoted, fanatical, immoral influence of Mohammedanism? Is it enough that less than seventy-five missionaries represent the great Methodist Episcopal Church at this crucial period when pagan Africa must be deciding between Mohammed or Christ, for the apostles of Islam are spreading their faith and carrying it down into and through the Sudan with startling rapidity and thoroughness. If the movement toward Christianity seems slow we must remember that it is because of our own faltering steps. God's command is unchanged and unbroken and his promises of success for his earthly kingdom have never been withdrawn. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

Our Methodist missions are divided into three conferences, and also the newly-organized work in Algeria. On the west coast we have most hopeful work in Liberia, the oldest of our stations being there, for Melville Cox, the pioneer of all our missionaries, was sent to Liberia in 1834. West Central Africa, south of the equator, is working chiefly in Angola, a Portuguese province, and on the east coast Southern Rhodesia and Portuguese East Africa are occupied as Methodist territory. Latest reports show over 9,500 pupils in our Sunday Schools, 5,700 in our day schools, and nearly \$10,000 given last year for self-support.

III. WHAT THE LEAGUE MIGHT DO FOR AFRICA.

1. First of all it will offer its united prayers. As the late Bishop Henry W. Warren said: "He (Christ) was about going away, leaving a few timid, scattered disciples to turn the world upside down in the matter of morals and eternal hope. What should be done for them? How could they be empowered? 'Pray, pray the Father for the fulfillment of the promise of power.' They obeyed. They gathered together in that upper room. Afterward Peter addressed a great audience and gathered three thousand trophies in a day." The prayers of Epworthians arising for far-off Africa are as effective as if offered for their next-door neighbors.

2. The League might help educate a boy in one of our schools. Write to the secretaries of our Board of Foreign Missions, 150 Fifth Ave., New York, about it.

3. It might form a mission study class about Africa. The reflex influences there born should result in effective service.

4. It might, under the call of the Holy Spirit, give of its own young life for the Dark Continent.

5. It might aid the pastor in conducting a prayer service that would inspire others to greater interest or larger gifts.

Five years ago there was nothing at Makomwe except the raw, naked heathen. The mission site was a lion's lair. To-day we have twenty-two full members, ninety-seven on probation and fourteen young men preparing for work in the Lord's cause.—From "Notes On The Epworth League."

The Day of Prayer for Colleges

(Continued From Page 3)

body of Methodist students at institutions other than those of our own church. Our responsibility for these, while different, is no less.

Bishop Henderson and his selected co-workers again give careful thought and direction to special evangelistic efforts in our colleges during the week of or near to this Day of Prayer. Their efforts have been signally blessed of God in the past year. May the blessing be even greater this year.

O ye devout Methodists, ye children of God everywhere, put up your prayers for those seventy-five thousand young people in Methodist schools, for those more numerous thousands of young people in all the schools of our land. With the Spirit of God breathing the breath of life into their modern training, they will be the army of Christian conservation and the army of Christian conquest.

THOMAS NICHOLSON,
Corresponding Secretary of the Board of Education.
New York City, December 30, 1912.

"No one need to wait for time to be kind."

Christmas at Clark University

(Continued From Page 7.)

The Board reaffirmed its purpose to raise immediately an invested fund of half a million dollars for aid of institutions, and the Corresponding Secretary announced that \$100,000 of the amount was in sight. The Honorable W. A. Rankin had made a conditional pledge of \$25,000; a friend during that week had pledged \$25,000 more on condition that the entire half-million be raised during the quadrennium, and \$50,000 was to come to the Board for this fund from the will of Mrs. E. S. Crossett, during the first half of the quadrennium. The Corresponding Secretary and the Executive Committee were authorized to devise ways and means for the raising of this fund for the aid of institutions and, if necessary, secure some assistance for the Corresponding Secretary in the work.

There were many minor items and some matters of great import.

Some Significant Items:

The Board of Education is an unusually strong body of men. Its members take great delight in its work. They seem to feel that they are part of one of the commanding movements of the church, as they undoubtedly are.

The Corresponding Secretary stated in his report that ten million dollars had been raised for the endowment and equipment of our colleges and seminaries during the last quadrennium, while \$7,500,000 had been added during the past year, exclusive of half a million dollars raised by Conference collections for current expense funds—that is, three-fourths as much in the last year as in the previous quadrennium. The church had become aroused to the vital necessity of its colleges and was seeing the opportunity which they afford for the investment of Christian influence.

The Board felt that this aid of institution funds must be gotten into shape for efficient work at the earliest possible moment. The gifts from the General Education Board, from men like W. A. Rankin, D. K. Pearsons, John A. Patten, James A. Patten, James J. Hill, R. A. Booth, Luther Taylor, Harry Hopper, George Warren Brown, Andrew

Carnegie and others had aided a certain group of our institutions to permanency and to greatly increased usefulness. The Board looked with pride upon the positions thus attained by institutions like Ohio Wesleyan, DePauw, Allegheny, Wesleyan, and a dozen others. But only about one-third of our colleges had received any such help or had any similar prospects. This rendered it all the more imperative that the Board of Education should bring like assistance at the earliest possible moment to a group of needy institutions in strategic locations, which must otherwise suffer great impairment of influence and increasing embarrassment.

Lincoln Conference Woman's Home Missionary Society

Mrs. E. W. Norris organized the first Annual Convention of the Woman's Home Missionary Society at Quayle Methodist Episcopal Church, Oklahoma City, Oklahoma, October 14, 1910, the Rev. Wade Hamilton, pastor. It being the first meeting of the kind in the Lincoln Conference it was not largely attended, but Sister Norris so presented the work that all became very much impressed. The Rev. Mr. Hamilton labored earnestly with the women to get the work on foot. Bro. Walton Brown also took an active part in assisting the ladies to make the society go. The following officers were elected: President Mrs. M. M. Roberson, of Tulsa, Okla.; Vice-President, Mrs. Lula J. Howard, Oklahoma City; Recording Secretary, Mrs. Wade Hamilton, Oklahoma City; Corresponding Secretary, Mrs. M. J. McKay, Oklahoma City; Treasurer, Mrs. Bruce, Kansas Confer; Conference Organizer, Mrs. E. W. Norris, Muskogee, Oklahoma. The convention was taken to Muskogee, October, 1911, Mrs. M. M. Roberson presiding. This meeting showed marked improvement over the first. The delegation more than doubled its number. Reports were good, showing that much interest had been manifested in the work. District Superintendent D. G. Franklin and a number of other ministers were present and seemed anxious about our work, of which the Convention felt proud. The Rev. H. T. S. Johnson and members very cordially welcomed us. All seemed to glean some new

thought; many spoke of the light that had been turned on through these conventions, such as they had never before known. On Saturday Miss Bessie M. Garrison, Field Secretary, spoke to us in the afternoon and on Sunday. We thank God for this great Woman's Home Missionary worker among us. Mrs. M. M. Roberson asked to be relieved of the presidency, and Mrs. Alpha Smith, of Coffeyville, Kansas, was elected in her stead. On October 13, 1912, our third Annual Convention convened at Coffeyville, Kansas, Mrs. Alpha Smith presiding. This was the record breaker. Delegates came from various parts of the Conference with good reports and read papers on various subjects. Miss Garrison was with us during the entire meeting and was of great help to us. Her addresses were full of aspiration and zeal. Our faithful president made every effort possible to make the meeting a success and we feel that she accomplished her aim. The Rev. Mr. Brown and the good people of Coffeyville seemed enthusiastic in the work and Bro. J. E. Williams took an active part, being with us throughout our meeting, and helping us wonderfully. Bro. Cahell and visiting ministers manifested great interest. The Conference Secretary, Mrs. M. J. McKay, made an appeal to the delegates of the different auxiliaries represented to make pledges to send money to the General Treasurer to help the different Homes for Girls, Deaconess' Homes and others, and in a few minutes had received pledges amounting to \$105.00, to be paid by June, 1913. Some were personal pledges. The Secretary was proud of these pledges. We hope for this year to do great work in the Woman's Home Missionary Society. We hope that our women will take on new life and push the work as never before. We hope to grow strong in our Queen Esther Circles and Mother's Jewels. Our fourth Annual Convention will be held at Tulsa, Oklahoma, October, 1913. We hope to meet a large delegation there. Begin now to get ready. Wake up and help us carry on this great work for the Master. We hope that some of the auxiliaries that were not represented at the Annual Conference will send in pledges to the Conference Secretary to help some Industrial Home.—Conference Secretary.

Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

THOMPSON-HARE—Mr. Johnnie Thompson and Miss Euna Hare December 15, 1912, at the home of the bride's mother, in Columbia, Mississippi. A number of friends witnessed the ceremony. The Rev. E. M. Dukes officiated.

BELL-HUNSLOCK—Mr. Eugene Bell and Miss Ophelia Hunslock, Thursday, December 17, 1912, at the residence of the bride, in Baton Rouge, Louisiana. The young couple were the recipients of many valuable gifts. The Rev. Joshua J. Obee officiated.

RATLIFF-CONERLY—Mr. Cleuban Ratliff and Miss Bertha Conerly at the home of the bride's parents, Mr and Mrs. Kirt Conerly on December 8, 1912, on the China Grove (Miss.) Charge. Many relatives and friends witnessed the ceremony. The Rev. E. M. Dukes officiated.

EVANS-CURRIE—Mr. James Evans and Miss Frankie Currie, of Lawrence, Mississippi, December 15, 1912, at the home of the bride. They are members of some of the best families of Lawrence, Mississippi. Mr. Evans has a bright future; his father was able to start him off in life with 40 acres of land, a mule and other stock. Quite a crowd witnessed the ceremony. The writer, W. L. Mills, officiating.

SANDFER-MAGEE—Mr. Will Sandfer

and Miss Hettie Magee, Wednesday, December 18, 1912, at the home of the bride's parents, in Florence, Mississippi. The Rev. M. White performed the ceremony.

DAVIS-HOLMES—Mr. Henry Davis and Miss Alice Holmes, September 15, 1912, at the home of the bride's parents, in Florence, Mississippi. The Rev. M. White read the ceremony.

HURST-NEWMAN—There was a beautiful marriage at Escatawpa, Mississippi, in the home of Mrs. L. B. Steward, one of our class leaders, November 26, 1912, her daughter, Mrs. Mattie Newman to Mr. Charlie Hurst, of Pascagoula, Mississippi. Both are of good repute and members of the church. The Rev. A. H. Lathan, pastor.

PARKER-JONES—Peter Parker, son of the late Rev. Peter Parker, Sr., of the Baptist Church, and Miss Effie Jones, in Washington, Louisiana, December 14, 1912. The Rev. D. G. Taylor, pastor.

TAYLOR-MCNEELY—In Washington, Louisiana, December, 1912, Mr. Willie Taylor and Miss Hattie McNeely, a young member of the Methodist Episcopal Church; Daniel G. Taylor pastor.

NOBLES-DILLON—Mr. Willis H. Nobles, Jr., and Miss Carrie Dillon, daughter of Mr. T. J. Dillon, Wednesday evening, December 4, 1912, in Fernwood, Mississippi. The contracting parties belong to families who have long been prominent in the social, religious and industrial life of Pike County, since the early days of emancipation. A splendid musical programme, in charge of Mrs. Rutha Dillon, was rendered. Mrs. Verdie Dillon, of Scranton, Miss., sister-in-law of the bride, sang "O Perfect

All Sunday School Superintendents desire success

The Superintendent's Helper, 1913

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Love." The bride was one of Pike County's most prominent teachers. The large number of guests that gathered to witness this beautiful ceremony were old family friends, who had known the happy young couple since the days of their childhood. A bounteous supper was served in the home. A great many beautiful presents were received. The Rev. Mr. Winder officiated.

HILL-WASHINGTON—Wade Hill and Miss Henrietta Washington, November 21, 1912, at Bloom Burg, Texas, by the Rev. J. Jones, pastor.

LINCOLN-OWENS—At Alamo, Tex., October 25, 1912, M. L. Lincoln and Geneva Owens, the Rev. J. J. Jones officiating.

HENSON-JACKSON—Miss Millie A. Jackson, daughter of the Rev. Arthur T. Jackson of the West Texas Conference, and Mr. C. B. Henson. Miss Millie is a model young lady of rare musical ability. She was the organist for the choir of St. Paul Methodist Episcopal Church for a number of years. Mr. Henson is a young man of sterling qualities. Both the young people have many friends in Dallas. The wedding took place at Mr. S. O. Jackson's residence, the brother of

the bride. The home was beautifully festooned and lighted. The Rev. J. A. Featherston officiated.

CHASE-COLLINS—Mr. Robert Chase and Miss Sarah Collins, December 19, 1912, in the Union Methodist Episcopal Church, Torras, Louisiana. The Rev. N. McNeal officiated.

BURNS-KELLER—At the home of Mr. and Mrs. O. J. Rodgers, in Hattiesburg, Mississippi, Mr. C. J. Burns and Mrs. Maggie Keller, December 8, 1912. Mr. Burns is a cotton sampler. Mrs. Burns is a member of our church. They are making their home in Laurel. J. C. Hibbler, pastor.

SMITH-JOHNSON—At the home of the bride's parents, Willie Smith to Etha Johnson, of Paraloma, Arkansas. Both are members of Pinle Grove Methodist Episcopal Church. The Rev. F. J. Jacobs, pastor, officiated.

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If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Appointments--Upper Mississippi Conference--1913

ABERDEEN DISTRICT.

J. M. Marsh, District Superintendent, West Point. Aberdeen, B. F. Woolfolk; Aberdeen Second, W. T. Askew; Amory, C. W. Walton; Artesia, S. J. Hunter; Athens, T. W. Davis; Bell, D. Vanderford; Brooksville, J. M. Thompson; Caledonia, G. J. Dohson; Columbus, St. James, N. R. Clay; Columbus Second, J. W. Walker; Columbus Circuit, S. T. Tyler; Hickory Grove, W. C. Weatherall; Macon, O. W. Crump; Macon Circuit, J. Burton; Mashulaville, A. E. Franklin; Quincy, W. H. Whitlock; Shuqualak, J. W. Golden; Strong's, J. H. Wesley; West Point, J. M. Walton; Wrenn, G. W. Baker; West Point Mission, to be supplied; West Baldwin and Centerville, W. N. Redmond.

CLARKSDALE DISTRICT.

C. W. Butler, District Superintendent, Clarksdale. Avalon and Wesley, to be supplied; Batesville, O. Gillispie; Bedford, E. J. Turner; Beland and Marks, to be supplied; Byhalia, D. E. McNair; Cainle and Copper, to be supplied; Carrollton, W. S. Leake; Clarksdale, D. D. Shelly; Clarksdale Circuit, N. C. Pulliam; Chansey Lambert, R. A. Simpson; Claremont and Duhlin, M. E. Perry; Coahoma and Lula, D. P. Shaw; Charleston and Macel, to be supplied; Crenshaw and Longtown, to be supplied; Darling and Falcom, E. B. Newton; Drew and Lombardy, William Maxwell; Hernando and Love, A. E. Wilson; Minter City, S. H. Nevils; Money, C. H. Maxwell; North Carrollton, E. M. Byrd; Phillips Cir-

cuit, A. B. Bluit; Ruleville, J. H. Everitt; Sardis, S. D. Troup; Shellmound, B. T. McEwen; Tunica Mission, to be supplied; Tutwiler and Quiver, to be supplied; Webb, P. H. Jackson.

GREENWOOD DISTRICT.

H. B. Hart, District Superintendent, Greenwood. Belzonia, E. H. Holmes; Ebenezer, H. N. York; Greenville, G. Orange; Greenwood, J. W. Byrd; Gunnison, A. Marsh; Goodman, D. A. Bragg; Indianola, R. B. Adams; Inverness, L. F. Jones; Itta Bena, E. C. F. Troup; Lexington, E. O. Woolfolk; Leland, J. C. Cook; Moorhead, M. H. Haywood; Morgan City, E. A. Boyd; Owen, N. H. Williams; Pickens, J. H. Bynum; Shaw, W. C. Conner; Shelby and Mound Bayou, G. M. Chisholm; Schlater, E. D. Starkey; Stevensville, G. W. Weatherly; Tchula, S. D. Hudson.

HOLLY SPRINGS DISTRICT.

W. H. Gilliam, District Superintendent, Holly Springs. Corinth, W. H. Golden; Corinth Circuit, to be supplied; Cotton Plant, N. H. Isom; Holly Springs, F. H. Henry; Holly Springs Circuit, C. W. Evans; Houston, S. T. Walker; Houston Circuit, S. Houston; New Albany, D. D. Reed; Nettleton, P. A. Lemon; Okolona, L. A. Armstrong; Okolona Circuit, W. D. Reed; Olive Branch, R. Sewell; Pontotoc, J. H. Tolbert; Pontotoc Circuit, F. H. Bunton; Potts

Camp, G. Spencer; Ripley, W. H. H. Murrell; Ripley Circuit, J. E. Ford; Tupelo, J. P. Watson; Varona, A. A. Wright.

STARKVILLE DISTRICT.

W. H. Isaiah, District Superintendent, Starkville. Ackerman, L. F. White; Bell, H. A. Robinson; Bellefontaine, S. M. McLeod; Bradley, C. A. Jordan; Crawford, B. W. Wynn; Eupora, C. E. Moody; Hopewell, L. V. Kinard; Liberty Hill, D. M. P. Hazley; Lewisville, E. D. Montgomery; Longview Mission, S. Elkins; Mahen and Cedar Bluff, William Chappell; Maple Springs, C. I. Ashford; Perkinsville, B. H. Cox; Rock Hill, J. T. Cannon; Starkville, J. W. Winhush; Starkville Circuit, William R. Lester; Weir, D. Green; West Point Circuit, B. J. Robinson; White, E. D. Cameron; Kosciusko, F. J. Tolbert; Kosciusko Circuit, F. G. Wilburn.

WINONA DISTRICT.

E. F. Scarborough, District Superintendent, Winona. Ahheyville, W. C. Hilliard; Alesville, F. S. Smith; Durant, J. J. Johnson; Duck Hill and Elliott, M. C. McEwen; Grenada, J. C. McGee; Grenada Circuit, G. H. Harvey; Hesterville, W. S. Gillispie; Kil-michael, William Campbell; Oxford, W. C. Conwell; Oxford Circuit, W. F. Burton; Oxford Mission, L. W. Mosely; Sallis, A. G. Marshall; Poplar Creek, J. M. Sample; Valden, D. L. Tubbs; Valden Circuit, H. Y. Salter; Water Valley, J. W. Jones; Winona, J. R. Nevils.

The next session will be held at West Point.

Conference Notices

Special Notices.

LOUISIANA CONFERENCE.

Interested lines have individually authorized an open rate of fare and one-third plus twenty-five cents, for the round trip from all points in Louisiana under the jurisdiction of the Southwestern Passenger Association, to Lake Charles and return; selling tickets January 21, 22 and for trains arriving at Lake Charles before noon of January 23, 1913, with final return limit to reach original starting point prior to midnight of January 31st, 1913. Tickets to be good going commencing date of sale and for continuous passage in each direction.—J. E. Hannegna, Chairman, Southwestern Passenger Association.

FT. SMITH DISTRICT WOMAN'S HOME MISSIONARY SOCIETY.

Dear Sisters: The old year has passed away. Behold the New Year. This means more work and greater work for the advancement of God's kingdom in the hearts of men and women. I appeal to the Christian women of the Ft. Smith District to begin with the New Year, so as to be able to do a great year's work. I ask that each local president call a meeting, and lay plans for a great year's work. Strive to get the women interested in this work for the good we can do in helping the Church save our people. Now, Christian women, if you want to vote, vote for some unsaved soul, vote until some soul is elected into the Church of God. Let prayer be your ballot, God your ballot box, and sinners your choice. God and the Church demand that we do our duty. Nothing more nor less. Please report quarterly to Mrs. H. P. Coulter, District Secretary, Little Rock, Ark., R. F. D. No. 5, Box 5.

To the Pastors on Self-Supporting

Charges: You remember you voted for each pastor to pay \$1.50 for the printing of the minutes. The contract is to be let by the 15th of January. Only three men have paid their \$1.50 who are not on mission charges. Don't fail to have the money in the hands of the treasurer by that time. To fail to do so means no minutes. Send the money to the Treasurer, 1506, New York Avenue, Austin, Tex.—F. L. Kirkpatrick.

AUSTIN DISTRICT.

Pastors and District Officers: You are hereby called to meet in a Ministers' and District Officers' Council for the purpose of arranging our District work, February 5, 6, 7, in Lockhart, Texas. I hope you will not fail to come. The call is a needy one. Our responsibilities are greater than ever this year, and we need to counsel together. Please come without fail. Each pastor can go back to his charge on Saturday and he with his people on Sunday. Don't forget the date, February 5, 6, 7, Lockhart, Texas.—F. L. Kirkpatrick, Superintendent.

LITTLE ROCK CONFERENCE.

To the Members of the Conference: We have arranged to make your stay in Newport during the session of the Conference pleasant, and our homes are all good, because we have a splendid people here. Again, let all the preachers reach here in the day. Those who are coming over the Iron Mountain—trains going north, No. 4 and No. 24, stops due 10:05 a. m., 10:22 a. m., the third train doesn't stop. Three trains go north at night: 8:45 p. m., 10:10 p. m. Please comply with the request, and each one drop me a card as to his whereabouts, because the last Conference journals has held me in suspense.—W. Terrell. —W. Terrell.

District Rounds

BIRMINGHAM DISTRICT.

First Round, 1913. Wood-Lawn, Jan 9-12; Scotts Chapel,

10-12; East Thomas, 17-19; Sayreton, 18-19; Pratt City, 20-21; Avondale, 23-26; Mason City, 24-26; Blount Springs and Colony, Feb. 1-2; Warrior and Bangor, 7-9; Oneonta and Altoona, 15-16; Tuscaloosa, 21-23; Village Springs, March, 1-2; Lehigh and Selfville, 2-3; Cardiff, 6; Corona Circuit, 7-9; Jasper and Carbon Hill, 10; Brownville and Irondale, 15-16. Dear Brethren—Get a dollar from each member on the Jubilee Movement; if properly presented, nearly every member and many of your friends will give a dollar to this cause. Be sure to GET A DOLLAR PER MEMBER. Take advantage of Easter Sunday to gather your missionary money. I call your attention to it early so you may make plans. Get the programs for Easter Sunday and see that they are carried out. Brethren get down to business, God bless you.—J. W. Thomas, superintendent, 109 Carrilla St., Birmingham, Ala.

CHATTANOOGA DISTRICT.

Second Round.

Cleveland, January 25-26; Ooltewah, February 1-2; Dayton, 7-9; Rockwood, 9-10; Tatesville, 12-14; Kingston, 15-16; Harriman, 22-23; Georgetown, March 1-2; Hill City, 7-9; Stanley Chapel, 9-10; Wiley Memorial, 16-20; Grace Memorial, 16-20; Ridgedale, 22-23; South Pittsburg, 29-30; Jasper, 29-31; Gills, April 5-6; Soddy, 12-13; Athens, 19-20. Dear Pastors: Don't fail to observe Lincoln's Sunday, February 9th, in the interest of the Jubilee Movement. Write Secretary Penn for programs at once. We are anxious for every charge to make a special effort for benevolence on Easter Sunday. See that your name is recorded in the 10 per cent column with Bishop Henderson's Progressives. Push the Southwestern. Command me to the limit.—E. H. Forrest, Superintendent.

TENNESSEE

Greenbank—I have just been on the missionary work of our church on my charge, and found the members and friends awake. We want to come up



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?
These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof--Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

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to the Conference with good reports.
—C. R. Russell, Pastor.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

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At this time of the year many persons are revising or renewing their investments. We suggest that they read with care the notice concerning Life Annuity Bonds printed on page 16 of this issue.

Do you want a *safe investment*? There is nothing safer. No one ever lost a cent on a Life Annuity Bond of our Church. The record is unparalleled.

Do you want a *profitable investment*? Rates on Life Annuity Bonds exceed current interest rates because the obligation of the Bond is limited to the life of the annuitant.

Do you want to do good with your investment, as well as to receive an adequate return? The Life Annuity Bond protects you for life and protects the old preachers perpetually. Write to us concerning them.

Subscribe for the Veteran Preacher. Twenty-five cents a year. Club of ten to different addresses, \$1.00.

The DOLLAR BRIGADE is growing. Look for order of standing of the state regiments next week. Great Methodist states should each recruit a full regiment before spring. Every Pastor is an Enlisting Officer. Send in a Dollar or more and get Certificate.

A CHANCE TO MAKE MONEY.

I am making a fortune selling Pure Fruit Candy. Any brainy person can do likewise; so if you want to make more money than you ever possessed, send forty-eight two-cent stamps to cover the expense of mailing seventy-seven Pure Food Candy Formulas, and the moulds to make the candy. I will help you start in business. I am glad to help others who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business—the candy is eaten immediately and more is ordered. You don't have to canvass; you sell right from your own home. I made \$12.00 the first day; so can you.—Isabelle Inez Block, 1013 East Liberty, Pittsburgh, Pa.

PICKENS, SOUTH CAROLINA.

The pretty, progressive little city of Pickens, S. C., was made conspicuous and famous by the colored folk celebrating their semi-annual emancipation, January 1, 1913. The occasion was marked by a parade, which was indulged in by the patriotic denizens with perfect satisfaction and in a becoming manner. After the street display the citizens assembled in Ebenezer Baptist Church, because of its capacity and situation, to listen to the execution of an exquisitely prepared program. Prayer was offered by Mr. A. G. Bowen; welcome address by Mr. I. S. Ferguson, who is noted for his influence and affluence. "Is the Negro an American Citizen?" was a sane literary gem. The author, Miss Daisy E. Jones, demonstrated much intellectuality and originality of thought and won hearty applause and the happy prediction that she will shine some day among the women of letters. A bass

solo was faultlessly rendered by Mr. Lonnie Bowen. The orator of the day, the Rev. John C. Gibbs, was introduced by the Master of Ceremonies, Mr. Will M. Anderson, and spoke upon the subject, "The Negro of Yesterday, To-Day and To-Morrow." The speaker was reported as being at his best and delivered an able, conservative and thoughtful message. At the night's exercise speakers from the various church auxiliaries and fraternal



MRS. ALPHA SMITH,
President, Women's Home Missionary
Society, Lincoln Conference.
(See Page 11.)

organizations of the town were given opportunity to relate the progress of their respective societies. Mr. W. M. Rosemond, one of the leading blacksmiths of the city, read a paper, "The Progress of the Race," which was optimistic. The last address was given by Prof. J. H. McKissack, principal of the colored graded school, and was thoroughly enjoyed. Miss Daisy E. Jones, organist, and Mr. Charlie Tolbert, violinist, were the special musicians for the occasion, and deserve unstinted praise for the music rendered by the chorus. Both services were



MRS. M. J. MCKAY,
Corresponding Secretary, Women's
Home Missionary Society,
Lincoln Conference.
(See Page 11.)

well attended and the good feelings created and the sane impressions made have already begun to bring forth genuine results.—John C. Gibbs.

The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequalled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate
631 Baronne Street New Orleans, La.

Flint Medical College

(DEPARTMENT OF PHARMACY.)

Thirteenth annual session begins October 1, 1912, and continues for seven months. The only school of Pharmacy for Colored young men and women in the extreme South. Has a strong faculty of ten members. Offers a two years' graded course leading to the degree of Graduate in Pharmacy (Ph. G.) (the rule of requiring one year's work in a drug store after taking the two in college having been discontinued, diplomas are now granted when the two years' course is finished.) Location unexcelled, tuition and fees nominal.

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THE METHODIST EPISCOPAL CHURCH, MOREHEAD, MISS.

The Methodist Episcopal Church, on December 1st, under a plan arranged by Prof. J. L. Green, pulled off a big rally for the purpose of erecting a \$1,500 church edifice in the town of Morehead. This is a small congregation, under the pastorate of the Rev. M. H. Heywood, who has made it possible for his little flock of faithful members to have a neat, modern church building, which will at once be the equal of any church in this little progressive city, with its many factories and great rail-

road facilities. The amount raised at this rally was \$101.05. In ten minutes' time, and almost without a word from any one, and a downpour of rain preventing the attendance of some of the members, \$101.05 was put on the table without the singing of a song or any of the usual demonstrations during the taking of the collection. Mrs. Rebecca F. Green led the little flock with a purse of \$12.—J. L. Green.

Malaria Makes Pale, Sickly Children. The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c. at stores.

Gleanings from the Field

LOUISIANA.

Mandeville Charge.—I take this method to thank Mr. and Mrs. Joseph Calonge, for the excellent Thanksgiving dinner that was given in honor of my family and self. I also thank Mr. and Mrs. Shepherd Brown, and Mrs. Mary J. Taylor for the Christmas dinner and supper they gave in our honor. May the Lord's choice blessing rest upon these good people and keep their baskets and store houses filled with many good things. The Christmas tree exercises were all that could be desired. We used a Holly tree, filled with berries valued at 15, and decorated with the finest Xmas ornaments. Mrs. Clara Robinson had charge of the program, which was excellently rendered. Mrs. Carrie Brown and Mary J. Taylor had charge of the refreshments and recording committee and they did credit to the occasion. To much credit cannot be given to Mr. F. A. Mitchell, (Sunday School superintendent) for his untiring effort, assisted by the pastor in making the whole event a great success. Mr. Julius Kershaw, son of the Rev. Mr. Kershaw made an excellent Santa Claus. The presents were so numerous, that it took one hour and a half to distribute them. I thank the many friends for their gifts to me.—A. Robinson, pastor.

Bastrop.—The fourth quarterly conference was held at Mt. Nebo Dec. 7-8, the Rev. J. O. Brown, Superintendent presiding. He made brief remarks in his kind and friendly way. He has great power and good influence among the people. Reports were good, Sunday, in spite of the rain that continued all day, the people came out to Church, and the Rev. J. O. Brown preached a soul reviving sermon. Raised this quarter \$72.72.—A. L. Chestnut.

Shreveport.—I take this method of thanking the party of merry friends who came at night singing praise God, led by Mrs. Carrie Rankins. A fine Xmas turkey and many good things in basket and package were presented. After our expression of thanks, a song and prayer, our good friends left. They were: Mrs. C. Rankins, Mrs. W. Edwards, Mrs. Charity Washington, Little Virgie Rankins, and Bro. John Carson. Many thanks to these members of Daniel Church.—T. B. Oville.

Marshville, La.—Our District Superintendent, the Rev. B. J. Reddix, came to us on the 5th and held our fourth quarterly conference in the afternoon and at night preached an able sermon. We paid him in full. The Stewardess Sisters, led by Mrs. McBreson had gained for themselves much credit by placing in the church a nice pulpit Bible. May the Lord continue to bless them.—S. P. Branch, pastor.

Eunice.—Thanksgiving was very fittingly observed at the First Methodist Church. The programme consisted of the reading of the presidents proclamation by the pastor and recitations by the children. The pastor also read the story of Thanksgiving from the Southwestern and gave a short address on same. Prof. W. D. Earls from Bayou Sara, gave a short talk on why we should be thankful. Our District Superintendent was with us, and made some very encouraging remarks. Our fourth quarterly conference was held Friday night Dec. 29. Reports showed improvements

along all lines. At a recent rally given for the debt of the church the following amounts were raised: trustees \$21; Stewardesses, \$16.25; Willing Workers, \$14; total, \$51.25.—S. S. Earls, pastor.

Perry.—Our rally was a success. We had the church divided in two parts. First Captain, E. Hardy, preacher, the Rev. Mr. Willis of the Baptist Church. Second Captain, Kinett Briggs, the Rev. Y. C. Wilson, our pastor at Campbell raised \$50. Captain Kinett received first prize; Bro. Hard, the second.—E. B. Richards, pastor.

Rosedale.—We wish to tender our sincere thanks to our friends of Eola, Pleasant Hill, Fairfield, and Shreveport, also the Rev. D. G. Taylor of Washington, for his kind remembrance in a time of need. Fairfield July Duncan, Ella Adams, Dora Avery, C. A. Wimberly, and her daughter Mattie, Clidy Martinez, Willie A. Tesby, Ann Jutchison, Jas. Jutchison, 2, to Mr. E. J. Wilson, S. Wilson of the Baptist Church, Mrs. A. R. Simon of the A. M. E. Church, \$150. The Rev. T. J. Johnson and people, \$5; the Rev. C. W. Reeves, \$1; Mrs. M. Daniels, \$1.50. Pleasant Hill: Mrs. P. Armstrong, Cora Johnson, Emma Owens, Nettie Glover, 1 box of fruit; the Rev. Mr. Henderson and people \$3. We hold in kind remembrance Mrs. M. A. Echard, of Eolo. The Rev. Mr. Hampton also was very kind.—G. O. Rexine.

Welsh.—The Rev. Pierre Landry, our District Superintendent, held his fourth quarterly conference at Jennys Welsh Nov. 21-25. This was a great conference. The people at this place are glad to entertain Dr. Landry and wish for him a great victory over past years. We are glad to have a Superintendent who studies for his people. His plan is to help push all young people to the front in this progressive age. Paid him \$17.16. Our church and parsonage has been renovated at a cost of \$200. The pastor, the Rev. J. S. Weaver has done good work here this year.—W. C. Cheney.

Napoleonville.—Thanksgiving service was held at Napoleonville Church Nov. 28. The church was beautifully decorated with vegetables, fruits, flowers and ferns. The program consisted of a short sermon by the pastor the Rev. W. L. Baldwin, solo by Miss Myrtle Hickman; paper by Mrs. Agnes Johnson, and Mrs. Crane Parker. The Willing Workers gave the Rev. Mr. Baldwin as a thanksgiving offer, a hat. The Steward Sisters a purse of money. Mrs. A. C. Summers, a shirt, socks, collars and ties. Two converts have been identified with our church. Under the leadership of our pastor, we are doing splendid work.—Agnes Johnson.

Pale, Delicate Women and Girls.
The old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children. 50c.

MISSISSIPPI

Forest Circuit.—Our fourth quarterly conference convened November 16-17 at Green Grove Church, our District Superintendent, Dr. J. M. Shumpert presiding. He was very much pleased with the work which had been done this year. We were able to pay him off in full. Sunday morning at 11 a. m., Doctor Shumpert preached an able sermon. He was also pleased with the repair work

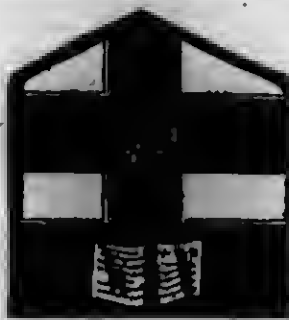
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thus far done on our church, under the wise leadership of our pastor, the Rev. J. W. Bittles, for whom we feel greatly indebted to the Mississippi Conference. He has proven himself a hero in helping to advance the Master's kingdom here on earth among men. We have pledged to do our best to send him to the Annual Conference with an all-round report.—Daniel Forte, Jr.

Jackson.—Central Church is moving on nicely, with every interest of the church, both local and general carefully looked after. We will be able to close out a most successful year's work. The membership of the church and Sunday School, has been built up and largely increased, both in interest and numbers during the year. There have been 60 conversions and accessions to the church membership and a large increase of members in the Sunday School this year. S. W. Coleman, our superintendent, is an energetic and most efficient man, who has the work of the Sunday School at heart. Through the efforts of the following young girls who were selected as a Sunday School cabinet of willing workers, \$54 was raised for general church work, and 120 new scholars added to the Sunday School during the year: Beatrice Smith, Juliette Stone, Annie Ruffin, Matoka Adams, Juliella Patton, Birtat Davis, Cecilla Williams, Margarette Harvey, Lillie May Williams, Lillie B. McLaman, Laulavia Cotes, and Lillian Patton. The Epworth League, in the hands of the Rev. Ed. Adams, as president and his cabinet, is among the best of the Conference. The ministerial and benevolent claims will all be completed before the meeting of the Conference. Fifteen subscribers for the Southwestern have been secured within the past month with more to follow soon. The pastor and people have gotten on well together during the year. The fourth quarterly posted a resolution, asking the Bishop for the return of the pastor for another year.—G. W. Smith, pastor.

Ripley.—My forth quarterly conference was held Nov. 3, with Dr. N. R. Clay, our efficient Superintendent in the chair. Quite a number of the officers were present with good reports. The Superintendent preached a strong sermon at night, after which the sisters of the Home Mission Society gave a reception in honor of our retiring Superintendent whom we all love. I have no word at my command to do justice in describing the splendid report. Too much praise cannot be given to the faithful women. The committee on reception certainly knew how to make things attractive and pleasant. We are doing good work along all lines with quite a number added to the church. The following persons have been married by the writer during the last few weeks: Mr. Sam Leatherwood and

Mme. Turner's



GREAT FRENCH SYSTEM

FOR THE HAIR AND COMPLEXION is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use.
MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free.

We have a full line of Creole hair goods of all grades. Wigs and Switches. Send \$1.00 for one of our beautiful pompadours.

MME. M. C. TURNER,

1602 12th Avenue, Oakland, Ca.

Miss Norah Biggs; Mr. Lucious Cox and Miss Annie Carter; Mr. Joe Johnson and Miss Amanda Kenon; Mr. Alex Cox and Miss Harriet Bazch. We are closing our fourth year at this place.—W. C. Hilliard.

SOUTH CAROLINA.

Georgetown.—Sunday, December 1, 1912, was indeed a day of intellectual and spiritual feasting for the members and friends of Wesley Church at 11 o'clock. The Rev. A. P. Gilliard, D.D., our new pastor, selected his text from the 57th division of the Psalms and the 7th verse, "My Heart Is Fixed, O God; My Heart Is Fixed." It was an eloquent and powerful discourse. At night his text was "And His Name Shall Be Called Wonderful, Counsellor." Isaiah 9-16. This sermon was, in deed, a treat, for Dr. Gilliard is a great preacher and Wesley is indeed proud to have him as her pastor. Our members have pledged themselves to stand by Dr. Gilliard. He was transferred from the Savannah Conference and has served some of the leading churches of that Conference. But as South Carolina is the original home of Dr. Gilliard he was glad to return. We raised for him on Sunday \$20.75. A neat sum was also raised for the sick and poor.—J. Johnson.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children, 50c.

Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

MRS. PETER HARRIS.

Mrs. Peter Harris, the widow of the Rev. Peter Harris, of the Mississippi Conference, died in peace November 29th, 1912, age, 70 years. The memorial service was held Sunday, December 1, at 11 a. m., in the church of which her husband was pastor when he changed his relation from effective to supernumerary. Interment was made in the Winona Cemetery by the Eastern Star and the Tabernacle. She leaves on child, the Rev. William S. Harry, of the Louisiana Conference. A good woman is gone.—W. H. Golden.

The Rev. H. W. Simmons, D.D.—The Rev. Israel Simms, one of the few pioneers of the Lexington Conference, entered upon his great reward from Jefferson, Ind., December 8, 1912, at the ripe age of 94 years. He had been retired for a number of years, but never lost touch with his Conference or love for his brethren. He was of a mild and sweet disposition and full of faith in Jesus to the end. Among his last words to the writer, just before he left were in the language of St. Paul to Timothy: "I have fought a good fight." The funeral was held from Wesley Chapel, Wednesday afternoon, under the direction of the pastor. The sermon was preached by the Rev. J. H. Ross, according to the request of the Rev. Israel Sims long before his demise. The Revs. Jas. Bowren, Thos. Calloway of the Methodist Episcopal Church, the Revs. Bowen and Caldwell of the Baptist, and the Rev. D. H. White of the African Methodist Episcopal Church were present.

Johnson.—Frank Johnson, born about the year 1846, died October 15, 1912, in Baton Rouge, La. He was converted and joined the Methodist Episcopal Church in Clinton over twenty-five years ago. He was a faithful Christian, a good husband and a loving father, and a member of Thompson Chapel, at Baker, La. The deceased was a steward and a trustee up to the time of his death. He leaves wife, five daughters, two sons and a host of friends. He was loved and respected by both white and colored. His children are all members of the Methodist Episcopal Church. The funeral was attended at St. Mark Church, Baton Rouge, by the writer, assisted by the Revs. J. J. Obee, G. A. Payne, J. H. Thompson, J. D. Poole, and T. Scott, the latter of the Baptist Church.—H. J. Robinson.

Bradford.—Thomas Bradford Gliven, the son of Brother Jodie Bradford, a member of Wesley Methodist Episcopal Church, died November 10, 1912, at Wilson La. He joined the church under the Rev. H. C. Gair, who was the pastor at Wesley and Willson in 1909. He was a faithful Christian and was a steward and trustee at the time of his death and a member of the Sunday school and Epworth League. The Rev. C. E. Bradford was his uncle. His age was 21 years, 9 months and 3 weeks. He leaves mother,

father, seven brothers, two sisters and a host of relatives.—J. R. Williams, Pastor.

Tuckett.—Nettie Vanarsdeal Tuckett, a member of Couparie Methodist Episcopal Church, Camden, Mississippi, died November 15, 1912. After praying and singing with her, she gathered faith and was willing to trust the Lord. The pastor prayed with her and Brother Wm. Bray and her father, and finally she told us that all was well with her. She leaves a babe but two weeks old, father, husband, two brothers and two sisters. Age, 21 years.—J. I. Garrett, Pastor.

McWilliams.—Sunday, December 1, 1912, our pastor the Rev. E. H. Willson, of Lockhart, Miss., preached the funeral sermon of Mrs. Lizzie McWilliams. Mrs. McWilliams died a few weeks ago. She had lived a Christian nineteen years. She leaves her mother, father, one brother, one sister, four children, a loving husband and a host of friends.—R. Jimerson.

Jimerson.—December 2, 1912, Miss Virginia Jimerson died in Lockhart, Texas. She was not a member of the church. She leaves father, mother, two sisters, four brothers and many friends.—Reese Jimerson.

Burton.—Brother Burton died at Brookhaven, Mississippi, Saturday, November 30, 1912, after long suffering. The remains were interred in Rose Hill Cemetery.—H. S. Freeman.

Washington.—Willie Washington, of Brookhaven, Mississippi, entered into rest, age, about 22 years.—H. S. Freeman.

Tupelo, Miss.—The following persons have died this year: Arnold.—Odessa Arnold, a faithful member of St. Paul Church and Epworth League, died August 1, 1912. Hayse.—Ella Hayse, a member of St. Paul Methodist Church, died in full triumph of faith, September 4th, 1912. Whiteside.—Alex. Whiteside died November 14, 1912, at the age of 84 years. He leaves a large family and many friends. Johnson.—On November 16, 1912, Savannah Johnson died as she had lived, a consistent Christian. She leaves five small children to mourn.—G. J. Dobson, Pastor.

HUNTER.—Griffin Hunter, a member of Goodwill Methodist Episcopal Church, at Stair, South Carolina died Monday morning, December 9, 1912. He was moved to the city of Anderson so as to be among his relatives and to be closer to the physician. He suffered all the year, but bore his affliction with Christian fortitude. The funeral was preached in Thompson Central Church in the city of Anderson, by his pastor, the Rev. W. G. Deas, assisted by the Rev. A. G. Kennedy. He leaves his wife, who was very faithful to him during all his illness, a daughter and an adopted daughter, with a brother to mourn their loss. Servant of God, well done.

GAIES.—Washington Gaines died in State Line, Mississippi, December 9, 1912. He was the oldest member of Mt. Zion Methodist Episcopal Church. He was 103 years of age and he lived a consistent Christian and passed away happy in the Lord. He leaves many relatives and friends.—J. M. Butler, pastor.

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BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

BIBBS.—The Sainted Alexander Bibbs, an old resident of Union, St. James Parish, Louisiana, crossed the bar Sunday night, December 1, 1912. He lived the quite, the peaceable and "The Golden Rule" life, with all mankind; and ranked easily among the best allround Negro citizens in the South. He was a hard worker, supporting his family well, giving his children a common school education, and managed to secure for his family a very good village home, comprising several acres of land, willed to his wife and youngest daughter, Carrie A. B. Price, wife of the Rev. Dr. D. J. Price, a member of the Mississippi Annual Conference. Brother Bibbs

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. W. R. Butier desires to thank a committee of ladies for a basket of good things on Christmas Day, namely: Miss Lamb, Mrs. Ella Boyd, Mrs. Eliza Steele, Mrs. Savage and Mrs. Lillie McWilliams.

Dr. M. C. B. Mason, the noted orator, will speak at a mass meeting Sunday afternoon, at Central Congregational Church, Liberty and Gasquet Streets, under the auspices of the National Association for the Advancement of Colored People.

Union Church.—On December 29th, at 7:30 p. m., Bishop W. P. Thirkield preached a great sermon. The people were anxious to see and hear our new Bishop. The message he gave us was received with the kindest appreciation, and after the sermon the entire audience went to the altar to shake his hand. Dr. C. M. Melden, president of New Orleans University, gave here another powerful sermon January 12, at 7:30 p. m., and assisted the pastor in giving the communion to a large number.—R. P. Thirkield, Pastor.

Mt. Zion Church.—Services Sunday, January 12th, were good, beginning with the early prayer service, which was led by Brother Jordin Wilberg, leader of Class No. 12. The general speaking meeting at the 11 o'clock service was inspiring, together with arousing songs by the choir, led by Mr. B. N. Stewart, and at the 7:30 p. m. service the Holy Spirit was present and every heart rejoiced. One hundred and eighty persons communed. This being the last week of pastoral labors with this church this Conference year, Sunday, January 19, will be a busy day, following the week of church work. Thursday evening, at 8 p. m., the Stewardesses will meet, and on Friday night, the 17th, the choir will give a grand concert. Sun-

day morning, the 19th, following the early prayer service, the pastor will preach, and at 3 p. m. the choir will entertain the appreciative public with a recital, to which every choir of the city is invited, together with their pastors and congregations. To all services the public is cordially invited.—T. A. Brown, Pastor.

First Street Church.—Last Sunday was a good day. Services were well attended. The District Superintendent preached a good sermon at 11 a. m. The anniversary of Union Star, No. 3, Order of Tabernacle, was held at night. Miss Estelle Johnson, of the church, delivered the welcome address. Miss Steele, of the Order, responded in choice language. Pastor Hubbard delivered the sermon, to the delight of the great audience. The choir rendered good music. The collections were good. The District Superintendent expressed himself as being highly pleased with the year's work at First Street. The Stewardesses will repeat their concert January 16. The men will have charge of kitchen and stage in the Annex next Saturday, January 18. Another rare treat in store for the public. Pay at the door. Next Sunday night, the pastor will deliver his annual message preparatory to his leaving on Tuesday, January 21, for the seat of the Annual Conference session. All hands are busy closing up the year's work, with marked success. The banner of First Street is flung to the breeze with success perched thereon.—B. Mack Hubbard, Pastor.

Trinity.—The meeting held for Mrs. W. P. Thirkield was all that could be desired, for the women gathered from far and near to hear this goodly woman bring a message of cheer, hope and earnest endeavor of work for the Master, through the Woman's Home Missionary Society and allied auxiliaries. Students from Peck Home, New Orleans University, and Straight University, as well as a host of young and vigorous women, together with the older women, who had worked are now working, had a chance to feel the mighty thrill of inspiration and purpose as Mrs. Thirkield told in detail of "Woman's Work in the Church." Being an authority on all matters pertaining to the Woman's Home Missionary Society, she could speak as few other women can speak, hence what she said had added value. Miss Ida M. Gibson, Superintendent of Peck Home, spoke on "Model Homes, —Model Girls," and presented the subject in such a way that results will be seen in the near future, and we predict an awakening of interest in Peck Home. The Straight University Jubilee Club, under the direction of Miss Sylvia Ward, sang several selections, which were well received, and the Ladies' Quartette, composed of Mrs. Valena C. Jones, Misses Geneva Staulz, Viola C. Hurst, and Maude M. Donnell, rendered a selection rich and sweet. Mrs. Amelia Turner delivered the welcome address; Mrs. R. P. Thirkield read the Scripture lesson, and the invocation by Dr. J. F. Marshall. The collection for the Peck Home was \$156.00. Mrs. Amanda S. Mulon acted as mistress of ceremonies, while Misses Haymen and Bessie, and Mrs. Sarah G. Chinn, Conference officers, occupied seats on the rostrum. Misses Sarah A. Jones, Lydia Norton, Carrie Bush, Anna Gullet, Estelle Vinet, Edna Brown, Carlyssa V. Webb, Eola M. Graves acted as ushers.—W. Scott Chinn, Pastor.

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Gleanings from the Field TENNESSEE

Clinton.—December 28th, the young people of Coal Creek gave a grand play which brought great credit both to the church and the town in which they live. The play was enjoyed by all who saw it, and the white people nearly filled the house, and enjoyed it highly. Quite a sum was collected at the door. At Clinton we observed four nights which were as enjoyable as could be. The people of Clinton are all enthusiasm since we have begun our new church; they are anxious to see it finished, and are willing to put forth all efforts possible for its completion. During the holidays they worked like heroes to accomplish finance for the new building. December 24th was our annual Christmas tree exercises, conducted by our Superintendent, Mr. G. L. McAdoo. It was said to have been one of the best ever gotten up. On December 28th the old folks' concert, led by Mrs. M. R. King, brought people from far and near, both white and colored, and nearly five

hundred people witnessed the scene and the play presented by the old folks. The play was highly enjoyed by all. God bless the leader and the good people who participated therein. On Christmas night the young boys and girls presented an excellent program. We were blessed during the holidays to raise \$80.89. We thank our people, but give God the praise.—J. Wesley Manning, Pastor.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
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NEW ORLEANS, JANUARY 23, 1913

Vol. No. 42—No. 4

THE PASTOR SHOULD BE A BUSINESS MAN

There are few ministers who will not be called upon, in the discharge of duties as pastor, to show fine business sense. It would not be amiss if practical theology included a course in church statistics and church finance. The pastor must have a large hand in the directing of the finances of the church, however competent the official board may be. There are financial problems connected with rebuilding, repairing and social work, not to mention the general claims and the annual budget with all of which the pastor must be intelligently familiar. Laymen may admire a good preacher, but they have profound respect for the pastor who can handle all sides of his job.

Especially is it true that the pastor of Negro churches must be business men. We have ventured the conviction before that this is too largely true for the best possible pulpit work. Too much of the time of the average Negro preacher is required to meet the financial end of his church. But the necessity remains. He must be able not only to raise money but to keep a careful and accurate account of it. The necessity arises because of the limited training of many of our church officials and, in some cases, the lack of time. It is gratifying that less and less will be required of the preacher in this regard, but for some time yet he must keep up this end of his work. Our church statistics are in the main unreliable because of carelessness on the part of some pastors and often church property is lost because the deeds have not been carefully drawn. Then, too, debts are allowed to accumulate until it is well-nigh impossible for the congregation to redeem their obligations. In all these problems the pastor must be the directing force. If he is a straight-forward, careful business man the community will recognize his worth in this regard and reward him for the same. It is also true that the pastor, in many instances, handles the church funds. It would be better for the church and the pastor also that all funds should be handled by the officials but in cases where pastors, for any reason, handle the funds they should be handled in the most business-like way. Failure here means the impairment of usefulness, if not the complete wreckage of one's ministerial career.

HANDLING CHURCH FUNDS

In one of the above paragraphs we referred to the responsibility of the pastor in the handling of church funds. As a matter of practice, the benevolent collections of our church pass through the hands of the pastors and are reported either to the several Boards before the Annual Conference or reported to the treasurer of the Annual Conference. We state an open secret when we say that that there have been all too many instances where pastors handling these funds have been recreant to their trust. In some instances the pastors have used the funds in the early part of the year with full intention to replace them. However good the intention, such pastors commit a wrong, to start with, by using funds which should have been forwarded at once to headquarters. The

several Boards must pay out large sums each year in interest to secure funds by loans to tide over the period between the Conference season. The interest account would be greatly reduced if the pastors would remit promptly.

In some instances there is downright dishonesty in the handling of these funds and it has worked a two-fold harm. It has destroyed the confidence of the laymen in a number of ministers and, at the same time, has decreased the contributions because the churches feel that the sums contributed will not reach the legitimate sources. This practice does not involve anything like a majority of our ministers, but it does involve a sufficient number to warrant our calling attention to it.

The Mississippi Conference, in its recent session, faced this matter with courage and vigor that is entirely worthy of emulation. In a number of instances pastors had been derelict in turning in their funds and had ignored their obligation to make good the same. The matter was canvassed in open Conference and the derelicts were brought to task and, forthwith, several men for this offense, were placed upon the supernumerary list and requested to locate. A rather merciful punishment, considering the offense, to be sure, but a very effective way to get rid of the men who cannot handle sacred funds carefully. This practice cannot be too strongly condemned, and the sooner we rid ourselves of the men in the ministerial ranks who cannot and will not handle the funds of the church honestly, the better it will be for the moral and spiritual life of our membership. The Mississippi brethren who led in this matter deserve the hearty congratulation of our constituency. They have taught us a lesson which we should be quick to follow and the sooner this is done the quicker will our benevolences advance and the sooner will the laymen respect our preachers.

Sometime ago we had occasion to write an editorial on "Business Morality." A reproduction of a single paragraph in this editorial seems appropriate at this time:

"Perhaps the highest form of trust is the handling of funds for charitable, educational or religious purposes. Such funds have a two-fold value—the physical and moral or spiritual value. The individual or individuals who handle such funds have a two-fold responsibility—first of holding safely so many dollars and second the good of the beneficiaries. Occasionally we hear of such funds being squandered. Sometimes they are loaned on doubtful securities. This is a risk that is criminal. Again, some officer actually makes away with the funds. The man who misappropriates trust funds is a greater criminal than the burglar who blows open the safe of a bank. Confidence is reposed in the man who holds trust funds. He not only steals but betrays confidence. Sometimes local churches cannot thrive because of some dishonest official. Sometimes a whole trust fund is wiped out by the dishonesty of some trusted officer. Even church funds go astray. But there is going to be a reckoning—a reckoning where there will be wailing and gnashing of teeth. Such a reckoning is not all the time on the other side. It may come sooner than we expect. Let him that thinketh he standeth take heed lest he fall."

DEMOCRACY THREATENED

Paris, Texas, has added another burning of a human being to its record. It is not necessary that we should give details of the cause which led up to this particular incident, which is now a characteristic, savage method by which Negro criminals are too often punished. The Negro had the leading role in the Paris tragedy, and was the victim slain on the altar of this exhibition of American savagery. He shot and killed the twelve-year-old daughter of a wealthy farmer. There is a confession that he intended to kill the girl's brother, but, by accident, killed the sister. After the Negro had been hung, his body was placed on some railroad ties, saturated with coal oil and burned. The frequency of such occurrences have worn off the novelty, and the American people accept the incident as a matter of fact, and when the mob disperses the chapter is closed. Some day there will arise a mighty defender of American democracy and his first attack will be on the American mob law. May his coming not be long delayed.

Edgar Gardner Murphy, in his remarkable book on "Problems of the Present South," incidentally discussing the mob, utters the following pertinent, sober, patriotic and statesman-like conclusion: "Where mob minorities—mob minorities North, South, East or West, presume to administer laws of the majority—the elementary compact of democracy is dissolved. The mob which abandons the processes of social self-control weakens the personal self-control which stays and conquers crime, and increases, by its ferocities, the very animalism it has attempted to destroy. Its instructions in horror touch the minds of tens of thousands, its barbarities burn to-day the guilty and set aflame the hates and humors which to-morrow burn the innocent. Such spectacles are national phenomena, challenging everywhere the national forces of American good sense, and demanding of us whether the mere gravity of the crime or the mere weakness of constabulary is enough to excuse any American community in abandoning the safeguards of justice and the solemn processes of trial for the processes of a social hysteria which divides its noisome interest between the details of the crime and the souvenirs of the execution. Are these the august and reverend trappings of Justice in democracy?"

OUR RESIDENT BISHOP IN MISSISSIPPI

We have a great constituency in Mississippi. Two Conferences cover the State, with lay membership of quite 40,000. These two Conferences have in their membership some of our strongest and best men, some who stand for highest ideals and who are fully consecrated to the work of the Church. While there has not been as substantial increase in the lay membership in recent years as could be desired, there has been very marked increase in the improvement of our church and parsonage property. And there has been, as well, an increase in the benevolent collections. These Conferences were presided over by our Resident Bishop. It was our privilege to be present during the entire session of the Mississippi Conference, which closed its sessions this week at Laurel. In directing the affairs of the Conference

(Continued on Page Eight)

Reasons for the Growth of Methodism

The Growth of Methodism is Phenomenal.

Beginning with a quartet of worthy students in Christ College, having the form and seeking the power of Godliness, dubbed therefore "The Holy Club," and later, because of their severely methodical living, "Methodists," Methodism had no arguing of success in the circumstances of its birth. Making its calling to the poor, to the outcast, to the criminal—it had neither the patronage of rank, the support of riches, nor the endorsement of respectability. It was a reflection upon the Establishment: illegitimate, unprecedented.

Yet this was the handful of corn in the earth upon the top of the mountains; the fruit whereof should shake like Lebanon: and they of the city should flourish like grass of the earth. Like their Master, despised and rejected, their names cast out as evil, mocked, mobbed, driven from city to city. Yet they turned the world upside down; compelled, first, attention, then respect; their mission flourishing in the uttermost parts of the earth; their sons honored in Parliament, entrusted with governmental responsibilities, enrolled among scholars, jurists, and statesmen; and but yesterday, in London itself, dedicating a cathedral, whose imposing architecture is not dwarfed by its nearness to the hoary magnificence of Westminster Abbey. Not less striking in its growth in America.

The Birth and Growth of Methodism.

Twenty-eight years after its birth in England, and ten before the Declaration of Independence, pollen, blown from wind-swept Moorfields, fertilized the dying faith of Embury in New York. He preached the first Methodist sermon in America, in the basement of his humble Barrack Street lodgings to Barbara and Paul Heck; John Lawrence, a hired man, and Betty, a colored servant. Not only was it thus contemptible in its initial weakness and poverty, but New York and the Colonies were pre-empted by strong, dominating, and domineering Church organizations. In the little city of New York, with barely eighteen thousand inhabitants, there were fourteen Churches, representing nine different denominations. The Congregationalists had been here one hundred and forty-seven years, and had five hundred pastors and six hundred churches; the Lutherans, one hundred and seven years, and had sixty ministers and twenty-five churches; the Dutch, one hundred and fifty-seven years, and had three hundred and sixty-four ministers and three hundred and sixty-four churches. All in all, fifteen hundred ministers and two thousand churches. Thus overshadowed, and, in addition, handicapped by poverty, calumny, and persecution, the prospect for Methodism was poor indeed.

Besides, all that Paul suffered for the gospel's sake was virtually duplicated by the Methodists in England and reluplicated in America: lashes, beatings, stonings, journeyings, perils of waters, perils of robbers, perils in the city and in the wilderness, weariness, painfulness, watchings, hunger, thirst and nakedness. Taylor was drummed out of town. Willard's eye permanently injured. Dow's nose publicly wrung, Hedding cursed on the highway, Washburn hooted through the village, Wood horsewhipped, Sabin knocked down with the butt of a gun, Kibby stoned. And the unmeasured dangers of the trackless wilderness, swollen streams, jaws of wild beasts, and more deadly tomahawk of blood-thirsty savages. And yet, despite them all, Embury's Barrack Street basement congregation of three humble laborers and one poor colored servant has grown until it has left behind all its predecessors and rivals, and fills the earth with its increase. Totally disregarding the Eastern Section, with its 7,194 ministers, its 59,046 local preachers, its 1,358,880 members, and its 2,221,674 Sunday School scholars, the Western Section alone, the legitimate outcome of Philip Embury's congregation of

An Address Delivered at the Centennial Anniversary of the Ohio Annual Conference

By Bishop David H. Moore, D.D. LL.D

just four souls, presents the astonishing summary of 48,614 ministers; 39,075 local preachers; 7,409,736 members, 6,685,281 Sunday School scholars, officers, and teachers; \$282,263,015 in church property. Or, since this is the centennial of the organization of the Ohio and the Tennessee Conferences, out of the old Western Conference, confine the survey of the growth of our own Church on the territory covered by that old Conference, or naturally included in its possible development, and we are still more amazed to find ninety-four Conferences, 12,834 ministers, 1,999,054 members, and churches and parsonages valued at \$114,390,230.

And we have said nothing of Methodism's great agencies, publishing, missionary, Sunday School, educational hospitals, orphanages, old people's homes, deaconess institutions, and all the long list, in which we reverently rejoice and make our boast in the Lord.

Nor have we spoken of the enveloping atmosphere of religious and social development, worthy a whole period of our consideration. Denominations, which one apologized for having anything to do with our organic life, now apologize if they are not in evangelical alliance with us. They have improved their doctrines and methods by studying ours. They are fishing in our clerical waters for our finest trout, baiting their hooks with fine churches and large salaries, and justifiably proud of their success.

Methodism—An Organized Power.

Socially and politically, Methodism is everywhere reckoned with. Reform movements find in her a strong ally; benevolence and unfailing support. Her sons rank with the foremost in letters and science and commerce. They are to be found in State and National Councils; they preside over Commonwealth and Nation, and lead our navies and armies.

Surely, it is God's work; it is marvelous in our eyes.

Turning now from considering its growth, let us study the reasons for the growth of Methodism.

These are obvious so far as social prestige and political power are concerned. Such wealth, such numbers, such an organization compel respect. Methodism is not dependent upon alliances. It has within itself the resources of life and power. It is here. It is no longer negligible. Its friendship and co-operation become objects of desire. It is to be reckoned with. Its leaders are everywhere, and everywhere leaders. Its hundreds of thousands voters have not to demand consideration, it is forced upon them. In the very nature of the case, less social prestige and political power would be impossible.

But beyond these obvious reasons we must press our inquiries to account, if possible, for the growth of the stock from which these things spring—for the ultimate reasons of the growth of Methodism. Note, first, the mutual adaptation of soil and seed.

Its history dates from a period of moral degeneracy unequalled since the Roman Empire's carnival of uncleanness. Drunkenness, licentiousness, and profligacy were rampant. Commons and court were alike, desperately abandoned. Society was a stew of corruption. Piety had fled to the deserts. No matter what the age or the country, for such conditions there is but one remedy—"Break off your sins by righteousness, and your iniquities by turning unto the Lord." For contagion so virulent, then, is but one antidote—"The fountain opened in the house of David for sin and for uncleanness." Methodism was a new John the Baptist, crying in the wilderness: "Prepare ye the way of the Lord, make His paths straight: though

hand join in hand, the wicked shall not go unpunished: turn ye, turn ye from your evil ways, for why will ye die, O House of Israel? Jesus Christ hath power on earth to forgive sins: behold, the Lamb of God that taketh away the sin of the world!"

The Seed Sowers of Methodism.

Yet the very same seed, planted by perfunctory and hypocritical officialism, rotted in the soil meant to warm it into life. So then, secondly, the planters and cultivators of the seed still further explain the growth of Methodism. Wesley and his collaborators were living subjects and witnesses of the gospel's saving power. It had opened their blind eyes; it had restored their sin-palsied nature; it had cleansed their leprosy. And the resistless might of their conscious salvation bore down all opposition to their cardinal doctrine—Jesus Christ hath power on earth to forgive sin. To every blasphemous reviler, shouting out his scorn of Christ "Anathema," for this fellow, we know not from whence He is," their triumphant reply was, "Why, herein is a marvelous thing, that ye know not from whence He is, yet He hath opened mine eyes! Since world began it was never heard that any man opened the eyes of one that was born blind; yet He hath opened mine eyes!" This ad hominem appeal, startling in its earnestness, melting in its tenderness, swept all before it. If these apostles were beside themselves, it was to God; if so be, it was for their cause to whom they were sent. The love of Christ constrained them, and, as His ambassadors, as though God did beseech sinners by them, they besought the unsaved to be reconciled to God. They were not compelled, for fear their own boat would be overcrowded and sink, to beat off other shipwrecked souls, struggling in the stormy sea. No! no! blessed be God, the arms of love that compassed them would all mankind embrace. By the grace of God, Jesus Christ had tasted death for every man: there was room, there was life for every lost soul. And as with outstretched hands they "rescued the perishing and cared for the dying," their jubilant faith made the stormy sea its messenger, White sang with John Wesley:

"Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou has for all a ransom paid,
For all a full atonement made!"

But, beyond this conscious and glorious salvation, and this commission to preach it everywhere, which they shared in common with all who had believed unto life, they had been specifically and unmistakably called to preach the gospel as apostles and ambassadors of Jesus Christ; a call which, if unheeded or neglected, carried with it a woe unendurable; if heeded and obeyed, bearing joy of all joys. "Tell us," said a brother minister to the dying Lyman Beecher, "what is the greatest of all things?" The expiring saint replied: "It is to save souls." And this was but the replica of Paul's masterpiece, when, facing bonds and imprisonment in obeying His call, he cried out: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Inspired by such a commission, no wonder that the seventy returned with great joy, saying, "Lord, even devils are subject to us through Thy name."

Not only were they consciously saved and divinely called; they were chosen, as were the Savior's disciples, from the circles they were to influence—men who knew the sins, the weaknesses, the modes of thought of those whom they were to win to Christ. "Ye see your calling, brethren," said Paul, "how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound

the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But," O blessed disjunctive! "but of Him ye are in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption."

Their style of preaching was a further and potent factor. It is without manuscript, direct, experimental, in the vernacular, tremendously in earnest. Others might read placid essays, indulged in philosophic somnolency:

"Smooth down the rugged text to ears polite,
And snugly keep damnation out of sight."

Not so with them. Sin was the universal malady, the destroying curse. Its wages was death. Said a great French evangelist—"Paul knew but three things, taught but three—a sinful and perishing world, an offended God, and intermediate between the two and bringing them together, an atoning Christ. There is no fourth idea; every fourth idea is a grand impertinence."

* * * * *

To dying sinners, choking in the thirst of consuming desire, their loving cry went out—"Let him that heareth, say Come, and whosoever will let him come and take of the water of life freely; wash ye, make you clean, put away the evil of your doings from before Mine eyes, saith the Lord; cease to do evil, learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red, like crimson, they shall be as wool!"

Then it came to pass that mobs dispersed and fires died out; the wolf dwelt with the lamb; the leopard lay down with the kid; the calf and the young lion and the fattling together, and the little child did lead them; the lion ate straw like an ox; they did not hurt nor destroy in all God's holy mountain.

"Beneath the banner of His love,
Labor was bliss and battle victory."

But the growth of Methodism is due not only to seed, soil, and cultivation, but, also, to the conservation of its increase.

Misunderstood, severely criticised, grossly misrepresented in times past, Methodist polity is now the object of admiring study and generous praise. It has silently influenced the sisterhood of Churches, even the conservative and democratic friends at last contemplating the adoption of the more practical features.

With the utmost of doctrinal simplicity, with a ritual impressive, but chaste, broadly fraternal, insisting on essence rather than form, its binds its members and ministers together in classes, societies, and, representatively, in Quarterly, Annual and General Conferences; and utilizes its ministers according to a plan which combines unity of supervisory control with careful provision for individual well-being; military effectiveness with personal and congregational representation.

The careful study of the various divisions of the field, and the annual distribution of the ministerial force, so that no parish is without a preacher and no preacher without a parish, has contributed not a little to the growth that from any viewpoint must be adjudged phenomenal.

"See how great a flame aspires,
Kindly by a spark of grace!"

In conclusion, we may profitably survey the present condition of Methodism and contemplate its future.

Dr. Carroll, our chief authority on statistics, challenges the thought of the Church as to "whether the growth of Methodism is as remarkable as of old, or whether there is a decline in the rate of increase. In the first decade of the series of Ecumenical Confer-

ences the increase in members (including all branches of the Western Section), as reported for 1890, was 1,261,709; in the next ten years, ending in 1900, 1,411,602; for the decade ending in 1910, 927,275—an absolute decline in decennial growth of \$439,327 in the last decade. It is so large that it startles us, and the decline in percentages is even more marked. The percentage of increase in the decade ending in 1890 was nearly thirty-three and one-half; in the second decade it was twenty-eight; but in the last decade only fifteen. We must expect the rate of growth to vary; but the falling off in the last decade is too heavy to be dismissed as an ordinary or insignificant variation.

The fact that ten thousand more preachers, fourteen thousand more pulpits, and two and one-quarter million more members produced a smaller increase by 440,000 in the last ten years than in the decade ending in 1900, is of a momentous concern."

Well may we inquire, Is Methodism less aggressive? Is her ministry less earnest and evangelical? Is there the same passion for souls? "The winning of men to Christ," says Bishop Henderson, "is not one of the things which a minister ought to do; it is the one thing which if he does not do, he has no credentials to be a minister in our Church."

Are our Churches indifferent to the poor—forgetting that it is the poor, grown strong, who have built our Churches, endowed our schools, and financed our benevolences? Do we justify the sneer and contempt that now and then labor agitators hurl at the Church? Do we refuse the enrollment of the children lest they increase the Church assessment? "Have you more joy," asks Mr. Fletcher of the preacher, "when your preaching augments your income than when you observe a wandering sheep conducted into the right way?" Then conclude that you preach more for Mammon than for Christ. O that we might

"Learn to scorn the praise of men!
And learn to lose with God!
For Jesus won the world through shame,
And beckons us His road."

In framing our pulpit messages for the few learned and critical, do we starve out and drive away the masses?

"Philosophic preaching mocks men as with a dust shower," says Spurgeon, "but the gospel meets the case of fallen humanity, and happiness flourishes beneath its gentle power." Have we devolved upon organizations and helpers the work which rightfully belongs to us? Have we quieted our troubled consciences by hiring evangelists and singers for the supreme duty of our pastorates? Use organizations, employ specialists, bring all re-enforcements to our aid, but never to the relieving us, as pastors, of the burden of souls, of the universal inspiration and guidance of every department of our work as ministers of the gospel, called of God as was John, Peter and Paul.

Have we been swept away by the intruding tide of worldliness? Are we temporizing and yielding and compromising with the specious cry that the Church is not indispensable to salvation, and that, therefore, its teachings are negligible? And, so, have we been laying aside first one thing and then another, until the Church has become like an unfenced garden, trampled under foot by those who put their Master to an open shame? Have we been tinkering our well-tried machinery, instead of training our guns upon the enemy? O brethren of the ministry, we are the measure of the Church's efficiency; and the measure of our efficiency, other things being equal, is our spirituality. Are we not conscious of powers used for God? Alas! alas! are we not conscious of tempers and practices that shear us of our strength? Do we not know what is lacking? O, were all the tithes brought into the storehouse and proved therewith, would not the opening heavens pour us out a blessing like unto Pentecost?

"But," says one, "the conditions are changed." Yes; laws, institutions, customs, civilization change; but humanity changes not: its development varies, but at the root is man, with the same intellect, the same sensibilities, the same will. The characters who move across the stage of antediluvian history have their counterparts in those who play on the stage of modern life. What men needed then, men need now. To the end of time it will be true that there is none other name under heaven, given among men, whereby we must be saved, but the name of Jesus. The call of the Nazarene sounds down the ages, "Ye must be born again."

"The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Go, preach this gospel into by-ways and hedges; go! into palace and hovel; go! into home and brothel; go! into camp and hospital; go! into senate and slum; go! to Africa, to India, to the isles of the sea; go! and, as you go, preach, saying, the Kingdom of Heaven is at hand!

"But we have no gold, nor silver, nor blass, nor scrip for our journey." No matter, go! "But men will deliver us to councils and scourge us in the synagogues; they will hail us before governors and kings, and we shall be hated of all men." It matters not, go! It is enough for the disciple to be as his Master, the servant as his Lord; if they have called the Master of the house Beelzebub, how much more shall they call them of His household?—go! He that taketh not his cross and followeth after Me—the Savior is speaking—is not worthy of Me: he that loveth father or mother, or son or daughter more than Me, is not worthy of Me: he that loseth his life for My sake, shall find it: he that receiveth you, receiveth Me, and he that receiveth Me receiveth Him that sent Me: go ye into all the world and preach My gospel to every creature: he that believeth and is baptized shall be saved; he that believeth not shall be damned"—go, preach!

O brethren! let us enter into the secret place and wrestle with God, until we know that we have passed from death unto life; until we realize the imminent and awful danger of the unsaved; until we yearn for their salvation and cry out with Jeremiah, O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Until we writhe in agonizing conviction, Woe is me, if I preach not this gospel! until, with Paul, we are ready to meet bonds and imprisonment, yea, even death itself, so that we may finish our course with joy and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God.

Then one shall chase a thousand, and two put ten thousand to flight; and the fruit of the handful of corn upon the top of the mountains shall shake like Lebanon, and they of the city flourish like grass of the earth. And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.—*Western Christian Advocate.*

Peace Through the Holy Life

Holiness can bring peace. And so because holiness describes one who is wholly the Lord's. Holiness has been defined as wholeness in the sense of being wholly Christ's. If that be our state are we not entitled to claim the peace which is the peace of God? Can we not then appropriate the promises, having them made effective every hour? Bickersteth set it forth in these lines:

Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed;
To do the will of Jesus—this is rest.

Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found.

—*Central Christian Advocate.*

THE CHRISTIAN LIFE

Bartsmaeus, Seeking, Seeing, Following

They came to Jericho—Christ and his friends—
The curious throng—the Pharisees, self-righteous—

A mingled company, with varied thoughts
And varied purposes, following him
As other multitudes that pressed him 'round
Through all the journeys of his burdened life.

Some came with eyes a-hungering, to see
If haply he might do some wondrous deed
That they might weave into a traveler's tale.
Some listened to his words, and marvel'd much
That e'er a Galilean could be wise
Beyond the scribes. Some, looking darkly on,
Followed, and heard him speak such words of truth

As made them trembel, and they hated him
And planned to silence him, but fear forbade.

Some of the throng—alas, how few and faint—
Followed the Christ for love. These knew his heart—

Knew how he lived in poverty, and gave
Infinite wealth of blessing with a word.
They knew his rule o'er Nature's myriad powers—

They knew he held mysterious tryst with God
At midnight, in the desert silences,
And came again, new strengthened, for the day.

But more than all, they knew his heart of love,
That, yearning, would have drawn all men to him

And giv'n them life, and love, and joys of heaven.
And these men loved him, and were doubly blest.

So did the throng pass through the city gate,
Toward Jerusalem. The noisy crowd
Pressed close upon the Master, and the sound
Of many feet was borne to the quick ear
Of Bartsmaeus, blind, close by the highway,
Begging.

Alert for passing chance of alms,
He asked the passers, "What great man is here,
That such a multitude doth close him 'round?"
And someone, haply knowing him who asked,
Laconic answered, "Jesus of Nazareth."

"Jesus! the Man of whom the world doth say
That e'en his gentlest word has power to help—

To bless—to heal; the Man whose name is spoken

As prophet well-belov'd and owned of God!
Jesus—the Son of David—He can give
The blessing which above all gifts I crave."
So he began to cry, above the noisy crowd:
"Jesus, thou Son of David—hear—have mercy!"

And some rebuked his clamor, charging him
To hold his peace, as a blind beggar should.
But he, persistent, did but cry the more,
Still saying, "Son of David, hear—have mercy!"

And Jesus beard, For never suppliant in voice
Was raised to him for mercy's boon in vain.
He bade them call him, and the ready tongues
That first had striven to still the blind man's cry

Now told him, "Come; be of good cheer,
Arise, be calleth thee."

Quick with new hope
The beggar rose, and cast away the cloak
Which hung about his limbs, and came to Christ.

O wondrous scene! The Universal King
The Son of God—clothed with mortality
But very God not less—the Infinite Word.
Who was with God and was God from the first—

Lord of all glory—fount of heavenly grace,
Halting for Bartsmaeus in the way!
"What wilt thou I should give thee, Bartsmaeus?"

The blind man has but one gift to implore.
Not dole of coin, nor food, nor soft apparel;
One only boon—the rest were naught beside—
"Lord, that from thee I might receive my sight!"

And Jesus answered, "Go thy way; thy faith
Hath made thee whole."

And straightway, at the word
The blind was blind no more; his unused eyes
Seeing the good world—the healing Christ;
and then
He followed Jesus in the way.

It is one of the merciful things of our daily life that if we cannot get just what we want we can usually get something else that will do almost as well. The facility we can acquire through having to do our work by other means than those we would choose is one of the best elements in our efficiency, and the beauty and nobleness of human life have been increased by the splendid courage and confidence with which men have accomplished their tasks with inadequate means. We have learned not to demand everything in the way of conditions, and it comes to be a point of honor with all good workers to make the most of what they have, and even make it do the work of something better.

But there is a realm in which nothing but the best will be of any use. In the realm of the spiritual we are bidden to ask the highest and nothing but the highest, and to ask it from the start and every step of the way. In ordinary affairs patience may sometimes be made to do as well as brilliance, the will may make up for a lack in the way of intellectual power, or the capacity for deep and warm feeling will often carry one through tasks which could not be attempted on one's strength of mind or even will. But in the spiritual realm there is one absolute necessity and that is the Holy Spirit. Neither mind, heart, nor will, separately or all together, can be a substitute for Him. And yet we are tempted to regard that gift as a rare and extraordinary thing bestowed upon exceptional beings. Many have not so much as heard that it is necessary. They think of it as an uncovenanted mercy. They try with earnest but sad hearts to make something else do as well. They redouble efforts, and increase their sacrifices and tax their inventiveness to make up for that lack, and burden their lives because they do not realize that it is only God who can be had for the asking.

The Holy Spirit cannot be earned any more than the grace of our Lord Jesus

The Gift Without a Substitute

Christ. As Christ's grace is necessary for sinful men that they may have any courage to seek peace with God, the Holy Spirit is necessary that natures which are forgiven but infirm may go on to become complete.

Perhaps even the crudest conception of the Holy Spirit assigns to him the attribute of energy, and with this thought in mind the earnest but unexpectant life which believes the Holy Spirit is too high a gift for him will try to achieve the thing that most resembles it, and that will be hard work and intensity of effort. Perhaps, he thinks, that will do almost as well. At any rate it seems as if it were the nearest to a counterpart of divine energy. But intensity and the hardest work are not a substitute for the Spirit of God. Neither do they resemble his work as we think. Toil and labor are taken for granted in the gospel and are not much dwelt upon. Diligence is commended and slack men are reminded of it, but it is not greatly dwelt upon. Men and women have worked themselves to the bone to prove to themselves and others the reality of their faith. Huge quantities of work, no time taken for rest, every pleasure denied one's self, these exertions and offerings we think ought to do the work even if we have not the Holy Spirit. Yet they cannot at all serve as a substitute for what God imparts. These in their places may all be good things and have their use, but they do not even resemble the Holy Spirit, and they do not hasten the gift.

It was not on men keyed already to the highest tension that the Holy Spirit came. Often it was to men and women who were quietly feeling deficiency, and who acknowledged the need and want of a higher spiritual life. The gift is not, as we often judge, mainly for those who have some great work to do in the world. It is for every one who has a life to live. The apostles never gave a suggestion that it was a bit more needful for themselves than for the humblest member of their churches. Ordinary life, which so easily sinks to a low level and becomes material and hopeless, needs the Holy Spirit, and his greatest energies are bestowed upon human souls in usual situations. The

transaction of a man to a higher position may leave him much the same man that he was before, but a man may be left in just the same position and have the Holy Spirit come into his life and he will be turned into another man. Our daily life tends easily to become poor and common, and it needs to be glorified and lifted above itself. It is not seriously changed just because it may be more active, or have a greater quantity of works to show. What it needs is a changed quantity. As Dr. Hunnington said a few years ago: "Our chief trouble is a shortage of men whose hearts God has touched."

The hardest work could not give us that witness and satisfaction which comes into a life when the Holy Spirit comes. The world is hard at work to-day. It never worked harder perhaps, but that of itself does not bring the peace and satisfaction which come to life as the gift of the Spirit. What we need is not simply the power to do more work, but to have what we do count for more. And work to which God's Spirit has given his help is work that blesses and satisfies; it does not deplete us.

Many Christians without saying it yet do look upon receiving the Holy Spirit as if it were like the highest degree in Masonry, to which very few ever attain. We resign ourselves willfully to a lower energy, we cultivate a mistaken awe and reticence toward this great power. Let us think of it under the genial and familiar association in which the Benediction always puts it, "The fellowship of the Holy Spirit." Let us think of it more often. Our very thought about it furnishes the Spirit his opportunity. Any man who feels the need of him is in the way of his power. The Spirit loves to dwell with men and establish their works, and the wisest and most powerful worker is the one who gives most thought not to his own planning, or his own talent, or his own means, but to having his soul open to the Holy Spirit. Without him we are not expected to do anything, and we ought not to expect it of ourselves. In every work we have to do let us as an honest matter of course put into it all we have, but let us put our main expectation on what God will add to it.—From "The Sunday School Times."

A Life of Livingstone in Every Home

Celebrating the Centenary Around the Hearthstone

The centenary of the birth of David Livingstone occurs on March 19, 1913. The Protestant world unites in honoring his memory, celebrating the occasion by an inspirational and educational campaign from January 1st to March 19th, and Easter Sunday, March 23rd.

Why A Life of Livingstone in Every Home?

Because here is a Christian victor so commanding as to win the admiration and esteem of all who prize nobility of character and strength in achievement. Born in poverty he was rich in earnestness, in unselfish ambition, in vision. He made a name for himself by royally forgetting himself. He felt that he had a work to do for God. Constrained by the love of Christ he explored rivers, navigated vast inland lakes and pierced tropical forests. Not his zeal for discovery but his passion for men has made his name to be reckoned among the great of his century and of all centuries. A sleeping continent awakened to the gospel, and the Church of Christ aroused to its high privilege toward all men are monuments to his unfading honor. To catch his spirit—this is the aim of the Livingstone Centenary.

Four lives of Livingstone are available, two for adults and two for young people. In homes where there are children there should be a life for them as well as for the adults.

DAVID LIVINGSTONE—A New Popular Life by C. Silvester Horne, M. P. Cloth, 50 cents. Postage, 8 cents extra.

Dr. Horne, eminent London preacher, enthusiastic Christian statesman and member of Parliament, has come under the spell of Livingstone's life and has given to the present age a remarkable biography of this extraordinary hero of the Cross.

Napoleon, the warrior, in Dr. Horne's judgment, cannot be compared with Livingstone the missionary, and the triumphant heroism of the latter has more abiding significance for mankind than even the political overthrow of the former; to open up a continent and to lead the way in the Christianization of its countless millions, this is one of the "more renowned victories of peace."

The eleven compact chapters constitute an admirable biography, for all the salient characteristics of the man are portrayed. The book is brief, vital, refreshing and choicely written. It is certain to be cordially welcomed by persons too busy to read a large volume, but still glad to keep the soul open to the influence of God's noblest sons. For young people it is the ideal biography. They will read it with eagerness, for Livingstone's life is more fascinating than fiction.

THE PERSONAL LIFE OF DAVID LIVINGSTONE—The Standard Life. By W. G. Blaikie, D.D., LL.D. Cloth, 50 cents. Postage, 8 cents extra.

Dr. Blaikie was chosen by the family as the official biographer of Livingstone, and this work has ever been the standard volume through whose pages we enter into communion with Livingstone's inner life. Blaikie accepted his task as a sacred mission. He felt that to acquaint the world with this man was to give a new concrete definition of what it means to be a Christian. He believed that Livingstone's exalted personality would inspire all humanity. It is no empty extravagance to say that no Christian library is complete that does not contain this significant book.

He who would know Livingstone intimately must read this book. Here a close friend writes about one whom he understood and admired and loved. Here are recorded facts that captivate the intellect. Here are fine touches that reveal the beauty of this stalwart hero's inner character. Here we be-

come acquainted with Livingstone in his environment, his achievements, and also in his purposes and aspirations and spiritual victories. Blaikie has succeeded in presenting him in his satisfying strength as a man, a Christian, a missionary, a philanthropist and a scientist.

This volume is recommended for pastors' use in sermon preparation, for committees as a reference book, for thorough students of missions and biography, for volunteer and all who wish to make a careful study of Livingstone's life.

LIVINGSTONE THE PATHFINDER—Boys' and Girls' Life. By Basil Mathews. Cloth, 50 cents; paper, 35 cents. Postage, 8 cents extra.

The author has caught the spirit of Livingstone's buoyant earnestness and the result is an ideal book for intermediate boys and girls. Livingstone's adventures were even more thrilling and difficult than the usual hardships of a pathfinder. He crossed deserts, penetrated forests, braved dangers from savages and wild beasts in the depths of an unknown continent without the sight of a white foot sometimes for years.

His plan for helping suppress the terrible slave trade and other evils was to find a way from the center of Africa to the coast. Down that road the Africans could carry their ivory tusks, coffee, cotton and other goods so that true trade would take the place of the evil slave trade. Up that new track (he thought) men would come to bring the story of the love of Jesus. He had come to a decision from which nothing, whether beast, savage men, marsh, frost, fever, or the yearnings for home could turn him. "I will open a path into the interior or perish."

Boy Scouts, and Camp-Fire girls will revel in this record, and indeed, all boys and girls who are interested in the exciting adventures of a truly great man will read this book with avidity.

THE STORY OF LIVINGSTONE—The Children's Life. By Vautier Golding. Cloth, 50 cents. Postage, 8 cents extra.

This is a volume of the popular Children's Heroes Series, edited by John Lang, which has been revised for this Centenary Edition. All the main facts in the life of this Christian hero are succinctly and interestingly told and the life stands out as a beautiful whole, worthy of imitation. The material use has a special appeal to the child, and the book is a good one for reading aloud.

To realize the objective, "A Life of Livingstone in Every Home," will take definite planning on the part of the committee in charge of the celebration. A careful canvass, using sample copies of all the books, announcements in church bulletins and in public meetings, the co-operation of the Sunday School and Epworth League officers—in other words, hard work—will bring a large measure of success. Missionary manuals, such as *Missions in the Sunday School* by Hixson, *Missionary Methods for Sunday School Workers* by Grull, and *Epworth League Methods* by Brummitt, contain valuable suggestions on the circulation and reading of missionary books. The plan, however, does not contemplate the placing of a book or two in the church or Sunday School library and securing its wide circulation, but the purchase of one or more volumes for family and home reading. To get boys and girls to buy, read, and preserve a good book is in itself a great Christian service.

The books are all carried in the stock of the Methodist Book Concern and its depositories. All correspondence other than book orders should be addressed to the Missionary Education Department (formerly the Young People's Missionary Department) 150 Fifth Avenue, New York City.

—Speak with the speech of the world, think with the thoughts of the few.—John Hay.

BISHOP HENDERSON'S COLUMN

(A Personal Message to the Workers in his Area)

The Open Door

To the Christian, life is thronged with spiritual possibilities, both of blessing and service. Where the close of a year sometimes carries with it grief at the remembrance of opportunities missed, the birth of a new year is always an occasion for rejoicing, because there is always (if we will have it) a new message from the Savior. To the congregation of an Eastern city many years ago, the Master sent this word: "Behold, I have set before you an open door, and no man can shut it." It is like a New Year's message. It is full of hope, because the Lord must have had hope in sending it, or it never would have been sent. I am asking you to take it as His message to-day, as we begin this new year 1913, as the basis of renewed efforts in serving the Lord and His kingdom. He has set before you an open door. No man can shut it. Will you pass through, into the larger places which lie beyond, or will you neglect it, so that the One who has opened it will at last be forced to shut it against you forever?

We are facing the open door. Behind us, the portals of the old year are closed. They are shut upon twelve months of possibility and twelve months of achievement. Last January, we were looking through the opened door of 1912 and rejoicing at the vision unfolded before our eyes. Last week we found that the vision had faded into the past; and our memories were not all as joyous as they might have been. We may have mourned much; but need not mourn longer. The door is shut. The record cannot be changed. All that is behind. "Behold!" says the Master; "I have set before you an open door."

This open door is not something afar off. It is here and now. Whichever way you turn, in your ordinary daily walk through life, in your intercourse with the men and women of your community, in the midst of the cares of the household, or the school, or the shop, or the store, or the field—everywhere, if you will hear the word of the Master, the open door is before you. Do not hesitate; do not tarry; pass through into the region of larger spiritual opportunity. Pass through, and accept the things which will surely present themselves. The days will be filled with helpful deeds, the nights will be sweet with restful joy, and life will be stronger and better and richer by reason of your entrance of the open door of spiritual opportunity for blessing and service.

* * *

During his stay at home Christmas week, Bishop Henderson held two important Conferences with his preachers in Chattanooga. On Thursday, December 26th, a dozen of the colored preachers from the city and nearby were gathered at Wiley Memorial Church, where several hours were spent in the discussion of the work of the churches. The Bishop took up the matter of the ten per cent goal, urging all the men to the work of making the gain in membership and of keeping the record. One point strongly emphasized was the question of the constituency roll, which the Bishop is asking all his preachers to make of the unconverted people in the families of those related to the churches.

Here is the fivefold policy which the Bishop is presenting to the various evangelistic institutes throughout the country as a working program for the whole church:

1. An annual minimum gain of ten per cent in the full membership.
2. Renewed emphasis on the religious life of the home.
3. Christian stewardship, with accent on

(Continued on Page Seven)

The Flood

International Sunday School Lesson for February 2, 1913

Gen. 6:9-22; 7:11-24.

(We print only Gen. 6:9-12; 7:11-24. Memorize Gen. 7:12-14. Read Gen., chapters 6 and 7.)

Golden Text: The wages of sin is death, but the free gift of God is eternal life in Jesus Christ our Lord.—Rom. 6:23.

Daily Home Readings.

M. The Flood, Gen. 6:9-22. Tu. Salvation and destruction, Gen. 7: 11-24. W. Sin and punishment, Amos 2:6-16. Th. End of the wicked, Psa. 73:1-20. F. Penitence and pardon, Ezek. 18:21-32. S. The Righteous Judge, 2 Thess. 1:1-10. Su. Cleansing from unrighteousness, 1 John 1:1-10.

A mark of superlative excellence in religious teaching is the ability to utilize the old and the familiar to illustrate and emphasize a great truth. This the author of our lesson narrative did when he took the ancient flood traditions of his race, purged them of their crude, polytheistic elements and used them as the medium for conveying to men a revelation of God's character and of His attitude toward sin.

6:9-12.

The story of the flood begins with Gen. 6:5 and extends through 9:18. In the form of the narrative as it has come down to us there are a number of repetitions, together with several striking differences that seem to indicate two earlier narratives which have been preserved to us in the account as it was finally incorporated in our canonical book of Genesis. The student interested in tracing the parallel accounts, each of which is measurably complete in itself, can do so by reading in order first one and then the other of the following groups of passages: A. Gen. 6:5-8; 7:1-5, 10, 12, 17, 22, 23; 8:6-12, 13 (beginning with the words, "Noah removed the covering of the ark"), 20-22; 9:18. B. 6:9-22; 7:6-9, 11, 13-16 (omitting the words, "And Jehovah shut him in"), 18-21, 24; 8:1-5, 13 (first half), 14-19; 9:1-17.

Verse 9. Righteous . . . perfect . . . walked with God—A threefold description of Noah's goodness. The word "righteous" emphasizes his moral integrity; the word "perfect" his blamelessness in conduct; while the third characteristic sets forth his life of communion with Jehovah.

12. All flesh—Here denoting mankind alone, though sometimes (as in 6:17; 7:21; and 9:11) including both men and animals, or even animals alone, as in 6:19; 7:15, 16; 8:17.

7:11-24.

11. The second month—According to the Jewish

calendar this would correspond to our month of May.

Fountains of the great deep—Springs and other channels through which the floods from the great subterranean waters broke forth and covered the surface of the earth.

Windows of heaven—Openings in the firmament.

Forty days—The parallel account mentions a hundred and fifty days (verse 24).

14. Every bird of every sort—Every winged creature, including insects. Birds are mentioned separately in the preceding phrase.

13. The self-same day—The day specifically mentioned in verse 11.

15. Two and two—According to the parallel account (verses 2 and 3) there were seven pair of each of those animals regarded as clean, and also seven pair of every kind of bird.

18. The ark—For a description of the ark, including the manner of its construction, compare Gen. 6:14-16.

The face of the waters—The upper surface.

19. The waters prevailed exceedingly—This and the following verses (19-24) give a more detailed description of the great depth and universal prevalence of the flood.

20. Fifteen cubits upward—That much above the tops of the highest mountains. The exact length of the cubit varied greatly at different periods. The cubit referred to here was probably a little less than two feet, being determined by the length of the forearm from the elbow to the point of the middle finger.

21. Creeping thing that creepeth—Or, swarming thing that swarmeth.

22. Of all that was on the dry land—Not, therefore, including fishes and other aquatic animals, which were thus exempt from the general destruction caused by the flood.

23.—Destroyed—Heb., blotted out.

24.—A hundred and fifty days—In verse 12, above forty days are mentioned as the time duration of the flood. The divergence is best explained on the theory of two separate original accounts as suggested in the first paragraph and as further explained in the department entitled *Sidelights on the Lesson Text Studies* found in another part of this journal. —From "The Sunday School Journal."

The Temptation of Jesus

Epworth League Devotional Meeting Topic for January 26, 1913

(Matt. 4:1; Luke 22:28; Heb. 4:15.)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson.

The temptation of Jesus is quite a problem to those who think more of the fact that He was the "Son of God" than that He was the "Son of Man" also.

It is difficult, yea, impossible, to conceive of God's being tempted by evil, and the Apostle James, in his discussion of temptation, is correct when he says, "God cannot be tempted with evil;" but when we keep in mind that Jesus was man also, from our personal experience with temptation, we can easily understand how Jesus as a man was tempted.

The Scriptures are clear in their teaching of the fact that Jesus was to some extent subject to human limitations. He "emptied" Himself of the form of God and took upon Himself not only the mere outward form but the nature and limitations of a servant. Of course, there is a mystery in just how this was done, but the fact that the Scriptures clearly show that Jesus was both human and divine is not so mysterious after all. It was so, whether we understand it or not, and nothing is detracted from the fact by our lack of understanding. If we keep in mind that Jesus was human as well as divine, the mystery of His temptation is done away.

It is not unscriptural nor irreverent to think of Jesus as coming to the Jordan to John's baptism under somewhat human limitations. The very context shows that He labored somewhat in doubt of the fact as to whether or not He was the Son of God. The voice from heaven, as Mark records it, was spoken for Jesus's encouragement: "Thou art My beloved Son; in Thee I am well pleased."

The assurance, however, that He was the Messiah, the Son of God, was quite different from the job which He as Messiah would have to perform. These temptations of Jesus, therefore, are steps forward in His career. They are the means by which He took His bearings in the accomplishment of the task before Him. Hungry as He was after those forty days of fasting, by resisting the temptation to supply His food by supernatural power, He learned the lesson that His was the common lot of men and that He as Messiah must travel along a path in which His younger brethren by adoption could follow. He clung steadfastly to the fact that divine power was not to be used for selfish ends.

In the second temptation, the tempter suggested to Jesus a quick method of establishing His claim to the Messiahship. "Call Israel together. Perch

yourself on the pinnacle of the temple, and before the assembled crowd cast Yourself down. Is it not written that 'He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone?'" Jesus, however, remembered that something else was written besides that, which appeared to foster a foolish ambition: "Thou shalt not tempt the Lord thy God"—thou shalt not use His power for spectacular effect.

Jesus came to make the kingdoms of the world His own. In the third temptation Satan offered Him an easy method of having His desire. "Worship me" He says. "I will give them to You." Jesus, however, was wise enough not to receive even the world at Satan's hands. He preferred the life of sacrifice and struggle and death on the Cross and centuries of progress toward that end. His kingdom is slowly coming—the gift of God.

The Meaning and Application to Us.

In our thought of Jesus we are liable to place too much importance upon the fact that He was the Son of God—and almost forget that He was the Son of Man also. While it is important that Jesus, our Refuge, our Redeemer, the Messiah, should be the Son of God, it is far more important to us who try to follow in His footsteps that He was the Son of Man. As such He becomes closer kin to us. As such we can better hope to follow His example. As such we can believe that filled with the same God that dwelt in Him, we can overcome the world even as He overcame, and win the victory like unto His. Sometimes I am persuaded to believe that it was not mere timidity and reserve which caused Jesus to speak of Himself far more often as Son of Man than Son of God. He was placing the emphasis on the side most hopeful to man. It is a glorious fact that Jesus was God, but the fact that is the more encouraging to us, the more hopeful and inspiring, the fact that lifts man's drooping spirit up, that dispenses the darkness along humanity's pathway, that replaces despair with a never-fading hope for human victory, was the fact that Jesus was man, "tempted in all points like as we are, yet without sin."

There is hope for us, therefore, who are tempted when we contemplate the fact that Jesus was man. Though Son of God, He lived and struggled and walked and conquered in a manner possible to man. He showed us in His life what we can be and what victories we can win and will send us the Promised Power to strengthen for all our tasks.

Winchester, Va.

Personal and General

On November 30th twin boys were born to the Rev. and Mrs. S. M. McCollam, of the Alcot Charge, South Carolina Conference.

The address of the Rev. J. J. Harrison is 319 Jefferson Street, Huntsville, Alabama.

The Rev. A. Brown should now be addressed at Milford, Texas, Box 21.

Mrs. Julia Neal, of Lake Charles, and her little daughters, Hazel, Geneva and Olivia, spent a while recently with her brother, J. H. Bradford, of Baton Rouge.

The twenty-fifth anniversary of Newman Methodist Episcopal Church, Key West, Florida, was observed January 5-12. Sermons were preached during the week by the Rev. W. Pericles Pickens, the Rev. S. A. Chambers, the Rev. C. N. McIntosh. Sunday the sermons were preached by the Rev. R. H. Dames, the Rev. S. C. Cromartie, and the pastor, the Rev. W. P. Pickens, who preached the closing sermon at night. This church has installed a new silver communion service.

The Rev. G. W. Brownlee desires that all correspondents address him at Eutaw, Alabama.

At St. Ann's Methodist Episcopal Church, White Hall, Louisiana, a great battle was fought between the North and the South on November 28. William Knott, captain of the North, raised \$80.00; Nicholas E. Alexander, captain of the South, raised \$73.00. Total amount raised, \$163.00. The Rev. F. D. Thomas is pastor.

Mr. and Mrs. Eugene V. Pullings, of LaGrange, Georgia, are the parents of a baby girl—Ada C. Pullings—born recently.

Upper Mississippi Annual Conference

The twenty-third session of the Upper Mississippi Conference was held in Wesley Methodist Episcopal Church, Durant, Mississippi, January 9-12, 1913. Bishop W. P. Thirkield presiding. The Bishop, assisted by the District Superintendent and the general officers present, administered the Lord's Supper. Roll call showed that one hundred and nineteen full members and probationers were present. The Conference was organized by electing B. F. Woolfolk, Secretary, and he selected Grant Orange, N. H. Williams, G. W. Baker, J. W. Byrd, D. M. P. Hazely and F. G. Wilbon as his assistants. G. J. Dobson was elected Statistician, with E. C. F. Troupe, A. E. Franklin, W. C. Conwell, D. D. Shelby, D. D. Reld, J. W. Golden and E. O. Woolfolk, assistants. D. Green was elected treasurer, with W. S. Leake, F. H. Henry, J. W. Byrd, J. M. Thompson and J. H. Talbert, assistants. The District Superintendents made most excellent reports of their work. It is remarkable to know how well they have done, after having had such an overflow in the Delta as we had last year. Dr. N. R. Clay made his sixth and last report of the Holly Springs District. He was sent to Columbus, Mississippi, to share with the other brethren. The Bishop is trying to make it better for the pastors, hence he abolished the Tupelo District and made the other districts larger. The following persons were introduced to the Conference: Drs. E. C. Clemans, of the Board of Conference Claimants; I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension; W. W. Lucas, Secretary of the Epworth League; E. M. Jones, Field Secretary of the Board of Sunday Schools; Prof. M. S. Davage, Business Manager of the Southwestern Christian Advocate; the Rev. Mr. Wicks, of the Baptist Church; Mrs. B. H. S. Ferguson, President of the Annual Conference Woman's Home Missionary Society; J. I. Garrett, of the Mississippi Conference; Wm. McDonald, of the Lincoln Conference; G. E. Heidel, of the St. Louis German Conference; Chas. Stewart, of the Associated Press; Dr. I. G. Penn, Secretary of the Freedmen's Aid Society; Dr. J. T. Docking, President of Rust University; Miss Bessie Garrison, Field Secretary of the Woman's Home Missionary

Society; Prof. George H. Trever, of Gammon Theological Seminary; E. F. Scarborough, father of E. F. Scarborough, District Superintendent of Tupelo District, and Dr. M. C. B. Mason. The freedmen's Aid anniversary was a success in every respect. Dr. Penn knows how to put his work on the hearts of men. After his strong speech on the Jubilee Movement, a collection was taken up, and Dr. Penn gave dollar for dollar, which makes \$405 the Upper Mississippi Conference has paid on the Jubilee Movement, George M. Chisholm was admitted in full connection. John W. Walker was ordained deacon, and Caldwell W. Evans, J. W. Jones, Mason C. Pulliam and Elkin O. Woolfolk were ordained elders. The Bishop is putting up a high standard in our Conference. Of the large class for admission, only five were able to pass, namely, Jesse David, Samuel J. Hunter, Edmond D. Starkcy, Alexander Talbert and John W. Walter. Quite a number were placed on the Supernumerary list, among the many being G. G. Logan, Ed. Billups, D. E. Simmons and M. B. Sykes. Each of the above-named persons were asked to locate at the next Conference. Bros. N. B. Blackman and B. F. Penny, after giving many years of service, were placed on the retired list. The Board of Conference Claimants gave to our Conference for the retired ministers, \$300.00; that, together with the Book Concern dividend, Chartered Fund and the money raised for Conference Claimants, \$2,367.00, was distributed to our retired ministers, widows and children. G. W. Hunt was deposed from the ministry, but not from the church. D. E. Simmons was reprimanded by the Bishop, on the recommendation of a committee, for conduct not becoming a minister. Bishop Thirkield's addresses and talks will go a long way in helping to make our Conference better on all lines. Resolutions were read commending his administration and asking his return. The pastor, the Rev. J. C. McGee, and his good people, deserve praise for the way they cared for the Conference. The next Annual Conference goes to West Point, Mississippi. Thus ended an epochal session of the Upper Mississippi Conference.—B. F. Woolfolk.

How to Help the Revival

1. PRAY IN THE SILENCE. Let a group of say ten persons, or less, get together for Silent Prayer.
2. DON'T GOSSIP, or engage in small talk either going to or returning from the Revival Meetings.
3. PRACTICE SELF-DENIAL. Do without some accustomed pleasure during the month of January.
4. When you attend the services, clear your mind of all thoughts that distract from the ONE THING—the salvation of men and women.
5. Have prayer-service groups; but there should be less audible praying and more earnest, silent prayer. SILENT FORCES ARE MIGHTIER THAN NOISY ONES.
6. SPEAK TO SOME UNSAVED MAN OR WOMAN, boy or girl, as often as possible. But don't get impatient with them if they do not come when you think they should.
7. Write a gentle, prayerful letter to some sinner reminding him that Jesus is ready to save him. SEND THE LETTER OUT WITH A PRAYER.
8. Have a regular hour, preferably in the quiet of the morning, for a few moments of prayer that the Holy Ghost may reach the heart of some sinner.
9. DON'T DEPEND ON NOISE AND FUMULT TO WIN SOULS. Clean hearts, clean minds and a concentrated faith backed by sincere prayer will do more than all the noise in the Universe.
10. Have Faith in God. Ask believing that what you ask for will be granted, "and it shall be done unto you."—St. Mark's Church Life.

The man who has begun to live more seriously within begins to live more simply without.—Phillips Brooks.

Claflin University

For the Southwestern Christian Advocate:

The large brick main building known as Fisk Hall at Claflin University, Orangeburg, S. C., one of the schools of our Freedmen's Aid Society, was totally destroyed by fire at mid-day on Jan. 9. Although there were hundreds of students in the building yet no one was injured. The building was used as a girls' and teachers' dormitory, dining rooms, class rooms for advance students, laboratory, circulating library, hospital, President's office and general administration building. The fire is a great mystery because the building was steam heated and electrically lighted, and so far as is known there was no fire in that part of the building. It originated on the fourth floor in an unoccupied room adjoining the hospital. The city fire department responded promptly and did heroic service, but were unable to cope with so large a blaze at such a height. Forty girls and several teachers lost all their belongings. Most of the furniture was saved with the usual scars and breakage.

Three separate buildings must be erected at once on our ten acre campus at an expense of about \$125,000 to replace the loss and to meet the pressing demand of the Institution. The insurance was \$55,000. No doubt the funds needed to meet the emergency will be forthcoming from friends of Southern education.

A part of our six hundred students are housed in temporary quarters, and the work of school is going forward. Scores of messages of regrets and sympathy have come from citizens of the State and elsewhere, including the city Chamber of Commerce.

Funds can be sent to L. M. Dunton, President, Orangeburg, S. C., or to the Secretaries of the Freedmen's Aid Society, 220 W. Fourth Street, West, Cincinnati, Ohio.—L. M. Dunton.

Insisting on Our Rights

God gives each of us certain rights, which we ought rigidly to hold to and insist upon. But it is important to be quite clear as to what these rights are. They are not the sort of rights commonly talked about. They are not, for example, such selfish and superficial rights as "life, liberty, and the pursuit of happiness." Three rights that are ours, and that are far better than those three, are death, bondage, and the pursuit of other people's happiness. When Jesus Christ, who had never sinned, and who is the life of the world, was facing the outcome of his voluntarily chosen course, he announced that he would lay down his life, and he added: "No one taketh it away from me, but I lay it down of myself. I have power to lay it down." The margin shows that the word "power" may be rendered "right." It was Jesus' right to lay down his life: he had been given authority to do this. And he gives us the same great right. Unless we claim and use this right, we shall be robbed of a precious privilege. We have a right to die to self, to live in bondage to Jesus Christ, to let him pour out his life through us in the interest of others. Let us rejoice in our rights and assert them to the uttermost. Only then do we know the joy of the freedom of God.—Sunday School Times.

The Open Door

(Continued From Page Five.)

meeting the full apportionment for all benevolences.

4. Enlistment of our young people in Christian life and for Christian service.

5. Utilization of men and boys' work in Kingdom extension.

Under the second head is included the matter of religious literature, with this slogan: "A Methodist paper in every home." The preachers at Chattanooga were urged, in this connection, to try to double their present subscription lists to the SOUTHWESTERN.

All the men present felt the meeting to be a source of inspiration and returned to their work determined to try for the standard of the five points. In addition to the District Superintendent, E. H. Forrest, of Chattanooga, there were present: Revs. L. Diggs, of Oliver Springs; William Johnson, of Dayton; Samuel Delaney, of Cleveland; J. L. Mann, of Harriman; S. L. Duncan, of Jasper; S. C. Priest, G. W. Calhoun, Edward Tonkins, R. W. Wade, E. L. Wright, S. B. Johnson and W. R. Stephens, of Chattanooga.

We can do better because there is a better to do. Every better or best is itself an obligation. It is an ideal which we are bound to pursue.

"Ah my God,

What might I not have made of thy fair world, Had I but loved thy highest creature here?

It was my duty to have loved the highest:

It surely was my profit had I known;

It would have been my pleasure had I seen."

We are bound to go on to the things that are highest and most excellent. "I could not myself yet to have laid hold," says Paul; "but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Marvelous is the power of kindness. They will do most in life who are most considerate. They may be charged with sentimentalism by those who do not understand the power of human feeling, but they will be credited with philosophy by men who understand the genius of sympathy.—Joseph Parker.

There are many troubles which you cannot cure by the Bible and the hymn book, but which you can cure by a good perspiration and a breath of fresh air.

Amid the howling wintry sea,
We are in port if we have Thee.

—Keble.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

OUR RESIDENT BISHOP IN MISSISSIPPI

(Continued from Page One.)

one would have thought that the Bishop was a veteran. He was thoroughly familiar with every detail of the work and the minute business moved on with promptness and exactness. It was quite evident in his administration of the Conference that he was thoroughly familiar with all the problems that relate to the highest development of our Methodism in this territory. He was not unmindful of the little things necessary to the moral and spiritual life of the people, and he had courage and, at the same time, was brotherly and Christ-like in bringing to bear the proper exhortation at the proper point. It is safe to say that no Bishop has administered our work of recent years who was more warmly received and whose advice will be more uniformly adhered to than that of Bishop Thirkield. Beginning with the conducting of the Holy Sacrament on opening day of the Conference to the close of the consecration service, after the reading of the appointments, the Bishop's public utterances were of the highest order, fervent in spirit, eloquent in delivery and had a convincing effect upon his auditors. Preachers and laymen were loud in their praise of his sermons, and were more liberal, if possible, in their praise of the spirit of his administration. We have every reason to be proud of our Resident Bishop, and we prophecy for our work, under his leadership, marked growth on all lines.

THE GROWTH OF THE COLOR LINE

The *Times-Democrat* of this city, in a recent editorial, calls attention to the progress of the color line, especially at the North, referring to the fact that in the Legislatures of Illinois, Iowa and Ohio bills prohibiting the intermarriage of the races have been introduced and, as a further proof of the growth of the color line, our contemporary cites the introduction of the "jim crow" bill in the Missouri Legislature and also the action on the part of the Pittsburgh Director of Public Safety in prohibiting boxing bouts between whites and blacks. The *Times-Democrat* quotes the opinion of the Director of Public Safety in Pittsburgh to the effect that "the day is not far distant when the color line will be drawn in every city in the United States." And, by way of comment, says:

"The anti-miscegenation bills may not all pass. But five movements to extend the color line, launched almost simultaneously in five different Commonwealths, constitute, we submit, an impressive and significant indication of the quickening of race instinct, sometimes mis-called 'race prejudice.'"

This growth of the color line is not so much a quickening of racial instinct as it is a result of a most persistent propaganda on the part of a certain element to discredit the Negro in the eyes of the Nation, and this propaganda is not without its effect. These instances of the growth of the color line are but the legitimate fruitage of this campaign. It shows just how serious the Negro's case is. It emphasizes the fact that the Negro is absolutely helpless in presenting his case before the American people. The papers that are owned and controlled by Negroes reach very few of the important centers of American life. The great dailies of the Nation, to a tremendous degree, direct the current of American thought and the Negro has little

access to this channel for the creating of sentiment in his favor.

The *Times-Democrat* adds that the good of both races will be served by a frank recognition of the acceptance of color line. At this time it is not necessary that we should restate our position on the intermixing of the races, which is clearly understood by all who read the columns of this paper. But in order to keep the races from intermarrying there is no reason under the sun why the jim crow laws should be enacted to affect the races at almost every point where they come in contact. Carrying out logically the propaganda in favor of the color line, we would have separate streets, separate telephones, separate counters at the stores and, bye and bye, not only separate coaches, but separate railroads. All this argument in favor of the drawing of the color line is unnatural, unnecessary and will become less effective when the country realizes, just as many men who have studied the situation carefully already know, that the Negro does not intrude himself upon the social life of the whites. The premises upon which the color line is drawn and jim crow laws enacted is false. What the Negro should do is to make an effort not to have less of his faults published, but to have his virtues and his sane living and his due regard for peace and harmony exploited all the more. We need a strenuous propaganda in behalf of the race to offset that propaganda by which sentiment has been made against the race.

A NEW ADVANCE AT WESLEYAN

The Alumni of Wesleyan University, Middletown, Connecticut, have recently completed the organization of their Alumni Council, which is one of the latest and most important developments in the work of our American Universities, by the election of the Rev. Warren F. Sheldon, '99 as the Resident Secretary of the Council. The Alumni Council of Wesleyan University consist of the Secretaries of the thirty-five classes last graduated and of ten or fifteen other graduates chosen at large. The method of electing these men makes the Council representative of the entire body of the Alumni.

The purpose of the organization is to unite all Wesleyan men into a compact working body that will advance the interest, the influence and efficiency of Wesleyan University and strengthen the connection between the alumni and all the activities of the institution. The work of the Council is apportioned among various committees and sub-committees each of which is directly related to the Resident Secretary. His office is at once a clearing house and a rallying point for all the student and graduate interests and activities. The Council does not seek to supplant the present Alumni Associations, many of which are doing excellent work. It will try rather to increase the number of these Associations and to complement and co-ordinate their work.

Mr. Sheldon is a graduate of Wilbraham Academy, of Wesleyan University, and of the Hartford Theological Seminary. He has been a member of the New York East Conference since 1900, serving three churches in Connecticut and one in New York City from which latter place he resigned last spring to assist President Shanklin in the conclusion of the One Million Dollar Endowment Campaign. His service as a Chaplain both of the House of Representatives and of the Senate of the Connecticut Legislature and as President of the New Haven District Epworth League, and as a Director of the Connecticut Sunday School Association has given him an unusually wide acquaintance among the young people of the churches, and the public men of the state as well as among the Alumni of Wesleyan University, who include many of the representative men of the United States.

John D. Rockefeller has provided a fund of \$10,000,000 to aid in the reclamation of fallen women.

Of General Interest

A WARNING

The rapid rise of the Ohio River and the losses already suffered at several points ought to warn those in authority to strengthen the levee and take all necessary precautions to avert a repetition of the flood disasters of last year. Evansville and other towns situated on the Ohio River are having to care for flood refugees even now.

If those who have charge of the levees which protect the lowlands will heed the warning given and will hasten the work of preparing them to stand the shock of the more serious spring rise, the present flood will have served a great end.

TWO GREAT GATHERINGS

During the past week New Orleans entertained two great conventions—namely: The Western Fruit Jobbers' Association of America, and the Southwestern Association of the Associated Press.

The first men were enthusiastic over the possibilities for the development of the fruit industry in this State. Especially is Louisiana suited to the production of citrus fruits and if the suggestions made during the convention are put into effect this State will take rank with California and Florida in the orange industry.

The journalists, among whom were the leading editors and publishers of the South had an interesting session and were duly impressed by the commercial opportunities enjoyed by New Orleans and the hospitality of her citizens.

AN INTERESTING EXHIBIT

The American Museum of Natural History has been presented with one of the three sleds which were taken by Captain Roald Amundsen on his successful journey to the South Pole. The museum had previously received one of the sleds used by Admiral Peary on his North Pole discovery. These two sleds which had been carried to the opposite ends of the earth make a very interesting exhibit. They tell a story of man's conquest over difficulties and danger and hostile environment.

Captain Amundsen was led to make this valuable presentation to the American Museum by his desire to express his gratitude to the American people and especially to the scientific associations which had always, in times past, shown him encouragement and given him assistance.

AN IMPRESSIVE PARADE

This city witnessed a unique procession on Sunday, January 19th, when fully five thousand men and boys, members of the Holy Name Societies, marched through the streets carrying American flags. These Societies are under the auspices of the Catholic Church and require that candidates for membership should pledge themselves "to ever venerate the name of God, to use their influence to see it honored, to refrain from blasphemy, obscenity and unclean conversation, and to influence others to so abstain and to persevere in these sentiments until death." It was an impressive spectacle to watch this long line of men and boys marching as a protest against the lack of reverence for the Deity and uncleanness which characterize the conversations of so many men to-day. Members of all churches and self-respecting men should feel impelled to declare themselves as never before for clean speech and clean living.

PARCELS POST

The Parcel Post service recently inaugurated has met with instant popularity. During the first seven days of its operation about six million packages were handled. There is every indication that the popularity of the system will steadily increase as the people realize the numerous advantages which it offers. Progressive merchants are advertising their goods to be delivered free

to near-by towns and wide-awake farmers are advertising their produce and seeking to eliminate, as far as possible, the services and profits of the middleman. Concerning the operation of the system, Postmaster-General Hitchcock has this to say: "Without exception, postmasters are enthusiastic over the parcel post service and many of them have submitted, with their reports, personal letters describing the reception of the system by their communities, and offering suggestions for betterment of the service. Practically all postmasters report a steady increase of parcel post business and that, as local merchants and manufacturers become familiar with the facilities offered, the rate of increase is accelerated."

People of Interest

Bishop and Mrs. Hartzell have rooms at the Hotel Hamilton, Washington, D. C.

Bishop Henderson is to spend several days in February at the University of Virginia, in Charlottesville.

Bishop Lewis will remain in this country another month on account of important business for the Church.

President M. W. Dojan of Wiley University passed through this week enroute to the Tuskegee Negro Conference.

Dr. E. M. Jones was in the city Tuesday of this week. He says the work of the Board of Sunday Schools is on the up-grade.

The Rev. W. H. Riley, B.D., pastor of the Gunn Methodist Episcopal Church, Lexington, Kentucky, has been honored with the degree of Ph.D., from Milton University, Baltimore, Maryland.

Bishop David H. Moore is engaged in a revival meeting in Meridian Street Methodist Episcopal Church, Indianapolis, Indiana. The Bishop is assisted by the well-known singer, Everett Naftzger.

Bishop C. H. Phillips sends us, in a neatly-bound pamphlet, the Founders' Day Oaddress which he delivered, not long since, before Gammon Theological Seminary. It is a very helpful message to young men.

We regret to learn, through the Rev. C. E. Alexander, pastor, that the Methodist Episcopal Church and the public school at Leitchfield, Kentucky, have been closed on account of the prevalence of smallpox.

Bishop John M. Walden, of Cincinnati, had to undergo a painful operation, recently, which confined him to his home. The Bishop, at latest report, was recovering satisfactorily and will soon be able to resume his duties.

Mr. Richard White, a member of Jackson Street Church, Louisville, Kentucky, was in this city several days last week. Mr. White was called to Wales Station, Tennessee, on account of the serious illness of his grandfather.

Dr. John W. Butler, of our Mexico Mission, has sent specimens of their new illustrated Sunday School paper, printed in Spanish. This is designed especially for the Juniors. The Methodist Episcopal Church, South, and the Presbyterian Church has united with us in this new venture.

The Rev. C. A. Tindley, D.D., of Calvary Methodist Episcopal Church, Philadelphia, Pennsylvania, has issued a booklet entitled: "After the Marriage." It deals with the divorce question in a very unique way. It is written in Doctor Tindley's characteristic, brilliant and eloquent style.

Bishop Henderson was in Lincoln, Nebraska, all last week visiting colleges and attending the session of the College Presidents' Association. Leaving Nebraska, Bishop Henderson went to Pittsburgh, where he assisted Bishop Cranston this week in a two-days' evangelistic institute.

The fiftieth anniversary of the Emancipation Proclamation was observed in St. James Church, Shreveport, the Rev. T. J. Johnson, pastor. Commissioners were appointed looking toward the raising of the Jubilee Fund of the Freedmen's Aid Society. Brother Johnson is starting in time.

Dr. John P. Wragg, the efficient and popular agency secretary of the American Bible Society for the South has been ill for some weeks and is unable to attend the Annual Conferences convening this month. Dr. Wragg has the prayer of his many friends for his early and complete restoration to good health.

Dr. I. L. Thomas, field agent of the Board of Home Missions and Church Extension Society, passed through the city last week enroute to Beaumont and Orange, where he filled engagements, and also in New Iberia. Doctor Thomas is attending the session of the Louisiana Annual Conference, in Lake Charles, this week and will attend next week the Florida Conference and fill several engagements in that State.

The pastor, the Rev. M. J. Naylor, and the officers of Sharp Street Memorial Methodist Episcopal Church, Baltimore, Maryland, are elated over the recent effort to raise \$1,500 on the debt of the Church which resulted in the raising of \$1,700. The next Annual Conference will be held in this historic Church where it was organized fifty years ago. The Conference will celebrate this event during the coming session. Bishop Earl Cranston will preside.

Rev. Manuel Andujar, Superintendent of the Porto Rico Mission, has been at Philadelphia in conference with the officers of the Board of Home Missions and Church Extension concerning principles of administration for the betterment of the work in the field under his care. Rev. B. P. Judd, of Bar Harbor, Maine, has been appointed pastor of the English-speaking Church in San Juan, Porto Rico. Brother Judd and family sailed from New York on January fourth.

The dedication of our new church building in Naples by Bishop Nuelsen, during the Christmas season, was accompanied by a very gracious spiritual awakening. On dedication Sunday, fourteen united with the church on probation, and during the services of the following week, thirty-four persons were added to the church roll. The converts appear to be of a very good class. The work of our Mission Orphanage is creating quite a favorable attitude among many of the people.

At the completion of their first furlough period, the Rev. Dennis C. Clancy, Mrs. Clancy, and their four young children sailed from Boston, by the steamer "Arabic," Tuesday, January 14th, returning to Northwest India. With the exception of two years of missionary service at Muttra, these workers have been stationed continuously at Allahabad, since the winter of 1898. Mr. Clancy was Superintendent of the Muttra District, and had charge of the English Church and the Aligarh Orphanage from 1909 to 1911, when he came to the United States on leave.

Dr. and Mrs. John H. Reed sailed from New York, Saturday, January 11th, by the steamer "Carmania," returning to Monrovia, Liberia, where the former will resume his duties as President of the College of West Africa. Shortly before leaving this country Dr. Reed visited the Texas and West Texas Conferences, representing the interests of the Board of Missions at the annual meetings there. The son and daughter of Dr. and Mrs. Reed will remain, for the present, in the United States that they may continue their work at Wiley University, Marshall, Texas.

Recently, the Rev. S. Parkes Cadman, D. D., pastor of the Central Congregational Church, Brooklyn, New York, in writing to President Tipple of Drew Theological Seminary concerning an assistant for his church said: "I value the influence of Drew Theological Seminary upon candidates for the ministry for one supreme reason, which is, that in its history, its teaching and its atmosphere, Drew Seminary emphasizes the absolute necessity of a conscious experience of the redeeming and regenerating power of our Lord and Savior Jesus Christ in the personal and individual life of every man connected with it."

In last week's issue we gave a brief men-

tion of the burning of the main hall at Claflin University. The building was destroyed by fire at midday, Monday, January ninth. President Dunton, elsewhere in this issue, makes an appeal for funds to erect another building to take the place of the one destroyed. The building cost over \$100,000 on which there was an insurance of only \$55,000. The friends of this great institution should come to the relief of Dr. and Mrs. Dunton and see to it that a greater Claflin University rises out of the ashes of the main building. Doctor Dunton has wrought so well that his appeal should meet with ready response and funds should come from all parts of the country.

News Paragraphs

The Lexington Conference has been changed from March twenty-sixth to April second.

Agitation is on for a Negro building at the Panama Canal Exposition at San Francisco in 1915.

The law just adopted by the Russian Council of Empire abolished the last remnants of serfdom in the Czar's domain.

The death penalty has been inflicted, in several cases in China, as a punishment for offense against the opium laws.

Governor Cole Blease, of South Carolina, has pardoned, for the two years of his administration, more than five hundred prisoners.

On January first, a joint office was opened at 483 Ellicott Square, Buffalo, New York, by Bishop Burt and General Deaconess Board.

Of the 23,000 inhabitants in Meridian, Mississippi, 10,000 are Negroes. Fifty per cent of these 10,000, it is estimated, own their homes.

Divorces in America are seven times more numerous than in Europe. But one country—Japan—is said to have a divorce record approaching America's.

The historic house in Baltimore, in which Francis Scott Key lived—the composer of the famous song "The Star Spangled Banner"—is being demolished.

Mr. Julius Rosenwald, of Chicago, who has given so magnificently to the Colored Young Men's Christian Associations, gave \$2,500, recently, to the National Association for the Advancement of Colored People.

The colored schools of Houston, Texas, are to have extended to them the same medical inspection given the white schools. Dr. W. W. Ralson, inspector for white schools, will also have charge of the colored schools.

President Taft has granted permission for the proposed Woman's Suffrage Parade at Washington, March third, which will probably be the greatest spectacular event in the history of the suffrage movement.

Judge Karl Kimmel of the St. Louis First District Police Court, says that 2,000 fallen women have come under the jurisdiction of his court, and he believes that 90 per cent of this number could be saved if corrected early in life.

In Quinn African Methodist Episcopal Church, Chicago, January fifth, steps were taken toward the organization of a colored woman's suffrage association, which, if put on permanent basis, will be the first association of its kind yet organized.

For the first time in Kansas' history all branches of the State Government are in the hands of the Democrats and a Democrat fills the executive chair—for the second time—George H. Hodges, recently inaugurated, being the first Democratic executive in thirty years.

The late Ambassador Whitelaw Reid was held in highest honor by Great Britain. Previous to the sailing of the British Armored Cruiser Natal, bearing the body of Ambassador Reid, a memorial service was held in Westminster Abbey, attended by 2,500 persons. This honor is usually extended only to British subjects of great distinction.

SOUTH BERLIN, MARYLAND.

The Lord has greatly blessed the work at this place since the last Annual Conference. Our new pastor has proven himself to be one of the best church workers and a blessing materially and spiritually. His preaching has been acceptable and his life above reproach. We are truly pleased with the Rev. T. H. Woodley, who has already endeared himself to all. During October last a glorious revival and the outpouring of the Holy Spirit was manifested. Sixty-odd persons professed faith in Christ; fifty-six of whom have joined the church. The superintendent and pastor are doing their best to make the school the best in the District. Plans which were offered by our beloved pastor have worked, and are working nicely. The Cradle Roll, the Home Department are all looked after. A Sunday School graded class is on foot. The graded Junior Department is doing splendid work under the superintendency of Miss Leah Smack, Sedonia Riley, Anna Fassett, and the pastor. Our first annual fair was held November 20 to 22. It was a large undertaking and also a big success. The table holders and their booths were in fine shape and the large crowd had a good time. Miss Maggie Henry, captain of "The Sunshine Circle," raised \$26.50; Mr. Ewing Bowen, Supper Table, \$22.32; Mrs. T. H. Woodley, "Sewing Circle," raised \$21.57; Miss Rhoda Prideaux, Cake Table, \$11.88; Miss Sedonia Riley, "Young People's Group," \$6.36. The President, Miss Katie Henry, \$6.05; at the door, \$7.60; tickets, \$29.85; total, \$149.63. We are hoping for larger accomplishments on the return of our pastor to us next year. Our people are taking fourteen copies of the Southwestern.—(Miss) Laura K. Henry.

MOUNT PLEASANT CHURCH, NATAOKA, W. VA.

I was transferred from the East Tennessee Conference, October 13th, 1912. After having been appointed to Nataoka Circuit, West Virginia, I arrived here on October 30th. I met the officials at once and formed an organization to do effective work. Mt. Pleasant had a new church in process of erection at my appearance, and the progress of this work seems to have been checked for the last two or three years. Therefore, I saw that effective work must be done if anything was to be accomplished this Conference year. Under the condition of affairs, I placed myself on the firing line and marshaled the forces of the church upon the same by preaching a series of ten sermons on the Forward Movement of the Church in three dispensations, namely, The Church Under Impulse; The Church Under Law; The Church Under Gospel. At the close of this series of sermons on Sunday, December 22, we had the Rev. H. L. Ashe, pastor of St. Paul Methodist Episcopal Church, and his choir, who made music to the delight of all, while Dr. Ashe conducted the opening service. The writer preached the rally sermon, "Make Room For Christ; No Room In the Inn," Luke 2:7. Result: We collected \$300.75 from the following members and friends: Sister Annie Walker, \$20.25; from the following \$5.00 each: Prof. J. J. Jones, H. A. Spencer, J. B. Reynolds, W. G. Halzlip, Lula Lash, A. T. Gannaway, James Hill, Lenora Reynolds, Wm. Uplight, Plummer Walker, W. W. Troy, Bessie Troy and the Rev. G. W. Stowe; Aman-

da Stowe, \$3.00; Jane Leak, \$4.25; eo. Black, G\$3.15; J. M. Lash, \$2.37; Sarah Hill, \$3.25; A. L. Walker, \$2.60; Florence Mathew, \$2.50; Sallie Gwyn, \$2.00; Ladies' Aid Society, \$25.00; Boston Cottage, \$13.65. Many other members and friends paid from fifty cents to one dollar. Special solicitations by pastor: Mr. R. J. Reynolds, \$100.00; others, \$5.00; making a grand total as stated above. Work will begin on our new church early in Jan., 1913. Pastoral supper and other expense raised in the meantime: Paid pastor, \$91.00; Superintendent, \$15.00; fuel, light and sexton, \$40.00; total amount, \$146.00. There have been seekers at the altar nearly every service. We have added to the church five new members. We have sent five subscribers to the Southwestern.—W. Ellison, Pastor.

ASBURY CHURCH, FRANKLIN, LA.

A class rally was held here on November 15. Class No. 1, Ernest Nurse, leader, raised \$13.25; No. 3, Samuel Collins, leader, \$13.15; No. 4, H. H. Taylor, leader, \$26.70; No. 5, Wash McGruen, leader, \$30.10; No. 6, E. M. Pickett, leader, \$12.75; No. 7, Wm. Kennedy, leader, \$5.00; No. 8, Arthur Turner, leader, \$14.20. Total amount raised by the leaders, \$116.65.—Cornelius Spears, Pastor.

Gleanings from the Field

ATLANTIC CITY.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1026 Arch Street, Philadelphia, Pa., has given the Rev. A. L. Martin, the pastor, a donation of \$1,000 for the new Asbury Building Fund in Atlantic City, N. J. They, some time ago, for the faith they had in the Rev. Mr. Martin's ability to bring things to pass, also loaned \$10,000 at 5 per cent for the same purpose. The Board is to be highly commended for their support in helping to bring about this much needed representative modern church in this Queen Resort, to represent our Methodism among our people. Pastor Martin is being heartily supported by both white and colored. They hope to dedicate the basement about Easter. The church promises to be one of the finest churches in the Delaware Conference. Built of stone, it will cost, when completed, \$40,000. The main auditorium will hold upwards of 1,000 people. Nearly \$6,000 has been paid in all to date. Rally on in sixty days.

KENTUCKY.

Louisville.—Our Jackson Street Church is clear of debt and we have started our building fund. We hope to get a new church in the near future. Our rally was quite a success. We raised \$505.25. We have had 33 new members added to our church since Conference. The Southwestern is being looked after. Our third quarterly meeting, December 1-2, was well attended. One hundred and seventy-five communed. Paid District Superintendent to date.—Recording Steward.

Covington.—The third quarterly meeting of Ninth Street Church was conducted by our beloved District Superintendent, Dr. J. S. Bailey, who preached two able sermons. One convert and two additions; 175 persons communed; collection, \$60.29. The Rev. Dr. A. E. Skelton, of Park Street, Cincinnati, preached at 3 p. m., to the delight of all present. The pastor,

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments. I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stomach and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

Dr. E. A. White, helped by Evangelist Dolly Lewis, has closed a glorious revival with nineteen conversions. The pastor has received forty persons into the church in eight months.

OKLAHOMA.

Guthrie.—Sunday, December 1, was Rally day at St. Paul Church. At 11 a. m. the Pastor preached. The day set in bad and rainy. At 2:30 p. m. the Rev. T. M. Gatewood, pastor of the Colored Methodist Episcopal Church, preached an excellent sermon to a large audience. The Rev. J. W. Jones, pastor of Mt. Zion Baptist Church, was master of ceremonies. His church turned out almost in full. The Clubs reported as follows: No. 1, Mrs. L. C. Brown, Captain, \$12.07; No. 2, Mrs. Viola Woods, Captain, \$5.50; No. 4, Mr. J. Brown, Captain, \$6.40; No. 5, Mrs. M. Richey, Captain, \$7.90; Mt. Zion Baptist Church, \$2.00; Mt. Olive Baptist Church, \$1.35; No. 3, Rev. E. W. Peters, Captain, 21 cents; Total, \$35.88. Our church here is the smallest in the city with one exception. It has had a hard time to exist, but God is blessing it, and there is light ahead. Indeed St. Paul has a bright future before her. Prof. A. J. Scales is leading a splendid Sunday school, one of the very best in the Lincoln Conference. We wish herein to extend our heartfelt thanks to our sister churches for their aid.—A. W. Talbert, pastor.

OHIO.

Steubenville.—Sunday was a great day with the church. Missionary day was observed by the Sunday School at 9:30 a. m., with a large attendance and a very liberal offering was taken. At 10:45 the Pastor, the Rev. J. E. Burton, preached a most excellent sermon to a very fine audience, using as his text John 20:20. Subject: "The Hands of Jesus Administering to the Needy." At 7:15 p. m. a very delightful praise service of the Epworth League was enjoyed, led by the Rev. James Howard. Prof. L. Sutton Murray at 8 p. m., with his well trained choir rendered the Christmas Cantata, assisted by Messrs. Fletcher Sledge and B. J. Guyder, who rendered two fine readings, also Mr. Milton M. Grown, Jr., Cornetist. The auditorium was taxed to its capacity and a very liberal offering was taken amounting to \$16.32. A grand spiritual feast

was had as well as a literary and financial success.—Correspondent.

MARYLAND.

Cordova.—We had a rare treat on a recent Sunday in the splendid sermon by our pastor, Brother Haymon, who took for his subject, "The Birth of Christ." Prof. Joseph W. Hayman, a school teacher of Trappe, visited us Sunday, with his wife, Mrs. Joseph Hayman, and also his sister, Miss Ida Hayman. Prof. Hayman made a stirring speech, after which they drove back to Newtown, where he was to conduct the Sunday school services in the afternoon.

NORTH CAROLINA

South High Point.—On December 21-22, we had our first quarter. The reports showed a splendid work had been done. Money raised on indebtedness \$46.79; for Benevolence \$2.50. The Womans Home Missionary Society had a glowing report. Our District Superintendent, the Rev. R. W. Winchester, was highly pleased with the progress made and the spirit of the Conference. We raised all his money for the quarter. Then on the 24th night the members visited the parsonage with a nice lot of provisions, led by Mrs. Burnes, Mrs. Laura Gray and others, and all day on the 25th the visits continued. God bless these heroic people and help us to help them out of debt. We are arranging for our first Jubilee Offering on January 21st.—G. W. Morehead, pastor.

TENNESSEE.

Covington Circuit.—My first Quarterly Conference was held December 14-15, Dr. D. T. Burch, our new District Superintendent, presiding. He was gladly received by both pastor and official brethren. We have not words to express thanks to our worthy Bishop Theodore Henderson for sending us this great man. The official brethren were all present but two, with good reports, which showed some increase. The District Superintendent looked carefully into every department of the church. He also made a strong appeal for Freedmen's Aid, Walden University and the Southwestern. On Sunday he preached to the delight of all who heard him. The Lord's Supper was administered to 75 communicants. Paid District Superintendent in full, \$15.00.—T. B. Blackman, Pastor.

Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

BOEHLER-SIMMS—One December 22, 1912, daughter of Mr. and Mrs. Henry Simms, of New Orleans and Mr. Matthew Bohler of Georgia, in the presence of a large number of friends. The Rev. W. E. Mayfield officiated. They were the recipients of many valuable presents.

AMOS-HARRISON—On Sunday evening, December 22, 1912, Mr. Haywood Amos and Mrs. Paralee Harrison, at Oak Grove Methodist Episcopal Church, Marion, Alabama, where a large gathering witnessed the ceremony. The groom is an officer and faithful member of Oak Grove Church. The Rev. A. L. Boyd performed the ceremony.

JONES-EPERSON—December, 1912, in Huntsville, Texas, Mr. S. J. Jones and Miss Gertrude Eperson at the home of the bride. The Rev. J. H. Anthony, pastor of St. James Methodist Episcopal Church, officiated.

JACKSON-JONES—In Bayou Lachute, Louisiana, Mr. Willbert Jackson and Miss Fannie Jones, in the home of the groom's father, December 31, 1912. The groom is the son of Mr. and Mrs. Comp Jackson. The Rev. J. H. Thomas performed the ceremony.

WILLIAMS-BENNETT—During December, 1912, in Washington, Louisiana, Mr. Edward Williams and Miss Mary Bennett. D. G. Taylor, pastor. **MICKLE-HIGHTOWER**—At the home of the bride's aunt, in Huntsville, Texas, Prof. Charles H. Mickle and Miss Libbie P. Hightower, by the Rev. J. H. Anthony, pastor of St. James Methodist Episcopal Church.

WALLACE-MIMS—At Oak Grove Methodist Episcopal Church, Marion, Kansas, on Sunday evening, December 22, 1912, one of the most beautiful of recent marriages was that of Mr. Precious Wallace and Miss Ella Mims. Long before the hour appointed the church was crowded with friends to witness the occasion. The groom was reared at this place, but has been away for several years. The bride was a teacher in the Sunday school, and one of the faithful young members of the above-named church. These young people were the recipients of many presents, which showed the high esteem in which they were held by the people of this community. Their future home will be in Mobile, Alabama. The Rev. A. L. Boyd officiated.

WILLIAMS-BODDY—December 26, 1912, at LaGrange, Georgia, Mr. B. Williams and Miss L. Boddy, in the home of the bride, by the pastor of LaGrange Circuit, the Rev. S. C. Randall.

Inquiries

I want if possible, to locate my father, Dave Gunn. He was married to a young lady in Harris, Tex., the name of Theopia Lightner. The last report of him came from Shreveport, La. He was a railroad man. I would like to see my father if he is living. He has three children, Jewel, Robert, and Augusta Cora

Gunn. He lived in Houston for a number of years, leaving there he went to Shreveport, La. Any information concerning this man will be appreciated. Address, Miss Augusta Gunn, 318 Jones St. Marlin, Texas.

Mr. Anderson Smith, who is now in his 90th year, wishes to know the whereabouts of his people. Brought from Charlotte, N. C., 10 years before the war, sold from wife and children who were all left behind in Charlotte. Oldest daughter named Eliza, the next, Jane; son, named Henry. His wife, Margarete, belonged to a man named Clark Weston. He belonged to Dr. Samuel Smith. Any information given will be gladly received by Mr. Smith who has longed, prayed and hoped to hear from his people. Pastors of the different charges will please read this inquiry from their pulpits. Mr. Smith may be addressed at Sharon, Miss. Please address me, Miss Mary Jane Courtney, Sharon, Miss.

I desire to know the whereabouts of my son, Lucian Little. When last I heard from him, in June or July, he was in Oakland, Miss. Any one knowing of his whereabouts please notify Harriette Little, R. F. D. 2, Box 58, Aberdeen, Miss. I will appreciate it if every pastor will make inquiry from their pulpits.

I wish to find my sister, Clara E. Pullings, of Atlanta, Ga. When last I heard from her she was an instructor in Clark University, Atlanta. Any information concerning her will be gladly received.—Eugene V. Pullings, LaGrange, Georgia, R. F. D. 4, Box 102.

Mrs. Clem Brant is seeking her father. His name is Henry Clemmons. Before he left here he was called Henry Black Smith. His first wife was named Rinda Phillips—they separated in Smith County, Miss. My father's mother's name was Annie Clemons. My mother had two children by him, Savannah and Julia. I was born just after they separated. My name before I married was Clem Clemons. Since I married my name is Clem Brand. I live in Kemper County, Miss., Rio R. F. D. 1. Any information as to his whereabouts will be thankfully received.—Mrs. Clem Brand.

I have been separated from my brother, Lewis Parom, for thirty years. When last seen he was in Nashville. If any one knows the whereabouts of Lewis Parom, please notify Wm. Parom, of 1501 Fourth Avenue, Louisville, Ky. Reward.—Mrs. Hattie Parom, 1501 Fourth Avenue.

Special Notice

To the District Superintendent and Secretaries of the Annual Conference of the Seventh District: Dear Brethren—As Prof. R. S. Lovinggood stated, he and I did what we could for each Conference and before the General Committee of the Board of Home Missions and Church Extension. Now we will need all the information you can give as to your Districts, your Conferences and the new work. Let the Conferences send your blanks filled both to the office and your representatives in time, that we may acquaint ourselves with conditions.—D. E. Skelton, 742 Barr Street, Cincinnati, Ohio.

All Sunday School Superintendents desire success The Superintendent's Helper, 1913

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Revival Notes

Paulding (Miss.) Circuit. — We closed our revivals on this work with good success; Spring Hill, 7 conversions and accessions; Oak Grove, 17 conversions and accessions; Leonia, 4, total, 28. We had with us during our revival, the Rev. P. C. Chaney, and the Rev. B. W. Roberson, of Heidelberg, Miss. Collected \$110. Leonia church, \$51; Oak Grove, \$43; Spring Hill, \$16. The work is spiritually alive.—A. Lee.

MEETING OF SCHOOL IMPROVEMENT LEAGUE.

The John T. West School Improvement League held its monthly meeting in John Wesley church, Norfolk, Va., January 7, 1913. The audience was exceedingly large, and many people stood in the vestibule of the church because there was not room in the house provided with seats for them.

Prof. D. G. Jacox read extracts from the School Laws of Virginia; which received the hearty approval of the great number present. Prof. Dungee, of the Berkley Public school spoke interestingly. Rev. Marshall Land and Mr. C. F. Simmons endorsed the work of the League in short addresses. Expressions were made by several patrons.

The idea of the plot of ground in front of the John T. West school being secured for the colored children's play-ground received the unanimous consent of the vast audience present, and also having a fence in front of the school, and cinders thrown on the campus to raise the grounds around the building sufficiently to keep the teachers and children out of the mud.

The officers of the League are: Rev. Chauncy I. Withrow, president; Mrs. Rosa Weldon and Mrs. Summers, vice-presidents; Mrs. Lilly Haggie and Mrs. Hattie Painter, secretaries; C. A. Palmer, D. G. Jacox, Marshall Land, C. F. Simmons, Dr. Paey, Executive Committee: Mr. Ashby, Mr. Wilson, Mrs. Archer, Mr. Phels, Mr. Carrington, Mr. Brothers, Mrs. Armistead, Mrs. Reed, committee on Ways and Means; Mr. Owens, Mr. Hodges, Mrs. Lightfoot, Mrs. Gilmore, Mrs. Pierce, Mrs. Dogan and Mrs. Wells, Finance Committee; Prof. Jacox, Miss Lowe, Prof. Dungee, Mrs. Land, Mrs. Paey, and Mr. Wycoff, Program Committee. The next meeting will convene in John Wesley church, Goff street, January 28, 1913. The League has a membership of four hundred.

SALEM CHURCH, ORANGE, TEXAS.

The Official Board put on an effort about nine weeks ago to raise the necessary amount of money to pay the pastor and District Superintendent in full for the year, also to increase the benevolence. Three weeks ago we found it expedient to augment our effort by putting on a special attempt.

Our small band of members, numbering ninety, was divided between two wide-awake and energetic women, Mrs. C. E. Robinson and Mrs. J. F. Petteway. These faithful women scarcely had three weeks' time to work, but with willing hands they went at it. Mrs. C. E. Robinson raised \$139.08; Mrs. J. F. Petteway, \$90.17. Collection in the nine week's effort, \$170.75. Rally closed with a total of \$400.00. The Rev. Geo. E. D. Belcher is pastor; D. C. Hodge, secretary; Wm. Bank, treasurer.

COLORED HOSPITAL ANNEX, PARIS, KY.

On January 1st, 1913, the Negroes of Bourbon County, Ky., under the leadership of the Rev. J. B. Redmond, pastor of St. Paul Methodist Episcopal Church, Paris, Kentucky, celebrated the fiftieth anniversary of Emancipation with an event the most notable in their history. The occasion was the raising of \$1,500.00 to supplement a sum of \$4,500.00 to be given by the white citizens for the purpose of building a hospital for the colored people at a total cost of \$6,000. The day was ideal and the three services held in the Methodist Episcopal church filled it to an overflow each time. In the morning the school children of the city and county marched to the church and with enthusiastic music and prayer laid upon the table a neat sum for the hospital fund. In the afternoon the fraternal organizations and Women's Clubs came grandly forward with an offering of \$950.00, while at night the citizens' campaign pushed the grand total up to the goal of \$1,500. When about eleven o'clock the Rev. Mr. Redmond, President, announced that the amount had been obtained, the audience broke forth with tremendous cheer after cheer, culminating in a magnificent Chautauqua salute. The president and cabinet then led the way to the lawn of the church, where a big bonfire signaled the close of the two months' campaign with the desired sum in hard cash laid upon the altar. The Old Soldiers and Relief Corps were guests of honor for the day, and music was furnished by the Paris Symphony Club. Addresses were made by Prof. W. H. Robinson, of Clintonville; Mary E. Graves, of Paris; Prof. M. Wood, of Paris; the Rev. William McElroy, pastor of the Colored Methodist Church of Millersburg; Prof. Howard Butler, of North Middletown; Eliza Johnson and Carrie B. Murray, teachers in the colored city school, and Dr. William Russell.—C. D. C. Mebane.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the month you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the month, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Conference Notices

Special Notices.

HOLLY SPRINGS DISTRICT.

All pastors of the Holly Springs District are requested to meet at Tupelo, Wednesday, February 19th, to attend to some important matters concerning our work this year. Please come without fail.—W. H. Gilliam, District Superintendent.

District Rounds

CLARKSDALE DISTRICT.

First Round.

N. Carrollton, January 18-19; Carrollton, 25-26; Batesville, January 31 and February 2; Sardis, February 1-2; Hernando and Love, 8-9; Byhalia, 15-16; Cannie and Cooper, 4; Avalon and Wesley Chapel, 21; Money, 22-23; Philipps Circuit, March 1-2; Townes Chapel, 719; Minter City, 8-9; Shellmound, 15-16; Bedford, 22-23; Webb, 29-30; Charleston and Macel, 4; Ruleville, April 5-6; Clarksdale, 11-13; Clarksdale Circuit, 12-13; Drew, 19-20; Tutwiler and Quiver, 11; Coahoma and Lula, 26-27; Chancy and Lambert, May 3-4; Darling and Falcon, 10-11; Belen and Mark, 13; Crenshaw and Longtown, 12; Claremont and Dublin, 14.—My dear yokefellows: Plan now for Easter. Send and get the programs. Make that a great day. I want you to lead. Raise all of your benevolence on that day. Make Children's Day a great day. Look after the children in your charge. Put the Southwestern in every home. Raise your endowment money and send it as fast as you get it. One thousand souls for Christ; fifteen hundred dollars for benevolence, and five hundred subscribers to the paper this year.—Chas. W. Butler, District Superintendent.

ABERDEEN DISTRICT.

First Round.

West Point, Miss., January 14; Aberdeen, 24-26; Aberdeen, Second Church, 25-26; Athens, February 1-2; Amory, 7-; Wren, 8-9; Quincy, 11; Brooksville, 15-16; Columbus, 21-23; Caledonia, 22-23; Columbus, Second Church, February 28, March 2; Columbia Circuit, March 1-2; West Point, 7-9; Strongs Circuit, 8-9; Bells, 11; laid. Sermon preached by the Rev. Geo. R. Williams; collection, \$24.00. Macon Circuit, 15-16; Macon, 21-23; Mashulaville, 22-23; Shuqualak, 29-30; Hickory Grove, April 5-6; West Bond, Centerville, 12-13.—Brethren: Under the conditions, we did well last year, but greater things are expected of us this year. We must meet the expectation. The reason that a great many pastors fail in getting the best results from their charges is that they wait until the fall of the year and in some cases just a few weeks before the Annual Conference before they get down to hard work. Brethren, let me urge you not to wait, but go in from the very start for hard work. Our aims for the District are 500 conversions, 500 subscriptions to the Southwestern, a round benevolent report from every charge, and \$1.00 per member for the Freedmen's Aid Jubilee.—J. M. Marsh, Superintendent.

BEAUMONT DISTRICT.

First Round.

McCabe, Beaumont, January 25-26; St. James, February 2-3; Jasper Circuit, 7-9; Wallisville, 15-16; Newton, 22-23; Hemphill, March 1-2; Rockland, 8-9; Bonweir, 15-16; Sour Lake, 22-23; Slisbee, 29-30.—Brethren of the New District: A Happy New Year to you.

Let us begin with the year. Start a vigorous campaign for the Southwestern Christian Advocate, putting it into the home of every member and friend of the Church. If you will do this and see that it is done, it will do immense good toward assisting you for it is a much better advocate of the things you will have to deal with than you can possibly be yourself; it will assist you in presenting every phase of the great Church; it will assist you in soul-saving; it will greatly assist you in raising the claims of the Church, and your own interests will be all the better served for having done your duty toward that very valuable "messenger," the Southwestern. As District Superintendent, I am at your service. Don't be afraid to use me. Whatever you do, do not fail to observe your quarterly Love Feast. Have your quarterly meeting very interesting. Take the lead in the meeting yourself and do not leave it to others.—W. L. Duncan, Superintendent.

Gleanings from the Field

LOUISIANA.

Crawford.—Mt. Zion Church, under the wise leadership of our beloved pastor, the Rev. F. T. Chinn, is on the up-grade. Our pastor is an earnest and faithful worker and we commend him for the efforts he has put forth for the uplift of our people in general. Watch meeting was a record breaker for the number of pledges of men and women to attend church once a day. It is our purpose to send our pastor to Conference with a good report and twenty subscribers to the Southwestern. The writer, with others, presented the church with a beautiful Pulpit Bible, and Mr. James Gasper gave a hymn book. Mrs. Mason Callery and others gave the pastor a twenty pound turkey. The sinners, led by Mr. Thomas Griffin, gave the pastor shoes and hat. The male officials and men of the church contributed shirts. The choir gave a number of dress accessories, and the Sunday school gave gloves. The Stewardesses and other auxiliaries presented a suit of clothes. The lunch was served by a committee of ladies, led by Mrs. Nancy Porter. Our fourth Quarterly Conference was a great success. The Rev. J. W. Turner is the right man. He preached to the delight of all. His sermon will be long remembered at Crawford. We were greatly benefited by a visit from the Rev. W. Scott Chinn, our pastor's son. We celebrated the fiftieth anniversary of Emancipation. A good program was rendered. Select reading, Mrs. E. B. Green. Other speakers were the pastor, D. Murray, Mrs. M. Jackson. Orator of the day, N. J. Collins. The choir rendered special music. Our pastor's closing service will be held January 20th, with a splendid program. The different societies and congregations and the Baptist pastor, R. A. Murray, will be present.—Mrs. E. B. Green, Reporter.

Lacombe.—January 1st was a great day here. For the first time, Emancipation Day was observed here. We had a good crowd. Our people are

coming to the front along all lines. Program was rendered finely. The Rev. Mr. Rose spoke on Emancipation, Thethord Martin on Education, and Frank Martin, on Negro Progress; Rachel Johnson and Ethel Martin, with Mr. VaViarian Gusmon, on the song, "My Country, 'Tis of Thee."—A. Martin, Pastor.

Monroe.—James Chapel.—The watch night service was good. We had the old time speaking meeting and a good many Baptist ministers participated. The Revs. T. Head, G. W. Bates, H. Read Jones (a pastor), all gave good service. Three of our best Stewardesses Sisters presented the pastor with a number of articles of wearing apparel and \$5 in cash. The ladies who gave the presents were Sisters A. M. Wade, J. P. Phillips, Matilda Harper. God bless these good sisters.—J. C. Clark.

Bastrop.—At Mt. Nebo Church, Emancipation Day was appropriately celebrated. The Emancipation Proclamation was read by the Rev. Joseph Smith. Remarks by the pastor, the Rev. F. M. Lashington. Paper by Miss Viola Jackson; subject, "The Duty of the Negro to His Country." Addresses by Prof. S. M. Lark, the Rev. S. L. Moore, Mrs. E. M. Scott, Mrs. C. E. Williams, Mrs. M. E. Moore, and the Rev. W. L. Williams. Closing remarks by the pastor. Collection taken by Mrs. M. E. Moore and S. M. Lark, after which dinner was served to a number of old people. Mt. Nebo is itself again and reports at Conference will be in good shape.—F. M. Lashington.

Logansport.—I take this method of thanking Brother Dave Peters for a \$3.00 pair of shoes for Conference, also Brother Eugene Brooks for a \$4.00 pair of shoes; Sister Laura Banks and Sister Amanda Adams for a \$3.00 hat. God bless these good people.—S. Green, pastor.

Boyce.—Thanksgiving Day at St. Paul opened with devotional exercises conducted by the Rev. Jared Green, pastor of Rigolets Church. Scripture reading by the Rev. Mr. Brown, of the Methodist Episcopal Church, South, and C. D. C. Bryan, the pastor, stated the object of the meeting. The Rev. Mr. Brown, of the Methodist Episcopal Church, South, was introduced. His address was very impressive. The National song was led by the pastor, after which a Thanksgiving dinner was served, the white friends being the guests of C. D. C. Bryan and ate dinner in his dining room. Mrs. Mary Small, Phyllis Jones and Mrs. Mary Bryan made things pleasant for them. Too much thanks cannot be given these good women. The pastor had a horse and buggy at the service of the Rev. and Mrs. Brown. That night our crowd was small. The children sang beautiful songs, led by Mrs. Jones and Martha H. I. Bryan, daughter of the pastor. Brother Johnson Ross, a local preacher seventy-nine years of age, made a good talk, after which the Rev. Jared Green made an address on "The Negligence of the Negro Race."—C. D. C. Bryan.

Wiley Circuit.—Saturday night we were agreeably surprised at the coming of a party of friends led by Mrs. Virginia Harris and her father, T. J. Johnson, and Mr. George White. They placed a large basket of choice groceries on the table. Words of thanks were given by the Rev. and Mrs. S. A. Davis.—S. A. Davis, Pastor.

Lake Charles.—I desire to thank the members and friends of Warren Chap-

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FREE BOOK COUPON.

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el for their generous contribution to the pound party given on Tuesday, January 15. Upward of 100 pounds were left on the table. I also want to thank the ladies: Mrs. Janie Williams, Mrs. Penny Bagneris, Mrs. Eda A. ley, Mrs. Corinne Jones and Miss ginia Booty, for their kindness to and the children.—(Mrs.) P. Clarke.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TONIC. You know what are taking. The formula is plainly on every bottle, showing it is Quinine and Iron in a tasteless form, the most effective form. For grown-ups and children. 50c.

PENNSYLVANIA.

Gettysburg.—Sunday, the 1st of December, was a day of special rejoicing with the members and friends of the Asbury Methodist Episcopal Church. This building, that had for the thirty years presented the appearance of an ordinary country school house, was during the last six weeks undergoing renovation and remodeling. It is now for neatness and beauty second to none of its size in the district, was re-opened on the 1st date. The District Superintendent, the Rev. G. E. Curry, Drs. Taylor, Gardner, of the Presbyterian United Brethren Churches, spoke of very high and commendable terms of the work that had been accomplished and urged the members to go to greater things—the ingathering of souls into the Church, by the example of Christian character. The members of the church contributed liberally. The trustees were able to pay off all expenses and had a balance on the credit side of the account, which the church rejoices in. Hayling, Pastor.

DWARD
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THE DOLLAR BRIGADE
will soon be a "DIVISION," with conferences as *Regiments* and States *Brigades*. The people are enlisting with shining faces and glowing hearts as in '61, and are coming in squads. Additional office force is required to keep up with the enlistments, and writer's cramp threatens the Corresponding Secretary's hand. It is Everyman's opportunity and Everywoman's joy; Everybody's pride and Everygirl's delight. Youth and youth are enlisting side by side.

And O, the sweet, kindly, wholesome letters filled with love for the brethren!
"I am a retired preacher, 76, in poor circumstances. Please accept this dollar and oblige your old brother."
"I like the DOLLAR BRIGADE. Many of us can give only a dollar bill."
"I am seventy-five, but glad to join the DOLLAR BRIGADE, and while helping myself, help my old brethren."
"Enclosed find a widow's drop from a large bucket of love."
"I think the pictures of Asbury and Warren alone worth the dollar."
"I am nearing seventy-nine; my wife, seventy-five. I am strong, she, frail. We are poor but happy. God is graciously good. Success to you." But sweetest of all are the Gifts to the children and here is one:

*Richford Vt
P. H. S. 1212*
Dr. Hingeley.
Wants to join the Dollar
Brigade. I am 5 years old.
My father is a minister.
from
the Elizabeth Galt

Not all remittances are for one dollar. There is no top limit for 100,000 Dollar Givers.

The Secretary of the Presbyterian Board writes me that a \$755,000 check came in recently. Mail facilities to Chicago are as good as those in the Quaker City. The Parcel Post can carry Bonds, Stocks, or other securities in seven-pound lots.

Two weeks ago we published the DOLLAR BRIGADE Enlistment listing of the first ten States. On January 1, the order stood: (1) Pennsylvania; (2) Illinois; (3) Texas; (4) Nebraska and Louisiana; (5) Ohio; (6) New York; (7) Iowa and California; (8) Minnesota and Maine; (9) Massachusetts and Michigan; (10) Indiana. Pennsylvania and Nebraska made a notable advance and Maine, Ohio, Massachusetts, and Wisconsin rank now among the first ten.

DOWN CHURCH, YORKTOWN, TEXAS.
A few weeks rally at Brown Methodist Episcopal Church the sum \$315 was raised on indebtedness of the parsonage. We have only twenty-five members here, including children; yet under the leadership of our beloved pastor, the Rev. J. C. Eubank, we have the second best parsonage on the San Antonio District. This is the Reverend's sixth year with Sam Willis.

Gleanings from the Field

COLORADO.

Colorado Springs.—Although left without a pastor for more than two months, the People's Methodist Episcopal Church is still doing things. Our Thanksgiving dinner was a big success. The membership was divided into two sections, the women representing the North, led by Mrs. Elizabeth Messey, with Mrs. M. J. McDonald as assistant, and the men under command of Mr. Robt. T. Graves, captain, and Mr. Arthur Reese, lieutenant. It was a battle royal, the two forces fighting from the very start. The first charge was made about 11:30 p. m. After the decisive battle was over and the report was made, the result was so close that the decision of the judge is likely to be contested. Under the agreement the losing side must present bouquets to the victors. After the expense of this battle was paid, there was a balance of something like \$60. Too much praise cannot be given Mesdames S. B. Jones, A. B. Williams, F. J. Loper, F. Simpson, R. T. Green, R. T. Graves, M. J. McDonald, J. Lewis, H. Sells, A. Williams, D. A. Bennett, D. Foster Sanford, Edna Bomar, F. Shorter, F. F. Reynolds and M. Harris; Misses Hattie Reynolds, Leona and Addie Lett and Naomi Elgin, who so bravely stood by Mrs. Messey and Chiefs C. J. Barnett, and H. C. Davis, and Wm. Dunlop, Arthur Reese, D. A. Bennett, Jas. McMeans, Jr., R. T. Green, J. D. Nickens, J. H. Matheney, N. McDonald, A. Bryant, J. H. Lomax and C. T. Williams, who so heroically rallied to the support of Commander R. T. Graves. We are indeed glad that we have been able to secure such able pulpit supplies as the Rev. Dr. John Z. Moore, returned missionary from Korea, who has charge of the Beth-el Hospital of this city; the Rev. A. B. Conrad, for 25 years connected with the Kansas Conference of our church, and others whose names we cannot mention for lack of space. All services have been kept up to the standard. The prayer and class meetings have been well attended and collections good. Word has been received that the Rev. M. M. Jefferson, of East Tennessee Conference, has been appointed pastor here, and the members are expecting him in some time this week (December 12).—S. B. Jones, Frank J. Loper, L. C. Bassett.

MARYLAND.

Charlotte Hall.—This year has been one of unusual interest in the work of this three points circuit. There were laid at each church a corner-stone with appropriate services. These churches had been built some time but had no corner-stones. At John Wesley, on August 15th, the stone was laid. Sermon preached by the Rev. George A. Williams. Collection, \$24. In this congregation there are twelve subscribers to the Southwestern. Among the officials are Steward F. P. Brown, for thirty years an officer of this church, a farmer whose corn crop this year was 200 barrels; J. W. Yates, exhorter, steward and class leader, who, with the other class leader, Moses Quinn, are two beloved veterans of the Civil War; Clarence Yates, Sunday school superintendent. Brother Yates' Children's Day had an attendance of over 300 persons and collection of \$17.00. The corner-stone was laid at Gallie Church on Sunday, August 25th. Collection, \$16.00. Sermon by the pastor, assisted by our

local preacher, J. Harry Brown. This church is often visited by white people, who give the pastor their attention and the church their financial help. They are welcome and have the appreciation of the church in general. Here there is no friction between the races. The only active Epworth League on the work is at this church, Brother Levy Gray, president. The classes are in charge of Brother C. L. Lloyd and Jno. Courtney. The Ladies' Aid of this church, under the presidency of Sister Maggie Foster, has lost a faithful co-worker in the death of Sister Eliza Brown, but is still one of the most helpful on the District. At Calvary Church a corner-stone was also laid. Sermon by pastor. Collection, \$27.00. The Children's Day exercises were a success, under the directions of Superintendent Willis Tolson, Miss Virginia Tolson, organist. Collection, \$10.00. The classes are led by J. H. Bush and Willson Braxton, Stewards Geo. Whalon, Eugene Jennifer, Angeline Braxton and Vinie Martin give great strength to this small congregation by their faithfulness and enthusiasm. Sister Emily Marshall, a bride of a few days, with her husband, veteran of the '60s, brought on Thanksgiving eve a basket of groceries to the parsonage, for the pastor's family. The trustees of the circuit are carrying forward the work of the addition of two rooms to the parsonage. Our esteemed District Superintendent, Dr. E. Williams, gave all the nails needed in this work. Other subscribers to the Southwestern are J. H. Bush, Ezekiah Queen, Wm. Gray, C. L. Lloyd. The pastor is serving his second year. C. E. Queen, Pastor.

Deaths

HARRIS—Billie Harris died December 9th, 1912, in the full triumph of faith. He was one of the founders of Robinson Methodist Episcopal Church, Lachute, La. The funeral was conducted by his pastor, assisted by the Rev. T. J. Johnson, of Shreveport. Servant of God, well done.—George Thomas, officiated.

WOODWARD—Mrs. Huldie Woodward, a faithful member of Tiger Island Baptist Church, the mother of Mrs. Blanche E. Faulkner, died November 14th, 1912, in full triumph of faith. Age 63 years. Leaves a host of friends to mourn. The funeral

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eral was preached by the Rev. S. Carroll, our pastor, at Natchitoches. He was assisted by her pastor, the Rev. Essie Griffin, and the Rev. R. A. Nash and the Rev. A. J. Harris. Mrs. Woodward leaves 5 children, one sister, 2 brothers and a number of grandchildren.—J. J. Woolridge.

TROPEZ—Died, Oct. 255, 1912, at New Orleans, Mr. John Tropez, aged 26 years. The burial was from St. Peter Methodist Episcopal Church, Donaldsonville.

JONES—Mrs. Harriet Jones, 45 years a member of the Methodist Episcopal Church, died in Donaldsonville, La., Nov. 12, 1912, aged 74 years.

GEORGE—Lyvers George, trustee of John Wesley Church, Budds Creek, Maryland, for nine years, died November 7, 1912. He leaves a widow, two sons and four daughters.

The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequaled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Gleanings from the Field

ALABAMA.

Anniston.—St. John Church carried out the program as arranged January 1, at 8 p. m. The Rev. S. J. Jordan delivered a masterly address, subject: "Why the Freeman Ought to Play His Part." Young and old were aroused as never before. The jubilee of the Freedmen Aid Society was organized after a good collection, with the following heroes at the head of each club: Miss Susie Birdsong, also Secretary; Miss Mamie Jackson, also Treasurer; Mrs. Mattie Williams; Miss C. M. Birdsong and Mrs. Annie, Vice-President.—Rev. V. D. Oatman, pastor.

ARKANSAS

Marianna Circuit.—At Lee's Chapel the following contributions were made recently: Robert Lofton, Jr., \$1.00; B. J. Hunter, \$1.00; R. E. Graham, \$1.00; Clark Rusaw, \$1.00. Affairs are moving well, looking toward the Conference.—J. W. Williams, pastor.

Marianna Circuit.—Rev. J. W. Jackson preached for us and we had a glorious time. His splendid sermon was delivered with great effect. We are always glad to have him with us. The committee on Benevolence worked earnestly. The faithful ones, namely: Mesdames Lizzy Hunter; Perley Hawkins; Stella Deberry, President, raised \$4.00.—J. W. Williamson, pastor.

GEORGIA.

Sylvania.—Should we forget the old veterans of the churches No, never! This question is being answered by many of us in a substantial, helpful way. One of our old veterans of St. Andrew's Church, in the person of Mrs. Julia Daughtry, was generously remembered on January 6th. A large number of the members of this church and our Baptist friends entered her home and after singing and invoking God's blessing upon this sister and her home, a table was filled with provisions of various kinds. As we were about to take our leave she expressed her deep appreciation.—Cassie E. Sapp.

Woodbine Charge.—Our first Quarterly Conference was held December 28-29, by Superintendent E. D. Giddens. His text was Romans 6:23, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Superintendent Giddens is a power in the pulpit. I wish that the world could have heard that powerful sermon, which stirred the church at Jefferson. Raised for the Superintendent, \$12.75, in full.

Greenville.—It was indeed a problem for my good wife and myself to stretch 90 cents so as to make it include a good dinner and the many little etceteras usually found in the household on Christmas Day. However, we had decided upon the things that would come within the limit of our means when a sweet song was started at the door—in short, it was a surprise party. Of course they were gladly admitted and willingly received. They filled in, stepping to the measure. Dr. L. B. Morrison and Bro. Joe Clayton laid a dollar each on the table, and the following loyal members of dear old Rust Chapel laid their offerings: J. R. Lovejoy, Geo. Lovejoy, Mattie Harris, Maria Churn, Cora Martin, Eliza Lovejoy, J. H. Warren, Amanda Parks, Adeline Robinson, Lonney Hill, Harriet Watson,

Keziah Moreland, Carrie Warren, Annie L. Harris, Haley Hads, Willie Tigner, Luvania Raglin, Ella Wilks, Lucy Banning, Jerry Tigner, Ada Lovejoy, Catherine Simpson, Georgia Baldwin, Abe Banning, Harriet Campbell, Frank Wilks and Nellie Ector. There was a great array of good things. May God bless these good people.—Wm. Daniels, Pastor.

Greenville.—We are glad to have our pastor, the Rev. William Daniels, with us again. We are also glad to have his gracious wife, who came about two months ago.—S. Baldwin.

College Park.—Our first Quarterly Conference was held December 19-22, Dr. G. W. Arnold, District Superintendent, presiding. We met with fairly good reports. Dr. Arnold was pleased at what he saw in the quarter and made an excellent talk to the officials. for the New Discipline. The Superintendent says he can see nothing but success for this charge with the start it has. On Sunday he lectured to a large crowd of Epworth League young people. With this body he was very Some ten or twelve persons subscribed much pleased, and at night he preached our Christmas sermon, which was greatly enjoyed by all who heard it. Dr. Arnold is a great and strong man; he is serving his second term on the Atlanta District as Superintendent. He had a fine start, beginning with this charge. We paid him up here. My people are happy over his return to the District. May success attend his efforts.—J. H. Brandon, Pastor.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

MISSISSIPPI

Escatawpa.—A party, lead by Mrs. Claracy Dixon and Mr. Isaac Robinson, came to the parsonage at about 10:30 o'clock Dec. 7th, with quite a crowd of young people and presented the pastor and family a choice lot of nice things. Brother S. E. Jackson made the presentation speech, responded to by the pastor. After prayer, all went quietly home.—A. H. Lathan.

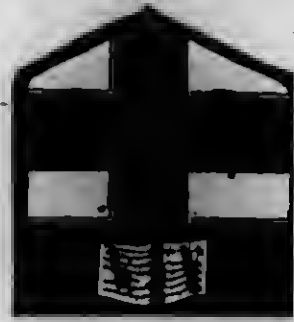
Ackerman.—Our Rally closed the fourth Sunday in November. A large number paid from 25c to 75c each. The following paid \$1 or more. J. C. Ashland, \$1.50; A. C. Mitchell, \$2; L. C. Gordon, \$1; Willie Woodward, \$1; H. R. Ashford, \$1; I. S. Robinson, \$1; Wm. Ashford, \$2; Robert Cooper, \$2; G. P. Childress, \$1; John Mitchell, \$1; Andy Cooper, \$1; Oliver Gladney, \$1; Sam Gordon, \$1.25; Mrs. Bell Gladney, \$1; Pinkie Turner, \$1; L. E. Ashford, \$1; M. L. Ashford, \$2; G. Z. Maxwell, \$1.72; Dollie Gatewood, \$1; Florida Applewhite, \$1; Mary Mitchell, \$2; Mollie Moore, \$1; Alice Woodard, \$1; Charlotte Lobly, \$1; Ella McKinley, \$1; Bessie Cooper, \$1; Nannie Alston, \$1.50; Mattie Alston, \$1; B. E. W. Childress, \$2.01; Francis Gordon, \$1.25; By Dinner, \$11.50. All praise to the good people of Mt. Herman Church. May heaven's blessings ever be upon them.—L. F. White, pastor.

Paulding Circuit.—My fourth quarterly conference was held by the Rev. W. M. McMorris our beloved superintendent. Every department of the work was looked after. He preached two able sermons. This

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rounds up our year's work and we are glad at all times to have our superintendent with us. We did not pay him up in full, but we have plans on foot to raise balance due before Conference.—A. Lee, pastor.

MISSOURI.

Union Memorial Church, St. Louis, Mo.—We closed in November a four weeks' revival, the best ever held in Union Memorial Church. One hundred souls were brought to Christ. It was a glorious time. The Rev. B. F. Abbott was assisted by Mrs. S. A. Ramsey, one of the greatest and most powerful evangelistic women on record. She is modest and very womanly in the pulpit, but proves her ability to meet the situation. The citizens in general seemed much impressed with her. Dr. Abbott left for two weeks' vacation after the revival. Mrs. Ramsey held his work and church during his absence. The ladies of the church presented her with a beautiful gift before she left. A beautiful resolution was read before the audience at her farewell service, a copy of which was left on the church record and a copy presented to her. Our church is doing exceedingly well under the pastorate of our beloved pastor, Dr. B. F. Abbott.

TENNESSEE.

Jasper.—At Wells Chapel, December 21-22, the Rev. E. H. Forest, District Superintendent, held the first Quarterly Conference. Saturday, District Superintendent Forrest preached a splendid sermon. At 2 p. m. the Conference proper was opened. A pleasant and profitable session ensued. Splendid reports were rendered. The Sunday school session was interesting. The service closed with the administration of the Holy Communion. At night the Rev. S. H. Forrest again occupied the pulpit. His sermon was most interesting and was delivered with unusual power and demonstration. This splendid man of God is not only remarkable because of his oratorical and exegetical abilities, but he is a model in modesty as well and is making great sacrifices and energetic strides toward the building up of his District. We were able to report \$5.05 on our benevolent claims in the first quarterly meeting and paid to our District Superintendent the full assessment. Mrs. Laura Ford, one of the most charitable and self-sacrificing laywomen of our church here, came forward when the District Superintendent's assessment was being raised and gave \$3.00 rather than see her church fall in meeting the full payment. This good and loyal woman is to be commended for her fidelity and loyalty to the Church of her choice. She is in attendance upon every prayer meeting, class meeting and at every service of her church, rain or shine. Her purse is ever open to every cause of the Church. May this



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good woman live long to help in our cause.—S. L. Duncan.

Mason.—The members and friends of Alexander's Church gave their rally December 15, 1912. Reports the captains were as follows: No. 1, Mrs. A. H. Stewart, \$4.55; 2, Mrs. H. Alexander, \$15.09; 3, Mrs. L. Sydnor, \$3.30; Miss Elizabeth Taylor, \$6.10; 5, Mrs. J. W. Boyd, \$3.65; Mrs. F. H. Hughes, \$2.00; 7, Mrs. McBride, \$1.05; 8, Mrs. Ada Boyd, \$2.50; Mrs. B. P. Fields, \$2.00; total \$44.00. With the five rallies, grand total is \$800.13. Through help of God and the co-operation of the members and friends, we aim to make this one of the greatest years in the history of our lives in building up of the kingdom of Lord and His Christ. We will not be satisfied until we have erected a new church on our ground and dedicated it to His service.—H. P. Gordon, Pastor.

VIRGINIA.

Tiptop and Mudfork.—We had a very nice Xmas. Things were quite here in our little town. We had five entertainments on the week three at Tiptop and two at Mudfork. Money raised Xmas week: Paid pastor, \$34.00; paid to trustees, \$4.25 and \$6.00 for the Freedmen Aid Society; Total, \$44.25. We had the Emancipation program. It was a splendid success. Our next meeting began January 5th, 1913. J. M. Hogans.

Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

RANDOLPH—On Saturday night, October 30, 1912, just before the clock proclaimed the midnight hour, the angel of death visited the home of A. A. Randolph in McNair, Mississippi, and carried away his beloved mother, Sister Easter Reed. Sister Reed was about 80 years old, and at the time of her death was an active member of Crown Point Church. During her illness she was kind and gentle in her manner and bore her afflictions bravely, asking Jesus to help her. She called each member of her family to her bedside and told them of the many blessings in store for them if they did that which was right in the sight of God. She called her nine grandchildren to her bedside and bequeathed to each a little memento and told Sister Randolph to bring the children up in the fear of the Lord. Sister Reed, or "Grandma," as we called her, was loved by all who knew her, and was ever willing to help those in need of help.—A Friend.

TORRY—Mr. Peter Torry, one of the oldest members of Pine Grove Methodist Episcopal Church, died on November 28, 1912, in Harrison, Mississippi, after a brief illness. He was born in Mississippi; 90 years ago. He died believing in the faith of Christ. He was struck by a train, which caused his illness and subsequent death. His daughter then took him to her home and cared for him. He often told us not to worry; all was well with him. The tender father, loving brother and true friend is no more. He is survived by a brother, sons, daughters and a host of friends. The funeral service was conducted by the Rev. W. A. Oates, pastor, and the Rev. Wm. Hermorn our pastor at Harrison, Miss. The floral designs from the church were beautiful. Interment was made in the Johnson Cemetery.—William A. Oates, pastor.

BENNETT—On Christmas Day, 1912, at Baldwin, La., Mrs. Sarah Bennett, daughter of Mr. Martin Flemin, was accidentally shot by a young man and instantly killed, while seated at the piano entertaining her friends. She was not a Christian. She had been married two years. The funeral was preached at Trinity Church on the 26th.—William S. Harris.

CHESLEY—William Chesley, a Civil War veteran and class leader of Gallilee Church, Charlotte Hall, Maryland, for more than 25 years, died December 12, 1912. He was 73 years old and leaves a widow and many friends.

WILSON—Lucinda Elvira Wilson was born March, 1847, and was reared in Wilkes County, North Carolina. She died December 15, 1912. Sometime after the Civil War she came to Johnson County, Tenn., and from there was married to Mr. Samuel Wilson. To them were born seven children, three of whom preceded her to the Great Beyond. She leaves two daughters and two sons, an aged husband, several grand-children, many relatives and friends. Many years ago Sister Wilson joined the Methodist Episcopal Church. She lived a

consistent Christian to the end. Some years ago she joined the Household of Ruth and was a faithful and cheerful member of the same. She was a loving wife, a devoted mother, a faithful Christian, a good neighbor and her home was always open to ministers and strangers.—J. G. Isbel, pastor.

MOORE—Katherine Moore, a faithful member of Adams Methodist Episcopal Church, Fayette, Miss., after four days' illness, died in full triumph of the faith on December 29, 1912. For many years she stood faithful to the church of her choice, until called home. She was 78 years of age. She was instrumental in helping plant Methodism in the town of Fayette, the church in which she was a member for quite a number of years. She was an affectionate, kind and loving mother and grand-mother, and as a neighbor she was true, believed in living in peace and was willing and ready at all times to lend a helping hand to those who were sick and suffering. As a Christian she was faithful, believing fully in God's word, the church, ministers of the Gospel and all other organizations of her church. Mrs. Moore was born in Fulton, Kentucky. She leaves one daughter, 16 grandchildren, three great grandchildren and a number of other relatives and many friends. The funeral service was conducted by the Revs. Rile Jennings and Gastin. The body was laid to rest by the Friendly Home and Benevolent Society, of which she was founder, in the city cemetery.—Clara F. Drayden.

RICHARDSON—Cora Richardson, a faithful member, consistent Christian and energetic worker of St. Paul Church, Pass Christian, Mississippi, died October 27th., 1912, as she lived, in the cause of Christ. Her place in the church is hard to fill. She filled every place to which she was appointed to serve, as class leader, teacher or secretary. She leaves her husband, five sons and a host of friends. She is not dead, but sleepeth.—J. B. Brooks.

COMBRE—Mrs. Josephine Combre, for 20 years a member of St. James Methodist Episcopal Church, Hahnville, La., died at her home. She was president of the Epworth League and a leader in the religious and social circles. A faithful wife and loving mother. She was born April 6, 1870, and was married to Mr. Alfred Combre January 10, 1889. Died November 13, 1912. She leaves her husband, three sons, four daughters and a host of friends.—David D. Williams.

At Washington Louisiana, recently, occurred the deaths of Orillia Anderson, Ophelia Johnson, Edward Perkin, Sharlot Lucket. All members of Washington Charge.—D. G. Taylor, pastor.

ROWE—In Mobile, Ala., occurred the death of Dave Rowe on November 22, 1912. He was about 70 years old and was a member of Wesley Church for fifteen years. At the time of his death he was trustee, class leader and District Steward. His health had been failing for over a year, but he was always faithful to the church. Thursday evening he was at the parsonage and had been to see the members, asking them to attend the Rally on Sunday. Thursday night, November 21st he retired in the best of spirits. Friday morning when his wife called him she found that he had gone to the Great Beyond. Bro. Rowe in his afflictions was always cheerful. He was loved by those who

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knew him. His life on earth is done, but his works live after him. He will live in the hearts of his friends. The funeral was preached by the pastor, the Rev. B. S. Kirk. Dr. Snell read the Scripture lesson. Miss Mary Dowl sang a solo. There was hardly standing-room in the church. The floral offerings were numerous.—(Mrs.) Bernice G. Kirk.

NICHOLSON—Mamie F. S. Nicholson was born October 15, 1875, and died December 13, 1912. She joined the Methodist Episcopal Church in 1887 and lived in the same for twenty-five years. The funeral was attended

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by the pastor. She was a member of Mt. Carmel Methodist Episcopal Church.—L. C. Foster, pastor.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

A Sacred Concert is announced to be given at Trinity Methodist Episcopal Church, Sunday night, January 26, at 7:30. A fine program is being prepared. Miss Cecile Carter and others will take part in the program.

Friday night, January 31st, is the date of the Colored Y. M. C. A. grand annual all-star concert, at which time Mr. J. Francis Morris, haritone, of New York, will sing. A number of our best local talent will also appear in the Auditorium of Central Congregational Church, Gasquet and South Liberty streets. Admission at door, 25 cents.

The Rev. Geo. H. Connelson, Jr., D. D., pastor First Presbyterian Church, will address a men's meeting Sunday, February 2, in the Auditorium of the Colored Y. M. C. A. building, at 3:30 p. m.

Wesley Church.—Sunday, January 12, services were good, beginning with the early morning prayer meeting and continuing through the 11 o'clock service. At 7:30 p. m. District Superintendent J. W. Turner preached an excellent sermon. Our fourth Quarterly Conference was held Thursday night, January 9th, the District Superintendent presiding. The reports indicated improvements on all lines. The Rev. M. S. Davage, Business Manager of the Southwestern Christian Advocate, preached Sunday morning, January 19th, at 11 o'clock, and at 7:30 p. m. the pastor preached his last sermon for the Conference year.—Robt. C. Worsham, Pastor.

District Rounds

WINONA DISTRICT.

First Round.

Grenada, January 31, March 2; Valden, February 1-2; Valden Circuit, 8-

9; Poplar Circuit, 10; Klmlchael, 15-16; Grenada Circuit, 19; Duckhill, 22-23; Alesville, March 1-2; Water Valley, 3; Sallis, 7-8; Hesterville, 8-9; Durant, 14-16; Winona, 29-30; Abbeville, April 5-6; Oxford, 11-13; Oxford Circuit, 12-13.—E. S. Scarborough, Superintendent.

Recent District Meetings

CENTRAL ALABAMA CONFERENCE.

The Conference session of the Woman's Home Missionary Society was held in Gadsden, Alabama, December 12, 1912. The meeting opened with the President, Mrs. A. P. C. Camphor, in the chair. The usual form of business was dispensed with. There were three Conference officers present. Delegates and visiting members numbered 18. Encouraging reports were read from the different districts. The Treasurer made a nice report: Membership dues paid in for the year 1912, amounted to \$67.00 besides other money raised during the year for other purposes. Miss Bessie W. Garrison gave us a lecture and a deal of information which will help us to better our work in the future. Officers elected for the year: Mrs. E. C. Thomas, President; Mrs. C. J. Wilson, Vice-President; Mrs. Imo Davis, Recording Secretary; Mrs. G. C. Hamlett, Corresponding Secretary; Mrs. E. J. Fisher, Treasurer. District Presidents: Mrs. M. M. Byrd, Mrs. E. C. Reeves, Mrs. T. A. Strozler. Three Districts yet to be supplied. We ask a hearty co-operation from the pastors to help promote the growth of this great and glorious work being done by the women of our Church.—G. C. Hamlett, Corresponding Secretary.

CLARKSDALE DISTRICT.

The eighteenth semi-annual session of the District Conference convened in Magnolia Church, November 19-24, the Rev. C. W. Butler, District Superintendent, presiding. All of the pastors were present with good reports. The Conference was very largely attended. The report of the District Superintendent showed that every interest of the Church has been carefully looked after. Our Conference was great, both spiritually and financially. Visitors: Mrs. M. E. Ferguson, President of the Woman's Home Missionary Society, Upper Mississippi Conference; Mrs. Gray, Corresponding Secretary of the Woman's Home Missionary Society, Upper Mississippi Conference. The Rev. Mr. Hilton, of the Missionary Baptist Church; the Rev. Mr. Paine, of the Mississippi Conference, and the Rev. J. W. Johnson, Upper Mississippi Conference, all made encouraging talks. The following brothers preached strong sermons: Wm. Chappell, A. B. Blewett, S. H. Nevils, R. B. Adams, D. P. Shaw, M. A. Pulliam, J. T. Middleton, W. H. Golden, and W. S. Leake. Good revivals have been held and many souls brought to Christ since last Conference. Total public collection, \$100.10; total benevolence, \$577.10; present to District Superintendent, \$33.00; grand total, \$710.10. Our District is moving on.—D. D. Shelby.

SAVANNAH DISTRICT.

The District Stewards' and Pastors' Council met in Brunswick, Ga., January 9th. The meeting was opened by the District Superintendent, Dr. E. D. Giddens. Prayer by the Rev. A. N. Jackson. The Rev. J. Wesley Fisher,

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of the Baptist Church, was introduced and spoke encouragingly of the work of the Methodist Episcopal Church. The Rev. W. J. Hamilton was elected Secretary. The Rev. W. V. Daughtry responded to the Rev. Mr. Fisher's address. Assessment same as in 1912. It was decided that this District put forth every effort toward the raising of one thousand dollars for the Jubilee Fund for the Freedmen's Aid Society in 1913.—E. D. Giddens, District Superintendent; W. J. Hamilton, Secretary.

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Deaths

THE REV. SANDA A. MITCHEL.

The Rev. Sanda A. Mitchel was born at Riverhill, White County, Tennessee, February 20th, 1848, and died at Doyal, Tennessee, White County, December 4th, 1912. He was a professed Christian of more than forty years standing, joining the Methodist Episcopal Church soon after his conversion, and living a faithful member of the same until the day of his death. He was a local preacher of no mean reputation, and was instrumental in the salvation of many precious souls. He was ordained to Deacons orders by Bishop L. B. Wilson, at Martin, Tennessee, in October, 1910. This was for him a richly merited honor, and one that was fully appreciated. He was always loyal to his church. He leaves a devoted wife, five sons, and a large number of grandchildren and friends, who mourn his going. His funeral was attended in Doyal Methodist Episcopal Church, at Doyal, Tennessee, by the pastor, the Rev. Wm. Holden, assisted by the Rev. J. A. C. Means, and the Rev. Wm. Hampton, at 2:30 p. m., December 5th, 1912.—W. R. Smith.

MRS. MARY JANE BRIGGS.

A loving mother and the devoted wife of the Rev. L. W. Briggs passed into the Beyond, Wednesday morning, January 8. She is survived by her husband and eight children, who mourn her passing. The funeral was conducted from Ames Methodist Episcopal Church, Baltimore, Md., Friday. Eulogies were given by Dr. D. W. Shaw, the Rev. D. D. Turpeau and R. W. S. Thomas. A letter was read from Dr. D. W. Hays, of Washington, D. C. The Revs. N. M. Carroll, E. W. S. Peck, John A. Holmes, C. G. Cummings, S. R. Hughes, W. A. C. Hughes, took part in the services. Mrs. Briggs was hurled in Sharp Street Memorial Cemetery.

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WHITE.—Mr. Charles White, son of Mrs. Maggie White, a member of St. Peter Methodist Episcopal Church, Donaldsonville, La., died Nov. 30th, and was buried Dec. 1st, from St. Peter Church. Charles was 21 years old at the time of his death.

CLAIBORNE.—Mrs. Sidney Claiborne, of Donaldsonville, La., died Dec. 3, 1912, aged 35 years.

VINCENT.—On Dec. 13th Andrew Vincent, oldest son of the Rev. J. A. Vincent, our pastor at Kiethville, died at Donaldsonville, and was buried from St. Peter Methodist Episcopal Church, aged 35 years. The Reverend Vincent was not able to attend the funeral of his son; but Mrs. Vincent was present. Andrew had joined our church at New Iberia during the pastorate of the late Rev. A. H. Banks, and had fallen from grace; but claims to have been reclaimed, and died in the faith.—W. J. M. Price.

BRIEFS.

Mount Zion Methodist Episcopal Church appropriately celebrated the fiftieth anniversary of the Emancipation Proclamation on January first. Addresses were delivered by Mr. Harper, the Revs. L. G. Gray, Dr. Buchanan, Mrs. Brooks, the Rev. J. B. Brooks, and the pastor, the Rev. G. W. Coleman.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
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NEW ORLEANS, JANUARY 30, 1913

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"FATHER ABRAHAM"

The picture which occupies the center of this page is a remarkable one in many ways. It is a kodak exposure, one of the best that we have ever seen. The monument is one of the recent memorials to Lincoln. It is an interpretation of great strength of character, serenity of spirit, consciousness of self-mastery and a look into the future worthy of prophets of old. This piece of art fittingly translates the incomparable Lincoln into the language of bronze—a silent language, but rich, nevertheless, in eloquence of expression.

The name of the Negro lad of the picture is unknown and it is well that it is so, for he types a million of just such bright youngsters of his race. Note the well-nigh perfect pose of the boy. This is the highest art—it is life. His bright and hopeful eyes, his firm and undismayed lips, his right hand buried behind that of Lincoln's with the striking position of the right arm, suggests trust in him whose form supports the lad. Note, further, the perfect position of the left hand of the lad. The cap is upturned as if in salute, caught by the kodak just at the end of the graceful and grateful act. Even the lad's limbs suggest his confidence in Lincoln—he leans toward the Emancipator's great right side and nestles his head over the great, throbbing, human heart. So perfectly does the lad fit into the posture of the statue that he gives life to it and suggests an addition to the monument which all had thought already perfect.

Lincoln's great form overshadowing the Negro lad is a suggestion that his work is not yet completed. It was a race of Negro boys and Negro girls of days to come, rather than four millions of slaves, that Lincoln freed. The promise of the race rested not so much with the ex-slaves, whose moral and spiritual life had been warped, as in their children and their children's children. It was the future Negro that Lincoln saw—the Negro of the twentieth century. But he saw, also, with equal clearness, the Negro of a hundred years to come.

Is Lincoln interested in that lad, leaning on the knee of strength? To be sure. Lincoln almost audibly speaks a word of interest. It is no far distant march to reach Lincoln in the spirit world, nor does he need a megaphone to shout his interest in this Negro lad—in all Negro lads, and all lads needing help and an open way to rise. Lincoln's interest in the new Negro grows as the years pass.

But more than all, this picture interprets the fatherliness of Lincoln. The Negro soldiers called him "Father Abraham." And was he not in a mighty sense the father of the race? It was Lincoln who cut the shackles off the limbs of the American Negro, gave him a name, opened before him the door of hope, underwrote his bond for good behavior and made him a citizen. It is no figure of speech when Lincoln is put down as "Father Abraham." This picture is alive with this idea. The man and the lad are of different race types, but the ties that bind them in-

separably are evident. In the man there is a show of strength which fits the need of the growing lad. The kindness of the man's face finds a counterpart in the face of the lad. The man looks into the future while the lad is himself an embryonic interpretation of that look. While the fatherliness of Lincoln appears, the sonliness of the lad is no less evident. The boy is self-conscious of his relation to his great father. He knows his father and is grateful for his father's love and protection, is serene despite the threatenings of an unfavorable environment.

With "Father Abraham" as his paternal sponsor and guide, the Negro faces the future



(Used through the courtesy of Dr. E. Robb Zaring, Editor of the North-western Christian Advocate.)
A SNAP-SHOT OF THE LINCOLN STATUE AT NEWARK, N. J., WITH A NEGRO LAD CAUGHT, AT THE TIME, IN A VERY SUGGESTIVE POSE.

with hope.

THE NEGRO MUST NOT FAIL HIS FRIENDS

If the Negro sees much in the attitude of American life toward him of which to complain, he has also much to praise. While the Negro has made phenomenal progress, he has been the recipient of almost phenomenal help. Wealth counted by the millions have been poured out for his uplift and what is better than gold, picked men and women have given as freely, their culture, yea their lives for the uplift of the race.

To-day there are hundreds of thousands of white men and women who are worthy successors of Sumner, Garrison, Phillips, Harriet Beecher Stowe and Gilbert Haven. The

connecting link between these and the workers of to-day were General Howard, General Fisk, President Cravath, John Braden, Bishop Capers, George M. Walker, Richard Rust, President Tupper, and others; while the continuation of that work is secure in the hands of John M. Walden, Wilbur P. Thirkield, L. M. Dunton, George H. Hubbard, H. P. Frisell, H. Paul Douglas, and others.

To-day nearly every denomination is actively engaged in some form of effort for the uplift of the Negro. The Congregationalists, Baptists, Methodists and Presbyterians are doing notable work. The Methodist Episcopal Church (South), is increasing its work and interest. The Roman Catholic Church has begun a forward movement for the uplift of the Negro. Many organizations, though inspired by the heart of Christ, yet still apart from the Church, exist for the advancement of the colored people. All this help means added responsibility; where there is much given, much is required. The Negro must not fail his friends. He must justify the sacrifice they have made and are making. The Negro in moral and spiritual life and in intellectual vision and in material accumulation, must crown the efforts of the individuals and the organizations that exist to give him a chance.

For the Negro to fail to make good, would be the basest ingratitude. 'Twere better for him that help had not been given than for him to fail. We must not forget that there are not a few white men who say philanthropic effort in our behalf is misdirected energy. They go so far as to say that we not only cannot appreciate the spirit of the gifts and the efforts of those who seek to help us, but they also say we have not the ability to respond to this treatment.

Here is the present-day duty. We believe the Negro can make good. Yea, he will make good! But it will require faithful application to the duty before us, much earnest prayer and heroic effort. Our opportunities are many, and our responsibilities inseparably linked therewith.

THE LINCOLN BIRTHDAY COLLECTION

This issue is devoted largely to the promotion of the Lincoln Birthday Collection for the Freedmen's Aid Society. This is our Church's annual memorial to the Great Lincoln, and a pledge anew that the Negro shall have a new birth of freedom. A continuation of the work which Lincoln began in such a providential way, and which has grown in favor with God and man, is a high tribute to him. But the best possible tribute to Lincoln will be the self-help on the part of the Negro. This Lincoln Day Collection should appeal especially to the Negro. If he fails to observe the day and does not give according to his ability, then there is no reason for other people to give.

Every pastor who fails to observe fully the Lincoln Birthday Sunday, which is February twelfth, is recreant to his trust. More, he

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Shall the Negro Have a Chance?

By Bishop William F. Anderson, Cincinnati, O.—President, Freedmen's Aid Society

"Now, therefore, I, Abraham Lincoln, President of the United States By virtue of the power and for the purpose aforesaid, do order and declare that all persons held as slaves within said designated states, and parts of states, are, and henceforward shall be free, and that the Executive government of the United States, including the military and naval authorities, therefore, will recognize and maintain the freedom of said persons, and I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defense."—Excerpt from Lincoln's Emancipation Proclamation.

Thus did the Immortal Lincoln crystalize the highest moral sentiment of the nation towards the institution of slavery. Like every other great act it required faith and courage at the time. Now the civilized world applauds. That no man should be the mere chattel of any other man has the force of an axiom to-day.

The wisdom of the investment with the right of citizenship of this large mass of illiterate men is quite another matter. It cannot be defended. The American Republic holds altogether too cheaply the sacred responsibility of the suffrage. The lax and hasty process of so called naturalization of foreigners practiced to this day is a by-word and a reproach. In a country where every man is sovereign the demand for the safety of our free institutions is for intelligence and moral conviction in the voter. Every interest involved demands the reform of our naturalization laws. The nation's treatment of the Negro in this regard is no more slipshod or blameworthy than its method of dealing with other races.

The Emancipation Proclamation, while upon the surface, the bestowal of liberty upon the Negro race was, in reality only the proclamation of the right of the Negro to attain freedom. Freedom is not of such a nature as that it can be proclaimed from the public square or given like a fine present by one man to another. Not even so great a personage as Lincoln could confer this high boon upon a race of underlings. God himself could not do it peremptorily by His own decree. Freedom is a personal attainment. It can be achieved only by tireless quest, by patient toil, by soul struggle, by defeat, discouragement, persistence.

The time element in the uplift of the American Negro must not be forgotten. The evolutionary process is "writ large" in racial and national development. It is not strange nor cause for discouragement that during these fifty years the race has only made a start towards the realization of the ideal. The child must walk before it can run. In the words of a song popular in certain sections of the South, the Negro has been "inch-in along." During these fifty years the forces of Christian education in this country have been supplementing the Emancipation Proclamation in a most wholesome manner. They have been helping the Negro to work out a practical emancipation for himself. They have come to him in his poverty, his ignorance, his indolence, his natural and enforced degradation, and have bidden him to look up; to believe that it is possible for him to become a man. They have plead sometimes in the face of bitter opposition that he should have a chance. It has been insisted upon as right to train his hand, to discipline his brain, to vitalize his will, to cultivate his conscience to the quick and habitual recognition of moral valuations, to culture his heart with lofty Christian idealism. This is the program of Christian education for the Negro. And the Negro has been responding to it in commendable fashion.

The next step in his progress will be best made by driving it into his soul that his destiny is largely in his own hands; that he must work out his own salvation with fear and trembling; that unless he achieves it himself it can never be achieved. This is the law for races as well as for individuals.

The most cruel thing about slavery was

not the brutalities of the auction block; nor the heartless separations of families; nor the relentless punishments inflicted by the worst types of slave owners. It can hardly be doubted that many Negroes had a more comfortable time under slavery, so far as mere bodily comfort is concerned, than they have had since. With his natural love of dependence it is not strange that many of his heart melodies breathe out deep longing for "de Massah of de olden day."

The most cruel thing about slavery was its denial by virtue of the very nature of the institution to the individual to struggle towards manhood; its denial to the Race of the right to work out its providential mission. The individual was kept a mere dependent and race realization was an impossibility. The existence of this race in the world is God's declaration of its providential mission.

He is the best friend of the Negro of to-day, who, by all sympathetic encouragement, aids him as an individual and a race to give all possible heed to the development of that quality known as "iron in the blood." The future of the Negro is "up to" the Negro himself. The best of them know it and are ready to accept the challenge. The encouragement for continued and increasing effort in their behalf is that in all their organizations there is a growing group of men who stand for the right, the high things. These men are increasingly influential among them. Efficient church leadership will see to it that this type shall have its opportunity; that worthy men among them shall be put into positions of responsibility.

This article would fail utterly of its pur-

A Forward Movement in Our Colored Work Necessary

By Secretary P. J. Maveety

This Jubilee Year of Emancipation furnishes the Methodist Episcopal Church a fine opportunity to congratulate itself on what it has done for the black man during the fifty years of his emancipation. In the twenty-two schools of the Freedmen's Aid Society, more than 250,000 pupils have received instruction, and of these 3,000 have gone into the Christian ministry, 1,500 have become physicians, and 15,000 have gone out as school teachers, while other thousands in lesser numbers have become lawyers, trained nurses, dentists, pharmacists and industrial leaders. During these fifty years of freedom the Methodist Episcopal Church has been the friend of the black man, by giving to him the right hand of fellowship and of uplift, training and educating his ministers and Sunday School workers, helping to build his churches and support his preachers, and furnishing model homes all over the South for the training of his young women that they may become model wives, home-makers and home-keepers. Emancipation freed the shackles from his hands and feet; the Church has been taking them from his head and heart. The latter is the harder and more difficult task. The stroke of a pen, the act of a Legislature may give physical emancipation, but only through years, generations and it may be centuries, of intellectual and moral training, can the man be freed from those inherited immoral bonds, which have been riveted on the black man by a thousand generations of savagery and over 250 years of slavery. The present day need of the Negro

pose if it did not emphasize the responsibility of the rank and file of the membership of our great Church to help in the uplift of the Colored Race. The white man of the present contributed very largely to make the Negro what he is. Be it the better part of the white man of the present to contribute largely to make him what under Christian training he may become. All that the Negro can in reason ask for himself; all that we can ask for him is a chance.

The Freedmen's Aid Society now asks the Church for \$500,000 for his industrial, mental and moral training. The work of educating and Christianizing this race at the close of the war was a gigantic undertaking. Our Church went about the problem largely by faith. The record during these years has been one of notable, worthy achievement.

It has been necessary to put the bulk of the income into the salaries of the teaching force of the schools. The time has now come when the properties must be looked after. Some of the buildings in connection with the colored schools in the South are literally rotting down.

The need for \$500,000 as a Jubilee Fund is imperative. The Negro people are undertaking to raise \$100,000 of this amount among themselves. When and where in the history of the world can that achievement be paralleled by a race only fifty years out of bondage?

The Bishops who are members of the Freedmen's Aid Society have taken this matter upon their heart. They are working diligently at the problem. They have agreed among themselves to spend the Sundays of the month of May in pleading the cause of the colored man in churches open to them in different parts of the country. Every Bishop in the entire Board will gladly do the same as opportunity is afforded him. The raising of this fund was sanctioned by the General Conference. If the great Church only knew the crying need, its responses could not fail to be hearty and generous.

Send your contributions to the Corresponding Secretaries at 220 West Fourth St., Cincinnati. Send the mat once. Make them as large as possible. It is God's cause.

America is the synonym of opportunity for the white man. Who will help to make it nearly so as possible for the colored man?

in the South is as great as ever. He is still poor. While he has made great gains in overcoming illiteracy, so that it has been reduced to 30 per cent. he is still in large numbers in bondage to superstition, low moral ideals and the degrading conditions that ever follow low ignorance and deep degradation.

The schools of the Freedmen's Aid Society are in a position to do a larger service now than ever in their history. With 465 teachers and 6,610 students, these twenty-two schools can continue to send out the leaven of industry, righteousness and holy living into every city, village, hamlet and county place of the South until the curse of slavery, slavery of the body, and of the mind and the soul, shall have been utterly overthrown. A crisis is on in the history of these schools. For a dozen years or more the Society has been struggling under the heavy load of \$250,000 indebtedness, and has been unable to do more than give a meager support towards teachers' salaries. This indebtedness is now nearly all discharged, but during those lean years when the indebtedness swallowed up all of the surplus, the buildings and equipment of the schools have been neglected. Very little could be spared for new buildings, improvements or repairs and now the crowded conditions compel attention. New buildings in many places must be erected in order to house the boys and girls seeking an education. Some of the schools have a waiting list of persons who cannot be accommodated now, but are willing to come.

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Fifty Years of Progress

By the Rev. J. W. E. Bowen, D.D.

The usual and accepted custom in determining the strength and progress of a people or nation, is to appeal to its material conquests and possessions. More specifically, the holdings in the various kinds of stock and bank ratings are taken as the measure of a people's usefulness and the guarantee of their ultimate triumph. Lament it as we may, or condemn it in our strongest terms, the age is commercial and financial and a gold eagle and a warranty deed are gods that receive large homage at the knee of the American people.

A Look Backwards.

Fifty years ago there marched out on that famous morn, about four millions of an uncertain humanity from amid the chains of American slavery. In fact, their broken chains clung to them and sounded the alarm of their jubilant and triumphant march. They were the remnant of that pagan compound that had been imported from Africa by the cupidity of commerce to open the closed treasure-house of American soil to the field of industrialism and international traffic. How well they accomplished this herculean task, consult the statistics of the sixteen Southern States from 1619 to 1863. You will find to the credit of these docile children of the sun, the erection of every building, private and public; the opening of every railroad tunnel; the cultivation of every farm; the making of every bale of cotton, and of all the garden produce; the prosecution of all the mechanical arts, blacksmithing, carpentry, painting, carriage-building, brick and plastering, stone work and the various forms of domestic work were all done by the faithful blacks for these centuries. In fine, the sweat from his sable brow was the oil of the machinery of the South; and his powerful arm was the driving wheel of its trade. The accumulated wealth of the South prior to 1863, where labor was necessary, represented almost exclusively the sweat, brawn and patient toil of these unthinking children of proud Ethiopia. In these lines, the writer has no quarrel with history. He is simply stating what seems to him to be fact. Moreover, it has yet to establish that this unsurpassed laborer has been justly compensated for uncomplaining and profitable service. To a clear eye, the ledger account is not yet balanced.

When this simple-hearted folk entered into freedom fifty years ago, the Atlanta National Bank could have bought all their belongings, which were tied up in the red bandanna handkerchief and carried by a stick across shoulders and even the filthy rags upon their backs, for \$1,000,000, at 5-50's and charged them 8 per cent and then sold them back to them at 50 per cent discount, and the money changers of the day would congratulate the bank upon being money in. The air was full of prophecies of dire calamity that would speedily overtake the untutored heathen. It was said he would die of laziness, die of poverty, die of ignorance, die, utterly root and branch, because of his inability to multiply and keep pace in a state of freedom. These prophecies were not altogether issued by enemies. Many good masters had fears as to the immediate outcome of freedom upon their loving slaves. Such apprehensions were justified by the facts that these slaves had to be provided for by them in their state of slavery and no great acts that revealed the power of the initiative of providential forethought had characterized them.

But the whole story cannot be told in a newspaper article. Let us ask the question, would the Atlanta National Bank have been "money in" by discounting the note of 5-50's at 8 per cent? A high school boy could show you in five minutes, that those rash and unthinking bankers would lose in fifty years \$4,500,000 by their precipitate and unbusiness process. For with a few minutes to tab-

ulate his possessions, this unthinking bondman of fifty years ago would show you your holdings in all kinds of stock, from chicken stock and mule stock to railroad stock, bank stock and government stock aggregating the neat sum of \$800,000,000. Not boasting, but this at least a respectable showing for the recently dumb-driven cattle between the plow handles. But to add another truth, the Negro has learned one of the arts of the white man about giving in all his wealth. He knows how to conceal the truth at this point so as not to tell a lie. It is safe to say that when you have learned the full belongings in personal possessions, real estate and investments and holdings of the white man, then it will be an easy matter to know the full weight in monetary and material possessions of this adept pupil of the white man.

Enough on this score. One could easily write a whole chapter on the social and moral condition of the Negro in slavery that would sicken the heart and bring no good results. Such a chapter would however take the heart out of many of the rhetorical and sophomoric articles that claim that the Negro was more moral in a state of slavery than he is in a state of freedom, and that the "golden age" of this people is behind them when they chopped cotton all day and sang and danced, or shouted and prayed, all night. Truth here would be biting and remorseless and unprejudiced. But the croakers of the past are passing away and God's kingdom of brotherliness and truth has come into sight.

Not What of the Night, But What of the Day?

To ask the question, has the Negro made progress, may disclose a desire to know the facts or a confession of purblindness. The census tables of the Nation, the vital statistics and tax books of counties and states, together with Bradstreet's and Dunn's Reports make answer for one phase of the Negro's progress. Reference is made above in this article of the financial possessions of the race. One other point need only be stressed at this juncture, viz., his vital power to survive in the struggle of civilized life. It is not denied that in many quarters of the land he has been attacked by the combined ills of American civilization. To such an extent have these diseases made ravages upon his pristine virile constitution, that many wise-acres are ceaselessly proclaiming that death is barking at his heels, and that speedily this monster will have the faithful African in his unyielding grip. It is a fact that the thinkers of the race lament and face with anxiety that too frequently the race is subject to diseases of this fast-living age. But, bear in mind two things, first, without immigration from any lands whatever, the Negro race keeps well in sight of the white in procreation. The white race of this country is debtor to gentile and heathen, from every clime, to keep its head above the maelstrom, but the Negro, dependent upon himself, is not shamefully in the rear when it comes to keeping up in the procession. Secondly, we are scattering every year among the race hundreds of physicians, teachers and preachers. The wholesome effect of their teaching is bringing positive fruit in the improved social, moral and physical life of the people. Nevertheless, we are not unmindful of the warnings, wisely set forth by thoughtful men and scientists as to the fatality of certain diseases, and as to the lax and loose hygienic conditions that surround the race, and we assure our friends that we cease not, day or night, in thoughtful effort to purge away the reproach of Egypt, and to strengthen the race in all that goes to make a physically strong and a morally vital race.

But greater than these are the moral, social, educational and spiritual conquests, victories and possessions of the race won through a half century of struggle. We have

learned that a man's life consisteth not in the things which he possesseth, nor can a man live by bread alone, and that a bank book may be owned by a rake as well as by a saint, and that civilization is not built upon lands or buildings, or stocks, but upon men of character and upon women of Christian virtues.

Our greatest possessions cannot be counted upon the digits, nor be discovered by the multiplication tables. Some good men have believed that the Negro race is morally weaker to-day than when they were huddled into cabin quarters in the cotton and sugar lands of the South, and when he could not read the Bible or understand the meaning of the words "home," "wife," "husband," "duty," "virtue" and the many other words that make life sweet and enrich the soul and inspire thoughts heavenward, and send the farmer on his way to sweat for his loved ones. Who believes it and will attempt to ground his upon conclusive facts that will satisfy the "law of the sufficient reason?" Had the Negro race learned nothing else in his rough road of fifty mile posts than the need, place, beauty and power of "home" in a people's life, the blood and bravery spent for his liberation would be amply paid for. He walked out from slavery with the chains broken but not off, clanking about and clinging to his manly limbs, his wife under one arm, his child under the other, with empty hands, but with a buoyancy of heart and lightness of tread and a freedom from revenge that made the world stop and wonder, and with faith in his God and his own destiny, he went to work, built himself a house, bought a farm, erected a bank, invested in stock, and through the school house and power of the Gospel erected a family altar and is now making home, the fallen sister of heaven, his paradise for the rearing of his children and the joy of his heart.

Such forces as faith, purity, honor, uprightness and consecrated purpose spurn the addition tables. It is a joy of the race that it has made a progress in material things in these short years that cannot be paralleled by any other people in like circumstances. More than this, as Tertullian said to the Roman magnates, "We are but of yesterday but we fill the Forum," even so this race may say, in humbler thankfulness to God, we were chattels of yesterday, but to-day we stand before queens and sit with kings, and we are citizens of the proudest Republic "of the Sun." But above all, we are children of the King and brothers to all men, and with His help, we shall yet wipe away completely the sins of the past.

Gammon Theological Seminary, Atlanta, Ga.

A Forward Movement in Our Colored Work Necessary

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whenever they can be crowded in. Modern equipment for the teaching of the industries costs money and must be secured if we would do our present duty by the Negro in this industrial age. He is an industrial factor and needs and must have industrial training.

The 500,000, asked by the General Conference and the Board of Managers as a Jubilee Offering from the entire Church, is tremendously needed for new buildings, equipment, improvements and endowment. The colored people will raise \$100,000 of this. They have already made a good start towards it, and they challenge the balance of the Church to stand by them, and see that in this crisis in their history, their white brethren in the great Church that has done so much for them and has stood so nobly by them in the past, shall give them this help towards making themselves an honored and useful part of our Christian civilization.

The Freedmen's Aid Society and Booker T. Washington's Work

By Secretary I. Garland Penn

That Booker T. Washington is the most eminent leader of the Negro race in America the facts will prove, when one sits calmly down to think on what is necessary to leadership and how this man has demonstrated such. We can name now but one qualification he has shown as leading up to what follows in this article. As a man of vision, knowing what should be done and what he wants to do, and how to do it, Mr. Washington has exercised the most painstaking and careful foresight in the selection of men



THE REV. P. J. MAVEETY, D.D.

Corresponding Secretary of The Freedmen's Aid Society

whom he has gathered about him to help him do the big things now to his credit. How tactfully and skilfully he does this, seldom missing the mark in his selection, always challenges the admiration of those who will take the time and care to get the whys and wherefores of his case. When, therefore, Dr. Booker T. Washington went to Texas and selected Emmett J. Scott, a graduate of our Wiley University, one of our best Freedmen's Aid schools, to become the hub of the great Tuskegee wheel, as Executive Secretary, he

knew his man, and no one has been disappointed that Mr. Scott has been so great a help to Tuskegee and its founder. His success has made him the pride of Texas and an honored and beloved son of the whole race. The Freedmen's Aid Society is as proud as his Alma Mater, Wiley University, to claim him as our product. He is the most distinguished alumnus of Wiley. The Methodist hosts of Texas and the Southland are his friends and admirers.

He was discovered by Dr. Washington fifteen years ago, when he was the editor of the Texas Freeman of Houston, Texas, which he founded. Previous to this time, Mr. Scott had done work upon the white dailies of Houston. As the Executive Secretary of Tuskegee he is the strong right hand of Dr. Washington. He enjoys the full confidence of his chief and because of Mr. Scott's clear thinking, devotion to high ideals, his integrity, and his high moral character, he has not only been able to serve Dr. Washington and the great Tuskegee Institute, but he has made a place of his own. It was no empty honor when President Taft appointed him one of the three commissioners to the Republic of Liberia, being the first Negro ever sent abroad on a warship by our government on such a mission. Emmett J. Scott is a prince. A man of large capacity for work, of great poise, and deliberation in a very marked degree. He would be successful in anything that he would undertake. He is a member of our great Trinity church, Houston, Texas, where he is held in the highest esteem. He is a prophet with honor in his own home as well as abroad, and is one of the many Negro leaders we have educated to whom we call the attention of the whole Church.

The Freedmen's Aid Society is glad to have the honor of having furnished such a man to do such great work as Mr. Scott has accomplished and when Dr. Washington pays the Society so great a compliment as he did one year ago in the Northwestern, we feel we deserve it. Said Dr. Washington: "Among the agencies for the upbuilding of the Negro race in the South, I know of none that has exerted a wider or more helpful influence than the Freedmen's Aid Society, under which the educational work of the Methodist Church in the Southern States is carried on."

Sacrificing to Be Ministers to Their People

By President S. E. Idleman, Gammon Theological Seminary

I believe that no class of students can be found anywhere with greater loyalty or more self-sacrificing devotion than the men who are preparing themselves for the ministry of the Lord Jesus Christ in the Gammon Theological Seminary. The situation differs with these men from that of most other schools in that they have already passed through long, hard years of struggle and self-denial while preparing to enter Theological School. They have already exhausted almost every available resource at their command. Their parents and friends have done for them what they could do to the limit of their ability, and in most cases there are younger children in the families to be educated and cared for as well as they. Thus the great majority of those who come to us are provided with only a few dollars and are often, in addition, already involved in some financial obligations for their past education.

The responsibility for their support depends very largely either on their own immediate efforts or the aid that can be secured for them.

The youth who has felt his call to the ministry and who is planning to enter this work seldom stops to acquire skill in any of the trades or professions. He will hardly feel the need of this. Consequently, his effort at self-help in the intervals of the school session does not yield him the wages of skilled labor, which, at the best, is pitifully small for the Negro workman.

To save much from his small wages after providing for the bare necessities of life is a difficult task and requires thrift of a high order.

Many of our students rise at four o'clock in the morning and walk a mile or more in all kinds of weather, often thinly clad, to build fires, carry coal, milk cows, sweep floors or do any honest labor that will enable them to earn enough to remain in school. These usually return to school at eight o'clock for their classes and go back to their places for work at four or five in the evening and work till after night. For this work they usually receive food and a pittance of two or three dollars per month. Some men will cheerfully and uncomplainingly follow this up for two or three years.

The spirit of self-help is developing to such an extent that often real needs are made known only in extreme cases. A few days ago one of our best young men whose vacation interests had been swept away by the Mississippi floods came to the office and said, "I have done my best but I find I cannot make it alone any longer. I am out of money and I am walking with my bare feet through the soles of my shoes, and at every step they are on the cold, wet ground. But if I can get a little help I am determined to stay and finish my course in Gammon."

Many men are willing and anxious to remain, living on two meals per day, which cost them less than ten cents. Some have lived on less than one dollar per week, doing their own laundry and mending their own clothes.



DR. I. G. PENN.

Corresponding Secretary of The Freedmen's Aid Society

Several of our students rise at four o'clock every morning of the year, and, in winter, walk several miles before daylight, delivering the daily papers, and are happy and independent in their support on the small income from this source.

The summer vacations find many of our students working on the streets of the city with pick and shovel, digging sewers or making excavations for paving, or in lumber yards, shops and factories, doing the hardest work, that they may earn honest money and are happy and cheerful if they can save enough to see their way through another year supplied above actual want.

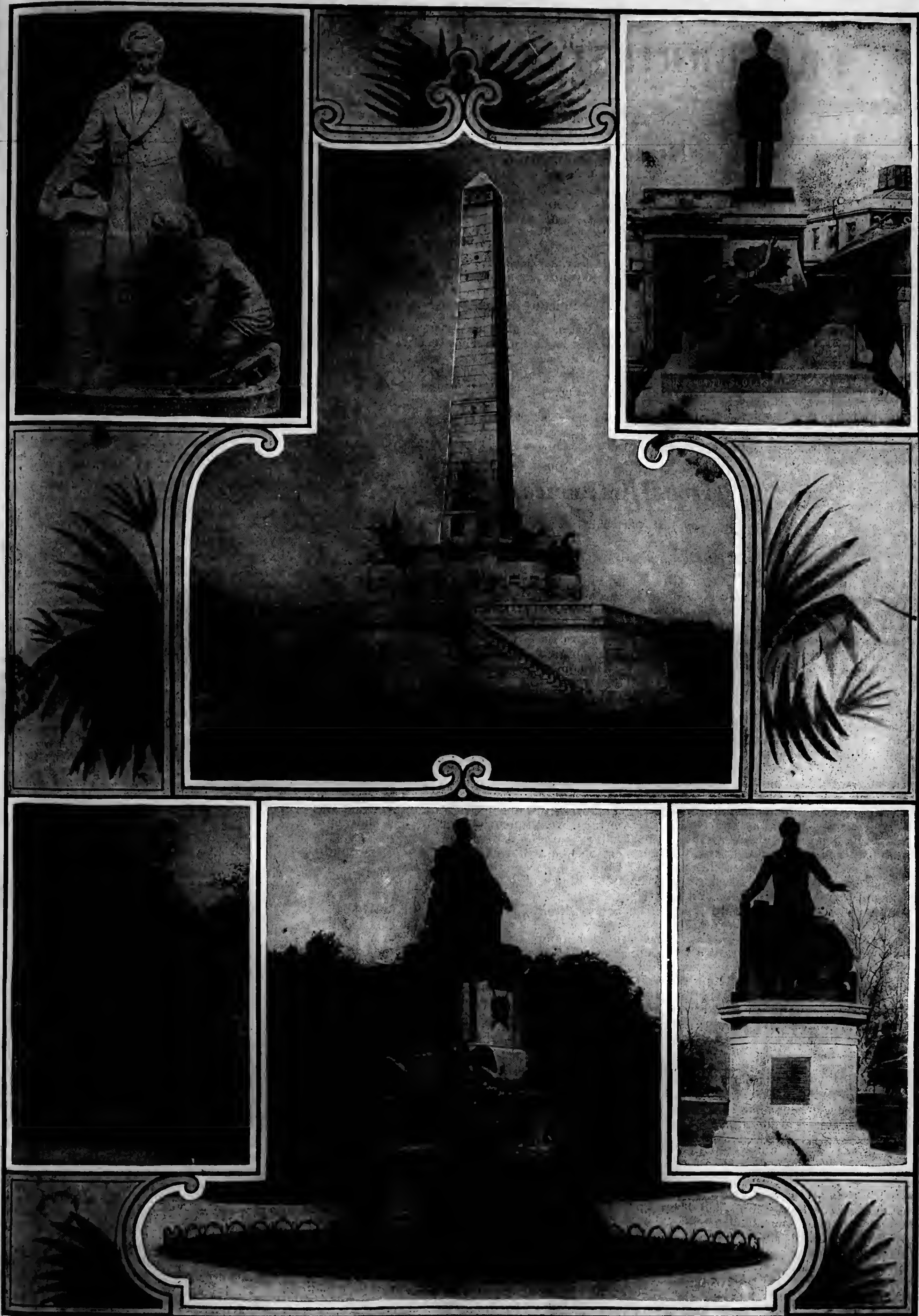
If large salaries and high stations were awaiting these men as a result of this self-denial and sacrifice, then the hope of such advancement might be an inducement to follow out this process of preparation as a compensation, but the only high and compelling motive is the love of Christ and the privilege of preaching His gospel as the saving power of men.

South Atlanta, Georgia.

Clafin University's Main Building Destroyed by Fire

On Thursday, January 9th, at noon the main building of Clafin University at Orangeburg, S. C., was entirely destroyed by fire. In this building were the offices of the school and kitchen, with dining rooms for teachers and students on the first floor. The second floor had the library, the president's private office, parlor and social rooms, with several suites of rooms for the accommodation of teachers. On the third floor there were dormitories wherein were housed forty girls. In addition to these the higher college classes had their recitation rooms on

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MONUMENTS TO ABRAHAM LINCOLN

Statue of Emancipation, Florence, Italy.
Saint Gaudens, Lincoln Park, Chicago, Ill.

The Lincoln Memorial and Tomb, Springfield, Ill.
Statue in Fairmount Park, Philadelphia, Pa.

American-Scottish Soldiers Memorial, Edinburgh, Scotland
Freedom's Memorial, Lincoln Park, Washington, D. C.

THE CHRISTIAN LIFE

Memories

Let us forget the things that vexed and tried us,
The worrying things that caused our soul to fret;
The hopes that, cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us,
Let us forget.

Let us forget our brother's fault and failing,
The yielding to temptation that beset,
That he, perchance, though grief be unavailing,
Cannot forget.

But blessings manifold past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving,
Where friends are few, the handclasp warm and strong;
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man has rendered precious,
Let us remember long.

Personal Influence

By J. H. Darlow, M. A.

Thou hast gained thy brother.—Matt xviii. 15.

The most potent influence on earth is always a personal thing. Indeed, we only exist as persons, and we only know ourselves and know one another as persons. "Right" and "wrong" have no proper meaning except in regard to the relations between persons. Spiritual forces are functions of personality. The awful power which sways the stars in their courses is blind and helpless compared with the attraction of noble example and the energy of self-forgetful love.

When we reflect and consider carefully, we may perhaps discover the people who have exerted the most decisive influence for good in our own lives, and the way in which they have exercised it. This will give us the clue to the secret of personal influence. Probably we shall find that our characters received their bent and stamp through the impressions made upon us at different times by a quite limited number of men and women. Probably they have affected us not by their special gifts or abilities, but simply by their sheer goodness. Their faith became a contagion to our souls. Their example acted as "an external conscience"—rebuking and convicting and inspiring and confirming our consciences. Their lives made the great words and truths of the Bible living and real to us. They redeemed us to the Redeemer. In their faces we caught our first glimpse of the very countenance of Christ, revealed afresh in the lineaments of disciples who loved Him.

One of Newman's greatest sermons at Oxford had this for its thesis: that the influence of personal character has been from the first the chief means of bearing truth into men's hearts. For it is always the life of a teacher which is catching, not his mere tenets. "How strongly it comes home to me," wrote Edward Thring, "that it is not what we do or say that God uses, but our lives." George Eliot has described this "blessed influence of one true loving human soul on another. Not calculable by algebra, not deducible by logic, but mysterious, effectual, mighty as the hidden process by which the tiny seed is quickened and bursts forth into tall stem and broad leaf and glowing tasseled flower. Ideas are often poor ghosts; they pass athwart us in their vapor and cannot make themselves felt. But sometimes they are made fresh, they breathe upon us with warm breath, they touch us with soft, re-

sponsive hands, they look at us with sad, sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame."

4. There remains one further and infallible test of the highest kind of personal influence. It will be exercised unconsciously. It cannot possibly proceed from any one who deliberately seeks to be influential. Christ's command, "Let your light shine before men," implies that the true Christian radiance will be soundless and effortless. The example which really tells in the long run is just the natural, spontaneous outcome of a character which forgets self-interest and self-glorification. The power of a holy life is conditioned by its genuine humility.

5. But such a holy, humble life is charged with supernatural forces whose range we cannot limit. No power in the world is so unerring, so irrepressible. All else besides may blunder or fall short or grow out of date: but "nothing mars or misleads the influence which issues from a pure and unselfish character" * * * it needs no oppor-

A Seaside Reverie

Mrs. W. F. Anderson

Sea murmurs lulled me to sleep one night,
And I slept till morn, when a flood of light
Startled me, and lo! a picture grand
To challenge the skill of an artist's hand.
Old ocean's waves with diamonds crowned;
Were dancing and tossing with joyous bound;
And each, rushing on in wild, restless chase,
Seemed trying more jewels to gain in the race.
This marvelous scene my mirror caught
And reflecting to me, awakened my thought;
And there fell on my ear the murmur low
Of the sea's martin song in its ebb and flow.
The lesson which came to my heart that hour
Was simple and plain, yet full of power
Our lives, though billow-tossed they be,
May speak God's glory—as does the sea,
For the Christian heart should surge and beat
With love, as wide as the boundless deep,
And a hidden power—to move and sway,
Like Nature revealed in the sea that day.

—From "Forward."

tunity, it can enter when the doors are shut.
* * * In this strange and tangled business of human life there is no energy that so steadily does its work as the mysterious, unconscious, silent, unobtrusive, imperturbable influence which comes from a man who has done with all self-seeking." From this point of view we may understand and accept Archbishop Benson's saying, that the first business of a Christian is to make another Christian—by the power of holy influence.

6. Judged by such a standard, how sorely we need to revise our common estimates and opinions in regard to what constitutes the highest eminence and the truest usefulness in the Church of Christ. We talk about very "influential" Christian people—meaning generally men who can either attract large crowds or else give large subscriptions. But at the end of the day, their resultant effect may seem trifling compared with the spiritual good wrought by some obscure and saintly believer who radiates virtue unawares on every one whom he meets. The fountain of Christian influence has only one source. As it flowed in the beginning, so it flows now, so it ever shall flow—from every character which is seriously and sincerely conformed to the living and dying of Jesus Christ.—From *The Upper Calling*.

The Gospel of Happiness

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit, once said in explanation:

"You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let any one go from my presence without a happy word or a bright thought to carry with him. And making happiness engenders happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

This gospel of happiness is one which every one should lay to heart. Set out with the invincible determination that you will bear burdens and not impose them. Whether the sun shines or the rain falls, show a glad face to your neighbor. If you must fall in life's battle, you can at least fall with a smile on your face.—*Wellspring*.

Not Kept Waiting

Even while we wait on the Lord for some things we may have the riches of his instant answer in other things. We may have *himself* always and instantly, if by faith we will but see and receive him. And many of his best blessings are pledged to us for now and here in this life; we are not asked to wait for them until we enter into the life to come. The Psalmist knew this when he sang:

"I had fainted, unless I had believed to see the goodness of Jehovah
In the land of the living."

It was by his believing that he saw the blessings. Oh, let us take hold on God and his love and his power by a mighty, daring belief for the results that He will bring to pass in the land of the living, if He can but have our belief to work through. Heaven has infinite riches for us; but earth has infinite riches for us also. Let us not faint, but believe to see God's goodness.—*Sunday School Times*.

"He knows and will supply my every need.
If wise and loyal steward I shall be,
To Him be glory both in word and deed.
To-day and all the days he gives to me,
And, when life's day shall close with setting sun,
May each step be approved by his 'Well done.'"

The Educational Association of the Methodist Episcopal Church

The meeting of this Association in Lincoln, Neb., on Jan. 14, 15, 16, as the guests of Nebraska Wesleyan University, was one of the best meetings, if not the very best, yet held by the Association.

The program was of a very high order, vital and snappy from start to finish, the papers were well prepared and ably presented. The President of the meeting, the Rev. John H. Race, D.D., of Chattanooga, held the members up to business in a masterly style. The entertainment for the most part at Lincoln Hotel was all that could be desired and the hearty courtesy of President Fulmer and the University authorities was all that could be desired.

We cannot mention each paper in turn, and must content ourselves with noting briefly some of the outstanding facts of our educational life.

Secretary Thomas Nicholson always alert, active, painstaking, a ceaseless worker, an educator with a statesman's vision, announced the astounding fact that in the year 1912, the schools of the Methodist Episcopal Church in the United States have received over eight million dollars. This is certainly a record transaction in giving to our schools.

Secretary Thomas Nicholson of the Board of Education, at the earnest request of the Executive Committee, presented a full and comprehensive statement of the topic "The Board of Education in its Relation to Our Methodist Episcopal System of Education," under the heads (a) The Recent Legislation, (b) Educational Policies, (c) The Administrative Problems, (d) Co-operation, (e) The Collections.

The greatest interest centered in the last topic, as this question had been before the Association last year. The great difficulty was the reconciliation of local interests with the plan of uniformity.

The Association, after prolonged debate, adopted unanimously by a rising vote, a resolution approving the plan for one great collection for education. A committee was appointed to present this matter to the General Conference Commission on Finance. This certainly makes an epoch in our educational life and ought to hasten the day of larger and more systematic giving for our schools.

The pro and con of the old question "Should we have separate seminaries and colleges for boys and for girls," was very ably presented — affirmative, President Meeker of Hackettstown, N. J., and the negative by President Kriege of Central Wesleyan College.

The number, character and location of separate schools for women is a live question all over the United States and the Association resolved to place this subject on the program for next year. The cultivation of the religious life, the discovery and training of men for the ministry and for other religious work, the program for evangelism, all received prolonged attention. A resolution was passed calling for a report on the educational qualification of candidates for admission to Annual Conferences and another calling for Conferences with District Superintendents, pastors, college professors and the presidents and professors in theological schools for the purpose of improving conditions in the choice and preparation of candidates for the ministry.

The general subject of the culture of the religious life and ministerial training with kindred subjects were forcefully treated by President Cooper of Upper Iowa University; President DeBea, of Missouri Wesleyan College; President Skinner, of Cazuvia Seminary; President Kemp of Illinois Wesleyan University; President Rall, of Iliff School of Theology; President C. M. Stuart, of Garrett Biblical Institute; Secretary W. F. Sheridan, of the Epworth League; Dr. Dan B. Brummitt, Editor of the Epworth Herald;

Dr. W. Barclay, of the Sunday School Board. Discussion of the various phases of these questions were general and participated in by many members of the Association, all pleading for an advance in this work.

Bishop Henderson presented the program of evangelism as prepared for the churches and this was unanimously approved for the colleges so far as it can be made applicable.

A subject which begins to loom large in college and university circles is the relation to social service problems. President Craig, of Morningside College presented a paper showing the way industrial changes have forced new problems of life upon the educator. President Craig gave a very graphic description of the new sociology.

Professor Mace, of Syracuse University, presented the same subject in relation to the college curriculum. He clearly showed the inter-relations between science, health and morals. The subject was presented in a captivating way.

Rev. Dr. J. C. Baker, of Urbana, Illinois, and Rev. Dr. E. W. Blakeman, of Madison, Wis., both workers among students in great state universities, presented conclusive pleas and startling facts in favor of doing something for the more than 20,000 Methodist students in state universities. There are more Methodists in state universities than there are in the colleges of the church. This is a question sure to figure in our future programs.

Of great interest and importance was the action taken concerning the Freedmen's Aid Schools. After a paper by President Spencer of Morgan College on "Our Relation to the Schools of the Freedmen's Aid Society," a resolution was adopted expressing the interest of the Association in these schools and instructing the President of the Association to write to the Secretaries of the Freedmen's Aid Society inviting them to attend the future meetings of the Association.

Corresponding Secretary, Dr. Thomas Nicholson, presented the following which was unanimously adopted:

Moved and seconded that the following resolution be adopted and communicated to the Secretaries of our Freedmen's Aid Society:

Inasmuch as the Freedmen's Aid Society is at this time engaged in its Lincoln Jubilee Campaign, attempting to raise a Half Million Dollars for educational work in the South among the colored people,

Resolved, that we cordially commend this fund and this movement to our people and to patriotic-spirited people everywhere.

That we hereby give expression to the deep interest which this Educational Association of the Methodist Episcopal Church and the Board of Education feel in their work and pledge them that we will encourage and support their present campaign wherever we have opportunity.

That we rejoice in the splendid showing of self-help made by the colored membership of our Church.

This came as the spontaneous and unsought expression of the belief of the Association in our schools for Negroes and ought to greatly encourage those engaged in this work. It ought to be a challenge to make our schools of the best possible quality in every respect.

The officers for the ensuing year are as follows:

President, Joseph R. Hacker, D.D., of the Woman's College, Jacksonville, Illinois; first vice-president, L. J. Birney, D.D., Dean of the Boston School of Theology; second vice-president, Dr. C. V. Gilliland, of Corleton College; secretary, Chancellor C. A. Fulmer, Nebraska Wesleyan University, Lincoln, Neb.; treasurer, John O. Spencer, Ph.D., of Morgan College, Baltimore, Md.

The Nebraska Wesleyan Woman's Educational Council served a bountiful luncheon

on Tuesday the 14th, and joined with the University Place Commercial Club in the evening of the same day in a complimentary dinner to the Association. These courtesies extended in the Church and the informal reception in the University parlors will long be remembered.

A New Day for the Freedmen's Aid Society

By Secretary I. Garland Penn

The Educational Association of the Methodist Episcopal Church composed largely of the College Presidents of the Church, recently met in Lincoln, Neb. They passed the following resolutions as to the Freedmen's Aid Society and the Jubilee authorized by the General Conference for 1913:

"Inasmuch as the Freedmen's Aid Society is at this time engaged in its Lincoln Jubilee campaign, attempting to raise a half million dollars for our own educational work among the colored people of the South;

Resolved, That we cordially commend this fund and this movement to our own people and to patriotic-spirited people everywhere.

That we hereby give expression to the deep interest which this Educational Association of the Methodist Episcopal Church and the Board of Education feel in their work and pledge them that we will encourage and support their present campaign whenever we have opportunity;

That we rejoice in the splendid showing of self help made by the colored membership of our church.

JOHN H. RACE,

President,

NATHAN WILBUR HELM,

Secretary."

Never before in the fifteen years of the Association's history has the Freedmen's Aid Society received such sympathetic consideration. The secretaries of the Society, Drs. Maveety and Penn, were requested hereafter to attend the meetings of the Association. From the interest manifested by this eminent Association of the Church, it would indicate that a new day has dawned upon the Freedmen's Aid Society in its larger program for the education of the Negro.

The Fruit-Bearing Life

There is only one life in the world that bears fruit which endures, and that life is Christ's life. And Christ's life bears fruit all the time. The fruit of the Spirit is his: love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. And the bringing of souls that are dead in sin into eternal life in Christ—that is part of Christ's fruit-bearing work. Every human being in whom the Spirit of God, by a new birth, dwells, is fruit of the Vine that is Christ. So our only hope of bearing fruit is to recognize that Christ alone can bear it. Fruitbearing will begin in us in supernatural abundance only when Christ himself is allowed to constitute himself literally and wholly our life. When he is our only life, the fruitbearing of the Vine, of which we are branches, will go on in us and through us all the time. We shall not have to think about it or strive to bring results to pass: Christ himself, with the effortless omnipotence of God, will do it all and always.—*Sunday School Times.*

"Your Bodies the Temples of the Holy Ghost"

If our bodies are the temples of the Holy Spirit, then whatever is done to them that reflects credit upon their divine occupant and makes them more useful to Him can be done to His glory. The questions of food and drink, work and rest, recreation and decoration, each must decide for himself; but if we keep in mind that our bodies are the chosen dwelling place of God, there will be no danger of undue care of them in any direction. God delights in the care we give our bodies, if our purpose is to keep them wholesome, strong, pure and attractive for Him and His service.—*Exchange.*

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malone, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE LINCOLN BIRTHDAY COLLECTION

(Continued from Page One.)

is a traitor to the highest motives that should prompt the Negro. Here is the immediate duty of the pastors in our colored Conferences: Use the Lincoln Birthday program. It is a fine one. Do not abridge; use it in full.

There should be a collection from every the collection should be taken. No claim the collection should be taken. No claim should take precedent over this claim. A COLLECTION FROM EVERY CHURCH IS IMPERATIVE.

When the collection is taken forward it AT ONCE to the Freedmen's Aid Society, 220 West Fourth Street, Cincinnati, Ohio.

"CHRIST FIRST, OR THE RED ROAD?"

Such is the title of the Lincoln Anniversary Program for this year, prepared by Secretary I. Garland Penn. The musical selections, the responsive readings, and the information presented in a unique and interesting way make this one of the best programs ever presented for the observance of the Lincoln Birthday. The thought that runs through the entire program is self-denial. It is based upon the matchless sacrificial service which Jesus Christ rendered for the human race. And, appropriately are we enjoined in the words of the Master: "If any man would come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it." This spirit of the Christ incarnated in His followers led them to extend this red road begun by their Lord and Master. And it was through sacrifice and self-denial that men and women gave of their wealth and of themselves to lead the slaves out of slavery into freedom and the ex-slaves into the largest possible appreciation of their newly-found citizenship. Now, it is left to the freedmen themselves to further extend this road by self denial for their own uplift. It can hardly be self-denial for their own very existence depends largely upon their effort for the education and for the betterment of the race. If the Christ was willing to suffer and to die for men and women, and if His followers were willing to suffer and die that we might have life, in our own interest, it is as little as we can do to deny ourselves of a part of our earthly goods so that during the Lincoln Birthday Anniversary the Freedmen's Aid Society may have funds to continue this great and gracious work. We will be unworthy of all that has been done for us if we are stingy and withhold liberal offerings on this occasion. We should give even to the point where it hurts, and there should be no reserve on our part to make this Lincoln Birthday Collection the largest possible success.

THE WASHINGTON AND DELAWARE CONFERENCES

These Conferences have really anticipated the action of the Freedmen's Aid Society and have been at work not on a strictly Jubilee Campaign, but on a large proposition for Morgan College and its branches. The two Conferences have collected and paid in to date \$2,544, on a pledged sum of \$25,000. This is splendid giving for our two leading colored conferences of the Church. A few churches still in arrears will, it is

hoped, bring up the total to \$25,000 in a few weeks. They will do this if the District Superintendents and all the pastors get real busy.

The College in Baltimore has been thoroughly organized and is out on a Campaign to raise \$500, to be turned in by Lincoln Day. The best possible spirit prevails among the teachers and the students.

The Jubilee plans of the Freedmen's Aid Society should be heartily seconded by every Superintendent and pastor in the two Conferences. This Jubilee should be an experience in the history of our schools and Church institutions for the next fifty years. The Board of Trustees of Morgan College has sent out a special appeal, offering a beautiful medallion of Lincoln to any contributing one dollar to this Jubilee Fund.

Of General Interest

VICTIMS OF WAR IN GREAT NEED OF HELP.

The Red Cross Society operating in Constantinople has just sent out an appeal to America in behalf of the suffering people who did not take part in the war. Of this number 75 per cent are women and children. Of these, many worn out and grief-stricken have already died of exposure and starvation and many others will die if large sums are not immediately attainable from Europe and America to tide them over the winter. At the breaking out of the war, large numbers of these people fearful alike of their own and the enemy's soldiers, fled, leaving their homes and all that they possessed, but that which could be easily carried with them. They were transported to Asia Minor and now that the cold of winter has come upon them, their condition is heartrending. It is hoped that this appeal will reach all parts of the United States and will be generously responded to by charitable organizations, churches and individuals as well. The co-operation of the newspapers is enlisted to relieve what is said to be as intense and immediate need as has been known.

THE GAP AT BEULAH, MISSISSIPPI, WIDENING

The flood in the vicinity of Beulah is now about 250 feet wide and fifteen feet deep. An effort is being made to tie the ends of the crevasse. At Fliter's levee the new levee would feel very greatly another spell of bad weather and, even without it, the situation is dangerous. At that point a force of wheelbarrow men and 150 teams are working. The flood from the break at Beulah is spreading slowly over the country and farmers are getting their live stock out on high lands. The water from the crevasse is flowing over to the depth of 3 feet at Lobdell on the line of the Yazoo and Mississippi Valley Railroad, but, in spite of this, the road means to continue its service by amply protecting its tracks. The Southern Railway is not so fortunately placed. The low places near Dunleith will have to be greatly strengthened, and an interruption of train service will occur shortly. The Government predicts further flood stages because of the recent heavy rains, in the East, Gulf and South Atlantic States.

YOUNG MEN'S CHRISTIAN ASSOCIATION WORK IN CHINA

This work was started in China twenty-five years ago, and in a very small way. In spite of difficulties that acted like a ball and chain on the efforts of earnest workers, the work has continued to grow, and, to-day, suspicion has changed into sympathy and support. More and more are young men of good birth turning to the Y. M. C. A. Of these many have become native secretaries with large influence. Throughout China there are to-day 102 Associations. At Peking, Tientsin, Chengtu, Canton, Changchow, Chefoo and Hongkong the work is on an extensive scale. The total valuation of the grounds and building of the Young Men's Christian

Association in China is nearly three million dollars. Despite the fact that the revolution in China last year greatly crippled the work of the Young Men's Christian Association, for officials who had subscribed largely and regularly were in the revolution, some having been killed, while others were in hiding. Fortunately a timely emergency fund from the United States met the crisis and all of the branches are regaining their strength with added strength coming to them each day. The secretaries seem to be alert and mindful of the great opportunities and are calling for assistance. They need twice as many helpers with more work being done, if sufficient funds were forthcoming; at Ching Hua College, the school which prepares young men for entrance into American Universities. The Chinese themselves are so interested in the Young Men's Christian Association work, that they are now supporting it among the Chinese in America. The Association here has four hundred members. One of the outstanding events in Peking last year was the laying of the corner-stone of the new Young Men's Christian Association Building, which John Wannamaker is providing for.

People of Interest

Bishop Luccock is to sail for Honolulu, Hawaii, on February fifteenth.

Bishop Joseph Berry gave the winner of the Albion College oratorical contest—Mr. Ralph L. Peterson—a prize of thirty dollars.

Bishop Charles W. Smith delivered an address before the Central Young Men's Christian Association of St. Louis, Missouri, Sunday, January nineteenth.

Brooklyn and Long Island Methodism united in a reception to Bishop Luther B. Wilson in the New York Avenue Church, Thursday, January sixteenth.

The date of the Lexington Conference has been again changed and Bishop Anderson announces that this Conference will convene on the original date—March twenty-sixth, in Louisville, Kentucky.

Dr. S. E. Idleman, president of Gammon Theological Seminary, South Atlanta, Georgia, preached in the Tuskegee Institute Chapel Sunday morning, January nineteenth. Principal Washington referred to the sermon as one of the best ever delivered at Tuskegee.

Mrs. Fannie Jackson Coppin, wife of Bishop Levi J. Coppin of the African Methodist Episcopal Church, died in Philadelphia Tuesday night, January twenty-first. Mrs. Coppin was one of the most cultured women of the race and a platform speaker of ability. She was graduated from Oberlin College a half century ago.

Cards are out announcing the marriage of Miss Annie C. Jacobs to Dr. Jesse H. Hutton, of Omaha, Nebraska, on December 21st. Mrs. Hutton is the sister of D. C. C. Jacobs, of the Sunday School Board and F. M. Jacobs, M.D., of Brooklyn, New York. Dr. Hutton is a prominent and successful physician of Omaha.

Mr. W. C. Gordon, one of the most successful undertakers and embalmers in the West, in many respects St. Louis' leading business man of color, a member of the Executive Committee of the National Negro Business League, has just sent to Dr. Booker T. Washington, at Tuskegee, Alabama, a check for \$100, being a contribution toward the expenses of that famous institution.

The *Tuskegee Student* says of the lecture on Toussaint L'Overture by Dr. J. Mercer Johnson, pastor of Trinity Methodist Episcopal Church, Houston, Texas, delivered in the Institute Chapel Sunday, January twelfth: "The lecture realized our highest expectations and was, in many respects, one of the best ever delivered before our students and teachers. As a critic has said of this particular lecture: 'Dr. Johnson's diction is pure, his manner graceful, his thoughts noble.' No thoughtful student, listening to

what Dr. Johnson said as he traced the life of the great Haitian, could fail to be inspired to live a more noble and unselfish life."

The Rev. and Mrs. James D. Pointer, with their three-year-old son, Henry, left New York, Thursday, January twenty-third, by the steamer "Baltic," en route to Inhambane, Portuguese East Africa. They expect to stop off at Porto, Portugal, to spend a month or two in language study, before proceeding to their field of work. Mr. Pointer, a member of the Gulf Conference since 1907, has filled several charges within the bounds of that Conference, his most recent appointment being at Iowa, Louisiana. He was educated at Southern University, Greensboro, Alabama, and at Asbury College. Mrs. Maryvyn McNeil Pointer was graduated with the class of 1906, at the Meridian (Mississippi) Woman's College. Both are student volunteers.

The *Western Christian Advocate* says: "Rarely does a school suspend its working sessions because of the impress of religious services; yet this is what was done at the Morristown (Tennessee) Normal and Industrial College for two days during the progress of an evangelistic campaign, under the direction of the Rev. D. D. Martin, of Gammon Theological Seminary, this month. The work began on Saturday, January eleventh, continued through Sunday, and had so taken hold of the school that Monday and Tuesday were completely given over to meetings and interviews. As a result more than a score of the new conversions were recorded and 128 students signed the Covenant cards issued by the Commission on Evangelism, with the adoption of the life motto, 'Whatever, wherever, whenever pleases Him.'"

Sailing on the steamship "Siberia," which left San Francisco, January ninth, were the Rev. Harry L. Canright, M.D., and family, and Miss Adelaide M. Wixon, all en route to the Chinese Empire. The Canrights are returning to Chengtu, after a furlough spent in the United States. Dr. Canright has superintendency of the Cheugtu Hospital and of other city medical work, having been identified with the West China Mission for more than twenty years. Miss Wixon, of New York City, is a new missionary who will strengthen the staff of teachers at Nanking University, Central China. She is a graduate of the State Normal School at New Platz, N. Y., and has also taken a course at the New York Methodist Episcopal Deaconesses' Training School. For a number of years she was principal of the Grammar School at Red Bank, New Jersey, and later taught in the public schools of Yonkers, New York. She has had considerable experience as a teacher among the Chinese in this country. At the Silver Bay Summer Conference, in 1910, she became a student volunteer. Her salary is provided by a special gift.

Bishop William F. Anderson, our resident Bishop in Cincinnati, and Rev. Heber D. Ketcham, D.D., pastor of our First Church, at Kankakee, Illinois, are to sail Thursday, January 30th, on the Prinz Frederick Wilhelm, for England and a tour of the continent, expecting to return the first of April. The immediate purpose in going is to study the central city church problem in London and the other cities of England where our English brethren have carried out the work more completely and successfully than we have done in this country. Bishop Anderson has become deeply interested in the central city church problem in Cincinnati, Cleveland and the other cities in the Conferences under his immediate supervision. Dr. Ketcham, who is pastor of one of our largest Churches in Illinois, and who for three years was in charge of our Central Church in Cincinnati and became deeply interested in the problem, was for nine years in all associated in the work in Cincinnati. Dr. Ketcham is a member of the Freedmen's Aid Board of our Church. Bishop Anderson and Dr. Ketcham expect to visit Paris, Rome and other European cities, and sail from Naples in time to reach New York early in April.

In the death of Mrs. Mary S. Badley, which occurred at Okmulgee, Oklahoma, January eleventh, Methodism has lost another tireless worker whose life has been rich in missionary purposes and achievement. Mary Annie Scott was born near Canton, Ohio, January 27, 1853. Her education was received at the State Normal School in Lebanon, Ohio, and at Simpson College, Indianola, Iowa. On the 8th of August, 1872, at the age of nineteen, she was married to the Rev. Brenton Hamline Badley, and the following winter these young missionaries sailed for North India, to enter the work of the Methodist Episcopal Church in that land. After spending five years at Gonda, in January, 1878, they were appointed to Lucknow, where for fifteen consecutive years—with the exception of one year's furlough—they rendered effective service in the educational work there. Dr. Badley was the founder of Reid Christian College (now known as the Lucknow Christian College), the only college for men that Methodism has in all India. In 1892, a short time after the death of her husband, Mrs. Badley returned to America, and ever since then she has given freely of her consecrated energies, both in public addresses and in newspaper and magazine articles, on the subject of Foreign Missions. While in India she translated the "Life of Queen Victoria" into Hindu and Urdu; and for seven years she was editor of "The Woman's Paper," printed in both these languages. Mr. Badley is survived by three children—the Rev. Brenton Thoburn Badley, M.A., General Secretary of The Epworth League in India, with residence at Lucknow; the Rev. Theodore C. Badley, head of the Department of Commercial Education of the Lucknow Christian College, who is now in America on furlough, and Mrs. Harlan Reads, of Okmulgee, Oklahoma, at whose home she passed away. At its meeting on January twenty-first, the Board of Managers passed resolutions of condolence to the bereaved family.

APPOINTMENTS—LOUISIANA CONFERENCE 1913-14

ALEXANDRIA DISTRICT

J. O. Richards, District Superintendent, Box 48, Alexandria.

Alexandria, J. F. Marshall; Alexandria Mission, T. A. Jackson Allen and Rosa, W. R. H. Harry; Bonchest and Holley, B. F. Branch; Benson and Pleasant Valley, George Thomas; Boyce and St. Paul, C. D. C. Bryan; Boyce and Village, A. B. Venable; Campti and Union, J. J. Woolridge; Cane River and Grand Ecore, G. G. Golston; Cheneyville, Thomas Williams; Clarence and Mt. Zion, J. B. Johnson; Colfax, I. L. Turner; Columbus, Bedford Carr; Frierson and Kingston, W. H. Simmons; Gahagan and Mt. Carmel, R. A. Taylor; Grand Bayou, George Johnson; Jackson and Vincent, A. Taylor; Logansport and Mt. Zion, J. D. McCain; Longstreet, J. L. Augustus; Many and Ft. Jessup, J. D. H. Frazier; Mansfield, J. E. Rolax; Marthaville Circuit, S. B. Branch; Natchitoches, Sanders Carroll; New Town and Mt. Rose, G. G. Priestly; Pineville, H. J. Wright; Pleasant Hill, I. B. Henderson; Rigolette and Rapides, R. J. Johnson; Richland and Lecompt, R. A. Walmsey; Shady Grove, C. L. Anglum; South Mansfield, D. D. Shelby; Zwölle and Fisher, D. H. Young.

BATON ROUGE DISTRICT

Hubbard Daniels, District Superintendent, Baton Rouge.

Albert Circuit, A. W. Goins; Asbury, E. W. Jackson; Bachelor, Eli Williams; Baton Rouge (St. Mark), J. D. Poole; Baton Rouge (Neely), Robert Jones; Baton Rouge (Wesley), J. A. Lindsay; Bayou Goula, F. D. Bowers; Clinton, L. L. Green; Deerford, A. Vincent; Denham Springs, S. A. Mason; Jones Creek, C. C. Smith; Baker, J. C. Brown; Letsworth, D. S. Kilbourn; Lobdell and Wintersville, to be supplied; Macedonia and Pine Grove, I. C. Dougherty; Mt. Carmel, Nolen McNeal; New Road Circuit, J. A. Barnes; Norwood and Mt. Zion, Jarrett Green; Plaquemine, W. S. Harris; Port Allen, D. G. Taylor; Prairieville and St. Landry, H. C. Gair;

Rosedale, William Emmett; St. Peter and Rylander, J. D. Wilson; Stoney Point Circuit, M. C. Harrison; Union, J. R. Williams; Wesley and Wilson, L. C. Thomas; Springfield and Natalbany, Jas. E. Harrison.

LA TECHE DISTRICT

J. W. Turner, District Superintendent, Franklin, La. Beattieville, M. R. Walker; Berwick and Patterson, W. H. Lang; Central and Danow, F. D. Thomas; Centerville and Verdunville, A. B. Harris; Crawford and Glencoe, Samuel Green; Donaldsonville, E. C. Goins; Franklin, Cornelius Spears; Goodman and Sorrell, G. A. Payne; Hahnville and St. Johns, D. D. Williams; Houma and Dulac, F. T. Chinn; Jeanette, M. P. Franklin; Litcher and Laplace, R. F. Long; Morgan City, Henry Taylor; Napoleonville, M. L. Baldwin; Schriever, E. J. Harrison; St. Peter and Union, W. J. Hampton; Thibodaux, T. J. Johnson; Viron, J. C. Coleman; Winstead, Cornelius Johnson; Woodlawn, Pompey Bibbs.

LAKE CHARLES DISTRICT

R. C. Worsham, District Superintendent, Lake Charles.

Briggs and Abbeville, E. B. Richards; Cades and Jaquette, W. H. Gray; Campbell and Gueydan, H. C. Wilson; Crowley and Eunice, H. J. Brown; Bunkie, H. A. Sorrell; Boonville, P. C. Colton; Cotton Port Circuit, D. A. Landry; Eola and Sunflower, T. A. Hamptin; Jennings and Welsh, J. S. Weaver; Lafayette, C. O. Prado; Lake Arthur, S. S. Earles; Lake Charles, P. W. Clark; Leesville Circuit, S. M. Haynes; Longville, D. G. Pharis; Melville and Circuit, A. C. Mitchell; New Iberia, R. P. Threlkeld; Olivia, E. H. Hall; Opelousas, Emerson Hutchinson; Spring Creek Circuit, Norman Ford; St. Martinville, T. P. Norris; Waxia, R. J. Johnson; Washington, M. S. Goins; Wila and Lotta, S. A. Davis; Hubertville, S. M. G. Taylor.

NEW ORLEANS DISTRICT

Valcour Chapman, District Superintendent, 7320 Elm Street, New Orleans.

Angie Circuit, C. E. Bradford; Camp Parapet, and Kenner, John Wise; Franklinton Circuit, W. L. Amos; Gretna, Frank Walker; Mandeville and Covington, Arthur Roberson; New Orleans, (Asbury), Jesse David; New Orleans, (Haven), W. J. M. Price; New Orleans, (Malden), H. B. F. Charles; New Orleans, (Mallalieu), D. S. Sloan; New Orleans, (Mt. Zion), J. O. Brown; New Orleans, (Pleasant Plains), John McKee; New Orleans, (Scott Chinn), Calvin Stanley; New Orleans (Wesley Chapel), J. L. Wilson; New Orleans, (First Street), B. M. Hubbard; New Orleans, (St. Matthew), C. C. Landry; New Orleans, (Thomson), T. F. Robinson; New Orleans, (Williams), J. A. Landry; New Orleans, (Trinity), W. S. Chinn; New Orleans (Union), to be supplied; Slidell Circuit, William Harrell. George C. Hayward, left without appointment to attend Gammon Theological Seminary; R. E. White, Superintendent Orphans' Home.

SHREVEPORT DISTRICT

B. J. Reddix, Superintendent, Shreveport.

Asbury and Curtis, to be supplied; Bastrop and Anderson, L. H. Smith; Belcher, David Harrison; Bayou Lachute and Scarborough, W. R. London; Bonita and Big Bend, James Robinson; Daniel and Roundgrove, T. S. Oville; Fairfield, and Forbins, W. L. Dyas; Florence and Waterproof, to be supplied; Flournoy and Jewella, George Ogilvie; Johnson and Haynes, G. W. Banks; Jones and Beulah, J. C. Clark; Joyce and Tallulah, David Garner; Keithville and Fairview, J. A. Vincent; Lake Providence, J. H. Thompson; Lachute and Scarboro, W. R. London; Mt. Nebo, F. M. Lashington; Mt. Sinai, E. D. Powell; New Light and Alden Bridge, H. J. Robinson; St. James, (Monroe), T. A. Brown; St. James, (Shreveport), J. J. Obee; St. Paul, (Monroe), Summer McGruder; St. Paul, (Shreveport), C. W. Reeves; Vanceville, J. S. Jones; Washington, T. A. Bailey; Wood, to be supplied; Cane City, to be supplied.

During 1912, according to statistics for the United States, 12,981 persons committed suicide—7,632 males and 5,349 females. The physicians lead among the professional classes with a record of forty.

God's Covenant With Noah

International Sunday School Lesson for February 9, 1913

Gen. 8:1 to 9:17.

Golden Text.—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Gen. 9:13.

Daily Home Readings.

M. God's Covenant with Noah, Gen. 9:8-17. Tu. Noah leaves the ark, Gen. 8:1-12. W. Noah offers sacrifice, Gen. 8:13-22. Th. The covenant for the nations, Isa. 49:1-13. F. The new covenant promised, Jer. 31:31-37. S. The covenant remembered, Luke 1:67-79. S. The new covenant established, Heb. 8:1-13.

The Lesson Text Studies.

BY HENRY H. MEYER, D.D.

The covenant idea, first introduced in connection with the story of Noah, is of central importance in the Old Testament. The word covenant itself occurs more than three hundred times. In our lesson narrative it is used in the sense of a promise made by Jehovah to Noah, the obligation of obedience and righteousness on Noah's part being implied rather than clearly stated. In its later form the Old Testament conception of the covenant invokes the thought of a mutual obligation based on a formal contract between Jehovah and Israel, whereby each party to the agreement assumes certain obligations and undertakes the fulfillment of certain vows. Jehovah promises to protect and prosper Israel, and Israel in turn agrees to obey and implicitly follow the laws and ordinances of Jehovah.

The sense of duty is a major factor in the moral and ethical development of an individual or people: In Israel the teaching of the nation's covenant relation to Jehovah greatly strengthened the people's sense of their moral and religious obligations, while the consciousness of repeated failure on their part to fulfill these obligations brought into clearer light Jehovah's mercy and loving kindness. Out of the sense of human weakness springs the appreciation of God's power and goodness.

In chapter 8 is recorded the departure of Noah and his family from the ark. Immediately upon setting foot once more on dry ground the aged patriarch builds an altar and offers burn offerings unto Jehovah in recognition of his protection and mercy. Jehovah, in turn, is represented as pleased with the sacrifice and as determining in his own mind never again to "curse the ground any more for man's sake," nor to "smite any more everything living," as he had done. Then follows the beautiful promise: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." In verses 1-7 of chapter 9, immediately preceding the printed portion of our lesson passage, the blessing which God pronounced upon Noah is given. Noah becomes the founder of a new race, and to him, as to Adam and Eve, is instructed dominion

over the lower forms of life. A new emphasis is also placed upon the sanctity of human life, based on the divine image in which man was originally created.

Verse 8. God spake unto Noah—Immediately following the blessing and exhortation contained in the preceding verses.

And to his sons with him—It is with Noah and his descendants that God now enters into covenant relationship.

9. I establish my covenant—According to the promise given in Gen. 6:18. The thought of God's covenant relation to his people is of central importance in the Old Testament. In its original form, however, as here represented, this covenant is not, as in later times, conceived of as a definite agreement or compact between two parties, but rather as a declaration or promise on the part of God, setting forth his purpose toward his chosen people.

Your need—Descendants, here referring to all mankind.

10. And with every living creature—The divine promise which follows expresses God's purpose that never again shall all animal life be blotted out by a flood, and therefore his promise is in a sense to the birds, the cattle, and every beast of the earth, as well as to Noah and his descendants.

11. I will establish my covenant—Seal its terms with a specific sign or token.

12. This is the token—The external sign or seal by which man is to be perpetually reminded of God's promise. Compare Gen. 17, 11, where the "token" is something to be done by man, whereas here it is something appointed by God.

For perpetual generations—For all generations to come.

13. I do set—The Hebrew perfect tense is ambiguous, and may signify either *I have set* (that is, long ago, from the beginning), or *I have just set, I set now*. The rainbow, which is formed by the refraction and reflection of light, must have been seen before the time of Noah. If the writer knew this the probable meaning is that the rainbow should thereafter be given new significance—be regarded as a sign or symbol of mercy.

My bow in the cloud—Other biblical references to the rainbow are found in Ezek. 1:28; Rev. 4:3; 10:1.

15. I will remember—The implication that God might otherwise forget represents one of the few instances in which the priestly narrator attributes to God the characteristics and frailties of man.

16. Everlasting covenant—An expression occurring frequently (compare 17, 7, 13, 19; Exod. 31:16; Lev. 24:8; Num. 18:19.)

In verses 16 and 17 the thought of verses 13 to 15 is dwelt upon and partially repeated, a familiar form of emphasis.—From *The Sunday School Journal*.

Give the Black Man a Chance

THE FREEDMEN'S AID SOCIETY

Epworth League Devotional Meeting Topic for February 9, 1913

(Acts 20:35; Rom. 15:1; I John 4:7)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson.

The problems in ethics are not problems of theory but of practice. Certainly since the days of Jesus and His Apostles the theoretical and for the most part the practical solutions of all ethical problems have been made wonderfully plain. Our problem of to-day is the task of making men believe and obey the teachings of the Scriptures. We need not spend so much time writing books and discourses on ethics. We have all around us the Master Piece on that subject. Let us spend the time more profitably obeying what is already written.

How well the attitude of the strong toward the weak is explained in the Scriptures! In Acts 20:35, Paul exhorts the Ephesians to "support the weak,

and to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." To the Romans Paul also writes "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." John reached the foundation of the whole matter in his First Epistle when he wrote "Beloved, let us love one another for love is of God; and every one that loveth is born of God, and knoweth God."

Whence then cometh oppression? Whence cometh the closing of the door of honest endeavor and opportunity to any man of any race or condition? Whence cometh hating and despising and caste and silly prejudice? Wherever it is found, it is not of God, it is of the devil.

The Meaning and Application to Us.

This is Freedmen's Aid Day. It can be said to Methodism's credit that she has sought to carry out in practice the teachings of the Scripture references of to-day's lesson. When the Negro slaves were helpless and hopeless, she declared against slavery. When the war which freed the slaves broke out, she furnished some of her best sons to die on the battle field for their freedom. When the war was over and the slaves became free men, she set earnestly about the task of training the hand, head, and heart of these freed men for good citizenship. At strategic points in every Southern State she has planted one or more institutions of learning and manned these institutions with some of her most cultured and consecrated sons and daughters to give to them the best possible training. For half a century she has not failed to maintain these institutions on a progressive basis, the appropriation for their maintenance having been increased from year to year. Our great Church has helped the weak and loved us as a brother.

The weak, however, should not be too weak to live and grow themselves lest those who help us believe that we are weak unto death. We that receive must also remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive." While we do not think that the time has come when our schools should be left to us to support ourselves, yet we should earnestly strive to hasten on the coming of that day.

It is true that the colored Conferences which represent only about a tenth of the Church's membership and not more than 1-20 of its work, raise about a fifth of the contributions to the Freedmen's Aid Society; yet let us further show our worthiness of the Church's aid by raising our \$100,000 during this Jubilee Year according to the plan sent out by Secretaries Maveety and Penn.

The time has come when we must show our appreciation of education and culture in a sensible way. How many there are among us who like to air our learning by extolling the virtues of our Alma Mater, getting off a few Latin and Greek phrases now and then, or by making a few wordy excursions into science for ostentation's sake, and yet there are so few even among those who are able, that do more than pay a cook's share of the endowment of our schools. Wordy appreciation is nothing. Let us show our appreciation by giving largely.

Winchester, Va.

To Miss Mamie Braden

BY J. H. MCCOOMER.

Unassuming, kind and gentle;
Gifted, talented and pure;
Broad and noble, sweet and humble,
A friend to our people sure.

Not a Joan of Arc in battle,
But like David with his harp,
Friendly, social and entreating
O'er her music, very sharp.

Persistent and yet not tyrannic;
Holy, yet she's not a saint;
Faultless and yet not too righteous
Against whom there's no complaint.

Sympathizing, not indulgent;
Liberal, not too much so,
Always on the helping mission
Wherever she may go.

For the comforting warmth of the sun that my body embraces,
For the cool of the waters that run thro' the shadowy places,
For the balm of the breezes that brush my face with their fingers,
For the vesper hymn of the thrush when the twilight lingers,
For the long breath, the deep breath, the breath of a heart without care,
I will give thanks and adore thee: God of the open air!

—Henry van Dyke.

Remember there are perils in our battle, God help us, from which the bravest had best run away.—William Makepeace Thackeray.

Appointments—Mississippi Conference

JACKSON DISTRICT.

J. C. Hibbler, District Superintendent, Jackson, Miss.
 Anding and Ford, Pierce Olive; Benton, P. H. Davis; Brandon, C. H. Brown; Canton, A. M. Trotter; Canton Circuit, P. A. Taylor; Carthage, I. S. Lewis; Couparle, A. Holland; Craig, J. C. Smoot; Jackson, Central Church, S. H. Cannon; Jackson, Pratt Chapel, H. W. Woods; Jackson Mission, W. M. Plekens; Morton, P. W. Baldwin; Pelahatchie, H. May; Rosemeath, W. N. G. Lipseomb; Wiseton, J. A. Williams; Yazoo City, St. Stephen, W. L. Marshall; Yazoo Circuit, I. C. Rucker; Vaughn Station, A. Wilks, Supply.

MERIDIAN DISTRICT.

M. Shumpert, District Superintendent, Meridian, Miss.
 Chunkey, G. W. Adams; Daleville, E. A. Wilson; Kalb, A. B. Britton; Forest, H. E. Morgan; Fort Stephen, R. S. Hammond; Garlandville, R. L. Brooks; Hickory, N. N. Sidney; Lauderdale, R. L. Tate; Lake, Roundtree; Lillian, D. D. Dukes; Meehan, J. R. Taylor; Meridian, Boneta, J. S. Williams; Meridian, W. L. Mills; Meridian, Rose Hill, N. W. Ross; Meridian, Southside, J. W. Isbell; Meridian, St. Paul, W. Price; Meridian Circuit, R. B. Anderson; Montrose, June Williams; Philadelphia, H. R. S. Erby; Preston, I. S. Thomas; Rose Hill, D. R. Bentley; Seoba, Kelly Roberts; Stallo, Moses Johnson; Trenton, J. W. Little; W. W. Lucas, Assistant Secretary, Epworth League.

BROOKHAVEN DISTRICT.

H. Rembert, District Superintendent, Brookhaven, Miss.
 Barlow, A. Johnson; Bridgeville, G. W. Moody; Brookhaven and Summit, J. E. Thompson; Brookhaven Circuit, Wiley McNeil; China Grove, E. M. Dukes; Columbia, J. E. Coleman; Crystal Springs, I. Pratt; Crystal Springs Circuit, A. D. Smith; Expose, Frank L. Alford; Fernwood and Magnolia, R. Patton; Florene, D. D. Armstrong; Hazlehurst, L. Carpenter; Hub, R. B. Davis; Hub Circuit, A. Eld; Kennolia, R. M. Phillips; Lampton, D. Ray; Liberty, G. W. Trower; Oma Circuit, J. H. Cook; Star, J. J. Godwin; Wesson, W. M. White. C. M. Webb left without appointment to attend Gammon Theological Seminary.

GULFPORT DISTRICT.

G. Houston, District Superintendent, Gulfport, Miss.
 Basin, S. McDavis; Biloxi, J. J. Young; Bond and Higgins, G. W. Coleman; Escatawpa, A. H. Lathan; Gulfport, St. Mark, D. F. Dudley; Gulfport, St. John, James Robinson; Handsboro, J. B. Brooks; Lumberton, S. Jossell; Moss Point, W. H. Smith; McLain, A. Patterson; McHenry, P. Chapman; McNeil, J. C. Peters; New Augusta, J. W. Hill; Ocean Springs, E. Langston; Pass Christian, W. P. C. Morrison; Pearlinton and Bay St. Louis, W. A. Oates; Rehoboth, J. K. Comfort; Sumrall, A. C. Smith; Gulfport, North Side, Jas Eadie, supply; Purvis, T. A. Carter, supply.

HATTIESBURG DISTRICT.

M. McMorris, District Superintendent, Enterprise, Miss.
 Bay Springs, Edward Ford; Bentley Chapel, J. A. Jordan; Collins, W. R. Walker; Desoto, A. C. Laey; Enterprise, G. W. Arnold; Enterprise (West), Anderson Lee; Hattiesburg, A. J. McNair; Heidelberg Mission, R. B. Taylor; Heidelberg, N. E. Goodloe; Laurel and Ellsville, R. N. Jones; Laurel Mission, J. Cooper; Littleton, J. McCree; Mathews, Robert Trotter; Paulding, N. Toole; Qultman, Robert Lowze; Shubuta, P. W. Robinson; Shubuta Circuit, W. Hooks; State Line, C. Washington; Vernon, L. Wood; Waynesboro, J. Butler.

VICKSBURG DISTRICT.

E. Holmes, District Superintendent, Natchez, Miss.
 Bolton, S. A. Cowan; Boovina, Geo. W. May; Cary, H. Johnson; Centerville Circuit, W. H. Perkins; Hinton, L. L. Shumpert; Edwards, J. I. Garrett; Fayette, H. Holsten; Fayette Circuit, Lymus Speed; Hamburg, M. T. J. Howard; Harrison, W. M. Herman; Germanville, J. C. Gillispie; Kirby Circuit, N. D.

Hopkins; Meadville, J. A. Tatum; Monroe Mission, supplied by H. Davis; Natchez, D. L. Morgan; Union Church, A. Davis; Vicksburg Circuit, Frank Smith; Vicksburg, G. W. Smith.

Personal and General

Mrs. J. D. McCain of Gahagan, and daughter, Lillian, are spending a while with friends in Shreveport, Maryville, and Beaumont, Texas, respectively. Miss Lillian enters Wiley University the first of February.

The Rev. R. C. Ruffin, our pastor at Athens, Alabama, was generously remembered by members and friends on Saturday night, January eleventh. The parsonage is much brighter and happier because of their thoughtfulness.

The address of the Rev. B. W. Robinson, treasurer of the Board of Stewards, Mississippi Annual Conference, is Shubata, Mississippi, instead of Heidelberg, as heretofore.

The Rev. M. H. Williams should in future be addressed at Lexington, Mississippi, instead of Holly Springs, as formerly.

The parsonage of Wesley Methodist Episcopal Church was destroyed at Troy, Missouri, December 31. Most of the furniture was saved, but nearly all other household effects were lost. The building was insured and the trustees will erect a modern cottage in the near future. The entire membership and friends, both white and colored, are standing loyally by the pastor, the Rev. H. T. Reeves, and his family.

The Mount Olive Methodist Episcopal Church, Upperville, Va., dedicated by the Rev. Dr. W. C. Thompson, June 30th, 1912, was presented Sunday, January 19th, 1913, with a handsome communion service by Miss Maria Rich. The Rev. I. H. Carpenter is pastor.

Appointments Greenville S. C. District 1912-1913

B. S. Jackson, Superintendent.

No. 103 Judson St., Greenville, S. C.

Anderson, A. G. Kennedy, Anderson; Abbeville, J. W. A. Butler, Abbeville; Belton, J. E. C. Jenkins, Belton; Central, D. F. Sillman, Loundsville; Easley, W. M. Baker, Easley; Danville Bethel, O. M. Brown, Greenville; Danville Station, W. S. Valentine, Greenville; St. Andrews Mission, G. W. Gray, Greenville; Liberty, J. C. Martin, Martindale, Greenville; Loundsville, W. G. Deas, Anderson; North Greenville, S. E. Watson, Greenville; Pendleton, P. E. Laughlin, Pendleton; Pickins, J. C. Gibbs, Pickins; Rockmill, J. R. Graham, Anderson, R. F. D. 6; Seneca, L. W. Williams, Seneca; South Greenville, M. C. Newman, Greenville; St. Mark, A. G. Townsend, Taylors; Westminster and Walhalla, Lawrence Rice, Westminster; West Anderson, W. F. Smith, Anderson; Williamston, J. A. Brown, Williamston. [Appointments of other Districts appeared in issue of December 8th.]

Thanksgiving Offering at Haven Academy

One of the most interesting features at Haven Academy, this school term, was a Thanksgiving Offering, Monday, November 25, 1912. Never in the history of this nor any school has there been or could be greater manifestation of loyalty than was demonstrated that day, by the patrons, students and friends of the Academy. The day began by the reception of gifts to the institution from friends and members of the several churches of the community. A number of friends brought trees and flowers to be planted, which was orderly done under the supervision of President Gordon. In the evening an elaborate program was rendered by the school, which was largely attended. At the close of the exercises, Madams Nina Davis and Emma Walker, received reports from the Cards. Principal Gordon took up from the young men "A Thanksgiving Silver Offering" of \$5. Mrs. Monzo having raised the largest amount, the live turkey was given to her. Amount raised during this occasion, \$35. Dr. James Jackson, president of the Board of Trustees, made a splendid speech telling of the high esteem in which Prof. and Mrs. Gordon are held. Our Principal

responded in well chosen words. The following persons who contributed are as follows: Clara Kimloll, \$5; Misses Julia and Irne Carpenter, \$1.75; Miss Hattie Laster, \$1; Mrs. Tweezer Williams, 1 pair window shades; Mrs. Julia Jackson, 1 set of dishes; Mrs. Brown and Mrs. Lucy Flynn, packages of groceries; Mrs. Georgia Rountree, 1 quilt; Thankful Baptist Church, 1 set of dishes; Thomas Grove Baptist Church, 1 quilt and pair of sheets; Mrs. Annie Heard, set of spoons; Mrs. Clarence McRoy, towels and pillowcases; Madams Henrietta Lancy, Lula Farmer, Nina Davis, Emma Walker, Joe Simpkins, Rosa Brown, Bessie Hawkins, McCoy, Evans, Jones, Tillis, Captain Ward, Bryant Walker, Charlotte Lipsey, gave vegetables, food supplies, flowers and trees.—Lottie E. Smith.

Waynesboro, Ga.

Citizen's Educational Convention

The colored citizens of Queen Ann's County, Md., met in convention in Charles Wesley Methodist Episcopal Church for the purpose of looking after the educational condition of our people, more especially to add to the present elementary feature of the schools that of industrial training for the pupils of this county. The meeting was organized by the election of Rev. J. H. Blake, pastor of Charles Wesley Methodist Episcopal Church, chairman; Miss Adelaide Warrick and Mrs. Margaret Bryson secretaries. The convention was addressed by the Revs. D. G. Maters, John M. Maters and M. M. Clark. Mr. John P. Forrester, Esquire, addressed the convention and read a letter from Dr. M. Bate Stevens, State Superintendent of Education who offered his hearty co-operation in this movement. Also the State Enactment of Industrial Education as well as a report on the present condition of the colored schools of Queen Ann's County. The legislation enactment of 1898 of the State of Maryland appropriated \$1500 for the establishment of industrial training in the colored schools of each county of the state. This appropriation to be expended in the maintenance of one central school, the building of which to be provided by the Board of County School Commissioners without any expense to said fund. One-half of the amount appropriated is to be devoted to the Central School including the teacher's salary and general expenses; the other half for the employment of a capable person to supervise the colored schools throughout the county. An average attendance of 15 pupils will secure the full appropriation for the first year in any county that has ten colored schools, but, after the first year an average attendance of 30 pupils is required. If less than 30 the State aid will only be at the rate of \$50 for each pupil for the daily average annual attendance of the same. We have in this county seven election districts and 21 schools. We find our daily annual average attendance to be only 22 1-3 pupils per school. Upon investigation it was found, after making all allowance that a conservative estimate there are at least 700 children of school age in this county who do not attend school. About 52 1-9 per cent enrolled attend regularly; 47 8-9 attend irregularly. To improve this very unsatisfactory condition it was ordered that a county-wide permanent organization be effected. The personnel of which consisting of the pastors of all the churches in the county; the chairman of each Board of Trustees, and one earnest, active patron of each school of the county, whose duty it is to organize the people in each respective school district and create sentiment favorable to an increased attendance in each school, meet the requirement of the law and secure this very beneficial addition to our present school system. We hope to be able to make application through the County School Board to the State Board of Education for such inspection and investigation as may be necessary under the law of the State to install this work at the beginning of next scholastic year. The chief officers of this county-wide organization are Rev. J. H. Blake, president; Mr. Perry Wilson, Jr., of Catlin, Md., first vice-president; Capt. Charles Thos. Wilson, of Winchester, Md., second vice-president; Mr. W. T. Friend, principal of the Centerville Grammar School, secretary; Miss Adelaide Warrick, principal of Rich Neck School, assistant secretary; Mr. William G. Daniels, of Church Hill, Md., treasurer. These, with the prospective standing committee as here in before mentioned will constitute the working force in this especial movement and incidentally improve the general civic life of the people of the county.—J. H. Blake.

Conference Notices

Special Notices.

MISSISSIPPI ANNUAL CONFERENCE.

Pastors and District Superintendents: You will please send in all names and addresses of the Conference Claimants, both male and female who have not yet received their checks since the last session of our Conference in Laurel. There are several checks yet in my hands that have not been delivered to the claimants because I have not known their post-office address. Such information will be thankfully received and I hope the same will be furnished at the very earliest date possible. My address is Shubuta, Miss. B. W. Robinson, treasurer of the Board of Stewards of the Mississippi Annual Conference.

PINE BLUFF DISTRICT CONFERENCE.

Dear Brethren:—Our adjourned session will convene at Clarendon, Monday, January 27. Brethren, be on hand, and we will go from there to Newport Tuesday morning.—J. H. Greer, district superintendent.

District Rounds

JACKSON DISTRICT.

First Round.

Morton, February 1-2; Pelahatchie, 5; Brandon, 8-9; Pratt Chapel, 15-16; Central, 21-23; Jackson Mission, 22-23; Ricks Chapel, 26; Canton, 28-March 2; Canton Circuit, 1-2; Couparle, 5; Carthage, 8-9; Benton, 15-16; Wiseton, 19; St. Stephens, 21-23; Yazoo City Circuit, 22-23; Rose-nea, 29-30; Craig, April 5-6; Anding-Flora, 8; Vaughn, 10. Dear Brethren—In the name of Him who has called us to his ministry let each of us make well this calling by increasing our Southwestern subscriptions; a large jubilee offering and a thousand conversions. The district stewards will please meet in Jackson, February 24th in Central at 12 m.—J. C. Hibbler, superintendent.

VICKSBURG DISTRICT.

First Round.

Kirby Circuit, Feb. 1-2; Meadville, 5-6; Fayette Circuit, 8-9; Fayette, 12-13; Harriston, 15-16; Natchez, 19-20; Union Church, 22-23; Bonus, 25; Vicksburg Circuit, 26-27; Vicksburg, March 1-2; Bovina, 4; Cary and Anguilla, 5-6; Bolton, 8-9; Edwards, 12-13; Clinton, 15-16; Hamburg, 19-20; Easter Sunday, Natchez; Hermanville, 26-27; Smith's Creek, 29-30; Monroe Circuit, April 5-6; Centreville, 9-10. Brethren, let each quarter in this new conference year be a source of inspiration. A revival of souls, a rally for the Southwestern Christian Advocate.—Jesse E. Holmes, superintendent.

BROOKHAVEN DISTRICT.

First Round.

Hub Circuit, February 1-2; Hub, 8-9; Lampton, 15-16; Expose, 21; Columbia, 22-23; Liberty, 28; Fernwood, Mag., and O. Grove, March 1-2; China Grove, 8-9; Kenolia, 15-16; Brookhaven and Summit, 22-23; Brookhaven Circuit, 26; Wesson, 29-30; Bar-

low, 28; Oma, April 3; Crystal Springs, 5-6; Crystal Springs Circuit, 10; Star, 11; Florence, 12-13; Bridgeville, 19-20; Hazlehurst, 22. Pastors, get busy at once. Your benevolent apportionment is the same as last year. Easter comes on the fourth Sunday in March. Do your best to raise your full apportionment on Easter. Brethren remember the great instructions that were given to us during the session of the Annual Conference by our much beloved Bishop Thirkield. You must bring up a round report. District Stewards meeting will convene February 20th at Brookhaven, Miss.—O. H. Rembert, Supt.

GULFPORT DISTRICT.

First Round.

McNiel (White Sandy), February 7; Lumberton, 8-9; Purvis, 10; Sumral, 11; New Augusta, 13; Richton, 13; Little Creek, 14; McClain, 15-16; Merrell, 17; Basin, 18; Gulfport, St. Mark, 22-23; Gulfport, North Side, 22-23; Bay St. Louis and Pearlinton, March 1-2; Pass Christian, 8-10; Gulfport, St. John, 8-9; Handsboro, 15-16; Biloxi, 16-17; McHenry, 21; Bonds and Wiggins, 22-23; Ocean Springs, April 4-5; Mosspoint, 12-13; Escatawpa, 13-14.—J. C. Houston, Supt.

HATTIESBURG DISTRICT.

First Round.

Laurel and Ellisville, February 1-2; Heidelberg, 8-9; Enterprise, 12; DeSoto, 15-16; State Line, 18-19; Quitman, 22-23; West Enterprise, March 1-2; Waynesboro, 8-9; Shubuta (Shubuta), 10-11; Paulding, 15-16; Shubuta Circuit, 18; Bay Springs, 22-23; Matherville, 29-30; Laurel Mission, April 1; Little Zion, 5-6; Vernon, 5-6; Hattiesburg, 11-13; Bentley Chapel, 12-13; Hattiesburg Mission, 14; Collins, 19-20. District Stewards meeting to be held at Heidelberg, February 10, at 2 p.m. Easter Sabbath is the fourth Sunday in March (March 23rd.) Dear brethren this is the day—the occasion when, if we will do our part, we can raise every cent of our benevolence. Please send at once for program etc. Do not wait one day. Make this Easter a record breaker. The observance of the birthday of the Great Emancipator, Lincoln, which is February 12, should be in the interest of the "Jubilee Fund." Freedmen's Aid cause. This observance should be the third Sunday in February which is the 15th. Send at once to Dr. G. Penn for program. Have every church and Sunday School, Epworth League, Ladies Aid Society and Woman's Home Missionary Auxiliary to pay \$1 in this rally—it is the Jubilee. Notify District Stewards to meet please.—Wm. McMorris, Supt.

THE SOUTHERN WORKMAN.

The January issue of the *Southern Workman* (published by the Hampton Institute Press) appears on the fiftieth anniversary of the proclamation of emancipation to the slaves. It contains a timely contribution by Monroe N. Work, of the Research Department of Tuskegee Institute, on Fifty Years of Negro Progress, which shows the wonderful advance made by the Negro race in all lines of endeavor since emancipation. In sharp contrast to this is a short paper on The Negroes of Cuba, who are "blindly and ignorantly groping their way toward a betterment they know not how to attain." The extension of the Hamp-



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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

ton system of education to a school in Salonica, Turkey, and to a proposed mission training colony in Ceylon is described in two interesting and suggestive articles. A paper with very remarkable illustrations describes the treasures of the Incas, an ancient Indian race of Peru. In somewhat lighter vein are an illustrated poem, "Uunc' Jimm's Signs," and an African folk-lore tale called "Katete." Efforts are now being made to improve health conditions among the Indians and the recent conference of workers among the Sioux Indians is discussed editorially.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

LIPPINCOTT'S FEBRUARY MAGAZINE.

Miss Phoenix. A Complete Novel. Albert Lee. The Habitual Use of Alcohol. A Special Article. Horacio C Wood. The Common Road. A Poem. Jane Belfield. Mrs. Marden's Pilgrim age. A Short-Story. Elizabeth Jordan. Quatrain. Charles Wharton Stork. In Pondoland. A Short-Story. May Edginton. The First Valentine. A Sketch. Nelle Parker Jones. The Blind. A Poem. Faith Baldwin. The Highway. A Short-Story. Eleanor M. Ingram. The Churail. A Short-Story. Annette Thackwell Johnson. Moses and the Rock. A Short-Story. Thomas Grant Springer. A Fable. Emnia White Shellenberger. The Widow Polichinelle. A Sketch. Jean Irvine. Dreams. A Poem. Arthur Wallace Peach. Short-Story Masterpieces. (Russian.) V. "The District Doctor," by Ivan Sergieewich Turgenev. Translation by John Cournos; Introduction by the Editor. Life. A Poem. Harold Susman. Ways of the Hour. "On a Popular Fallacy: That Parents Ought Always to be Honored."



YOUR LUNGS

ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

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Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth

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By Philip Becker Goetz. "Player-Pianos for Piano-Players." By Little McClung. "Humor in Art." By Kate Masterson. "Passing of Criminals Along." By Ellis O. Jones. "The Sporting Wave." By Edwin L. Sabina. The Investor and the Gold Supply. Article 2. Edward Sherwood Mead, Ph.D. What Every Debutante Ought to Know. Epigrams. Ralph Berggren. Walnuts and Wine. Investments Conducted by Edward Sherwood Mead, Ph.D. E. Washington Crossed Philadelphia.

Special Notice

OPELIKA DISTRICT WOMAN'S HOME MISSIONARY SOCIETY.

Dear Sisters:—The old year has passed away, behold the new year! This means more work and greater work for the advancement of God's kingdom in the hearts of men and women. I appeal to the Christian women of the Opelika district to begin with the New Year. So as to be able to do a great year's work. I ask that each president and each pastor call a meeting and lay plans for a great year's work in the Woman's Home Missionary Society. Strive to get the women interested in this work for the good we can do in helping the church; save our people. Remember, dear sisters, that our annual meeting of the Woman's Home Missionary Society will be held during the year at West Point. Dear Pastors, this work should lay as a burden on your hearts; because you know it is a great wheel of help in the Methodist Episcopal Church. I pray God's blessing upon the Woman's Home Missionary Society.—(Mrs.) G. W. Reeves, district president, Opelika, Ala., 105 Geneva St.

RECEPTION AT CENTENARY.

On December 17 there was a brilliant affair in Centenary Methodist Episcopal Church, Memphis, Tenn. The occasion was the formal reception to the pastor and wife, and to the District Superintendent and wife. Dr. J. D. Chavis is the popular new pastor, and the Rev. D. T. Burch is equally popular as District Superintendent. After an elaborate program, dainty refreshments of the season were served. Eloquent addresses of welcome were made by officers and visiting friends, to which the District Superintendent and pastor made happy responses. The general verdict is that Mrs. Chavis, the pastor's wife, in her quiet and pointed manner made the happy speech of the evening.

FEBRUARY CENTURY NEWS NOTES.

A Famous Story Reprinted.
Recent discussion as to whether the best known stories of the last generation would be accepted by magazines of the present day has suggested to *The Century* the reprinting of a few of the noteworthy stories by well-known authors appearing in that magazine about twenty-five years ago. The February *Century* will contain, in this series, "The Lady, or the Tiger?" Frank R. Stockton's famous story, with new drawings by Oliver Herford.
"American Cartoons of To-Day."
In the February *Century* Frank Weitenkamp, author of "American

Graphic Art," will review "American Cartoons of To-Day," and describe the work of many individual cartoonists. The article will have fourteen illustrations.
Lincoln Features in The Century.
The February *Century* will contain three Lincoln features of much interest. One will be an explanation of Lincoln's secret promise to cooperate with McClellan to save the Union in the event of McClellan's election. A fac-simile of the manuscript which is owned by Mrs. John Hay, will illustrate the article. John Langdon Kaine has written of "Lincoln as 'Boy Knew Him,'" giving several anecdotes both serious and humorous. The third feature will be "A New Story of Lincoln's Assassination," a hitherto unpublished record of an eye-witness, by Jesse W. Weik. Publishers: Union Square, New York City.

GIFT TO FOREIGN MISSIONS.

We have just closed at Grady, Ark., our fourth quarterly conference with great success. This little charge with 32 members has raised \$81 for benevolence. Out of this amount one man our good Brother G. J. Sanders gave \$53 to our foreign missions. If all of our people would think and do as he has, we could easily raise our benevolence. He gave a cow to the Foreign Missions and uses her increase each year. Let others follow suit. He did this at a sacrifice, because he has been virtually living out of doors. But God has blessed him, and now he has a fine five-room frame house in course of erection, which will soon be ready for occupancy. Brother Sanders is a man of about 50 years of age, owns a good farm and is highly respected by both white and black.—J. H. Gier.

Pale, Delicate Women and Girls.
The old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

HONEY GROVE, TEXAS.

We are just out of the greatest effort in the history of the church. The Mock Annual Conference, which convened on the 3rd of November, at this place has proven to be the greatest effort in marshalling of our forces and bringing in of benevolences and other items of expenses, that we have used during our ministry. The Rev. S. M. Boiden, our efficient and popular pastor at Clarksville, Texas, and the Rev. M. Buckman, pastor of Honey Grove Methodist Episcopal Church, South gave us very efficient service in this effort. The Rev. Mr. Buckman preached two strong and logical sermons in this rally. The following District Superintendents made their reports: Beaumont District,

ago, and while quite substantial and commodious was not as well adapted to the uses of the school as buildings erected at a later date. It was valued at \$75,000. There was an insurance of \$50,000 on the building and \$5,000 on the contents. No one was hurt and no other buildings were affected. Some of the teachers and forty girls who roomed on the third floor lost all their personal belongings. The work of the school will not be affected by the destruction of this building, as President Dunton has already made arrangements for the work of his school in other buildings. This can be done through to the close of the school year with a little crowd-

ing. A part of the kitchen remained standing, and with a little repair may be put in usable shape, so that with the chapel, which is close by, as a dining room, the work of the school will be carried on with but slight interruption. With the insurance as a beginning, a better and more modern building will soon arise on the site of the old.
Here is a rare opportunity for some friend of Chafin University to add an amount equal to the insurance, making in all \$100,000 for a new building, which might be named after the donor and stand for many, many years to come as a useful monument to his or her memory.



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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Meyer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate
631 Baronne Street
New Orleans, La.

Gleanings from the Field

TENNESSEE

Humboldt.—On December 13, 1912, our district superintendent, the Rev. S. M. Utley, came to our city to hold his first quarterly conference. Our little city was lighted with the fire of enthusiasm because of his presence. Dr. Utley is one of the most intellectual men of the Tennessee conference. On Sunday, Dec. 15, he preached at 11 a. m.; 3:00 p. m. and 7:30 p. m., to the delight of all.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Chafin University's Main Building Destroyed by Fire

(Continued from Page Five.)

The second and third floors. The fourth floor had been out of use until about two or three years ago, when Mr. S. H. Tingley fitted it up as a small hospital for the use of sick students. The arrangements of this little hospital, however, were as perfect and complete in every detail as money could secure. Mr. Tingley took special pride in making this part of the institution unusually complete and comfortable.
The building was erected over thirty years

Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

HODGES-BLACK.

The Rev. L. G. Hodges, superintendent of the Clow district, Little Conference, was married to Mrs. Etta Black of Pine Bluff, Ark., Dec. 26th., 1912. Mrs. Black is a graduate of New Orleans University and has been teaching in the district schools near Pine Bluff for several years. She is a member of St. James Methodist Episcopal Church, a faithful worker in church and league, and a devout Christian. The Rev. W. S. Sherrill, pastor, and the Rev. G. T. Saxton, superintendent of the Little Rock district, performed the ceremony.

MOORE-MORRIS.

Our church John Wesley, Lewisburg, W. Va., was the scene of a pretty wedding when one of our fairest girls, Nicey A. Morris, became the bride of the Rev. S. A. H. Moore, a member of the Washington conference. The church was most beautifully decorated with flowers and ferns. Before the bridal party entered the church a beautiful solo was sung by Mrs. Nannie E. Johnson. Ushers, Prof. E. A. Bolling, Jr., and Prof. W. A. Robinson. To the strains of Mendelssohn's wedding march, played by Mrs. Etta Hamilton, the groom, attired in full dress suit, entered with his best man, the Rev. E. D. Haynes. The bride was accompanied by her foster mother, Mrs. Mary F. Steward, by whom she was given away. The bride wore white silk charmeuse, elaborately trimmed. Her veil was held in place by a bar pin studded with pearls, a gift of the groom. They were the recipients of many and useful presents. After the reception in the home, the happy couple left on a train for New York, Philadelphia and the United States capital on their return.—Nannie E. Johnson.

SMITH-COTTON.—On December 26th, 1912, Miss Birdie Cotton and Dr. T. C. Smith at the home of the bride's parents, Mr. and Mrs. S. R. Cotton, of Gulfport, Miss. The wedding was a very brilliant affair. The house was beautifully decorated in the colors of the season. The Rev. S. H. Cannon of the Methodist Episcopal Church performed the ceremony. Mrs. Cotton was assisted in receiving the guests by Mrs. Charles Powell, Mrs. G. V. Raby of Gulfport, and Mrs. D. Ireland Thomas and Mrs. E. E. Goudeau of New Orleans. Punch was served by Miss Alice Moffet and Miss Vera Barabino. The wedding party entered to the strains of Mendelssohn's wedding march played by Mrs. A. Brown and Mr. John and Oscar Collins. During the ceremony Miss Elsa Baxter rendered a rich selection on the piano. The bride was most gracefully gowned in a lovely creation of white charmeuse, satin draped, with chiffon and trimmed with pearls and lace. She carried a large bouquet of white hyacinths and maiden fern. Her attendants were Miss Cerda Prudeau, sister of the bride-maid of

honor. Miss Vivian Baxter and Miss Mildred Barabino brides maids. All wore white chiffon over yellow satin and carried large bouquets of yellow chrysanthemums and ferns. The groom's attendants were Lawyer Ollie Randolph, best man; Dr. W. G. Raby and Mr. Louis Payne. The reception after the ceremony was greatly enjoyed by the many guests present. The couple received many beautiful and valuable presents. Mr. and Mrs. Smith left the same evening to spend a couple of days in New Orleans; from there they went to Hahnville, La., to visit the groom's father before returning to Washington, their home. Many out-of-town guests were present. Among them were: Mrs. Ireland Thomas, Mrs. E. T. Goudeau and the Misses Baxter of New Orleans, Mrs. W. R. Woods of Hatesburg, the Misses Stewarts, Beldons and Randolphs of Pass Christian, Misses Laberts and Barabinos of Bay St. Louis, Dr. W. B. Raby of Chicago, Lawyer Ollie Randolph of Washington and Mrs. Ladnier of Pascagoula. Mr. Charles Powell assisted Mr. Cotton in conveying the wedding party and guests to the depot.

ROBINSON-HALL.—At the Church, Mr. D. Roberson and Miss Lula Hall, December 23rd, 1912. Mrs. Hall is a member of the Methodist Church and Mr. Roberson of the Baptist Church. J. D. McCain, pastor.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

Gleanings from the Field

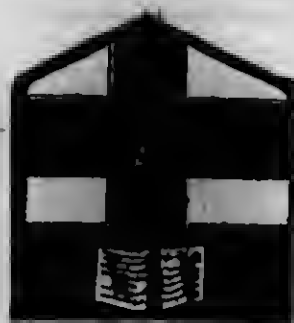
FLORIDA.

Lake City.—The fourth quarterly conference was held in Lake City Church Sunday, December 8. The Rev. W. P. Holmes, our honored district superintendent was with us. The officers presented good reports and the pastor's report shows that much good work was done this year. Paid to the district superintendent, \$32.50. The officers and members of the church ask the return of the Rev. C. R. Howard, who has served them two years. On Monday night, Jan. 9, the members of Lake City church gave a reception in honor of the Rev. W. P. Holmes, the superintendent of the Live Oak District. Music by Mrs. Amy Hart and Miss Lela Page. Mr. George Chambers was Master of Ceremonies. The Rev. A. R. Hutlege read the scripture lesson. In vocation by the Rev. W. W. Cheeburur. Opening address by the Rev. A. R. Rutlege. The Rev. Watson of the Colored Methodist Episcopal Church spoke warmly of the splendid Christian life of the Rev. C. R. Howard, our pastor. The Rev. C. R. Howard then spoke of the district superintendent as the man for the Live Oak district and the work which he has accomplished. After which the entire company marched to the parsonage where the good sisters had tables filled with many good things. The ladies are: Mesdames Lula Page, C. R. Howard, Amy Hart, A. R. Rut-

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lege, Trenna Henry, Misses Lela Page and Willa Hart, Ophelar Chambers, Azlee Howard; Messrs. Charlie and R. A. Spears, Howard, Jr., Gordon, Janes.

MISSISSIPPI

Oxford.—On January 19th the Rev. W. C. Conwell, the new pastor assigned this work was well received at Burn's Chapel by a large and representative audience though the weather was inclement; and preached a soul-stirring sermon at 11 a. m. Subject: "Peace." He looked into the business of church at Board meeting Monday, and launched plans for a great Easter Rally and paying indebtedness of the church this year. Many expressions of gratitude to the bishop and cabinet for the assignments have been heard. With Dr. Scarborough as general and the Rev. Conwell, captain, Oxford intends to fight the battle in the front rank of the Upper Mississippi Conference this year.—S. W. Rogers.

Aberdeen.—Sunday was a red-letter day and our hearts were made glad. The Rev. Mr. McCloud introduced the Rev. G. E. Tyler as our pastor and his sermon was a masterpiece. We are proud of pastor Tyler and we don't believe we could have a better preacher. Two were added to the church. We are looking forward, hopefully to our first quarterly conference.—A. B. Sykes.

Columbus.—Our pastor, the Rev. G. E. Tyler filled his pulpit on Sunday, January 5 and preached a strong sermon. Brother William C. McClintock took up a fine collection. We sent our pastor to the conference in good shape. Watch night was observed. There was a fine sermon by the Rev. Mr. Tyler. At the close of the sermon the Sacrament was administered by the pastor. The members raised a neat offering for the pastor. The following friends presented the Rev. Mr. Tyler with useful New Year's gifts: Mrs. McCline, Mrs. Annie Hood, a Baptist; Miss Millie Chaplin and Mrs. Addie Hughs.—(Mrs.) Addie Hughs.

MISSOURI.

Bowling Green.—Christmas Eve at Wesley Chapel was a delightful affair. There was a large crowd in attendance and the Christmas tree beautifully decorated, was laden with gifts for young and old. Saturday, January 4, the fourth Quarterly Conference convened. Dr. R. E. Gillum, District Superintendent in the chair. Reports showed improvements along various lines. The trustees reported the work of the placing of a new galvanized roof upon the church at the cost of \$147.25 of which \$133.72 was paid this year. Benevolences well in hand. Sunday, January 5, was Quarterly Meeting and the District Superintendent, the Rev. R. E. Sillum, D.D.,



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MME. M. C. TURNER,

1602 12th Avenue, Oakland, Cal.

preached two uplifting sermons to the delight and edification of all present.—I. E. Whaley, pastor.

Sweet Springs.—The Rev. W. H. Brown, our esteemed pastor, is closing a very successful year at this place. The church was in a bad condition when he came to us last spring. By his untiring efforts, and his good life and that of his estimable wife, the church has taken on new life and is in better condition in every way than it has been for a long time. It is the earnest wish of all that he be returned to us.—Joe F. Brent.

TEXAS.

Hufsmith.—The members of Salem Church gave their pastor, the Rev. Mr. Hants, a delightful reception Dec. 16, at the parsonage. The pastor's choicest meats, fruits and cakes were served by Mrs. M. L. Palmer, our teacher and Mrs. M. A. Brooks. The Rev. Mr. Hants expressed his appreciation in appropriate words. Mrs. Palmer responded.—Cecy King.

Hemphill Circuit.—On our pastor's last Sunday here we had a grand time. He preached a rich sermon to a good crowd. Hemphill is climbing. We would regret to part with our pastor, the Rev. E. W. Summers.—Nancy Simmon.

Milam.—Milam Chapel Epworth League is growing to great success. Our membership is increasing rapidly. We now have enrolled 44 members.—Florénoe Davis.

Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

The Rev. Reuben B. Hinesman.

Reubin B. Hinesman departed this life December 10, 1912. He was one of the pioneer preachers of the Savannah Annual Conference. He was about seventy years old and had been a preacher for forty-five years. He was one of those rare spirits that had a message that men followed to hear. Brother Hinesman held the following charges with credit: Newnan Circuit; Whitesville, twice; Broowston; Swanee; Oak Hill; La Grove; Orchard Hill; LaGrange Circuit and others. Scores and scores of people within the bounds of these charges date the beginning of their spiritual life from the time of the pastorate of this good man. Brother Hinesman was twice married. From these unions came nine children, five of which, together with both wives preceded him to the beyond. Two girls and two boys, one brother and one sister and a host of friends survive him. He believed in the church as the God sent institution to combat evil. Brother Hinesman was ever endeavoring to induce young men to enter the ministry. Through his influence and help our own W. H. Lovelace, and our esteemed District Superintendent, F. R. Bridges, ministerial delegate to the last General Conference, were induced to enter the ministry, and have done good work. His own son plans to enter school looking forward to the ministry and his younger daughter plans to enter school to prepare for missionary work. At the time of his death Brother Hinesman was a member of the LaGrange Circuit Quarterly Conference. The pastor, the Rev. S. C. Crandall, bears record that he was ever loyal to the church, co-operative in the church interest, fatherly in counsel, yet submissive to duty's call. His illness was of short duration. He developed pneumonia on December 5th and left in five days. The following ministers were present and participated in the funeral: The Revs. N. C. Handson; G. H. Lennon, the pastor; the Rev. S. C. Crandall and the writer. "Servant of God, well done."—J. S. Stripling, District Superintendent.

The fiftieth anniversary of the Emancipation Proclamation was observed at Haven Methodist Episcopal Church, Philadelphia, Pennsylvania, Sunday, January 5th, at 3:30 p. m. A platform meeting was presided over by the Rev. C. M. Boswell, D. D., Corresponding Secretary of the Board of Home Missions and Church Extension. Among the speakers were the Rev. Robert Forbes, D. D., Messrs. Thomas Martindale, Samuel Shaw, John S. McConnell, the Rev. F. J. Handy, D. D., Hon. Harry W. Bass, Theodore Irish, M. D. The Rev. Dr. Ward Platt, a General Conference officer, preached in the morning at 11 o'clock. Anniversary sermon by Bishop J. F. Berry, D. D., LL. D., at 8 p. m. The Rev. W. T. Hemsley is pastor.

Thomas.—Mrs. Pearl Thomas, a faithful member of the Macedonia

Methodist Episcopal Church, of Clare, La., joined the Church at the age of eleven years and lived faithfully. She was President of the Ladies' Aid Society. She leaves husband, mother and brother and sisters and friends, who grieve. Funeral services were conducted by the Rev. L. C. Brush, of the Baptist Church, and Brother Carr, pastor, Clare, La.

Straughter.—S. T. Straughter, born 1866, died at Booneville, La., in full triumph of faith. Brother Straughter had been an officer of this church for 18 years and was considered one of the leaders of the Booneville congregation. He loved his church and was always found at his post of duty. Stanford Straughter was known and loved by both white and colored. He was a man that loved his family and strove with all his might to provide for them. He was kind-hearted and was always willing to help those that were in need. In his going the church has lost a faithful member. He is survived by his wife, six children, mother, sisters and brothers. The funeral sermon was preached by the pastor, the Rev. Henry Taylor, assisted by the Revs. White, Amos, Landry, Hayward and Chase.

Sallis.—Mrs. Eliza Sallis, born 1869, died January 4, 1913. Converted at the age of nineteen, she joined the Barlow Methodist Episcopal Church, and was placed in Sister Clark's class and remained a true member for twenty-five years. Mrs. Sallis was married to Benj. Sallis, and to them seven children were born. She was a loving and faithful wife and mother and will be greatly missed in their home. Many friends mourned her passing. The funeral service was conducted by the Rev. A. G. Marshall, pastor at Sallis, Miss.—Mrs. A. G. Marshall.

Clark.—Thurman Clark, a member of the Methodist Episcopal Church and of Clark Chapel, Dutchbottom, Tennessee, died January 6th, 1913, at 5 o'clock a. m. He was born December 11th, 1897, and was 15 years old. Thurman was sick only three days. He leaves a father, stepmother, brother and a sister, and many relatives and friends, who mourn his going. He was converted 1910 and was taken into the Church in full membership May 12, by the Rev. F. S. Scruggs. Conscious of death's approach he passed bravely into the Beyond. All who knew him felt that he was a good boy. At all times he stood up and testified for the Lord boldly. Sister L. V. Vincent was his class leader, and she instructed him aright. The funeral was largely attended by white and colored friends. The funeral service was preached by his pastor, the Rev. A. Reach, and he was laid to rest in the family graveyard.—Nora Frazier.

Dozier.—Brother Emanuel Dozier departed this life Tuesday morning, December 17, 1912. He was a faithful and beloved member of Warren Temple Methodist Episcopal Church. A class leader, steward, trustee, good citizen, kind and loving father and true husband, beloved of all, was he. He lived to the ripe age of three score and ten. The funeral was conducted by the pastor, assisted by the Revs. J. S. Stripling, District Superintendent, and J. T. King.—G. H. Lennon, Pastor.

Hall.—James O. Hall was born 1868 and died in St. Louis, Mo., December 22, 1912. Interment took place at Canton, Mississippi, December 27th, 1912, with the Rev. A. M. Trotter in charge of the service. Mr. Hall always trusted God and died believing. He

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was a brother of the Rev. J. I. Garrett and E. B. Gallion, of West Point.—J. I. Garrett.

Huston.—Monroe Huston, one of the oldest members of Hunter's Chapel Cornelius, North Carolina, departed this life, January 7, 1913. Brother Huston was a devoted member of his church, a trustee, steward and class leader. He was a class leader for more than thirty years' standing. Bro. Huston was only sick three weeks before the end came. Notwithstanding the muddy roads, the church was packed with friends to render the last

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token of respect to Brother Huston. The service was conducted by the Rev. N. S. T. Shamborguer, pastor.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

COLORED Y. M. C. A. ALL-STAR CONCERT.

Friday night, January thirty-first, in Central Congregational Church. Among those featured for this program are: Mr. Frances Mores, baritone soloist; Miss Sylvia A. Ward, soprano soloist and pianist; Miss Emily Chapman, elocutionist; Miss Ethel Ross, reader; Mr. George Carrere, violinist; Dr. B. H. Baker, cornetist; Mr. J. S. Watts, trombone soloist. Selections will be rendered by the Ladies Institute, New Orleans University Choral Club, Straight University Jubilee Club, Leland University, mixed Quartette, Southern University, violin and piano duet. A scene from Romeo and Juliet will be presented by Miss Dortha Darden and Mr. James Frer. Admission, 25 cents.

Dr. W. W. Lucas, assistant secretary of the Epworth League of the Methodist Episcopal Church, will lecture in Central Congregational Church, Sunday afternoon, February second, at three o'clock.

"The Star of Bethlehem," a beautiful motion picture, will be presented at The Iroquois Theatre, 413-15 South Rampart street, Friday, January 31, 1913, for the benefit of the New Sarah Goodridge Hospital. This continuous show from 2:00 to 10:30 p. m. will afford the colored people of New Orleans the opportunity of seeing a most wonderful group of pictures of the birth of Christ and at the same time aid a most worthy cause. Tickets may be gotten from any student or nurse of the institution, or at any of the Colored drug stores, and at the window on date of show. Price, 10 cents.

Dr. J. L. Wilson, the new pastor of Wesley Church, will preach his first sermon next Sunday morning. There will be present also at this service Bishop W. P. Thirkield, the Rev. Valcour Chapman, D.D., District Superintendent; the Rev. R. C. Worsham, the new district superintendent of the Lake Charles District and the editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. Doctor Wilson comes from the great St. Paul Church, Birmingham, Alabama, to the old mother church of this city. The audience may expect next Sunday morning a fine sermon from the new pastor as well as fine music by the choir. All the friends and members of Wesley Church turn out next Sunday morning.

District Rounds

HOLLY SPRING DISTRICT.
First Round.
Pontotoc Circuit, Jan. 25-26; Houston, 31-Feb. 2; Houston Circuit, 1-2; New Albany, 7-9; Cotton Plant, 8-9; Ripley, 14-16; Ripley Circuit, 15-16; Corinth, 21-23; Corinth Circuit, 22-23; Potts Camp, Mar. 1-2; Holly Springs, 7-9; Holly Springs Circuit, 15-16; Nettleton, 22-23; Tupelo, 28-30; Verona, 29-30; Okolona Circuit, April 5-6; Okolona, 11-13; Olive Branch, 19-20.—W. H. Gilliam, supt.

MERIDIAN DISTRICT.

First Round.
DeKalb, Feb. 1-2; Haven, 7-9; Rose Hill, (Meridian), 8-9; Boneta, 10; Meridian Circuit, 12; Lauderdale, 15-16; Scooba, 22-23; Meehan, 24; Lake, 26; Mountrose, 28; Rose Hill, Mar. 1-2; Hickory, 8-9; Garlandville, 11; Lillian, 13; Forest, 15-16; Trenton, 18; Stallo, 20; Philadelphia, 22-23; Preston, 25; Fort Stephen, 27; Daleville, 29-30; St. Paul, April 4-6; Southside, 6-7. Dear Brethren—Please take due notice and govern yourselves accordingly,—please make an effort that this may be the banner year in the history of your Christian ministry. Do your best to raise all of your benevolent money on Easter Sabbath. Remember that the Meridian district lead every district in the conference last year, and let us do so this year.—J. M. Shupert, supt.

Gleanings from the Field

OHIO.

Troy.—This work is doing nicely under the leadership of our pastor, with a rally for the pastor, which closed December 1. They raised \$27.50 in this rally for which they are very thankful.

TEXAS

Pittsburg.—We have paid our District Superintendent in full for this year. When he came to Pittsburg and held his last quarterly the money was here for him. We are much pleased with him and are trying to pay our pastor in full. On the 24th inst, a fine girl baby arrived at the home of the Rev. M. C. Gillespie. We, as a committee, sent the Little Miss Gillespie a box of dry goods. Rev. F. Rogers, Mrs. M. E. Mills, Lillie Jones, L. Fitzpatrick, M. Wilberson.—M. E. Peters.

Queen City.—On November 10 we had a great time at Hamilton Chapel. D. J. Johnson and J. L. Williams pulled off a Rally for the pastor and raised \$19.50. This church is the leading church of the circuit. Next

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comes the church rally at Eylon, which is the second church. This church pulled off a rally for the pastor with one accord, and raised \$38. Those who paid one dollar are: J. C. Coley, Ad. Jacob, Tom Wells, Frank Barns, Rebecca Coley, Mary Barnes, Amanda Mitchell, Lizzie Jacob, D. A. Cotton, \$1.50; Lorrena Barte, \$2.00; Cora Black, Monroe Mitchell, N. C. Whitmore, Caroline Woods, The Rev. Isaac Miles, Isabell Adams. Grand total for both churches, \$57.50.—J. Jones, pastor.

A Lincoln Birthday Collection in Every Church

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, FEBRUARY 6, 1913

Vol. No. 42—No. 6

THE CHURCH REACHING THE PEOPLE

The Rev. Lyman Abbott, D.D., the immediate successor of Henry Ward Beecher as pastor of Plymouth Church, Brooklyn, is contributing to the *Ladies' Home Journal*, a series of articles under the general heading: "My Fifty Years as a Minister." In the last issue of the *Journal* he discusses "Wherein Does the Church Fail to Reach the People?" It is a most readable article. Some would say that his conclusions are rather old-fashion, and, therefore, should be modernized. Dr. Abbott says there is no substitute for the spirit of Him who said: "The Spirit of the Lord is upon me, because He hath anointed me to preach glad tidings to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Urging the Church to adopt the program of Jesus Christ and to use His methods, Dr. Abbott says: "When the church has been filled with this spirit of love, service and sacrifice; when it has forgotten itself and thought only of those who need its ministry; when in the spirit of self-forgetfulness it has rendered to the world a true life-saving service; when it has used its wealth, its buildings, its rites and ceremonies, its creeds and doctrines, as a means for helping men to higher and happier life, a life of helpfulness to each other and of companionship with the Father; when its question has been, not 'How shall we get the people to the church?' but 'How shall we get Christ to the people?' it has never failed to reach them." When a church, down-town or up-town, is not reaching people, the reason is not far away. Let such a church mantle itself with the spirit of unselfish service as did the Master and the people will be drawn to it.

Continuing the discussion, Dr. Abbott says: "The church which is rendering real help to the neighbor who is in trouble, and doing this not to get adherents, but to render assistance; doing this in the spirit of love, service and sacrifice; doing this in loyalty to its Master, Who has given it this work to do, will by its activity draw to itself congregations who would never be drawn by the Sacrament or the preaching. "I am not urging that every church shall become an institutional church. I am not urging any new methods or strange forms of activity. I am urging a new spirit, the spirit of Jesus Christ, the spirit of Him Who said to His followers: 'Whosoever will be chief among you, let him be your servant.' Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

There is nothing new in this program. It certainly is stripped of the spectacular; the brass band is shelved; but the drawing power is there. The program of Jesus Christ for saving the world is complete. It is adequate. There may be such modifications and adaptations as circumstances may dictate.

We do not seriously object to wideawake plans, but we insist that no plan is workable which is a substitute for the spirit of the Master, and any plan will work that is blessed by His spirit.

Closing his article, which would be good reading for all ministers, Dr. Abbott says:

"The question, How can we get people to come to church? does not greatly interest me. The question, How can we get the church to go to the people? interests me very much.

given them to do is such that they long to make all others sharers in their joy; if they count no sacrifice too great which enables them to impart this their divine life to others; they will find a way, though it will not always be the same way; and they will be ready to use any method which will serve their purpose, from the ritual of the Salvation Army to the ritual of the great Cathedral, and equally ready to discard any method which does not serve their purpose.

"What the church needs to-day is to change its question from 'What Can We Do to Bring the People to Church?' to the question: 'Wherein Does the Church Fail to Reach the People?' Then seek not for some new method of worship or form of doctrine, but for a new life of devotion to the cause of the Master, a new enthusiasm of humanity, a new spirit of love, service and sacrifice."

This suggestion seems simple enough. But it will require constant prayer, utter self-surrender, and complete consecration to our Divine Christ. Simple, did we say? Try it, and the chief among us will find he will need all his resources of culture, of mind and spirit to measure up. Though simple, it is a great program and a program that will bring results. Jesus tried it and succeeded. Why not you try it?

AN UNGUARDED MOMENT

If newspaper reports are true, President-elect Wilson has chalked up against him at least one error on the eve of his assuming the highest office in the gift of the nation. There has been no little speculation as to Mr. Wilson's cabinet, and newspaper men have been anxious to learn of the President-elect something concerning the personnel of the men who are to be his chief advisors. There have been all sorts of statements given out and as quickly has come the repeated statement from Mr. Wilson that he has not as yet selected his Cabinet. On Sunday of this week, it is said that Mr. Wilson was approached by some twenty newspaper men seeking light on the Cabinet of the new administration. The reporters were insistent, and Mr. Wilson was perturbed and "gave vent to a rather violent outburst of temper" and the story goes that the President-elect punctuated his temper with a "cuss" word. Considering the impression this will make upon the American youth, this exhibition of temper and use of unbecoming language on the part of the incoming President is to be regretted. In spite of our democracy, we exalt in our though our chief executive and his every act and word have tremendous influence. We will, however, learn that, in the best of us, there are faults that we must not borrow. Even great men make mistakes.

"THE OVERCOAT DOXOLOGY"

Such is Bishop Berry's characterization of the habit of putting on wraps and over-
(Continued on Page Eight)



THE HON. EMMETT J. SCOTT

Executive Secretary of Tuskegee Institute, Corresponding Secretary International Race Conference, and Corresponding Secretary of National Negro Business League, A Product of the Freedmen's Aid Schools. (See article page 8)

That was the problem that interested the Master. That, too, was the problem He gave to His followers to solve. We cannot solve it by any mere change in methods—by stereopticon shows, theatrical advertisements, sensational sermons, processions with fife-and-drum accompaniment, or rich vestments and exquisite music, Gregorian or operatic. We can do it only as the church is filled with the spirit of the Master, the spirit of His sermon at Nazareth, the spirit of love, service and sacrifice.

"If the members of the church are filled with this spirit, if they are full of an eager desire to help the unfortunate, and especially the erring and the sinful, who are of all the unfortunates the most unfortunate; if their own joy in their companionship with their Father and in the service which He has

A Contribution, However Small, from Every Member

Headed for Africa

Bishop Scott

I am often urged by friends to write more frequently to the Southwestern and our other church papers hence, with the permission of the Editor, I will state how the trip to Africa goes thus far. I sailed from New York December 7th, by the "Carmania" of the Cunard line. Having crossed by this boat last spring and being pleased with the service, I was only too glad to return by her. She is a steamer of 19,524 tons, she and her sister ship, the "Caronia" being second only in size to those leviathans the "Lusitania" and "Mauretania" that are about twelve thousand tons larger. The "Carmania" is indeed a magnificent affair and many persons like myself, prefer her to either of the two larger. We were advertised to sail at 10 o'clock a. m., but she was delayed a little. Dr. S. O. Benton from the office; Dr. and Mrs. W. H. Brooks, my long-time and faithful friends; Dr. J. H. Reed and Miss Diana B. McNeil, both of whom expect soon to follow me, were present to shake hands and bid bon voyage. It is always comforting to see the faces of familiar friends among the hundreds of others who are there to wave their good-bye as the vessel steams out, or to greet those returning from a voyage. In this, Dr. Brooks has never failed me in all these years.

We had on board 1935 passengers in addition to the crew of more than four hundred. The first saloon contained 170, the second 278, and the third 1487. Though the steamer was not loaded to her capacity, it will be seen at once that counting all on board, there was a larger population than is found in many towns; and all these must be fed and otherwise looked after for the entire voyage. I learned that many of the passengers especially of the third class, represent that large element of foreigners who are not citizens of the United States, but come over to secure work for a term of months and then return to their European homes. Even at that, it is said they can do better than by remaining at home. Many others were prosperous, adopted citizens, going back to the old home to spend the Christmas holidays.

In the first cabin there are always three regular meals served daily, besides, broth and biscuit between breakfast and noon, tea, cakes and small sandwiches between the noon hour and the seven o'clock dinner and often something else between dinner and the hour to retire. In addition, one may order tea, fruit or most any other light refreshment brought to his room before he is out of bed in the morning. I suppose the same conditions prevail in the second cabin. Anyway, one cannot complain of not having an opportunity to get even with the company, provided the sea does not interfere. For it appears that those who are sea-sick do not wish anything except to be left alone. There are often a goodly number in this condition depending, of course, on whether the voyage is a rough one or not. And yet, though it was quite smooth on our way over, there were a good many sick anyway.

A daily paper is issued each morning from which, thanks to wireless telegraphy, one can learn something of what is occurring on both sides of the ocean. There is also an orchestra of well trained musicians that play at stated times in both the first and second dining saloon, and as a rule the music is much enjoyed.

There was only one other passenger besides myself whose name I noticed as booked from one of the Southern states and he was a Mr. Peterson. I was interested and looked him up only to find that he was a Dane who purchased his ticket in New Orleans, but was on his way home to Copenhagen.

Our ship reached Liverpool Sunday forenoon, December 15th, and I found it best for me to spend the week there and leave

the following Saturday, since I could not get ready to leave by the Wednesday's boat which would have landed me in Monrovia in twelve days. On Sunday evening at 7 o'clock, I attended services at Central Hall, which was built and is conducted for the purpose of gathering the unchurched element of the city. It is indeed a great idea and evidently a gratifying success. It is under the auspices of the Wesleyan Methodist Church. The main auditorium is upstairs, but there is another down stairs where it is necessary to hold overflow meetings. I attended the service upstairs, as I usually do when in the city. This room has a great pipe organ set back in the wall, and raised seats for an orchestra and the choir between the organ and the pulpit, and seats 2500 persons. It is constructed on the order of a theater without the stage, unless it may be said that the orchestra and choir occupy that space. They frequently have week night concerts of a proper character not only to entertain the people, but keep them from drifting into objectionable places for such entertainment. For admission to these concerts a few cents admission fee is charged and like all the services are, as a rule, largely attended. On this particular occasion it was the regular preaching service and I noted in the orchestra 20 violins in addition to two bass violins and three violin-cellos, five brass horns, five clarionets, two kettle drums and a bass drum. The orchestra, together with the organ played two selections just previous to the time for the pastor to enter the pulpit and after that united with the choir of thirty voices in leading the immense congregation in the singing. The pastor preaches a short sermon, usually not exceeding thirty minutes. The audience seemed not only respectful, but sincere.

I have thus described this hall and service at some length with the hope that it may at least suggest some means of reaching certain classes in some of our cities at home: The Wesleyans are trying this same plan in London and some other English cities with very good success.

One evening, in Liverpool, I was invited by the proprietor of the hotel where I stopped to accompany him to a great music hall—the Philharmonic, to hear the rendition of the "Messiah" by a company of Welsh singers. We had seats in his private box where we could see and hear quite advantageously. There were more than three hundred singers and several soloists of repute accompanied by a very large orchestra and the pipe

organ. There is no doubt that the performance merited the presence of the thousands who filled the hall.

But enough of this, for this letter must not be too long. I sailed from Liverpool for Africa, as already indicated, Saturday, December 21st, by the S. S. "Akassa" of the Elder Dempster Line. She is a nice little steamer of 3919 tons, a mere babe as compared with the one on which I have just crossed the ocean, and fitted up to carry 44 passengers in addition to her immense cargo. On this trip she has only seventeen passengers, all in the first cabin. Her cargo is made up of almost every conceivable thing, especially such as the native African will exchange his products for. It would be the unusual thing if she has not an abundant supply of rum, gin and tobacco. I was glad to find her commander a captain with whom I have travelled a number of times before, and I am glad to say quite gentlemanly. We have not only had good seas in general, but even the Bay of Biscay behaved well, which is the rare thing for that turbulent body to do at this season of the year.

I write this on December 28, the following Saturday after sailing from Liverpool and as we are approaching the Canary Islands. Just a few hours ago we passed the Madeira Islands near which I am told is the deepest part of the Atlantic Ocean. But going south as we are, already the snow capped peak of Teneriffe has been sighted and the dark bulk of one of the Canaries seems to crouch at its feet. We expect to drop anchor in a short while in the harbor of Santa Cruz and tarry there to discharge a large tonnage of cargo. I have two weeks more from here to Monrovia not because of the immense distance, but because we distribute our cargo as we go. We have made the distance of 1674 miles from Liverpool to these Islands in a week and we are now fully half way to my destination. I make no complaint for I need the rest and I knew I was taking a cargo boat. The Express Steamers make the distance in about six days.

In conclusion, let me express my thanks to those who, during the recent canvass to raise funds to relieve the Board of Foreign Missions of embarrassment, contributed for that purpose and to help my cause as well. It is gratifying to learn from the Office the extent to which the subscriptions made are being paid. To my mind, it shows a growing consciousness of the obligation to meet a pledge deliberately made and is exceedingly encouraging to me. If I may but have the continued support of the good men and women who have been giving and praying for Africa, my struggling band of workers will make a record that will be gratifying to them and to the entire Church.

The Negro and the Nation

Fifty years ago President Lincoln proclaimed emancipation for the Southern slaves. Upon that New Years Day four million black folk saw the golden gates of opportunity swing to their hand. The nation placed the Negro and the white man upon the same plane of citizenship, pledged equal rights of life, liberty, property and the pursuit of happiness. That was the white man's pledge. The Negro, upon entering the compact, assumed all the obligations of citizenship, swore fealty to our common country, pledged obedience to its laws and shouldered his share of taxation and of civic and military service. That was the Negro's pledge.

How have the pledges been kept?

Ignorant, debased and defiled as a race by slavery, the Negro made his start. Here and there a helping hand has grasped his own, but where one has helped a thousand have discouraged and hindered his progress. With marvelous courage, optimism and faith in God he has pressed on, and never in all history has a race made such progress in a half century. The worthy things that his detractors said the Negro could not do he has done. And the unworthy things predicted of him he has avoided as successfully as the white

man. It has been well said by Judge Wendell P. Stafford of the District of Columbia Supreme Court, that "the black race in less than fifty years of freedom has justified every claim of the Abolitionists. It has shown itself brave in battle, faithful in business, eager to learn, capable of acquiring and controlling wealth and able to produce noble, far-seeing leaders of its own blood."

During the past fifty years the Negro race in America has increased from four million to ten million souls. Negroes have established great schools, have become the chief agricultural producers of the South, have acquired millions of property and have achieved success in every profession and calling. Statistics show that a larger proportion of Negroes in Virginia own their homes than of white people in Massachusetts. In Mississippi and Louisiana are more Negro farm-owners than white. Throughout the country there are over a third more white paupers per thousand of population than Negro, and the largest percentage of crime is committed by white men.

The most bitter hatred and the most devilish retribution are meted out by the black man whose brutal lust leads him to attack

white women. But the brutal lust of the white man invades the Negro's home, ruins colored girls by the thousands, and there is hardly a protest from the race that esteems itself superior. In his childhood of freedom and citizenship the Negro has made the mistakes of childhood. But against this are the splendid successes of the rising race as it gains education and finds opportunity.

In casting up accounts on this semi-centennial we behold to the shame of our nation that fifteen Southern States where the Negro is most numerous have resorted to contemptible subterfuges to exclude the colored citizen from the polls, even the most cultured, able and virtuous, while admitting to full rights of citizenship the most ignorant, inferior and vicious white men. The Negro is taxed for the support of a government in which he is refused a voice, to pay for schools in which he does not receive his fair opportunity, for the maintenance of public parks from which he is excluded. And railroad companies, for the same fare that the white man pays, force the black man into "Jim Crow" car, dirty and cheap, while the white man rides in wholesome comfort. A similar injustice is found in the waiting-rooms. In the North the field of industrial opportunity for the Negro is being steadily restricted. No words can express the inhumanity which has condoned the lynching without trial of sixty to one hundred colored men each year during the past generation.

All this injustice has not been because the Negro was ignorant or poor or vicious, but because he was a Negro, because of the race prejudice which has outlived the institution of slavery under which it began. What becomes of the pledges made by our great nation and who has broken faith—the Negro or the white man? As citizens of this republic, as members of the Christian Church, we are face to face with a serious problem in which we have a personal responsibility. If democracy is to be an enduring form of government, if any man is to be secure in the inherent rights of manhood and in the political rights of free government, there must be security for all men under that government. If the Constitution continues to be defied and made a mockery in South Carolina, it will one day crumble in Massachusetts and Illinois.

If justice for an oppressed race were the only issue, every Christian white man in America should spring forward to right the wrong. But all that is best in American institutions is at stake. The church in America is on trial. There is less danger from the pleasures and Vardamans and Tillmans, whose verbal violence and brutality defeat their own ends, than from indifference of the men of influence, culture, scholarship and Christian profession, North and South, who do not help to remove this blight upon our national life.

We have faith in the white man; we have faith in the Negro; we have faith in the future of democracy and of America. But we cannot safely remain indifferent. The Negro problem is our problem and, while demanding of the black man industry, virtue and good citizenship, we must give him justice and opportunity. We must have just laws and enforce them impartially. If suffrage is restricted—and it should be restricted—we must bar all who are unfit and them only. We must educate all and give proper place to the ablest and best.

During the observance of this anniversary season we need a new vision of the fatherhood of God, a new consecration to human brotherhood the world around, a new recognition of the inherent rights of man for his manhood, regardless of color or race history, a new appraisal of every man on his merits; we need a new birth of Christian love, which shall put an end to cant about superior and inferior races and overlordship, and square all human relations by the Golden Rule of the Master.—*The Congregationalist and Christian World, Boston, Mass.*

What Some Great Men Have to Say on Future Life

Compiled By Carl Theodore Wettstein

F. R. A. De Châteaubriand—French author and diplomat. In a recapitulation of his "Genius of Christianity."

"The punishments and rewards which Christianity holds out in another life are consistent with reason and the nature of the soul."

Diogenes, Laertius—Greek philosopher, lived in the second century. When one said to Anaxagoras (Greek philosopher of the Ionic School): "Hast thou no regard for thy fatherland?" he said, pointing to heaven, softly, "I have great regard for my fatherland."

Cicero, Marcus Tullius—Roman author and statesman. 106 B. C.

Cicero, upon the death of his daughter, Tullia, said: "Man's grand ideals are overtures for immortality, because they demand immortality for their realization."

J. G. Fichte—Professor of Philosophy at the Universities of Jena and Berlin. In his "Destiny of Man."

"When I contemplate the world as it is, independently of any injunction, there manifests itself in my interior the wish, the longing—no! not a longing merely—the absolute demand for a better world. I cast a glance at the relations of men to each other and to Nature, at the weakness of their powers, at the strength of their appetites and passions. It cries to me irresistibly from my innermost soul: 'Thus it cannot possibly be destined always to remain. It must, O! it must all become other and better!'"

Cyrus the Elder (The Great)—Founder of the Persian Empire. D. 529 B. C. In his last moments he expressed his belief in the soul's immortality in the following terms: "Oh, my sons, do not imagine when death shall have separated me from you that I shall cease to exist. You beheld not my soul whilst I continued amongst you, yet you concluded that I had one, from the actions you saw me perform. Infer the same when you shall see me no more."—Crowned Masterpieces of Literature. F. P. Haiser Publ. Co.

Johann Amos Comenius—Bishop of the Moravian Brethren and teacher of Latin at Lissa. His "Orbis Sensualium Pictus," published in 1658, was the beginning of the modern method of object teaching. In "Ultimate end of man beyond this life," he says: "Reason itself dictates that such a perfect creature is destined to a higher end than all other creatures, that of being united with God, the culmination of all perfection, glory and happiness, and of enjoying with him absolute glory and happiness forever."

John Herschel—Astronomer, Lord Rector at Aberdeen University. Discoverer of the telescope: "Nothing is more groundless than the reproach which is made by well-meaning but ignorant people towards the study of nature, as if this would lead to doubts on the immortality of the soul and revealed religion. The effect is just the opposite. Doubtless the testimonies of natural science, whatever they may be, must cease at such truths that are destined to be made known to us by revelation."

David J. Brewer—Justice of the United States Supreme Court, to the students: "There is something better than logic. Example is mightier than advice. Let your life speak for you. Everyone can give such an argument; you don't need a university education for that. Let the loving part of your life, the purity of your character prove to all the world that there is something higher than earthly knowledge; the cognizance of Him, who, if we know Him right, will bring us everlasting life."

Sir Charles Bell—Renowned anatomist, physiologist and surgeon at Edinburgh: "If we, like upon a map, see before us the course

of human developments, a much more important and nearer contemplation forces itself upon us, namely: for what benefit to us are all those proofs of a divine power, of the harmony in nature? What for the predestined change and transformations of the earth? What for the creation of a physical and spiritual man, if with this all should be at an end? If there is no direct relationship between the individual and the Creator? But such a standstill is not our fate. On the contrary, with every step we see that the living soul is destined to something higher."

Joseph Priestly—Chemist and discoverer of oxygen, shortly before his death, said: "I now go to sleep the same as you; but we shall all awake again to a new life, and I hope for an endless salvation."

Herodotus—Born 484 B. C., "The father of history." "The Egyptians were the first of mankind who had defended the immortality of the soul."

Lord Bollingbroke—Author and statesman, infidel, declared: "That the doctrine of the immortality of the soul and a future state of rewards and punishments began to be taught before we have any light into antiquity. And when we begin to have any, we find it established that it was strongly inculcated from time immemorial."

Victor Hugo—In a meeting of atheists: "I feel in me the assurance that the grave cannot keep me. Worms may destroy what is perishable on me; but the power to think something in my ears, eyes and lips which we call 'life,' no power on earth can destroy it. Gentlemen of science, let us live in the visible world, but also in the invisible. . . . If I mention the name of God, those among you do not believe in Him? Because they only believe in the vital power of nature. But what is nature? Without God it is like dead sand. . . . The grave is a door which never opens again for this world, but it opens for another."

The French paper, *L'Univers*, had the following: "At a dinner given to Victor Hugo in Paris he delivered an impromptu address, in which he gave expression to his faith in the infinite and in the soul's immortality. His friend, Houssaye, who was present, says: 'There are no occult forces,' Hugo said, 'There are only luminous forces. Occult force is chaos, the luminous force is God. Man is an infinite little copy of God; this is glory enough for man. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. Little as I am, I feel the God in me. I make books, which are creations; I feel in myself that future life; I am like a forest which has been more than once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown world. You say the soul is nothing but the result of bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the roses as at twenty years ago, the fragrance of the lilacs and the violets. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale and it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I cannot say I have finished my life. My days will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open on the dawn.'"

THE CHRISTIAN LIFE

Touch Thou Mine Eyes

Touch Thou mine eyes—the somber shadows falling
Shut from my sight the kindly light of day!
Out of the depths my soul to Thee is calling,
Touch Thou mine eyes—I cannot see the way!

Dark is the path, through desert places leading;
Lonely and chill the wastes of doubt and fear;
Fainting I fall, with bruised feet and bleeding,
O, touch mine eyes, that I may know Thee near!

Fain would I see, as in the olden story,
Thy shining hosts encamped on every side;
Angels of light, armed with Thy power and glory
To guard my steps, whatever may betide.

Frail is the flesh that waits for Thine appearing;
Blind is the dust that turns to Thee for sight;
Thy power must quicken earthly sight and hearing,
Thy word impart the Spirit's life and light.

Life of the life that hour by hour is dying,
Dying I live by Thy sustaining grace;
Father, who hearest all Thy children's crying,
Touch Thou mine eyes, that I may see Thy face!
—M. Franklin Ham, in the Churchman.

The Optimist and the Pessimist

Two men tolled side by side from sun to sun
And both were poor;
Both sat with children when the day was done,
About the door.

One saw the good in every fellow man,
And shining moon;
The other, with his head in sadness bowed,
Made night of noon.

One loved each tree and flower and singing bird
On mount or plain;
No music in the soul of one was stirred
By leaf or rain.

One saw the good in every fellow man,
And hoped the best;
The other marvelled at his Master's plan,
And doubt confessed.

One, having God above and Heaven below,
Was satisfied;
The other, discontented, lived in woe,
And hopeless died.

Ex.

Scrupulous Brethren

By J. H. Darlow, M. A.

We that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. xv. 1.

Every man who has a genuine experience of religion knows what it is at times to feel conscientious scruples. As we grow sensitive to the claims of duty, we discover that God has placed us in a complicated world, where we have to live entangled in a net-work of conflicting obligations. And in the practical conduct of life Christians often find themselves confronted by the difficulty of deciding what are called "cases of conscience." In the Epistle to the Romans and in the first Epistle to the Corinthians St. Paul discusses certain kinds of scruples which distressed and divided the primitive disciples. They are scruples which to modern English Christians appear, for the most part, trivial, or futile, or without meaning. Probably an early Christian convert might consider some of our present-day religious controversies equally fantastic or unintelligible. Yet to realize the force of those ancient scruples we must remember, for example, that the Eastern prejudice against animal food, which is still so powerful in India, depends partly on the heat of the climate and partly on tradition and ceremonial handed down for thousands of years. So, again the intense antipathy which the circumcised felt towards the uncircumcised can be more easily understood when we discover that it has its parallel in those deep-rooted feelings of race and color which still divide white men from Negroes or from Chinese, even inside the Church of Christ.

The scruples which perplex ordinary Christian people, especially young Christians, to-day are commonly connected with either the ritual or the ethics of religion. Ought fermented wine to be used in the Communion service? Can every line of a hymn honestly express the feeling of those who sing it? Is it wrong to play at cards or to smoke cigarettes? What kinds of recreation are lawful for us on Sunday? Ought we to trade in articles of commerce which are unwholesome or dangerous? How far is each shareholder morally responsible for all the acts of a great company? Questions of this kind may be multiplied without end.

Nothing is more fatal than a callous conscience—which is not sensitive to genuine sorrow for sin, which cannot rise up in anger to protest against evil. Nevertheless we have all known devout men whose consciences were plagued with morbid scruples, and cramped with unreal restrictions, and haunted with artificial sins. The apostle tells us plainly that this is a state of spiritual infirmity and decrepitude, not of spiritual health. He assumes that the normal Christian is robust, sane, wholesome-minded, with a sense of moral proportion. There is a deep distinction between those who are strong and the weaklings. Not the man who has most scruples, but the man who has fewest, will approach most nearly the true Christian, and will most resemble a little child.

These "weak," over-scrupulous brethren not only torment themselves; they often worry and irritate their fellow-Christians. And it is very easy to expose their absurdities. Who has not been tempted to ridicule the superstition, the pedantry, the bigotry of a morbid conscience? Yet to do so may be almost as cruel as to make fun of the cripples or the deformed. If we are strong,

BURDENS

WE all must bear them. Why despair?

The wine-press is not trod alone.

The promise is that He will care,
As doth a father, for His own.

Our burdens may become our wings,
For underneath His arms will be,
And through our sighing sweetjy rings,
"Sufficient is My grace for thee."

—Mary Goodwin Plantz.

we must bear gently and patiently with the infirmities of the weak. Our strength has been granted us for that very end. We who are whole must, just on that account, take care of those who are sick. We who are enlightened and emancipated are bound to be most tender and tolerant towards our scrupulous and superstitious brothers—and so to fulfil the law of Christ. The temptation of a superior person is always to assert and magnify his own superiority. Sometimes he does this by the very manner of his condescension; it becomes his favorite way of exalting and enjoying himself. Whereas the Lord of all has redeemed us by humbling and effacing and denying Himself, that with His almighty strength He might bear the infirmities and the iniquities of the whole world.

A morbid conscience can never be cured of its scrupulosity and casuistry by mere arguments, still less by ridicule and contempt. The real remedy is to be found in the friendship of some sane and enlightened Christian who has patience to bear the infirmity of his weak brother. To such a case Christ's command may oftentimes be applied: "If any man compel thee to go a mile, go with him twain." Gradually the contagion of morbid health will infect the sufferer, and his perverted conscience will recover its tone and balance. "Now the God of patience and consolation, grant you to be like-minded one toward another, according to Christ Jesus." * * * Wherefore receive ye one another as Christ also received us to the glory of God."—From "The Upward Calling."

Weaving in Shadow

In one of the famous lace shops of Brussels there are certain retired rooms devoted to the weaving of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one lace-maker in the room and she sits where the narrow stream of light falls upon the thread she is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker is in the dark and only her pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointments, trials, bereavements, disciplines or physical limitations to its divinely appointed task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small window through which falls the light of heaven for upon our task is, how often, the essential condition of highest achievement!—The Continent.

When I Set Sail for Home

I pray no cloud shall rest upon the sea,
Nor vapor trail across the setting sun.
That side by side the winds sleep peacefully,
When twilight deepens and the day is done,
That not a wave break into sound, or foam
When I set sail for home.

God grant an angel pilot my frail barque,
With flutt'ring sail now anchored at the shore,
When I go down alone into the dark,
And hear the deep, abysmal waters roar;
Let Christ assist me in the gath'ring gloam,
When I set sail for home.

Let ministers of grace attend my soul,
To ports of peace and into isles of balm;
Let harmonies of joy around me roll,
As o'er the deep I sweep into the calm,
Resplendent heights of heaven's starry dome,
When I set sail for home.

Thomas Walsh.

OUR YOUNG FRIENDS

The Aim

O Thou who lovest not alone
The swift success, the instant goal,
But hast a lenient eye to mark
The failures of th' inconstant soul.

Consider not my little worth—
The mean achievement, scamped in act,
The high resolve and low result,
The dream that durst not face the fact.

But count the reach of my desire,
Let this be something in Thy sight—
I have not, in the slothful dark,
Forgot the Vision and the Height.

Neither my body nor my soul
To earth's low ease will yield consent,
I praise Thee for my will to strive,
I bless Thy goad of discontent.

Charles G. D. Roberts.

Things That Count

Not what we have, but what we use,
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar,
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but good we do—
These are the things that shine like gems,
Like stars in Fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Outlook.

Thought He Couldn't Fight

By M. E. Rambler

"Sissy!" "Sissy!" "Girl!" "Fraidy-cat!" followed by a chorus of laughter, charged the air.

Ralph proudly walked on with his head up, outwardly brave, but inwardly quaking with fear.

The rough boys jostled him threateningly, but he continued his easy-going gait until he was beyond the danger line and the last cry of "Sissy" and "Fraidy-cat" had died upon the air.

Poor Ralph had endured this persecution silently and bravely ever since he had been promoted to the eighth grade in Miss Smith's room. He was a fragile little lad, and unable to play the boisterous games which all boys love, though he could do other things, such as sing little songs, play on the piano, and paint cards with his mother. Mrs. Evans had tried to keep her son busy in such ways, so that he would not realize his inability in the more boyish pleasures.

"Well, dear, home so early?" asked his mother, as he entered the house.

"Yes, mamma, and I'm tired and sick of everything." Ralph sank down upon a chair.

"Have the boys been rude to you, again, dear?" His mother drew him to her and put her cheek to his pale, tired little face. "I think I had better talk to your teacher about it; I can't endure it any longer, either."

"No, no, mother! O, you musn't do that. I wouldn't have you tell of the boys for anything. They don't realize how there're hurting me, for they're so strong and well. I wish they liked me. They think I'm a coward and don't dare to do anything. They want everybody to fight. I'm not strong enough to do that, you know, and I wouldn't if I could—" and down went Ralph's curly head upon his mother's lap, while sobs shook his delicate frame. Poor little boy! His mother's arms were around him with comfort and encouragement, but her mind was busy wondering what she could do to make the boys understand.

The next morning Ralph started for school bright and happy again. As he kissed his mother good-by he said, "Don't you worry, mother, I think everything will be all right when the boys know me better. They don't harm me in any way, only I don't like to have them think I'm a coward."

The dark winter afternoon was fast wearing away. In school each boy and girl was

busy with a final task assigned by Miss Smith, when Ralph, who sat near the door leading into the cloakroom, thought he smelled smoke. He looked, and—yet—there was a little vapory thing escaping under the crack of the door.

Rising and walking quickly to where the teacher sat, he whispered to her his discovery.

"We will have the fire drill now, pupils," Miss Smith announced at once, in her usual tone of voice. "Ralph, take your seat at the piano and play."

Ralph obeyed with all the force and vigor that he could throw into music, while the boys and girls, unconscious of anything unusual, marched out, orderly and rapidly.

Miss Smith, in the meantime, had notified the other teachers of their danger, and when the last child was out of the building, safe and sound, Miss Smith and Ralph, hand in hand, rushed for the stairway, which by this time was filled with smoke.

The crackling, roaring sounds terrified them, and the smoke nearly stifled them, but they succeeded in making their way down the long flights of stairs, and at last reaching the outer air.

As they ran, breathless and pale, into the excited crowd, the roof, with a loud crash, fell in. But above all the frightful roar, the tumult of firemen, the hissing of steam, and the pounding of the engines, could be heard the jovious and exultant shout of, "Hurrah for Ralph Evans and Miss Smith! Hurrah! Hurrah!"

After that, Ralph was never again called "sissy" or "girl" or "fraidy-cat." He had proved that it is not always the physically strong and the vigorous who alone are brave.

—Northwestern Christian Advocate.

The Story of a Trillium

By Ada Melville Shaw

The friend from whom the story came lives in the dusty heart of the city. Therefore I was surprised to find on her table one morning a solitary trillium. Its delicate petals gleamed as fresh and fair from the wee water-cup that held its fragile stem as if it had not been borne many miles from its quiet birthplace. On the table, beside the little cup of water, lay the remains of another trillium, crushed and withered.

"Where did you find the lovely stranger?" I asked, touching a snowy petal with my finger-tip. "It is a far cry from this dusty

street to the nooks where trilliums grow!" My friend motioned me to a seat. I saw what I once heard called "a telling" in her face.

"I really believe," she said, "that God sent that flower and its poor dead little mate to be his messengers to me. A really wonderful thing came to pass through them."

"Tell me all about it," I urged. My friend is one of those blessed people who go about with eyes and ears continually expectant. She really watches for "signals from heaven," as she calls them. It is not those who are forever intent on their own gettings and goings who find "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

"Well, here it is: I was fairly rushing along Main Street yesterday. It was bargain day, and I could scarcely make my way through the crowd.

"I was thinking of things far from fields and flowers, when a spot of light at my feet caught my eyes and halted me. There, on the stone pavement, lay those two flowers as you see them now, one unharmed, one crushed and spoiled.

"I used to live in the country. When spring came we watched and waited for the wild-flowers. We knew every nook where they grew. The trillium was scarce, and happy was the child who found the first blossom and bore it home.

"At the risk of being pushed over by the crowd, I picked up the flowers, and walking slowly along was a child again, my sunbonnet hanging down my back, a little basket of moist mosses on my arm, and the first trillium of the springtime reposing in state on the green pillow.

"Then, by what flash of association I know not, save to feel sure it was all of God, I found myself thinking about a girl, one of the clerks in Merton's department store.

"She is a girl, I have several times bought notions of, a thin, pale-faced, haggard creature. The last time I was in the store she awoke my sympathy to such a degree that I almost forgot what I wanted to buy. I ought to have forgotten!

"But there I was, on the busiest corner of Main Street, holding a wild-flower in my hand and seeing this girl's face. I stood still beside a shop-window for a moment to catch the drift of it all, if there were any drift, and then a Voice spoke in my heart. It said: 'She is my flower, too, you know. You will take my trillium home and give it a cup of cold water. What about my immortal flower?'

"I knew there was but one answer to make.

"Straight to Merton's I went. She was there. I bought some notions and made excuse to speak with her. I was none too soon. She would not have been there the next day. She was ill in body, anxious, unhappy, poor. She was on the eve of doing some reckless thing. Now she is—"

"Upstairs in your best chamber," I ventured, "and you are ministering to body and soul."

"How could you guess so well? We will send her to the country by and by. No, it will not cost much,—not nearly so much as the silk waist I was thinking about before I found the trilliums.

"Give the story a wider hearing. Tell God's people to keep their eyes open for his flowers, the precious souls that are in danger of being trodden under foot of sin and selfishness."

I looked long into the trillium's heart. By the loving care of a passer-by, it was living out the God-meant measure of its sweet life in a cup of water. No water could revive the crushed mate beside the cup.

We stole upstairs and looked upon the sleeping girl. It was her first safe, sweet rest since she had left her country home. As I stood there it seemed a simple thing and a sublime to hold to dying lips a cup of Living Water.

Brighton, Iowa.

—From "The Sunday School Times."

The Call of Abraham

International Sunday School Lesson for February 16, 1913

Gen. 12:1-9.

Memorize verses 1-3. Read Gen. chapters 10 to 12

Golden Text: I will bless thee, and make thy name great; and be thou a blessing. Gen. 12:2.

Daily Home Readings.

M. The Call of Abraham, Gen. 12:1-9. Tu. Obedience of faith, Heb. 11:8-10; 13-16. W. Confusion of tongues, Gen. 11:1-9. Th. Immediate decision, Josh. 24:14-25. F. Call of Isalah, Isa. 6:1-8. S. Call of Jeremiah, Jer. 1:1-10. S. Call of the apostles, Matt. 10:1-15.

The Lesson Text Studies.

- By Henry H. Meyer, D.D.

The accomplishment of one's life work not seldom demands a radical change of environment: The Hebrews were Semites, and as such related by ties of racial ancestry not only to the Babylonians and Assyrians, but to the Arabians and Egyptians also. The earliest home of the Semites was probably Arabia, though the Bible narrative takes us back only to Chaldaea in the Tigris and Euphrates valley, the seat of the ancient Babylonian civilization, from which Abram went forth to become the forefather of God's chosen people.

Man is not a creature of circumstances and environment: To argue that he is such is to belittle the character and achievement of truly great men, and at the same time to free those whose lives have fallen short of splendid and exceptional possibilities from all responsibility for such failure. Abram was the master of his environment, and to the extent to which that is essential to the accomplishment of one's life work every man may be.

God uses human instrumentalities for the establishment of his kingdom among men: Against the dim background of early Semitic history the figure of Abram stands out in bold relief as the illustrious leader of a great racial movement westward from Chaldaea on the Euphrates to Canaan in Syria—a movement destined under Providential guidance to eventuate in the establishment of a new channel of divine revelation to mankind.

Verse 1. Now Jehovah said unto Abram—These words give the sequel of the last verses of the preceding chapter, the country which Abram is commanded to leave being, not Ur, but Haran. Just how God spoke to Abram we are not told. His voice is to be thought of, however, not as something, external, but rather as heard within Abram's inmost soul.

Get thee out of—Depart from.

Thy country * thy kindred—Abram was in leave both his home and his relatives. This command to sever his family ties and wander forth into an unknown land was no small demand or test of faith.

2. The promise, however, is as great as the requirement. In this unknown land to which he is commanded to go Abram is to become a great nation and an example and a blessing to many nations.

Be then a blessing—According to the Hebrew idiom, the impersonation of blessing, most blessed (compare Psa. 21:6; Isa. 19:24; Zech. 8:13.)

3. I will bless them that bless thee—Thus indirectly will Abram become a source of blessedness to others, who will be blessed with prosperity or visited with misfortune according as they are friendly or unfriendly to him.

In thee shall all the families of the earth be blessed—A promise repeated to Abram in Gen. 18:18, and again to Jacob, Gen. 28:14. The simplest interpretation is that all nations shall be blessed through the revelation given to Israel, a promise fulfilled in the later extension of the religious ideals of Abram and his descendants to the Gentiles. The Hebrew, however, permits of another rendering and interpretation, according to which the sense of the verb translated "he blessed" becomes reflexive, "bless themselves." The rendering would then become "all families of the earth shall bless themselves by thee," that is, in blessing themselves they will use thy name as a type of supreme blessedness and wish for themselves the blessings recognized to be the special possession of thy descendants. According to the first interpretation, Israel is to become the organ or channel through which great blessings are to be communicated ultimately to the world; accord-

ing to the second, the great blessings which Jehovah will bestow upon Israel will attract the attention of other nations and awaken in them a longing to participate in these blessings. In either case the promise remains in the wider sense of the term a Messianic promise.

4. Lot—Son of Haran and nephew of Abram. The story of his life will be found in this and the two succeeding chapters of Genesis. In character, a strong contrast to Abram in that he was selfish, weak, and worldly, though relatively, in comparison with his heathen neighbors, he was still accounted "righteous," his personal character being sufficiently free from reproach to render him in the sight of God worthy of special deliverance. He stands in the Bible narrative as a type of men who think too exclusively of worldly advantage and present ease.

Haran—The name both of a city and of a district in the northwestern part of Mesopotamia on a tributary of the Euphrates. A long range of mounds still marks the site of the ancient city. On the slope of one of these mounds there is a modern village of small huts, and near by the ruins of a very ancient castle or fortress. The city of Haran is mentioned in some of the Assyrian inscriptions recently brought to light. On one of these Sargon, king of Assyria, boasts that "he spread out his shadow over the city of Haran, and as a soldier of Anu and Dagon wrote its laws." Sennacherib also mentions Haran as having been destroyed by his predecessors. The city of Haran still flourished under the Romans and its inhabitants were among the last to give up the Chaldaean language and the worship of Chaldaean deities.

5. All their substance—Consisting principally of cattle, sheep, and horses; clothing, silver, and gold; and household possessions.

The souls that they had gotten—Including children, servants, and slaves. A little later Abram is

said to have had 318 trained servants (Gen. 14:14). It was, therefore, quite a company or tribe which migrated westward under the leadership of Abram.

Canaan—The name "Canaan" is derived from a root meaning, to bow down, and signifies "lowlands." It was at first applied only to the coast region of Palestine; later and secondarily to the Jordan valley; and finally it came to be applied to the whole country, including the mountainous districts as well as the lowlands.

6. Shechem—A locality and later a city in Palestine, situated between Mount Ebal and Mount Gerizim west of the Jordan in the territory allotted to Ephraim, some distance north of Jerusalem. One meaning of the name is "saddle" or "shoulder," and the name of the city may therefore well have been derived from its location on the saddlelike vale between the two mountains. Another suggestion is that the place received its name from Shechem, the son of Hamor, the Hivite, prince of the land (Gen. 33:18-19). The former suggestion, however, seems the more probable.

Oak of Moreh—The reference appears to be to a sacred tree, the word "Moreh" coming from "Horeh," the word used regularly of the authoritative direction given by the priests. The word translated "oak" is rendered in the margin of the Revised Version Terebinth. The tree, which is one resembling the oak, is still common in Palestine, as is also the oak proper.

Canaanite—Lowlander.

8. Beth-el—The ancient Luz, intimately connected with the history of the patriarchs. To be identified with the modern Beitin, about twelve miles north of Jerusalem.

Ai—The name means "heat." The location of Moreh was a little more than two miles southwest of Beth-el, on the road between the latter place and the Jordan valley. Apparently a city of importance at the time of the Conquest of Palestine by the Hebrews (Compare Joshua 7).

9. Journeyed—By easy stages, as is customary in Palestine. The word in the original means literally to pluck up, that is, to move the tent or camp.

Toward the South—Literally, the Negeb, the name given to the southern tract of Judah, a restricted district lying between the hill country about Hebron and the wilderness of the Sinaitic peninsula. From "The Sunday School Journal."

Genuine Faith Shows Itself By Acts

Epworth League Devotional Meeting Topic for February 16, 1913

(Matt. 7:24; James 1:22-24; 4:17; 2:18; I Sam. 15:22.)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson.

In Matt. 7:24, Jesus is closing that wonderful Sermon on the Mount. He had said many things both old and new, and doubtless his audience had listened with rapt attention to his words. They admired His boldness and the new doctrines which He taught. They could not forget His words because very many of them shed new light upon the old truths which they knew so well. They were astonished, it is true, but Jesus desired more than astonishment and admiration. He had brought to them the Bread of Life and He wanted them to do more than pass favorable judgment upon it. He wanted them to do as He had taught.

The importance of this truth cannot be over-estimated. A careful look at this closing thought of Jesus, shows how important doing of His sayings is. The difference between the "wise" and the "foolish" man is not a difference of hearing the words of Jesus nor even the passing of a favorable judgment upon them; it is not a difference of mental capacity, nor even of knowledge. It was a difference of doing. Upon those words "doeth" and "doeth not" turned the wisdom of the wise man and the folly of the foolish man, the successful life and work of the former and the failure and destruction of the latter. Who is the wise man? Who is the foolish man? The wise man is the one who does the sayings of Jesus and the foolish man is he who hears, and does them not.

From the beginning men have sought an easy way to salvation. The emphasis which Paul placed on justification by faith had caused many to trust in faith only without regard to good works. This was the problem which confronted the Apostle

James, and, in the references taken from James 1, is showing that faith and works are not opposed to each other, but that they are complementary to each other. Faith to James is only the foundation of work and manifests itself by good works. He says: "Show me thy faith without thy works and I will show thee my faith by my works."

The Meaning and Application to Us.

Intellectual assent to the truth of the sayings of Jesus and the Scriptures amounts to nothing without a willingness to practice them in our lives. Unless we expect to obey the teachings of the Scriptures we had better close up the Book and cease to admire its teachings.

There is too much meditating over the beauty of the Scriptures and the truth of their sayings. Too many people read the Scriptures simply to be comforted, to admire them, or to be able to quote them highly and accurately. This is very good, but it is only the beginning of what God requires of us. He wants us to obey them.

The successful man is the man of action. Beliefs and knowledge are only dreams which we are expected to work out in life. The man who hears of the man who knows is still foolish until he has made his life obedient to his knowledge.

Faith is not mere belief nor intellectual assent. The man who has true faith in God and in his rule of conduct is willing and anxious to fashion his life and govern his own conduct according to God's will. Faith therefore has its first fruits and manifestation in works and cannot exist for any considerable time without good works.

(Continued on Page Seven)

An Appeal to the Alumni Association of Wiley University

Robert Elmer Brown, Solicitor for Alumni Endowment

This is the—I was about to say this is the last appeal—however, I believe it is the first opportunity of its kind that we will have to meet an offer such as is now presented to us: Listen to the proposition laid down for our consideration—to wit—First, the General Conference of Nineteen-Hundred-Twelve, (one of the greatest in the history of Methodism) ordered a Jubilee Celebration for the year Nineteen Hundred-Thirteen, having for its goal a half-million dollars as a thank offering for the blessings received during our fifty years of freedom. I also add thank offerings for the few troubles that we have had these fifty years, for I believe that the oppositions we have received had much to do with our progress as a race, and would have helped us more if we had accepted the oppositions as a means to an end, rather than feel that we were receiving rebuffs because we are Negroes, for all races of men have been made by opposition. Thank God for the stumbling blocks put in our way for we have used the most of them as stepping stones that have lifted us out of the mire and miasma of the low lands and hardened our feet to travel, without flinching, the hard and thorny way of progressive civilization.

Second. The half-million dollars are to be used for the improvement and endowment of the schools of the Freedmen Aid Society. Third. And this is our greatest chance to prove our loyalty to the race, the church that made Wiley possible for our present situation, and last, but not least, our loyalty to dear old Wiley, the spot where we received our present impetus to be a man among men. The third proposition is this—To wit. Every dollar raised in our district is to be used in our school, and here is where we have a chance such as we have never had before. Listen—for every dollar we raise for our educational work at Wiley, we are to have it covered with another dollar. Think of it, graduates—dollar for dollar. Are we going to let this opportunity slip by us? No, I believe we are going to hestle ourselves as never before.

I believe we ought to make a move this once and show where we are standing. Remember that our endowment money is to be used as we vote, to the good of our Alma Mater. We have a small sum in the State bank of Marshall, let us add to it this year as never before, so that we may stand for something, and then we can demand something, for money talks and brings things to pass.

When I read my Southwestern—the greatest advocate for the Negro in the country, and ought to be in the home of every graduate and undergraduate of Wiley—and see where the graduates of such schools as Claflin, Clark, Philander Smith, Rust, Sam Houston and New Orleans are hestirring themselves to the extent that these respective schools are materially benefitted by their graduates and undergraduates; when I read of their loyalty to their school, I am puzzled to know where are our boys and girls who taught these other schools their first lessons in self-sacrifice, self-help, and loyalty to the school of their choice.

The Wiley spirit is not dead, not a bit of it. If some of you graduates could happen on our grounds at this moment you would be put to shame to see how these clubs are hard at work raising dollars to have them covered by dollars to strengthen and beautify our dear old Wiley. Gentlemen, let us hestir ourselves. We must put our heads together and show the graduates of the other Freedmen's Aid Schools a thing or two.

In an argument with another graduate from one of our schools last summer, I was challenged to produce our Men of Mark who had graduated from Wiley. I proceeded to name them. "Look," said I, "Our true and tried friend, Hon. E. J. Scott at Tuskege, the greatest school of its kind in the world; Hon. O. M. Randolph, lawyer and editor in Washington, D. C.; Prof. H. M. Mason, Prairie View State Normal, Texas; Rev. J. C. Eusan, Yorktown, West Texas; Prof. J. W. Frazier, Sam Houston College, Austin; Prof. W. M. Germany, Ft. Worth; Prof. H. B. Pemberton, Marshall, Texas; Prof. A. M.

D. Langrum, Tyler, Texas; and I was about to give him a long list of physicians as Dr. J. D. Dixon, Homestead, Texas; Dr. W. M. Drake, San Antonio; Dr. M. P. Penn, Dallas, Texas; Dr. J. W. Frida, Waco; Dr. J. H. Stephens, Austin; Dr. J. S. Reld, Hearne. Then the merchants: L. H. Williams, that wizzard of business men at Marshall; M. B. Burkley, Marlin; C. J. Moon, Ore City; F. E. Williams, Marshall; and a number of Principles of Public Schools, in fact, every graduate of the institution is in some honorable and progressive business." "Now," said my friend, "What have they done for Wiley." I immediately began to relate the story of self-sacrifice made by our students and graduates to put up Central Building, Mechanical Building, President's Mansion, Coe Hall, and free labor on Carnegie Library. "Oh," he said, "I have heard that before, that is old. What are they (the graduates) doing now?" I said to him, "I will report to you in Nineteen-Hundred-Thirteen on Feb. 12th and May 15th." I further stated that I have never known a Wileyite to go point blank against Wiley's interest. We are loyal to the core. Men! Men!! Men!!! this friend has me in a position that is a bit ticklish now. Men! Men!! Men!! we cannot live on past records. Today's deeds must stand alone. We have, really, I believe, we have made the church put this test to the schools, for we stand at the head of the list of examples of self-help. Men, you have stood by us. Let us make this last stride—It is for our life now—not a reputation. We go up or down as we act in this struggle. Men, such as I have named, know a business proposition when they see it, and all of the other graduates do to. Are we to let this chance slip from our hands while the graduates of other schools accept and win; outstrip in the pace we have always set and kept up? Are these men I have named and others, as Prof. M. E. Howard of Victoria; Prof. T. B. Mitchell at Kendleton; Prof. W. M. Solone, at Stamps, Ark., that matchless school builder and money getter; Prof. T. J. Douglas, at Pelham; and our girls who are holding their own in the teaching profession, such as Miss M. C. Jones, Marshall; Miss Belle Ellis, San Antonio; Mrs. M. E. Henry, Smithland; Miss Willie Johnson, Waco; Miss Julia Henderson, Marshall; the Misses Mary, Alice and Lucy Booker, of Shreveport, La.; Miss Frankie Young, of Marshall; Mrs. M. E. Fairchild, of Houston; Miss Georgia Morrow, of Houston; Mrs. P. D. Johnson of Marshall; Misses Eureka, and Mahel Fairchild, of Houston; Miss Augusta Rousche, Chickasha, Okla.; Mrs. L. B. Moore, Clarksville? These and a host of others are men and women who never fail us. I could give a list as long again, but space will not permit.

Men! Women!! Men!!! Am I to fail in my report? Are we to have a conspicuous part in this Jubilee? The graduates of the other schools are busy. I know we can outstrip them and not feel it, but let us get busy to-day. Listen, if we are to receive dollar for dollar for every dollar we raise, we need and must have by May, Nineteen-Hundred-Thirteen, \$979.95, getting this amount, we, as an Alumni Association will practically have \$2,000 to our credit to use in our name and by our vote to the success of Wiley's Educational Work.

Graduates of all the Departments of Wiley, let me have just a line from you, or a post card if need be, setting forth your plans for Wiley's future. Then let a substantial donation follow to show that you mean business. Send to President Dogan, or to me. This is the time to be counted, and you will and you will be counted. Let us be counted on the right side of the line. I have the privilege of meeting and talking with nearly every graduate from Wiley from the year 1889 to 1912. In the last three years they have stood as a unit for Wiley's improvement. You remember your pledge to me.

The untimely death of one of our graduates, Prof. T. C. Compton, deprived us of one of our most loyal graduates. This year, had he lived, would have marked a fine example for our graduates to set. He was to set aside a rent house, the rent of which was to come to Wiley as a permanent endowment. Why boys it is a fine idea. Why not give Wiley the proceeds of one acre of corn, or cotton, or peas, or po-

tatoes, or the half-year's rent of one of your many rent houses as a permanent endowment? That is endowment too, and will go a long ways in helping us to maintain our present standing among the schools of the country. Why think what it would mean to the administration here to have a barrel of molasses, ten bushels of potatoes or fifteen bushels of peas; to have these coming in at odd times during the year as a permanent endowment. Ah! I tell you what it would mean to him—less sleepless nights, a healthier body and mind to do the work assigned to his hands, a greater Wiley, a better and brighter future for you, for verily, Wiley's success is your success. You are away up in the fore-front among men because of your connection with Wiley, as little as you may think of it. It means a great thing to graduate from Wiley now, for she is up in the fore-front among the schools of the Country and is to be reckoned with when it comes to all those characteristics which a school must have with which to develop men.

Gentlemen, do the big thing for us, if you can—if not—why don't be ashamed to do the little things, for

"God has no end of material
For poets, priests and kings;
But what He needs is volunteers
To do the little things.

There are many men who are ready
To lead in battle and strife.
But very few are willing to do
The little things of life.

The 'widow's' mite was a little thing
From a money point of view;
But He who reads our inmost hearts,
Seen more than mortals do.

Great deeds receive rewards below;
And earth's applause is given;
But little things are seen by God
From His watch-tower high in heaven?
—(Ram's Horn.)

Once more men—do the big things if you can, if not, let us all do a little, but whatever you do—do, do it now. Hoping a word from you soon,

Wiley is forty years old in October. Why not let the Alumni have a fortieth anniversary this coming May? Write me a line touching it.

Genuine Faith Shows Itself By Acts (Continued from Page Six)

Mere oral profession of faith is good only in the beginning. After that we must allow our conduct to speak louder and in a more convincing manner than our words. He has only a mental hallucination or is the basest of hypocrites who professes faith in God with his lips, but who in his conduct, works the works of the devil.

Winchester, Va.

The Battle of Life

Both observation and experience, as well as God's Word, teach us that life is a struggle, and that the strife is between truth and falsehood, good and evil, God and Satan. Moreover, the fight is hard and long, and the forces are ever in line of battle. There is scarcely a moment that the soul is not assailed, openly or secretly, and the danger of being taken unawares is always upon us. That is why it is so important to watch and pray. The wiles of the devil are hard to withstand. "We wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places." Wherefore, for that very reason, we are to take to ourselves the "whole armor of God," that we may be able to withstand in the evil day, and remain true to God and ourselves, and unscathed by sin. The battle is on, and we are in it. If we are on the right side, we will have a long and fierce struggle, but we are bound to win in the end. The Lord's side is the safe side. If we are on His side and have on His armor, there can be no doubt as to the result of the fight.
—Religious Telescope.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malus, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

"THE OVERCOAT DOXOLOGY"

(Continued from Page One.)

shoes and making preparation to leave the church, while the doxology is being sung and the benediction is being pronounced. In the Bishop's corner in the *Methodist Times*, Bishop Berry says: "Some churches have adopted the overcoat doxology. That is to say, while closing exercises are in progress, overcoats, wraps and overshoes are put on, and every preparation made to rush out as soon as the final amen is spoken. This is worse than heathenish. In other churches the congregation sits reverently for a few moments and then quietly disperses. The conversation indulged in by many departing congregations is trifling and distracting. The place and the day are forgotten. The people talk about everything but spiritual matters. It should, of course, be a time of cordial Christian greetings. But what an opportunity to enforce what the preacher has said! What an opportunity to speak earnestly to the unconverted or backslidden!" There are some churches in our territory that practice this heathenism. Bishop Berry's words are none too strong. The manner in which some people receive the closing blessing of a church service is not only irreverent but wicked. No minister should attempt to dismiss a congregation until there is perfect quiet. The people should be taught to reverence the house of God. If the minister would come up to the doxology and benediction in an orderly and solemn way he could and should lead his people to observe an orderly dismissal.

One of the most beautiful features of the Conferences presided over by Bishop McIntyre is the closing benediction. The Bishop rarely varies from the custom of dismissing the congregation himself, and he does it so tenderly, feelingly and quietly that it would seem inappropriate for any one else to attempt to do so when he is present. There is a hush in his manner and voice that is compelling. There is a quiet pause until there is complete silence. Few men can come up to the superb manner of Bishop McIntyre in dismissing a congregation, which must be witnessed to be appreciated, but all of us can improve in this part of the church service. Let us try.

BISHOP THIRKIELD AT THE LOUISIANA CONFERENCE

Bishop Thirkield closed his eighth annual Conference in Louisiana, at Lake Charles, January 27th. In point of ministerial membership it is the largest conference in the area of our resident Bishop. He has held the last of the Conference assignments for this year. And it can truthfully be said it was the best of the eight. The Bishop was never happier in his public addresses and sermons than during this session. In the readjustments that were made in the interest of the whole work the Bishop had the sympathy and the co-operation of the whole Conference. There were several cases of discipline, on account of irregularities in handling funds. Personal sympathies were all set aside and the Conference, to a man, stood up boldly for a new order of things. All that was done was done with such manifest fairness, with every man's rights fully protected and with the fullest brotherly feeling for those "overtaken in fault," that the Conference adjourned on Monday afternoon with a

note of victory in every line, as they sang: "Beloved, Now Are We the Sons of God," and then in complete consecration the entire Conference gathered around the altar with a Bishop in the center, knelt and sang:

"Lord, in strength of grace
With a glad heart and free,
Myself, my residue of days,
I consecrate to Thee.

"Thy ransomed servant, I
Restore to Thee Thine own;
And, from this moment, live or die
To serve my God alone."

It should be remarked in this connection that the Bishop's consecration service after the reading of the appointments is something of a new departure and is exceedingly appropriate. It is a most touching service and wins favor on every hand.

The Bishop had, from the beginning, the full confidence of the brethren, and the appointments, on the whole, were considered the most satisfactory in years.

The Bishop reduced the number of districts from seven to six, and announced that, beginning with New Orleans, there would be a forward movement in our Louisiana Methodism. Suiting action to his words, the Bishop was exceedingly painstaking in manning the churches in New Orleans, which are now all in one district. Where the churches were run down and unable to support a strong man, temporary appointments were made, and picked men were chosen. Two men were transferred and placed in charge of two important centers in New Orleans. Thus begins, under residential supervision, a new era for our Methodism in this section.

A WORTHY PRODUCT

The Church has been influenced by the commercial spirit of the day to require results for funds or effort invested. This is legitimate. "Does it pay?" is no mean question. The returns may not always be in actual dollars and cents, but there must be adequate returns to justify the expenditures. To this requirement there can be no objection.

If this principle were applied to the work of the Freedmen's Aid Society, it would have no reason to be ashamed of the men and women who have been sent forth with benediction of the schools fostered by the society. It would be a long list were we to write down the names of all who have made good. We name but one at this time. His picture appears on the front page of this issue, The Hon. Emmett J. Scott. He is a product of Wiley University. He is proud of Wiley and Wiley is proud of him. A thoroughly capable but retiring, much loved, but baptised with the grace of modesty. Few men of any race have written the history that is his in a like period to two score years. He is a man capable of long hours of hard work under great pressure. He is the executive secretary of Tuskegee Institute. Those who know his work best appreciate him most. He is the corresponding secretary of the National Negro Business League. In this organization his influence is linked nation-wide with those of the great chief, Dr. Booker T. Washington. Mr. Scott is a student of world questions and is therefore appropriately corresponding secretary of the International Race Conference. These three positions, requiring initiative, tact, resourcefulness and high intelligence, represent but a part of the activities of this man, who, in the coming day, will be reckoned as one of the most useful men of the race.

The Freedmen's Aid Society holds Mr. Scott up as one of the possibilities of the race. Does the work of our schools pay? If Wiley University had done nothing more than have made possible the career of Emmett J. Scott, that alone, would have justified its existence and the cost of maintenance.

But Texas has more sons to offer for Christian service. Who knows but that Texas has another price, in waiting, for a newer day? In order to prepare the coming prince Wiley must be kept open. And for the reasons that Wiley must be kept open, for the very same must all of our Freedmen's Aid schools be kept open. The Lincoln Birthday collections are for this purpose.

Of General Interest

SINGLE TERM BILL

The Senate of the United States passed on February first, and adopted by a two-thirds vote, a bill, limiting the term of the office of President and Vice-President of the United States to a single term of six years. The vote came after a three day's debate and stood forty-seven to twenty-three.

The language which it is proposed to insert in the Constitution in place of the first paragraph of article two is as follows:

"The executive power shall be vested in a President of the United States of America. The term of the office of President shall be six years; and no person who has held the office by election, or discharged its powers or duties, or acted as President under the Constitution and laws made in pursuance thereof, shall be eligible to hold again the office by election."

This bill goes to the lower house for approval and if approved there it will be sent to the States Legislature and if approved by three-fourths of the legislatures of the forty-eight States of the Union it becomes a law. The bill, as passed by the Senate, would debar all past presidents, thus eliminating for re-election Mr. Roosevelt, President Taft and President-Elect Wilson. Effort was made to word the bill so as not to affect those three gentlemen, but to no avail. If this bill becomes a law, one of the first laws of our government will be wiped out and whether it will be better for the country at large, is an experiment.

NORTH CAROLINA NEGROES SHOW UP WELL

The National Negro Business League sends out the following compilation of facts concerning property ownership of Negroes in North Carolina:

"Of the one hundred counties in the State of North Carolina, as a report of the tax commissioner shows, there are fifty-one in which Negroes pay taxes on more than one quarter of a million dollars of real and personal property. In several other counties the amount is over two hundred thousand but does not reach the quarter million mark. Wake County heads the list with \$1,330,705, while Halifax is a close second with \$1,225,576. They are the only counties in the million class. Several others are far up toward the mark but do not quite reach it. Negroes own the largest amount of land in the following counties: Bertie, 61,414 acres; Halifax, 53,802 acres; Warren, 50,006 acres; Bladen, 48,463 acres; Wake, 40,096 acres; Columbus, 39,222 acres; Sampson, 38,267 acres; Pender, 37,438 acres; Northampton, 36,142 acres; Craven, 36,092 acres, while there are eight other counties in which from 25,000 to 35,000 acres are owned by Negroes.

"In town lots Craven leads with 1,808; Wake next with 1,665; Forsyth with 1,372; Mecklenburg with 1,345; Guilford with 967; Rowan with 853; Durham with 822; Beauford with 811; Pasquotank with 746; New Hanover with 720. Other counties make a good showing, this being especially true of Wilson with 669 and Rockingham with 528. In valuation of town lots Wake leads with \$521,989; Craven comes second with \$520,095 and Mecklenburg third with \$400,321.

"Negroes own 1,424,943 acres of land not counting town lots and pay taxes on a grand total of \$29,982,328 of real and personal property. It should be known also that the rate of assessment is about forty per

**The Freedmen's Aid Schools ARE YOURS, Continue Their Good Work by Your
Lincoln Birthday Collection**

cent. This will indicate that Negroes own seventy million dollars of real and personal property in North Carolina. The report shows that in some counties, among them Madison, where the Negro population is small, no separate list is given.

"There are a little less than a million Negroes in North Carolina."

THE ARMY REORGANIZATION

Provision for the tactical organization of the United States army into three infantry divisions and one cavalry division is made in an order issued by direction of President Taft as commander in chief of the Army and Navy of the United States and made a few days ago by Secretary of War Stimson. This plan of reorganization, which becomes effective February fifteenth, includes the entire mobile army within the continental limits of the United States, and was first drafted by the war college division of the general staff, and was determined upon with some modification at the close of a conference of general officers at the War Department last month.

Hitherto there has been no tactical organization higher than a regiment. There have been no brigades or divisions existing in time of peace. Upon the outbreak of war, when an army was needed, it was necessary to create such an army under all the stress and hurry and excitement of such an occasion. In order to carry out the necessary administrative work connected with the military establishment of the United States the country has been divided by the new order into four geographical departments—an eastern, central, western and southern department, with headquarters, respectively, at Governor's Island, Chicago, San Francisco and San Antonio.

One army division will be situated in each of these departments, the cavalry division being in the southern department, with an infantry division in each of the remaining departments. The eastern and western departments are virtually the same territorially as the present eastern and western divisions, while the southern department is carved from the present central division.

The territorial organization heretofore existing is discontinued and for military purposes the territory of the United States is organized into four geographical departments, Hawaii and the Philippines constituting two more.

In addition to the four new divisions which are established in continental United States there also will be established three districts for the coast artillery troops, one on the North Atlantic, to comprise the coast artillery subdistricts north of Delaware, inclusive, with headquarters at Fort Totten, N. Y.; another on the South Atlantic, to comprise the subdistricts between Baltimore and Galveston, inclusive, with headquarters at Charleston, S. C., and one on the Pacific, to embrace the subdistricts on that coast, with headquarters at Fort Miley, California.

People of Interest

Bishop McIntyre says Oklahoma City is a choice place in which to live.

Bishop Nuelsen's forty-sixth birthday was on Sunday, January the nineteenth.

Dr. C. W. Bennett, Inspector of the Freedmen's Aid Schools is in the city on official business.

The new building for Negro Extension Work in Atlanta, Georgia, has been named Galloway Hall.

Bishop Thirkield participated in the dedication of the Second Methodist Episcopal Church (South) last Sunday.

President-elect Wilson will not relinquish his office as Governor of New Jersey until the last day possible—March third.

Dr. J. L. Wilson, the new pastor of Wesley Church, this city, made a fine impression last Sabbath in his initial services.

Bishop Anderson plans to visit England soon to make a special study of the city problem in its relation to religious work.

President W. H. Taft has accepted the Kent professorship of law in Yale University, and will begin his lectures in April.

Secretary Peeler has done a good job in getting out the minutes of the North Carolina Conference, a copy of which is on our desk.

Mrs. Hattie G. Billups and Mrs. Josie Kines, of Marshall, Texas, are spending a short while in the city, the guests of Mrs. E. P. Taylor.

Dr. W. W. Lucas of the Epworth League is spending a few days in New Orleans. Dr. Lucas is popular in the Crescent City as he is wherever he has gone.

Rev. Wm. Jones, District Superintendent, Montgomery District, wishes his correspondents to address him 425 South Jackson Street, Montgomery, Ala.

Secretary Wilbur F. Sheridan will tour California, Arizona, New Mexico, Colorado, Washington and Oregon during February and March in the interest of the Epworth League.

Bishop Quayle is doing effective work for the churches in St. Paul and Minneapolis, Minnesota, preaching or lecturing every night in the week and filling three and four engagements each Sunday.

On the cover page of the *Central* for January twenty-ninth, is the picture of the center of Bishop and Mrs. W. F. Anderson's family life—five children—four charming daughters and a splendid son.

Dr. J. H. Hubbard until recently Assistant Secretary of the Stewart Missionary Foundation for Africa has been transferred from the Texas Conference to the Louisiana Conference and stationed at Union Church this city.

A fine painting presented Miss Helen Gould on her recent marriage was the combined gift of several thousand soldiers, one of the largest amounts for which was a contribution from the Negro soldiers of the Tenth Cavalry.

Mr. Emmett J. Scott, of Tuskegee Institute, Alabama, and Mr. V. P. Tulane, Cashier of the Montgomery Savings Bank were among the carnival visitors to New Orleans this week. These gentlemen honored us with a call. The sanctum is open to them at any time.

Dr. William H. Morgan of the Newark Conference under the direction of the Commission on Evangelism conducted last week a meeting, covering four days, with the students of New Orleans University. The Doctor was kind enough to call in to see us. New Orleans could stand, with much profit, frequent and extended visits from such a representative Methodist as is Dr. Morgan.

The body of John Paul Jones, the "first admiral of the American navy," was placed in the new crypt in the National Academy Chapel at Annapolis, Maryland, on January twenty-sixth. The ceremonies were simple. For more than a century the "body of this distinguished man had rested in an insignificant grave in France until it was brought here several years ago.

Father J. A. Plantevigne, born in Louisiana fifty years ago, and ordained a priest in the Roman Catholic church in 1906, died in Baltimore, recently. His death leaves only four colored Catholic priests in the country. They are: Revs. J. Henry Dorsey, of St. Joseph, Ala.; Joseph Burgess, of Philadelphia; Samuel Theobald, of St. Paul, Minn., and C. R. Uncles of Baltimore.

Prof. J. A. W. Taylor in his lecture on the "Teachings of Jesus—Marriage and Divorce," says that the divorce record for the United States is double that of France, triple that of Germany, and is sixty-three times as large as that of England. Missouri, he says, has one of the worst records among the States and Kansas City, until the past year, about the worst in the whole nation.

Mr. John A. Patten, of Chattanooga, Tenn. and Mr. Calvert Crary of Newtonville, Mass.,

have been elected trustees of the American University of Washington, D. C. Mr. Patten, the distinguished chairman of the Book Committee of the Methodist Episcopal Church, is known and esteemed of all men. Mr. Crary, son of a noble and honored family, although a young man, is a constructive force in some of the largest business interests of the county. The university is strengthened greatly by having added to its trustees two such strong administrators and sagacious counsellors.

The Foreign Missions Conference of North America, with which our Board is affiliated, provides for the appointment of eight delegates to represent the Methodist Board of Foreign Missions, at its annual session in January—four of these delegates to consist of executive officers, and four to be chosen from the Board of Managers. The Conference for 1913 will meet in Garden City, Long Island, on January 15th. The Board elected the following: Bishop, L. B. Wilson; secretaries, S. Earl Taylor, W. F. Oldham and F. M. North; Drs. J. F. Goucher and G. P. Eckman; Messrs. J. Edgar Leaycraft and F. A. Horne.

An illustrated lecture on Mormonism by Mrs. May Cumisky Bliss is attracting much interest wherever it has been given. Mrs. Bliss has made a thorough study of the subject, is a most interesting speaker and has secured an abundance of not only interesting material for the lecture, but excellent pictures as well. She proposes to give this lecture not only in Methodist churches, but in any Protestant Church as Mormonism this year is the study for all churches. She will give it before clubs, Young Men's Christian Associations, etc. The small price of 25c. is charged and 25 per cent of the receipts goes to the church or society engaging her. As requests are coming in rapidly any wishing this lecture should address her promptly. Mrs. M. C. Bliss, 1702 No. Michigan Avenue, Saginaw, Mich.

The Alumni of Drew Theological Seminary living in and around New York are to tackle the practical problem of how the seminary can best serve the church and community in the modern age. At a dinner to be held at the Hotel Manhattan at 1 o'clock Monday, February 10th, distinct phases of the question will be discussed by Bishop Luther B. Wilson, the resident Bishop of the Methodist Episcopal Church, New York City; President Ezra Squier Tipple of Drew Theological Seminary, Madison, New Jersey; President Emeritus, Henry A. Butts; Dr. Geo. P. Eckman, Editor of the *Christian Advocate*, Dr. W. A. Layton, Superintendent of Booklyn South District, New York East Conference; Dr. Fred Clare Baldwin, Pastor Calvary M. E. Church, East Orange, N. J., and Mr. S. Earl Taylor, Secretary of the Board of Foreign Missions. An innovation of the annual gatherings of this alumni will be the singing by the Seminary Glee Club.

The Sunday School Council of Evangelical Denominations held its last session in Dayton, Ohio, January 20-24. It was a profitable session in many ways. The following officers were elected: President, Dr. R. Douglas Fraser; vice-president, Dr. Edgar Blake, Corresponding Secretary of the Board of Sunday Schools of the Methodist Episcopal Church; secretary, Dr. Henry H. Meyer; treasurer, Mr. D. M. Smith, Publishing Agent, Methodist Episcopal Church, South.

The following Sunday School leaders of the Methodist Episcopal Church were present and participated in the program and discussion: Dr. J. T. McFarland, Editor, Sunday School Publications, Dr. Henry H. Meyer, Rev. Ralph Welles Keeler, Assistant Editors; Mrs. J. W. Barnes, Supervisor of Graded Instruction; Miss Mairian Thomas, Writer of the Primary Graded Lessons; Dr. Edgar Blake, Corresponding Secretary, Board of Sunday Schools; Dr. Wade C. Barclay, Educational Director; Arthur F. Stevens and Louise Fritsche, Managers of the Methodist Book Concern of New York and Cincinnati, respectively.

Organize Your Church for the Jubilee Fund and Announce Your Commissioners for the Jubilee Fund on the Lincoln Anniversary Sunday If You Have Not Secured the "Red Road" Program Order at Once, Freedmen's Aid Society, 220 W. Fourth St., Cincinnati, Ohio.

The New St. Paul Enterprise, Dallas, Texas

The Rev. N. J. Johnson, Pastor

We are glad to announce that the contract for the erection of the New St. Paul Methodist Episcopal Church edifice has been "let," and work has ac-

in forming each cove cornice in auditorium and dome corbels and arches, and likewise the wainscoting on all wooden partitions in auditorium to be



THE NEW ST. PAUL METHODIST EPISCOPAL CHURCH, NOW IN COURSE OF ERECTION IN DALLAS, TEXAS.

tually begun on the erection of this great structure. We commenced work on this enormous job January 13. The erection and completion of this great church structure will mark the beginning of a new era in the history of church architecture among our people in the Southwest. A brief study of this building in the light of its plans will readily reveal the truth of the above statement. The church edifice, when completed, will have the following compartments: Main auditorium and gallery, with a seating capacity of 2,000, and on auditorium floor, cloak room, choir gallery, organ loft or cove, Sunday school room or chapel; a basement containing halls, class rooms, ladies' parlors, dining room, kitchen, ticket office, toilets, ladies' sanitarium, pastor's reception room, pastor's study, library, store room and boiler room.

Foundations.

The foundations above footings will be of rubble stone of sufficient and symmetrical dimensions. The rubble stone to consist of stones with good beds, large size and thoroughly bonded by building through bond stones at least 2"x1-6 on face in every ten superficial feet wall surface. All interstices to be filled solid with spawls and mortar and both faces to be pointed neatly with strong mortar on completion. Footings of concrete will be used dumped in trenches with plank curbs, in layers of sufficient depth and rammed until water appears on surface—then leveled off and left undisturbed till set. All walls to have a top course capping the same, extending entirely across the wall of symmetrical thickness, made from selected flat stones, with hammer-square faces. The building will be of the best brick. The mortar will consist of good lime, cement and sand. The concrete will consist of one part Portland cement, three of sand, and five of broken stone or beach gravel.

Interior Finish.

The walls and ceilings of all rooms on, and the entire first floor, in gallery, and all rooms in basement under Sunday school room, and auditorium, are to be plastered. The plastering will consist of the best wood fiber, three coats, matted work, except wainscoting around walls in auditorium, lower halls, vestibules, stairways leading to basement and towers, hall and choir room passage. The ceiling of the auditorium and Sunday school room, and the face and soffit of all arches, will be lathed with No. 26 expanded metal, and expanded metal will be used

full height of same, including that in vestibule. All inner angles to be formed with expanded metal and to be applied in a specified manner. All outer angles are to have plaster beads or strips. All other walls are to be furred and lathed in the usual manner. The laths are to be of the best quality of native fir or pine, perfectly free from all sap stains, knots and other imperfections, those on ceiling



THE REV. N. J. JOHNSON, B. D.

ing to be laid 3-8 open and those on walls 5, laths on ceiling to be doubly secured at ends. The wainscoting will be plastered with Best's Keene Cement, best three coat work, blocked off in imitation of tile. The first or brown coat may be of flint plaster well scratched, the second and finished coats of cement. All the wainscoting will have moulded cap of wood to detail, and plain cement base 14 inches high projecting from wall 1-8". Tile will be locked off in squares about 6"x6". The face of tile and moulded-work will be troweled down to a very fine smooth surface, and made perfectly true

on surface. The wood fiber will be of the United States Gypsum Manufacture of Kansas City, Mo., and applied in compliance with instructions and directions of the manufacturers.

Floorings in halls, Sunday school room and all rooms in basement, except boiler room, store room and toilet rooms, are to be of 1x4 T. & G. Oregon or native fir. Auditorium, hall, gallery and all rooms on first floor and gallery floors will be laid with 1x4 No. 1 T. & G. native fir or Southern pine.

Our program for the corner-stone laying of our building will appear in the Southwestern in the near future.

The Louisiana Conference

By the Rev. W. Scott Chinn

The forty-fifth session of the Louisiana Annual Conference met in Warren Church, the Rev. P. W. Livingston Clark, pastor, Thursday, January 23, at 8:30 a. m., with Bishop W. P. Thirkield, D. D., LL. D., presiding, in Lake Charles, La.

The Bishop, after a very helpful and timely address upon the work of the ministry, administered the Sacrament, assisted by the District Superintendents and the several representatives of the Board to all present.

Secretary J. A. Lindsay called the roll, and nearly every one responded. The Revs. W. R. Butler, A. J. Proctor, J. D. Banks, Eugene Baptiste were the deceased during the year.

Secretary Lindsay was re-elected unanimously, also S. S. Earl, R. E. White, C. Johnson, J. H. Thompson and M. L. Baldwin as assistants; Joshua L. Obee was elected Statistician, with H. J. Wright, R. C. Worsham, B. M. Hubbard, J. B. Johnson as assistants; W. J. M. Price was elected Treasurer, with T. F. Robinson and R. F. Long as assistants; C. D. C. Bryant, postmaster; W. Scott Chinn, reporter with N. McNeal and A. B. Harris as assistants.

The regular rules of the Conference and those of the General Conference were adopted as the guide and thus the business of the Conference was dispatched in swift and exact order and to the satisfaction of all who wanted to see a new day and order of things in the Louisiana Conference.

The reports of the District Superintendents, as well as of the pastors, showed signs of great struggles and heroic efforts on the part of all concerned. The high water worked great harm in many places and thus short crops caused a loss that was apparent on all sides, nevertheless, the brethren appeared happy and ready to "try again."

The cause of education is growing, and before long the Conference will measure shoulder to shoulder with our other great Conferences. New Orleans University, Gilbert College and Peck Home as well as our Flint, are still in our thought and mind, and with Bishop Thirkield to urge on the work, great things are yet to come to pass.

The Freedmen's Aid Jubilee will be a "top-notch" and the Conference hopes to raise over \$1,000 for that cause alone.

The "dividends" from the several funds amounted to nearly \$3,000 and went to make the Conference claimants and their loved ones happy, and spoke louder than words as to what our church stands for and will do for those dependent upon her.

The distribution of this money in open Conference was a strong argument in answer to the repeated criticism made by some, that "we give our money to the white folks," and the like.

For years there has been a feeling of depression and suspicion as to the money raised and its proper distribution to the several causes, but from now on, owing to the "mighty shaking up" given by Bishop Thirkield, no one need fear or doubt, while he presides, for he goes to the bottom, and "brings forth new and old." Bishop Thirkield is a reformer indeed.

Every brother, big or little, had a chance with the Bishop and it appears that some "little men" had a better chance than some "big men;" however, every one felt at home with him and, considering everything, the work was well done.

The several Boards were well represented by their agents, and in their anniversaries telling words were spoken, which will result in great good and larger collections.

Drs. E. M. Jones, E. C. Clemons, W. W. Lucas

I. L. Thomas, M. S. Davage, and R. E. Jones are worthy men and do their work well and are a credit to the Church.

Dr. Melden has put himself on the altar for New Orleans University and the higher education of our boys and girls. This Conference will not measure up until we get \$50,000 in this great school and under the leadership of President Melden it can be done. Prof. Reynolds is walking right behind, crying "Prepare ye the way for Gilbert," and is being heard.

Flint is seeking a \$50,000 hospital to help care for the many needy colored patients that come to New Orleans from all over the country. Wealthy laymen among us can find no better way to invest their money than to give to these worthy institutions among us that will train and educate our boys and girls for life's work.

Miss Gibson delights to talk about "My Girls" in Peck Home, and after all she has pledged herself to prepare girls for future parsonages and other homes. Worthy cause!

Only one was admitted—Manassah Walker. The standard is high, and next year it will be higher.

E. W. Jackson was made deacon and admitted into full membership, also A. M. Taylor.

Father Abbott and D. M. Seals were put on the retired list, and L. H. Smith was made supernumerary, while Frank Walker was given one year more, and after that placed upon the retired list.

Ed. Powell and S. A. Smith, having withdrawn, were requested to return their credentials.

Among all the good things there had to be some not so good on their face, namely, the suspension of Pierre Landry and B. R. Jackson for one year and Thos. B. Cooper for two years, and the expulsion of Thos. H. Munson from the membership and ministry of the Church.

These brethren were given every consideration, and had a fair and impartial trial, and they go out from among us with the prayers of the entire Conference.

Alfred Vincent was discontinued, and some of the younger men who are trying to preach without preparing. A call to preach to-day means a call to prepare, young men; and only the prepared ones need apply.

Many distinguished visitors were present, among them being Mrs. Thirkield, who addressed a large

gathering of women in the New Sunlight Baptist Church, Dr. W. H. Logan, J. O. Williams, Texas Conference; the Revs. Hall, Haynes, Williams, Martin (colored), and Drs. Hines, Wallace and Carruthers, of Lake Charles.

The welcome address on behalf of the city was made by Mr. Sim O. Shattuck, a noble and worthy man, and one who has wrought well in purifying the life of Lake Charles, and an unswerving friend of the Negro. By request, Bishop Thirkield responded, and called attention to some things that the city authorities ought to do to help make our people better and worthier citizens. The Rev. Mr. Chinn referred to the life of Mr. Shattuck and his interest in our Church and his relation to the Gay-Shattuck law of the State, and as a token of his worth and esteem, he was given the Chautauqua salute, and he left feeling that our Church was doing much for our race.

The Model Sunday School on Sunday, conducted by the Rev. Mr. Chinn and ably assisted by Mr. Henderson, a prominent layman of Alexandria, and others, was a treat to all, and despite the rain, over 200 were present and took notes, and Miss Bradford won the Teacher's Bible, first prize; and Mrs. Nellie Chinn, second prize. The collection was \$15.35.

The memorial services were conducted by the Revs. T. J. Johnson and H. J. Wright, and were very impressive and of high order.

The closing sermon was preached by Dr. B. Mack Hubbard on Sunday night to a full house, and the spirit of the Lord was present. An invitation was extended and fifty or more knelt for prayer, and eighteen acknowledged Christ as their personal Savior. Thus the Conference session closes with a baptism of the Holy Ghost, prayed for by Bishop Thirkield in the opening session.

Dr. J. L. Willson comes among us from St. Paul, Birmingham, Alabama, and takes charge of Wesley Church, New Orleans. Welcome, Brother Willson, and from all indications there are others to follow.

Conference Notes.

The new form of reports are ideal and much simpler.

The Bishop and cabinet don't need to ask "Where did you serve last year?" They take your name and refer to your report, and see for themselves. The one-year man will appear often.

The brethren can still sing, as also can Bishop Thirkield.

How many learned "Breathe On Me, Breath of God," or "Lord, in the Strength of Grace"? Good hymns and worth learning.

That Institute for next year promised by Bishop Thirkield will be worth six months' schooling, and if continued will go a long way toward making our Conference "A No. 1."

Out of eighteen applicants, only one passed. More brains and less lungs hereafter.

D. M. Seals takes a rest after many years of activity.

Father Abbott is the oldest young man of the Conference.

There are twenty bald-headed men in the Conference.

Every one of the retired brethren spoke Sunday morning and appeared to be wide awake and full of the Holy Ghost.

Personal and General

Mrs. J. E. Suttles, a prominent member of Suttles' Chapel, Macon, Ga., and a leader in religious life, wife of the Rev. E. Z. Suttles, spent a few days in the city of Atlanta, Ga., recently, the guest of her family and friends—Miss Clara and the Rev. and Mrs. H. M. White.

The following auxiliaries of King's Memorial Methodist Episcopal Church—the Silver Leaf Club and Ladies' Aid Board, with the Parsonage Committee, have just painted, papered and furnished the parsonage at a cost of \$300.00. The Rev. J. C. Chuman is pastor.

The Rev. and Mrs. T. A. South, of Barnesville, Georgia, announce the birth of their daughter, Bessie Albert, December 30, 1912.

The Rev. W. L. Marshall should be addressed in future at Pass Christian, Mississippi, Box No. 2.

Mrs. Ann Morgan, a prominent member of Wesley Church, Baton Rouge, spent the recent holidays in this city with her children, Mrs. Ella Hodges, Mrs. Connie Smith and Miss J. P. Morgan. She was the special guest of several social affairs.

Gleanings from the Field

MISSISSIPPI.

Wiggins.—The Emancipation Proclamation Celebration was held in Mount Zion Methodist Episcopal Church January 1st at 8:00 p. m., under management of The Olive Leaf Social Club. The new pipe organ was unveiled and presented to the church. Prof. Harper and the Rev. J. B. Brooks made able addresses. Mrs. B. B. Howard, of Ten Mile, presided at the organ. The choir from the Baptist Church and under the leadership of Wm. Bennett rendered fine selections. Mrs. J. L. Jordan of Bond, Miss., sang a solo. Mount Zion Methodist Episcopal Church also rendered fine selections. The church was beautifully decorated under the management of Mesdames Jordan and Gant and Spense. —M. Gant.

Meridian.—In Haven Church Sunday was set apart as our rally day, and in spite of the inclement weather it was a day in the true sense of the word. We were favored with the presence of three of the leading pastors of the city. At 11 o'clock a. m., the Rev. H. W. Williams of the African Methodist Episcopal Church delivered the morning message. His discussion was well received. The members and friends responded to the financial call. At 3 o'clock p. m., we heard another wholesome sermon delivered by the Rev. B. L. Stanton, of the African Methodist Episcopal Zion Church. Rev. Stanton proved

himself himself master of his subject, and well emphasized the fact that education holds the foremost place in leadership. At the sound of the gavel all friends and members contributed liberally. At 6:30 p. m., the Epworth League rendered an excellent program, which met the approval of all. At 8:30 p. m., the Rev. T. L. Jordan of the Baptist Church, delivered one of his far-reaching sermons from Mark 16:17. It was logically delivered and heartily received. The membership reported the following from \$1 to \$1.50 each: B. Bell, \$3; George Johnson, \$2; Jim Price, Maud Long, P. S. Johnson, Joe May, Emmitt Evans, L. Brown, \$1.50; J. Humphrey, E. H. Williams, H. W. Evans, E. C. Allen, Henry Hugher, Robert Reid, John Raters, J. M. Donald, John Wilson, Henry Lewis, Price, Emanuel Long, Leonard McJ. H. Robert, W. D. Grimmette, N. Mosley, B. O. Lackel, W. H. Williams, Sisters Lydia Young, Callie Johnson, Sr., Mary Allen, Sr., Charlotte Thompson, Hattie Nobles, L. Roberts, Hattie Roberts, E. Frison, Mollie Bell, Pennis Lewis, Mollie Edwards, Sallie Orr, Julian Beal, Ellen Coleman, M. A. Chapman, Alice Boyd, Gennette Johnson, Hattie Wellah, Mary Roberson, Ardelia Fielder. The majority of the others responded with from 25 to 50 cents each. Total, \$89.30. Under the wise leadership of the Rev. D. L. Morgan we have fought a good fight and are

All Sunday School Superintendents desire success

The Superintendent's Helper, 1913.

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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

trusting that we shall be favored with his return.—W. H. William, Recording Steward.

TENNESSEE.

Dyersburg.—I entered on my work here last October with double zeal for the Master. I was cheerfully received by the people and have organized my forces for the battle against Satan for the fourth year and started off splendidly. Our first quarterly conference was held at Prices Temple on November 9-11th by our district superintendent, D. J. Burch, who remained with us for five days and preached with great acceptability. Paid him \$12.50; paid pastor, \$14.20; on church lot, \$11; other debts, \$14; grand total, \$51.70. Our Christmas tree exercises were fine and our watch-night meeting was great in spiritual fervor. We had planned to run a two week's revival but were prevented by an epidemic of Meningitis. Quarantine was declared on December 30th. We held the jubilee emancipation exercises Wednesday night, Jan-

uary 1st, but our churches have been closed ever since. There has been reported over thirty deaths in Dyersburg. Brethren, your prayers are needed. The following persons married during the holidays: Mr. Chas. Pierce and Miss Lillie Barnett; Mr. W. Mucherson and Miss Susie Price, December 22, 1912; Mr. Elihue Jarrett the superintendent of Pierce's Temple Sunday School and Miss Ora Lee Watkins, secretary of same school, December 25, 1912. Miss Mamie Blair and Mr. Johnnie Koonse. All members of Price's Temple and Epworth League.—Jessie P. Price.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Appointments—Little Rock Conference 1913-14

CLOW DISTRICT

W. S. Sherrill, District Superintendent.

Bengin, L. Bryant; Caddo Gap, C. H. Howell; Center Point, to be supplied; Clow, J. W. Nelson; Clow Circuit, C. W. Sampson; Gurdon, to be supplied; Horatio, David Hall; Lewisville-Canfield, F. J. Jacob; Lockesburg, Lee Nelson; Murfreesburg Cir., M. B. A. Cain; Paraloma, J. H. Henry; Saratoga, L. C. Adams; Stamps, G. W. Thompson; Texarkana, C. A. Taylor.

FORT SMITH DISTRICT

H. P. Coulter, District Superintendent.

Postoffice, Little Rock, Route 5.

Bentonville Cir., E. Washington; Conway Cir., J. R. Wilson; Danville Cir., W. H. Simpson; Fayetteville, W. B. Harris; Fort Smith, Ebenezer and Charleston, B. J. Griffin; Fort Smith—Mallalieu, D. H. E. Harris; Little Maumee and St. Mark, B. F. Neal; Marchee Cir., C. C. Wallace; Morrillton and Atkins, P. H. Myers; Solgohachie, J. A. Swift; Springfield Cir., W. B. Smith; Roland Cir., G. G. Troup; Van Buren, C. W. Whitehead.

FOREST CITY DISTRICT

A. T. Stephens, District Superintendent.

Augusta, J. R. Livingston; Auvergene, J. T. Hawkins; Bardstown, to be supplied; Brinkley, T. R. Wamble; Brinkley Cir., M. D. Gyles; Caldwell, J. A. Brooks; Clarkton and Terrell, to be supplied; Cotton Plant, Z. R. Fields; Cotton Plant Cir., to be supplied; Crawfordville and Jennett, S. M. Cain; Earle and Parkins, to be supplied; Edmondson and Proctor, to be supplied; Forrest City, Wm. Green; Gill, S. J. Brown; Haynes, to be supplied; Hunter Cir., D. W. Nelson; Madison and Widners, to be supplied; Marianna, A. S. Miller; Marianna Cir., J. W. Williamson; Marion and Jericho, to be supplied; Osceola Cir., to be supplied; Palestine, W. A. Smith; Park Place, W. J. S. Donaldson; Reece, Wm. Speed; Wilson and Driver, to be supplied; Wayne and Lavesque, to be supplied.

LITTLE ROCK DISTRICT

G. T. Saxton, District Superintendent,

Pine Bluff, Ark., R. F. D. 1, Box 119.

Batesville, S. McDonald; Batesville Cir., R. B. Fagan; Hensley, L. C. Dawkins; Hot Springs, B. J. Lewis; Jacksonport, to be supplied; Little Rock—North Side and Rock St., Charles Brooks; Little Rock—Wesley Chapel, L. G. Hodges; Little Rock—Whites Chapel, A. R. Ray; Little Rock Cir., M. McCroskey; Lonoke Cir., G. A. Hall; Newport, J. W. Terrell; Sweet Home, J. H. Hatchett.

PINE BLUFF DISTRICT

J. H. Greer, District Superintendent.

Pine Bluff, Ark., Route 1.

Alzheimer Cir., H. Bright; Arkansas City and Watson, to be supplied; Avery and Grady, to be supplied; Bearden and Holly Springs, to be supplied; Clarendon, to be supplied; Clio and Faith, C. E. Lamrar; Dermott, to be supplied; Elain and Snow Lake, to be supplied; Eudora, to be supplied; Fordyce and Little Bay, C. H. Royston; Helena and Pillows, to be supplied; Hermitage and Warren, E. W. White; Jacinto Carthage, H. Bright; Ladd, W. M. Hanna; Luna Landing and Gains, to be supplied; Marvell Cir., T. B. Barnes; McGehee and Dumas, B. F. Young; Morrel and Sunshine, Joseph Campbell; New Endingburge, to be supplied; Pendelton Cir., to be supplied; Pine Bluff—East Mission, to be supplied; Pine Bluff St. James; Pine Bluff—St. Mark, J. H. Hines; Stuttgart and Humphreys, to be supplied; Rydell and Langford, B. H. Johnson.

Special Appointments—J. M. Cox, President of Philander Smith College; D. W. Boatner, Professor in Philander Smith College; S. J. Saxton, Professor in Samuel Huston College; James Stokes, left without appointment to attend school.

LOUISIANA CONFERENCE NOTES.

There are no more "superannuated" preachers, but "retired"—that is, taking a rest. That's better, and sounds better.

This session was called "house cleaning" time.

The several anniversaries were well attended, and proved very instructive to all.

Brother Simon Mitchell rose and said: "Bishop

Lindsay, thank God, I can address a "black Bishop" before I die.

Dr. Clemons rendered valuable service in many ways to the Conference, and acts just like a "black man." He knows how to help out.

Dr. Logan looked at home, and wanted to speak time and again, when some great question was up for discussion.

The brethren certainly endorsed Bishop Thirkield's firm and effective methods of "getting at the bottom" of things, and if any other Conference needs "purging," take Thirkield's Sure Tonic according to directions, and the work will be done. It's worth trying, brethren.

Prof. Davage is popular and stands well with the brethren, and they are satisfied with his work on the Board of Home Missions and Church Extension.

District Superintendents are appointed for one year now, and must live on their Districts. Its moving day all around.

The Conference held three "executive sessions," and some brethren kept asking: "What next?"

Rev. T. A. Brown made one of the best reports, and leaves Mt. Zion in a healthy and prosperous condition, with over \$8,000 worth of work paid for, and only \$32 debt. No wonder the Conference voted them \$1,000 cash to help them in their work.

Rev. J. O. Brown will push the work, and soon they will be in the church. Congratulations for Mt. Zion.

Our brethren know how to give, and they give willingly to every cause, even though they must ask for help in returning home.

The Conference officers worked well, and kept matters well in hand, and went about it gladly.

Judging from the number of "widows" on the Claimant list, their husband's memory must be dear to them, and they won't re-marry. Strange, when they are a fine set and good looking.

Prof. Hoskins and his Student Choir rendered excellent service, with Miss Della Moore as organist; also, Mrs. Holems, and Mr. Bagnerise and Mrs. Lovan. Lake Charles is a great church.

The old historic church has another pastor, and Brother Worsham goes to the District with our good wishes.

The friends, led by T. J. Johnson and others, gave Peck Home \$10 for "sweet taters," and Brother Harrell sends a barrel, and Mr. Henderson sends a crate of cabbage, and many others will give their prayers. Peck Home needs all we can give to it.

We welcome Drs. J. L. Wilson and J. H. Hubbard among us, and may they make great churches out of Wesley and Union.

Dr. Chapman knows how to report his work, and will help make our New Orleans work tell under his direction.

Dr. R. E. Jones talked a year's subscription out of Mr. Sim Shattuck, and much more out of some of the rest of us.

Dr. J. O. Williams, Wesley Tabernacle, Galveston, Texas Conference, was an interesting visitor and listener to all that went on.

Bishop Thirkield is great on hymns, and believes in making everybody sing, also using the Methodist Hymnal.

What man among us is at the head of Secret Societies?

Who told Bishop Thirkield what to say in that sermon on Sunday morning, when he spoke as one having authority? That sermon ought to be printed and passed around for both pastor and layman.

The "supply" business is over in our Conference, and we are glad of it, for they got upward of \$650 of the money that ought to have gone to effective ministers and the like. Good bye, Brother Supply Man.

Every preacher is expected to take his family with him, if not, the Bishop will let him go where they are, and give his work to one who can and will take them.

New life will come into the Conference from now on, and no man need stand by and "make excuses," for reforms are on, and "right will win."

We congratulate both Bishop Thirkield and the Louisiana Conference; he having done his work well, and the Conference appreciating the same and willing to abide by it. Amen.

Every member of our Church is assessed 20c. to help Trinity and our loyal people. Some other church will need just such help next time, to stand by Trinity.

With Bishop Thirkield as our leader, let us "boost" Louisiana Methodism as never before. So mote it be.

INTERESTING EVENTS AT RUST UNIVERSITY:

The first semester of the 47th year of Rust University has just closed, and teachers and students are jubilant over the success and the amount of hard work done during the first half of the year. The semester examinations show that the standards of scholarship have greatly advanced.

The semester closed with a most delightful literary and musical recital given by the department of music on Thursday night at the close of the term examinations. It was a great event.

The new semester opened Tuesday, January 21st, when it is expected quite a large number of new students will register.

February will be a great month at the University a month full of good things. On the 9th of the month the Rev. Dr. Homer C. Lyman of the International Sunday School Association will begin a week of conference for Bible study and Sunday School methods. This will be open not only to the students, but also to all church workers, Sunday School teachers, and ministers who may wish to attend. All such are invited. Arrangements may be made for board at the school during this conference week for \$2.50 by writing to the president in advance.

On the fifteenth of February the annual revival begins. This, in the estimation of many, is the crowning event of the school year. The Rev. Dr. George F. Durgin of Maine will be present during the whole evangelistic campaign. Students and faculty are united in their prayers and efforts for the conversion of every student in the University during this revival.

From February twenty-sixth to twenty-eighth the meeting of the presidents and principals of all the Freedmen's Aid Schools will be held in the Rust chapel. A very interesting program is now being printed. A great treat is in store for all who may be able to attend this important meeting. Ministers and laymen who are interested in our educational work are most cordially invited to be present.

President Docking will be glad to send to any one a program of the Presidents' meeting, and a catalogue of the University, if requests are sent to him at Holly Springs, Miss.

Plan of Episcopal Visitation, 1913

SPRING CONFERENCES IN THE UNITED STATES—

Conference.	Place.	Date.	Bishop.
Alaska	Seward	June 19	Cook
Arkansas	Little Rock	Jan. 22	Quay
Baltimore	Baltimore, Md.	Mar. 26	Cranston
Central Missouri	St. Louis	Apr. 2	Smith
Cent. Pennsylvania	Altoona	Mar. 12	Cranston
Delaware	Philadelphia, Pa.	Apr. 2	Berry
East German	Buffalo, N. Y.	Apr. 2	Berry
East Maine	Brooklyn, N. Y.	Apr. 16	Henderson
Eastern Swedish	Brooklyn, N. Y.	Mar. 26	Hamilton
Florida	Palatka	Jan. 30	Lee
Hawaiian Mission	Honolulu	Feb. 20	Luccock
Kansas	Lawrence	Mar. 26	Shepard
Lexington	Louisville, Ky.	Apr. 2	Anderson
Lincoln	Independence, Kan.	Mar. 5	McIntire
Little Rock	Newport, Ark.	Jan. 29	Quay
Louisiana	Lake Charles	Jan. 23	Thirkield
Maine	South Paris	Apr. 23	Henderson
Mississippi	Laurel	Jan. 16	Thirkield
New England	Malden, Mass.	Apr. 9	Hamilton
New Hampshire	Somersworth	Apr. 16	Hamilton
New Jersey	Atlantic City	Mar. 5	Berry
New York	New York	Apr. 2	Willis
New York East	New Haven, Conn.	Mar. 26	Willis
Newark	Newark, N. J.	Mar. 12	Willis
North Indiana	Tippecanoe	Apr. 2	McDowell
Northern New York	Fulton	Apr. 9	Berry
Northwest Kansas	Goodland	Mar. 19	Berry
Philadelphia	Philadelphia, Pa.	Mar. 12	Berry
Porto Rico Mission	San Juan	Jan. 16	Lee
Saint John's River	Daytona, Fla.	Jan. 16	Lee
Saint Louis	Webb City, Mo.	Mar. 19	Smith
South Florida	Tampa	Jan. 24	Lee
South Kansas	Parsons	Mar. 12	Shepard
Southwest Kansas	Wichita	Mar. 12	Berry
Troy	Troy	Apr. 9	Willis
Upper Mississippi	Durant	Jan. 9	Thirkield
Vermont	Windsor	Apr. 9	Henderson
Washington	Baltimore, Md.	Apr. 2	Cranston
Wilmington	C. infield, Md.	Mar. 26	Berry
Wyoming	Wilkes-Barre, Pa.	Apr. 9	Berry

FOREIGN CONFERENCES.

Conference.	Place.	Date.	Bishop.
Mexico	Pachuca	Feb. 20	McConaughy
American Mission in North Africa	Constantine	Apr. 2	Hartman
East Central Africa	Old Umtali	Sept. 3	Hartman
Liberia	Cape Mount	Feb. 5	Scott
West Central Africa	Quessua	Jan. 15	Hartman
Adopted by the Board of Bishops, Toledo, O., November 1912.			L. B. Wilson, Secretary.

BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.
14 W. WASHINGTON STREET
JOSEPH B. HINGELEY, Correspondent

THE MIGHT OF THE WIDOW'S MITE.

"The enclosed dollar was in an envelope on the Church Christmas tree for me. The giver is a member of the county poor at the county farm. I cannot use this dollar for my personal needs or those of my family. There is too much sacrifice and love in it. So I want this dollar to join the 100,000 DOLLAR BRIGADE as the best place for it. Those who will benefit from the DOLLAR BRIGADE were givers of love and sacrifice."

The *Veteran Preacher* will be issued soon. Subscribe now. Twenty-five cents a year; club of ten, \$1.00.

After some holiday delay these four books are ready: "WILLS," by Judge Horton; "THE DEBT OF THE REPUBLIC TO THE PREACHER," by Bishop Quayle; "THE BANKER'S INVESTMENT," a Story, by Mr. Collins, and "LIFE ANNUITY BONDS," by Dr. Hingeley. These remarkable pamphlets, beautifully printed and worthy of the cause, are sent to individuals on application.

The "DOLLAR BRIGADE" grows every day. We warrant that at least one out of every ten present at any service will respond to the pastor's statement of the cause. The people like the Old Preachers and they like the "DOLLAR BRIGADE" idea. Trust them. Try them.

REPORTS TO CONFERENCE TREASURER.

Item 8 in the Conference Treasurers' Report is the place to report money for the Board of Conference Claimants. Note that there is but one item now instead of two as last year. There is no apportionment but the General Conference asked for \$5,000,000 for the Jubilee Gift. \$1,000,000 of which, more or less, should go to the Connectional Permanent Fund of the Board, and \$4,000,000, more or less, to Annual Conference Investments.

Do not get confused. (1) Report contributions for the "support" of the Claimants of your own conference under Item 23; (2) Report contributions to the permanent investments of your own conference under Item 9; and (3) Report money for the Board of Conference Claimants under item 8. Moneys sent to the Board are receipted for and vouchers are also entered under Item 8. "Moneys contributed to the Board of Conference Claimants may also be paid to the Treasurer of the Annual Conference who shall forward the amount so received to the Treasurer of the Board." Discipline Paragraph 327.

The *March Veteran*—The Ten-Minute Number—is on the press. 25c a year.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

RECEPTION TO DR. AND MRS. J. H. HUBBARD.

Monday night, Jan. 20 will long be remembered in Lee Tabernacle Church as the night on which its members and friends turned out en masse to welcome with reception and banquet its newly-appointed pastor, the Rev. J. H. Hubbard and his wife, late of Atlanta, Ga., where they have for the past several years been connected with the Stewart Missionary Foundation. The function was under the auspices of the Ladies and Pastor's Christian Union, an auxiliary of the church which for the

past 30 years has made itself felt for its works of charity and Christian zeal. An elaborate program consisting of welcome addresses, interspersed with excellent music by the choir was rendered. After which the pastor responded in his usually pleasing way, saying many things that brought him close to the heart of the people with whom he will for the next year be identified. Then came the feast—such a feast as would make an epicure green with envy. There was turkey a la Lawson; chicken a la Benford; Waldorf-Astoria Salad Heavenly hash, potatoes au Gratin; Celery, Yum-yum Pie, Hill's Special Cake, brick cream, black coffee, etc. The Conference year has been auspiciously begun, and everything points to a year of unprecedented success along all lines. Navasota appreciates a good minister, and its citizens regardless of their affiliations, will gladly help the church make the pastor feel that he is pastor of the best charge in the Texas Conference. Already subscriptions to the Southwestern are being renewed and soon a branch office may be necessary at this point.—A. E. M. Millan.

THE SAVANNAH CONFERENCE, WOMAN'S HOME MISSIONARY SOCIETY.

The District Superintendents, pastors and officers of the Woman's Home Missionary Society have repeatedly requested the field secretary to visit the Savannah Conference in interest of the work. The Board has agreed for me to spend February and March in your Conference and I herewith submit my itinerary. The aim of this itinerary is to energize the organizations. Where there are no auxiliaries and where there are no Young People's organizations we are desirous of organizing. Co-workers, you see at a glance that this is to be a strenuous trip, a new point being visited almost every day. Please be ready to make the most of each visit for I cannot retrace. Itinerary Round—Savannah Conference, 1913: Woodline, Georgia, February 12; White Oak, 13; Brunswick, 14-16; Waynesville, 17; Waycross, 18-19; Blackshear, 20; Jessup, 21; Savannah, 22-24; Statesboro, 25; Rocky Ford, 26; Sylvania, 27; Bascom, 28; Waynesboro, March 1-3; Augusta, 4-5; Millen, 6; Summit, 7; Brewton, 8-10; Dublin, 8-10; Eastman, 11; Macon, 12-13; Forsyth, 14; Barnesville, 15-16; Thomastown, 17-18; Harris, 19; Greenville, 20-21; Chipley, 22-23; Hamilton, 24; Columbus, 25-26; West Point, 28; Lagrange, 29-31.—Bessie M. Garrison, General Field Secretary.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

Cleanings from the Field

TEXAS

Belleville City.—On my return from Conference the members and friends gave me a royal reception. Welcome

address by Misses Ward and Judson. A large number of the members were present. Members of the African Methodist Episcopal and of the Baptist Church were also present. We are having good services now. We have received two by letter.—J. A. Tillory, pastor.

Pittsburg.—Sunday was a bright day in Pittsburg. The Rev. T. Rogers preached a noble sermon at 11 a. m., before a good audience, also at night. The church is doing fine work.—(Mrs.) M. E. Pitts.

Mrs. Annie Cooksy of Cumberland; Mrs. Emma Edmunson and family of Promiseland; Mr. Tony Bowen and wife of Richmond and other relatives and friends of this place and the Rev. William T. C. Travis, pastor.

Murfreesboro Circuit.—The First quarterly conference met at Locks Chapel. Dr. T. W. Johnson, district superintendent filled the chair. Miss Susie Hyde was elected secretary. The conference business was easily dispatched. Our pastor, J. A. W. Moore, read his reports which showed progress along all lines. Three hundred and fifty pastoral visits had been made; nineteen had been received in full membership; \$5.00 for benevolence had been received. Sunday services were a spiritual uplift. The district superintendent preached an able sermon. Ninety-five partook of the Lord's Supper. Sunday night the pulpit was filled by two local ministers, viz.: George Copland and Flucher Glenn, which was another spiritual feast. Paid the district superintendent \$15.50. During the quarter \$168 was collected.—Susie Hyde.

Harriman.—The fiftieth anniversary of the issuance of the Emancipation Proclamation was celebrated by the colored people of Harriman, the first of January, 1913. The exercises began with a number of selections by the choir. Prof. B. J. Campbell read the Emancipation Proclamation. Miss Earny Dorsy read an excellent paper. Mrs. F. E. Campbell recited the Black Regiment, Miss Lottie Naomi Turner also rendered a fine selection. The principal speech was made by Prof. G. R. Wilson. Prof. Wilson was at his best and captured his audience from the beginning. The Rev. D. T. Turner acted master of ceremonies. This was one of the best exercises ever had here.—W. A. Johnson, pastor.

RHEUMATISM

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Don't take medicines—they cannot cure—only nature can do that. But you can assist Nature—you can hasten the expulsion of pain-causing impurities from the system through nature's outlets, the pores. Let me send you a pair of my Magic Foot Drafts, the safest, simplest, but surest remedy for Rheumatism I know of. I have many letters telling of cures almost unbelievable by wearing these Drafts. They are so sure to give immediate relief that I am now sending them on approval. Send me your name. Return post will bring you



FREDERICK DYER, a regular Dollar Corresponding Sec'y. Pair of Drafts prepaid, to TRY FREE, together with valuable, illustrated book on Rheumatism, in colors. Then, if you are satisfied with the benefit received from my Drafts, send me One Dollar. If not, they cost you nothing. I take your word. You can see that I couldn't afford to do this if the Drafts did not give quick and positive relief. I stake my Drafts on their merit. You risk nothing. Then why hesitate? Write today to Magic Foot Draft Co., P.O. Box 6, Oliver Bldg., Jackson, Mich. Send no money—only your address.

TENNESSEE.

Greenville.—December 7th and 8th were high days in Greenville. Our first quarterly conference convened on the 7th. Dr. J. W. Tate presided. Miss Bessie Alum was elected secretary. The Epworth League was reorganized and a splendid music class was organized with Miss Nellie Jones as organist. At 7:30 the Ladies Aid Society gave an elaborate reception for the pastor and his wife and Dr. G. W. Tate. Sunday at 11:00 o'clock Dr. G. W. Tate preached a fine sermon and at 2:30 the Rev. Mr. Robson of the African Methodist Episcopal Zion Church at 7:30. Dr. G. W. Tate preached a strong sermon. We have raised this quarter, \$142.80. Raised on Sunday the 8th, \$30., and put into the homes of our people, eight Southwesterns.—Chas. H. Hurd, pastor.

The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequaled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

HILL-TATUM.

In the Methodist Episcopal Church of New Augusta, Miss., the Rev. J. W. Hill and Miss Maggie Tatum. The church was beautifully decorated and a large gathering of relatives and friends were in attendance. The aisle was strewn with flowers from the door to the altar. The Rev. J. A. Patterson officiated.

ROUNDTREE-NIKE.—In the home of the bride's parents at Mansfield, La., Miss Georgia Nike and Mr. Ben Roundtree. The people came from miles around to witness the happy event. Many handsome gifts were presented them by friends, white and colored. They are members of some of our best of families. The Rev. D. Shelby, officiated.

FREMAN-ROSENSTEIN.—At the home of Dr. and Mrs. H. P. Coulter, Mr. Robert Freeman of St. Louis, Mo., and Miss Alice Rosenstein, one of Little Rock's best young ladies, January 9, 1913. The Rev. Dr. Coulter read the ceremony.

ABBOTT-GRANT.—At the parsonage of the St. James Methodist Episcopal Church, Shreveport, La., the evening of December 28th, 1912, by the Rev. T. A. Brown, Mr. Joseph E. Abbott and Miss Bessie Grant. The ceremony was simple but impressive. The groom is the son of the Rev. H. T. O. Abbott, one of the oldest effective members of the Louisiana Conference. He is a splendid young man of high church life and usefulness and is a loyal Methodist. The bride is a very promising young lady and much is hoped and expected of them in life. —(Mrs.) T. A. Brown.

ANDERSON-TIGGS.—The evening of December 30th, 1912, one of the most brilliant and attractive events occurred when Mr. Robert Anderson a high churchman and one of the leading printers of Shreveport, La., led to the altar the accomplished daughter of Mr. and Mrs. William Tiggs. The church was beautifully decorated with ferns and lillies. Long before the matrimonial event the edifice was crowded with the friends and relatives of the prospective bride and groom. At 8:30 as the organist played Mendelssohn's wedding march, Mrs. Cora V. Hall, Matron of Honor and an aunt of the bride, marched down the aisles followed by Miss Carrie Willis, the maid of honor. Then came little Misses Thelma Toliver and Josephine Willis, strewing the aisles with flowers. The bride, attired in a beautiful white chiffon, carrying a handsome bunch of carnations, was accompanied by her Uncle who acted as best man. Under the beautifully constructed arch the ceremony was performed by the Rev. T. J. Johnson. Both parties are loyal members of St. James Methodist Episcopal Church of Shreveport, La.—(Mrs.) T. A. Brown.

VANSDALE-ROBINSON.—Mr. D. R. Vansdale and Miss Letha Robinson, January 1, 1913, at the Methodist parsonage in Camden, Mississippi.

Mr. Dr. Vansdale owns two hundred acres of land. They are members of our church.—J. I. Garrett, pastor.

KENNEDY-JONES.—Mr. Richard Kennedy and Miss May Jones, December 29, 1912. These young people are of good families, all residents of Camden, Mississippi.—J. I. Garrett, pastor.

PORTER-McKNIGHT.—At the parsonage of the Methodist Episcopal Church, Clinton, La., December 16, 1912; Mr. Percy H. Porter and Miss Mary E. McKnight, both of Gloster, Miss., by The Rev. H. A. Sorrell.

ANGRUM-GAYDEN.—At the home of the bride's mother, in Clinton, La., on the evening of January, 1913, Mr. Eugene Angrum and Miss Ella B. Gayden. The bride is the youngest daughter of the late Rev. Z. T. Gayden of the Louisiana Conference. She is an active member of the church, and a teacher in the Sunday School. Mr. Angrum is a respected young man of this country. The Rev. H. A. Sorrell, officiated.

HOLMES-TALLIE.—One of the most brilliant and attractive events of the season occurred here January 1, 1913. Mr. Holmes at the residents of Mr. Andrew Tallie, was united in marriage to Miss Bary Tallie. The groom is a class leader, trustee, steward and a loyal Methodist.—C. Davenport, pastor.

WILLIAMS-WRIGHT.—Cleveland, Ark., January 1, 1913, in the home of Lewis Wright, Mr. Will Williams and Miss Eliza Wright. The bride was attired in white voile with white silk trimmings. She is a member of Mt. Vernon Methodist Episcopal Church. The Rev. A. McDaniel, officiated.—B. P. Green.

LYANCY-THOMAS.—In Gahagan, La., at the home of the bride, January, 2, 1913, Mr. L. Dyancy and Miss Rosa Thomas, by the Rev. J. D. McCain.

CRASSEY-JACKSON.—Mr. H. B. Crassey and Miss Louisa Jackson of Gahagan, La., at the church, December 24th, 1912. Miss Jackson is a member of Zion Chapel Methodist Episcopal Church. Mr. Crassey is a member of the Baptist Church.—J. D. McCain, pastor.

SMITH-STINSON.—On Thursday afternoon, December 26th, 1912, a beautiful marriage took place at the home of Mr. and Mrs. A. C. Stinson, one of the leading and highly respected families of Lagrange, Georgia. The marriage of their daughter, Miss Maria to Mr. James Smith, of Gabbageville, Ga.—G. H. Lennon, pastor.

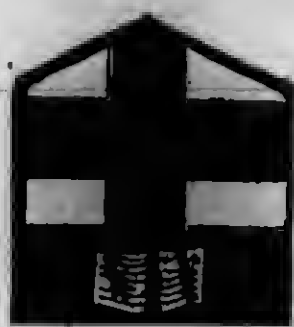
DAVIS-JONES.—On Sunday evening, January 5th, 1913, at Taylor Methodist Episcopal Church, Pleasant Hill, La., Mr. Willie L. Davis and Miss Ola Mae Jones. Mr. Davis is a very industrious young man. His bride was a student in the Mansfield Academy. Miss Purvis, teacher in the high school at this place, played the wedding march, while the two pretty flower girls and the bride's maid, Miss Lillie Dyas, and best man, Mr. Charlie Napoleon, entered. The bride and bridesmaid wore net over silk. The bride carried a lovely bouquet of lillies. After the ceremony, performed by the Rev. I. B. Henderson, the friends retired to the home of the bride's grandmother, where delicious refreshments were served.—Beulah I. Henderson.

MILLER-CARTER.—At the residence of the bride's parents, Mr. and Mrs. Charlie Carter of Sheldon, La. Mr. Earnest Miller and Miss Rosetta, their charming daughter. The room was beautifully decorated for the oc-

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casion. Quite a large crowd was present. Mr. Miller is among the best young men of Bastrop and Miss Carter stands equally as high at her home. Bastrop, La. will be their future home. The Rev. Lewis H. Smith, officiated.

THOMPSON-LENEER.—On Thursday, December 26, 1912, Bowlinggreen, Missouri, Mr. Claudie Thompson and Miss Ella Leneer at the parsonage, the Rev. J. T. Whaley, officiating. Both young people are prominent in social circles.

FRY-JACKSON.—Mr. John Fry of Jacksonville, Illinois and Miss Mrytle Jackson of Bowlinggreen, Missouri, at the parsonage Monday morning, December 30, 1912. They will make their home at Jacksonville, Illinois. The Rev. I. E. Whaley, officiated.

UPTEGROVE-JOHNSON.—The Rev. I. E. Whaley, pastor officiating, December 21, 1912, Mr. John S. Uptegrove and Mrs. Cordelia Johnson at the home of Mr. and Mrs. J. C. Reynolds in Bowlinggreen, Missouri. Both are officers and prominent workers in the church.

LAWSON-WILLIS.—On Christmas night, 1912, at the home of the bride in Bowlinggreen, Missouri, Mr. Edward J. Lawson and Miss Pattie Willis by the Rev. I. E. Whaley.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Gleanings from the Field

TEXAS

China Chapel.—This has been an excellent year for both pastor and members of China Chapel. We arrived here on the 28th day of April and took hold of where we left off in September 1911 (having to go back to Gammon) and since then have striven hard to make this place better along all lines for good. This day finds us getting ready for the Annual Conference. We have only a few members here—about 58 and out of this number a few are faithful and deserve much credit for they have worked wonderfully well. We have added two rooms to the parsonage and furnished it nicely. On the fourth Sunday in November, \$16.10 was laid on the table for the stewards and about \$15 to get the pastor a suit of clothes for Conference. The good folks here, both Methodists and Baptists—white and colored want the pastor returned. Some of the happiest days of my life are being spent here. The people are delighted to learn the history of our Church. The standing



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FOR THE HAIR AND COMPLEXION is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use. MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of Creole hair goods, of all grades. Wigs and Switches. Send \$1.00 for one of our beautiful pompadours.

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of our schools and all things about church work. We were due \$10 for our school, but laid down \$15; \$1 for C. D. F., but raised \$800. It can readily be seen that we are coming. We have a very good report to render at Conference, though a great deal of our people have moved away. This is a good, loyal people.—T. M. Jackson, pastor.

Shiro and Richards Circuit.—Our fourth quarterly conference convened at Davey Chapel November 30th to December 1, with the Rev. W. Hartely Jackson in the chair and most of the officers present with good reports showing the work in advance of any previous years in its history. The Superintendent, Dr. Jackson, preached one of the greatest sermons we have heard from him, on Sunday. Eighty-four partook of the communion. Paid district superintendent \$17.20 in full for year; paid pastor his quarter, \$167.55; paid benevolence, \$30; and to other causes, \$85; total for quarter ending November 3, 1912, \$249.75. The Rev. R. T. Warren, our pastor, is a great man in every sense of the word. We want him returned to us.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Deaths

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Kennedy.—Mrs. Maud Eliska Kennedy, of Moss Point, Mississippi, after a protracted illness, died November 19. Mrs. Kennedy professed religion and joined the Methodist Episcopal Church about four years ago. She was a good wife, a consistent Christian and was happy in death's approach.—J. C. Houston, Pastor.

Wallace.—After forty-one years' hard work, Mr. Arthur Wallace, a member of Mt. Zion Church, New Orleans, La., was called from earthly usefulness to his heavenly reward on the morning of Jan. 3. Bro. Wallace came to Mt. Zion Methodist Episcopal Church during the pastorate of the Rev. James Haywood. Being transferred from Wesley Church to complete a Board of Officers in the Mt. Zion Church, which was meeting in rented quarters in Clara Street. Having joined the church in the early days of freedom, he has ever remained useful until these later years of his failing health. When his summons came to him on the morning of the 3rd, it found him strong in the faith of his God, and peaceful was the end. The pastor being confined to bed at the time, was unable to attend the funeral. Dr. B. Mack Hubbard, the Rev. C. C. Worsham, pastors of the First Street and Wesley Methodist Episcopal Churches respectively, together with the Revs. R. F. Long and A. Luster, also Father Edward Fields gave the eulogy. To these brethren the pastor, the Rev. T. A. Brown, expressed grateful thanks. Mt. Zion has lost one of its landmarks. The funeral service, which was an impressive one, was held in the presence of a large audience.—John H. Davis.

Guinness.—Little Jack Guinness, age 2, died in Cumberland Furnace, Tenn., Monday night, January 6, 1913, at the home of his parents, Mr. and Mrs. Bill Guinness. Jack was loved and petted by all who knew him. He professed hope in Christ at the revival last fall, carried on by the Rev. T. C. Travis.—(Mrs.) E. E. Nesbitt.

Gleanings from the Field

LOUISIANA.

Campbell.—Pastor H. C. Wilson's annual sermons were a benediction to our community. Raised this Conference year, \$500; paid Superintendent, \$25; pastor's salary, \$200; benevolence, \$20; twelve dollars in advance of several years. Membership increased 6; infants baptized, 7; auxiliaries on Conference suit, \$10; hat for pastor, \$3.50. Just after the close of the annual sermon, our pastor received from the auxiliaries several articles of wearing apparel and a neat purse.—(Miss) Lillie Grogin.

Bastrop.—January 19th was a big day here, spiritually and financially. Large crowds attended both the 3 and 7 o'clock services. At 3 p. m., the pastor, the Rev. L. H. Smith, preached his closing sermon. At 7 p. m., song service was conducted by brothers S. T. Scott and J. N. Smith. At 8, the pastor preached a short, spicy sermon, after which an old-time

love-feast was engaged in for 25 minutes. Collection for the day, \$20. Three dollars and five cents was donated by Mrs. G. H. Scott. We are sending our pastor to Conference feeling good. We desire his return. Ten members were added to the church this year. The pastor desires to thank the members and friends for a suit of clothes, the steward sisters for an umbrella and Mr. G. H. Scott for a hat. Peace and harmony prevails.—(Mrs.) M. Whitlow.

Mathaville.—We closed up our Conference year's work Jan. 19 at this place in good shape. Eleven subscribers and our full apportionment of benevolence. The Rev. Parker Moore, of the Baptist Church at Pleasant Hill, preached for us a good sermon. May the Lord still bless this people.—S. P. Branch.

Cades.—Emancipation day; was highly observed. The young people assembled and rendered an excellent program. The Emancipation Proclamation was read by Miss Nita Mitchell, orator for the night, Mr. U. Jacques. Response by the pastor. Collection \$6. Mrs. Mary E. Trihan and Miss Lizzia Daniel was elected as commissioners for the year 1913.—Mary E. Trahan.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

MISSISSIPPI

West Point.—The anniversary of the Emancipation Proclamation was celebrated at St. Paul Church January 1st. The Rev. Dr. J. M. Walton, pastor, was master of ceremonies; Prof. J. C. Bullen, secretary. The program was as follows: Scripture reading by the Rev. Mr. Zuber of Baptist Church; Prayer by the Rev. R. Acton. November 17th was a rally day for the trustees; they raised \$95.08, and aside from this they have been able to seat the Church with chairs this conference year. The ladies of this church deserve great credit for their earnest work. They began November 25th, Rev. Mr. Martin of the Baptist Church; Emancipation Proclamation by the Rev. Mr. Zuber. After brief and pointed remarks by Dr. Walton, the choir sang, "America." The Negro as a machinist by the Rev. G. C. Trumlin; The Negro as a Farmer by the Rev. Mr. Davidson; Paper, The Negro and Social Equality by Kid Boy, (a very small boy); The Negro as a Physician for Fifty Years by Dr. J. W. Holmes; Duet by Mrs. Annie Hutchinson and Mrs. M. L. Tate; The Negro as a Church-man by B. W. Foell; How to perform Service and Gain Respect of Employers, by Mr. Hendricks; City Schools by Professor J. J. James; Public Schools of the County by Mr. L. W. Moseley; Solo, Mr. A. S. Tanner; What Are the Sunday Schools Doing? by G. W. Miller; Negro Woman as a House-keeper Fifty Years Ago by Mrs. Annie Hutchinson. After short addresses from other representative men, Dr. Holmes and Prof. J. C. Bullen raised a collection for The Freedmen's Aid Society. Amount collected, \$3.35. Too much praise cannot be given Dr. Walton for his iron will; works of pure Christianity, masterful courage and ability in administering the gospel

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AND
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The "Limited," leaving New Orleans 12:30 p. m., arrives Alexandria 8:10 p. m., Dallas 7:22, and Fort Worth 8:40 next morning. The Canon Ball, at 7:30 p. m., and Texas Express at 6:35 a. m., are splendid trains for Shreveport and North Louisiana.

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in its purity, and being fully equipped for the duties reposed in him. He is loved by all. He rules his church and community with love.—J. C. Bullen.

WEST VIRGINIA

Wilkesboro.—Our first quarterly conference convened January 11 with the Rev. A. H. Newsome presiding. Sunday was an enjoyable day, the Rev. A. H. Newsome was at his best. The sermons on Sunday filled all hearts that heard them. We raised \$13.75 for superintendent; \$22 for trustees; \$5 for benevolences; \$88 for pastor; a total for the quarter of \$128.75. Four accessions this quar-

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ter. The Rev. A. H. Newsome left not a stone unturned. May the Lord bless the man.—F. G. Alexander.

Southwestern Christian Advocate

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You can buy a money order at your post office payable at the New Orleans post office.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

NOTICE.

The New Orleans Preachers Meeting of the Methodist Episcopal Church will convene next Tuesday, February 11th, at noon, at Trinity Methodist Episcopal Church. Every pastor is expected.

B. MACK HUBBARD,
President.

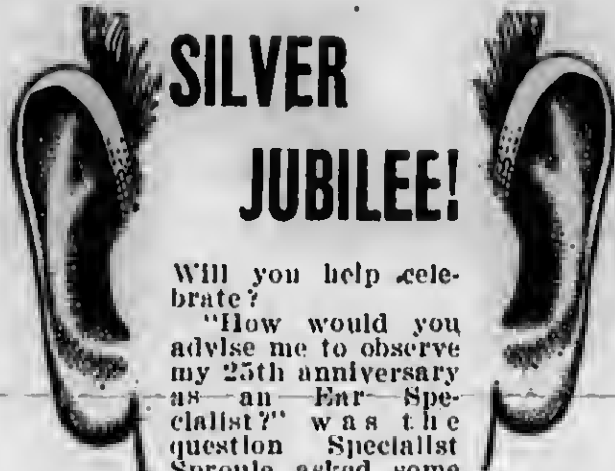
Mrs. Lucile Shallowhorne, wife of Dr. W. E. Shallowhorne of Mansfield, La., is the guest of Lawyer and Mrs. F. B. Smith.

THOMPSON CHURCH.—The public is invited to be present on Sunday night, February 9th, as the Rev. T. F. Robinson will preach his introductory sermon. Prof. M. S. Davage, Dr. R. E. Jones and others will be present.

Dr. J. L. Wilson, pastor of Wesley Church, announces the following subjects for next Sunday: 10:45 a. m., "Christianity and Paganism as Discussed by St. Paul on Mar's Hill;" 7:30 p. m., "Protection by Supernatural Forces."

MALLALIEU CHURCH.—The Rev. Dudley S. Sloan has been returned to this charge for the second year and starts off with a determination to succeed. Plans have already been made for a great revival. Pastor and leaders have arranged to make a canvass of the entire parish and urge every member and friend to attend. The watchword is more children in the Sabbath school, a larger attendance at the League meetings and more souls for Christ. Rev. Dudley S. Sloan, Pastor of Mallalieu Methodist Episcopal Church will preach his introductory sermon Sunday, February ninth, at 7:30 p. m. The public is cordially invited.

FIRST STREET METHODIST EPISCOPAL CHURCH.—Last Sunday, notwithstanding



Will you help celebrate?

How would you advise me to observe my 25th anniversary as an Ear Specialist? Was the question Specialist Sproule asked some

of his friends. Their answer was unanimously: "Give away a certain number of your treatments for Head Noises, Free." After careful consideration, the Specialist has decided to do this, and now he wants every sufferer from Head Noises to help him celebrate by sending for a Free Treatment.

Just 25 years ago, he began curing this trouble and he has kept right on doing it for a quarter of a century. Hundreds and hundreds of people who never thought to be free from those incessant, terrible noises have secured a blessed quietness by the use of his treatment.

Moreover, every Head Noises sufferer's heart confirms the medical truth that his trouble is only too surely a red lantern of warning to tell of coming Deafness. Whether the ear-sounds are constant or occasional—whether the hearing is still acute or impaired to a greater or lesser extent, Deafness will come. What more pitiful affliction? To be starving for love, yet unable to hear a word of sympathy, shut out from friends and companionship—to be only a burden and annoyance to others!

FREE HEAD NOISES TREATMENT

To celebrate his Silver Jubilee, Specialist Sproule offers Free Treatment for a short reads these lines. He does this in response to the requests of people just like you, who suffered from Head Noises and approaching Deafness, and who have been entirely cured by his treatment.

Don't miss this Silver opportunity. Just sit down and write a note to Specialist Sproule asking for a "Jubilee Free Treatment," or write "Jubilee Free Treatment" on a post card, sign your name and address, and the treatment will come to you as quickly as the mails can bring it.

You can then see this Method for yourself. It won't cost you a cent. Don't delay and don't hesitate. Get in line to have a Jubilee yourself by getting rid of those terrible noises. Think how happy you would be to be free from them!

Write right NOW. Send for a Jubilee Free Head Noises Treatment and share in the Jubilee.

Deafness Specialist Sproule,
432 Trade Building, Boston, Mass.

standing the inclement weather, the services were good and well attended. The 11 o'clock service was given to Christian testimonies. The Lord's Supper was administered to a large number at night. The church membership has been thoroughly organized for a large and successful year's work. Our Spring Bazaar starts Saturday, February 8th, with the Stewardesses in charge. This entertainment will close March 1st. Every indication points to a year of unprecedented achievement. The pastor and family were cordially received and every assurance of loyal support given. The pastor will deliver his introductory message next Sunday night, February 9th. Subject: "Christ's Ability to Save." The public is cordially invited.—B. Mack Hubbard, pastor.

TRINITY CHURCH.—The pastor was greeted warmly, upon his return from Conference. Despite the rain, the Sunday school children turned out Sunday morning. At the 11 o'clock service, the pastor preached. He administered the Sacrament at 8:00 p. m. Several stood up for prayers. The Revival will begin soon, and we are preparing for a great out-pouring of the Holy Spirit. The Epworth League Song Service was well attended and pretty soon it will be what we hope to have it. The young folks headed by Miss Cecile Carter, Lydia Norton, Eola Graves, Ralph Chinn and others will give a Sacred Recital Sunday night in an interesting program and one appropriate for the Lenten season. Come and hear it. The anniversary sermon of the La-

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Write Principal, BOOKER T. WASHINGTON.

dies and Gentlemen Perseverance Association will be preached at 3 p. m. this Sunday. This association is composed mostly of children. You are welcome here all the time. Collection \$20.—W. Scott Chinn, pastor.

District Rounds

STARKVILLE DISTRICT.

First Round.

Weir, February 8-9; Whites, 15-16; Rock Hill, 22-23; Bell, 28, March 2; Liberty Hill, 1-2; Maple Springs, 7-9; Hopewell, 8-9; Maben and Cedar Bluff, 14-16; Eupora, 15-16; Crawford, 22-23; Bellefontaine, 29-30; West Point Circuit, April 5-6; Starkville, 4-6; Starkville Circuit, 12-13; Kosciusko, 18-20; Kosciusko Circuit, 19-20; Bradley, 26-27. Dear brethren: I congratulate you on behalf of our great Church for the faithful work you did last year. But this new year brings us new opportunities, therefore, let us unite in purpose and work to make this the greatest year in the history of our lives. Since this year marks the fiftieth anniversary of our American freedom, let each member on the District give at least one dollar (\$1) for the Freedmen's Aid Jubilee as a thank offering and let our motto be, a full benevolent report from every charge. The Southwestern in every home and 500 souls for Christ. Let each pastor observe Lincoln Sunday and Easter in behalf of their benevolent collections.—W. F. Isaiah, Superintendent.

GREENWOOD DISTRICT.

First Round.

Schlatter, February 4; Greenwood, 7-9; Goodman, 15-16; Stephenville, 20-21; Indianola, 22-23; Ebenezer, March 1-2; Pickens, 8-9; Leland, 15-16; Shaw, 17; Moorehead, 22-23; Greenville, 29-30; Gunnison, April 1-2; Shelby and Mound Bayou, 5-6; Itta Bena, 12-13. Dear brethren: Let's make this a great year in saving souls. Look after the children and get them in the church. Make Easter a great day for benevolence. Raise all of your claims on that day and send the money to the treasurer. Look after the Southwestern Christian Advocate.—H. B. Hart, Superintendent.

LAKE CHARLES DISTRICT.

First Round.

Wila and Lotta, February 8-9; Melville Circuit, 10-11; Waxia, 12-13; Cotton Port and Evergreen, 18-19; Bunkie, 14, 15, 16; Booneville, 16-17; Eola

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and Sunflower, 20-21; Washington, 22-23; Opelousas, 23-24; Lafayette, 26-27; Cade and Jaquette, 28; St. Martinville, March 1-2; New Iberia, 2-3; Oakville, 4, 5, 9; Hubertville, 8-9; Campbell and Gueydan, 15, 16, 18; Briggs and Abbeville, 16-17; Lake Arthur, 19-20; Lake Charles, 21, 22, 23; Longville, 24-25; Leesville Circuit, 28, 29, 30; Spring Creek Circuit, April 1, 2, 3; Crowley and Eunice, 5, 6, 7; Wells and Jennings, 12, 13, 14.—My dear Brethren: Let us go in to make this the best year of our ministry. Start a revival in your several charges. Save our young people. See to it that the Epworth League is organized where there is none and see that the Southwestern Christian Advocate is put in to every home. Let us plan well for the Jubilee of the Freedmen's Aid. Make it a success. Please try to raise your full benevolent apportionment on Easter Sunday, March 23. Let us do our best. Every one of us is on his own merit. I will do what I can to help foster the good work in every charge on the District.—Robt C. W. sham, Superintendent.

Malaria Makes Pale, Sickly Children. The Old Standard Grove's Tasteless Tonic drives out malaria and builds up the system. For grown people and children 50c. at stores.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, FEBRUARY 13, 1913

Vol. No. 42—No. 7

A PRINCE IN ISRAEL HAS FALLEN

It will be a distinct shock to world-wide Methodism to receive the sad intelligence that the Rev. Homer Eaton, D.D., General Publishing Agent of the Methodist Book Concern, died suddenly at his home in Madison, New Jersey, Sunday night, February ninth. In his death Methodism loses one of its stalwart men. While it cannot be said that he was generally assertive in the public assemblies of the Church, yet, when the occasion demanded and his whole nature was aroused, he would become a formidable champion or opponent, as the case might be, of the subject under consideration. He was truly one of the foremost men of Methodism. In spite of his advanced years (for he celebrated his seventy-eighth birthday November sixteenth, last) to all appearances he was in vigorous health and the Church expected that he would close the present quadrennium and probably retire at the next General Conference, with years yet to receive the blessings of the Church that he had loved so ardently and served so devotedly. It was a tribute to his long service in connection with our publishing interests that the Book Committee elected him last May as General Agent of the Book Concern. Had he lived only four days longer he would have completed twenty-four full years as Publishing Agent of the Methodist Book Concern, a record probably unparalleled in Methodist history. During the six quadrenniums that he has served the Church in the capacity of Publishing Agent, he had seen the business increase many fold. He gave himself unreservedly to this one work and proved himself to be an efficient and thoroughly capable publisher. While he was devoted to the publishing interests of the Church he was thoroughly familiar with the whole Church, and was generally informed on all the Church's activities. Dr. Eaton had served the Church for sixteen years as Treasurer of the Missionary Society. In the meetings of the General Committees on Foreign Missions he was remarkably clear on the propositions which he would champion and whatever thought he advanced received the earnest consideration of his brethren. He was safe in judgment, forceful in public address, and was, by nature, a leader of men. He was one of the most remarkable men of our latter-day Methodism. Tall in body, he was tall in character; big in brain, he was big in heart; he was magnanimous and brotherly at all times. Much loved, greatly honored, his death will be widely mourned.

Dr. Eaton inherited a good name in Methodist history. His father was an active member of the Troy Conference for many years and represented the Troy Conference in the General Conference of 1868. The Rev. Homer Eaton, was born in Enosburg, Vt., November 16, 1834. He was converted at the age of sixteen years, and soon thereafter felt himself called to the work of the Christian ministry. He commenced his preparatory studies at the Academy in Bakersfield,

Vt., and finished them at the Methodist General Biblical Institute, in Concord, N. H.

Homer Eaton, and his brother, Joel W. Eaton, the latter three years the senior, joined the Troy Conference in 1857. Dr. Homer Eaton gave to the Church a continuous service in the active ranks of sixty-six years. Dr. Joel Eaton died a short while ago. Homer Eaton was elected secretary of his Confer-



THE REV. HOMER EATON, D.D., LL.D.

General Publishing Agent of the Methodist Book Concern

BORN

November 16, 1834
Enosburg, Vermont

DIED

February 9, 1913
Madison, New Jersey

ence soon after his election to elder's orders and held the position for many years. Dr. Homer Eaton was elected to the General Conference first in 1872, was a member of the General Conferences of 1880, 1884, 1888, 1892, 1896, 1900, 1904, 1908 and 1912. He was not a member of the General Conference of 1876, but his brother Joel was, and Dr. Homer was a reserve delegate. The two brothers were members of the Troy delegation at two General Conferences—1880 and 1892. When Dr. Homer Eaton was first elected a member of the General Conference, his brother, Dr. Joel W., was the chief reporter, having charge of the stenographic report of the General Conference in 1872. Such a record on the part of two brothers can hardly be duplicated in Methodism. In 1872 Dr. Homer Eaton was chosen one of the fraternal delegates to the General Conference of the Methodist Episcopal Church in Canada. He was a delegate to the first Ecumenical Conference, held in London, in 1881. He served two full terms as presiding elder, and was considered one of the most successful pastors of his Conference. At the time of his election as Publishing Agent he was in his

third year as pastor at Burlington, Vermont, which charge had unanimously voted requesting his return for the fourth year. Doctor Eaton was a member of the Book Committee from 1880 to 1888, and was chairman for the first four years. He was a member of the Commission on General Conference Entertainment in 1884, and secretary of that Commission.

John M. Phillips, the senior Publishing Agent at New York, the first layman elected to that position, died on the fifteenth of January, 1889. For seventeen years he had occupied that position and was also Treasurer of the Missionary Society. At the next Book Committee meeting, held in New York on February thirteenth, one of the first things done was to fill the vacancy created by the death of Mr. Phillips. At that session of the Book Committee C. B. Fisk was chairman of the Eastern section and W. F. Whitlock of the Western section. Amos Shinkle was chairman of the General Committee, and David H. Moore secretary. The election of the Publishing Agent to fill the vacancy caused by the death of Mr. Phillips was fixed as the order of the day for 2:30 p. m. On the first ballot 19 votes were cast. Necessary to choice, 10. Homer Eaton received 11; Henry W. Knight, 4; J. P. Hammond, 1. There were 3 blank votes. Dr. Eaton was declared elected. Bishops Foster, Andrews, Foss, Hurst and Joyce were present and concurred in the election. The new Publishing Agent was not present, but was summoned by wire. Upon the request of Doctor Hunt, Doctor Eaton was elected Treasurer of the Episcopal Fund. At the General Conference, held in 1892, at Omaha, Doctor Eaton was elected Publishing Agent, and has been elected at every General Conference since.

Doctor Eaton was in every way thoroughly interested in our work in the South, and showed special interest in the SOUTHWESTERN CHRISTIAN ADVOCATE. Our quarters were burned January 31, 1898. We were occupying, at that time, the second floor of 429 Carondelet Street. The editor, who was attending the Florida Conference, was summoned home by telegraph and returned to find a sad and dejected office force. But what else could be expected—burned out, homeless, turned into the street, and, while there were funds to rent comfortable quarters, comfortable quarters were not to be had. We had made arrangements to occupy the third floor at 419 Carondelet, and were in the midst of cleaning the dirty, dingy rooms and re-establishing ourselves when, to our utter surprise, in the midst of our confusion and discouragement Dr. Homer Eaton appeared on the scene. His coming was a benediction and an inspiration. He was not long in sizing up the situation. He said the time had come when the SOUTHWESTERN should own its own quarters. From New Orleans Doctor Eaton went to the meeting of the Book Committee in Cincinnati and presenting the option on the present piece of property, secured an immediate appropriation of \$12,000 and purchased.

(Continued on Page Eight)

The Episcopal Fund—A Grave Situation

By the Rev. George P. Mains, D.D., Treasurer of the Episcopal Fund

With the approvable purpose of giving to our chief pastors a more adequate support, the last General Conference took action which promises *literally* early bankruptcy to the Episcopal Fund treasury, unless the churches shall rally promptly to the emergency. The action referred to not only made possible an increase of receipts by the sum of \$1,500 to each of our General Superintendents, but it did the unprecedented thing of throwing the entire support of the Missionary Bishops, with all their added allowance, upon the Episcopal Fund.

Against this action the Treasurer of the Fund made earnest protest. This protest was in no way coupled with a desire not to see our Bishops, both General and Missionary, receive the most generous support. But after a continuous responsibility of sixteen years in handling the Episcopal Fund, knowing both its history and the general mood of the Church to it as probably no other living man, it was his serious judgment that the proposed action of the General Conference, especially in passing wholesale the support of the Missionary Episcopacy upon this fund, was one which, if enacted, would inevitably lead to very serious practical embarrassment. This judgment, I am sorry to say, receives grave confirmation in the present condition of the treasury. It is not a question as to the theoretical fitness of our entire Episcopacy—General and Missionary—receiving its support from one fund. The serious question is, as to the practical realization of such a theory.

The movement to pass the support of the Missionary Bishops over to the Episcopal Fund was probably conceived in the wish, on the part of its promoters, to relieve by so much the treasury of the Board of Foreign Missions. The action was taken in congested hours near the close of the Conference. It was sprung as a complete surprise upon the Treasurer of the Episcopal Fund, not one word having been said to him in consultation with reference to the proposed movement. Whatever the purpose of the originators of the action, it is clearly evident that the effect of the action, however much it might result in relieving the Board of Foreign Missions, was inordinately and at once to overload the Episcopal Fund. It was in effect an attempt to relieve one treasury at the expense of another treasury—a treasury entirely unprepared to assume such extra burden.

An incident which has quite possibly contributed to the present depression of the Fund was the following: At a critical juncture in the debate, a voice was heard declaring that the Episcopal Fund had a large surplus, and the inference was that the Fund could well afford the proposed burden. No inference could be more fallacious or practically misleading than this. In view of this very surplus the Book Committee at its last annual meeting had already decreased the appropriation to be asked from the churches, but had taken this action without the slightest anticipation of what the future General Conference might do. One result is, that we have received from the Church-at-large in the last fiscal year \$10,818.05 less than the previous year.

The present status of the situation is—that the total assets of the treasury on January 1, 1913, are \$62,549.98. Under present conditions the actual demands for the fiscal year upon the treasury are not less than \$243,810.88.

Supposing now that for the current year the receipts should not exceed those of last year—namely, \$123,175. To this amount add the surplus in the treasury at the beginning of the present year, then deduct the sum of these items from the sum of required payments, and we face, on December 31st next, a deficit of \$58,085.90.

The estimate of \$243,810.88 is reached as follows:

1. Salaries, house-rent, stenographic expenses of all Bishops	\$202,416.00
2. Traveling expenses of all Bishops	24,715.49
3. Allowance to widows and Bishops	6,212.50
4. Moving expenses (this year)	6,679.00
5. Office rent, attendance upon anniversaries, printing and sundries	3,787.89
	<hr/>
	\$243,810.88

When it is remembered that the entire demand upon the Fund in the fiscal year 1911 aggregated only \$118,003.30, it will be seen that there is a great difference between then and now. The present demand is more than 106% advance over that of 1911.

Now, what is to be done? The only answer is, that the Churches must promptly rally to the new demand. There is no other practicable relief. The Episcopal Fund has no borrowing capacity. The Book Concern is fully taxed in paying its large annual dividends to the superannuated preachers. It has no money to loan. In any event, it would be a shame and a disgrace or the Church to permit the Book Concern from its profits to

pay for the support of the Bishops. This, I believe, will never be done.

The entire amount paid by the Church during the last year for pastoral support including house-rent was \$14,992,207. On this sum it is needful that the Church should pay 1¾% to the Episcopal Fund. Why 1¾%? Because 1½%, if every dollar of it were raised, would fall thousands of dollars short of meeting the actual demand. One and three-quarters per cent would produce a revenue, if all collected, somewhat in excess of the real needs. But it must be remembered that it is always practically impossible to raise the full amount asked for. It is altogether probable that when the most faithful effort has been made to raise 1¾%, the results will still fall short of meeting the sum required. It is a moral certainty that the entire surplus will be exhausted before current collections will equal demands upon the treasury.

The situation is both grave and urgent. The promptest effort should be made by all our Superintendents and Pastors to return the above suggested percentage on pastoral support for the Spring Conferences. Any general failure of co-operation with this plan means disaster to the Episcopal Fund. Work for the safeguarding of this Fund should be begun *now* and *all along the line*.

I am sending this statement and appeal to the Church papers, because I believe that the situation represented is so important that the Church-at-large should know the facts in the case.

Studies of Event in the Life of Christ—The Temptation

By the Rev S. A. McNeill, S. T. B

I.

Stirring times were these in which John, the wilderness preacher, preached. His voice was as a bugle call to a new evangelism. It rang out against sin with a promise of baptism to all who would renounce their sins. The note of the apologist was lacking. There was but one condition offered: "Repent ye and be baptized"—whether soldier, banker, farmer, or the seed of Abraham.

One day there appeared among his hearers One, whose striking majesty of bearing hushed his voice and overwhelmed him with a sense of his unfitness and inability. This newcomer was Jesus, who had come from the peaceful quiet of His home in Nazareth to begin His life work. Naturally enough, John hesitated when Jesus presented Himself for baptism and "would have hindered Him," but Jesus knew only too well the disastrous effect such a refusal would have, not only upon John's followers, but also upon His own ministry.

To Jesus, His baptism was not a symbol of renunciation of sin, for He was sinless. By this simple act He not only identified Himself with the nation, but also made plain the fact that He was entering upon a new period of His life and the life of the nation, and that of this new period He was to be the Author and leader. The obedience of John to the request of Jesus for baptism was swiftly followed by a Divine demonstration of approval. John was no longer in the dark. Jesus recognized this sign as a Divine indication that His work was now to begin, and that He was to receive this gift of the Holy Ghost as a special qualification for His life work. "His whole manhood was dependent upon the Holy Ghost, and His human nature was endowed with the highest gifts and miraculous power that could be given."

And straightway the spirit urges Him forth into the desert. And He was in the desert forty days, tempted by satan; and He was with the wild beast; and the angels ministered to Him, Mark 1:12-13. These are graphic words. A whole history written in a sentence. Marcus Dods thinks that St. Mark wrote thus to accentuate the solitariness of Jesus and His remoteness from all human aid. However this may be, like every great man who has been face to face with the

first great crisis of life, Jesus longed for quiet and solitude where He might be able to consider "ways and means" thoughtfully and prayerful.

Here among sand hills, bare mountains and wild beasts, the tempter first came to Jesus. In reflecting upon the methods by which He might bring about the glory of the Kingdom of God, Jesus was tempted to yield to the prevailing ideas of the coming Messianic kingdom, a kingdom of royal splendor, opulent wealth, and Jewish lordship. How easy and rapid would be His success if He pursued this course; and how surely would the nation turn away from Him in anger and disappointment if He failed to satisfy their conception of a future king of a material nation. All three temptations are modifications of the same thought—namely, the misuse of Divine power to obtain popular favor.

The temptation to turn the stones to bread was a temptation to use His miraculous power for an inferior purpose, and was a foreshadowing of the like temptation that came in after months when the multitudes demanded a sign in order that they might believe. Jesus ruled His appetites and not they Him. It was a question of whether He would have absolute trust in the Father, or would choose to follow some other course that seemed easier, and, for the time at least, more satisfactory. This is His sublime conclusion: "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Bread has its legal place in the life of man, but it cannot take the place of obedience and trust in God for the sustenance of the life of the soul.

The second temptation was very similar to the first. To throw Himself from the pinnacle of the temple was to gratify the desire of the "crowd" for wonders, and to expose Himself to needless peril in order to test God's promise of care and guidance. Merely using His God-given powers to please the people, to satisfy their curiosity with little or no thought of pleasing God. What a modern temptation! No man has the right, because he is a Christian, to throw himself into a stream of water and then fold his arms to see what God will do. Jesus has taught the everlasting truth that God is not in the world to "show off" by spectacular

atures, but by the inward working of a compulsive love.

The last temptation was one which comes to all workers of God, when progress is slow and the outlook discouraging. It seems to be much easier to begin from the outside instead of from within. It seems a great deal easier for Jesus to have fallen down and worshipped Satan to gain the kingdoms of the world, than to have gone the long, rugged, friendless way of scorn, of Gethsemane, Pilate's hall and the wooden cross. He fought, by His refusal, that there are no paths to power, no short "cuts" to victory, and that manhood is not a mushroom growth.

In all these temptations Jesus beautifully revealed the course of action He was to pursue. He was not to be guided by the wants of the lower nature, but was to trust solely on the power of love and truth. His kingdom was to be spiritual, not material. He came forth from the wilderness with a determined resolution from which He never wavered. The whole march lacked human companions and sympathizers, but every step was taken in the obedience and trust of God. The "It is finished," on the cross is the final testimony of Jesus that He is willing to risk this absolute obedience and trust to the test of eternity. Twenty centuries afterwards, voices from the people of every nation acclaim the wisdom and safety of Him Who never forgot to say "Not My will, but Thine, be done." The inspiring truth is that we are called to walk in no ways not marked for us by the footsteps of Jesus, and "because" He, in His human nature, has overcome—so, also, may we. He is our one unimpeachable human pattern.

Lumberton, N. C.

The Solid Growth of Our Church in Korea By Dr. George Heber Jones

It is reported that in 1911 the sum total of the gifts of all the Christian churches for the various missions in Korea, including those of our own denomination, amounted to \$165,000. This is probably 40 per cent of the money spent for Christian purposes, including the amounts contributed by the foreign Mission Boards in Korea. If, however, we make a distinction between the work which is necessarily on a foreign basis, such as the salaries of the foreign missionaries, including the up-keep of the property and institutions which are owned by the foreign boards, and the work which is entirely on a native basis, the showing is much better for the Korean churches. Competent authorities are agreed that 85 per cent of all the work of the native Korean church is self-supporting.

As to the number of churches which are wholly on a self-supporting basis, it is difficult to give complete statistics, as the meaning of the term "self-supporting" is capable of varied interpretation. Of the 127 Korean churches of our Church, 80 are supported wholly, or in part, by the Christian constituency, among them being twenty who have their entire support from the Korean churches. This is a remarkable showing, in view of the fact that the Korean Christians are contributing large sums of money for the support of native Christian schools, while a great number of small congregations are ministered to by unpaid sub-pastors, local teachers, exhorters and class leaders, who voluntarily give their services for this purpose. In this way the amount of actual self-support is very much increased, but in such a way as to elude tabulation.

Korea is making rapid strides in the development of her resources, and in the growth of material prosperity under the tutelage of the Japanese Governmental forces, and this will inevitably react to the benefit of the Christian churches.

Conference Claimants Fund

Hingeley calls the attention of every worker reporting to the Annual Conference

to the three items of the Treasurer's Report concerning Conference Claimants:

(1) All moneys for the Board of Conference Claimants, in accordance with Paragraph 325, Section 1, are reported to the Conference Treasurer under Item "8 Board of Conference Claimants (Chicago) \$....."

(2) Moneys for Annual Conference Investments (Superannuate Funds, Preachers' Aid Societies, or other similar organizations in accordance with Paragraph 324; Section 1, are reported under Item "9. Annual Conference Investments, \$....."

(3) Moneys raised to meet the apportionment made by the Annual Conference for the "support" of its own claimants are reported under Item "23. Support of Conference Claimants, \$....."

Could anything be plainer than these Disciplinary provisions, and yet serious mistakes were made in the January Conferences.

The Treasurer of the Annual Conference is authorized to receive moneys for the Board of Conference Claimants the same as for the other Benevolent Boards, and it is his duty to remit the same to the Treasurer of the Board of Conference Claimants. Paragraph 327 says that moneys contributed for the Board of Conference Claimants "may be paid to the Treasurer of the Annual Conference, who shall receipt therefor, and forward the amount so received to the Treasurer of the Board of Conference Claimants."

Such moneys are not in the control of the Annual Conference or the Conference Treasurer any more than moneys contributed for the cause of Missions. The Conference Treasurer must forward them to the Treasurer of the Board. Yet, in some cases, the Annual Conference good naturedly appropriated to its own use moneys contributed for the Board.

The place and right of the Board of Conference Claimants is stated in the law, was affirmed by the Committee on Judiciary and approved by the General Conference. The General Conference ordered the Jubilee Gift for the investments of the Church, both in the Annual Conferences and in the Connectional Board. These are Disciplinary Benevolences, and are to be so reported. They are not included in the Financial Plan, but have an independent standing and in every Pastoral Charge the Board represents the whole Church, both in securing endowment funds and in the distribution of their income.

Things to Think About

By the Rev. Wm. R. Chase

Christian men are not supposed to act as do others. Yet so frequently they do, and it is against both themselves and the Christ whom they profess, that it is well once in a while to talk the matter over. Let's talk it over a moment or two.

When abused and berated how do you act? Do you give as good as was sent? Christian men who take the sermon on the mount as their guide will not.

How about it when you enter your own door? Are you cross and crusty? Christian men should not be for it is written that if we do not provide for our own household we are worse than infidels. Read the fifth chapter of first Timothy and see if that is not the case.

A doubting Thomas? Thomas, if you please, did not doubt but simply was determined to have positive evidence and got it. Jesus wants you to be like Thomas in that. It is no credit to you to half boastingly say you are a doubter. You would cut a sorry figure saying that to Jesus.

Just what do you mean by saying you are an evolutionist? Do you mean to say the Mosaic account of creation is a little off? That Moses did not understand the thing as well as we do? Moses was a learned man. Don't forget that. He was learned in all the Egyptian lore. He was far from being an ignorant man. Then too he was inspired. And it was when under the influence of inspiration he wrote about the creation, not the evolution, of the world.

Fearful? Perfect love casteth out fear. Fear hath torment. Torment cometh from below. Better get rid of it now or it may continue after you are out of the body. That would be awful.

No, you have no right to hold a grudge. "Grudge not" is the word for it. Malice, spite, and other ugly things are in grudges.

Hate? do you hate your brother? If so you are not loving God for He says you cannot love God whom you have not seen and hate your brother whom you have seen. Further. Do you not know that a man will kill what he hates? Take a snake for instance.

Indolent? A man cannot be, and be a Christian. Christianity and laziness are not companions. They are never together.

A jealous person is always envious and envy is not a Christian grace. Better get rid of your jealousy.

Did you ever know a Kicker who was agreeable company to have around? Never. Then don't be a kicker.

Some folks seem to be so constituted that if they cannot lead they balk. Does that mean you? If so, you better have that part of your constitution amended.

Mum? When? in class meeting? The Scripture says that the redeemed of the Lord are to say so. If you live religion, you will also talk it.

Who among us like a nerveless man? Not one of us. Well, then, don't you be that way. The next time you are in a crowd where some one slurs the church, stand up for it, and don't, by your silence, give sanction to the slurs.

It never pays to be opinionated for that is to be obstinate and we always think of ourselves in thinking of obstinate folks.

Peevishness does not become a man to say nothing of a Christian. Salvation cures peevishness.

If by quick you mean you are not slow, that is all right. But if it refers to your temper, that may mean you are hot, fiery, irritable. Christians are not like that.

Reformation to the Christian does not stand for reformation, but for regeneration. You may be reformed and not regenerated. But if you are regenerated you will be a reformed man.

Salvation that does not satisfy the sinner who has been saved by grace does not begin with a capital S. Jesus is a satisfying portion and you will get that in sanctification.

The truth shall make you free. There are no fetters in freedom.

At outs with your church? how does that come? "That they all may be one" means unity. And in union there is strength.

Vindictive? You cannot be vindictive, unforgiving, and have the spirit of Jesus Christ. His spirit is contrary to that.

Yes, it is possible to white wash your soul and thus deceive men as to what you are. Whitewashed is not the same as being washed white.

X stands for the unknown quantity. There is no such thing in salvation. It can be known.

Yoked with Jesus you will be zealous for His Kingdom.

Creston, O.

The True Compass

To be sincere. To look Life in the eyes

With calm, undrooping gaze. Always to mean

The high and truthful thing. Never to screen

Behind the unmeant word the sharp surprise

Of cunning, never tell the little lies

Of look or thought. Always to choose between

The true and small, the true and large, serene

And high above Life's cheap dishonesties.

The soul that steers by this unfading star

Needs never other compass. All the far

Wide waste shall blaze with guiding light tho'

rocks

And sirens meet and mock its straining gaze.

Secure from storms and all Life's battle-shocks,

It shall not veer from any righteous ways.

—Maurice Smiley.

THE CHRISTIAN LIFE

"Peace, Be Still"

Mrs. S. E. Waggoner Reddick

"Peace, be still" were the words which rang
Out o'er the troubled sea,
When the toilers strove with might and main
In direst jeopardy.
The Master, weary with His toil,
Had sought for rest in sleep:
Alike to Him was storm and calm
Upon the mighty deep.

But all had failed of human power,
They could no longer guide,
And in the frenzy of alarm,
They sought the Master's side.
"Save, or we perish!" was their cry,
A cry He quickly heard,
And soon by His Almighty power
The waves obeyed His word.

Our barks are out upon life's sea,
And storms so often rise,
Fierce billows lash with mighty power
'Neath dark and angry skies.
Our feeble efforts fail to bring
The needed help we crave;
No strength or effort we put forth
Our feeble craft can save.

But, O! 'tis sweet when we can feel
The Stillness of the storm
With "Peace, be still," can quiet give,
And silence all alarm.
Let me but feel His presence near
In every trying hour,
Feel that He's with me on life's sea
To guide me by His power.
—In the Western Christian Advocate.

Our Necessary Spiritual Food

Bakeries are institutions created by physical hunger; schools are institutions created by intellectual hunger; churches are institutions created by spiritual hunger. To neglect any one of these is to starve the side of ourselves it was established to furnish with supplies. Bakers would be amazed enough to go crazy if all at once the people ceased to call for bread to feed their bodies on; teachers would be dumbfounded if all at once the children ceased to appear at school for instruction to feed their minds on; what must the preachers think when they see the people ceasing to come to church for comfort and inspiration and strength to feed their immortal souls on? Just as bakers and teachers know, when their customers desert them, that the people are starving for lack of bread and knowledge, so the preachers must know, when they see the people turning away from the house of God, that their souls are perishing with hunger.

It is sad to see starving bodies; it is pathetic to witness shriveled minds, but the most pitiable thing we can behold is the child of God whose soul has been kept from the source of supplies until it is pinched into utter weakness and lifelessness. God never could have loved the world enough to give His only begotten Son to be its life had it not been that human beings are more than animals with bodies, or more than intellectual machines with minds. What moved God to encircle the earth with the climate of heaven is the deep and everlasting fact that we are immortal spirits, created in His image, and bearing in our mysterious personalities the marks of our Divine lineage.—*The Rev. Jas. W. Lee, D.D.*

God's Help

Man is fearfully and wonderfully made, high and Godlike in form and faculty, capable of almost any noble achievement, but only when he is linked up with God. Apart from Him we are weak and helpless, especially in bearing burdens and in achieving victories in the moral and spiritual affairs of life, in which realm the stress of the soul is greatest. "Without me ye can do nothing," said the Master. Thank God, we need not attempt to do without Him. Moreover, we will not undertake the tasks of life except in His name and strength. In the hour of temptation, in seasons of sorrow, and even in the throes of death, he will be with us. God is our refuge and strength, a very present help in time of trouble. He is father to the fatherless, a husband to the widow; and "as one whom his mother comforteth, so will I comfort you." He makes us strong to bear pain, to endure affliction, to resist Satan, and to triumph over sin. Best of all, He is continually with us, and will never leave nor forsake us. His presence and help are certain and adequate. "The Lord is my shepherd, I shall not want."—*Religious Telescope.*

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For Others

The true philosophy of life, to say nothing of the teaching of the Word, is to live for others. No man can or should live unto himself. His own highest welfare demands that he live and labor for others. That is also the teaching of the Bible and the genius of every noble life. Nothing that we receive neither life, talent, nor influence, much less wealth or power, is given us for ourselves alone. When the horn of plenty comes to us we should upset it in the laps of others. If a ray of light, or an experience of comfort, or a sense of peace, or a new gleam of hope comes to us, our first business and highest joy is to send it out and on to others. In the enjoyment of transfiguration, peace and glory, Peter's first and natural impulse was to stay there and enjoy it, not knowing, never dreaming that his duty was to carry the splendor and inspiration of that mountain vision down among the masses and help to chase away their gloom and the world's darkness. We must pass the sweetness of our cup to other lips.—*Religious Telescope.*

Joy

Full joy is the result of perfect living, and can be marred by nothing but selfishness or sin, or imperfection. Its song is one of un-mixed sweetness, and in the whole range of

its music there is never a note of discord. It moves without friction, and as it rises the cup runneth over, as it did in the case of David. It is so strong in its life as to be independent of environment, growing in any soil and in spite of any conditions. That is because it comes from within—the warm glow of a heart that is at peace with all concerned, God, man, and itself. Joy is a million or two deeper than happiness, which is the product of good hap and favorable circumstances, of all which joy is independent. It is thus deeply delighted, and Christian joy which is the "joy of the Lord," is just like Him. "He will rejoice over thee with joy. He will rest in His love; He will joy over thee with singing." He will not fail nor be discouraged—is disturbed by by no changes or convulsions. When our joy is full, when the cup runneth over, we are much that way.—*Religious Telescope.*

We Are Piloted

Nothing can prevent us from reaching the port of bliss securely if we have Jesus for our pilot. On this point an exchange has this to say: "We set forth upon the stream of life like an oarsman pulling with his back to the course. We cannot see into the future. We cannot anticipate the dangers of the way. We cannot tell where the turns are coming until we get to them. How are we going to reach our goal in safety? We shall be piloted. First, Christ has gone before and learned the way, and told us of it, just as an experienced riverman goes over the course before a boat-race, and finds the safe deep channel, and sets his flags to mark the way. In the next place, we are going to reach our goal in safety because we have prayer for one oar and God's service for the other; and these are oars which do not break, or fail, or turn astray. Finally, though we cannot see Him with the eyes of flesh, we do have a divine helmsman whose hand is on the rudder, and whose all-discerning eye is in the course. If we pull by faith, He will steer by perfect knowledge. Never yet was a man in God misguided. We may fancy that we are and then we scrape a rock, but how safe and surely we come to our goal at last."—*Religious Telescope.*

The True Religion

There are many religions, but there is only one true religion. That religion is the one which came from God. It is, therefore, purely divine religion. All other religions are of human origin. No divine effects are to be expected from them. The true religion is known and distinguished by its fruits. Pure fruits are always good, and never bad. Professors of the true religion may have fruits that are bad, but the bad ones are the outgrowth of any pure life or pure principles. It is unfair in anyone to charge the true religion with the evil fruits which proceed from a mere professor of religion. Do not some true Christians sometimes have fruits which are not good? Yes, many times they do. This is owing to the imperfection of human nature, even in its best estate. Yet, it must be said that the possessor of the true religion is governed, in the main, by the godly principle. He has within him the life and the spirit of Christ, else he cannot be a Christian at all. One cannot possess the true religion without also possessing the measure of the Holy Spirit, which is, in a wise, the spirit of Christ. Now, observe a religion which allows its subjects to live the same sort of life that they have been living in all previous years, is a false religion. There are religious men who indulge in profanity, lying and cheating. They are taught to believe that all of their sins are fully pardoned by a priest. They feel sure of final salvation; but they are awfully deceived; they are still unsaved. They have no newness of life; they do not possess the true religion. This is the condition of multitudes of people.—*C. H. Wierbe.*

Annual Meeting of the Board of Sunday Schools

The first annual meeting of the Board of Sunday Schools since the last General Conference was held in Chicago, January 22d and 23d. The entire Board was present except Bishop Anderson, and Messrs. Brown, Bennett, Parham and Mitchell. These were unavoidably absent. A resolution of sympathy in the recent loss of his son was sent to Mr. Frank L. Brown.

The new corresponding secretary, the Rev. Edgar Blake, D.D., in his report revealed a very thorough comprehension of the Sunday School situation in the Methodist Episcopal Church. It showed a realization of the tremendous progress made by this Board during the past four years, but also a fine understanding of the splendid opportunities for a still more significant forward movement during the coming quadrennium. Under the new administration the work of the Board is arranged under departments, viz., educational, having to do with teacher training, adult Bible classes, and boys' work; institute, embracing the intensive field work of the Board; extension, to which is committed the organization and building of new Methodist Sunday Schools; foreign work, having to do with the Sunday School movement in foreign lands. The report of the secretary showed the significance of each of these phases of the work. In the teacher-training department this Board began June 1, 1909, with 125 members; to-day there are in round numbers 11,000 members. Likewise, there have been 5,884 adult classes with 164,000 members, organized since June 1, 1909.

The Board now employs twenty Sunday School missionaries in this country, who for the year 1912 organized 250 schools from which seventy-two churches were organized, and thirty-eight church buildings erected. The valuation of these buildings is \$53,100. In four years our Board has expended approximately \$136,000 in this extension work. In that time our missionaries have started 1,371 new schools, from which 366 new Methodist Episcopal Churches have been organized and 155 church buildings erected at a value of \$279,750. Much emphasis was laid on the work in foreign lands. The Board of Sunday Schools has entered into a joint campaign with the Board of Foreign Missions and the Board of Home Missions and Church Extension for the cultivation of a larger missionary spirit and intelligence, and for better offerings to this cause in the Sunday Schools of Methodism. A survey of the various fields served to show the tremendous need for a mighty movement among the children of these lands. The object of the missionary campaign is the organization of every Sunday School into a missionary society, the introduction of a regular program of missionary information and instruction, and systematic offerings into all our Sunday schools. These Boards propose to raise a million dollar a year for missions in the Sunday Schools. A summary of the year's work of this Board serves to show splendid increases in every respect from the intensive standpoint. Our present Sunday School statistics with the increases for the year 1912 are as follows:

Sunday Schools, 35,644; increase, 342.
Officers and teachers, 381,069; increase, 8,475.

Scholars of all grades, not including Cradle Roll and Home Department, 3,428,294; increase, 228,213.

Average attendance of all grades, 2,037,257; increase, 151,318.

Members of Home Department, 207,488; increase, 16,967.

Members of Cradle Roll, 255,413; increase, 14,498.

Total enrollment in all departments, 3,891,195; increase, 259,678.

Grand total in all departments, including officers and teachers, 4,272,264; increase, 268,153.

Officers and teachers who are Church

members or probationers, 350,937; increase, 15,171.

Scholars who are Church members or probationers, 1,409,102; increase, 274,060.

Conversions, 163,805; increase, 8,698.

Current expenses, \$1,937,434; increase \$270,456.

In connection with the meeting of the Board two significant occasions were arranged. On the evening of January 22d a banquet was held at the Union League Club, at which Dr. C. M. Stuart acted as toastmaster, and Bishops McDowell and Burt spoke earnestly on the need in India and Europe of a larger work in the Sunday School. Dr. Blake also spoke on the responsibility and opportunity now facing this Board. On the next evening, January 23d, a great mass-meeting was held in St. James Church. Representatives from nearly every Sunday School in Chicago and vicinity were present. Even the galleries were filled. The speakers were: Professors W. J. Thompson, of Drew Theological Seminary, Madison, N. J., and Norman E. Richardson, Boston University School of Theology, Boston, Mass.; Mr. W. E. Carpenter, Brazil, Ind., and Dr. F. M. Larkin, Los Angeles. Bishop McDowell the president of the Board as chairman, brought before the people the proportions and meaning of this work with childhood committed to the Board of Sunday Schools.

The Commission on Finance, authorized by the last General Conference, made the apportionment for the Board of Sunday Schools last August \$210,000. The corresponding secretary was authorized by the Board of Sunday Schools to submit the sum of \$232,000 to this Commission at their meeting next June as the minimum askings of this Board for the coming year.

Meeting of College Presidents

The third annual meeting of the Presidents and Principals of the Schools of the Freedmen's Aid Society will be held in Rust University, Holly Springs, Mississippi, February twenty-sixth to twenty-eighth, nineteen hundred and thirteen. The following program is announced:

WEDNESDAY, February 26, 1:30 p. m.,—Greetings and Welcome, President James T. Docking, Rust University; Advance Movements and Impediments, President J. O. Spencer, Morgan College; Is it Advisable to Request the Woman's Home Missionary Society to Care for all our Girls in Their "Model Homes"?—President J. M. Cox, Philander Smith College, Miss M. Ella Becker, Superintendent Rust Home; Teaching vs. Lesson Hearing, President A. P. Camphor, Central Alabama College; Should Some Contribution in Service to the School be Required of Every Student?—President S. A. Peeler, Bennett College.

THURSDAY, February 27, 9:00 a. m.,—Are Our Schools Fitting Men and Women for a Life of Service?—President J. C. Sherrill, George R. Smith College; The College President as a Money Raiser, President J. S. Hill, Morristown N. & I. College; The School—Its Patrons and Supporters, Principal J. B. F. Shaw, Meridian Academy; "The Three R's," Are They Neglected?—President G. B. Stone, Cookman Institute; The Personality of the Faculty in Relation to the Individual Student, President J. A. Kumler, Walden University; Late Arrivals, Entrance Requirements, Back Studies, Loose Promotions, President R. S. Lovinggood, Sam Houston College. Mass meeting in the University Chapel at 7:30 p. m.

THURSDAY, February 27, 1:30 p. m., Temperance Instruction in the Schools, How Much and How, President C. M. Melden, New Orleans University; Possible Economics in Administrative Expenses, President L. M. Dunton, Claflin University; The University High School, President W. W. Foster, Jr., Clark University; The Physician as a Home Missionary, Dean G. W. Hubbard,

Meharry Medical College; The Morality of Health and Cleanliness, Dean R. T. Fuller, Flint Medical College; What Industries Can be Profitably Carried on in a Small School on Limited Capital, Prof. J. R. Reynolds, Gilbert Academy.

FRIDAY, February 28, 9:00 a. m., The School Library, What and How to Use It, President M. W. Dogan, Wiley University; Bible Study, the Religious Life of the Schools, and Their Relation to the Supply of Candidates for the Christian Ministry, President S. E. Idleman, Gammon Theological Seminary; What the Schools Have Contributed to the Evangelization of Africa, Rev. D. D. Martin, D.D., Secretary Stewart Foundation; Co-operation of the Schools With the Purpose and Results of the Jubilee Movement, Dr. I. Garland Penn, Corresponding Secretary; Mission of the School to Those Outside, Rev. P. J. Maveety, D.D., Corresponding Secretary; Question Box, School Inspector Dr. C. W. Bennett. Mass meeting in the Asbury Methodist Episcopal Church at 7:30 p. m.

Korea

Dr. W. A. Noble says: "We have 51,000 adherents in Korea. On the day when we numbered these, there were about 53,000 in all China. Also please remember that in Japan, with the three Missions united, we number about 14,000 Methodists. On the Seoul District we have about 17,000, and for the care of that district one evangelist, with two other districts under his care. We have now for the whole work seven men in all. In the northern part of Korea we have two workers for 10,000 men within the Church—men attending the church constantly."

Concerning the character of this people, he says: "I went down to the Island of Kangwha and baptized on that trip something like 400 people. One question always asked is this: 'Do you engage in family devotions morning and evening?' A reply to that question was necessary in order that they might be baptized, and I found only one family out of the 400—and this family had been cut off for months from the services of the missionary—that did not engage every morning and evening in family worship. Another question is: 'Do you pray so loud that they can hear you out on the street?' And they said: 'Yes, and we sing the hymns also.'"

Heirs of God

One of the great sayings in the Bible is that Christian believers are the heirs of God. We may have read that saying a great many times, and yet not have entered fully into its meaning. We think of the children of a father who is vastly wealthy. Perhaps he is worth several millions. His children are his heirs. If he makes a will he may not bequeath to each one the same amount of property. Some rich fathers make a difference in the provisions of their will, giving to some of the children more than they give to the others. But all of them are heirs of a very rich father. In some instances a son or daughter is disinherited. But this is not so in regard to God and His children. He makes all of them His heirs. He never disinherits any of them. This does not mean that all people in the world are God's heirs. Many people are insisting that all people are God's children. They are repeating a falsehood. It is a satanic lie. The Bible is our authority for saying that only true believers are God's true children. All others are bastards. The true ones are the inheritors of the immeasurable, inestimable riches of their heavenly Father. It is impossible for us to conceive of the extent of the wealth of God. Billions of earthly money are as nothing in comparison with the riches of God. And every child of His is named in His will. Each one is heir to so great a share of the Father's riches that it cannot be computed. And the inheritance will never be wasted nor squandered. It will be forever safeguarded by God Himself. Are you an heir of God—C. H. Wetherbe.

Abram and Lot

International Sunday School Lesson for February 23, 1913

Gen. 13:1-18.

We print only Gen. 13:1-12. Memorize verse 8. Read Gen., chapters 13 and 14.

Golden Text: The blessing of Jehovah; it maketh rich; And he addeth no sorrow therewith. Prov. 10:22.

Daily Home Readings.

M. Abram and Lot, Gen. 13:1-12. Tu. Abram and Melchizedek, Gen. 14:13-24. W. Ruth and Naomi, Ruth 1:6-18. Th. David and Jonathan, I Sam. 20:35-42. F. John and Jesus, John 3:22-30. S. Jesus and Peter, John 21:15-23. S. The mind of Christ, Phil. 2:1-11.

The portion of our narrative intervening between this and the last lesson recounts a visit of Abram to Egypt and assigns as a reason for Abram's sojourn in Egypt the prevalence of a famine in Palestine. Egypt was known in antiquity as a land of plenty, because its fertility was dependent not on uncertain and scanty rainfall, as was the case in Palestine, but on the regular and unfailing overflow of the Nile. In times when famine visited surrounding regions Egypt became a place of refuge for many and different peoples. Thus, probably, the Hyksos came into Egypt as early as B. C. 2200, since which time the land of the Pharaohs has been again and again overrun by people principally of Canaanitish descent.

The account of Abram's deception, in seeking to safeguard himself in Egypt by means of a deliberate falsehood regarding the identity of Sarai, his wife, reflects in a remarkable way the general leniency of Orientals toward the practice of deception. The weakness in Abram's character at this point must be judged in the light of the general attitude of the early Hebrews, in common with other Orientals, toward the moral questions involved.

Verse 1. And Abram went up out of Egypt—The fact is he was sent away with grave reproaches by Pharaoh for having sought to deceive the king.

He, and his wife.—His wife is here specially mentioned, doubtless, because of the incident in which she had just played so prominent a part.

Lot.—Compare note in lesson for February 16.

Into the South.—The southern part of Palestine, known as the Negeb, a dry and almost barren tableland affording only scant pasturage for flocks and herds.

2. Abram was very rich.—He had been rich even before journeying into Egypt, where his wealth had been greatly augmented by gifts from the king, of whom it is said (Gen. 12:16) that he "dealt well with Abram."

3. Beth-el.—Compare note in lesson for February 16: Abram slowly retraces his steps northward until he comes unto the place where his tent had been at the beginning, that is, shortly after his arrival in Palestine from Mesopotamia.

4. Called on the name of Jehovah.—Referring to Abram's habitual custom of worshipping Jehovah.

6. The Land (the mountainous or rugged tableland of Ephraim) was not able to bear them—Not fertile or productive enough to sustain the whole company of the combined families, with their numerous flocks and herds. This was doubtless especially true after the period of famine through which the country had just passed. (Compare Gen. 12:10.)

7. A strife between the herdsmen.—A most natural occurrence when pasturage for the herds was scarce.

The Canaanite and the Perizzite.—Two of the six or seven peoples often enumerated when Old Testament writers characterize the land of Palestine as it was before the Hebrews took possession. The other peoples usually mentioned with these two are the Amorite, the Hittite, the Hivite, the Jebusite, and sometimes the Girgashite. (Compare Exod. 3:8-17; 23:23; 33:2; 34:11; Deut. 20:17; Josh. 9:1; 11:3; 12:8; Judges 3:5; Deut. 7:1; Josh. 3:10; Neh. 9:8.) The Canaanites and Perizzites are frequently associated with each other in the narratives of Genesis and Judges especially. From some of these narratives it would seem that the latter occupied a district about Bethel and Shechem particularly, but the probable derivation of the word from "perazi," meaning country folk or peasantry, makes it seem probable that the name refers to the village population of Canaan, the tillers of the soil in general, rather than to any particular tribe or race. For notes on Canaan and Canaanite see Text Studies for February 16.

8. Brethren.—In the wider sense of kinsmen or relatives.

10. Lifted up his eyes.—Surveyed the land.

Plain of the Jordan.—Or, circle. This is the specific name for the basinlike lower and broader portion of the Jordan valley beginning about twenty-five miles north of the river's mouth and including apparently the Dead Sea basin itself, as well as the small plain at the southern end. Sometimes the name is restricted more especially to the southern portion of the larger area in the immediate vicinity of the Dead Sea. The Jordan valley, once a sea bottom, contains large patches of salt and barren soil; but in some parts, especially about Jericho (where anciently there were beautiful palm groves) and along the banks of the river it is extremely fertile, and produces exuberant vegetation; and the writer, it seems, pictured it as being still more fertile than it was in his own day, 'before Sodom and Gomorrah had been destroyed.' (Compare Gen. 19:24-28.)

Like the garden of Jehovah.—The garden of Eden.

Like the land of Egypt.—The type and ideal of fertility.

12. The cities of the Plain.—Five in number, including Sodom, Gomorrah, Admah, Zeboum and Zoar. (Compare Gen. 14:2.) —From "The Sunday School Journal."

The Social Motive;—Love

Epworth League Devotional Meeting Topic for February 23, 1913

(Mark 12:28-34; Luke 6:27; John 13:34; Rom. 13: 10; 1 John 2:10.)

By the Rev. A. Preston Shaw, B. D.

THE SCRIPTURE LESSON

Love is the basic principle of all true society. Social relationships that exist without love are the purest mockery. Selfishness and self-interest are altogether excluded. Love is all and in all.

The Scripture references of today's lesson not only make clear this fact but also show how it may be accomplished.

First of all, men must love a God who is common to all. How well this opens the door to mutual love one for the other! Where our Gods are different, mutual love is impossible. Jesus's summary of the Commandments, therefore, is great, not only in its meaning and comprehensiveness, but also in the method of its accomplishment implied. The key to the solution of the problem is found in the

Commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength," thus making possible obedience to the other commandment: "Thou shalt love thy neighbor as thyself." As long as the strength of our love is focused upon ourselves, we cannot love others as ourselves. When, however, our love for God grows stronger than love for ourselves, there remains only an easy step to loving others because our God loves them and they are His.

God wants those who love Him to do large things in love. It is an easy matter to love those who love us. We find little difficulty in being neighborly to the good neighbor, but God wants us to do more. He wants our love to be like His. He loves

His enemies and He desires us to do the same (Luke 6:27.)

The man who loves others as himself need not hunt around for commandments in religion nor a little rules of etiquette in society. He has the comprehensive rule in himself—Love. Not only the commandment: "Love one another," fulfill Law and Prophets; but even the rules of etiquette in society.

THE MEANING AND APPLICATION TO US.

The imperfections of society are the imperfections of love. How often in society bigotry and animosity exclude love as its ruling motive! Too much emphasis is placed on "blood," "race," "color," "respectable family," "so-called culture," "class," "caste" and none on "love." There are too many Christians who after all do not believe in the saving and cleansing power of the blood of Christ. Are not our practical principles of society largely pagan instead of Christian? Why all these foot-castes in society? Why is so much stress placed upon one's family and yet we can so easily overlook the fact that all Christians belong to the great family of God. Why all this dislike for persons whose occupations are different? Why is labor against capital and capital against labor? Why the rich often hate the poor and the poor hate the rich? Why do these superficial differences exist among the members of society play such a prominent part in determining their relationship? Is it a relic of paganism and heathenism and not of civilization and Christian love. There is only one "blood" worth mentioning; and that is the "blood of Jesus Christ," applied in our cleansing from sin. There is only one "family" worth noticing, and that is one of which God is the Head and Jesus Christ the Elder Brother. There is only one "culture" that is anything but a poor imitation, and that is the culture in which the controlling principle is love for God and love for fellow-man.

Winchester, Virginia

Plan of Episcopal Visitation, 1913

SPRING CONFERENCES IN THE UNITED STATES—

Conference.	Place.	Date.	Bishop.
Alaska	Seward	June 19	...
Arkansas	Little Rock	Jan. 22	...
Baltimore	Baltimore, Md.	Mar. 26	...
Central Missouri	Mexico	Apr. 2	...
Cent. Pennsylvania	Altoona	Mar. 12	...
Delaware	Philadelphia, Pa.	Apr. 2	...
East German	Buffalo, N. Y.	Apr. 2	...
East Maine	...	Apr. 16	...
Eastern Swedish	Brooklyn, N. Y.	Apr. 26	...
Florida	Palm Beach	Jan. 30	...
Hawaiian Mission	Honolulu	Feb. 20	...
Kansas	Lawrence	Mar. 26	...
Lexington	Louisville, Ky.	Mar. 26	...
Lincoln	Independence, Kan.	Mar. 5	...
Little Rock	Newport, Ark.	Jan. 29	...
Louisiana	Lake Charles	Jan. 23	...
Maine	South Paris	Apr. 23	...
Mississippi	Laurel	Jan. 16	...
New England	Malden, Mass.	Apr. 9	...
New Hampshire	Somersworth	Apr. 16	...
New Jersey	Atlantic City	Mar. 5	...
New York	...	Apr. 2	...
New York East	New Haven, Conn.	Mar. 26	...
Newark	Newark, N. J.	Mar. 12	...
North Indiana	Tipton	Apr. 2	...
Northern New York	Fulton	Apr. 9	...
Northwest Kansas	Goodland	Mar. 19	...
Philadelphia	Philadelphia, Pa.	Mar. 12	...
Porto Rico Mission	...	...	...
Saint Johns River	Daytona, Fla.	Jan. 16	...
Saint Louis	Wehli City, Mo.	Mar. 19	...
South Florida	Miss. Tampa	Jan. 24	...
South Kansas	Parsons	Mar. 12	...
Southwest Kansas	Wichita	Mar. 12	...
Troy	...	Apr. 9	...
Upper Mississippi	Durant	Jan. 9	...
Vermont	...	Apr. 9	...
Washington	Baltimore, Md.	Apr. 2	...
Wilmington	Chesfield, Md.	Mar. 26	...
Wyoming	Wilkes-Barre, Pa.	Apr. 9	...

FOREIGN CONFERENCES.

Conference.	Place.	Date.	Bishop.
Mexico	Pachuca	Feb. 20	McCormick
AFRICA.			
American Mission in North Africa	Constantine	Apr. 2	Hardy
East Central Africa	...	...	...
Mission Conf.	Old Umtali	Sept. 8	Hardy
Iberia	Cape Mount	Feb. 5	...
West Central Africa	...	...	...
Mission Conf.	Quessua	Jan. 15	Hardy
CHINA.			
North China	Peking	Oct. 15	Baugh
Central China	Nanking	Nov. 10	Baugh
Foochow	Foochow	Nov. 25	Baugh
Hingwa	Hingwa	Dec. 3	Baugh
West China	Chengtu	Feb. 15 '13	Baugh
CONFERENCES AND MISSION CONFERENCES IN EUROPE.			
Italy	Naples	May 7	Nelson
Switzerland	Lucerne	May 21	...
South Germany	Pirmasens	May 28	...
Denmark	Randers	June 4	...
Norway	Bergen	June 11	...
Sweden	Gothenburg	June 18	...
North Germany	Koenigsberg	June 26	...
North Germany	Wirballen	July 24	...
Finland	Abo	July 31	...
Austria-Hungary	Budapest	Aug. 28	...
Bulgaria	Pleven	Sept. 4	...
France	Toulon	Oct. 9	...
KOREA.			
Korea	Seoul	June 11	Lewis

Adopted by the Board of Bishops, Toledo, O., November 1912.
L. B. WILSON, Secretary

Rust Home at Rust University, Holly Springs, Miss

One of the most successful departments of work connected with Rust University has been for many years the Rust Home, founded and conducted by the Woman's Home Missionary Society. This Home was named in honor of Mrs. Elizabeth L. Rust, wife of the famous Dr. R. S. Rust, the second corresponding secretary of the Freedmen's Aid Society, and in whose honor the Rust University was named.

of Cincinnati, the Bureau Secretary for colored work in Mississippi, the necessity for larger apartments is now being met by the addition of a new wing to the Home. All praise to Mrs. Jones for her enthusiastic interest that she is taking in giving to our colored young women the greatest and best training in the fine arts of home making.

Work on this new building is to be begun at once, and when it is completed it will double the capacity



For the past twelve years the Rust Home has been in charge of Miss M. Ella Becker, whose faithful services and devotion to the cause has made the work eminently successful. The Home has been crowded each year with ambitious young women coming from several States, seeking the training offered them in this Home of domestic culture and genuine refinement.

Through the energetic efforts of Mrs. I. D. Jones

of the present Home and give ample accommodations to one hundred young women. When completed this will be one of the best equipped and finest model Homes to be found in any educational institution in the South. The cost of the new wing is to be eight thousand dollars. Thanks, again, to Mrs. Jones and the Woman's Home Missionary Society, all of this money is in sight, and when the building is dedicated it will be free of debt, praise God.

Note from Philander Smith College

Philander Smith College, Little Rock, Ark., is having a good year. The buildings have been renovated both inside and outside. Everything about the college looks refreshing and inspiring.

Our faculty has been strengthened by additions and substitutions. Miss Lottie Woodford, an alumnus of Berea College, Berea, Ky., is matron of the girls for Webb Hall, which is nearing completion. Miss Woodford is a teacher of broad experience, having taught for a long while in Kentucky. Miss Ella Phillips, one of Rust University's strong alumni and who has taught in Arkansas and Kansas, is Preceptress of the Boys Dormitory. Miss Susie Mills, a graduate of Geo. R. Smith College is secretary to the President. Prof. S. F. Collins, of Livingstone College, Salisbury, N. C., class 1902, has charge of Pedagogy and History. Prof. Collins brings a ripe experience to his position. He taught for awhile at St. Paul College, Lawrenceville, Va., and came to us, after several years of successful work, from the State School at Frankfort, Ky., having been reluctantly given up by the authorities of that school. Miss Hortensia Gordon of New York, who was a pupil of Prof. Waltz Kenzlin for ten years at Boston and of Prof. Carl Vanderburg for two years in New York, and who took special work at the summer session (1912) of Columbia University, is at the head of musical department.

Three of our new teachers are among our own graduates. Miss Clara Eva Ferguson, Normal and Domestic Science, 1911, is instructor in sewing in Adeline Smith Home. Miss Griffin Jackson, Normal, 1909, a successful teacher in the public schools of this State, is in charge of the Fifth Grade. Miss Annie M. Cox, college, 1908, who also did special work in Oberlin College and received the degree of A. B., from Denver University, 1910, and who taught two successful years at Gainesville, Texas, has the chair of English Literature.

Our old teachers have long since proven their worth and our new teachers have shown the good metal of which they are made.

The opening day was one of our best. District Superintendents Stephens, Greer, Saxton and

Hodges; Doctors W. S. Sherrill, G. W. Hayman, and W. E. Bruce; Misses Viola and Maude Brinker, and Messrs. Abraham Gray and August Kellar, better known as "Our August," were the speakers. Over one hundred and thirty enrolled the first day.

The fever "do better and work harder" is contagious about the college. We all have it from President Cox down to the humblest student. In fact, we "caught it" from the president.

Dr. C. W. Bennett, Inspector-General of the Freedmen's Aid Schools, spent two days with us, much to our pleasure and profit.

Our Webb Hall has been delayed in completion on account of being unable to get brick. "None but the best brick will be used," says Dr. Cox and Contractor Gray. These brick can now be had and the roof is now being finished.

There are over twenty members in our Freshman Class. Collegeward is the trend of the students. Some of last year's Normal Class have returned to take the college course.—Robt. B. Hayes.

Florida Conference, Palatka

The Florida Annual Conference went on record as a historical event when it closed Sunday night, February 2nd at Palatka, Fla., Bishop F. D. Leete, D.D., LL.D., presided. Being one of the young Bishops just elected, of course every one watched his "moves" with anxiety. This is nothing strange, the country is doing that about President Wilson. They will do it about all men just entering into office. We were not forgetful of the fact, however, that whenever the Methodist Episcopal Church elects a man—he is qualified. We were also yet in our mind cherishing, lingering thoughts, of the stalwarts who had once been with us—we saw the great, but now departed, Warren, whose heart could take in a universe; Hamilton, who knew the black and white man of the South as a book; Berry, who with soothing revival fire made you weep and shout even in a business session; McIntyre and Fowler, who with such eloquence sent you circling the heavens and talking with the giants of antiquity; the only Walden who could make a preacher

tremble to find that the Bishop could look through the work of an entire Conference as though it were a quill. The scholarly McDowell who made the preacher feel at the close of the session that he was leaving a theological school presided over by St. Paul; the singing pilgrims of Libby Prison, who endeared his preachers to him so much that they wept to see a Conference close, and the long list of others who have been with us in these forty years, who, like the stars, one by one, have all gone down.

We wondered whether he would measure up; glaring editorials, a foot long, seen in Atlanta papers about his recent Conference which conveyed the idea that the judgment of an ordinary school professor out-weighed the judgment of a long list of sainted preachers on the appointment score, made us nervous. It is enough to say that he made good.

Rev. T. E. DeBose and his good people did well and notwithstanding that the membership is less than a hundred, handled matters nicely and cared for the Conference.

General Officers

We were blessed with the presence of Dr. C. C. Jacobs, Dr. W. W. Lucas, Dr. J. P. Wragg, Dr. D. D. Martin, Dr. I. L. Thomas, Dr. H. C. Jennings, Dr. P. J. Maveety, President Stone, Miss Lossee, President of Boylan Home; Miss Bessie M. Garrison, and other general officers who all did credit to their cause. Drs. Lucas and Martin swept the audience with such a storm of eloquence that Palatka will ever remember the Conference. Crowds heard Dr. Wragg, Dr. Thomas and Dr. Maveety. But the speech delivered Sunday night by Dr. Chas. C. Jacob made the people see the work of the Sunday School as never before.

Dr. Jennings' Resolution

The Conference, once for a while, at least, cleared itself of debt or rather many of the old delinquents. Dr. Jennings, with a member from each district nominated by the District Superintendents, offered a resolution to take \$320 from the Book Concern draft sent to the Conference for Superannuates, widows and orphans. There was a little opposition at first but on the compromise that the \$20 would be deducted and that the cabinet favored the proposition, it was adopted. But e'er long the ink had dried on the \$300 check, that the good "resolution" said was the only safe guard to prevent the Conference being cut off from the Book dividends, the preachers felt sad, for among the bills, they found the names, of even District Superintendents owing as much as \$50 to a single individual.

Sunday Service

The Sunday service was a red letter day, the Bishop preached at 11 a. m., Dr. Wilson, 3 p. m., and Rev. S. P. Pratt, at 8:30 p. m.

Three deacons and eleven elders were ordained. All of the preachers went home feeling that it was an epoch-making Conference. Not so much because it was the first time in the history of the Florida Conference that a Presiding Elder was taken from one District and placed on another as was the case with Rev. W. P. Holmes. But because of the much work. Dr. J. S. Todd, at this session went down and Dr. J. B. L. Williams went up.

Rev. Scott Bartley was a great favorite for the place of Superintendent, especially on account of his splendid native ability as a preacher, and popularity among his brethren, but the "gods designed" that pastors and people do not make District Superintendents—they are made by greater men.—Thos. H. B. Walker.

Gainesville, Fla.

A Word to West Texas Annual Conference

Dear Brothers: You have honored me as your statistical secretary, for the three Annual Conferences for all of which I am thankful. I thought a word on this subject would not be out of order. Many points of criticism could be offered, but just here all I will say is let us be more painstaking in making our reports, this can be done best by securing from your District Superintendents the Annual Conference blanks long enough ahead to study them out carefully.

Below I give a few dots on our year's work ending Dec. 11, 1912. Increase in membership, 1706. Death rates increased. Watch the health of the people. Decrease in Sunday Schools, 4; an increase

(Continued on Page 10)

Southwestern Christian Advocate

631 BARONNE STREET

- All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
3—When the ADVOCATE does not arrive regularly, notify us promptly.

A PRINCE IN ISRAEL HAS FALLEN

(Continued from Page One.)

chased the same. It was never his privilege to see the building complete in every detail; he was here, however, when repairs were near completion. He is to be remembered in many ways for his manifested interest in this publication.

Doctor Eaton is survived by his widow, who lives at Madison, New Jersey, and to her the fullest sympathy of the Church will be poured out, and many prayers will go up to the good All-Father that she may be sustained in this trying hour.

"THE CATFISH NEGRO"

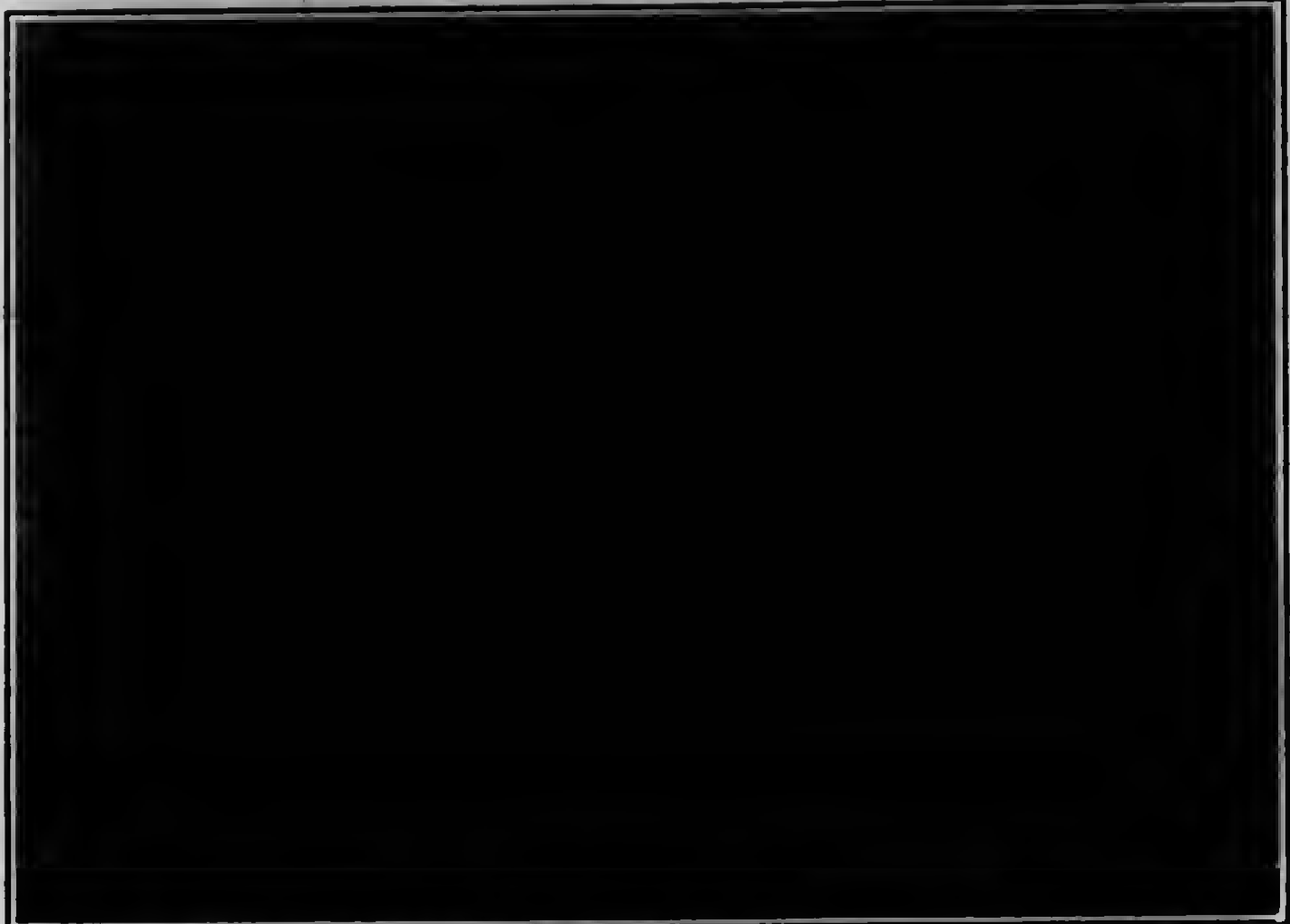
No person can be harder on the faults of the Negro than the Negro himself. Some time due credit is not given the leaders of the race in their efforts to bring the Negro up to the standard.

Editor W. E. King of the *Dallas Express*, is nothing if he is not direct and, forceful because he is direct. He seldom writes a long editorial. He goes straight to the question in hand in a single paragraph.

The heading which opens this article arrested attention immediately. We read what followed with interest, and we reproduce this brief but pointed sermon for the good it may do. The exhortation is timely. Editor King does not apply his complain to all of the race. But, the cap undoubtedly fits a few. In writing on "The Catfish Negro," the *Dallas Express* says: "Perhaps nothing just now is doing more to bring the colored people into disrepute and increase their objectionableness more, than their loud behavior and boisterous conduct. Whether at church or at a ball, in the cars or at the railway station, at a funeral or picnic, walking about town or congregated on the street corners, the colored man is altogether too prone to nonsensical loudness—the desire to be seen and heard. He is showing himself to belong to that variety of the finny tribe known as catfish—all mouth.

"Let our teachers and leaders along all lines begin by setting the example of quiet becoming conduct. Let us not stop at setting the example, but enter vigorously upon the work of teaching the colored man to make less noise and thereby make himself more acceptable to thoughtful people. Already there are to be seen many bad effects of this noisy trait of our people. No one wants property near a Negro church, school or lodge building. No one wants a store next door to him. Few are willing to occupy a residence with the colored man as a neighbor. There's not a tract of land within three miles of any public road where a colored park could be opened, because of the noise and disorderly conduct of the colored people who must frequent it to make it a paying venture. A suitable site for a burying ground is open to the same objection, for while he very often neglects his loved ones in life and sickness, his unearthly screams at the funeral are notorious.

"We have ceased to cite instances of his senseless noise and its growing bad effects, not that the lists are exhausted, but because we have cited enough to illustrate the point. Down with the loud noise and disorder and remember that, as a rule, the loud laugh shows the vacant mind."



A Pathetic Scene, Taken During the Burning of the Main Building of Claflin University, Orangeburg, S. C. January 9th, 1913

THE GREATER CLAFLIN

It seems little less than a calamity that Claflin University should lose its main building by fire, at this time. The insurance will not nearly cover the loss, therefore, the building cannot be replaced without heroic effort. This additional burden upon Dr. and Mrs. L. M. Dunton is to be regretted just now, when they, in a measure, should have light work, but their efforts will increase, we trust, the funds for Claflin many fold. In the spirit that has moved Dr. Dunton during his long years of service, he has gone forward to rebuild Claflin larger and better than before. His consecration to this work should inspire the church to immediate

giving so that this burden may not long rest upon this servant of God. The South Carolina Conference, no doubt, will redouble its effort for Claflin. It should do so. Graduates of Claflin, in all parts of the nation, should lend a hand, while generous friends should not be slow to place funds here which will be a permanent investment for the uplift of a people and an investment that will bring large returns in Christian citizenship.

We are publishing in this connection, a snap-shot, taken while the main building was burning. This is an eloquent appeal for the rebuilding of a Greater Claflin on the arches of the old.

Of General Interest

WHITE SLAVERS NET LARGE SUMS

According to the Federal attorney at New York, the Government has receipts amounting to \$12,000 that has been paid to a white slave ring in New York for girls sent to Chicago. As shown by these receipts, the price for these girls was \$25 and \$30. Heavy sentences are being urged for two men who have already been convicted. Of these two men, who are said to be the leaders of this white slave gang in New York, one is a druggist, while the other is a physician, and it is hoped that others who are guilty will soon have heavy sentences imposed upon them.

SERUM FOR CURE OF TUBERCULOSIS

The only serum in America for the cure of tuberculosis is in the possession of Dr. Austin Heid of Pittsburgh, Pennsylvania, who says that he has no intention of enriching himself by the sale of the cure, but will give it to those unable to pay for the treatment free, while those who can afford to pay, may pay what they think the treatment worth. Dr. Heid is one of the five physicians of the world who has possession of the serum, in addition to Dr. Piorkowski, the discoverer of the serum. The other four possessors are eminent German physicians, one of whom is Dr. F. F. Friedmann, who is now on his way to America.

PRESBYTERIAN METHODISM.

The Presbyterians, the Disciples of Christ, and the Methodist Churches at Hanking, China, are to join forces for the training of a Chinese ministry. The men whom they train will be the representatives of these three denominations as they preach the Gospel among the 100,000,000 people in four provinces. It is expected that within the next ten years they will be able to send

from this school 400 preachers equipped to carry to their own people the Gospel message. Each co-operating denomination is given an opportunity to teach its doctrines and discipline to its own students, by means of electives in the course. It is a notable fact, however, that the students from each denomination are anxious to study the doctrine and discipline of other denominations. Hence, our Methodist missionary, Harry F. Rowe, is teaching the Methodist Discipline to the Presbyterians, and the Methodist students are studying the Presbyterian Confession of Faith. This illustrates the way in which the idea of union and co-operation is taking hold of the Chinese.

CAPT. SCOTT, THE ANT-ARCTIC EXPLORER, DEAD

News reached the world, Monday of this week, that Captain Robert F. Scott, the English explorer, and a number of his companions had met death in a terrific storm of sleet and snow, on their return trip to civilization. They reached the pole January 18, 1912, just a month after Roald Amundsen the Norwegian explorer had planted the flag of Norway at the pole. The sad news was brought to civilization by the captain of the *Terra Nova*, the ship which had conveyed Captain Scott and his expedition to the South, and was again on its way to bring them back. It is reported that a searching party recovered the bodies and the records of the exploring parties. It is supposed that the disaster did not befall all of the men of the party, which was 66 in number, but Scott and those very near to him, presumably the four scientists who were selected by him for the final dash to the pole. Mrs. Scott passed through this city January 22nd on her way to California, from whence she departed February 5th for New Zealand where she expected to join her husband. She is now on the high seas and it is highly improbable that Mrs. Scott will hear of her husband's death until she reaches New Zealand.

MEXICO AGAIN IN REVOLT

Mexico City is once again the center of a revolt led by Gen. Felix Diaz, nephew of ex-President Diaz, whose residence is now in Europe. President Francisco Madero is in desperate straits by this sudden uprising, just as he had begun to feel really secure in his office. The National Palace at Mexico City was, on Sunday of this week, the scene of a fierce battle. General Bernardo Reyes, who was leading one of the divisions of the army of insurgents against the National Palace, was shot and instantly killed during the battle. It will be recalled that he was formerly Minister of War, and one of the most bitter opponents to the Madero government. The General had been in prison for over a year, charged with treason in agitating an uprising against the Madero government. The insurgent troops were led at first by students of the military school at Tlalpam, a suburb. These marched to the prison in which Gen. Felix Diaz was imprisoned and without any resistance set him free. Gen. Reyes was also released from the military prison in which he was held. Generals Diaz and Reyes then immediately assumed command and were quickly re-inforced by portions of the first cavalry, twenty-fourth cavalry and twentieth infantry. In the battle that took place in front of the palace, more than 300 people were killed.

President Madero, at the first call to arms, it is reported, took command of a force of 1,000, this number consisting of mounted police, cadets and a small number of volunteers. While several blocks from the palace, one of his aides turned him aside, but the President, protesting vigorously, continued at his post until the shooting began, when he took shelter in a building in a side street. Later reports, Tuesday of the work, state that President Madero is back again in the National Palace. His brief absence caused the report to be circulated that he had fled from the city. Since then he has been in conference with Gen. Huertaz Ernesto Madero, the Minister of France, and others. The President is confident that the government will win out. That Gen. Blanquist refused to fight against Gen. Felix Diaz, is, by the President, denied. The leader of the insurgent army is housed in the "Cindadela," the arsenal which occupies one square, of which he has possession. The President also denies that his cabinet has resigned and declares that the Minister of War as well as the others, have been doing all in their power to assist the government at the present time. The President is optimistic and is hopeful that the capture of the Diaz forces would be in the next twenty-four hours.

As it now stands, General Diaz is at the head of a majority of the capital troops and artillery, and is in possession of the arsenal in the city and the powder works nearby. Mexico has been the scene of many uprisings and changes that make it difficult to forecast the future of this unhappy country.

People of Interest

Dr. J. H. Dillard was one of the speakers on Founder's Day at Hampton Institute.

Dr. J. H. Hubbard, the new pastor of Union Church this city, arrived Wednesday.

Mr. Green Moore and Mr. William Moore, of Magnolia, Mississippi, spent several days in the city this week.

Mrs. J. A. Roberts of Birmingham, Alabama, was a guest, during the carnival season, in the home of the Rev. A. S. Simmons.

Among the carnival visitors to our city were the Misses Bessie E., Ruth J. and Clara J. Harvey of Brookhaven, and Mr. W. M. Brown of Picayune, Mississippi.

Dr. J. L. Wilson, pastor of Wesley Church, this city, left on Monday of this week for Birmingham. He returned Thursday, bringing Mrs. Wilson and the children with him.

Prof. C. W. Dale, a well-known and highly respected citizen of New Orleans and a

prominent member of Wesley Methodist Church, died Sunday morning, February ninth.

Dr. Thaddeus Taylor of Natchitoches, Mr. W. S. Morris of Violet, the Rev. and Mrs. J. J. Obee of Shreveport, the Revs. J. E. Rolax of Mansfield, and H. J. Wright of Pineville, enjoyed a few days in the city last week.

Mr. LeRoy Wesley McCartney, a graduate of the School of Pharmacy at Ada, Ohio, started for the Orient, January twenty-third. He is under appointment as a pharmacist at the Chungking (West China) Men's Hospital, of which his father, the Rev. James H. McCartney, M.D., is superintendent.

Dr. T. H. B. Walker was the Emancipation orator this year at St. Augustine, Florida. Hundreds of Automobiles, carriage, floats and society organizations led by cornet band made up the parade. "The Man in Ebony" was the doctor's subject. Hundreds of colored and white people crowded about the grandstand and congratulated the speaker.

Dr. Samuel P. Craver, for many years identified with the work of Methodism in Argentina, sailed from New York, January twenty-fifth, taking the direct route to Buenos Aires, where he is due to arrive February eighteenth. Having enjoyed a furlough in the United States since last April, he is now returning to the field as the newly-appointed Treasurer of the Eastern South America Conference. Mrs. Craver will remain for a time at 209 East Madison Street, Mt. Pleasant, Iowa.

Dr. B. M. Tipple, President of the Methodist Boys' College of Rome, and pastor of the American Church in that city, accompanied by his eldest daughter, Silva, arrived in New York, January 25th, coming direct from Naples by the steamer "Sant' Anna." A few days before sailing, Dr. Tipple was present at the dedication of the new Central Methodist Building in Naples. He reports that the feeling is most hopeful concerning the development of our work in Southern Italy, now that we have these finely equipped headquarters. While in this country, Dr. Tipple may be addressed, care of Dr. E. S. Tipple, Madison, New Jersey.

At a recent meeting of the trustees of Drew Theological Seminary, the first since the inauguration of President Tipple, upon his recommendation an important advance was made when, with great unanimity, they voted to establish a new chair, the Chair of Homiletics, and appointed a committee to consider the matter and nominate a man for this professorship. It is the purpose of the Board to fill the Chair at the earliest practicable moment, in order that the one chosen may enter upon his work at Madison at the beginning of the next Seminary year in September. Drew Theological Seminary was founded primarily to train men to preach, and more and more attention will be given to this its chief business.

One of our missionaries, writing from Nanking, under date of November 25th, reports a highly interesting session of the Central China Conference, which took place at Kinkiang, November 14-19, under the presidency of Bishop James W. Bashford. At this gathering, by a unanimous vote, the Conference was divided into the Central China Conference and the Kiangsi Mission Conference, the former lying east of, and including, the city of Ngantin in the Province of Anhwei, the latter lying west of that city.

At both the 1911 and 1912 sessions of the Board of Education, the question of an adequate secretarial force for the rapidly-expanding work of the board has had careful consideration. The Board of Education has been every conservative in the employment of agencies. Since the General Conference of 1908, when the work of aiding institutions, the creation of a central fund, the problem of the care of our young people at State institutions, and various other forms of work were taken up in a larger way, the duties of the Corresponding Secretary have

continually increased, and the Board has felt that he should have some assistance. The body has, however, been reluctant to elect assistant secretaries.

The Rev. Jno. Wm. Hancher, S.T.D., has for two years back rendered valuable service to numerous colleges under the title of "Counsellor to Colleges and Universities." He has assisted in many college campaigns and has rendered service of acknowledged ability in many ways. Being thus engaged with our colleges, he has frequently represented the Board of Education at Conference and other gatherings, at the request of the Corresponding Secretary. For more than fifteen years he was a successful college president in our Methodist institutions.

At the December meeting, the board authorized the Corresponding Secretary to employ Dr. Hancher, temporarily, to aid in the work of unifying and making effective the Public Educational Collection in Conference and field representation of the work. To his care will be committed especially the raising of the Sustaining Membership from which the board expects to derive an emergency fund by which it may be able to aid our needy colleges until the general fund is secured and the Public Educational Collection provided by the last General Conference becomes fully available. He will also co-operate with the Corresponding Secretary during the current year in raising the central fund and in various other ways.

News Paragraphs

Chancellor Day, of Syracuse University, has added one building a year for each of the twenty years that he has been connected with that institution.

Ten thousand one hundred eighty-five persons were killed and 77,175 injured the past year in the United States through the operation of steam railroad trains.

The colored business men of Baltimore, Maryland, are to launch what their local papers call a "flying squadron," whose mission will be to "spread the gospel of Negro Business to every corner of Baltimore."

Frederick Palmer, special correspondent of the *Chicago Record Herald*, says that more than 60,000 men in the prime of life have probably fallen within the past few weeks of struggle between the Turkish and Balkan armies, including 12,000 to 15,000 Bulgarians alone.

The Methodists of Philadelphia are planning to erect a fireproof office building to cost about \$500,000 which will be the home of the Board of Home Missions and Church Extension, the Philadelphia Conference Tract Board and other organizations of the Methodist Episcopal Church. Bishop Berry is leading in this undertaking.

The Alabama Penny Savings Bank of Birmingham, Alabama, celebrated the fiftieth anniversary of the Negroes' freedom and its own twenty-second anniversary by moving into its new \$50,000 steel constructed building, a six-story structure. The people of the city joined in the celebration by depositing on that day; \$15,000; 300 new accounts were opened.

The new annual report of the Woman's Home Missionary Society is a volume of over four hundred pages and packed with matter of interest to all who are interested in Home Missions. Every auxiliary officer should have a copy of this book which can be secured through her conference officers. Every line of work carried on by this active Society is here represented.

The Negroes of Austin, Texas, do not feel that in the \$18,000 high school building, contracted for by the school board, they will be getting a square deal. The *Herald* says: "The taxes paid by the Negroes of Austin and the almost solid vote we gave for the various bond issues submitted last year, certainly entitle us to better consideration. We will not be satisfied with anything less than a square deal."

Florida Conference

The Florida Conference of the Methodist Episcopal Church convened in its forty-first session in Emanuel Methodist Episcopal Church, Palaka, Florida, Thursday morning, January thirtieth, at nine o'clock. Bishop Leete, D.D., presiding. The opening divine services were conducted by the Bishop announcing hymn 141: "When I Survey the Wondrous Cross," administering the Holy Sacrament, assisted by Dr. Carnine, Dr. Maveety, Dr. Martin, Dr. Stone, Dr. Wragg, Dr. Jacobs, Dr. Thomas and the District Superintendents. This was a service of impressiveness and spiritual uplift. Rev. T. E. Debose, pastor of the church, introduced Rev. Williams of the First Baptist Church, who delivered an eloquent and pleasing address of welcome in behalf of the city churches. "Lead me gently Father" was sung as a duet by Earnest Maxwell and Luther Ballinger, students of Cookman Institute, with Miss Clara Mueller at the piano. The Honorable Judge Blackwell represented the Mayor and delivered a splendid address of welcome in behalf of the city. To these addresses Bishop Leete responded to the delight of all present. Secretary of last conference called the roll and 90 out of 92 members responded. The conference organized for business by electing the following officers:

Secretary—J. B. Williams.

Assistants—Scott Bartley and H. W. Bartley.

Statistical Secretary—S. P. Pratt.

Assistants—J. M. Deas, J. W. Wesley.

F. M. Spicer, Virgil S. Johnson.

Treasurer—T. E. Debose.

Assistants—R. E. Robinson, O. F. Niblack, R. H. Debose and A. R. Rutledge.

The regular conference committees were nominated by the District Superintendents—presented by District Superintendent Todd and were elected.

Dr. McVeet was introduced and made a strong address. The conference claimant draft of \$300 was presented by the Bishop.

Statistical session was ordered for 3 o'clock and the Bishop appointed J. B. L. Williams to preside. Dr. J. S. Todd, district superintendent of Jacksonville district; Peter Swaenrgen, Ocala district; J. F. Elliott, Gainesville district; W. P. Holmes, Live Oak district had excellent reports, all of which showed progress in all lines of church work, good and profitable revivals and large accessions to the church. All the effective elders passed in character and reported increased collections.

Horace Baker was admitted on trial. Advanced to second year and continued on trial: Alexander Lee, Wm. Jenkins, Mack Witherspoon, C. H. Napoleon, Henry Dickson, R. A. Reid, Benjamin, J. Christopher and James James.

Advanced to third year, elected to deacons orders and full membership in the conference: James W. Robinson, Adam J. Coulter, Jesse E. Taylor, John R. Rutledge, Adam A. Bashen, Damon Selmore.

Advanced to fourth studies: Isaac C. Mann, Grant R. Niblack, William Brown, H. C. Green, John W. Wesley, Alexander Anthony, James Witherspoon.

Graduated from the course of studies and elected to elders orders: Louis T. Bell, Benjamin Garmon, John J. Williams, John B. Madison, Dozier Joyner, Louis C. Limbrick, Jacob J. Johnson, Joshua J. Baskins, George B. Brockington and Daniel Watts.

I. P. Ferguson and Benjamin Garmon were continued in the supernumerary relation.

Continued in the superannuated relation: E. H. Ferguson, J. L. Middleton, Squire Jackson, S. B. Darnell, Simon Welch, J. J. Debose, Dennis Johnson, J. J. Keller and Marion DeGrate.

The credentials of H. L. Stewart, a deacon from the Colored Methodist Episcopal Church and G. B. Wilson an elder from the African Methodist Episcopal Church, were recognized and they were admitted on trial. R. K. Sherrod and F. M. Spicer were located at their own request.

Thomas Holsendorf and John C. Bristow were registered among the robed and crowned of the Conference during the year. General officers present and delivering addresses were Dr. Maveety, Dr. Thomas, Dr. Lucas, Dr. Wragg, Dr. Jacobs, Dr. Martin, Miss Bessie Garrison of the Womans Home Missionary Society. The anniversaries of the several societies were held and the addresses were strong, convincing and inspiring. Each speaker

seemed to be at his best and the audiences were greatly edified. The Sunday services were a feast of good things. Dr. Jacobs conducted a model Sunday school and his exposition on the lesson was greatly enjoyed. The Conference Love Feast, conducted by the Rev. Squire Jackson, one of the pioneers of the Conference, was filled with glowing testimonials by preachers and laity. The sermon by Bishop Leete was one of the best ever delivered before the Conference. It was manna from heaven to the souls who heard him. The ordination services in the afternoon were unusually impressive and the Bishop's address to the candidates before ordaining them was a most remarkable deliverance. Following the ordination was a sermon by G. W. Wilson, which greatly inspired and captivated the audience. It was a great effort.

The evening services were full of spirit and religious enthusiasm consisting of a young peoples meeting, Dr. Jacobs being the charming speaker for the occasion. A memorial service was held in honor of our fallen heroes at which the speakers were: J. E. A. Keeler, R. H. Dabose, T. H. B. Walker. The pastor, T. E. Debose was the recipient of many compliments and congratulations on the good and great work accomplished during the year. He has built a beautiful brick church, with modern conveniences and everything right up-to-date. His entertainment of the Conference was simply royal. He and his good people crowned themselves with laurels of praise. His choir animated and at times electrified the audiences with their splendid singing and their rendering with touching effect selections from the Jubilee songs. In all of this, Mrs. Debose comes in for her full share of praise for she is an ideal helper to her husband in his work. Rev. T. E. Debose, the pastor, is one of the strongest and most progressive young men of the Conference. At this Conference Dr. Todd retired after six years of most excellent work as district superintendent on the Jacksonville District and goes to the pastorate of Mt. Pleasant Church in Gainesville. Rev. W. P. Holmes, formerly on the Live Oak District succeeds Dr. Todd and J. B. L. Williams becomes the new district superintendent on the Live Oak District. Bishop Leete won the brethren by his kind, careful, patient and brotherly administration of the Conference matters and will be cordially welcomed back again. Before a crowded house the appointments were read Sunday night at 11 o'clock and with the benediction pronounced by Bishop Leete the Conference adjourned to hold its next session at Lake City on the Live Oak District.—J. B. L. Williams, secretary.

Appointments 1913-14

GAINESVILLE DISTRICT.

Jas. F. Elliott, Superintendent, Gainesville, Fla.

Adamsville, Levyville and New Town, J. J. Williams; Alachua, A. B. Young; Archer, Long Pond and Meredith, B. Haile; Arredondo and Mars Hill, T. Johnson; Bell and Williford, Geo. E. Hall; Bennington, A. Miles; Cadillac and Trenton, S. C. Green; Cedar Keys and Lukens, J. E. A. Keeler; Gainesville, J. S. Todd; Hague, D. J. Watts; Haynesworth and Stanley, H. C. Green; High Springs, J. H. Williams; La Crosse, K. W. Moses; Liberty Hill and Bethlehem, Ed. Martin; Mikesville, Lemuel Johnson; Mont Brooks and Morriston, J. J. Baskins; New Bell, L. C. Limbrick; New Berry, W. P. Player; New New Bell, L. C. Foster; Newmans Lake, J. E. Taylor; Noble Hill and Wade, A. A. Baskins; Oldtown and Fannie, J. C. Jackson; Ortelia and Sumner, Superintendent Robert Neil; Paradise, Ferman Welch; Pinesville and Half Moon, G. W. Hearst; Pleasant Plains, O. F. Niblack; Rosebranch and Gulf Hammock, Supt. J. C. Shepherd; Rosewood and Otter Creek, Ed. Williams; San Pulaski, H. H. Hawkins; Williston and Sand Hill, G. B. Brockington; Worthington, Lake Butler, Sup. H. R. Patrick.

JACKSONVILLE DISTRICT.

W. P. Holmes, District Superintendent.

Armstrong and Elkton, R. L. Baker; Bunnell and Dupont Mission, Supt. G. H. Morton; Chester Mission, C. Warshaw; Crescent City and Interlachen, I. C. Mann; East Palatka and Hastings Circuit, J.

D. Limbrick; Fernandina, T. H. B. Walker; Pinelawn and South Fernandina, Sup. Wm. Walker; Green Cove Springs and Westocoi, E. W. Walker; Greenland and Durbin Circuit, Sup. N. Samuel; Hibernia and Switzerland, Dozier Joyner; Jacksonville, Clarksville and Cummer, Alexander Grant; Ebenezer, J. P. Patterson; Peoples Church, G. L. Russ; St. Joseph, J. W. Wesley; Simpson, M. Deas; South Jacksonville, R. H. Debose; Jacksonville and Marietta, O. C. Collins; W. C. Jacksonville and Ortega, Scott Bartley; Lone Star and Rio, R. B. Glover; New Augustine Mission, Lewis Whaley; Pulatka and Satsuma, T. E. Debose; Pottsburg and Pablo Beach Mission, Alexander St. Augustine, J. M. Frammell.

LIVE OAK DISTRICT.

J. B. L. Williams, District Superintendent. Bass and Lake City Junction, T. A. Gaskins; Branford and O'Brien, John R. Rutledge; Calhoun and Hilliard, Sup. S. J. Butler; Capitola, supplied; Greenville, to be supplied; Kings and Crandall, T. B. Habishion; Lake City Washington Mission, G. B. Wilson; Lake Ogdun, B. Madison; Louisville and Mannings, W. C. Gregg; Live Oak and Fort White, G. R. Niblack; Madison and Monticello, Henry Fisher; Margate Mission, to be supplied; McClenny and Sanderson, A. H. Evans; New Hope, Supplied by T. P. Perry and Mayo, to be supplied; Tallahassee, Quincy, Supplied by S. L. Brown; Winfield, Rivers.

OCALA DISTRICT.

Peter Swaenrgen, Superintendent Jacksonville. Citra and Island Grove, supplied by F. M. Spicer; Cotton Plant, Juliett and Martel, C. R. Howell; Free Canaan St. Johns and Hampton, J. W. Robinson; Hawthorne, E. L. J. Banks; Lawtey, Saxton; Maxwell, A. R. Rutledge; Lowell and Fairfield, P. Pratt; Micanopy and Rochelle, R. E. Robinson; New River and Stericks Chapel, C. Stericks; Ocala, Virgil Johnson; Reddick and Orange Lake, A. Williams; Raiford Mission, James James; Santa Fe, Sabie; Starke and Pleasant Grove, H. W. Baskins; Sparrow Oaks and Fort McCoy, P. R. Dukes; Vero and Freedom, L. C. Haile. Lewis T. Bell, J. Wilson and J. A. Witherspoon, left without appointment to attend one of our schools.

A Word to West Texas Annual Conference (Continued From Page 7.)

in Sunday School enrollment of 739. Increased Epworth League Chapters, 10 and a loss of members. Brothers, this should not be. Let us hold our young people at all hazards. Only new churches built, there ought to have been a decrease of two parsonages. In our General Conference nevolences was an increase of \$740, raising over \$7,000.

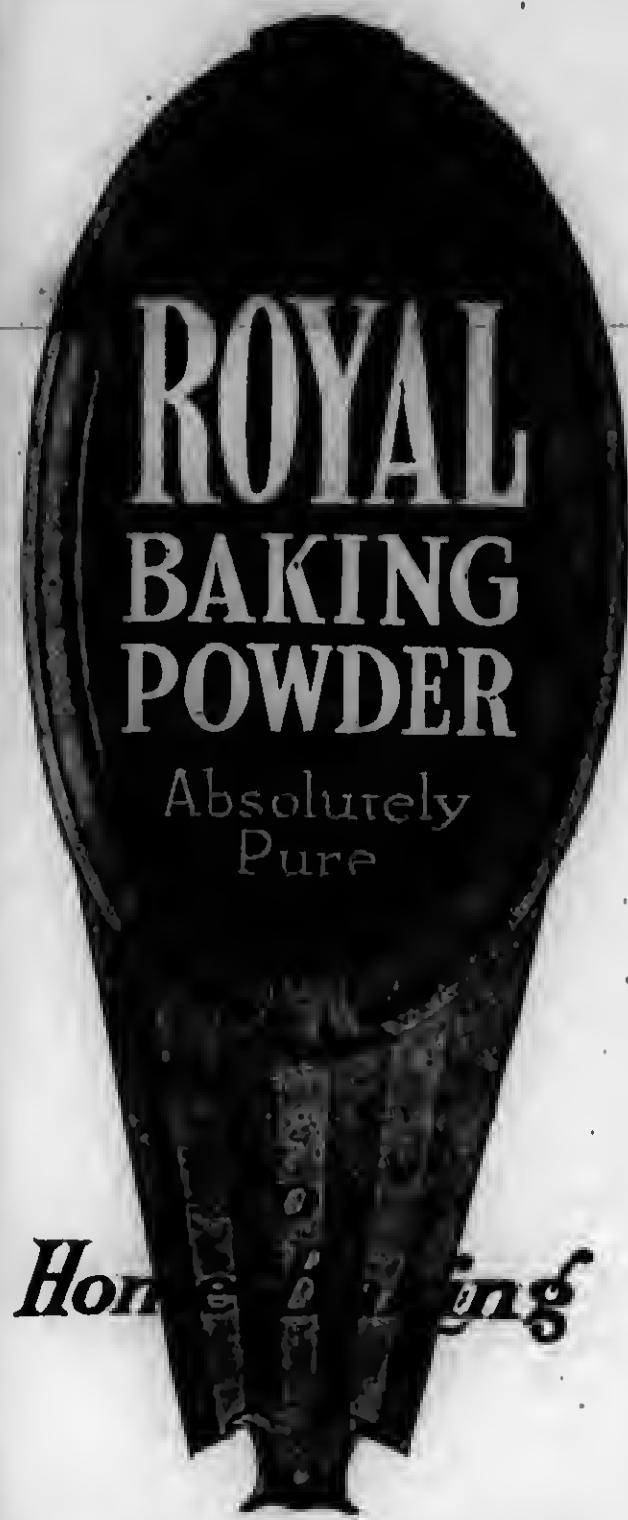
Where the real pain comes to me is that the pastor's salaries show deficiencies of several thousand dollars. A nobler set of men will be hard to working for others and our families and our personal interest neglected. We hope good laymen of our Conference take this matter of past support on their heart and labor to the end the pastors will get a good support? If not, not? Nearly every layman will say our great is better prepared ministry. Truly, so my brethren, but what inducements do you offer to keep a wolf from the parsonage? Some of our pastors living on less than \$300 per year. That pastor not in the ministry (as some say) for a good time but because, like Paul, he hears the cry "woe is it if I preach not the Gospel."

Forward, West Texas! Let us begin 1913 with great joy. Let us not forget our Freedmen Society Jubilee Movement; save souls; build churches; pay debts; build parsonages; raise money. Let us do something worth while.—L. H. Richardson

Austin, Texas.

I hold those lives far nobler that contend and The close, hard fight with beautiful, fierce sin, Than those that go untempted to their graves, Deeming the ignorance that haply saves Their souls some splendid wisdom of their own

—Constance Fennimore Woolson



Gleanings from the Field

ALABAMA.

Mobile.—The Rev. P. G. Goins was appointed pastor of the Warren Street Church of this city in 1899. During the time of his pastorate the church made rapid progress. The membership increasing from 30 to 300. During the conference of 1908 which convened at LaFayette, Ala., he was appointed superintendent of the Montgomery district. In this position he served faithfully for six years, and to the regret of the members and people of this district, he was appointed pastor of the Ripley Street Church in Montgomery, at the recent conference which convened at Gadsden in December.

GEORGIA.

Sterling.—On the night of December while in my study, preparing my sermon for the first Sunday in the New Year, the singing of a host of friends broke the silence of the night. I opened the door and in came a dozen women, and men led by Mrs. Mattie Austin, Losson James and others, bringing baskets, sacks and bundles of groceries and a purse of money, all of which I highly appreciate, and take this method of thanking them for their kind remembrance. This is just like this people. They are always ready to do good for the cause. We are waking up to our opportunities and are trying to do great things now.—Wm. M. Melton.

Elberton Circuit.—Our first Quarterly Conference was held January 19. The services were very well attended. Reports showed marked improvements over that of previous years. The Rev. J. A. Richie, District Superintendent, preached Sunday at eleven and at night two very forceful sermons. Mrs. S. Valentine, president of the Ladies' Aid Society, and her members are doing good work. The Rev. J. W. Thorp, Pastor, is an organizer of men and is doing good work. This is the Rev. Mr. Thorp's second year here. He has added many to the church. Pray

for Elberton. The Rev. Mr. Thorp is bringing things to pass.—J. Monroe Anderson.

Savannah.—After being re-assigned to this work for 1913, I returned to this charge December 5, 1912. The next night a large number of members and friends of Asbury Church, led by Brother C. E. Hardwick and Prof. H. Pearson, entered the parsonage, took possession of the kitchen and dining room and loaded the table to the full with choice groceries. I had to confess that I was completely surprised. After refreshments had been served, Brother I. D. Seabrooks, on behalf of the party and church, tendered us a very hearty welcome upon our return to this charge and pledged their unstinted support. Of course, I responded with suitable remarks. After a short social intercourse the happy party left us, rejoicing that we were again permitted to serve a people so loyal and kind as these people are. We are very grateful to these faithful loving members for the many good things brought us.—W. V. Daughtry, Pastor.

Sterling.—The first quarterly Conference for the year was held at this charge Saturday and Sunday, January 18th and 19th. The business session on Saturday, presided over by District Superintendent E. D. Giddens, was transacted with prompt intelligence. On Sunday, at 11 a. m., the District Superintendent preached a very interesting sermon, which was enjoyed by all who heard him. As a result many crowded around the altar to be prayed for. Another successful feature of the occasion was the visit of Mrs. M. E. Dent, Corresponding Secretary of the Woman's Home Missionary Society, who came in the interest of the Society. Her address, which was very appropriate and practical, made quite an impression upon the minds of the entire congregation. Many new members were enrolled and much good done. The District Superintendent preached another excellent sermon at night to a crowded house, and after raising \$15.00, the full assessment, a great meeting came to a close. God bless all who helped to make it a success.—Wm. Melton, Pastor.

Savannah.—On Tuesday night, January 14th, a crowd of members of Palen Methodist Episcopal Church, led by Miss Silvia Warren and Mrs. Anna Clark, came to the parsonage, each bearing a package, which they left in my home for my use. They have a standing and cordial invitation to come.—C. W. Prothro.

Brunswick.—In Grace Methodist Episcopal Church the first Quarterly Conference for the year 1913 was held January 12th and 13th, with District Superintendent E. D. Giddens in the chair. Sunday at 11 and at night the District Superintendent's sermons were full of power and wholesome information, and as he so carefully and earnestly unfolded unto us the Scriptures we were taught many things from God's Word. At 3:30 p. m. the Rev. W. J. Hamilton preached quite an interesting sermon to the Sunday school. During the day there were 12 accessions to the church. On Monday evening the business session of the church was held. Promptly at 7:30 the meeting opened and the business of the church was properly looked into. Greetings from the Rev. W. J. Hamilton, from the Waynesville charge, were received. These were responded to by the pastor. A resolution that each member of the church would strive to bring another member into

All Sunday School Superintendents desire success

The Superintendent's Helper, 1913

WILL HELP THEM TO SUCCEED.

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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Flint Medical College

(DEPARTMENT OF PHARMACY.)

Thirteenth annual session begins October 1, 1912, and continues for seven months. The only school of Pharmacy for Colored young men and women in the extreme South. Has a strong faculty of ten members. Offers a two years' graded course leading to the degree of Graduate in Pharmacy (Ph. G.) (the rule of requiring one year's work in a drug store after taking the two in college having been discontinued, diplomas are now granted when the two years' course is finished.) Location unexcelled, tuition and fees nominal.

For catalogue and full particulars write the Dean

DR. R. T. FULLER

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Sarah Goodridge Hospital

NEW ORLEANS, LA.

A hospital of 32 beds for Colored patients. Medical and surgical wards, for both men and women, with competent nurses on duty night and day. Cases cared for either by the patient's family physician, or by the hospital staff. Terms until October 1st will be \$7.00 per week; operative cases will pay an extra operating-room fee of \$3.00 or \$5.00, depending on the nature of the operation.

Any colored girl desiring to become a trained nurse may get a catalogue and full particulars by writing the superintendent

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New Orleans, La.

God's army during the year was passed and adopted by the Quarterly Conference. E. C. Crawford was elected president of the Epworth League; W. H. Thomas, president of the Brotherhood, and Sister Alice Kelly, president of the Ladies' Aid Board. Number of members received during last Conference year, 48. Received since Conference, 12. Raised for District Superintendent, \$193.00; for pastor, \$700.00. Amount raised during the quarter for pastor, \$131.03; for District Superintendent, \$23.75. The Superintendent introduced the subject of the Jubilee Fund to the Conference. This was followed by a very appropriate talk by Dr. R. N. Jackson. In his remarks Dr. Jackson emphasized the importance of this great subject now before the Church. The Conference pledged its support to this cause. The pastor's salary was fixed at \$700.00 for the year. All of the reports were encouraging and the Quarterly Conference was a success religiously and financially. The Rev. J. C. Williams is pastor.—(Mrs.) M. E. Dent.

Cooksville.—The members and friends of the Wesley Chapel Methodist Episcopal Church showed their

great interest in their welcome to their new pastor, the Rev. J. W. J. Amey, and his family. A host of members, led by the local preacher, Brother F. A. Hunt, came to the parsonage with a nice lot of groceries and a purse with some money and spent the evening getting acquainted. May God bless them.—J. W. J. Amey.

Adairsville.—An Emancipation celebration program was held in the Methodist Episcopal Church here Wednesday, January 1st, at 1:30 p. m. Chorus by choir; Emancipation Proclamation by Miss Birdie Schropshire; address by Prof. D. Gaines; paper by Miss Honora Posey; solo by Mrs. M. McDow. The Rev. D. Gray, pastor, made a strong, helpful speech which stirred the entire audience. A reception was held at 7:30 p. m. Collection good.—S. Lundy.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Conference Notices

Special Notices.

MISSOURI ANNUAL CONFERENCE.

The members of the Home Mission and Church Extension Board of the Central Missouri Annual Conference are requested to meet at Mexico, Mo., on April 2nd, at 9 o'clock a. m.—Jno. H. McAllister, Chairman.

MISSISSIPPI CONFERENCE.

Dear District Superintendents of the Mississippi Annual Conference: Don't forget that the recent Annual Conference at Laurel voted \$1,000 this year from the six districts for the Natchez church, \$166.66 2-3 from each district. The Vicksburg district will raise its apportionment by the 15th of April, 1913. Our rally will be announced as soon as we can hear from the Bishop. Get ready!—Jesse E. Holmes, Superintendent.

WESTERN DISTRICT, NORTH CAROLINA CONFERENCE.

Ministers and members of the Western District, North Carolina Conference: Dear co-workers: We are face to face with a new year which brings to us new problems to be solved, and new duties to be performed, all of which call for renewed efforts and a more perfect consecrated life to the service of God. If we succeed we must be wholly consecrated to the work of saving souls. We have a holy calling, and that calls for good men, who are willing to work and if need be, suffer for the cause of Christ. Let us first plan and work and pray for a great revival on every charge and in every church on the District. A great success depends upon a great revival on your charge. Let us go after the unconverted people, in the name of Christ and bring them into the kingdom. Revive the prayer meeting and class meeting. In these meetings many of our young people were brought to Christ. Dear pastors, look after your church record and see to it that they are properly kept. Above all things, see to it that there is no decrease in the membership. Let every one work for a ten per cent. gain in the membership on each charge. See to it that every benevolent cause is properly presented to the people and that they have a fair chance to give. Push the Jubilee Movement. Organize your churches. Set the machinery in motion and see that every wheel is turning. Teach the people to be honest to the church and do their duty. Now, last, but not least, let me say to every officer, member and friend of the District, pay your pastor a living salary. He has obligations to meet like other men, and if these obligations are met they must get their salary. Too many of our pastors have to leave their old charges with the name of not paying their debts because the charges did not pay them. Let the stewards do their duty in raising the pastor's salary, and a great deal of this talk about preachers not paying their debts will be a thing of the past. Stand by your pastors and support them and every good pastor will stand by his people. A word more to the pastors: Brethren, when you collect your benevolent money,

send it at once to the proper place and get a voucher. Remember that all benevolent monies must be reported in the Quarterly and District Conferences and the same must be accounted for at the Annual Conference.—A. H. Newsome, District Superintendent.

District Rounds

LA TECHE DISTRICT. First Round.

Franklin, February 7-9; Centerville and Virdenville, 8-9; Jeanerette, 13-16; St. Peter and Union, 14-16; Crawford, 22-23; Winsted, March 1-2; Godmand and Sorrel, 2-3; Berwick and Patterson, 6-9; Morgan City, 9-10; Bettieville, 13-14; Houma, 16-17; Schriever, 21-23; Thibodeaux, 23-24; Woodlawn, 29-30; Napoleonville, 30-31; Viron, April 1-2; Hahnville and St. John, 5-6; Donaldsonville, 13-14; Central and Darrow, 18-20; Lutchter and Laplace, 25-27; Campair Pit and Kenne, May 2-4.—Dear Brethren: Let our battle cry for the year be "A Revival in every church, a larger collection for New Orleans University and Gilbert College and the Southwestern in every home." Go in for a revival at once.—J. Wesley Turner, Superintendent.

SHREVEPORT DISTRICT.

First Round.
Keithville and Fairview, Feb. 15-16; Fairfield and Fobbins, 16-18; Monroe, St. James, 20-23; St. Paul, 21-23; Mt. Sinai and Nebo, 25-March 2; Washington, Feb. 27-March 2; Bonita and Big Bend, 4-5; Joyce, 6; Lake Providence, 8-9; Bastrop, 11; Jones and Beulah, 13; Belcher, 15-16; Flounoy and Jervella, 18-19; Johnson, 20-23; Daniels, 21-23; Bayou La chute, 25-26; Shreveport, St. Paul, 8-13; St. James, 13-15; Curtis, 17; Wesley, 18; Vauceville, 19-20; New Light, 22-23. All others not mentioned will be notified by postal. You have done well in the past, let us do more in the future that is before us. Let our watch-word be "Five hundred souls saved for the Master," Five hundred subscriptions for the Southwestern. Keep Lincoln's birthday before you. Make Easter a good day for both Foreign and Home Missions. The date of our convention will be given later.—B. J. Reddix, Box 859 Shreveport.

NEW ORLEANS DISTRICT.

First Round.
Trinity, February 12-16; Gretna, 13-17; Asbury, 15-16; Mallaleu, 19, 20, 23; First Street, 21-23; Mt. Zion, 26; March 2; St. Matthew, 27; March 2; Wesley, March 3-9; Scott Chinn, 5-6; Thomson, 7-9; Union, 12-16; Williams, 13-16; Haven, 19-23; Pleasant Plain, 26-30; Malden, 27-30; Mandeville, April 4, 5, 6; Franklinton, 9-13; Angle Circuit, 16-20. My dear Brethren: Now is the time to plan for aggressive work. The watch-word is "A revival in every charge." With Christ leading us all other things will follow. Bear in mind the Jubilee offering for the Freedmen's Aid Society.—Valcour Chapman, Superintendent.

PINE BLUFF DISTRICT.

First Round.
Althelmer, February 15-16; Stuttgart and Humphries, 18-19; New Edinburgh, 22-23; Marvell, March 1-2; Helena—Pillows, 5; Elaine—Snow Sake, 7; McGehee and Dumas, 8-9;

Dumatt, 11; Morrell and Sunshine 15-16; Arkansas City and Watson, 18; Luna and Gains, 20; Eudora, 22-23; Clio and Faith, 26; Hermitage and Warren, 29-30; Clarendon, April 5-6; Bearden and Holly Springs, 9; Jacinto and Carthage, 12-13; Fordyce and Little Bay, 19-20; Pine Bluff—St. Mark, 23; Avery and Grady, 26-27; Sadd, 30; Pine Bluff, St. James, May 3-4; Pendleton, 7; Rydel and Sangford, 9. Dear Pastors, Brothers and Sisters of the Pine Bluff District: We have just closed a most successful Conference at New Port. Now let us start out with a new determination to do more this year for the Master's Kingdom. Plan to raise all of your benevolence for Foreign and Home Missions and Church Extension, on Easter. Send and get envelopes from our Board of Foreign Missions. The poor one dollar, the rich ask for thousands. Remember the Southwestern in every home.—J. H. Greer, District Superintendent, Pine Bluff, Arkansas, R. F. D. No. 1, Box 119.

March 2 is "Wesley Day," the Anniversary of his Triumphant Final Utterance, "THE BEST OF ALL IS, GOD IS WITH US."

Every Pastor and every Church is asked to give *ten minutes* of the morning service on "Wesley Day," March 2, to recruiting the "DOLLAR BRIGADE," of 100,000 Givers to the Connectional PERMANENT FUND; a ten minutes filled with Blessing for the Aged Ministers and which will bring a larger blessing to those who, by remembering the Retired Veteran and Widow, remember their LORD and MASTER and prove that—
"THE BEST OF ALL IS, GOD IS WITH US."

A better memorial than the above, erected in Westminster Abbey, will be erected to Wesley when on "Wesley Day," March 2, his Spiritual Children honor him by honoring the Vet-

the Conference Treasurer to "Forward the amounts so received to the Treasurer of the Board of Conference Claimants." Money for the DOLLAR BRIGADE is also reported under this item.

The Board of Conference Claimants is not in the Commission on Finance "Omnibus," the General Conference having provided the "Jubilee Gift" automobile for the Connectional PERMANENT FUND and for the investments of the annual conferences. Every pastor, District Superintendent, Bishop, and Layman is related to the "Jubilee Gift." It has the right of way to the pocketbook of members in every church of Methodism. The DOLLAR BRIGADE is a "Jubilee Gift" enterprise, the money being invested in the Connectional PERMANENT FUND.

On request the secretary will send a copy of "Wills," by Judge Horton; "The Banker's Investment," by Mr. Collins; "The Debt of the Republic to the Preacher," by Bishop Quayle. He will also furnish pastors with tracts, envelopes, etc., free of cost.

A widow had \$1,500 left her. She needed the income during life but was distressed as to its safe investment, and wanted the money to go to the old preachers after her death. She paid the money to the Board of Conference Claimants and now receives \$45 every six months, until God gives her His welcome and crown. Such is a LIFE ANNUITY BOND. Don't you want one? Write.

Subscribe for the *Veteran Preacher* 25 cents a year.

Address all communications to the Board of Conference Claimants, whether concerning Gifts, Life Annuity Bonds, the DOLLAR BRIGADE or Literature, and remit all money to—
Joseph B. Hingeley, Cor. Secy., 14 W. Washington St. Chicago, Ill.

Pastor, remember "Wesley Day," March 2.

INQUIRY.

Dear Editor:—I left my home with quite a boy right after the war. My mother is somewhere in Virginia. She was in Franklin County, Virginia, when I left but have never been able to locate her. I thought by writing to you that I might get some information in regards to her whereabouts. My mother's name was Ann Brooks. Her father's name was Tom Timber, living in Franklin County, Virginia. The old home was in Franklin County, Virginia. My mother gave me to a white lady to raise in West Virginia. I ran off from home wanting to go to school and they did not want to send me and I have never heard from home since. My mother's husband went off to war and had not returned when I left home. Any information as to Mrs. Ann Brooks will be very gladly received.

She had one son named John, named Luther and another named George. Also a daughter by the name of Sarah, one Calley and another Francis.

Yours truly,
SPARIAL PAYTON BROOKS,
Omaha, Nebraska,
3204 Pinkney Street

P. S.—There was a man that lived in Franklin County, Va., by the name of Griffin Busch, to whom my mother was a bound woman, that is a slave woman. His daughter married a man in West Virginia by the name of William Shannan and my mother was given to this Louise Shannon and after the war my mother went back to Virginia and gave me to Miss Louise Shannon who named me. I say this in order that you may get some information somehow.

BETTER THAN SPANKING.

Spanking does not cure children of wetting. There is a constitutional cure for this trouble. Mrs. M. Summers, 176, South Bend, Ind., will send free any mother, her successful home treatment with full instructions. Send no money. Write her to-day if your children trouble you in this way. Don't blame the child. Chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day and night.



MEMORIAL TABLET IN WESTMINSTER ABBEY.

crans of the Cross. Twenty Thousand Methodist preachers will speak in 30,000 Methodist pulpits and, however high the usual standard of preaching, the ten minutes devoted on "Wesley Day" to Retired Ministers will raise the average of ministerial utterance.

In reporting to the Conference Treasurer moneys for the Board of Conference Claimants, Pastors will remember that item No. "8" in the Treasurer's Report is the place—the only place—to report moneys intended for the Board.

"8. Board of Conference Claimants, (Chicago) \$
Under this head report both cash and Vouchers, Paragraph 327 directs

BOARD OF CONFERENCE CLAIMANTS

(OF) CHICAGO, ILL.
14 W. WASHINGTON STREET
JOSEPH B. HINGELEY, COR. SECRETARY

A FORCEFUL TEN MINUTES.

Ten minutes faithfully given by pastors on Sunday morning would recruit for the DOLLAR BRIGADE at least one out of ten of those present. We have tried it and know. Let the pastors try it and not only will they know, but the gladdened hearts of the Veterans will know. Let the 20,000 pastors do this and the 100,000 "DOLLAR BRIGADE" will be more than doubled.

We wish that every reader of the *Advocate* could have the luxury of reading the kind, thankful letters of the retired ministers. The *March Veteran Preacher* contains parts of fifty of them. Subscription, 25 cents a year; club of ten, \$1.00.

Have you made your Will? Did you make it right? Not if you forgot the Connectional PERMANENT FUND of the Board of Conference Claimants.

Pastors, note that three items in your report to the Conference Treasurer concern Claimants: 8, 9, and 23. In Item 8, place money for the Board (Chicago) and vouchers for your own conference investments. Preachers' Aid, etc. In item 23 place money for distribution to your own Claimants by the Conference Stewards.

If pastors would give ten minutes one Sunday morning to the Dollar Brigade they could secure a Dollar Subscription from at least one in ten of the congregation. Try it.

Sunday, March 2, is the anniversary of the death of Mr. Wesley. Let every follower of John Wesley make a contribution to the PERMANENT FUND of the Board on that day. Let him at least join the "DOLLAR BRIGADE." Pastors, this is your opportunity to prove Wesley's dying words true, "The Best of all is GOD IS WITH US."

Four Books for the asking: "Wills," Judge Horton; "Bankers' Investment," Mr. Collins; "The Debt of the Republic," Bishop Quayle; "Life Annuity Bonds," Dr. Hingeley.

THE FEBRUARY CENTURY.

Alfred Holman's account of "Our Alaska Bargain," fourth in *The Century's* "After-the-War" series, is one of the leading features of the February *Century*. Pierre Loti's Franco-Oriental "Impressions of New York" begin in the same number. Other features of general interest include: James Davenport Whelpley's review of social, political and economic Japan, with a forecast of that nation's future as regards both America and the Far East; the opinions of several college presidents and deans on the good and evil of fraternities in women's colleges; "American Cartoons of Today," by Frank Weitenkampf, with fourteen examples; three Lincoln features, including anecdotes of the President, and a hitherto unpublished account of Lincoln's assassination; and J. B. Aitkin's discussion of "The Unmarried Woman of England," in which appears a contract of English and American ideals.

The second installment of Mrs. Frances Hodgson Burnett's new novel, "T. Tembarom," with synopsis of the opening chapters, leads the fiction. Maurice Hewlett contributes a striking short story in "The Fairy Wife." Other short fiction is by Richard Dehan, Marion Hamilton Carter, and Ellis Parker Butler.

The editorial subjects are: "The Political Virtues President Wilson Will Need," "The Panama Tolls Blunder," "The Increasing Hope of Church Unity," and "The National Need of Super-Commercialism."

The "Open Letters," always a feature of *The Century*, are on "Divorce in War and Wedlock," and "Breaking in a Hobby." There are several after-dinner stories in the "Lighter Vein" department, two by John B. Quackenbos.

The frontispiece, in color, is by Arthur Rackham. Other illustrations are by Reginald Birch, Oliver Herford, May Wilson Preston, and Chas. S. Chapman. There is also a Timothy Cole wood engraving.

NEW CHURCH ON PELHAM CIRCUIT.

The Rev. R. D. Dennis, pastor of the Pelham Circuit of the West Texas Conference made one of the best



WESLEY CHAPEL.

reports made during the recent session of his conference. Brother Dennis and his people at the point on the circuit known as Wesley Chapel had built a new church at a cost of \$1,800. Every dollar of which had been paid. To begin a church, complete it and pay for it in 11 months is a true record, and this is just what Brother Dennis and his people did. We are printing in this connection a cut of the new Wesley Chapel. Congratulations Brother Dennis; you have done well.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, eclampsia, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South bend, Ind.

SIMPLY INFORMATION.

The Preachers Aid Society collected \$31 at Lake Charles and paid out as follows: I. R. Scott, \$3; P. W. Clark, for board of preachers, \$4.50; G. A. Payne, \$2; Eli Williams, \$3; David Harrison, \$3; F. T. Chinn, \$5; Simon McGruder, \$3. The Society loaned the following preachers the amounts named below: F. T. Chinn, \$5; I. R. Scott, \$2; H. Daniels, \$11.25; I. L. Turner, \$2; D. S. Sloan, \$3; J. H. Thompson, \$5; Henry Taylor, \$4. To furnish information to members during the year, \$5 was appropriated. Over drawn, \$29.75 above what was collected. Collected since conference, \$2.00; true overdrawn, \$24.75. From Fund of 1912. Total balance in treasury, \$176.44.

P. W. CLARK, Pres.,
J. J. OBEE, Secretary.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children, 50c



Catarrh, Asthma

CURED WHILE YOU SLEEP

Two or Three Cents a Day if you are Satisfied, Nothing if you are not. Inhalant is Ours Alone, and is Best in the World. Inhaler is Our Patent, and is Best Ever Devised. Patients early named it "THE LITTLE WONDER." Its cures of CATARRH, ASTHMA, BRONCHITIS, HAY FEVER, ALL CATARRHAL DISEASE, have never been equalled, because it is the Right Medicine, applied in the Right Way, that is, CONTINUOUSLY. Change of Climate Without Change of Residence. Agreeable, Safe, does not hinder the breathing, and may be regulated to any force desired. Needs no help from other medicines. STRICT LEGAL GUARANTEE. Write today, in its Proof, so Easy in its Application, so Generous in its Terms, so Certain in its Results. Long Trial.

E. C. C. CATARRH-ASTHMA CURE, 3021 Van Buren St., CHICAGO

The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequalled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Gleanings from the Field

ALABAMA

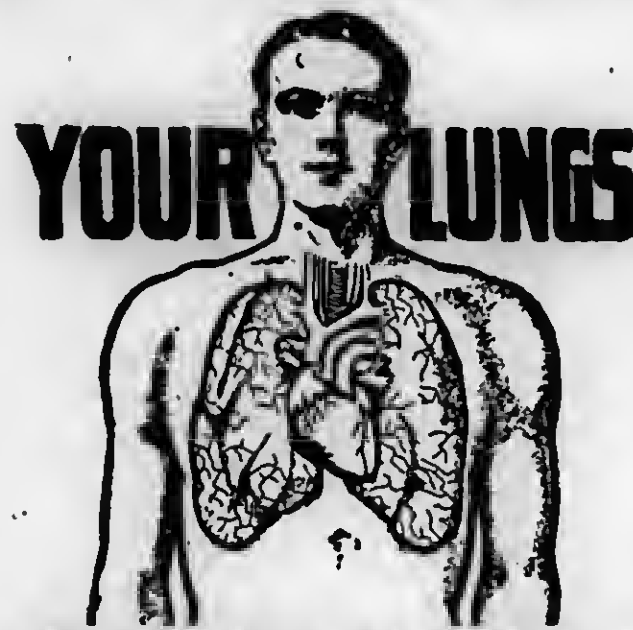
Clinton.—The fourth of January was a day of spiritual enjoyment at Oak Grove Church. A splendid audience listened to the Rev. W. L. Davis, our pastor. The Lord's Supper was administered to a goodly number of people. Among the visitors were noted Mrs. Ida Straite of Gonzales, Texas, and also Mrs. Carrie Celpen of Bessemer, Ala.—(Mrs.) C. L. Meanes.

Troy.—The Rev. Wm. Jones held our first quarterly conference at Joyce Chapel January 4-5. Although young in the work, Bro. Jones went about his duties in a masterly way. After the completion of conference business, a Jubilee communion consisting of Misses J. Byrd, S. Paul and Ruth Byrd was appointed. Every interest of the church was looked after. To the delight of all, our pastor, the Rev. J. B. Webb, was returned to us.—Johnnie Byrd, Secty.

Opelika.—I take this method to thank the Ladies Aid Society and friends of St. Paul who most pleasantly surprised us on January 17th. They were led by Mrs. Lizzie Bonner. They loaded the table with all kinds of choice groceries. After words of thanks and prayer, our good friends left.—G. W. Reeves, pastor.

GEORGIA

Jesup.—The first quarterly conference for 1913 was held January 25-26, by Dr. E. D. Giddens, district superintendent. All duties of the church work were rigidly looked after and inquired into by the district superintendent and by him pronounced to be in fine shape. Notwithstanding inclement weather the congregations were good and full quarterage,



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You Absolutely, that

The German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and care of consumption and lung trouble.

JUST SEND YOUR NAME TO LUNG GERMINE CO., 518 N. 4th, JACKSON, MISS.

\$16.50, paid with our overplus to the pastor. Three additions to the church. Jubilee and Benevolent plans are set with many pledges to make them successful. The Southwestern is found to be absent from most of our homes here. We hope to reverse this condition during the year.—A. N. Jackson, pastor.

Marriages

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

JENKINS-WALKER.

The Rev. James E. C. Jenkins, A. M. B., D., of Belton and Miss Maggie G. Walker of Hanea Path, South Carolina, Tuesday, November 26, 1912 in St. James Methodist Episcopal Church. The Rev. B. C. Jackson, Superintendent Greenville district, read the ceremony, assisted by the Rev. R. F. Harrinton of Clover.

McCoy-Worsham. — It was a quiet home wedding at the residence of the bride's parents, the Rev. and Mrs. R. C. Worsham, of New Orleans, on December 19, 1912, Mr. Clarence McCoy and Miss Eugenia Worsham. The Rev. J. F. Marshall, officiated.

FLEMING-SWANIER. — Mr. Nathan K. Fleming and Miss Ella T. Swanier were joined together at the residence of the bride, DeLisle, Miss., December 25, 1912. The bride and groom are both members of the Methodist Episcopal Church of DeLisle, Miss., and are numbered among our best young people. The Rev. Jas. Robinson, pastor, performed the marriage ceremony.

PIERCE-DRAKE. — January 7, 1913, at 10:30, Mallalieu Methodist Episcopal Church of St. Martinville, Louisiana, was the scene of the marriage of Miss Melvena Drake, daughter of Mr. M. Van Buren Drake of St. Martinville, to Mr. Robert Pierce of Lake Charles, Louisiana. The Rev. T. P. Norris performed the ceremony. Miss Melvena was the leading soprano in Mallalieu's choir. A large crowd witnessed the marriage and reception. The pair received many valuable presents from their friends. Their future home will be in Lake Charles, Louisiana.

CARTER-CLARK. — On December 25, 10:30 a. m., at the home of the bride in Abingdon, Va., Mr. Milton D. Carter of Freeman, W. Va., and Mrs. Clara A. Clark, were united in holy wedlock by the Rev. W. A. Webber.

MORROW-ROBBINS. — Mr. Robert Morrow and Miss Omega Robbins of Carthage, Miss., were married on the evening of January 15th, 1913 at the home of the bride's parents. We wish for them a happy life. Miss Robbins was one of our best young women. — Ida L. Smith.

WILLIAMS-BELL. — Mr. James G. Williams of Shreveport, La., and Mrs. Annie Bell for Frierson, La., were united in marriage at St. James Church by the Rev. T. A. Brown, pastor Mt. Zion Church, New Orleans, La.

HALL-WALKER. — In the home of the bride's grandparents in Bienville, Texas, January 25, 1913, Mr. Jordan Hall and Miss A. L. Walker, a member of the church here and also a member of the public school faculty, the Rev. G. V. Vavett, reading the ceremony.

SOMMERS-WARE. — Mr. J. G. Sommers and Miss Georgie A. Ware, at the home of the bride's parents in

Bienville, Texas, January 25, 1913. The bride is a member of the church and school faculty. The Rev. G. V. Cavett officiated.

ELDRE-MANUEL. — At Clare, La., Mr. Robert Eldre and Miss Lizzie Manuel were united in holy wedlock by the Rev. I. Carr.

LOUIS - WEMBY. — Mr. Long Louis, and Mrs. Florence Wemby at Shreveport, Louisiana, by the Rev. T. J. Johnson; also Mr. J. T. Anderson and Miss Christina Tiggs; Mr. Joseph Abbert and Miss Bessie Grant.

BALL-COLEMAN. — On the first of January at Maple Springs, Miss., by the Rev. C. A. Jordan, Mr. James Ball and Mrs. Della Coleman at the residence of the bride who was a widow. The groom is a member of the Piney Grove Methodist Episcopal Church on the Hopewell charge, while the bride is a member of Maple Springs Methodist Episcopal Church.

HICKMAN-COBURN. — Mr. William Hickman and Miss Clara Coburn, were united in the bonds of matrimony at Maple Springs Church by the pastor, C. A. Jordan, December 31, 1912, in the presence of a large congregation. Mr. Hickman is one of our fine young men and a member of Maple Springs Methodist Episcopal Church. Miss Coburn is one of our fine young women and also a member of Maple Springs Church. — C. A. Jordan, pastor.

DANIELS-MILLS. — The home of Mr. and Mrs. B. H. Handsberry, at Woodland, La., was the scene of a beautiful wedding, January the 9th, when Willie Daniels was united in holy wedlock to Mary Mills. Miss Mills is one of the accomplished young ladies of our church, while Mr. Daniels is a prosperous young farmer of this place. The marriage ceremony was read by the Rev. Milton S. Goins, pastor.

HILL-COLLINS. — Mr. Samuel Hill and Miss Maud Collins were married January 11, 1913. Mr. Hill is of Lucas, La., and Miss Maud Collins is of Bayou Lachute, La. The Rev. George Thomas performed the marriage ceremony.

BLANCHARD-CHANDLER. — At the home of the bride's parents, Mr. and Mrs. Reed Chandler, Mr. Elisha Blanchard and Miss Isaquena Chandler. The bride is a member of St. Stephen Methodist Episcopal Church of Maben, Mississippi, and also held a high place in the Sunday school. The groom is a worthy young man and a member of the Missionary Baptist Church. The Rev. J. E. Quinn, officiated.

WOODFORK-HILLARD. — Mr. James Woodfork and Miss Blanche Hillard of Oakland, Texas, December 25, 1912, at the home of the bride's sister. The young couple received many valuable gifts. Mr. Woodfork is one of the faithful stewards of our church. Many relatives and friends witnessed the ceremony in which the Rev. M. S. Jordan officiated. — Ada Doss.

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Gleanings from the Field

TEXAS.

Kenville. — On my return from the Annual Conference, my people received me gladly. At Fredericksburg,

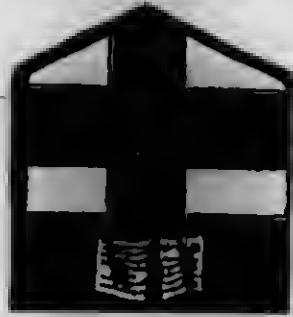
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one of my appointments, on watch meeting, I added three to the church. On Jan 12, three professed religion, making a total of six since Conference. On Jan. 12, immediately after the collection was taken, a severe storm struck my church, led by Miss Gusie Carter. No less than 90 pounds were placed on our table, over which my heart rejoiced, and I thought, as once before, that my lines had fallen in pleasant places. The work moves on nicely. — N. H. Townsend, pastor.

Nixon. — Watch meeting night! and it pleased God to bless our needy souls. We had a prayer service, followed by an old-time class meeting which lasted thirty minutes and then we preached from Hebrew 11th, 16 verse. The doors of the church were opened and one new soul stepped in and was made whole and one reclaimed. Brethren, we ask God for twenty-five new souls this Conference year. — J. J. Hardeman, pastor.

Beeville. — A storm struck the parsonage with shouts and songs, bringing with it many good things to eat, with some cash. Methodists and Baptists alike were in the number. I take this method of thanking you all. — G. W. Cavett, pastor.

Oakland and B. Chapel. — Jan. 18-19 was first quarterly conference week. District Superintendent J. W. Warren's address was strong and helpful. Raised this quarter \$23; \$3.35 for pastor; \$5 are for other purposes. We are always glad to have Doctor Warren with us. He gives new strength and inspiration. — Ada Doss.

Camilla. — The first quarterly conference for Camilla and Cold Spring Circuit, was held Jan. 11-12, Dr. W. Hartley Jackson, Superintendent, presiding, R. J. Jenkins secretary. Pastor and officers had good reports. We had a nice crowd Sunday, and Dr. Jackson preached an excellent sermon. At 4 p. m. Dr. Jackson delivered his "Git There" lecture. Collections, \$31; paid the elder, \$18, in full for the quarter. The circuit is the best circuit on the Conroe District from a benevolent viewpoint and has planned its greatest year's work for 1913. This people own more homes than any circuit on the District. The new parsonage is nearly completed and is a nice five-room cottage. The Rev. Mr. Evans is our pastor. — D. S. Wheatley.

Fort Worth. — This year's work in the Epworth League of Andrew Chapel has been inspiring and helpful. In taking a review of the history of this League, I learn that it was born to this branch of Methodism some fifteen years ago. Its history is remarkable. It was not born under the most favorable circumstances, but this League has been growing, till to-day we can boast of rising from a membership of forty to sixty-five loyal followers marching to the command of President I. V. Cook. The mercy and help department is keeping in touch with its duty and purpose. The rec-



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ord further shows that the Literary and Social department has met with untold success. One of the latest events and victories was a joint debate with the Methodist brotherhood. Devotional meetings held 51; Literary and Social, 20; Cabinet, 8; Business, 15; other meetings, 11. Money raised for all causes, \$192.75. Over 100 pieces of literature have been purchased. — W. D. Kirkpatrick.

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WEST VIRGINIA.

Lewisburg. — The Womans Home Missionary Society met on last Tuesday, at the parsonage. Business was transacted in the usual way. The President, Mrs. S. C. Love, presided in the chair. Officers were elected for this year. All were re-elected with some few exceptions. This organization is doing a fine work under the supervision of its most worthy president, Mrs. S. C. Love, and the members are all alive and active in their various departments. After all business matters were duly attended to, refreshments were served in the dining room of the parsonage.

Deaths

Write plainly, being especially careful in the spelling of names and the correctness of address.)

MITCHELL.—Mr. S. A. Mitchell, February 20, 1853, died December 19, 1912, after having been a member of the church for 33 years. A faithful member of his church and a faithful Christian, he will be greatly missed. He filled all the various offices of the church. The father of nine children, he was greatly interested in children and was of much help in the local day school. His grand-children and many friends, together with his wife and children, mourn his passing. The funeral service was conducted by Pastor, W. M. Holden, assisted by Rev. W. M. Hamilton of the Baptist church.

HALL.—James O. Hall was born in St. Louis, Mo., December 22, 1813. Interment took place at Canton, Mississippi, December 27, 1912. The Rev. A. M. Trotter in charge of the service. Mr. Hall always loved God and died believing. He was a brother of the Rev. J. I. Garrett and E. B. Gallion of West Point, La. Garrett.

FOUNTAIN.—Mr. Wm. Fountain, in Virginia, December 25, 1838, died into his Home eternal December 10, 1912. At the time of his death he was living in the state of Texas. For 32 years Brother Fountain had been a faithful Christian. In those years he had not missed a single church meeting. His life was earnest and purposeful and he will be greatly missed from among the members of the church. R. H. Warren, pastor.

MATTHEWS.—George Matthews, one of our faithful class leaders passed into the Haven of Eternal Rest Saturday night, January 18, 1913. He was the Methodist Episcopal pastor under the pastorate of the late Moses Smith and lived faithfully to his end. He leaves his wife and a large family.—L. H. Richardson, pastor.

TAYLOR.—Mrs. Angeline Taylor, 82 years of age; departed this life January 13, 1913. She has been a member of Horton's Chapel forty-six years. She loved her church and was always willing to render every service. She leaves two sons, two daughters, a brother, and many relatives and friends who mourn their loss. The members of Horton's Chapel extend their heart-felt sympathy to the bereaved family, and we bow in humble submission.

JOSEPH.—Mrs. Sophie Joseph an elderly member of Calvary Methodist Episcopal Church, Thibodaux, La., after a long illness, passed to her reward January 15, 1913. She had been unable to attend the church for many years; having lived to an advanced age, she was unable to walk to church. But she was just as faithful, and dutiful to God at home as when she could attend the church. Her highest ambition was to point sinners the way to the Kingdom of Heaven. Calvary has lost one of its old members. Sister Joseph's place in the church will never be filled. She was a faithful member of Christ's service early in the days of slavery and served God

with a pure clean heart, rejoicing because she had been spared to enjoy the freedom that she had so earnestly prayed for. She leaves one son, Eli Joseph, and three daughters, Mrs. Josephine Richardson of Hammond, Mrs. Louise Francis of New Orleans, and Mrs. Amy Watkins of Thibodaux, from which place she peacefully passed away. A number of grand-children, great grand-children, and other relatives and friends also survive her. She was loved and honored by the people of the entire community. The funeral was largely attended. The Rev. G. B. Brown of the African Church, assisted the pastor, the Rev. T. F. Robinson, in the funeral service. The remains were tenderly laid to rest by the Olive Progress Society, of which she was a faithful member.—T. F. Robinson, pastor.

WOODFORD.—Edward Woodford one of the oldest members of Tate Chapel, Greenville, Tenn., died January 31, 1913, age, seventy-one years, in full triumph of faith. He was a member of the Methodist Episcopal Church forty years. He leaves five children and a host of friends. The funeral service was conducted by the Rev. Charles H. Hurd, the pastor of the Methodist Episcopal Church, the Rev. W. L. Robinson, pastor of the African Methodist Episcopal Zion's and the Rev. Jeremiah Thompson. Interment was made in Oak Cemetery. The Rev. Chas. H. Hurd, pastor.—Bessie Alums.

HORTON.—George Spratty Horton, oldest brother of the Rev. P. W. Horton, was killed by the falling of slate in Ware Eagle Coal Mine, Ware Eagle, West Virginia, on Saturday, December 14, 1912, and was sent home on the 16th. The burial was on the 19th at the old home farm. He leaves father, mother, seven brothers, one sister and a host of friends and other relatives.—W. W. Horton.

JONES.—On Tuesday evening, January 28, 1913, John Henry Jones, an old member of Hamilton Methodist Episcopal Chapel at Hearne, Texas, passed into rest. Brother Jones was sixty years old. He had been complaining for some time. He bore his affliction with Christian patience and the fortitude of a veteran soldier. In his house many travelers have found comfort and shelter. The funeral was largely attended. The Rev. L. H. Barnett officiated, assisted by Dr. J. Harvey Jones, of the African Methodist Episcopal Church and the Rev. Ransom Smiley of the Baptist Church. Brother Jones leaves one daughter, and two sons. His daughter left nothing undone, that she thought would contribute to the assistance and comfort of her father. She deserves great credit. Brother Jones was a member of the U. B. F.—(Mrs.) Iola W. Jones.

MOORE.—Mr. Willie L. Moore, a devoted Christian worker in St. James Methodist Episcopal Church died January 3, 1913. In the death of Brother Moore the church loses one of its most efficient officers. He was 35 years old, and had spent 18 years of his life in the Master's cause. Brother Moore leaves a devoted wife, a sister, a brother and many friends who mourn their loss. D. F. Vance, the pastor, officiated in the funeral service.

HUSTON.—Monroe Huston, one of the oldest members of the Huston Chapel, N. C., departed this life January 7, 1913. Brother Huston was a devoted member of his church, a

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trustee, steward and class leader. He was a class leader for more than thirty years' standing. Brother Huston was only sick three weeks before the end came. Notwithstanding the muddy roads the church was packed with friends to share in the Huston's funeral service which was conducted by the pastor, the Rev. N. S. T. Shamborguer.

DAWSON.—Elizabeth Dawson passed to her reward January 15, 1913. She leaves her husband, six sons, three daughters and many relatives; also a host of friends. Mrs. Dawson was a faithful member of the Union Methodist Episcopal Church at Torras,

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La. The funeral service was conducted by the Rev. Joe Davis and the pastor, N. McNeal.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Crescent, Medical, Dental and Pharmaceutical Association, meets on the third Thursday of each month at the Providence Hospital, No. 122 Howard Street. At the meeting of January 16th, an interesting paper on Tuberculosis was read by Dr. L. T. Burbridge, and was discussed by the members present. It is the aim of the association to keep abreast of the current literature of the profession and to embrace the last word in medicine and surgery. All dentists, pharmacists and physicians, in good standing, are invited to become members.

ISAAC J. KANE, Presi.,
E. CHAS. THORNHILL,
Secretary.

The Colored Y. M. C. A. presents Mr. Perle A. Winslow of Springfield, Ohio, in an evening of drama, pathos and humor. (Dunbar's works a feature), assisted by gymnastic exhibition, Watts boys acrobat, work and musical numbers, Friday night, February 14th, 1913, at 2220 Dryades Street. The fellows of Leland, New Orleans and Straight Universities will enter into a college yell contest. The Y. M. C. A. will present a Silver Loving Cup to the college yielding the best yell. Admission, single, 15 cents; couple, 25 cents. Refreshments will be served.

MALLALIEU CHURCH.—Good services throughout the day. At 7:30 the pastor preached his introductory sermon to a large congregation. Two persons joined the church; one conversion. Already the crusade is beginning to bear fruit. Our revival began the first Sunday in February. Our first quarterly conference will be held February 19, 20 and 23.

WILLIAMS CHURCH.—Services beginning with the early prayer meeting, Sunday morning, lead by Brother Le-

wis Brazley, were very inspiring. At 11 o'clock Brother Henry Parker preached a splendid sermon on God's Covenant with Noah. 7:30 p. m., Bishop W. P. Thirkield and wife, and Dr. R. E. Jones were present. The Bishop preached a strong and forceful sermon on the Necessity of Studying the Holy Bible. He put great stress on importance of a clean and pure ministry. The choir was at its best and the Bishop complimented them on their splendid music. A splendid congregation was present. The pastor will preach his introductory sermon on the 16th, at 7:30 p. m. All are invited.—J. A. Landry, pastor, residence, 7510 Pearl Street.

FIRST STREET CHURCH.—Services on last Sunday were of a high order. Mr. J. S. Scott, a kinsman of the pastor, preached an instructive sermon to an appreciative audience at 11 o'clock. The pastor delivered his introductory message at night. The message was well received. The pastor will deliver, commencing next Sunday at 11 o'clock, a series of sermons. The subject of the first of the series is: "The Great Commission." Next Sunday night a sermon address will be delivered, subject: "Abraham Lincoln, the Emancipator." Our bazaar is now in operation. The members and the local societies are competing with each other to the end that the largest success possible may be had. The bazaar will close March 1st. The public is cordially invited to be with us.—B. Mack Hubbard, pastor.

TRINITY CHURCH.—The Educational Rally Wednesday night was well attended. The pastor gave an outline of the proposed Jubilee Commission and perfected its organization. The Rev. M. S. Davage preached an able sermon at 11 a. m. Sunday. At 3 p. m. the pastor preached to the Sons and Daughters of Perseverance, an organization of 200 or more children and young people. Miss Beatrice Landix delivered the welcome address. The Sacred Recital at 8 p. m. was well attended. Collection for the day, \$34. E. P. Damon, master of ceremonies. The next one will be on Palm Sunday at 3 p. m. President Meldon preaches at 11 a. m., Sunday and Dr. Chapman, district superintendent, at 8 p. m. The First Quarterly Conference on Wednesday night was well attended; reports encouraging. Lenten prayer services are being held and all are getting ready for a great Revival. One conversion already.—W. Scott Chinn, pastor.

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District Rounds

ALEXANDRIA DISTRICT.

First Round.

Cheneyville, Feb. 8-9; Lecompte, 10-11; Alexandria Mission, 12; Boyce and Village, 13-16; Boyce, St. Paul, 15-16; Rapides and Rigolette, 17-18; Colfax, 20-21; Pineville, 22-23; Mt. Rose, 25; New Town, 26; Cane River Circuit 28-March 1-2; Campiti, March, 2-3; Mt. Zion, 7-9; Natchitoches, 9-11; Grand Bayou and Gahagan, 14-16; Allen and St. Paul, 18-20; Bonchest and Holly, 21-22; Frier-son and Kingston, 23-24; Thomas and South Mansfield, 25-26; Pleasant

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Valley and Benson, 27-28; Shady Grove and St. Matthew, 29-30; Mansfield, 30-31; Marthaville Circuit, Apr. 1-2; Zwolle and Fisher, 3-4; Columbus, 5-6; Many Circuit and Bayou Set, 7-9; Logansport, 10-11; Longstreet, 12-13; Robeline and Victoria, 16-17; Pleasant Hill and Pelican, 19-20. Dear Brethren—Let our watchword be: "A revival in church and Sunday school in each charge. The Southwestern Christian Advocate and Discipline in each home, and advancement along all lines." Make Easter, March the 23rd, a great day.—J. O. Richards, superintendent.

FORT SMITH DISTRICT.

First Round.

Marche, Feb. 15-16; Conway Circuit, 22-23; Springfield Circuit, Mch. 1-2; Solgohachie, 8-9; Morrilton and Atkins, 15-16; Fayetteville, 23-24; Bentonville Circuit, 29-30; Van Buren, April 6-7; Fort Smith; Fort Smith, Ebenezer and Charleston Missions, 9-10; Fort Smith, Mallalieu, 13-14; Danville Circuit, 19-20; Roland Circuit, 26-27; Little Maumee and St. Mark, May, 3-4. Dear Brethren—Now is the time to start to do a good year's work for God and the church. Report some work done and benevolent monies in each quarterly conference. Raise something on all of the causes in each month of the year and when the year is ended the work will be done.—H. P. Coulter, Supt.

DISTRICT ROUNDS. BATON ROUGE DISTRICT.

First Round

Mt. Carmel, Feb. 8-9; Macedonia, 9; Stony Point Circuit, 11-12; Clinton, 13-16; St. Peter and Rylander, 14-16; Norwood and Mt. Zion, 20-21; Wilson, 22-23; Asbury, 23; Slaughter, 27-28; Jackson, March 1-2; Deerford, 6-7; Zachary, 8-9; Baker Circuit, 9-10; Denham Springs, 12-13; Wesley, Baton Rouge, 16-17; Neely, Baton Rouge, 14-16; Jones Creek, 19-20; St. Mark, B. R., 21-23; Springfield, 25-26; Port Allen, 22-23; Torras, 29-30; Lettsworth, 30-31; Lobdell, April 2-3; New Roads, 5-6; Batchelor, 6; Prairieville, 9-10; Rosedale, 12-13; Bayou Goula, 18-19; Plaquemine, 20-21. Dear Brethren—The Lord has permitted us to begin another year's work. Let us put forth strenuous efforts to make this the best year in the history of the district. Let us enter in a great revival and pray that the Lord may crown our efforts with success. Plan to raise the greater part of our benevolence on Easter.

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FORREST CITY DISTRICT. First Round.

Osceola Circuit, Feb. 15-16; Boone town circuit, 16-17; Crowford Jeanerette, 22-23; Earls and Park 24-25; Reese, March 1-2; Park 4-5; Mariana Charge, 8-9; Gill, 16; Mariana Circuit, 16-17; Forrest City, 22-23; Calwell Circuit, 24; Palestine Circuit, April 5-6; Augusta, 12-13; Auvergne, 15-16; Hillman, 19-20; Cotton Plant, 23-24; Cotton Plant, 24; Brinkley Circuit, May 3-4; Brinkley May 4-5. Dear Brethren—The conference is now over. Let us refer to our various fields of labor to more work for the Master than did last year. Put your commitment to work in raising your benevolence. Push all of your claims. Make a great day for missions. Brethren, see to it that your church young and old, in pushing all of causes. Make a house to house visit for the Southwestern. It will help you in your work. Save —A. T. Stephens. Supt.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, FEBRUARY 20, 1913

Vol. No. 42—No. 8

WHO CARES?

2
A beautiful woman, a bride of two months, was brutally murdered a few days ago at Houston, Mississippi. It was an atrocious crime, worthy of the severest punishment that civilized society could inflict. May the merciful God be gracious to the bereaved family and to the outraged community.

Following this tragedy a search was made for the guilty party. The community was aroused and the spirit and work of the Grand United Defiant Order of American Savages held sway in the peaceful town of Houston. Candidates were to be made in the blood degree. Race hatred was the password that answered from heart to heart. At first two white men and ten Negroes were arrested. Two Negro women testified that a certain Negro was guilty of the murder. (A mob gets what it goes after, and these two helpless women, no doubt excited and intimidated, gave the testimony.) The Negro accused was arrested and when a confession was asked, he replied: "It don't matter what I would say, it would not change what you are goin to do with me." That dying statement was calm and logical, and an impeachment on the entire mob spirit. The man, soon to die, knew it did not matter what he said. The mob knew it did not matter. He knew what every Negro knows, that once in the hands of a mob, guilty or innocent, there is no escape. The words of the Negro now were all too prophetic, and his vindication came sooner than expected. Next day the finger of guilt pointed to another Negro. So there was another lynching for the same crime. Lynched, did we say? No, not even decently lynched. He was tied by chains to an iron pump in the center of the town, hot tar poured over his quivering head, inflammable material was placed all around—in the sight of children, women and men—he was broiled to satisfy the passion for blood, to satiate and to quiet the rise of race hatred. Before the second Negro had gone hence, he was quizzed carefully and he assumed full responsibility for the deed, absolving entirely the Negro lynched the day previous.

Here we have, in these two instances, the mob unmasked. An innocent man is killed. A thousand men, more or less, are as clearly murderers, therefore, in the sight of the law and in the sight of all decent men, as any man who would maliciously and deliberately shoot another in the back. But this thousand of men, more or less, enraged, aroused, excited, stained their hands with innocent blood, and upon the posts of Houston, for time immemorial, the blood of the innocent will cry aloud.

Does it mean nothing to civilization that this thousand men, more or less, must govern the helpless? Does it mean nothing to civilization that from windows women and children looked as the second victim was offered on the altar and the death blow to the murderer was given by the hand of the father of the young woman who was murdered? There is not the least excuse for this outrage. The entire court system in Houston, Mississippi, is in the hands of white people. They are honorable men; they love their race, and would punish dishonor as readily as men anywhere. It may safely be counted upon that with the evidence in hand,

with a white jury, with a white judge, with laws enacted by a white legislature and upheld by a white governor and Supreme Court, the Negro had no escape. He deserved none. Nor need there have been any unnecessary delay; as was shown in Gulfport, Mississippi, the other day, when a wilful murderer was tried, convicted and sentenced to death within seven hours.

But this outbreak, as atrocious and unwarranted as it was, concerns us much less than another situation, which is connected with it. It is not that a Negro is lynched here and there—and often an innocent one—but it is the general disregard for the life of the Negro and the petty offenses that are often made the occasion for the killing of Negroes. As a matter of fact, every Negro walks upon sinking sand and can scarcely count a day his own. Even the most conservative and peaceable and even the most humble, if they were to recognize insults and infractions, would be the chief cause for headlines in the daily press. It is against this stifling, threatening atmosphere that we must breathe, that we utter a protest. We impart a secret of the Negro's heart-life when we say that, in spite of the Negro's accumulation of property, which aggregates now more than seven hundred million of dollars, no little of this accumulation has been made with misgivings. Often in family council the debate is whether it is worth while or not, and if property is bought may it not be sold at a sacrifice on an order to move out, and under most distressing circumstances. It is the atmosphere of LYNCHING, and the absolute reckless disregard of the Negro's life and the powerlessness of the government to protect the Negro that concern us.

Let our readers, with bated breath, listen while we make good our contention:

We know of a Methodist preacher who desired a change of appointment because he preached against illicit relations between white men and colored women. One of these dare-devils of a white man placed his hand upon the shoulder of this man of God and threatened him with death if he dared open his mouth on that subject again. And this was not the first Negro to be intimidated at this particular place.

A good friend of ours was bullied and his life threatened, the other day, by an underling in a ticket office, simply because this friend of ours, when questioned concerning a mileage book, answered "yes," instead of "yes, sir." This friend of ours was not at all impolite or illmannered in his speech, for he is a polished Christian gentleman. But the underling wanted it understood that a "nigger" must say "yes, sir," or pay the cost. And this is not an isolated instance of the kind.

We have, on our desk, a note signed by one of our ministers, which tells of the shooting of two Negroes; one was seriously wounded and the other killed outright because, it was claimed by a young white man, the Negroes had driven a buggy wheel over the foot of his dog. They pleaded "not guilty," but that was of no avail. They saw trouble coming and fled. They were shot in the back. We reserve the name of the pastor and the place for the protection of the pastor. (Think of

it! We dare not let it be known that he reported the case. He might not be secure.)

Another instance along this line: The last week's dispatches told the story of a Negro lynched near Shreveport, Louisiana, supposedly by members of his race. He was reported in the original dispatch as a quiet, unoffending Negro. A subsequent dispatch states that he was not lynched by Negroes, but by white men. And for what? Because it was said that this Negro preacher had been talking too much about the violation of the prohibition laws in that section. Evidently this Negro preacher was chastising his congregation for visiting blind tigers and for their drunkenness and rowdiness; doing what he conceived to be his duty to his God and his people. But this sort of preaching interfered with some man's dollars, and the preacher's life paid the price.

These and other instances available are summed up in an illustration which came under our observation in a "Jim Crow," car, where there illegally sat a white youth who, firing a cap pistol said: "I got him. I got him. I shot a nigger in the head."

Add to the incident at Houston, Mississippi, and the general tendency toward recklessness in beating and killing Negroes, and there is a slight suggestion of the terror that strikes the heart of a helpless people, striving against great odds to make their way upward.

But the saddest part of the story has not yet been told.

WHO CARES?

The great moral forces of this country remain silent while the lives of men are imperiled. Now and then a voice cries out against the evil of lynching, as did Dr. J. W. Moore, pastor of the First Methodist Episcopal Church (South), of this city last Sunday. But it is an individual note rather than a mighty sweep of public sentiment. Even our own great Methodist Episcopal Church remains silent. Its batteries turned in another direction, heed not the cry or the perilment of a helpless people. During the last General Conference, the now sainted Dr. H. W. Key offered a resolution against lynching. It was poorly drawn in many particulars, but its spirit and purpose were commendable. This resolution was finally referred to the Committee on the State of the Church. It was painful to note at the close of the Conference—and we recall now with added sorrow—that no word came from this, the general council of the greatest Protestant body in this country, against this increasing crime of wilfully taking life without judge or jury. The General Conference entered its protest against many things, and in favor of many reforms, but failed to record itself specifically against lynching. Not even Report No. 11, of the Committee on the State of the Church, on Church and Social Relations suggested a word against lynching. Nor does Report No. 16 of general non-concurrence pay any attention whatever to the Key resolution. Subsequent to the presenting of this Key resolution, another resolution was conservatively and carefully drawn, avoiding

(Continued on Page Eight)

Has the Emancipation Act Been Nullified by National Indifference

By Jane Addams

In his remarkable book *Democracy and Reaction* Leonard T. Hobhouse points out a far-reaching reaction in the temper of the times which has, during the last sixty years, gradually penetrated every department of thought and life. He illustrates this by the changed attitude towards slavery, which he asserts is partly traceable to want of concrete acquaintance with the thing itself. Our fathers and grandfathers were nearer to it as they were nearer to many other political abuses; the principles of reform to which they appealed had a very real meaning to them in their struggles, just as to-day personal liberty means more to a Russian than to an Englishman who has never been without it, and he concludes that "Many principles which they established we have let slip merely for want of imagination enough to realize what the denial of such principles would mean in practice."

Although our very prosperity and political tranquility were achieved through the efforts of the previous generation of reformers, it is our mood to accept their work with a nod of recognition for its sacrifices but with no sense of obligation to carry on the strenuous task. Does our mood repeat that world-wide yielding to race antagonism, or does it partake of the growing self-assertion of the so-called "superior" races who exact labor and taxes from black and yellow men with the eyes explanation of "manifest destiny?"

Scrutiny of reactionary developments are, of course, valuable only as they indicate possible ways of escape, otherwise they were best left untouched. But is it not possible at this fiftieth anniversary of the issuance of the Emancipation Proclamation, that most compelling and far-reaching document of democracy, to seriously test our national trend, using as a touchstone our attitude towards those whose freedom was achieved with such an expenditure of moral energy and devotion?

What have we done to bring to the status of full citizenship the people Lincoln's proclamation raised from the conditions of slavery, who were thereby enabled at once to legitimize family life and to make contracts, but who inevitably looked forward to the civil and political rights implied in the great document? How far are we responsible that their civil rights are often rendered futile, their political action curtailed, their equality before the law denied in fact, industrial opportunities withheld from them and, above all, that for twenty-five years they have been exposed to the black horrors of lynching? How far has the act of the great emancipator been nullified by our national indifference?

It would be difficult to state just when the tide of indifference set in but certainly we would all admit that the attitude both in the North and South towards colored men has been responsible for strange inhibitions and limitations operating on the spirits of the entire white population. If we would carefully study the souls of white folks to discover the cause of this spiritual bondage, it would not be difficult to find in the South a loyalty to a lost cause, to those who died in its behalf and to those who surviving suffered and dedicated all to it; the necessity for admitting that those who thus died or suffered might appear to be in the wrong, in itself tends to confuse the issue whenever the Negro demands political equality.

Memories of a caste relationship which permitted great intimacy but perpetuated differences in opportunity, blind whole communities to the inconsistencies practised in many parts of the South to-day. Whenever Southern men thoughtlessly brand every black man as a menace to the virtue of white women, they forget the loyal protection given

by black men to white women and children during the war while they, the white men, were striving to perpetuate a system involving the continuance of Negro slavery. Conditions of the shameful carpet-bagger and the corrupt political practices after the war are still used by the young South to justify a similar system of political corruption and oppression toward those whom the Northerner so unwisely befriended. These, among other things, account for the treatment of the blacks by the white South when education, economic opportunity, civil rights, personal justice and political capacity are in practice often successfully, and apparently conscientiously, denied to the Negro.

But what of the white North, which ignoring the glory of its inheritance, careless of the principles for which the war was fought at such terrible cost, submits to the chains forged, not only by the Southerner as is often asserted, but by its own indifference. The consequence of such bondage upon the life of the nation can be formulated only when we have a wider and more exact knowledge. What has been and is being lost by the denial of opportunity and of free expression on the part of the Negro, it is now very difficult to estimate; only faint suggestions of the waste can be perceived. There is, without doubt, the sense of humor, unique and spontaneous, so different from the wit of

the Yankee, or the inimitable story telling prized in the South; the Negro melodies which are the only American folksongs; the persistent love of color expressing itself in the bright curtains and window boxes in the duller and grayest parts of our cities; the executive and organizing capacity so often exhibited by the head waiter in a huge hotel or by the colored woman who administers a complicated household; the gift of eloquence, the mellowed voice, the use of rhythm and onomatopoeia which is now so often travestied in a grotesque use of long words.

Much more could be added to the list of positive losses suffered by the community which puts so many of its own members "behind the veil." It means an enormous loss of capacity to the nation when great ranges of human life are hedged about with antagonism. We forget that whatever is spontaneous in a people, in an individual, a class or a nation, is always a source of life, a well-spring of refreshment to a jaded civilization. To continually suspect, suppress and to fear any large group in a community must finally result in a loss of enthusiasm for that type of government which gives free play to the self-determination of a majority of its citizens. Must we admit that the old abolitionist arguments now seem flat and stale, that, because we are no longer stirred to remove fetters, to prevent cruelty, to lead the humblest to the banquet of civilization, therefore we are ready to eliminate the conception of right and wrong from political affairs and to substitute the base doctrine of "political necessity and reasons of state?"—In *"The Survey."*

Steadman's Colored Brigade

Unwritten Chapter of the Civil War. By an Eye Witness

C. W. Bennett, Ph. D.

Gen. James B. Steadman, of the Union army, commanded the colored troops at the battle of Nashville. General Steadman recruited this colored brigade at the old Braden Building, still in use on the campus of Walden University at Nashville, Tennessee. This building, the former home of a Confederate, was General Steadman's headquarters. In it he recruited his men. They were trained soldiers under his command at the time of the battle of Nashville. General Thomas was viewing from Fort Negley the strategic maneuvers of General Hood just before the engagement. He called his staff, and asked whether some General would volunteer to take his brigade and break Hood's left center, stating that the loss of men would be so great that he would rather not order the troops in, but have them volunteer. While the Generals were considering it, he turned to General Steadman, and asked him what the colored brigade would say. "I'll ask them," said Steadman. "When can you be back?" "In twenty minutes, sir." General Steadman rode away to his men, explained the extreme dangers of such a charge, and asked them whether they would be willing to make it. They accepted the offer with prolonged and tremendous cheering, and sent back word to General Thomas: "We have nothing to lose, we have everything to win; let us go in." When General Steadman had conveyed the message, General Thomas said: "And will you lead them?" "Certainly I will, sir." "Then make the charge to-morrow morning."

General Steadman drilled his troops to fall to the ground at sight of the first flash of the long line of Confederate guns. The first shots went over them, but the gunners made calculations for the troops falling, and the second shots were disastrous. Before a third volley could be fired, the troops were not in reach of the guns. The colored brigade charged the Confederate batteries. It was a desperate hand-to-hand fight. Part of the

batteries were captured. Then a fierce bayonet charge followed upon the Confederate trenches behind the batteries, with deadly effect. It was one of the most daring feats of the great war. The Confederate lines finally retreated from their trenches, and the left center was broken through. Steadman's colored brigade had turned Hood's left wing, and made it possible for Thomas to win the battle of Nashville. It was an awful carnage. Many colored soldiers lay dead or wounded upon the field, but they had counted the cost; their General had warned them of the danger, and they understood what the sacrifice would mean. They had fought valiantly in the defense of the flag and to maintain their honor as a race. No white troops in that great war ever made a braver stand. Who thinks of Steadman's Brigade as of the soldiers of Waterloo or of Thermopylae.

The Negro is a patriotic American, loyal to his country and true to its principles. American history sustains the fact of his courage in the times of his country's need. It is a recorded historical fact that he has been engaged in every American war from 1775 to the charge up San Juan Hill, July 1, 1898. According to official statistics issued by the War Department, there was 178,596 colored soldiers in the Federal army during in it to preserve the Union is the romance of the War of the Rebellion. The part they had American history.

"We all have trouble, dearie—it's part of life; but I believe that we all share equally in the joy of the world. Allowing for temperament, I mean. Sorrows that would crush some are lightly borne by others, and some have the gift of finding new happiness in little things. Then, too, we never have any more than we can bear—nothing that has not been borne before, and bravely at that. There isn't a new sorrow in the world—they're all old ones—but we can all find new happiness if we look for it in the right way."—Myrtle Reed, in *"Lavender and Old Lace."*

The New Book

By the Rev. J. H. Jenkins, B. D

"Reading makes a full man, speaking a ready man, and writing an exact man," is a true statement. Speaking is an art that one needs to covet, for, by it, audiences have been spellbound and conviction brought to the heart and conscience of thousands. The orator who can stand before his audience and with terse and cogent language can forge an arrow thought and hurl it into the heart and conscience may count himself happy, only let his work be for good.

The country is just now subsiding from the orator's appeal with a desire to find its equilibrium.

Reading, indeed, finds a large place in our lives. The funds spent even during the Christmas days just past, could they be had (as cheap as books are) would remove poverty from many homes and struggling churches would shout for joy. Read the various book numbers of our magazines and you will at once be convinced of the large output of books not to mention our daily papers, weekly and monthly magazines. All are read too, and before being read must be paid for.

Certainly, then, there must be few writers. But do you not know and have you not noticed that each page of every book bought, save the flyleaf, is written upon, and all we have to do is to accept or reject. So we observe that there are very few producers in comparison to the number of readers.

So many of us are not able to write material for a book, but most of us can do a little book-keeping. For that very reason there is put into the possession of every human creature—once a year—a new book, with not a line drawn upon its pages. Its pages are pure and white, beautiful to behold. Ere you read this message the last deed of each human being will be written at the bottom of the last page of the old book, and each can say: "What I have written, I have written."

This book may be called a year book, and yet this name would hardly suit because a year book usually has its pages written upon and it gives information, but this book does not give information. What has been received from its pages was written by our fathers without ink or pen, nor has there been a word erased, nor can a leaf be torn out. The words and deeds are indelibly written upon it and the leaves are eternally fixed in it.

Well, in such a book, what should be written? "In the morning Thou shalt hear My voice ascending high." Praise should be given to Almighty God for the kind and watchful care He has kept over you during the hours of rest and sleep. Recognition of God should adorn each page and each deed should be put down with God in mind.

At that midnight hour when the old book was about to pass from view many vows were taken and many promises made. My friend, you took the vow and you made the promises. Will you not keep them? I have

an answer saying: "By God's help I will try." Yes, God will help you if you try.

This book contains three hundred and sixty-five and one-fourth pages, and you can turn only a page in every twenty-four hours, and the next page cannot be seen until the deeds of a day, whether good or bad, have been written.

Do not look at the past for the pages are stained with immorality, vice and blood, and sins of various kinds mar the beauty of that book, but "hope thou in God," and make each day tell the true story of our lives. Yes, it will tell the true story even though it be evil but let it tell of the Christ-like life of a man, for it is from this book that we shall be judged. By our works we shall be judged.

The strange thing about keeping account in this book is that whether we want to or not, we ourselves are writing down the accounts the results of which shall give us eternal woe or eternal happiness.

This new book is the year nineteen hundred and thirteen, a new year of three hundred and sixty-five and one-fourth days. Each day marks a leaf in the book. God Himself, by His Divine plan, turns the pages. We are writing and at the last day, from its pages shall be read the account of our behavior here.

Let us keep the pages clean.

"Be strong!"

We are not here to play, to dream, to drift: We have hard work to do, large loads to lift. Shun not the struggle, face it: 'tis God's gift—

Be strong!!"

This book may be called the book of memory in which the record of each day's work is kept, and each evil thought is recorded and where each unrighteous, as well as righteous, act is written. The seemingly forgotten unkindness, the secret backsliding and the secret social sin or immoral thought are there and will stand forth to condemn.

"How careful, then, ought we to live."

God does not want us to worry or attempt to turn a leaf, so He says to us: "Consider the lilies of the field, how they grow! They toil not, neither do they spin." And we should not for tomorrow is not ours. Henry Ward Beecher said: "To-morrow you have no business with. You steal if you touch to-morrow. It is God's. Each day has in it enough to keep a man occupied without concerning himself with the things beyond."

I wonder how many passed their books in with the pages unstained? If you stained the pages of the last, my reader, labor now not to soil the pages of this new book, for somehow I feel that each of these books go to help make up God's great volume from which each individual of all nations of the earth shall be judged.

"Make the most of yourself, for that is all there is of you," says Emerson.

Clarksburg, W. Va.

A Serious Fact

By the Rev. Wm. R. Chase

Can a man be a Christian and not have the Holy Spirit?

Yes. For proof read John seven, thirty-nine where it clearly states that the Holy Ghost was not yet glorified. None of us would care to say that John and his fellow disciples were not Christians until after the day of Pentecost and yet it was not until that day they received the Holy Ghost. According to Scripture before that they did not have Him.

Again proof is found in what Paul wrote the Corinthians where he told them that no man could say Jesus was the Lord but by the Holy Ghost, I Cor. xii, 3. Thousands of Christians, not simply members of the church, but Christians, reckoned by all as such, and by none can rightfully be said not

to be Christians, yet, taking their own word for it, have never called Jesus the Lord. Now hear them. This is their testimony: "I know I do many things I ought not do and leave many things undone that I should do. I sin in word, thought and deed every day." That is so far as they are concerned Jesus either has not the willingness to keep them from sin or has not the power to, or else they do not care to be kept from it. Not one would care to say Jesus was not willing to keep them, nor that they are not willing to be kept. If that is so, then it must be Jesus has not power to keep. That means that to such as He does not keep sin is more powerful than Jesus, sin is Lord. If Jesus were really Lord, He would keep them who do not want to sin from it. Well, that is exactly

what He does. Every man that calls Jesus the Lord is kept from sin. Others are not. And no man can call Him Lord save by the Holy Ghost.

Creston, O.

Lincoln on Thrift

Great men are frank. Frankness at times may seem abrupt and harsh, but the element of sincerity makes it a winning grace in the long run.

Lincoln was frank because he was great. We are reproducing, this week, illustrative of this virtue, a remarkable letter furnished us through the kindness of Mrs. W. P. Thirkield, from her scrap-book. The lesson of this letter by Lincoln to his half-brother, is the lesson that many a man needs. Sticking to it and staying out of debt are two rules, if lived up to, that will keep many a man out of trouble:

The original of the following letter from Abraham Lincoln to his half-brother, is held by B. L. Worth, of St. Louis, and came into his possession through the purchase of the office fixtures of ex-Mayor John How:

"WASHINGTON, Dec. 24, 1848.

"DEAR JOHNSTON—Your request for \$80 I do not think it best to comply with just now. At the various times when I have helped you a little, you have said to me, 'We can get along very well now,' but in a short time I find you in the same difficulty again. Now this can only happen by some defect in your conduct. What the defect is I think I know. You are not lazy, and still you are an idler. I doubt whether, since I saw you, you have done a whole day's work in any one day. You do not very much dislike to work, and still you do not work much, merely because it does not seem to you that you could get much for it. This habit of uselessly wasting time is the whole difficulty, and it is vastly important to you, and still more to your children, that you should break this habit. It is more important to them because they have longer to live and can keep out of an idle habit before they age in it easier than they can get out after they are in.

"You are now in need of some ready money, and what I propose to you is that you shall go to work, 'tooth and nail,' for somebody who will give you money for it. Let father and your boys have charge of things at home—prepare for a crop and make a crop—and you go to work for the best money wages, or in discharge of any debt you owe, that you can get. And to secure you a fair reward for your labor, I now promise you that for every dollar you will, between now and the 1st of May, get for your labor, either in money or on your own indebtedness, I will give you one other dollar. By this, if you hire yourself at \$10 a month, from me you will get \$10 more, making \$20 a month for your work. In this I do not mean you shall go off to St. Louis, or the lead mines in California, but I mean for you to go at it for the best wages you can get close to home—in Coles County. Now, if you will do this, you will soon be out of debt, and, what is better, you will have a habit that will keep you from getting in debt again. But if I should now clear you out, next year you will be just as deep in as ever. You say you would almost give your place in heaven for \$70 or \$80. Then you value your place in heaven very cheap, for I am sure you can, with the offer I make you, get the \$70 or \$80 with four or five months' work. You say if I furnish you the money you will deed me the land, and, if you don't pay the money back, you will deliver possession. Nonsense! If you can not now live with the land, how will you then live without it? You have always been kind to me, and I do not now mean to be unkind to you. On the contrary, if you will but follow my advice, you will find it worth more than eighty times \$80 to you. Affectionately, your brother,

"A. LINCOLN."

THE CHRISTIAN LIFE

Refusing the Second Best

Many people in this world spend their whole life gathering rubbish. They live to get money, or to find pleasure, or to indulge in sin. The things they live for, at the best, are not worth while. There is nothing in them for a man with an immortal soul to live for. One who has amassed millions, but nothing else, made a sad confession. Speaking of his "success," as men call it, he said, "When I think it over, day by day, I can only be ashamed of it all. * * * The modern success is rank failure." There are a great many men and women who,—with immortal joys within their reach,—choose nothing better than the rubbish of the street. The man in Christ's parable was wiser—he sought for pearls, the best things.

There are people who do not grovel in the mire, who live for that which is good, and yet do not strive for the highest. Dr. Dawson speaks of "contented insignificance"—persons who are in lowly places and are contented to stay there. But God wants us to make such use of our opportunities and of our abilities that we shall rise continually to something larger and better. He wants us so to employ our two talents that they shall increase to four, and our five talents so that they shall become ten. We are not to be satisfied with a little blessing, but are to seek to have it grow and increase.

There are too many people who are satisfied with the good when they might get the better. Not many of us make really the most possible of our lives. There are young persons in school who think only of "passing,"—have no higher ambition,—instead of striving to reach the best that they could reach. There are men in business who have no further aspiration than to keep along in the ranks of business, to succeed as other men do, to do their work in the usual way, instead of putting their business on a higher plane than others do. There are women whose pride in housekeeping is only not to be outdone by their neighbors, instead of beauty and sweetness. There are Christians seeking to make their homes ideal in their beauty and sweetness. There are Christians whose only wish is to measure up in their Christian living to the ordinary standard, to be the kind of Christians that will escape criticism and reproach. We must remember, however, that Jesus gave his disciples as the keynote this,—that they must do more than others. The Christian's home should be in every way happier, sweeter, kindlier, more beautiful, than the home where Christ is not a guest. The Christian should have the lesson of love better learned than other people have. The Christian business man should do business better than other men. The Christian carpenter should do better carpentering than the carpenter who does not pray before he begins in the morning. In all our life we should strive to reach the best. It is a sin against our own souls to be content with any common sort of good.

There are thousands who are seeking the best and yet never find it. They go no farther than to the beautiful and precious things of this world. They get money and honor and learning and human love and human happiness and earthly success. They seek not God, they make no place in their life-scheme for the kingdom of heaven. Jacob's vision of life was a ladder, standing on the earth, starting close by his feet and then

springing upward, rung after rung, and not ending till it reached God's feet. There is no other true vision of life. This world is very beautiful—it is our Father's world. It is strewn with pearls. We do well to seek these pearls and gather them into our hands. But if we fail at the same time to find the peerless pearl, the pearl of great price, we have failed to find the best, and we have nothing that will endure, that will meet all our needs, and that we can keep forever.

Jesus Christ is the pearl of great price. Some one tells of calling one day on a very poor woman, hoping to help her. When he came to the door of her little cabin he saw her bending in prayer over her table. On the table was a crust of bread and a cup of water—nothing more. The good woman was about to partake of her scanty meal and was "saying grace" over it. And the visitor, reverently listening, heard her thank God for his great goodness in supplying her wants. In her prayer she spoke of what was before her as if it had been a most luxurious meal. "All this," she said, "and Christ too." She had found the pearl of great price.

One day a minister gave a young Japanese student a copy of the New Testament. Two years passed, and one morning there was a knock at the minister's door, and this student came in. He was in haste. "I am called back to my country," he said. "My train leaves at two o'clock, but I must see you before I go. I have read your Bible. I have been to your churches. I have known your Christians. I have seen plain, poor, uneducated men and women, who go about doing good, helping others, never thinking of themselves. I have seen Jesus Christ. I

have found the beautiful life. I have found Christ." It was this peerless pearl which he had found.

There are many good things in this world—home and friends and books, the beauties of nature, the joys of life—but there is one supreme God. We may have all the other good things, and if we have not Christ, we are poor. We may have almost no worldly good, and yet, if we have Christ, we are rich. In Christ all blessing is found. We need nothing that we do not find in him.

We must be ready continually to give up the good to get the better, and then give up the better to get the best. I have read of an English oculist who was very fond of cricket. But he found that the playing was affecting the delicacy of his touch, so that he could not do his work well. So, in order that he might be a better oculist, and bring relief more surely and more skilfully to the sufferers who came to him, he gave up the sport he enjoyed so much. Every one who is living under a high spiritual motive is doing this continually, denying himself, sacrificing himself, that he may serve others better.

We must give up the lower for the higher. An artist's pupil was sketching a landscape bathed in the glow of the setting sun. A large barn stood in the foreground. The artist watched his pupil in silence for a time, and then said to him impressively, "If you spend so much time painting the shingles on that barn, you will never have time to paint the sunset." In all our work we must choose between shingles and sunsets, between pearls and goodly pearls and the noblest pearl. If we will win the higher things we must give up the lower.

The easy way is not to trouble ourselves about the better things, the better spiritual attainments, the better service, the winning of other souls. "Nobody will ever thank you for it," one said, in speaking of certain exhausting work and costly self-sacrifice. "Nobody will ever thank you for it." But the Christ-like man or woman toils not for human thanks, never thinks of human gratitude or ingratitude. His one thought is, "What is my Master bidding me to do? How can I do most for him?"

The love of Christ impels us to our holiest, our bravest, and our best. The Master's face looks into ours, and in the gentle stillness there is a voice that calls us upward, though with bleeding feet and weary step, to the higher things, to the highest. Let us follow unafraid, undismayed. We shall lose nothing by giving up ease, or pleasure, or gain, or life; for what we shall receive in exchange will be a thousand times better possession and treasure than what we have sacrificed.

"O Master, point thou out the way,
Nor suffer thou our steps to stray;
Then in the path that leads to day
We follow thee."

"Thou hast passed on before our face
Thy footsteps on the way we trace;
O keep us, aid us by thy grace;
We follow thee."

—From "The Sunday School Times"

"And so I dare not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me, trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail
Whatever breezes may prevail,
To land me, every peril past,
Within his sheltering heaven at last."

Hope is the better side of doubt. Hope is mental therapeutics; it is the laboring oar that carries the boat inshore; it is the sail that carries away off on the horizon that betokens the long-expected ship; it is the palm tree on the edge of the desert, promising refreshment to the fainting traveler.—*Maltbie D. Ball*
cock.

A Song of Hope

Never you worry,
Never you fret;
Flowers shall blossom
Everywhere yet;
Blue must the sky be
Under the gray;
Clouds will blow over,
Another sweet day.
Never you worry,
Never you fret;
Spring hasn't flouted
The old world yet.

Never you worry,
Never you fret;
Sorrow endureth,
Joy shall come yet;
Lo, the day falleth,
Night mounts the skies;
Walk in the starlight,
Till the sun rise.
Never you worry,
Never you fret;
God isn't done
With the old world yet.

Never you worry,
Never you fret;
Green will the grass be
On the graves yet;
Those your heart longs for
Draw near to you;
Keep yourself ready,
Keep yourself true.
Those you remember,
Can God forget?
The best hasn't happened
To any one yet.

OUR YOUNG FRIENDS

"The Vaunt of Old Winter"

By J. Will Jackson

"I am king of the season! My home's far away
In the North, where, unrivalled, my scepter I sway,
The cold blast, whose touch can but wither and
blight,
The blizzard, that howls like a ghost in the night,
The ice and the snow and the frost, in their sweep,
Are the breath of my mouth, while I vigilance keep.

"I am lord of the season! My equal there's none!
Like the sun, in his splendor, my glory is one.
I reign o'er the East, on whose mountains I rest,
And homage I'm paid by the snow-covered West.
My scepter I wield over Antarctic ground;
Where, in infinite space, can my equal be found?

"I am prince of the season! No title's like mine!
There's none in creation my throne to outshine!
My castles are firm as the ages can be,
Their towers of ice were all builded by me.
I'm debtor to none, who before me was here,
But, in absolute right, all this glory I wear!
"There is one only thought that I cannot well
bear—

And an ice-berg I'd give, if it could repair—
The fame of my might would be sung by the stars,
Its luster would spangle the hill-tops of wars,
If only a rival for me I could find!
I would give him the *chills*, and his sinews I'd
bind!"

Old Winter thus roared with his utterance so bold!
But he soon had a call his loud vaunt to uphold,
For, just as he blew the last word from his mouth,
Came zephyrs, like whispers, on wings from the
South,

Old Winter, sleet-armored, strode forth to show
fight,

For Spring, scent with blossoms, had just waved in
sight.

She kissed the cold Earth back to life from the
dead!

All nature then smiled, and Old Winter—he fled!

The Result of Jack's Thinking

Jack sat thinking after he had finished the one lesson he had to study during the evening. One of his studies had been cut off, much against his will, because it was feared that his eyes showed a little weakness, and must be humored. Jack knew it would make a difference in his standing in school.

Another thing was trying him now. He had had a strong desire to go home with his friend, Bill Barnes, who lived a little way out of town, for over Sunday. Father and mother had objected to it. While feeling respect for their judgment, and believing in a general way that they had good reasons for the objection, Jack still thought it a little hard that a boy of twelve should not have more of his own way.

Jack sat so quiet that his father after a while turned to him with a smile, saying: "What is it?"

Jack smiled back. He felt like talking, and his father was always ready to talk things out. "I was just thinking, it seems so queer that some folks—fathers and mothers, mostly—should have all the sayso about things, and other folks—boys mostly—shouldn't have any. I don't mean"—Jack was loyal to his parents—"that all you and mother do and say isn't just right. But I've been wondering whether it's exactly fair for some folks to do what they please, and have the ordering around of other folks, just because they're a few years older, more or less. Why should the years make so much difference?"

Father laughed and mother joined him, but their laughter was so kind that Jack never thought of taking offense at it. "So you think there is something unfair about it, do you?"

"Well, now look at it. You do just as you please all the time. You go where you please—you never have to say 'May I?' You spend your time exactly as you like. I have to go where I'm told, and come back when I'm told. When you want to spend money you don't have to ask anyone for it, you just spend it. My! what piles of bills I've seen you have! That's the part of being grown up that would suit me."

"Jack," said his father, "to-morrow is Saturday. Would you like to spend the day with me downtown?"

"O, I would!" exclaimed Jack.
"You shall take a share with me in the doing what I please. But you will stand by me, will you—not get tired of it and go off?"

"You know I always like to be in the office." He had once in a while spent an hour there.

The ride down on the elevated was always a pleasure, but was this time disturbed by a man who insisted on talking to his father, pressing with almost angry importunity a request which was not granted, and he went away with a scowl, which, however, Mr. Lee did not seem to mind. In the office Jack had hoped to have a chance of talking about a very interesting topographical map which hung there, but a pile of letters had first to be seen to, and such a pile. His father was opening them for more than three hours—some to be dropped at once into the wastebasket, others carefully considered, some evidently causing annoyance. The work at times was interrupted by calls to the telephone, by an occasional question about her work from a girl at the typewriter, or a call from men wanting something. The girl had always been ready to talk pleasantly with Jack, but to-day she seemed to have no time.

The last letter reached, Jack looked hopefully from his father to the map, but, with a handful of letters, he went to the typewriter, and there was an hour of dictation—hard work it was, Jack could see. Then his father looked brightly around and said: "Lunch?"

Jack spang up eagerly. This was what he had anticipated as the very hub of the day. It was pleasant going to the restaurant—the big, cheery room full of the hum of the chat of people. Jack was allowed to order the luncheon, which he did with prudence and judgment, and the two were just settling to its enjoyment when a man took the vacant chair at their table, saying:

"This is my chance. I've been wanting to talk over that mortgage business with you, and either I have always been too busy or you have been too busy." That was the end of the pleasant chat with his father. Jack wisely got the best enjoyment he could out of the good things to eat and the looking about at the people.

"Now we'll go to the bank," said his father, as they left the restaurant.

"To get some money?"

"Yes."

"Money to spend?"

"I dare say it will all be spent before night."

This was fine. What a thing to be "grown folks," when, just by giving a slip of blue paper, you would be handed out such a lot of bills—two hundred dollars! And it was all to be spent. "We'll go around and order that glassware for your mother; and I heard you speak of a frame you want for the picture of your graduating class; we'll order that."

"Now—this being done, his father handed him a bill—"you go and get yourself a pair of shoes—just like those you have on."

On his return to the office, Mr. Lee gave him a roll of bills. "I want you to help me about paying things up. Here is \$85. Give \$20 to Miss Brand, here, and \$5 to the office boy. Then go down to the first floor, to the office on the right of the door. Pay \$50 for the rent, and take a receipt. Then find the janitor and give him \$10—tell him it includes the scrub woman's pay."

Jack was fond of being trusted with such work, although a little dismayed in thinking what a large hole \$85 would make in the \$200.

The remainder of the day was so taken up by people with something to claim his father's attention that Jack could only divide his time between gazing forlornly from the windows, too far above the street to give him any satisfactory view, trying to study out the topographical map by himself, and wondering if he could not have done far more to please himself in spending his Saturday some other way. By the time he had counted up at least six other ways it was time to go home.

At the grocery and butcher shop in their suburb Mr. Lee inquired for bills, and Jack was further concerned in seeing the shrinkage of the bank roll. Arrived at home, as father talked, not appearing at all depressed by what Jack thought must have been a very dull day for him, mother said: "Kate's month is up to-day, so she wants \$16."

Father counted it out, and, as he was returning to his pocket the now pitifully small roll of now pitifully-small bills, mother said: "O, Emily's music teacher sent in her bill to-day—\$15—but there's no special hurry about it."

"Five, two, two, one, one, and some change," father counted. "I'll bring it up on Monday."

Jack gave a gasp, his eyes opening wide in dismayed astonishment. "Father, all that money gone?"

"Did you look for the light-weight suit for yourself?" asked mother.

"No, that can wait a little. Yes," he said to Jack. "Don't you think there were enough calls on it?"

Jack drew a long, gasping breath. "All gone! And not a bit of fun in the spending. All for other folks—not a cent for yourself."

"If you were grown up, my son, you would probably spend your money exactly so."

After supper Jack went upstairs to make ready for a concert to which the family had been looking forward for some days. Returning, he found his father sitting at his desk with a pile of papers. "Isn't it time for you to be ready?" asked Jack.

"I am not going. I have a bit of business that came in late and I brought home the papers."

"And you wanted to go so much!" said Jack, disconsolately. "I give it up. I'll never say again that grown-ups have the best of it—it's boys all the time."

Mother had come into the room, and she laid her hand on Jack's shoulder as she said: "I know a dear old lady who told me that one of the blessings of her later life was in the realizing that her sons had grown to an age in which they could see the wisdom of her ordering of them while they were boys. All the keeping in, all the restraining, all the gentle discipline, all the 'No, you may not,' all the 'Yes, you must,' they want it for their own sons now. They have lived long enough to know."

"O, mother," Jack spoke, earnestly, "I don't have to live that long. I've seen a lot, and I've been thinking a lot. I know now."

—Sydney Dayre, in *Zion's Herald*.

Bishop Henderson's Corner

In the utterance of Jesus, "Abide in Me," we discover the truth of a life through a life. Dependence is written on every twig and leaf and tendril and blossom and fruit of the branch. The branch is utterly dependent on the vine for life; the vine is utterly dependent on the branch for fruit. The fruit is the object of the vine's existence, but without the branch on which to bear fruit the vine defeats the very purpose of its own life. Here is mutual dependence which tells of the closest partnership. We argue from fruit to root, for "by their fruits ye shall know them;" we grow from root to fruit, for "without me ye can do nothing." Christ's life must not only be confessed, but expressed by us. We are dependent on Him for life; He is dependent on us for the expression of that life in terms that the world can understand.

We are dependent on Christ for spiritual life as the branch is dependent on the vine. To be independent of Him is fatal. Without Him we can do nothing. "He that hath the Son hath the Life, and he that hath not the Son of God hath not the Life." We look oft-times in wonder at the achievements of men and so often forget the source of their life, the spring of their action, the hidden inspiration of their service. We look with admiration and awe on the towering, triumphant life of the stalwart, sterling Gladstone, who dominated the British Empire as completely as any man in the history of that nation; we almost reverence his daring in reform, his devotion to democracy in the midst of a fossilizing aristocracy, his overmastering eloquence in the great moral crises of his people, but we are prone to forget that the source of his best service to the nation and to the world is found in this word of his own. "All I write, and all I think, and all I am, is on my unfeigned faith in the divinity of the Lord Jesus Christ, the one central hope of our poor wayward race." He was as dependent on Christ for life as the branch is on the vine.

As Gladstone was in the affairs of State, so Hugh Price Hughes was in the affairs of the church. He was the acknowledged leader of Wesleyan Methodism in England. It is difficult to speak of what he did for Methodism without seeming exaggeration, and it would appear that the only term which at all describes his work is to say that he revolutionized modern Methodism. Dr. Robertson Nicholl, editor of the British Weekly, declares that Mr. Hughes not only altered the procedure but the very atmosphere of Methodism in England. He restored the ancient fervor of Methodism and set it into the stream of the life and thought of today; he mingled evangelical soundness with evangelistic passion; he was doubtless "the greatest gift of God to Methodism since the days of John Wesley." But what is the secret of such a life as that? It is all summed up in a single line of Charles Wesley's hymn so often quoted by Mr. Hughes as the most dominating thought of his life, "Thou, O Christ, are all I want!" Christ was the source and spring of all his service.

And if, in my best hours, I dare to pray, as I dare to do, some such prayer as this: "Send me someone, O my God, to love me, to love me so much that I dare not and cannot think of myself. Send me some one who shall make me sacrifice, who shall call out of me my best, my very best, and nothing else; who shall give so much that I must take; who shall require of me so much that I must give; and yet, giving all, lose not one bit of the great life;" then I know that only Christ can answer such a prayer by giving me life in himself and by himself. One of the dangers of present-day thinking is to look for fruit without any root, to expect a branch to bear fruit without abiding in the vine. But before fruit comes the root; before He can express His life through me I must unite my life in His by mutual confi-

dence, mutual committal and mutual communion. He will not depend on me to serve Him if I do not depend on Him to save me.
THEODORE S. HENDERSON.

Forward Movement in Evangelism

The National Convention of the Woman's Home Missionary Society at its last session created a committee on Evangelism with Mrs. W. P. Thirkield as chairman. All the work from the beginning of the society has been done in the spirit of the Master and something in a general way has been done in soul-saving. The good women of the society now feel that soul-saving must not be an incidental matter but should occupy a foremost place in the program of the society. This is in line with the imperative need of the church and the spirit which is brooding over the church.

The Chairman, Mrs. Thirkield, sends out the following:

A CALL TO EVANGELISM

Evangelism is the basis of all Home Missions. Its spirit aroused our women to action, and by its power have we gained splendid results. Departments and Bureaus have grown apace, Homes and schools have steadily increased, lines of administration have constantly broadened, but we cannot attain our highest success until we sanctify ourselves to service.

All cannot be missionaries, all cannot be secretaries, but all can be soul-savers. Salvation is free, but the messenger of the King must be quick to do her duty and offer this gift to others. Foreign-speaking people, sinful people, lonely people, may be our closest neighbors, may even come into our churches, and because of our indifference and neglect they may fail to know our Christ.

This Committee on Evangelism calls every member of the Woman's Home Missionary Society to an old and yet ever new task. Let spiritual, aggressive leaders be appointed in Conferences, districts, auxiliaries and Circles; let the Spirit of the Master rest upon our membership until the joy of personal evangelistic work comes into every heart. How can man love but what he yearns to help?

To this end the women of all the auxiliaries are called to meet in convenient places on the fourth Thursday in February for consecration services. There should be earnest prayers that God may use the auxiliaries for a spiritual awakening in our church such as we have not seen for years. The mothers, wives and sisters can do much to this end. Let us unite our prayer and effort for the salvation of the unsaved.

In our consecration services, let us use among other hymns, numbers 196 and 352 of the new hymnal.

Yours for the Kingdom,
MRS. R. E. JONES.

The Adventures of a Colporteur in Italy

The king of an African tribe, asked Queen Victoria, "In what does the greatness of England consist?" The Queen handed him a Bible saying: "Here is the greatness of my nation."

Francesco Zito is the colporteur who herein relates some of his adventures. Born in Calabria in the year 1864, of a good family, in comfortable circumstances, being healthy and robust, passed his young days happily. Having arrived at the age of twelve years, he became sensible of the fact that, to all Christian people, this world, sooner or later, is a vale of tears. When he was about fifteen years of age, his father, having loaned money, which was not paid back to him, the family became financially reduced. His father dying, this poor youth felt the desolation of his mother being left a widow. Young Zito was, however, not friendless, and he began to work, and his condition was

thus made bright and he continued in this way until his twentieth year. He now went to be a soldier in the regular army. After six months' he was made corporal, and helped his mother all the time. After two years he went on furlough to visit his mother. After a while he received a position in the customhouse; in this position he was better able to help his mother. In this position he learned much of the evil ways of humanity and the cruelty of those in power.

It is needless to spend time narrating unpleasant things. We shall give a few principal facts. During his first experiences in this position he was always well liked by his superior officers, but when they knew that he became friendly to the Evangelical faith they began to show their dislike to him. His mother had taught him from his infancy to kneel before statues, to recite the Ave Maria and other forms of prayer, being ignorant of the teaching in St. John iv:23-24, where it is written: "That the true worshipper shall worship the Father in Spirit and in truth for the Father seeketh such to worship Him. God is a Spirit and they that worship Him must worship him in Spirit and in truth." And, in Matthew vi:7-8 verses: "But when ye pray, use not vain repetitions as the heathens do; for they think that they shall be heard for their much speaking—be not therefore like them." Then we have the Lord's Prayer.

Signs of Progress in Changing China

The Rev. Perry O. Hanson, Methodist Missionary at Taianfu, Shantung Province, China, writes: "Dr. Sun Tat Sen is the hero of the hour. I asked a group of students here he was regarded by the Chinese, and, with much feeling, the reply came: 'He is our Washington.' He has opened a suite of twelve rooms in Shanghai to serve as office where he is working out his stupendous plan for a great system of railways throughout China."

"A National Commission has been organized to develop reforestation, reclamation and colonization. Mines are being opened and factories established. New schools are the order of the day. The enrollment in Government schools around us has increased about ten fold in the last four years. The aim is to put away old-fashioned schools and to establish new ones in every village."

"It is a great time to be alive and a great place in which to live and work. The best of all is that in these momentous days of change, this wonderful people are remarkably receptive to our message. The religious life is changing along with the national life."

You say that you wouldn't put a straw in the Churches' way and that you wish to do well. Merely wishing won't get results. I would have a decided opinion of the same as of a fireman who would either stay at home or lean back comfortably in his cab seat and expect his unstoked engine to make the grade to Divide Siding, but that's just about our all too frequent attitude and expectation in regard to keeping up the steam that's necessary if life's most important task is to make progress. It's steam that's wanted. Well wishing won't make steam. Shovel coal will.—L. L. Bingham, in "Getting Up Steam."

We shall do so much in the years to come
But what have we done today?

We shall give our gold in a princely sum
But what did we give today?

We shall lift the heart and dry the tears
We shall plant a hope in the place of fears

We shall speak with words of love and cheer
But what have we done today?

—Nixon Waterman

"Reckon each day that dawns on thee,
A solemn trust from God above,
Make them like pearls for purity
And let the string be love."

God's Covenant With Abraham

International Sunday School Lesson for March 2, 1913

(Gen. 15; 17:1-8.)

(We print only Gen. 15; 1:5-18.) Memorize Gen. 15; 5:6. Read Gen. chapters 15 to 17.

Golden Text: He is faithful that promised. Heb. 10:23.

Daily Home Readings.

M. God's Covenant with Abraham, Gen. 15; 5:18. Tu. Divine and human plans, Gen. 16. W. An everlasting covenant, Gen. 17; 1:8. Th. A son promised, Gen. 17; 15:21. F. The promise renewed, Gen. 18; 1:15. S. A better covenant, Heb. 9; 11:22. S. Universality of the new covenant, Eph. 2; 11:22.

Verse 1. After these things—After the warlike expedition of Abraham in rescuing Lot and the king of Sodom from the four kings of the East, and the subsequent incident in which Melchizedek, king of Salem, plays such an important part as priest-king before "Jehovah, God Most High."

In a vision—A night vision or dream.

Thy shield—A pitched battle had taken place in which Abram, with a small company, had been victorious over a greater army. He is now given the assurance that Jehovah will continue to be his protection.

Thy exceeding great reward—Returning from the rescue of Lot, with all the booty which the invading kings had taken from the plundered cities of the plain, Abram had steadfastly refused to take so much as "a thread or a shoe-latchet" of the spoils for himself or his subordinates. His reward is not to be obtained by might nor by plunder, but by the gift of Jehovah, who has thus far prospered him.

5. In view of the renewed promise which Jehovah has just made (Verse 1) Abram ventures to ask of what avail personal security and prosperity will be unto him as long as the promise of an heir previously given to him (compare Gen. 12-2; 13-15) remains unfulfilled (compare verses 2-4). Jehovah does not rebuke him for his complaint, but proceeds to reassure him in the matter about which he has the greatest concern.

Brought him forth abroad—Still in the vision or dream.

Number the stars—Count them, tell how many there are. The starry sky was both an evidence of the divine power and an example of what is practically innumerable.

6. **Believed in Jehovah**—Had confidence in his power and word.

Reckoned it to him for righteousness—Abram lived before the Mosaic law had been given, and his righteousness, therefore, did not consist in obeying that law, but rather in devotion to and trust in Jehovah of a more primitive and simple type.

7. **And he said unto him**—Apparently on another occasion distinct from the preceding. The promise in this case is that Abram shall surely inherit the land in which he is now a pilgrim and a stranger.

8. **Whereby shall I know?**—He asks for some more definite pledge of the fulfillment of the oft-repeated promise. Thereupon Jehovah condescends to enter into a solemn covenant with his faithful servant, ratifying this covenant with a most impressive and sacred ceremonial.

9. **Take me a heifer three years old**—A similar ceremony is described in Jer. 34:17-20, where, however, the same animals are not used, or at least not all of them mentioned. The ceremony of ratification here described was the most solemn and sacred in use in later Israel. Other ceremonies included, some the partaking of a common meal by the contracting parties, others the sprinkling of the participants with the blood of the slain animal; and a still simpler pledge, though equally binding, was the acceptance of hospitality by one person from the other. It is probable that in general the ceremonial connected with the public worship of Jehovah in earliest Hebrew times was much more elaborate than has sometimes been supposed, and that the Jewish insistence on ritual dates from very early times.

10. **Divided them in the midst, and laid each half over against the other**—After this had been done the contracting parties passed between the divided

victims, thereby symbolizing that in case the terms of the covenant be broken by either, the party breaking his vow is willing to be parted asunder in like manner. The ceremony is to be regarded not as a sacrifice, but as a sacred and solemn act, though it exemplifies the later sacrificial usage, the animals described being such as were allowed in the later Levitical law.

But the birds divided he not—In Lev. 1-17 this is specifically commanded.

11. **Birds of prey came down upon the carcasses, and Abram drove them away**—The birds of prey were omens of evil, signifying the efforts on the part of the enemies of Abram's descendants to frustrate the divine plan, but the fact that they are driven away may be taken to signify that all such efforts shall prove futile.

12. **A deep sleep**—A state favorable to visions (compare Job 33-15.)

A horror of great darkness—In keeping with, and preparatory to, the dark announcement which follows concerning the years of servitude to which the descendants of Abram shall be subjected.

13. **Know of a surety**—Be assured by this covenant.

Sojourners in a land that is not theirs—A reference to the Egyptian captivity.

Four hundred years—Agreeing substantially with the statement of Exod. 12-40, "Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years."

14. **And afterward shall they come out with great substance**—Even as Abram himself had returned from his briefer stay in Egypt, greatly enriched in possessions.

15. **Thou shalt go to thy fathers in peace**—No evil shall befall Abram personally, who shall be permitted to depart to Sheol, the realm of the dead, unmolested.

16. **In the fourth generation**—Counting one hundred years to each generation, as was customary in patriarchal times.

Come hither again: for the iniquity of the Amorite is not yet full—They shall not return before the time indicated, because not until then does Jehovah wish to drive out the Amorites from their present home.

17. **A smoking furnace**—A portable earthenware stove, such as is still used in the East. In shape it was a truncated cone, about three feet high, open at the top. The smoke and flames issuing at the top resembled a huge torch.

Passed between these pieces—The customary method in ancient Israel for ratifying a solemn covenant was for the contracting parties to thus pass between the divided sacrifice with which the covenant was solemnized. In this case the smoke and fire symbolized the presence of Jehovah, who, on his part, ratified his covenant with Abram.

18. **Made a covenant**—Still in the sense of a promise on the part of Jehovah to Abram and his descendants, though involving more of the character of a mutual compact than did the earlier covenant with Noah. Compare Text Studies for February 9.

The river of Egypt—The modern Wady (brook) el Arish, which forms the boundary line between Egypt and the desert south of Palestine.

Unto the great river . . . Euphrates—Ideal limits of Israel's territory, actually realized for a very brief period in the days of Solomon's glory.—From "The Sunday School Journal."

The Labors of Jesus

Epworth League Devotional Meeting Topic for March 2, 1913

Mark 1-14; Luke 10-1; Matt. 12-15; Mark 14:32-34.

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson.

Jesus is our example not only in the purity of His heart, but the activity of His life.

After the imprisonment of John, He, the latchet of whose shoes John was not worthy to unloose, came preaching the gospel of the kingdom of God. Few were his hearers at first but his doctrines were so convincing that He had little difficulty in getting a hearing and a following. But Jesus knew that mere preaching and teaching could not accomplish the task set before Him. Satan must be dethroned. This could not be done indirectly, but directly by striking a well directed blow at Satan himself. His next labors therefore were releasing those that were possessed with demons. (See Mark's Gospel). After He had finished that discourse in the synagogue and the people had expressed their astonishment at His doctrine, He immediately struck a blow at Satan. There was a man in the synagogue who had an unclean spirit. Speechless heretofore, he had sat in the synagogue while the scribes read; but this day a new Teacher had appeared. There was something in His words and countenance that made the demons uneasy. "Let us alone." They cry. But Jesus would not let them alone. That's what devils want. That's what they did not get. "Come out of him," He said, and they were compelled to obey.

The largest part of Jesus' labors were those of love and sympathy. Wherever He found the needy crying for help, He was ever ready and willing to help them. Many busy days He spent healing those that diseased, not even taking time to eat. Often under the cover of night, He was forced to steal away from the anxious multitudes that He might have a few moments communion with God. He had no time for idleness and silly gossip. His followers will find the same true in their lives when they possess His mind and do His will.

There were other labors which Jesus did which could not be written because the writers understood them not. The burdens which He bore in Gethsemane, the distress which tore His heart when the multitude whom He came to save cried out against

Him; the sorrow and grief He bore when one of His disciples denied Him and another betrayed Him with a kiss; the pain of a sinless Christ dying for a sinful, ungrateful world, are all labors which the human mind cannot fully comprehend. John was not so much of an exaggerator after all, when he wrote: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose the world itself could not contain the books that should be written."

The Meaning And Application To Us.

Jesus is not only the "Great Teacher," "The Great Healer," and "The Great Benefactor," but also "The Great Laborer." How many there are who yearn to teach or heal like Him, but do not particularly desire to be a worker like Him! This, however, should not be overlooked.

Jesus did not depend altogether upon His preaching and teaching, and yet He did not allow an opportunity to correct error pass by. His sermons and discourses and parables, simple as they may appear on the first reading, are still objects of astonishment even to the most learned. Our teaching and preaching should be like His. Mere reading like the scribes is worthless in all ages.

Jesus sought in His labors to dethrone Satan. So must we. Our words, our countenance, our life must make Satan uneasy. The worldly will say to us what the demons said to Jesus: "Let us alone." But we must not let them alone. The building of God's kingdom carries along with it the destruction of the kingdom of Satan.

Labors of love and sympathy must not be overlooked by us. It was these labors which gave Jesus the largest following and it will be so with us today. There is nothing that is more effective in furthering Christ's kingdom than labors of love. What a white harvest field this is! On every side the cry of the distressed and oppressed can be heard. Is it Christlike to sleep and play when duty calls us away?

Jesus was an incessant worker. His followers

(Continued on Page 10)

Southwestern Christian Advocate

631 BARONNE STREET

- 1.—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2.—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3.—When the ADVOCATE does not arrive regularly, notify us promptly.

WHO CARES?

(Continued from Page One.)

religiously the sectional and the racial questions in consideration of mob violence, and yet the Conference delegation having that resolution in charge stated that some leaders told them the resolution would provoke unnecessary discussion. This illustration, taken out of the heart of the Church that is foremost in its activities for the Negro, that is to-day beyond question the Negro's friend, serves but the more to show the attitude of this Nation on the question of lynching. The truth is this: An attack upon lynching has been made to mean, in a way, a defense of the nameless crime against womanhood (as if lynching generally was for this crime). There is a sort of feeling that however brutal lynching may be, that there is in it an element of justification. In the meantime the mob spirit grows and a defenseless people struggle against unnecessary handicaps.

We are not unmindful of the fact that the criticism may be made that the columns of this paper too often strike hard against this evil. But neither our spirit nor our motive will be misunderstood. This is not a defense for the victims of the mob, except in the cases where they are innocent of crime, and yet, in no case is the mob justified. This is a plea in the name of government and of civilization for a civilized man's chance in the foremost civilization of earth. It is a plea for life, for liberty, for breathing space. It is a protest against intimidation. It is a plea for security, for protection. Well might Doctor Key have said in his speech supporting his resolution before the General Conference: "We sometimes down there think we are a people without a country; that we are a people without a flag."

Is there not some masterful spirit, yet true to the Anglo-Saxon dominating sense of right and wrong, who will cry aloud against this increasing evil? We are absolutely powerless. We are helpless, and nothing but faith in God and the ultimate triumph of right keeps our hearts above the waves and prevents us from sinking into utter discouragement.

We have done all we can. God help us!

Of General Interest

TRUST CONVICTIONS

The officials of the National Cash Register Company, of Dayton, Ohio, recently convicted, have been sentenced to serve prison terms as well as to pay fines. President John H. Patterson was sentenced to serve one year in the county jail, and to pay a fine of \$5,000. Twenty-eight other officials received sentences varying from one year to three months. These convictions were secured under the Sherman Anti-trust Law, and go to show efficacy of that legislation when the guilt of the parties charged with its violation could be established.

This is the second instance in which trust officials, found guilty, have received prison sentences.

JAPAN

Current events in Japan indicate the inauguration of a new order of political methods in that country. The recent downfall of Premier Katsura and his cabinet, which was attended by much rioting and bloodshed, indicate a revolt of the people against the autocratic rule of the so-called elder statesmen. A striking illustration of the great change in

the political thought of some of the present members of the Japanese Diet was shown in the speech of one of its leading members when he declared that the Emperor was mortal and subject to error like other men. Hitherto the Emperor has been thought of as immortal and above the power of human frailty. The desired changes will insure a more popular form of government.

THE "POET OF THE SIERRAS," DEAD

Joaquin Miller, born in Indiana, November 10, 1841, died February 17th, at the age of seventy-two years, in his home in Piedmont Heights, near Oakland, California. For many years he had lived in The Heights, which has been a holy place for the lovers of Joaquin Miller's poetry. Here he received his guests cordially and loved to recount to them tales of the adventurous times in which he had lived and moved and which he had put into his verses. His faculties were undimmed, and, at the time of his death, he was said to be at work upon a poem—the greatest of his productions—the title of which was unknown even to his wife and daughter. For the last two years the poet has been in failing health, due to a paralytic stroke, and on Thursday of last week he fell into unconsciousness from which he passed into death.

The writer of many poems, Mr. Miller became also a play-wright. Among his most successful efforts, along this line is "The Danites."

The poet, noted for his peculiarities, built, a few years ago, a tomb out of solid rock, and it is there that his body will be laid to rest.

MEXICO.

Conditions in Mexico show no improvement at the time of writing. According to latest dispatches the arrest of de la Barra, for alleged complicity in the rebellion, was ordered by President Madero.

Intervention by this country seems to be the one thing feared and hated by Mexicans. The *Army and Navy Journal*, in a recent issue, estimates that should the United States intervene, 200,000 soldiers would be needed and \$1,000,000 a day would be expended for at least two years.

President Taft and his Cabinet are determined that this country shall continue to maintain its policy of "hands-off" unless forced to change by reason of additional outrages, perpetrated on American citizens, or the manifest inability of General Diaz or President Madero to protect the lives of foreigners. President Taft has assured President Madero of the unwillingness of this country to interfere. In the meantime two thousand marines have been ordered to Guatanamo so as to be in readiness if needed.

Another reason for this country's reluctance to interfere is due to the fear of unpleasant complications that would probably arise in respect to its relations with other Latin-American countries.

People of Interest

Dr. D. L. Washington of Baltimore, Maryland, was recently graduated from the Chicago College of Mechano-Therapy.

Mrs. Fitzgerald, widow of Bishop O. P. Fitzgerald of the Methodist Episcopal Church (South), died recently at her home in Nashville, Tennessee.

Bishop William F. McDowell delivered this week the annual lectures on World Evangelism before the faculty and students of Garrett Biblical Institute.

Prof. W. A. Easters, an instructor in the Coffeyville City Schools, was recently appointed principal of the Lincoln High School by the Kansas Board of Education.

Bishop Hughes will preach at the inauguration of the Rev. George Richmond Grose, D. D., as president of DePauw University, Greencastle, Indiana, on April twenty-third.

Mr. Henry O. Tanner, of Paris, the famous Negro painter, who is spending a while in

Chicago, has had on exhibit in the Fine Arts Building a number of religious paintings.

Mr. and Mrs. J. H. Corbin, of this city, had as their guests during the Carnival season, Mr. and Mrs. Jordan of Houston, Texas, and their brother, Mr. George Lewis, of Chicago.

Mr. John A. Patten, of Chattanooga, Tennessee, chairman of the Book Committee of the Methodist Episcopal Church, has been elected a trustee of the American University at Washington.

The Rev. Henry S. Tipple, D.D., dean of Drew Theological Seminary, Madison, New Jersey, preached at the morning service of St. Marks Church, the Rev. Dr. W. H. Brooks, pastor, Sunday, February ninth.

Mrs. Mary Bashford Huff, the sister of Bishop James W. Bashford, and a member of the Methodist Episcopal Church for many years, died in Boscobel, Wisconsin, January twenty-sixth, at the age of seventy-four years.

The Rev. George Dana Boardman R. Peck, a former president of Colby College, who was known as "Lincoln's double," being in his early days often mistaken for Lincoln, died at Waterville, Maine, recently, at the age of eighty.

The Michigan *Christian Advocate* states that the Rev. S. D. Davis, a young colored pastor at Kansas City, Kansas, a graduate of Gammon Theological Seminary in the class of 1912, is eager to go with his young wife as a missionary to Africa, but Bishop Scott cannot find funds to provide for them.

Mr. Harvey McClain a trusted employee of the Hon. I. M. Gilland, a wealthy and prominent lawyer at Kingstree, South Carolina, died recently. At the funeral, held in the Zion Methodist Episcopal Church, and largely attended by prominent white citizens, Mr. Gilland's four sons, all prominent lawyers, acted as pallbearers.

Bishop Smith preached to a large audience in our Union Memorial Church, St. Louis, Missouri, the Rev. B. F. Abbott, pastor, on a recent Sunday morning. The reception that was previously tendered Bishop Smith by the membership and friends of the Union Memorial was a great success, the Rev. Dr. R. E. Gillum, District Superintendent, serving as master of ceremonies.

News Paragraphs

One hundred aviators lost their lives in this country during the year just past.

The Royal Geographical Society in London will, in future admit women on the same terms as men.

Methodism has twenty-seven students at Yale Divinity School, more than has any other denomination.

A minister, the Rev. R. M. Little, has been appointed Chief Factory Inspector of Pennsylvania at a salary of \$5,000 per year.

The National Baptist Publishing Board, Nashville, Tennessee, has a history of about seventeen years, and yet its plant is to-day worth nearly \$400,000.

The Negro Race Conference of South Carolina opened its sixth annual meeting in Columbia on Tuesday of this week. The Rev. Richard Carroll is president.

Mr. William Stanley Braithwaite, of Boston, Massachusetts, a recognized poet, is the chief literary critic of the Boston Transcript. Mr. Braithwaite is a Negro.

The keeper of the world's time is a woman, Madame Chandron of Paris, who has charge of the apparatus in the great observatory which regulates the time the world by hourly corrections from Paris.

The approximate number of women in the world is: Christian, 238,000,000; Pagan, 68,000,000; Confucian, 128,000,000; Hindu, 98,000,000; Buddhist, 73,000,000; Mohammedan, 100,000,000.

The Atlantic City Board of Education refuses to recognize Dr. James F. Bourne, Negro druggist, as a member of that body. The board has passed resolutions to reduce

its number to the original seven, thus eliminating the Negro member.

The Phoenix Printery, a Negro company, located in New Orleans, with J. N. Kinchen as proprietor, has out this year an attractive calendar. The Phoenix Printery was established in 1905 and is doing first-class work at 1009 Gravier Street.

Calvary Methodist Episcopal Church, of New York City, has now a membership of 3,025 and 205 probationers. When the pastor, the Rev. Dr. C. L. Goodell went to Calvary Church in 1904, the membership was but a little over a thousand.

Claims filed against the Oceanic Steam Navigation Company, Limited, because of the loss of the Titanic, last year, amounts to more than \$6,000,000—\$4,739,000 for death claims, \$55,000 for personal injury, and \$1,382,423 for loss of property.

The Bluff City Savings Bank of Natchez, Mississippi, a highly respectable and prosperous Negro enterprise, issues this year a handsome calendar. The officers of this bank are: Prof. S. H. C. Owen, president; W. L. Barland, vice-president; J. R. Ross, cashier; Major A. Davis, assistant cashier.

FUNERAL OF DOCTOR EATON

Returning from business duties January thirty-first, in New York, to his home in Madison, New Jersey, Doctor Eaton complained of not being well, and, while on the way to his room, was seized with a sudden attack of indigestion, which caused him to keep to his bed. Seeming to improve, his condition was not considered serious during the ten days of his illness. On Sunday night, February ninth, he expressed the desire to have his wife read to him, and while she was reading the personal items of the CHRISTIAN ADVOCATE, after having read the editorials to him, Doctor Eaton suddenly expired of heart disease, which had developed during his short illness.

Both the services at his late home in Madison, New Jersey, Wednesday afternoon, at 2:30 o'clock, and in New York, in the chapel of the Methodist Book Concern, were largely attended. At the home the Rev. George Mooney was in charge of the funeral service, the invocation was offered by Dr. Geo. P. Mains, who was Dr. Eaton's colleague in the Methodist Book Concern. Scripture selections were read by Dr. H. C. Jennings, one of the Publishers; Dr. J. L. Forte, of the Troy Conference, and Dr. George P. Eckman, editor of the *Christian Advocate*. Short addresses by Dr. Robert W. Rogers, Dr. Henry A. Buttz, and Bishop Luther B. Wilson, followed the singing of the hymn: "How Firm A Foundation." After prayer by President Ezra Squier Tipple of Drew Theological Seminary, the benediction was pronounced by the Rev. Mr. Mooney.

The funeral service in New York, was held in the chapel of the Book Concern building, was a fitting tribute to Dr. Eaton and was in charge of Dr. Ezra Squier Tipple. At this service the opening prayer was offered by Dr. H. C. Jennings. Dr. A. B. Leonard read the Scripture lesson from the Old Testament and Dr. Buttz read from the New Testament. Bishop Wilson again represented the Church, while Dr. F. M. North spoke in behalf of the Missionary Society. Dr. George P. Mains spoke for the publishing interests of the Church. At the close of the last of these splendid tributes, Dr. Tipple read the different telegrams that had been received, and also the resolutions adopted by different organizations. The closing prayer by Bishop Berry was followed by the singing of the hymn: "My Faith Looks Up to Thee," and the benediction by Dr. J. L. Forte, Superintendent of the Saratoga District of the Troy Conference, of which Doctor Eaton was a member. Among the floral tributes there was one from the force of the SOUTHWESTERN CHRISTIAN ADVOCATE. Dr. W. H. Brooks was present at the funeral as the representative of the SOUTHWESTERN.

The body was taken to Albany, New York, for interment in the Rural Cemetery.

TRIBUTES TO DR. HOMER EATON

A TALL PILLAR

By BISHOP W. P. THIRKIELD.

In the death of Dr. Homer Eaton, the Church loses a man who has stood aloft as one of its tall pillars for a generation, or more. In every position to which the Church has called him, he has rendered strong and efficient service.

In his office as the Agent of the Methodist Book Concern, the entire Church has learned to know him, and his virile manhood, frankness, courage and firmness have left a unique impress. Combined with these sterner qualities, were a geniality and warmth that bound to him in friendship and Christian fellowship, large groups of men.

A KNIGHT OF HONOR

By the REV. G. P. MAINS, D.D.

Dr. Homer Eaton, a Vermonter, tall, rugged, sun-crowned like the peaks of his native State, human to the core, large-hearted, kindly, generous, wise, a very nestor among the counsellors of the Church. This man's escutcheon was without spot. Walking in the white light of the open, he commanded in public life for more than half a century the unclouded confidence of a great Church. A pastor in chief places, presiding elder, official publisher for quarter of a century, treasurer of the missionary board, traveler in many lands, in all relations he acquitted himself like a very knight of honor.—In the *Central Advocate*.

A CO-PARTNER IN THE BROTHERHOOD OF SERVICE

By DR. W. W. LUCAS.

I had some acquaintance with Dr. Eaton for a number of years; but I really came to know him during the four years of my service with the Board of Foreign Missions. He was the honored and efficient treasurer of this Board. Doctor Eaton was tall of stature and of soul. He was kind and brotherly, and possessed the gracious manner of making those who worked under his supervision feel that they were co-partners in the great brotherhood of service. He was not demonstrative; but a man of very tender soul. He delighted to give counsel and to help. It is in this relation that we shall miss him most.

THE STALWART

By PROF. J. W. E. BOWEN, D.D., Ph.D.

God builds some men upon a large plan, large in physical make-up, large in brain and heart, and large in the outcome of their lives. Such was Homer Eaton. The death of some men does not seem death; it is translation to the eternal fields of activity in the presence of God. Homer Eaton has left his impress upon the Church as a tremendous worker for God. His years of varied service were many, but they were more significant in intensive service than in their well-known length.

The patronizing conferences of the SOUTHWESTERN CHRISTIAN ADVOCATE have special reason to speak in grateful terms of Doctor Eaton. He was the ardent and never-failing friend of the paper. In times when great doubt was expressed as to the advisability of continuing the subsidy to the paper, this giant always stood forth and in thundering, but loving, tones would plead for the unabated support of the paper. In fact it may be said that Doctor Eaton contributed more than any other one man to the present excellent strength of the paper. That a man of strong mind and unsurpassed business ability has passed into the portals above is clearly recognized by the Church. Happy the Church that can produce such herculean men. So. Atlanta, Ga.

A STRONG PERSONALITY

By HON. ROBERT T. MILLER.

For more than half a century there has been the calm spirit, clear thought and kind heart of a strong personality, ever dominating, but never domineering, in the councils of the church, leading them to wise conclusions and beneficent efforts. Behind a visage which always bore the footprints of serious thought and which was often misunderstood as austere, there dwelt a spirit of brotherly love no less genuine than genial and no less constant than genuine. But it is written that the pulse of time itself must stop, so must those of mortal life, and now those of Homer Eaton are still in death. "He is not here." For long, will those who knew him and loved him hang the garlands of well deserved affection about his memory, with none to say them nay.

Cincinnati, Ohio.

A KINGLY CHRISTIAN GENTLEMAN

By the REV. W. H. BROOKS, D.D.

The passing of Dr. Homer Eaton makes a large vacancy in both Church and State. For by any measurement he loomed large, for like the mountains of Vermont among which he was born he towered head and shoulders above all his surroundings; he was not the most approachable man, but, when once you entered his heart, you were there to stay. Pure in his life, strong in his convictions, sound in judgment, tender in heart, brusque in manner, a kingly Christian gentleman. Humanity is the poorer for his going.

New York City.

A TRUE FRIEND

By the REV. W. H. LOGAN, D.D.

In the death of Dr. Homer Eaton the Church has lost a faithful servant and no people will feel his taking off more than the Negroes within the Church. It was by his advice, more than anybody's else outside of the SOUTHWESTERN force in New Orleans, that the building was purchased now occupied by that paper.

He was an ardent admirer of the present editor and never failed once during all the years of his agency to do most anything that was asked of him to aid in the carrying forward the work of the SOUTHWESTERN.

He was possessed of an optimistic spirit, that was well-nigh unconquerable. This was brought out to the fullest extent, when the panic in the nineties so effected the business of the country, that the Book Concern was brought almost to the point of bankruptcy. He never lost hope, but kept steadily at his task with a faith that was almost superhuman. It must have been a joy to him as he lay down to pleasant dreams and his soul went to be forever with the Lord, to see the Book Concern that he loved so dearly and for whose advancement he gave the best years of his life, the most prosperous publishing house in this country. There was nothing in his manner as he came into our Conferences in the South to lead the members to feel that he did not regard them as brethren having the same rights and privileges in the Church as all other members. A Negro was elected secretary of a sub-committee in the General Conference of which Dr. Eaton was a member. Seeing that his brother in black was unaccustomed to such work, Dr. Eaton sat near the secretary, loaned him his fountain pen and aided him in keeping the minutes, until he could go it without aid. This one incident was characteristic of him in all his association and work with our people.

He was an Israelite indeed, and a true friend to our people, as I had a chance to see and study him for quite twenty-five years.

May his sleep be sweet and his resurrection glorious.

The Labors of Jesus (Continued From Page 7.)

should be like Him in this respect. There is a disposition to grow "tired" so quickly in Christian service while the agents of the devil are always on the alert and are steadily on the job. Jesus out-worked the devil, and so must we, if we expect to have the victory over him.

Winchester, Va.

Lexington Conference

Woman's Home Missionary Society, Temperance Department.

Dear Workers of the Temperance Department of the Lexington Conference Woman's Home Missionary Society, Attention!—Let me urge individuals and temperance departments to help pass the Henyon-Sheppard Inter-State Liquor Bill now pending in Congress, by writing a letter something like the one below, to your Senator and your Congressman. Your individual signature will count, but the signature of voters will count more. Ask every man who signs to write "voter" after his name.

This is the form:—

Washington, D. C.,

DEAR SIR—There is now pending in the Senate a bill known as the amended Kenyon-Sheppard bill, No. 4,403, which, if passed, will protect prohibition territory (about one-half of the United States), against the invasion of the liquor traffic. The Prohibition law secured by States and localities being constitutional, it would seem both incongruous and unjust for the Congress of the United States to refuse to pass a law protecting these rights. The highest interest and best welfare of millions of people call for your vote in favor of this bill, and we believe that all genuine lovers of

their fellow-men can but vote for it.
Yours sincerely,

Now Sisters remember this is important. See to it at once. Remember every signature counts.

Yours in His name,

MRS. H. W. SIMMONS,

415 11th St., Jeffersonville, Ind.

Lexington Conference Temperance Secretary.

Compliments to Laymen of the Texas Conference. Allow me to congratulate the laymen in the stand they have taken to have better paid pastors, better prepared pastors, better meeting houses and better homes for their pastors.

It is indeed embarrassing to the poor ministering servants, who care for their wives and children as other men do, to have them move from place to place into uncomfortable homes.

You say the preacher should carry his wife on his work, the Church demands it, and it is right, but stop and listen at the golden rule: "Do Unto Others, etc."

A few preachers have good homes for their families. Think of it, how embarrassing it is to leave a comfortable home to go camping. Today two-thirds of the preachers are camping from place to place. Why I appeal to the laymen so strongly is because you stay and we go. I urge also upon each minister to not only use your influence in this matter but your labor as well. That will be means of keeping the preachers and their families together as it seems that God is not calling many women to the ministry.

Dear Laymen and co-workers in the Master's vineyard, I commend you for the steps you have

taken in this matter, and shall do all in my power where ever I may be, to foster this great cause.

JAS. HANTS,
Hufsmith, Texas.

Personal and General

A three weeks' revival meeting at the New Methodist Episcopal Church, Springfield, Mo., resulted in 52 conversions and 24 reclaimed, total 76. Evangelist S. Anna Ramsey assisted the pastor, the Rev. J. M. Harris, D.D.

The Rev. W. H. Riley, of Gunn Tabernacle Church, Lexington, Kentucky, is closing the fourth year of his pastorate of this church. The quarterly conference has just closed, and by unanimous vote the pastor has been asked to return another year.

Mr. W. L. Greenwood, formerly of Mississippi but now residing in Chicago, where he is a member of St. Marks, desires to thank the Rev. John Roberson, pastor of St. Marks, and his members for their kindness to him during his illness and acknowledge their gift of \$4.61.

Mrs. Susie C. Love, wife of the Rev. J. C. Love of Lewisburg, W. Virginia, was stricken with paralysis during August of last year. After two months treatment in the Freedmen's Hospital at Washington, Mrs. Love is at home again and her condition is much improved. She is now under the care of a nerve specialist and the best results are expected. The Rev. and Mrs. Love have the sympathy and prayers of their friends. May the "Lady of Parsonage" soon be fully restored to health so that she may actively continue her good work for the Master.

RECENT DISTRICT MEETINGS.

The Woman's Home Mission held its annual session at Kosciusko, Miss., June, 1912, presided over by President, Mrs. B. H. S. Ferguson, the many pastors present made it appear like a real annual conference. The program from start to finish reflected much credit to the work. The Auxiliary was presided over by Mrs. L. M. Wright, who acted as hostess. The president's address was full of helpful advice to the ladies from home auxiliaries. The splendid papers by Mesdames Walker, Gray, C. West, Maggie Scott, May Willie Winters and others were subjects of discussion. The auxiliary of Kosciusko led in membership. Our next annual meeting will be held in April, 1913, at Itta Bena, Miss.

Mrs. B. H. S. Ferguson, Pres.

Mrs. L. M. Wright, Sec.

Flerena F. McGee, reporter.

ANNISTON DISTRICT.

The ministers council and the district stewards of the Anniston district met at Attalla, Ala., Wednesday and Thursday, January 29 and 30. The council was a record-breaker. Vital subjects were discussed. The Jubilee Rally was presented by our worthy and esteemed District Superintendent, The Rev. S. J. Jordan. Most of the pastors and district stewards were present. The stewards assessed the district superintendent's salary at \$1,250. The Revs. S. J. Sammons, Chas. Coleman and W. H. Jordan preached during the meeting. We think that much good will come from this great meeting. The Revs. D. C. Edmondson, presiding elder of the African Methodist Episcopal Church, the Rev. Russell, pastor African Methodist Episcopal Church of Gadsden, Davis of Attalla and the Rev. J. B. Glover of the Baptist Church of Attalla were with us. The Rev. W. O. Pearson and people entertained us royally.—W. M. Staus.

ANNUAL MEETING OF THE WOMAN'S HOME MISSIONARY SOCIETY OF THE WEST TEXAS CONFERENCE.

The annual meeting of the Woman's Home Missionary Society of the West Texas Conference was held at Luling, Texas, December 12, 13, 14. This was in many respects among the very best meeting we have ever held. Our sisters are a loyal set, and although the rain and cold held sway, the whole of the week, they were there, and were ever ready to obey the call of our beloved president, Mrs. Susie Burgess of Milford. The reports were indeed good this year, and while we could have done more with a little extra effort, yet we were thankful to have been in advance of last year. Special mention should be made of the St. Paul Auxiliary, San Antonio. Our very efficient and far-seeing corresponding Secretary, Mrs. E. Spriggs-Ratliffe, is a member of this auxiliary and great credit should be given her for the efforts put forth which caused the auxiliary to over-double its collection for any previous year. To say the least about Sister Spriggs-Ratliffe, it is through her untiring efforts (and when I speak of untiring efforts, I mean in the very truest sense of the word), that the Woman's Home Missionary Society of the West Texas Conference has been brought to where it is today. The women have stood by her loyally. Among those who deserve special mention is our Woods, Burgess, Carper, Kirkpatrick, Stone, Richie, Blackson, Mason, Ponton, Carter, Tucker, Taylor, Merrill, Gilmer, Wagner, Cottrell, Napier, Latson, and a number of others. The Austin District raised for the year, \$108.73; Columbus, (now Victoria), \$114.08; Dallas, \$104.82; San Antonio, \$212.23; Waco, \$126.29. Five hundred dollars has been paid for the naming of the new hall at our Eliza Dee Home. We are proud of this school and of our very efficient superintendent, Miss King, who is doing un-

told good for our girls. She has greatly endeared herself to the girls and to the women of the West Texas Conference. We begin our year's work, much encouraged, and hope to meet our next convention with round reports.—(Mrs.) D. N. Swann, Secretary Press Committee.

AN EXAMPLE OF IMPROVEMENT. LUTHERSVILLE, GEORGIA.

A few years ago this was an ordinary country church having services once per month and the circuit of which it was a part, paid its pastor less than \$300 per year. The Sunday School was poorly attended during the summer months and ceased to exist during the winter months. We had no Epworth League. Hence, instead of having an intelligent set of young people in our community, we had a set of untrained girls and boys, the latter amused themselves Sundays by going nuting and participating in other week-day sports. As no railroad came through this place at that time, the community as a whole could never come in touch with any of our leaders, and it was almost impossible to receive such inspiration as would cause them to try to improve their conditions. As to the school, we had a four-month country school taught in our church. The teachers taught for \$16 per month. Since the pastors, as a rule, did not make their homes in this community, it was impossible for them to come in contact with the people as they should, and for this reason the moral standard of the people was far below the average of our race. It was a common thing to see men intoxicated around the church, as the sale of liquor was a common occurrence on the church grounds. But since those days things have taken on new life. Instead of an ordinary country church in an isolated community, we have a magnificent structure situated in a thriving town. Instead of being a part of a \$800 circuit it is a station which pays its

pastor \$500 per year and has a parsonage on the church grounds. Instead of the little Sunday School that ceased to exist during the winter months, we have a well attended Sunday School with a wide awake superintendent and a set of officers and teachers that would reflect credit upon any up-to-date Sunday School. Going nuting on Sunday and engaging in other week-day sports are things of the past in this place. Young people occupy their places in the Sunday School and Epworth League. Heretofore our young men during the week, would amuse themselves by going to frolics, but now have Literary Societies in which discuss current events and other things that are up-lifting. In order to fight some of the evils that exist in our community, we have a mothers' club that meets bi-monthly. A four months' school that was taught in the church has ceased to be a reality. We have a magnificent four room school building and the school term has been lengthened to six months by the county and we are planning to supplement two months during the school year. Our principal is a college graduate from Furman University and has done work in one of the leading northern universities. We have two assistants for the literary work, each of whom is a graduate of Clark University. In addition to this we have an industrial teacher employed by the Jeanes Foundation. She is a graduate of Atlanta University and has made extra preparation for her work. Our pastor, the Rev. N. J. Ross, ranks among the best of the Atlanta Conference. During the two years he has served us vast improvements have been made. We have raised something in the neighborhood of \$500 in addition to the pastor's and district superintendent's salaries, beautified our church and have erected a magnificent building for the use of our organization—a token of love and friendship from our pastor, all of the leading members of the church met at the par-

A Royal Baking Powder Hot Biscuit is the luxury of eating

—MADE AT HOME—

age on the eve of his departure to the annual conference and for two hours enjoyed one of the greatest socials that has been witnessed in this town by the people. Finally we were escorted into the dining room where we enjoyed a very elaborate supper. Then every one retired with the expectation of the pastor's returning to us the next ecclesiastical year.—H. W. Warner, Suthersville, Ga.

Inquiries

My son, Alford Carr, when last we heard from him, was on Bayou Lafourche, at Bell Line Plantation. He left home during 1907. Any information concerning his whereabouts will be gratefully received by his parents, the Rev. and Mrs. B. Carr, at Clara, Louisiana.

I wish to locate, if possible, my son, who left home in Columbus, La., June 28, 1901, going to Lake Charles and from there to Shreveport. When last heard from him he was in Oklahoma. His name is Edey Shelby. Pastors please help me to find my son by reading this letter to your congregations. His mother died at the time he left Columbus. If any information can be given, address: (Rev.) Bob Shelby, Clare, La.

I want, if possible, to locate a family by the name of Stokes. The husband's name is Sam Stokes. His boys are named George, Jasper and Eddie. Their mother's name is Julia. They lived in Mississippi, Madison County. Leaving Mississippi, they went to Louisiana. Any information concerning any member of this family will be appreciated. Address, W. L. Greenwood, 3140 Indiana Avenue, Chicago, Ill.

AN APPRECIATION.

Huntsville.—It has been my pleasure to know the late Rev. Wm. Jones, recently pastor at Lakeside Methodist Episcopal Church, from his childhood days and it affords me great pleasure to say that I have found in him from the earliest period, usefulness in the cause of Christ. At all times he was ready and willing to help where help was needed in building up the cause of Christ and his Kingdom. As a minister he was faithful and self-denying. With whatever difficulties, disappointments or reproaches he met, never was he weary of well-doing. But patiently following His example who went about doing good. We were very sorry to lose him as a Shepherd and Leader. However we are glad that he was called to a greater and nobler field of duty for the great cause of Christ and his work.—J. W. Petty, Secty. Epworth League.

CARD OF THANKS.

We take this method of thanking the following named friends for their untiring and continual help, and assistance, with my father, Alexander Bibbs, during his illness of more than one year. And they gave us sympathetic service and consideration, when he died, Dec. 1, 1912: The Rev. and Mrs. Ferdinand Thomas, the Rev. and Mrs. William Harrell, Mr. and Mrs. John Wilson, Mr. and Mrs. Eli Vaughn, Mr. Seals, Mr. and Mrs. Loyd Adams, Mr. and Mrs. Yall Delong, Mme. J. P. Ramey, Mme. Marie Johnson, Mme. Annie Williams, Messrs. Robert Whiteside, William Knott, Nicholas Alexander, Isaac Reed, Nicholas Eusan, Mme. Frankie Brooks, Mme. Maria Macklin, and Mme. Malinda Panell, and the Independent Tabernacle No. 154 of G. G. I. O. of B. & S. of L. & C.—Mrs. D. J. Price, daughter, Vicksburg, Mrs. Lottie Bibbs, wife, Union, La.

The Rev. L. W. Briggs and children of Baltimore, Maryland, desire to express their appreciation to their many friends for their expressions of sympathy and kindly acts during their time of sorrow in the passing of the devoted wife and mother, which occurred January 8th.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TARTLESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tartless Chill Tonic. The Standard for 30 years. Price 50c.

Gleanings from the Field

KENTUCKY.

Agusta.—January 25-26 was the Fourth Quarter. The Quarterly Conference was held in St. Paul Church, Agusta. Rev. J. S. Bailey, superintendent of Maysville district, presided. Pastor's report showed some advance spiritually and financially. Good reports from all departments of the church. The superintendent addressed the Quarterly Conference, calling attention to the great need of the benevolent causes and general interest of the church. Peace and harmony prevails between pastor, superintendent, members and friends. The flood came in the midst of our revival, yet it was a success. Sunday, January 26th, Dr. J. S. Bailey, superintendent, preached two very inspiring sermons to the comfort of all. One person joined the church. The Rev. Charlie Rice was with us and conducted the Altar service with great power. The Lord's Supper was administered to a large number. Collections during the day were \$30.00. Paid superintendent in full.—B. J. Coleman.

INDIANA

Indianapolis.—Ladies Aid No. 2, of Simpson Chapel, gave a Silver offering reception January 30th, from 4 until 10 o'clock, at the residence of District Superintendent, Mr. and Mrs. G. R. Bryant, North West Street. The house was beautifully decorated. An elaborate and tasty luncheon was served to more than one hundred guests. The largest silver offering was a silver dollar given by Miss Carter, a public school teacher. Our church is having quite a successful year under the pastorate of the Rev. Henry Foreman.

FREE ADVICE ON CURING CATARRH

Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—you very life welfare itself. Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by himself—used only by myself.

Catarrh is more than an annoying trouble—more than an unpleasant disease—more than a brief ailment. Unchecked Catarrh too frequently destroys smell, taste and hearing, and may open the door to the most dreaded of diseases. Take it in hand now—before it's too late.

I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

LET ME TELL YOU JUST HOW TO CURE CATARRH

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—to-day they are free from Catarrh. You've nothing to lose and everything to gain. I am a graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service and just for the asking you'll receive the benefit of my 25 years' experience—my years of study—my wide knowledge of the disease.

Answer the questions I've made out for you, write your name and address plainly on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail them to me as soon as possible. 'Twill cost you nothing and will give you the most valuable information.

Address Catarrh Specialist Sproule, 432 Trade Building, Boston. Don't lose any time. Do it now.



Read these questions carefully, answer them yea or no and send them with the Free Medical Advice Coupon. Specialist Sproule will study them thoroughly and write you in regard to your case, without it costing you a cent.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in your nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your forehead?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucous drop into your throat from the nose?

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Catarrh Specialist Sproule, 432 Trade Building Boston, will you kindly send me, entirely free of charge, your advice in regard to the cure of Catarrh.

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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Jeffersonville.—Wesley Church is having a fairly prosperous year. The Rev. G. R. Bryant, D.D., District Superintendent, built our Fourth Quarterly Conference January 11th, which was, as usual, very pleasant. Our District Superintendent is very much loved throughout the district for his mildness, yet firmness; genial and lovable qualities; both toward pastors and people. He is a preacher of ability, also very evangelistic. The people want him returned. The church here will raise a larger amount for benevolences than last year. The Ladies Aid, Women's Home Missionary, Sunday School and Epworth League are all at work. Lincoln's Birthday Sunday will be observed on the 9th inst. Emancipation Day was celebrated. The people here seemed not to understand the meaning of it, but we have established a president for them. Many of the best members have left here for Indianapolis and other parts so that a new people must be brought in and trained to run the church.—H. W. Simmons.

MISSISSIPPI

Handsboro.—Our pastor, the Rev. D. F. Dudley, has completed a great work here. The building has now a neat appearance, the interior and exterior being attractively painted. The cost of the work amounted to \$56.50. The membership is greatly pleased with the service the pastor is rendering. His sermons are strong and helpful. Recently the membership presented the Rev. Mr. Dudley with a five dollar hat.—E. D. Smith.

Sardis.—This charge has taken on new life since the annual conference. The coming of the Rev. S. D. Troupe as our pastor the second time, has filled this charge with great joy. Every church gave him a great reception. He is an able preacher and the people flock to hear him from eight to ten miles. He has been here but two weeks, yet already 18 souls have been added to the church. The Rev. C. W. Butler, our district superintendent, held our first quarterly conference, January 3rd. The ladies here tendered a reception in his honor.

Conference Notices

Special Notices.

TEXAS CONFERENCE SUSTENTATION SOCIETY.

Dear District Superintendents and Pastors:—Upon Paragraph 315 of the Discipline, a Conference Sustentation Society, was organized, at Hempstead, during the Conference session. The same was organized for the purpose of raising a fund to be used in supplementing inadequate ministerial support and to aid in developing meeting houses on Mission points. To that much-needed end, the Society has assessed \$300 on the Conference which has been apportioned to the Districts as follows:

Beaumont District, \$30; Conroe District, \$40; Houston District, \$50; Marshall District, \$50; Navasota District, \$50; Palestine District, \$40; Paris District, \$40.

The Society kindly asks that the District Superintendents of each District, will urge the charges and the pastors, to raise the amount and report the same to the corresponding secretary. Make draft in favor of the treasurer, the Rev. L. S. Blakey, and send the draft to the corresponding secretary, at Orange, Tex., and a proper voucher will be sent for the Conference Treasurer.

B. M. TAYLOR,
President.
FREEMAN PARKER,
Corresponding Secretary.

TO QUEEN ESTHER CIRCLES OF THE NORTH CAROLINA CONFERENCE.

My Dear Girls: I wish I could meet you all in your circles, but I cannot, hence let me remind you that the 27th of February is the Day of Prayer. Do not overlook it. Get together, have a season of prayer for spiritual growth in your hearts, and in our work this year. We want to do more work this year than any previous year, and, most of all, we want to be better girls and give more, give something worth giving. Make a real sacrifice, this is Jubilee Year in all of our work. Church and Woman's Home Missionary Society has pledged to do more work and give more, and we must move on in this great push to better fallen humanity. Order the New Annual Report, read in it the history of our Queen Esther work. Secure the new leaflets for our work, at 6 cents per 100. Write Miss Mary Bell Evans, at No. 150 Fifth Ave., New York. Ask for the condensed catalogue you can get all these for 1-6 cent. Do not fail to send for them. Let each Director or Secretary write me, and ask for information. I will gladly give it. Let every Church have a Circle, and all Industrial Schools. Order the programs for the 27th, they cost 50 cents per 100. Now is the time to work, do not wait till just before convention.—A. E. Morehead.

No. 208 Fairview, St., High Point.

SHARPSBURG MISSION.

The Woman's Social Club of Sharpsburg, Pennsylvania, held their tenth anniversary January 26-27, at 11:40 a. m. The pastor preached from Rev. 3:8. A good congregation was present. A special consecra-

tion service was led by Rev. J. H. Peters of Sistersville, West Va., also a choir of twenty voices led by the Rev. Peters. This Social Club organized ten years ago and today they have grown to be what is known as Sharpsburg Mission. At 3:00 p. m. the Rev. S. A. Virgil of Ronoke, Va., preached the Anniversary Sermon. A large congregation gathered including many of the members from Warren Church, Pittsburg, and Washington, Pa., including the Rev. W. E. Jefferson and wife also the Rev. C. Y. Trigg, pastor of Warren Church, Pittsburg, with many of his officers. The preacher, at this hour, the Rev. S. A. Virgil, was at his best. May the Lord be with this able Divine. Collection, \$20. Duet rendered by the Rev. and Mrs. Jefferson of Washington. Scripture lesson read by the Rev. C. Y. Trigg. The choir sang: "Will the Circle be unbroken?" At 8:25 p. m., a musical program was rendered by the choir assisted by the Mt. Zion Baptist choir of Sharpsburg. Recitation by Miss Eva Poe; address by Mr. Stokes of Warren Church; Solo by Mr. Hill, The Rev. W. E. Jefferson of Washington delivered the closing address. Thus ended the tenth anniversary of the Women's Social Club of Sharpsburg Mission Church at the town hall. Collection for the evening, \$5.00. Benediction by the Rev. W. E. Jefferson. Monday, January 27th, the Rev. S. A. Virgil delivered a lecture to a full audience, subject: "Fifty Miles and Upward." Total amount collected, \$108.29. This Mission is moving on under the pastorate of the Rev. J. H. C. McPherson. We have raised all our benevolences for this conference, \$3,000. Paid also nearly all of the pastor's salary. We have also purchased a lot for a new church, 100x40, for ten hundred and fifty dollars. Paid cash and expect to begin to build in May. Peace and prosperity reign among pastor and people. The revival fire is burning upon the altars of our hearts. Each service is well attended. The pastor is making subscriptions for the Southwestern Christian Advocate. Brother Howard Carr and Brother Reed are our faithful class leaders. J. W. Poe is the faithful president of the trustee board. Our class meetings are full of the old-time Methodist fire. We have an increase of ten members to our church, making a total of 40 good working members, also a growing Sunday School and live senior and junior Epworth league chapters. We will be able to meet our fourth quarterly conference with a full report from every department of the church. Mrs. Emma Reed, chairlady, J. W. Poe, chairman of the trustee board.—J. H. C. McPherson, pastor.

LA TECHE DISTRICT.

Dear Brother Pastors — Bishop Thirkield urged upon us the importance of making revivals our first efforts. Let each pastor on the La Teche District start in at once for a revival. Get our church revived and the money will come. We started in at Franklin with Bro. Spears. The outlook is bright for a good revival; twenty-five sinners came to the altar for prayers. District Superintendent paid up in full, because the church was revived.—J. Wesley Turner, Supt.

SOUTH FLORIDA MISSION.

Ft. Myers, February 8; Punda Gorder, 10; Arcadia, 11; Moss, 12; Ft. Meade, 13; Lakeland, 14; Plant City, 15; Bradley Junction, 20; Inverness,

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Men whose hair or beards are straggling or all gone, women whose tresses have been thinned by fever or hair falling out; requiring the use of switches; little children, boys and girls whose hair is coarse and unruly; all find in this great remedy just the relief that they want.

I don't ask you to take my word for it. Fill out free coupon below and mail to-day for a free \$1.00 package that will prove all I claim.

22; Twinn Lake, 25; Brodowntown, March 1; Sarasota, 3; St. Petersburg, 7; Clear Water, 10; Tawpa, 14; Ybor City, 17; W. Tawpa, 18; Ft. Tawpa City, 19; KKey West, 24; Miami, 28; Davina, 31; Ft. Lauderdale, April 1; Boyanton, 3; West Palm Beach, 5; Melbourne, 7; New Sunyuma, 8; Daytona, 10; Deland, 11; Sanford, 12; Osteen, 14; Woodbridge, 19; Orlando, 21; Apopka, 22; Taft, 26; Kissimmee, 27; Dundee, 28; —S. A. Huger, Superintendent.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 30c

District Rounds

CLOW DISTRICT.

First Round.

Caddo Gap, 22-23; Stamps, March 1-2; Lewisville and Canfield, 8-9; Texarkana, 15-16; Paraloma, 22-23; Saratoga, 29-30; Murfreesboro, April 3-4; Bengin, 5-6; Center Point, 12-13; Lockesburg, 19-20; Horatio, 26-27; Clow, May 3-4; Clow Circuit, 10-11; Camden, 13-14; Gurdon, 17-18. Dear Brethren: The battle is on for 1913, and the great Church expects each of us to do our part of the fighting. Let us ask large things, and let us expect large things, and let us help the Master in bringing them to pass.—W. S. Sherrill, Superintendent.

GRIFFIN DISTRICT.

Second Round.

Stockbridge, March 15-16; Williamson, 15-16; Oak Hill, 29-30; Stone Mountain and Redan, 29-30; East Point and Hopeville, 29-30; Lithonia Circuit, Apr'l 5-6; Hampton, 12-13; Jonesboro, 12-13; Griffin Circuit, 19-20; East Atlanta and Edwardsville, 25-27; Decatur, 26-27; Serliner, May 3-4; Fayetteville, 10-11; McDonough,



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Why pay a retail clothier \$12 to \$20 for ready-made clothes when you can have this stylish, hand-tailored suit, cut and made to your individual measure and special order, for \$8.00? No matter where you live, we pay express and guarantee fit, quality and workmanship. We offer a special price like this occasionally, in order to further introduce Progress Tailor-Made Clothes and secure new agents. Act now, if you want to get in on this price.

Agents Wanted — \$5 to \$10 a Day
We want more live, hustling young men to look after our business in unoccupied territory. If you have one to six hours spare time each day, write or call. Pleasant work. Selling experience not necessary. No money needed. No traveling required. We furnish complete outfit free. Earnest, live men do well right from start. Send name on postal and get FREE the Progress Style Book. Suit Samples. Prices and complete details of great offer. Write today and get it all by RETURN MAIL. **THE PROGRESS TAILORING CO., Dept. 281, CHICAGO**

17-18; Brooks, 24-25; Griffin, 23-24. Dear Brother: Let the watch word be a 1000 souls for Christ; pastor paid in full and the Benevolence raised and the Southwestern Christian Advocate in every home.—J. E. Lovejoy, District Superintendent, 21 E. Tinsley St., Griffin, Ga.

Gleanings from the Field

TEXAS.

Bellville.—A grand reception was tendered the Rev. J. A. Tillory by Mrs. E. Ward, Miss M. A. Ward, Mrs. M. Haywood, Mrs. J. Smith, Mrs. C. Washington, and Mrs. L. C. Dade, members of Richard Church, and Mrs. L. Smally of African Methodist Episcopal Church, Saturday, January 4th. Song by M. Haywood. Remarks by Miss A. Ward, our School Teacher.—Rev. J. A. Tillory, pastor, H. Smith, recording secretary.

BOARD OF CONFERENCE CLAIMANTS

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JOSEPH B. HINGELEY, COR. SECRETARY

We hope that every pastor has thought and felt and prayed his way to a definite conclusion that whatever else he does on "WESLEY DAY," next Sunday, March 2, he will give ten minutes to the DOLLAR BRIGADE and the Connectional PERMANENT FUND of the Board. Let me, your servant Gehazi, "for Christ's sake" whisper counsel in your ear:

"If He had asked thee to do some hard thing wouldst thou not have done it? How much more when he asks for ten minutes consecrated to the Old Preachers on Wesley Day?" We know a hundred great pulpits who could make those ten minutes worth \$100 a piece to the Veterans; there are hundreds of Pastors who could make them worth a dollar a second; and there are thousands who could make them earn from a dollar to ten dollars a minute just by a faithful utterance in behalf of their Aged Brethren.

Let not any earnest layman permit himself to be robbed of his privilege should his pastor not speak for the Superannuates on "Wesley Day." Send your gift directly to the Board.

Do not allow any "shut-in" or "shut-out" distant member rob himself of the luxury of helping the Retired Ministers and Widows. If a letter

Gleanings from the Field

NORTH CAROLINA

West Raleigh.—The celebration of the Emancipation Proclamation at High Point, held in the Normal School Chapel. The procession was led to the chapel, by the brass bands of Thomasville and High Point. The President, Rev. O. S. Bullock, pastor of the First Baptist Church, opened the exercises. The Annual Address, by the President. The principal oration was delivered by Mr. John C. Brooks, son of the Rev. Daniel Brooks and in the delivery of it, he showed that he had given his subject (Negro in Christian Civilization) much study. An original poem was given by Mrs. J. M. Saunders. Reading of the Emancipation Proclamation by Mr. C. W. Robinson, then the symposium. There were many subjects discussed which were so full of information as to delight all who were present. Each one told of the development of the Negro, during his First Fifty Years of Freedom. His growth in numbers, the religious life and educational advancement, also his financial accumulations, business relations, growth of fraternities, professional and civic life were carefully and thoughtfully discussed by leading men of High Point. Music was rendered by three of the church choirs and Mr. Ollie Simmons. Each participant had his subject well in hand.

Kernersville.—The Kernersville Circuit is again alive. At Walkertown on this Circuit, Rev. R. W. Winchester, District Superintendent, held the first Quarterly Conference, Saturday the 25th. On Sunday he preached to the delight of all and God manifested His spirit. With the District Superintendent at the head of affairs, we expect to accomplish splendid results.—Wm. Chevis, pastor.

Elkins.—The first Quarterly Conference was held in Wesley Chapel January 5-6, 1913, with the Rev. A. H. Newsome in the chair, was well conducted. He looked carefully after every interest of the church. His able sermons bear witness that he is the man of the hour. The quarter was a good one with some very fine reports. Raised for all purposes \$108.75. We are under quite a strain here at this time. One of the churches and the parsonage are both under mortgage. We are doing all we can to meet the note when it comes due in March.—S. P. West, pastor.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

OHIO.

New London.—The fourth quarterly conference was held in New London January 23. The Rev. Joseph Courtney, district superintendent, preached an able sermon after which the quarterly conference was held. The officers presented good reports. The pastors' report shows that much good work was done this year. Paid to the district superintendent in full, \$24. A grand rally to bring up the deficiency of the pastor's salary was as follows: Mr. M. Jackson, \$5; Essic Poole, \$5.25; Louis Beardt, \$5; Mattie Board, \$2; Mrs. Henry Beard, \$1; Mrs. W. H. Redmond, \$1; Rev.

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Women's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the cure a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedsily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

W. H. Redmond, \$1; Julia Norris, \$2.25; S. B. Randleman, \$1; Malinda Beard, \$1; John Huston, \$1; John Scales, \$3.25; Mrs. Susan Scales, \$3.10 and Annie Bell Chapin, \$1.05; Mollie Beard, \$3; Jossie Poole, \$2; Cordelia Huston, \$1; Everett Poole, \$3; Sanford Davis, \$1; Thomas Preer, \$1.05; Petter Shores, \$1; Wilbur Stiles, \$1; and Amos Davis, \$1.—W. H. Redmond, pastor.

Milford.—At Calvary Methodist Episcopal Church, our fourth quarterly conference for this charge will be held March 2-3, 1913, by our aggressive superintendent, Dr. Joseph Courtney of Springfield, Ohio. The reports from the various departments and committees to date indicate that the year's work under the leadership of our efficient pastor, has been in every respect a success. Prosperity and harmony prevail in every department of our church. We have raised this conference year to date, for trustees and other purposes the sum of \$382 and \$363 for pastor in charge. The pastor's salary was also raised from \$400 to \$500, the stewards have arranged for a dollar rally for February 20th, 1913. We expect to make a round report at conference, which will be held in Louisville, Ky., March 26th. Our grand total raised to date by this small parish is \$745.81. Our church edifice has been renovat-

ed and every dollar of expense for same paid in full.—W. A. Johnson, Rec. Secty.

TEXAS

Texarkana.—At Hampton Chapel our first Quarterly Conference was a splendid success on the 19th. Our district Superintendent, the Rev. P. H. Jenkins, preached an able sermon. The text was most beautifully illustrated and while he broke to us the bread of life, we were made to say within ourselves "Did not our hearts burn within us while he talked with us by the way." Thirty-five partook of the Lord's Supper. Texarkana Mission means to do more this year than ever before. Total collection for the quarter, \$18.80.—The Rev. B. C. Clemmons, pastor, (Mrs.) M. C. Whitmore.

Nixon.—We take this method of thanking the members of Nixon for the hospitality shown me during the Christmas holidays. Received several magnificent presents from the Christmas tree, also a neat sum of money, which was highly appreciated indeed. We left the Annual Conference with the determination to do great work for the Master throughout this Conference year, though we have been hindered very much on account of small pox. There is now, however, only one case on my work.

MEMORIAL TABLET IN WESTMINSTER ABBEY. Can reach you, your letter can reach us. 14 W. Washington St., Chicago.

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Pastor, remember "Wesley Day," March 2.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

McMillan-Rabb.—At the home of Miss Olivia Kilpatrick, Hempstead, Texas, Prof. A. E. McMillan and Miss Clara E. Rabb, Friday, January 24, 1913, at 8:30 p. m. The occasion was witnessed by a large company of admiring friends who, through valuable presents and congratulations, evidenced the high esteem of the best people of the community. To the strains of Mendelssohn's wedding march, played by Miss Kilpatrick, the couple entered the tastefully decorated parlor where the ceremony was read by the Rev. B. M. Taylor. The bride was handsomely attired in pale blue peau de sole over blue satin with trimmings of lace, with a head adornment of pearls and gold, and carrying a beautiful bouquet of hyacinths. The groom wore a conventional business suit. Luncheon was served, after which the bridal party boarded the north-bound train for Navasota. They were met at the station by Mr. and Mrs. T. M. Benford and Mr. James Travis, who escorted them to the beautiful and well-ordered home of Prof. McMillan. Here a host of intimate friends, professional associates and other invited guests awaited their arrival. Ferns, wedding bells and Japanese lanterns silently proclaimed the nature of the occasion. A sumptuous repast was served. The dining table was decorated with Sicilian hand-made lace. An elegant cut glass vase containing a bouquet of American Beauty roses adorned the center of the table, around which were arranged individual plates and beautiful silver. The menu was served in courses. Among the valuable presents is a handsome dining room set, colonial style, consisting of table, buffet and chairs, presented by Miss Laura McMillan, the groom's sister. The bride comes from one of the best families in the State. She was educated at Tillotson College and Wiley University, from which last institution she graduated with honors in 1909. She has a splendid record as a teacher in the public schools of this section, and is a young lady of most excellent qualities. Prof. McMillan is a classical graduate of Straight University. He is now and has been for the past sixteen years the principal of the public high school of Navasota. Through faithful service in this capacity and as an efficient conductor of Summer Normals at various points, he has won for himself the reputation of being a foremost educator. He is a faithful member and officer in Lee Tabernacle Methodist Episcopal Church. As chorister, he has rendered valuable service in training one of the best choirs in the State.—J. H. Hubbard.

Goosby-Jackson.—Mr. Sam Goosby and Mrs. Lula Jackson, at the home of the bride, in West Point, Miss., January 16, 1913. They are both members of the Methodist Episcopal Church and both own good homes in this town. The Rev. J. M. Walton, the pastor, officiated.

LAKE CHARLES DISTRICT WOMAN'S HOME MISSIONARY SOCIETY.

Dear Brethren: We are just from one of the greatest Annual Conferences in the history of the Church and a splendid and instructive annual convention of the Woman's Home Missionary Society. Now, dear brethren, after listening to the able addresses of Mrs. W. P. Thirkleld and Miss Gibson, of Peck Home, I know that you feel more determined as to this cause. Let me encourage you by saying: Let each pastor organize a Woman's Home Missionary Society in his church. I wish to come among you and with your assistance strive to get the women interested in this work for God and Methodism. And, brethren, let us not forget Peck Home. We want this year to send some worthy girls from this District to that dear Home. I am interested in the work and wish to have the District thoroughly organized so as to make a report by April. I ask the assistance of each pastor in organizing the Woman's Home Missionary Society in your church. Praying that our hearts may not rest till each church will have in it a Woman's Home Missionary Society.—(Mrs.) A. V. H. Lord, District Secretary, Melder, La.

CHANGE OF ADDRESS.

The Rev. B. F. Woolfolk from Holly Springs to 518 Chestnut Street, Aberdeen, Mississippi.

The Rev. Wm. Jones, superintendent Montgomery District, to 425 South Jackson Street, Montgomery, Alabama.

The Rev. W. J. M. Price from Donaldsonville to 8514 Plum Street, New Orleans.

Gleanings from the Field

GEORGIA

St. Mary's.—The pastor at St. Mary's and his wife, were treated recently to a delightful "storm" which left in its wake many pounds of edibles that were greatly appreciated. Many friends comprised this party, which was indeed warmly welcomed. The Rev. D. H. Martin, wishes to assure the friends of his and his wife's appreciation of the friendly visit.

Hagan.—Our first quarterly conference was held here February 1-2, with our worthy district superintendent, W. M. Bellenger, in the chair. Dr. Bellenger is a good man on the district. He preached two splendid sermons at this quarterly conference. Reports were all fairly good with such a short time to get ready for the first quarter. Paid pastor this quarter, \$49.30; District superintendent, \$13.25; Trustees raised \$10.20; total, \$73.55.—W. B. Hester, pastor.

The Rev. J. C. Williams, pastor at Brunswick, Georgia and his wife, who has been ill for some time, were greatly cheered recently when the members and friends of Grace Methodist Episcopal Church came visiting and brought with them many packages and pounds of necessities and dainties. A short program conducted by the District Superintendent, the Rev. E. D. Giddens, was rendered and added much enjoyment to the occasion.—J. C. Williams.

MISSISSIPPI.

We arrived here January 31st, to take charge of the work at St. John

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Church. We were very cordially received. There are many encouraging signs to be seen here. The Bluff City Bank is in a prosperous condition with Prof. J. R. Ross its efficient cashier and manager at the helm. A site for a new public school has been given for colored people and one of the Natchez philanthropist donated \$5,000 towards the erection of a new school building. We are already convinced that Natchez is one of the best opportunities in the Mississippi Conference, and with the help of the Bishop and Conference, we shall be able to accomplish a great work this year. On Sunday, despite the inclement weather, the Sunday School was called together by our energetic Superintendent, with a respectable attendance. We had preaching at 11 o'clock and night. Mrs. S. L. Ross presided at the organ. It might be said of Natchez as one great man has said concerning the Negro race, although much has been given, yet much more must be given or much if not all of what has been given will be lost. Brethren, if we are going to save Natchez, now is the time. Natchez has played her part well so far and is willing to continue to the end. If you could look over the books you would soon be convinced that what I say is true. Our former pastors have done more than one would imagine. Now let us begin at once. While Bishop W. P. Thirkleld our resident Bishop has set a rally for April and one for September, let us not wait until then to place this matter before our people. Although the exact date has not been fixed, let each of us rally our forces so that when the time comes we will be ready. We shall keep this matter before you from time to time, and as we receive information from the Bishop, we will give it out to you, we trust that with your help and under God, we may be able to cancel the entire debt.—D. L. Morgan.

Athens Circuit.—At New Point Church we are proud that the Bishop sent to us such a man as Dr. T. W. Davis. The weather was very inclement on January twenty-sixth, but the pastor was present and preached a powerful sermon. He is a great and good man and we intend to give him our loyal support throughout the year.—(Mrs.) Mary E. Buckingham.

Tupelo.—The pastor and his wife, the Rev. and Mrs. J. P. Watson, desire to thank the members and friends for a choice selection of groceries and money given last Thursday night. These good people know how to make a pastor and his family comfortable and happy. This visit is due entirely to little Sammie Rodgers, the 13-year-old daughter of Mr. and Mrs. Sam Rodgers, who, of her own accord, went about Thursday and gathered up groceries for her pastor.—J. P. Watson.



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TENNESSEE

Cumberland Furnace Circuit.—The holidays were spent on this circuit in a way that delighted all. Christmas exercises were held at both of the Methodist Churches—Cumberland Furnace and Promiseland. The president of the Ladies Aid Society in Promiseland: Mrs. E. E. Nesbitt, planned well for the Christmas post-office. The Rev. William T. C. Travis received 14 letters through the office and in that he was made the recipient of many of the good things that grow in the land of promise to the amount of \$8.00 to carry home to wife and little ones. The fiftieth anniversary of emancipation was celebrated by the plans outlined by the Southwestern. Messrs. Braden Hutton and Charlie Nesbitt furnished music here. The Bradley Band furnished music at the Furnace. The Rev. J. Stanfield was the speaker of the hour. Thirty-eight pledged to give \$1.00 each this year, 1913, to the Jubilee Fund of the Freedmen's Aid cause and others, we are sure, will do likewise. The Rev. William T. C. Travis filled the pulpit the first Sunday at 11 o'clock a. m. and at night, Brother and Mrs. W. M. Hutton. Promiseland entertained at dinner Sunday afternoon in honor of their visiting children. Those present: Mrs. Susie Jackson, wife of the Rev. S. M. Jackson of Paris; Miss Nellie and Frankie Hutton of Nashville;

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every duty. She leaves four daughters and two sons, a sister and a brother, and a loving husband who mourn their loss. The funeral was conducted by the Rev's. T. Allen, A. Watson and E. D. Hunt, local preachers.

HARRIS.—Dorothea Melden Harris, the 10-year-old daughter of the Rev. and Mrs. J. M. Harris of our New Pitt Methodist Episcopal Church, at Springfield, Missouri, died January 31st.

CLARK.—Furman J. Clark of Newport Charge and of Clark's Chapel, Tenn., was born December 11, 1897, and was converted in 1910. He joined the Methodist Episcopal Church and was baptised and received into full membership. From the time he was converted, he lived an upright Christian life. His last words were full of joy and gladness. He died January 6, 1913. The Rev. A. Roach, conducted the funeral service.—L. V. Vinson.

WAMBLE.—At Okmulgee, Okla., Jan. 7, 1913, Wadle Thomas Wamble, the son of the Rev. T. R. Wamble who is now pastor of Franklin Methodist Episcopal Church, Okmulgee, Okla., died Tuesday. He was 18 years of age. He had been a Christian for seven years. He died in peace, leaving his father, five sisters and two brothers, also many friends.

THORNTON.—The sudden death of little Oscar Thornton, the five-year-old son of Mr. and Mrs. Thornton of Montrose, Louisiana, brought sadness to the hearts of many friends to whom the little fellow was dear. He departed this life January 22nd.

FERRIS.—Mr. Ben Ferris another faithful member of Wesley Methodist Episcopal Church, was called to rest

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Sunday evening, January 12, 1913. A faithful soul was he. He found Christ in 1875. He leaves relatives and many friends who mourn their loss. One erty within four blocks of the State Capital and a good bank account.—L. H. Richardson, pastor.

PENNINGTON.—Mrs. Charity Pennington died January 9, 1913. She was born in Alabama in 1842 and united with Wesley Methodist Episcopal Church in 1869, under the pastorate of the Rev. Ben Williams and lived a consistent Christian until death. Mrs. Pennington left her children seven valuable pieces of prop-

BROTHER

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Room" and mark "CRESCENT CITY NOTE."

Mr. Russ Smith, a member of Calvary Methodist Episcopal Church, Thibodaux, from which charge the Rev. T. F. Robinson came to Thompson church, was among the visitors at Thompson Sunday.

Scott Chinn Church.—Our pastor, The Rev. Calvin S. Stanley, was received with most cordial welcome by the officers and members of Scott Chinn Church. He will deliver his introductory sermon Sunday night, February 23rd, at 7:30 p. m. All are invited.—Paul D. Kennedy.

Wesley Church.—Next Sunday at 10:45 a. m. preaching; subject: "Religion in Theory and Religion in Practice." At 3:00 p. m., preaching; 6:30 p. m., Epworth League; 7:30 p. m., Anniversary Sermon to The R. Morning Star Lodge. Everybody welcome.—J. L. Wilson, pastor.

Haven Church.—We gave the pastor, the Rev. W. J. M. Price, a very cordial reception. The services were well attended all of Sunday, February ninth. At night more than seventy-five partook of the Lord's Supper. Two subscriptions for the Southwestern. The pastor was assisted in the sacramental service by the Reverends M. C. Harrison, G. W. Forest and J. T. Lewis.

Thompson Church.—On Sunday, February 9, at 6:30 p. m., the young people's song service was conducted by Miss Viola Joseph and Mr. David Pouky. At 8 p. m. a large audience heard the introductory sermon by the pastor. He delighted his hearers. On February 16th at 9:30 a. m. a large company of children and young people came to Sunday School. At 11 a. m. the pastor preached for them a special sermon. At night a large congregation was present. Thompson is at the beginning of a great year. God bless our pastor.—Viola Joseph.

Union Church.—Dr. J. H. Hubbard, the new pastor, was cordially received by the members and friends of the church Sunday. His strong and impressive sermons greatly inspired the large audiences at both services. The membership is being thoroughly organized for a good year's work. Every assurance of loyal support is given Dr. Hubbard and the indications point to a new day for Union. The public is cordially invited and made welcome at every service.

Trinity Church.—District Superintendent Valcour Chapman began his first quarter's round with us, and expressed himself, as being greatly pleased at the reports and the business-like manner in which the work of the church was being conducted. Every indication points to another year of great work. His sermon Sunday night was strong, practical, and edifying, as was President Melden's at 11 a. m. One hundred and two were present in the Sunday school. This Sunday we hope to begin the Adult Bible Class proper. We plan to use the "gallery" hereafter for Sunday school purposes, and arrange for each class to be separate, thus giving us an ideal school. Dr. R. E. Jones will preach at 11 a. m. Sunday, and at 7:30 p. m. the pastor will preach the first revival sermon. Subject: "Where Shall I Spend Eternity?" Miss Carter will sing: "The Penitent," by Andre. Dr. J. N. C. Coggins will be with us from the 27th on, and assist in our revival. We have set April 27th for our Grand Rally Day on the debt, and hope to raise \$1,000. Our friends are always welcome here. Collection for the day, \$27.—W. Scott Chinn, pastor.

FIRST STREET CHURCH.—The services on last Sunday created an intense interest. The Sunday School was well attended. The pastor greeted a good audience at 11 o'clock. "The Great Commission," as discussed at the morning service, was well received. The meeting of the stewardesses at 3 p. m. was a benediction to all present. The Sermonic Address on Abraham Lincoln, the Emancipator, was delivered at night to a full house. Dr. Valcour Chapman, the new district superintendent, was with us in the Sunday School and the 11 o'clock service. Our first quarterly conference will be held Friday, February 21st, at 8 p. m. The pastor's subject next Sunday at 11 a. m. will be: "Too Much for Caesar." The district superintendent will preach next Sunday night. Our bazaar still goes on. The public is cordially invited to all the public services.—B. Mack Hubbard, pastor.

ST. MATTHEW CHURCH.—The officers and members were indeed delighted to meet the new pastor, the Rev. C. C. Landry, and his amiable family, who have been received with open arms and hearts. Services February 2nd and 9th were well attended. Sixty-four received the sacrament. Sunday, February 6, a large and appreciative audience was present. Introductory remarks of welcome by Messrs. C. D. Smith, Brother Henry Rozier and B. J. Diamond. The choir rendered sweet music. The pastor responded fittingly and followed with a forceful sermon from 2nd Timothy, fourth chapter, first verse. Monday night, under the auspices of the Kings Daughters and Sons and Steward Sisters, a reception was tendered the pastor and his family, and our friends. Appropriate addresses for the occasion were made. Delicious refreshments were served in abundance, making the occasion a social event of note. We cordially invite our friends to all services. Pastor's address, 1108 Verret St.—C. D. Smith.

I desire to thank the officers, members and friends of St. Matthew Church for their loyalty to me as their pastor. I thank Brother James

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PREACHERS' MEETING.

The New Orleans Preachers' meeting held its first meeting in Trinity Church, last Tuesday, and elected the following officers for the year: President, W. Scott Chinn; Vice-presidents, W. J. M. Price and D. S. Sloan; Secretary, J. H. Hubbard; Treasurer, J. O. Brown. A telegram of condolence was sent Mrs. Homer Eaton, expressing our sympathy with her in the loss of her distinguished husband. For the purpose of closer relationship and a better acquaintance, the meeting voted to hold a Methodist Social Union, February 28, at which time certain plans will be discussed, whereby our New Orleans Methodism may be strengthened and increased. The meeting adjourned early, in respect to the memory of Prof. C. W. Dale, State President Epworth League.—Calvin Stanley, acting secretary.

CARD OF THANKS.

The family of the late Prof. Chas. W. Dale takes this means to express their grateful thanks to the officers and members of Wesley Methodist Episcopal Church, the friends, Drs. J. L. Burrell, V. Chapman, R. E. Jones, Revs. C. C. Landry, W. Scott Chinn, Gilbert Lodge, F. A. M., and the choir, for the kindness and sympathy shown and the beautiful service held.

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STARKVILLE DISTRICT.

Pastors and District Stewards of the Starkville District: Dear Brethren: Each of you are requested to meet Ackerman, Miss., Mt. Hermon Church, Wednesday, March 5, 1913, for business of importance. Meeting will open at 11 a. m. Please be on hand.—F. Isaiah, Superintendent.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, FEBRUARY 27, 1913

Vol. No. 42—No. 9

DECISION DAY

"More than seven hundred Methodist Sunday Schools among our colored Conferences did not report the conversion of a single scholar last year," is the opening sentence of a searching message found on page two of this issue, that comes to our constituency from the Rev. Edgar Blake, D.D., Corresponding Secretary of the Board of Sunday Schools. Doctor Blake's article cannot be read without some one realizing that a God-given duty has not been performed. The Sunday School is not a place for the mere impartation of knowledge concerning the Scripture. Sunday School scholars are to be taught scriptural geography and history, they are to become familiar with the outstanding characters that made glorious that history; but, above all, they are to be led into a saving knowledge of Jesus Christ through a study of the lesson. The teacher of the Sunday School misses the direct purpose of the school if an effort is not made to bring the child to an acceptance of Jesus Christ. It is quite evident that we have labored under a mistaken idea of the Sunday School or else we are woefully inefficient as a Sunday School force in leading our children to an acceptance of Christ. A plea is made in this issue for the observing of Palm Sunday as Decision Day. On this Sunday special effort should be made to have the boys and girls of the Sunday School accept Jesus Christ and decide to live for Him. There is no better time in all the Sunday School calendar than this particular Sunday. This truth is forced home in a striking way in the articles by Bishop Quayle and Bishop Tendants and teachers should begin to. From now on the Sunday School superintendent, which appear, also, on page 2. unfold the purpose of Decision Day. A direct effort should be made to have the children understand what it is to decide for Christ. It will not be a great struggle for them. They are at the tender age when they already belong to Christ; they have not stepped far from the fold and, with little enlightenment will make a decision for Christ that will be as real and permanent as any decision made by members of the adult classes. Decision Day is simply this: On Palm Sunday, which is the Sunday before Easter, after prayer and a song or two, and brief scripture reading at the close of the regular Sunday School lesson, the superintendent or pastor gives an invitation to the children to decide on that day, and from that day forward to live for Jesus Christ. This may be done by an appropriate song; for instance, "All to Jesus I Surrender," the children might stand in a group and offer themselves to live for Jesus Christ. This done, the matter should be taken seriously, and a prayer offered then and there for their continuance in the faith, and they should be given the right hand of fellowship by the pastor and superintendent. They should be organized at once into a class for proper instruction. Above all things else it should be seen that these young people are not discouraged. Too often with us, the trouble in reaching the youth is to be placed at the door of the older people who discourage the coming of the children into the Church. The faith of the child is certainly as acceptable to the Lord as

the groaning and mournings of the older persons, for the Master has beautifully said: "Suffer little children to come unto Me and forbid them not for of such is the Kingdom of Heaven." Out of our 3,624 Sunday Schools there was reported only 14,809 conversions. If we fail to recruit the children, then all



Memorial Window, designed by Mr. Charles Maginn, in St. John Methodist Episcopal Church Orange, N. J., The Rev. J. C. Dunn, Pastor

our work in the end must fail. May our brethren study the statistics concerning our Sunday Schools found on page 6 of this week's issue. We will have occasion to refer to it again next week. There is food here for serious thinking, and a silent message that we should go forward for larger things.

Let us make Decision Day a success!

SUFFER THE CHILDREN TO COME

Appropriate to the suggestion concerning Decision Day, we are presenting a reproduction of a memorial window which was unveiled recently in St. John's Methodist Episcopal Church, at Orange, New Jersey. The

window was designed by Mr. Charles Maginn, a member of St. John's Church, and is a memorial to his children. The window is beautiful in color and skillfully executed in technic and finish. Mr. Maginn responds to his privilege as an artist and, contrary to the usual method, presents Christ receiving children of the African type rather than the Anglo-Saxon type, which appears in all the standard creations. This interpretation may, or may not, be true from a literal historical standpoint, but Mr. Maginn has, nevertheless, interpreted the spirit of the Master, Who, certainly, would know no color line in extending the invitation to the children and bidding them to come unto Him. The artist has also broken away from the traditionalism of interpreting Christ in the past, by relating Him to the children of the present. So that, as Christ blessed the children in Palestine nineteen hundred years ago, He is blessing them to-day, and is receiving into His fold the Negro, the Chinese, the Japanese, the Malay and the Anglo-Saxon as well. "Suffer the little children (of all races) and forbid them not (on account of color or other caste conditions) to come unto Me for of such (all types) is the Kingdom of Heaven."

This thought the artist has tried to give expression to in the composition, which represents in the central part of the subject the figure of the Christ blessing a group of children is distinctly of the African type and color.

The window is a gift to the Sunday School and contains in the base the inscription: "To the glory of God and in loving memory of our children in heaven."

Mr. Charles Maginn, who designed and built the window, is an artist of considerable note in this line and has built many church windows in this country and abroad, having recently built and placed in the Episcopal Cathedral at Little Rock, Arkansas, the Bishop Pierce memorial window, and many examples of his work can be seen in the East.

St. John's Church is one of our best churches and is a desirable appointment in the Delaware Conference. The church was organized some years ago by the Rev. W. C. Jason, who is now president of the Delaware State College for colored youth. Among its other pastors have been the Rev. Dr. A. P. Camphor and the Rev. Dr. W. R. A. Palmer. The present pastor, the Rev. J. C. Dunn, is in the midst of a glorious year's work, and it is through his courtesy that we are privileged to reproduce, at this time, this striking window, the work of Mr. Maginn. In our personal column, on page 9, will be found a good picture of the artist.

THE STRONG SHOULD HELP THE WEAK

An unintentional tribute is paid to the Negro when he is measured by the Anglo-Saxon standard, which has been a thousand years in the making. A little serious thinking would convince the most skeptical that fifty years of freedom, against a thousand years of freedom, is no little handicap. As yet we have no other standard of measurement for the Negro. He must come up in morals, family life, patriotism and greater intelligence. In a free democracy there

(Continued on Page Eight)

A Plea for Decision Day

A Decision Day Message

By the Rev. Edgar Blake, D. D., Corresponding Secretary Board of Sunday Schools

More than seven hundred Methodist Sunday Schools among our colored Conferences did not report the conversion of a single scholar last year. The total conversions for the year in the remaining schools number fourteen thousand eight hundred and nine. Considering that there were more than eighty thousand scholars over nine years of age in those schools who had never made a decision for Christ, the comparatively small number of conversions, and the large number of schools reporting no conversions at all, presents a most significant and serious situation and one that ought to be changed. The supreme mission of the Sunday School is to bring its members into personal fellowship with the Christ. Failure here means failure everywhere.

Over fifty thousand of these scholars are boys and girls at that impressionable age when life is most susceptible to the Christ's appeal. They are in that period when the great choice is most readily made. If they are not won now, many of them never will be. It is the critical time in their lives when every possible effort should be made to win them to the Master. The Lenten season is a most appropriate time for such effort. The minds of many are filled with thoughts of spiritual things. Hearts are tender, and the harvest time is here. Palm Sunday will be an ideal day to press the Master's claims as He comes again to offer Himself unto His people. Thousands of schools will set apart this day to present the Christ unto their pupils for the great decision. It is earnestly hoped that every Methodist Sunday School will join the glad procession of those who on that day will sing: "Blessed is He that cometh in the name of the Lord."

The Board of Sunday Schools has an attractive Decision Day Card, also a booklet of exceptional value, giving plans for the preparation and observance of Decision Day, together with the methods for the care of converts. Samples of the card and booklet will be sent upon application.

A Decision Day Every Month

By Bishop Robert McIntyre

The flight of our Methodist Eagle, far abroad, over the whole earth, is on two wings, Evangelism and Education, moved by one power, a heart "strangely warm," throbbing with love toward God and man. If these wings be not rhythmic in effort and coequal in strength, the progress is not upward and onward. Our Statesman founder saw this vividly, and ordered his preachers to speed revivals and plant Sunday Schools, knowing that these are not two, but one at the root. I say half a convert in 1912 to each officer and teacher in our schools is not half enough. It scarcely makes good the leakage, and does not justify the costly and complicated machinery we use. In no way does it suggest that we are doing our share in this essential business. What of those 7,000 schools reporting not one conversion last year? A host of young, impressionable folks, in the formation period, passed by! They came, sat, looked, listened, sang, and went out by the same door wherein they came. Not one of all this multitude was captured for Christ. Seventy thousand fishers drew the seine up the shore fifty-two

times in twelve consecutive months, and got only a "water haul." The meshes of the net are broken, or its management bad. Any teacher who sees not one of her class saved in a year should examine her title to a place in the Kingdom, with tear-wet eyes, and take up this cross ere the night cometh and opportunity is gone.

There ought to be a Decision Day *every month*, at a Class Prayer Meeting in the home of the Leader, or elsewhere. Let the head of the band kneel with the younger clan around her, and ask the Holy Spirit to manifest Himself then and there. Then let her ask the dear scholars to go with her to Christ and enlist for the holy war. Thousands are waiting for a warm invitation. Over two millions of our scholars are not in the Church. I affirm that pastors, officers, and teachers could add one million to our rolls in one year with concerted and consecrated enthusiasm. What a revival that would be! Such an influx would raise the spiritual temperature in all our borders, melt the icy shackles that bind many churches, usher in a Springtime of Joy, and attune our hearts again to Heavenly raptures. This waits, O Schools of God—it waits on you. The next victory is at the door; it tarrys till you call.

The Holiest and Happiest Sights

By Bishop William A. Quayle

Palm Sunday, a day of rejoicing come down to us from the long ago when Jesus was here among men, seems to be a day fit for children to come to the Christ whose they are and whom they ought to serve. On that glad day when the first Palm Sunday heard the Hosanna song, children were there and their sweet voices lifted so that the memory of them lingered in the hearts of those disciples who wrote of that triumphal day. 'Twould have been blessed to have heard their treble rising, rising, singing, wild and strong, and free as wild birds in the Spring, singing to Jesus: "Children of the Heavenly King, As we journey, let us sing," and sing yet and sing to-morrow and all the to-morrows, sing a hymn of love and trust to Him to whom love and trust belong. And what hymn sung to the Christ could be so blithe and gay as children *giving themselves* to their Savior?

A day to decide to belong to Christ the Lord, what a holy day that would be.

I think that of all the holy sights my eyes have been privileged to see, the holiest and happiest has been children coming over to Christ. I have seen it so in my own pastorates when they would with one accord run out to meet the Christ.

Pastors, teachers, mothers, fathers, *all*, help the children to the Savior. They are not far from Him. A little run and they shall be in His arms. They were born His and only in so far as they have gone from Him, must they return. But our Sunday School children, the children of our Church love and our Family love, must come to Jesus. There is their one safety from peril, there their one road to peace and plenty, which availeth and hath no sorrow. I hear them coming, and I hear them calling like a lark's song,

"Jesus, we are coming," and I see Him waiting and smiling to give the welcome when they come.

The purpose of all the divine activity as regards us men is not merely to make us happy, but to make us happy in order that we may be good. He whom what he calls his religion has only saved from the wrath of God and the fear of hell has not learned the alphabet of religion.—*Alexander MacLaren.*

"If We Had That Fifty Thousand"

B Clarence True Wilson, D.D., General Secretary Methodist Church Temperance Society

One of the most thoughtful of our Methodist Bishops recently made this inquiry: "If the Temperance Society of the Methodist Episcopal Church had the fifty thousand dollars, which the General Conference apportioned for it, what would you accomplish with the money?" I replied:

1. We would employ and keep constantly at work five regular workers at headquarters and in going from that center to Conferences, conventions, State, county and city campaigns, throwing our forces wherever the fight was thickest and the need greatest.

2. We would select the ablest, best-equipped and most eloquent of all our Negro leaders and maintain him in financial independence so that he could work among his people in all the Southern States, especially when there were campaigns on and in the Negro quarters of our great cities, to enlist his people on the right side of the fight and to get the masses of the colored folk to sign the temperance pledge. There is no one thing more needed to-day than such a leader to save the race from the liquor habit and to save our Southern States from having their influence voted on the wrong side.

3. We would send out from this office a monthly bulletin of news, arguments, statistics, facts, suggestions, to every preacher and to every Sunday School superintendent of the Methodist Episcopal Church designed to equip them for the great work that depends upon them in their church and community. We could publish five million pages of literature for free distribution through the Sunday School and Leagues in campaigns by our workers. We could put a Wall Roll for total abstinence pledge signers to be hung up permanently in every one of the thirty thousand Sunday Schools of Methodism and thus enlist our three and one-half million Sunday School scholars in pledged lives of total abstinence.

4. In addition to our hundred dollar prize to the undergraduates of Methodist schools, we would offer five hundred dollar prizes to the Methodist pastors for the best sermon preached on the liquor problem during the year, to be decided on the basis of appropriateness of text, importance of matter, conclusiveness of argument, effectiveness of delivery, the latter to be judged by the results accomplished. As our church law requires every Methodist preacher to preach on this subject once a year, at what time he shall take a free-will offering of his people for the Church Temperance Society, this prize would call especial attention to this occasion and would stimulate the production of some great sermon literature and what a wave of sentiment would be created if we could have on a given temperance a ringing sermon on the fundamental principles of our reform by every one of the eighteen thousand pastors.

5. We could pay all office expenses, printing bills, all traveling expenses, and then have twenty-five thousand dollars for special appropriations where there was need for help from any of our brethren engaged in state or local fights. And when you think that the entire apportionment can be raised in any church by a free-will offering of ten cents per member for this great cause in an all-important department of our work, would seem but reasonable to expect the amount from the Methodist Church. The people will give it, if the pastors would give them the opportunity. There is no cause that appeals to the heart and judgment of the average church member as this.

Appreciations of Dr. Homer Eaton

"A Knightly Soul"

By Bishop Wilson

It is not necessary that any other word shall be spoken. I wish simply to pay a tribute to this man of God. He seemed always a man to me. The humanness of his character appealed to me. It is fair to say that there was as little pretense in Dr. Eaton as in any man whom we have known. There was no veneering of intellectual or spiritual trait with him. I think that he was just exactly what he seemed to be. And because I felt that he was that, he won my honor, and my love. The finest contribution that any man can make to the world is the contribution of his character, an inspiration, to those who study it, to righteousness and conscientiousness and all that belongs to the high moralities of life. If he had simply through the circumstances of the ministry and his official responsibility worked out that character of his until his life was finished, that would have been a contribution that would have laid the Church and the State in indebtedness to him always. But in the working out of that character he accomplished much, for there was no interest of the Church or of the State that did not appeal to him. The nation to-day is celebrating the birth of Abraham Lincoln because of his friendship for the lowly and the oppressed. We may recognize Dr. Eaton as a friend of the plain, the common man, a friend to the man who needed a friend, and every man who needed a friend. There was no interest of the Church which did not appeal to him. For how many years was he the Treasurer of the Board of Foreign Missions, and for how long a time was he identified with that great interest that bound his heart. He could not be interested in affairs but that he declared his friendship in the most unequivocal way. He was one of the counsels of the Church, many times a member of the governing body of the great Church to which he gave his life and pledged his devotion. But whether in one aspect or another, whether in the office where we loved to see him, or whether there in the General Conference, wherever it was that he spoke, his ecclesiastical diplomacy, I think, was like that of Dr. John Hay, and seemed to be recognized for its straightforwardness always and for its lack of that method that is sometimes more effective than admirable.

So he has measured out life's day. It has been my privilege to come into close fellowship with him in the last weeks and months, and I am glad to feel to-day from the assurance of the very last words that he spoke to him how the friendships of life still gripped him. It is a great way to go out of life as he went. Just a touch of weakness, and a lying down a while; just a moment's carrying in the presence of her who was all the world to him; just a listening to the voice that was of all the voices of the earth most musical to him; just a word to show that the mind and heart were still awake and listening for the growth of the kingdom; and then in a moment the closing of the eyes and the closing of the ears, shutting out the beauty and the music, and then—I think, was like that of Mr. John Hay, and again after that moment of the closed eyes and the stopped ear, the rising again to hear those diviner symphonies and to look upon those greater and eternal glories.

I would to God that the spirit of this man might come upon all the Church, a record of the inspiration of those who knew him, and will count it as one of the glories of that land that he is in the presence of the living and of that great fellowship to which the Church on earth is adding one and another of the saintly lives. The glory of that

land will be the greater because you and I, please God, shall through the simplicity of faith, through the abundance of God's great grace, be privileged to meet that knightly soul again.

A Man Among Men

By Dr. Robert W. Rogers

It is not for me, but for some of those who stand highest in the Church in her work and her councils, to have the sad and solemn honor of burying this distinguished son of the Church. But I should do scant credit to my heart, and very little to my mind, if I did not venture to speak a word of warm and enthusiastic praise of him, and make no apology for the doing of it. There has gone out from among us a man, the very figure and sight of whom will never grow less in the inner eye of the mind of those who have been watching him during these years. What a handsome man he was! towering above his fellows, of noble stature, dignified in every movement of his body, needing not to imitate and cultivate dignity as lesser men might have done! And that body of his crowned by that noble head, with a profile that would have honored any bronze medal anywhere! And what a face it was, lighted with a smile, or solemn and earnest when he was performing some great thing! And what a voice he had! I loved to hear him when he preached, and can still feel the vibrant music of his voice.

He was a man among men. Many a time have I watched him at our receptions here and at other places. It was men that crowded around him and were dominated by him. Some men have the grace and the elegance and a certain refinement of manner that enables them to appeal to women. But here was a man whom men willingly and gladly went after, and were eager to talk to, eager to be influenced by. A man among men!

I think when the record is all added up by the people who know it all from the beginning to the end, it will seem more and more sure that he was a great man in his ability. When he undertook a thing, he had a way of carrying it through that set the work that seemed heavy to other men lightly on its way. He showed that in the early days in the work that he did in the churches in which he was pastor. He told me about the way he had administered once a delicate little situation when he was a Presiding Elder, and I have often used it as a little caution and example to the students.

But of course the crown of his life was the great work in which he took such splendid pride in the service of the Church. It will be known by those who have had better opportunity all that he did in those wonderful years. Of course he was very happy in his associations with the men there and in the men who represented the other side of that enterprise, and it is their pride today to acknowledge that he had an easy strength and leadership which they were glad to see applied to the work of the Church of God.

It is a loss, and a big one, and nothing will make it seem light. We who lived so near him here, and not only admired him, but honestly loved him, will miss him. I cannot but wish that it might have been different, that he might have been able to stop the work that he was at and rest in the evening of life. The only and best hope for all of us is that some day we shall see him again with the old smile on his face, having gone home to his God whom he loved and whom he honestly served with a life of uprightness. And if we can see him again, it will be worth while. This we have to look forward to with thanks to God for his life and that it was our high privilege to have walked with him and to have touched his hand and felt his smile and realized the tenderness of his heart. May God give us peace in our time.

BISHOP HENDERSON'S CORNER

We are dependent on Christ for life; He is dependent on us to express His life among men. Christ is pressing hard to get expression of himself in a language which the people can understand. Every member of the graduating class of 1908 at Vassar College received from Mrs. John D. Rockefeller a copy of the biography of Alice Freeman Palmer. This biography is the record of a brave, loyal, unaffected girl who was born in an obscure village, but who rose from ordinary circumstances to extraordinary distinction and incalculable usefulness, and at the age of twenty-six became the president of Wellesley College. Richard Watson Gilder said of her, "All her life was giving, radiant with love and love's unending power." She gave lavishly of her life during her presidency of Wellesley College and there gave daily expression of the estimate of her that "she turned to Jesus of Nazareth" and sought to make her life like his, both human and divine. But in those humble walks where very common folks saw her and were served by her, she was ever giving some new expression of the life and love of Christ. A farmer's wife wrote of her: "To meet her at the railroad station in the morning made the whole day bright. If she passed me in the late afternoon on the long hill, she seemed the fairest object in all that stretch of country. I remember too how beautiful she was in the country church at the communion table, with her uncovered head and sensitive face, in her Summer dress. I cut her picture out of a newspaper after her death and put it on the wall above my table. I often look at it and say, 'I will be a better woman, Mrs. Palmer, because you have lived.'"

After her marriage, she resigned her college presidency and among many other duties she went almost every week during the hot Summer to teach in one of the vacation schools of Boston. One very hot July day, she found her school room full of girls, each girl having a baby whom it was her duty to tend, and there were a few babies to spare. Let her tell her own story by citing one experience here: "Now," I said, "what shall I talk to you about this morning?" Up spoke a small, pale-faced, heavy-eyed child, a great fat baby on her knee, "Tell us how to be happy." The tears rushed to my eyes and a lump came in my throat. Happy in such surroundings as these in which she lived! Still, I said, "I will give you my three rules for being happy; but mind you must all promise to keep them for a week, and not skip a single day; for they won't work if you skip one single day." So they all faithfully and solemnly promised. "The first rule is that you will commit something to memory every day, something good. It needn't be much, three or four words will do, just a pretty bit of a poem, or a Bible verse. Do you understand?" I was so afraid they wouldn't, but one little girl with flashing black eyes jumped up from the corner of the room and cried, "I know! you want us to learn something we'd be glad to remember if we were blind." I said, "That's it exactly! Something you would like to remember if you went blind. The second thing is to look for something pretty each day; and don't skip a day, or it won't work. A leaf, a flower, a cloud—you can all find something. Stop long enough to say 'Isn't it beautiful?' Can you do it?" They all promised. My third rule is—mind, don't skip a day—Do something for somebody every day." "Oh, that's easy!" they said. Didn't they have to tend babies and run errands every day, and wasn't that doing something for somebody?" "Yes," I said, "it was." At the end of the week, the day being hotter than the last, I was wending my way along a very narrow street when suddenly I was grabbed by the arm, and a little voice said, "I done it!" "What?" I exclaimed, looking down and seeing a tiny girl with the proverbial fat baby in her arms. "What you told us to do, and I never

(Continued on page 6.)

THE CHRISTIAN LIFE

The Prodigal's Return

By Asa Lee Kent

Dear Father, I have strayed
From paths of light,
With wilful feet, to scenes
Of darkest night.

Rich feasts within Thy house forsaken,
Vile husks for food I fain have taken.

And I have wasted all
My earthly store
In riot and disgrace,
And have no more
To spend, and lost, undone and weary,
I now return to Thy fond comforts cheery.

My stubborn heart is touched
By love so great
As Thine, who, open armed,
Dost for me wait.
Forgive, O Father, I will leave Thee never,
But will gladly dwell in Thy house forever.
Freedom, Ind.

Hasten, Reapers

By Harriet E. Dukes

Throw out the life-line, gather them in;
Millions are perishing in the dark depths of sin;
Many are hungry and crying for bread;
Speed, ye, then promptly that all may be fed.

Jesus the bread of life freely will give;
For all who come to Him, trusting, may live.
Teach them the way to Him—do it in love;
Bright let your light be shining above.

Quickly, O quickly, do this in His might—
Be a soldier of Christ and stand fast in the fight;
Be proud of your colors, and battle to win,
And follow your Captain in conquest of sin.

Thrust in the sickle, reap while it is day;
Fleet the moments are passing away;
Drink from the fountain, keep thyself strong;
Welcome the day-spring with a cheer and a song.
—In the Western Christian Advocate.

God Like and Beautiful

God loves the beautiful. All beauty has its source in Him, and He hath made everything beautiful in his time. He was lavish in the creation of the beautiful. The earth round about us and the heavens that bend over us are full to overflowing with a beauty rich in form and color. God has implanted in man the love of the beautiful; and herein is man in the image and likeness of God.

More than this. He has breathed into the human mind that genius by which the art of man reflects the creation of God. What affluence of beauty is to be found in nature and art, all of God! But all this beauty is of matter, and will perish in the using. Its chief value is the fact that it is the shadow and the symbol of that which is spiritual and eternal.

There is an immaterial beauty that appeals to the eye of the soul. God is a spirit, and is, therefore, invisible to the bodily eye; but He shines in the beauty of holiness. And one day we shall see the King in his beauty. The gate of His temple is called "Beautiful"; and when, as worshipers, we pass inside of this gate, it is to behold the beauty of the Lord, while inquiring in His holy temple.

And God beautifies His saints. He will beautify the meek with salvation. In answer to their prayers it will come to pass that the beauty of the Lord their God will be upon them. He will even give beauty for the ashes of earthly failure, and the city in which they shall come to dwell is Zion, the perfection of beauty. For God's creative hand will be active again, when He shall bring in the new heavens and the new earth, and the city whose maker and builder is God will come down from God out of heaven, prepared as a bride adorned for her husband. In all the range of the new creation there will not be found a place or a person that is not radiant in the beauty of holiness and of God.

God gives us foregleams of this supernal beauty in the characters and lives of His earthly people. Here and now we are permitted to see those who adorn the doctrine of God. Meekness toward God and man; unselfish consideration for others; faithfulness unto self-sacrifice in the discharge of duties divine and human; sincerity of heart

and speech; simplicity of character and conduct; reverence and courtesy and gentleness in all the relationship and intercourse of life; contentment with the life of God's appointment; lovingness and sympathy and helpfulness on every side; patient sweetness under the discipline of life; freedom from vanity and pride and ostentation, and jealousy and envy and evil surmisings and harsh judgments; loving God and God's people and God's house and God's worship and God's work: who of us has not seen these lineaments of God's beauty in the well-ordered lives of God's earthly children?

Imperfectly portrayed? Yes. And yet really growing under the fashioning hand of grace and trial, so that we are enabled to say of one another: "How God-like and beautiful."—H. C. K., in *Presbyterian Examiner*.

"Not Thy Way But My Way"

It may be that the lips say it aright, but the life transposes the pronouns. "Not Thy will but my will be done." Some pray and always insist on a YES answer. The kind-

A Bible

The charter of all true liberty.
The forerunner of civilization.
The mold of institutions and governments.
The fashioner of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.
The friend of science.
The inspiration of philosophies.
The text-book of ethics.
The light of the intellect.
The answer to the deepest human heart hungers.
The soul of all strong heart life.
The illuminator of darkness.
The foe to superstition.
The enemy to oppression.
The uprooter of sin.
The regulator of all high and worthy standards.
The comfort in sorrow.
The strength in weakness.
The pathway in perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of the future.
The star of death's night.
The revealer of God.
The guide and hope and inspiration of man.
—Bishop William F. Anderson.

est answer a loving God, a kind Father in Heaven, can possibly give sometimes is a NO answer. And so with Divine leading. The individual may apparently be wanting God to lead him, but really saying, "Not that way but this way. That is Your way this one is mine."

"So, where He leads me, I can safely go; And in the blest hereafter I shall know That in His wisdom He hath led me so."

* * *

Many times it is a question of taste, sometimes it is a question of necessity, whether one is a puller or a pusher. The great object of motive power is to get the train along toward its destination. But the landslide that is a tremendous force exerts all its weight and accumulated energy to hit the side of the train and hurl it from the track and crush it. The man who neither pulls nor pushes the church is a destructive force and lines up with the powers that make against Christ.—*Pacific Christian Advocate*

Reading the Bible

Many Christian people, who are in the habit of reading the Bible, do not so read as to obtain the results which they would receive if they read it rightly. They need instruction from competent persons as to how to read the Bible with the most profit to themselves. Prof. David Smith, of Scotland, an eminent Bible scholar, has given such wise words on this subject, that I quote them at length, as follows: "It would greatly help us, if, apart from details of interpretation, we had a broad conception of the Bible's nature and purpose. It is not a promiscuous repository of edification. It is the record of God's self-manifestation in the history of Israel—a revelation which dawned dimly and broadened from age to age until it reached the noontide of the Gospel. The recognition of this simple fact is illuminating. It defines the perspective of the Bible. Recognize that the Bible is the record of historic and progressive revelation, and confusion will fall into order. A sense of perspective of revelation helps us to find our way about in the Bible, to understand what its messages meant when they were first delivered, and to apply them to ourselves. It is the office of a Christian teacher to explain all this. A true ministry is educative, and seems to me that a minister is false to his trust unless he be continually enlarging people's conceptions of the grandeur of the revelation which is enshrined in the imperishable record of Holy Scripture, and helping them to appropriate ever more and more of its hid treasure." Read those words more than once. We should consider the country and people where the Bible was written, and then we will understand it better than we otherwise could.—C. H. Wetmore.

Welcoming Our Enemy-Friend

Better than all the best and richest experiences that Christ's own can know in the present life is death. We call it death, because it brings to an end all the visible activities of the body. And it is a work of Satan, intended of him to be irreparable disaster. Yet it is changed by Christ into one of the greatest goals that God offers us. Dr. Robert F. Horton, in "The Triumphant Life," tells of "a Brigadier Lee of the Salvation Army who died in Norway after a short illness. The brigadier was a woman, and as she drew near the end her husband sitting by her said: 'You are not afraid of death, dear, are you?' She looked up with clear surprised eyes and said, 'But it is for that that I lived.' Why should we fear that for which our whole life has been spent! Death ushers in the beginning of the glories that can never be expressed in human words. We have Life in Christ while we are still in the natural body; but, until he comes again, we cannot know his more fully released Life except as death sets us free. To live is Christ, and that is glory indeed; but to die is gain."—*Sunday School Times*.

Passion Week Observance

No week in all the year is so free from special detractions and distractions; no week provides a truer basis of appeal to begin the Christian life than the week just preceding Easter and known as Passion Week. The week begins with Palm Sunday, March 16. Recognizing the special evangelistic opportunity of the lenten season, and particularly of Passion Week, the Commission on Evangelism urges on the pastors and churches of Methodism a special recognition of Passion Week for the purpose of presenting the Christ of the palm branches, the Christ of the cross and the Christ of the open tomb to those who have not yet received Him as Redeemer and Lord.

PALM SUNDAY

What could be more appropriate as an acknowledgement day than that the open acknowledgement of Christ as King of the life should be made on Palm Sunday? Every service of this day should focus in open confession of Christ. Whatever the subject of the sermons, the object of them should be to secure personal allegiance and surrender to Jesus Christ. For an acknowledgment or decision day service in the Sunday School most careful preparation should be made, the truest wisdom and courage exercised in its conduct, and the most painstaking care shown in following up the good influences of the day. Full information as to conducting such a service can be secured by addressing Rev. Edgar Blake, D.D., Corresponding Secretary of the Board of Sunday Schools, 14 West Washington Street, Chicago, Illinois.

WEEK-DAY SERVICES

Every evening during Passion Week special services should be conducted by the pastor, and everything made to focus in the purpose of securing personal surrender and consecration to Christ. In many sections, it will be possible for Methodists to gather at the noon hour in some public as-

For the Pastor

Have you made plans for your Livingstone sermon, and a Livingstone prayer meeting? The time is getting short. The Centenary falls on March 19th; Easter is March 23d, that the Livingstone sermon will naturally be preached March 16th. One could hardly find a greater opportunity to illustrate vitality and devotion to Christian tasks than through the life of this modern hero and saint. Suggestions for sermon and prayer meeting can be secured, free, from the Missionary Education Department, 150 Fifth Avenue, New York City. Orders for books could be placed with the Book Concern at once. The demand has already so far exceeded the expectations of the Book Concern that it has been necessary to re-order stock three or four times. Do not delay your order until the last day.

Church Temperance Society

The activities of our Church Temperance Society have been greatly augmented since General Conference. Beautiful offices have been opened at Topeka, Kans., for its national headquarters. Its General Secretary is first on the Pacific Coast, lecturing by day and night. We hear of him in Arkansas, in the South. Meanwhile his book on "Dry or the Anglo-Saxon Dilemma," is being put through the press.

The Society is to be represented at every General Conference held in the east and center of the country and at the same time its interests in common with the other six benevolences that are being presented by the

assembly hall, and if so the opportunity ought not to be omitted; in other places interdenominational noonday services could be held, and if so, this plan is to be commended. In some places, a special noonday campaign can be carried on in the shops or mines, or special places where men toil, in stores, factories or out of doors; and no week in all the year affords such a superior opportunity to touch the best chords in men's lives as the days of Passion Week.

It is suggested that, wherever it is possible to do so, every Methodist Episcopal Church, under the leadership of its own pastor, hold services in its own church with the direct object of winning the unsaved to Christ. Good Friday ought to be the most outstanding day of the year. It is hoped that it will be the day throughout Methodism when multitudes will kneel at the cross for salvation from sin and consecration to service.

EASTER DAY

If Passion Week is thus observed, Easter Day will be radiant with the light of the risen Redeemer. This should be the day of in-gathering, when those who have acknowledged Him as Redeemer and King on Palm Sunday and during the week will unite with the Church in the pledge of a new life in Christ. The Methodists throughout the world are asked to give the first waking moments of each day during Passion Week to specific prayer that God will save multitudes of our people during this week and will lift the whole church to a plane of spiritual experience and endue her with such power as will enable her to enter into her rightful heritage of "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

In behalf of the Commission.

THEODORE S. HENDERSON,
President.

J. O. RANDALL,
Corresponding Secretary.

Finance Commission will be presented in the great series of Benevolent Conventions on the Pacific Coast conducted by Dr. Coker of the Home Missionary Board.

The pamphlet and leaflet literature of this society is creating a demand for itself and its programs for the Quarterly Temperance Days, in Sunday Schools, accompanied by the Wall Roll and Total Abstinence Pledge Cards, ought to be adopted by every Methodist School the nation over. If the three and a half million Sabbath School scholars should be induced to sign the pledge through this agency before the next General Conference, as its General Secretary, Dr. Wilson, is now planning, it would be a record well worth while.

During the hearing in December on the Kenyon-Sheppard Bill at Washington, Hon. J. M. Miller, ex-Congressman from Kansas, and Vice-president of the Methodist Episcopal Church Temperance Society, very ably represented that organization, making speeches before the committee, at the banquet and at the mass meeting at the Congregational Church on Sunday afternoon.

Livingstone Centenary Headquarters

The Livingstone Centenary is being celebrated by all denominations. In our Church the campaign is conducted by the Missionary Education Department, 150 Fifth Avenue, New York City. All correspondence concerning the centenary should be directed to that Department. If you have not seen a copy of the Livingstone Centenary Announcement, send a postal card request at once.

"The Man Farthest Down"

My Dear Mr. Editor:

I recall that when I read that thrilling biographical sketch of that remarkable man, the late Bishop Charles C. McCabe, written by Bishop Bristol, I felt that I should like to have my brethren throughout the nation, but especially of his own church, read the volume. I have no means of knowing but I dare say very many did read it.

In the same way on reading Dr. Booker T. Washington's recent book titled "The Man Farthest Down," I feel that it should be read by this own people everywhere, and that it would prove a blessing to the entire country if read by men of all races. In making the trip to Europe and then giving the public the result of his observations on this special line, Dr. Washington has done his people a distinct and positive service. He may not have succeeded in finding the men farthest down, and it makes but little difference to us whether he did or not, it is nevertheless gratifying to know that he is fully satisfied that the Negro of American is *not* the man farthest down. Such a conclusion on the part of a careful observer like Dr. Washington should be an inspiration to us all. There are so many discouraging things said and so many unfair and unjust things done, the danger is that many seeing the dark side only may become discouraged. But on reading this comprehensive and interesting volume one is bound to see as never before how limited are the opportunities there as compared with the large number by which we are surrounded here. This stands out more and more clearly by comparisons made in the reader's own mind as he follows the author.

Another point which I think quite as important as that stands forth as distinctly as language can present it, is that the black man is not the only one against whom there is bitter and unreasoning prejudice, and that if possible there are those who are hindered more by it than is he. The reader is compelled to reach such a conclusion as he proceeds.

And again as much as we may wish for all that is best for others, it is helpful to contemplate that the honest, hardworked, poorly paid black woman of the South is not at the bottom by any manner of means. True it is that this class labors under great disadvantages in comparison with many in her own land and elsewhere, nevertheless the light of hope and good cheer shines full in her face; she has only to lift her head, behold it and go forward.

Of course we have many disadvantages and hindrances but all who desire it can have work and any laboring man who wishes to do so can at some sacrifice purchase a home, though it may be humble, and settle down in the great race of life.

But this volume not only instructs and cheers the Negro it also enables others to stand him along side of those who can boast of many more years of freedom and yet haven't as much to show for it on any line as he. They may thus be lead to cease to compare him with the best of other races with their years of advantage and then denounce him because he does not measure up to them in every particular.

We need not boast for it is too early for that yet, but we can be grateful and redouble our effort. Meanwhile let us read this book and thank God for such a man as Booker Washington has so long proven himself to be. Yours sincerely. I. B. Scott.

Notice

The annual meeting of the General Deaconess Board will be held at Plymouth Church, Buffalo, N. Y., May 8-11th., 1913.

BISHOP WILLIAM BURT,
President.
DR. D. W. HOWELL,
Corresponding Secretary.

Statistics of Sunday Schools in Colored Conferences Showing Conversions

Conferences—	Number of Schools.	Officers and Teachers.	Scholars.	Scholars who are Church members.	Conversions	Schools reporting no conversions.
Atlanta	165	1,269	10,382	5,292	763	...
Central Ala.	175	929	7,730	4,419	746	23
East Tennessee..	109	573	4,922	1,795	289	31
No. Carolina....	174	1,118	9,569	4,276	1,022	35
Savannah	123	751	4,893	2,462	580	36
So. Carolina	429	2,640	28,814	14,646	2,449	31
Tennessee	141	746	6,453	2,625	530	22
Texas	244	1,455	10,153	5,134	632	...
W. Texas	174	1,076	6,661	3,292	568	32
Cent. Missouri..	92	581	3,839	1,826	325	24
Delaware	270	2,276	20,913	7,800	1,073	50
Florida	91	467	3,967	937	269	6
Lexington	146	877	8,179	3,314	465	64
Lincoln	71	377	2,247	793	137	43
Little Rock	130	730	4,469	1,116	173	36
Louisiana	197	1,073	12,311	4,329	564	77
Mississippi	252	1,611	14,367	5,231	1,299	38
So. Fla. Mission	16	114	964	307	49	..
Upper Miss.	260	1,556	12,956	8,997	1,792	33
Washington	365	2,744	24,555	7,203	1,084	64
	3,624	22,963	198,342	85,794	14,809	645

The Federal Council Project Its Plans

The newly elected Executive Committee of the Federal Council of the Churches of Christ in America met at the Aldine Club, New York, January seventeenth, with between forty and fifty of its ninety members present, representing about two-thirds of the denominations in the Council. The Chairman, Reverend Frank Mason North, presided and the President of the Council, Dean Shailer Mathews, was present.

The report of the secretary announced the appointment of the Joint Commission representing the Conference of Theological Seminaries and the Federal Council, appointed for the purpose of recommending courses of instruction in theological seminaries on social, industrial and allied subjects.

A Committee consisting of Dr. Robert E. Speer, Bishop A. J. Wilson, Bishop Arthur S. Lloyd, Dr. Thomas S. Barbour, and Dr. James L. Barton, has been appointed to arrange co-operative plans between the Commission on Foreign Missions and the Foreign Missions Conference of North America.

The propaganda for one-day-in-seven for industrial workers, which has been taken up with renewed vigor the past month through co-operation with the American Association for Labor Legislation, was the most important item reported on behalf of the Commission on the Church and Social Service.

The Executive Committee authorized the Administrative Committee to arrange for an office of the Council at Washington and to select a secretary for it; made provision for a thorough consideration as to the possibility of a co-operative religious campaign to include all possible denominational and interdenominational agencies and movements in connection with the Panama Exposition; and appointed a committee, consisting of Reverend Albert G. Lawson and Secretary MacFarland to prepare a memorial to the government in behalf of a large increase in the number of chaplains in the United States Navy.

Special attention was given to the proposed work of the Commission on Religious Education, especially with regard to concerted plans and action in relation to the religious education of young people.

It was voted that the Administrative Committee should proceed immediately with the incorporation of the Council, and a resolution was adopted expressive of interest in the proposed celebration of the Treaty of Ghent.

The New York Methodist Preachers' Meeting and the Laymen's Missionary Movement

At a recent session of the New York Methodist Preachers' Meeting, after stirring addresses by Bishop Luther B. Wilson, Dr. George Clarke Peck and Mr. John M. Cornell, the following resolution was adopted: "Resolved that the preachers of New York and vicinity, in meeting assembled, have listened with deep interest to the presentation of the purposes, plans and methods of the Laymen's Missionary Movement of our Church and heartily endorse its program for the advance of the missionary and other benevolences and the financial interests of the local Church. We urge the introduction of the plans in all our churches at the earliest possible date."

To the Pastors of the East Tennessee, North Carolina and Tennessee Conferences

My Dear Brethren:

Every week in the year ought to be utilized for the purpose of winning men to Christ, but there are some weeks in the year which have proved to be special opportunities for soul winning because of their associations in the minds of the people. Such special weeks no wise pastor will overlook or neglect. Passion Week, which begins with Palm Sunday, March 16 and continues until Easter Sunday, summons us to recall the sufferings of our Lord on the way to Calvary, and to interpret His cross to the needs of sinful men. It is doubtless the most spiritually impressive week in all the Church year.

The Commission on Evangelism is calling our entire Methodism to an observance of this week as an unusual evangelistic opportunity, and the summons of the Commission is printed elsewhere in these columns. I send this personal letter to you as pastors and urge each one of you to observe the week with special evangelistic effort, and if possible, make the week the climax of several weeks' evangelistic services, so that Easter shall dawn with a new light and life for your people. It would be distinct loss to the Kingdom of God in your community if you should fail to make use of this specific opportunity to gain the attention and secure the allegiance of your people to the Christ who loved us and who gave Himself for us and was "raised again for our justification." Follow Him to the cross; follow Him through the tomb; lead your people with you into the full glory of Easter, which is God's great "Amen" to the "Hallelujah!" of humanity.

Praying that you may lead many to Christ during this sacred week, I am, Very faithfully yours,

THEODORE S. HENDERSON.

For the pastors of this area who may be interested in the observance of Palm Sunday as Decision Day in the Sunday School, considerable in the way of help may be given through suggestions as to preparing for the service, as found in a booklet "Decision Day," of which there are a sufficient number available to supply one for every pastor who will write and ask for it. This booklet, which was published some years ago, contains some reference to literature now out of print, but its principles are perfectly applicable to any Sunday School in Methodism. Any pastor may have a copy by writing for it to 515 Oak Street, Chattanooga.

The Methodist Boys' College of Rome

Concerning the status of the Methodist Boys' College of Rome, President Bertram M. Tipple says: "It now has the largest enrollment in its history. In fact, it has been necessary this year to turn away many boys who desired to come to the school, just because we have no room for them. There is an urgent need for finding new ground and erecting a building that will accommodate from 300 to 500 students. Just now Italy is overwhelmingly anti-religious. If she is to be re-won to a vital faith, the evangelistic forces of the Protestant world must help to raise up in Italy a large body of educated Christian leaders. Italy is to be a dominant factor in the Mediterranean Basin during this century. What she is in a religious way will have a marked bearing on the cause of Christ in Southern Europe and in Northern Africa."

Bishop Henderson's Corner

(Continued From Page 3)

skipped a day, neither." Then this L. Bountiful insisted that the girl put the baby down on the side-walk and tell her how she had done it, and when the pathetic tale was over, Mrs. Palmer took up the baby in her own arms and marched on through the streets of Boston to the vacation school. She never fail to let others know that she was dependent on Christ, and Christ could not fail to let it be known that He was depending on her to give expression to the love of His heart for the girls of the Boston streets.

It is a long leap from the President of Wellesley College to the old family servant in the family of Oliver Wendell Holmes about whom the poet wrote the eulogy beginning,

"Sexton! Martha's dead and gone;
Toll the bell! toll the bell!"

She had not taught in college halls nor wrought in public places; but she expressed the stainless life of Jesus in common to where He ever covets an opportunity to give an adequate expression of himself. Little matters it where you live, but how? Little matters it what you toil for, but how? Little matters it whether you are a college president or a washer-woman. What does matter? Only this: does Christ express His life through you?

Evil Speaking

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting character goes forward. They are not pleasant places. One who is healthy does not want to dine at a dissecting table. There is enough in man, God knows. But it is the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall

The Destruction of Sodom (Temperance Lesson)

International Sunday School Lesson for March 9, 1913

(Gen. 19, 1-3, 12-29.)

(We print only Gen. 19, 12-17, 23-29. Memorize verses 15, 16. Read Gen., chapters 18 to 21.)

Golden Text: Come ye out from among them, and be ye separate, saith the Lord, And touch no unclean thing. 2 Cor. 6, 17.

Daily Home Readings.

M. The Destruction of Sodom, Gen. 19; 12-17, 23-29. **Tu.** Doom of Sodom decreed, Gen. 18; 16-33. **W.** Six divine woes, Isa., 5; 8-24. **Th.** Revelers unfit for duty, 1 Kings 20; 13-21. **Fri.** The handwriting on the wall, Dan. 5; 1-9, 25-28. **S.** Noah's intemperance, Gen. 9; 18-27. **S.** Sobriety and watchfulness, 1 Pet. 4; 1-11.

The Lesson Text Studies.

BY HENRY H. MEYER, D. D.

Social corruption and civic disruption go hand in hand. Sodom, Nineveh, Samaria and Rome are outstanding examples. And the degree to which wrong supersedes right, ease and luxury supersede industry and effort, and vice supersedes virtue, either in the individual life or in the life of a community or nation, determines the rapidity with which personal and social disintegration proceeds.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."
The destruction of Sodom and Gomorrah is in our lesson narrative described as a miracle; and as such we must regard it, even in the light of our best present-day interpretation of miracles, which does not look upon these as out of harmony with the physical laws of the universe. It is god himself who controls in the interests of his infinite purposes the eternal laws of the universe; and while human knowledge regarding an increasing number of these laws is gradually enlarging, God's use of his own laws at strategic points in human history will forever remain mysterious and incomprehensible to the human mind. Such a strategic point in early Semitic history was the destruction of the cities of the Plain.

The chapter and verses immediately preceding our lesson passages for to-day record the incidents connected with the birth of Ishmael and the promise of Abram of the birth of Isaac. They include an account of the renewal of the covenant at Mamre, and an announcement to Abram of the impending doom of Sodom. Chapter 17 records the change of Abram's name to Abraham, and of Sarai's name to Sarah. Verses 1 to 11 of our lesson chapter tell of the entrance of the two angels into Sodom and of their reception and entertainment by Lot.

Verse 12. The men—The angels, that is, messengers of Jehovah. They urge Lot to lose no time in leaving the city, and to take with him all the members of his immediate family.

13. We will destroy this place—Their visit had been for the purpose of ascertaining the facts concerning the city's reputed wickedness. This being established, their commission includes authority to visit dire judgment upon the city.

The cry of them is waxed great before Jehovah—Throughout the entire narrative Jehovah is spoken of as possessing the characteristics and limitations of men. This is one of the distinguishing marks of the early prophetic narrative, of which our lesson passage forms a part. Compare Side Lights on the Lesson Text Studies for February.

14. Who married—Or, who were to marry.

Up, get you out of this place—Lot himself seems to have fully understood the urgency of the command to leave the city at once.

As one that mocked—Better, jested. The sons-in-law are incredulous. To them the destruction of their city seems impossible.

15. When the morning arose—At dawn. All that preceded had transpired while it was still night.

Thy two daughters that are here—As opposed to the prospective sons-in-law who had chosen to ignore the warning, and who were not in Lot's house.

Lest thou be consumed—The implication is that Jehovah had fixed a time beyond which the destruction of the city was not to be postponed.

Iniquity—Or, punishment.

16. But he lingered—Reluctant to leave his

home and the city which had been so long his place of residence. The angels appear sympathetic and determined to rescue him with his household, even though it be necessary to lead him by the hand. Thus with gentle insistence they bring him forth until he is safely beyond the city gate.

17. Escape for thy life—Further flight is necessary to reach a place of greater safety.

Look not behind thee—Resist every temptation to return or to watch with curious eyes the fate of the city.

All the Plain—The valley region in the neighborhood of the doomed cities.

18-22. The omitted verses record Lot's plea to be spared the necessity of fleeing to the barren mountains, and to be permitted to remain in a little village some distance from Sodom.

23. Zoar—Meaning, little.

24. Rained * * * brimstone and fire—Brimstone is the word used uniformly in the Bible for sulphur, which is found in all volcanic regions both as an uncombined deposit and as one of the chemical constituents of gases such as sulphur dioxide and sulphureted hydrogen, which are not infrequently exhaled from the earth in such regions

or dissolved in the water of hot springs. It is frequently referred to in connection with Jehovah's denunciation of the wickedness of nations and individuals (compare Deut. 29, 23; Isa. 34, 9; Psal. 11, 6.) The extensive occurrence of sulphur in the region of the Dead Sea corroborates the Bible statement that this substance contributed toward the destruction of the cities of the Plain. For a fuller discussion of the subject, compare Side Lights on the Lesson Text Studies in another part of this journal.

26. Pillar of salt—Great ledge or cliffs of crystallized rock salt are to be found at the southwestern shore of the Dead Sea. During the rainy season fragments of these cliffs become isolated and resemble pillars, which are in constant process of formation and destruction. The process is, however, in some cases very slow, owing to a chalky limestone covering which protects the salt. These pillarlike shafts not unfrequently assume forms which strangely suggest the outlines of the human figure, especially when viewed from a distance. Late Jewish writers, including Josephus, believed they were still able to identify the pillar of salt referred to in our lesson passage.

27. Abraham—The longer form of the name, explained as signifying *father of a multitude*, is used from chapter 17 forward.

28. Gomorrah—The twin city of Sodom and equally wicked.

29. God remembered Abraham—His mercy toward Lot is explained by the writer is partly due to his regard for his righteous servant Abraham. —From "The Sunday School Journal."

The Nature of the Kingdom

Epworth League Devotional Meeting Topic for March 9, 1913

(Luke 8:4-18; Matt. 13:24-30; Mark 4:26-29; Matt. 13:31-33, 34, 47-50.)

The Scripture Explained

By Arthur H. Howland

What is the Kingdom of Heaven like? That is a question Jesus tried to answer again and again. Reference is often made to the trouble missionaries have in getting perfectly new ideas into the minds of the people to whom they go. The trouble is not only that there are no words to express the new ideas, but that there is nothing in the experience or information of the people that corresponds to the new idea.

So Jesus found it hard to make His hearers understand about His Kingdom. Their thoughts and words and experiences were about gain and work and law, or about self-indulgence, or about learning. How could He make them understand about the fragrances and the beauties, the joys and glories of His Kingdom—the Kingdom of love and gentleness, of meekness and hope, of holiness and God.

Many of His addresses, such as the Sermon on the Mount, imply facts about the Kingdom, but in a number of His parables He sets Himself definitely and positively to tell what the Kingdom is like. In our lesson for this week we consider several of these parables. We shall make the best start in studying them if we begin with Matthew 13:45, 46. Those particular verses are not assigned for our study, but all the rest will be cleared if we begin with them.

The Kingdom of Heaven is like a pearl. It is something precious and beautiful, so precious and beautiful that everything else in the world is, in comparison with it, of no value at all. A wise merchant will willingly sell all he has to get funds enough to buy one great pearl which he knows is of far greater value than what he has disposed of.

Jesus was very practical: "What will a man give," He said, "in exchange for his life?" Nothing. It would not interest him to offer all the wealth of the world if in the getting of it he lost his life.

So the Kingdom of Heaven is that pearl of great price, nay that priceless pearl, which, if a man has, he feels gloriously rich, even though he may have nothing else under the sun.

As we compare one passage with another throughout the Bible we find that this priceless pearl is the love of God, the atmosphere of His love, the consciousness in the human soul that it loves God and is loved by Him. This is the thing that is greater than life,

The Salvation Army has made a skillful combination of an old hymn with a new chorus in its song, "Friendship with Jesus." Some weeks ago we noticed that the words of "What a Friend" would fit that chorus, but the Army's combination is this:

"I've found the pearl of greatest price,
My heart doth sing for joy;
And sing I must, for Christ is mine;
O, what a Christ have I!

"Friendship with Jesus!
Fellowship divine!
O, what a blessed, sweet communion—
Jesus is a friend of mine!"

Now turn to verse 33, still in Matthew 13. The Kingdom of Heaven is like yeast. It not only has beauty and value, like a pearl; it has life, like yeast. It will spread; it will influence things; it will grow, and make other things grow; finally it will permeate everything on earth, as the yeast permeates the bread. That's beautiful, isn't it, when we realize that the essence of the Kingdom is the love of Jesus?

Verses 31, 32 contain the same idea. The Kingdom is like a grain of mustard seed, very tiny at first, but growing enormously, as the mustard plants do in the Orient.

In Mark 4:26-29 the same idea is illustrated. The Kingdom grows; it grows like the stalk of wheat, first the blade, then the ear, then the full grain in the ear.

There are warnings in this parable against curiosity and impatience. Don't worry about how God does His part, and don't be afraid He will not do it. It is after all, as we say every time we repeat the Lord's prayer, His Kingdom.

Back to the thirteenth chapter of Matthew again, and in verse 30 and 47-50 the problem is stated of the coexistence in the world of good and bad, of the people who belong to the Kingdom and those who do not; good and bad fishes in the net, wheat and tares in the field.

Verses 24-30 sound the warning not to attempt to destroy those whom we believe to be outside the Kingdom. The sword goes with the crescent, it has small place alongside the Cross. The method of the

(Continued on Page 10.)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE STRONG SHOULD HELP THE WEAK (Continued from Page One.)

must be but one standard for all peoples—and that standard must be the best. A multiplicity of standards is detrimental to real democratic life and thought. The Negro must not be a hindrance to American democracy. He must lend himself to it. The salvation of the Negro lays in his becoming a true American. He cannot do so by bringing down the standard to his level, but he must bring himself to the recognized standard.

An ignorant Negro and an ignorant white man are alike a menace to civilization. For the redemption of the white man there are more natural advantages than for the redemption of the Negro; this is patent to all. Now it is only just and right to require the Negro to come up, and this the Negro desires, but while it is right to require the Negro to come up, it is but fair that he shall be given every advantage possible to assist him in overcoming his natural disadvantages. To surround the white youth with every advantage of school, the best of teachers, fine equipment and long school term, and then open to him at the end of his school life every inducement that well-organized society can offer, should call forth no complaint from any side. But the Negro youth is placed in comparison with the white youth. That is to say, his citizenship is measured by the standard that this white youth attains, and yet this Negro youth is given poorly-ventilated schools, little, or no, equipment, with a poor grade of teachers, and a short term of school, with discouragement shouted in his ears at every turn of the road, and, instead of open doors inviting him at the end of his school term, the doors of service, in a large measure, are closed. If the white youth beats the Negro youth he is not entitled to large credit, and it shows no superiority; his natural advantages and requirements would carry him along at a pretty rapid gait. It is too great a compliment to the Negro to expect that under all the handicaps known, and herein suggested, that he should measure up, in every detail required of a highly-organized civilization, as compared with the more favored youth unless the less favored were given the superior advantages.

Governor O'Neal, of Alabama, in a recent address, sized up this situation, to our notion, justly, when he said: "I believe that an officer of the State should be willing to work harder to help the Negro than he would to help even a member of his own race, for the Negroes need more help."

This utterance of the Governor is sane and suggests the attitude that would be assumed generally if the two elements of people were of the same race instead of different races—as the situation is. The one which has the heavier handicap should be given the greater advantages, certainly he should be given no less advantages than his more favored brother.

Lest we be misunderstood, we reiterate that we do not desire any other standard for the Negro than the highest and the best. But we do claim, in the name of justice and of fair play, that he shall be given equal advantage for the attaining of this standard, or else our friends and our enemies as well have no right to censure the Negro when he lags in the race of life. Governor O'Neal paid a tribute to the fidelity of the Negro when he spoke of the prophecy at the North that the war would be short-lived because the Negroes would apply the torch. On this point Governor O'Neal says:

"There is no Southern white man who

does not feel grateful to the Southern Negroes for their fidelity during the war. When all our white men were at the front, the Northern papers said that the war would be short-lived, for the Negroes would rise and apply the torch to our Southland.

"But, on the contrary, they remained true to the trust put in them by their masters when they left their loved ones. The Negroes protected the homes and tilled the fields to provide food and warmth for those left helpless by the brave men called to fight for their country."

A race made of this stuff is entitled to a man's chance among men.

Of General Interest

NEVADA TIGHTENING ON DIVORCE

The famous six months' residence divorce law of Nevada, is at the close of the year to pass into history. Beginning January 1, 1914, the law provides for one year's residence as a requirement for jurisdiction in divorce suits. The last day of June of this year will mark the end of the beginning of six months' residence suits. The bill went immediately to the Governor and by him was signed as it conformed entirely to his recommendation.

NEW ORLEANS A GREAT PORT

The City of New Orleans has advantages which ought to make it one of the greatest shipping centers of the world. The Port Commissioners' recent annual report contained many highly interesting particulars. The city has a river frontage of more than forty-one miles, with five miles of wharves and nearly four miles of steel sheds. The entire water front is the property of the city and under the control of the Port Commissioners. During the past year there were nearly two thousand arrivals of sea-going vessels, and a large number of arrivals of steamboats, luggers, gasoline launches and miscellaneous craft.

It is expected that these figures will be greatly increased with the opening of the Panama Canal.

THE INDIAN MEMORIAL

Garbed in the paraphernalia of their rank, twenty-nine full-blooded Indian chiefs from the Western reservations, accompanied by President Taft, marched up the hill at Fort Wadsworth, Staten Island, Saturday of last week to share in the exercises surrounding the breaking of ground for the erection of the National American Indian Memorial, a sixty-foot statue of an Indian warrior, which will raise its head 165 feet above the highest elevation about New York Harbor. The first spadeful turned by the Chief Executive was followed by a second bit of earth upturned by a Buffalo thigh-bone in the hands of Chief Hollow-Horn-Bear, of the Yankton Sioux Indians. This meeting marks, perhaps, the last assemblage of such a large number of Indian Chiefs for most of them are between the ages of 78 and 80 years. Accompanying President Taft were most of the members of the Cabinet, and added to these were many distinguished persons. Further exercises consisted of the firing of the National salute, a brief speech by President Taft, followed by that of Chief Hollow-Horn-Bear. The first of the new nickels showing the American Indian on one side and the American buffalo on the other side were circulated among the crowd witnessing the ceremony.

MADERO, DEPOSED PRESIDENT, SLAIN

Mexico's reign of terror culminated in the murder of Francisco I. Madero, deposed President, and Jose Pino Suarez, deposed vice-president of the Mexican Republic, Sunday, February twenty-third, as they were being transferred to the penitentiary. This deed of blood shocked the civilized world, for it brought into contrast Madero's humane treatment of Felix Diaz, leader of the late, unsuccessful, Vera Cruz, rebellion.

Provisional President, Huerta, realizing the gravity of the situation, and the horror with which the assassination is regarded by all civilized nations, hastened to disclaim the participation of the Government represented by him in the terrible deed. A rigid inquiry into the affair will be made. United States Ambassador Wilson is disposed to accept the Government's version as to the manner in which former President Madero and former Vice-President Suarez were killed. While the affair is deplored and condemned on all sides, President Taft is being commended for his determination to pursue his "hands off" policy. Many of the leading papers point out that this nation has serious duties to perform at home, before interfering with affairs across the Mexican border. In the meantime troops are being assembled in Texas so as to be prepared for any emergency that might arise.

SOUTHERN SOCIOLOGICAL CONGRESS

The Southern Sociological Congress, which has for its purpose the study and improvement of the social, civic and economic conditions in the South, will hold its second annual meeting in Atlanta, Ga., April 25-29, 1913. This congress was inaugurated pursuant to a call issued February 6, 1912, by Governor Ben W. Hooper of Tennessee, to the Governors of sixteen Southern States. The first congress which met in Nashville, Tennessee, May 7-10, 1912, and which had 500 delegates in attendance, emphasized its purpose and set before the public its progressive slogan: "The Solid South for a Better Nation." The congress proposes to enlist the entire South in a crusade of social health and righteousness, and, working toward this end, has programmed seventy-eight specialists who will speak on the living questions of the hour, to large audiences, among which will be, it is confidently expected, one thousand delegates from various Southern points. The social program of the congress stands for, among other things, the solving of the race question in a spirit of helpfulness to the Negro, and of equal justice to both races; for the abolition of convict lease and contract systems, and for the adoption of modern principles of prison reform. At the same hour of the Atlanta mass meeting on Sunday afternoon, April twenty-seventh, the program calls for a mass meeting in every Southern college, university and city to consider questions of social welfare.

PITTSBURGH, RADIUM CENTER

If the plans of the Pittsburgh Industrial Development Commission are carried out, that city will become the greatest radium supply center in the world. Extensive mines, situated in Southwestern Colorado, whose ore is immensely rich in radium values, have been shipped to Pittsburgh, where the latest scientific methods will be used in the extraction of radium. A number of scientific experts, headed by Dr. Otto Brill, will be in charge of the laboratory. The output of this, the largest factory in the world, will amount to approximately one gram of radium a month—a quantity about the size of a pin head. However, one hundred tons of rich ore will be used in producing even this small amount. Then, too, it must be remembered that an ounce of radium is worth more than \$3,000,000. In speaking of the value of radium to humanity, Dr. Brill says: "Radium is the most valuable of metals because it embodies the highest form of concentrated energy. There is at present not more than half an ounce of pure radium and yet it possesses sufficient energy to confer benefits of inestimable value to the human race. Four pounds would be capable of propelling the largest ocean liner. The possibilities of radium are now but dreamed of. So far we are using its application mainly in the line of therapeutics. The results have been astounding.

"When applied externally such diseases as external cancer, eczema, scrofula and the like readily yield to its influence where the case is not already hopeless. Inwardly it

will cure rheumatism, gout, neuralgia and sciatica. Of course, there is a great deal of charlatanry perpetrated in the name of radium, which is unfortunate and has made the public skeptical. While radium is not a cure-all or an elixir of youth, it is the most priceless gift of nature to this age."

People of Interest

We have in Chicago nine Norwegian-Danish churches and thirty Swedish churches.

Attorney-General W. H. Lewis has been invited to deliver the Lincoln Day address before the Massachusetts Legislature.

Dr. Frederick H. Sheets, of Chicago, has been re-elected Corresponding Assistant Field Secretary of the Board of Foreign Missions.

Bishop Thirkield is spending a few days in the North, where he has gone in the interest of the Jubilee Fund of the Freedmen's Aid Society.

Bishop Charles W. Smith's residence in St. Louis, Missouri, has been provided for, and is to be purchased or built at a cost of about \$15,000.

The Rev. L. M. Moores, our pastor at Sharon, Tennessee, informs us that his church is closed from quarantine on account of spinal meningitis.

Bishop McConnell is in the City of Mexico holding the Mexico Conference. According to the latest dispatches, all the missionaries are well and safe.

Mrs. E. L. Knostman, Bureau Secretary of the Woman's Home Missionary Society for the Southwest, was in the City a few days ago, but was called home because of the illness of her father.

Upon the recommendation of the Finance Committee, the Board of Foreign Missions authorized Mr. John R. Huff, cashier of the Methodist Book Concern, New York, to serve as acting treasurer of the Board of Foreign Missions, until a successor to Dr. Homer Eaton is appointed.

Bishop Nuelsen and Dr. Elmer E. Count, Superintendent of the Bulgaria work, distributed \$1,200, forwarded by the Methodists of this country as special relief in the Balkans. Bishop Nuelsen speaks in the highest praise of the heroic service rendered by Dr. and Mrs. Count during the war.

President Taft was the guest of honor at a dinner given under the auspices of the American Peace and Arbitration League on the eve of Washington's Birthday. On this occasion the President was presented with a gold medal in recognition of his work in behalf of universal peace.

Bishop McIntyre has appointed the Rev. C. C. Minegan to Navasota, Texas, to fill the vacancy made by the transfer of Dr. J. H. Hubbard to the Louisiana Conference, and the Rev. J. W. Gilder has been appointed to Boynton, Houston, and Rev. James Hants to Conroe. Revs. Minegan, Gilder and Hants were in Charge of Boynton, Houston, Conroe and Huffsmith, respectively.

The *Mother's Nursery Bugle* is an interesting sheet put out by Mrs. Georgia Hall, of Dallas, Texas. It seeks to arouse interest in child-life at its most impressionable period. Mrs. Hall is conducting a school in three departments—namely, nursery, kindergarten and primary, covering the life of the child up to eight years. She has been doing very effective work.

St. Luke is the name of a new church among the colored people of our denomination in Chicago. It is located on Thirty-fifth Street and Cottage Grove Avenue. The City Missionary Society furnishes the funds to pay the rent, while the Mission is under the immediate direction of the Rev. J. W. Robinson, pastor of St. Mark's. It is claimed that in a short while this will become one of our strongest churches.

Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, and Dr. C. C. Jacobs, Field Secretary of the Board of Sunday Schools, preached in Trinity Church, St. Augustine, Florida, dur-

ing a recent Sunday. Trinity Church, which has one of the leading congregations in the State, has in course of erection a new church edifice, which will be one of the handsomest houses of worship in the State of Florida. The Rev. J. M. Trammell is the successful pastor of Trinity Church.

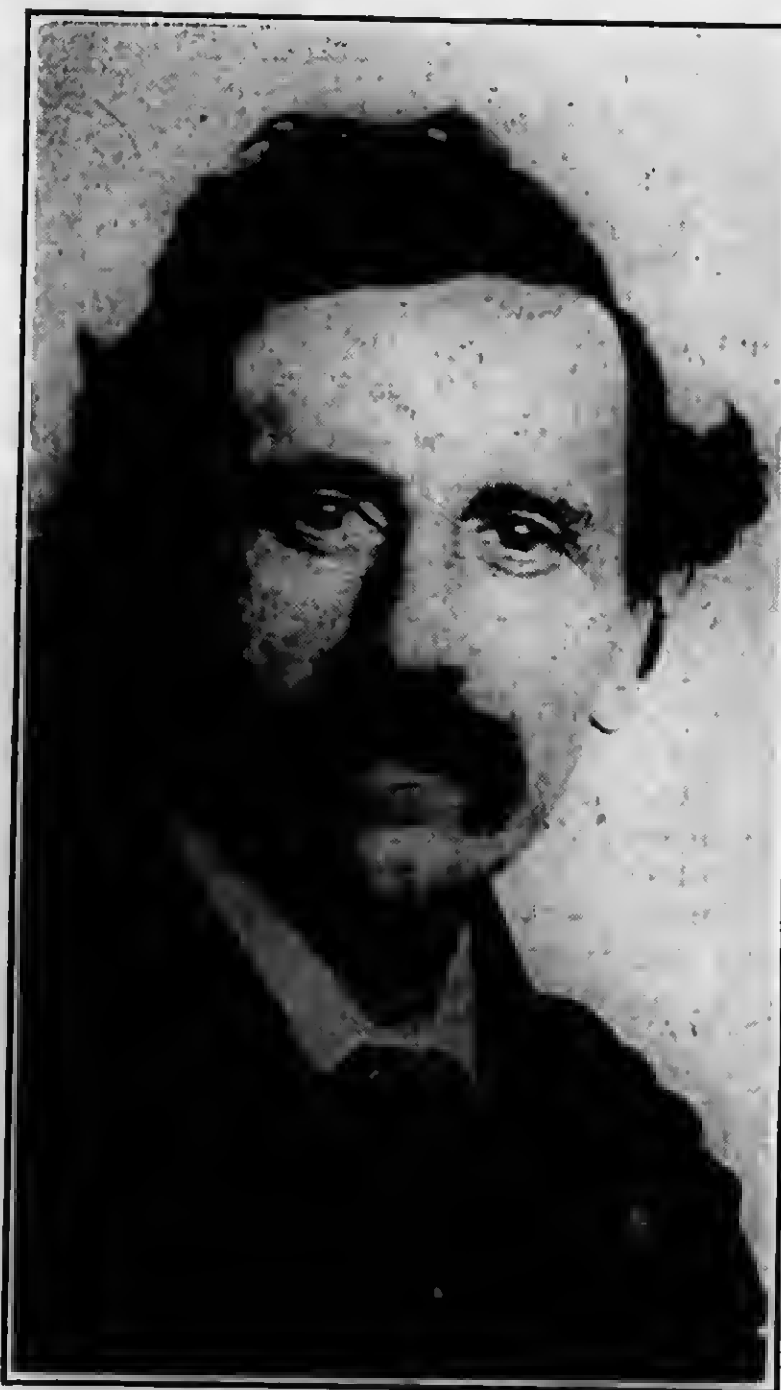
News Paragraphs

The Jeanes Fund has 119 teachers operating in 121 outhern countries.

State-aided industrial schools are now maintained in nineteen Massachusetts communities.

Private benefactions for theological schools amounted to \$1,680,000 during the past year.

Mr. Clarence Cameron White, the violinist,



MR. CHARLES MAGINN,
Who designed the Memorial Window in St. John's Methodist Episcopal of Orange, N. J., which graces our front page. Mr. Maginn is an artist of real merit

is director of the Victorian Orchestra in Boston, Massachusetts.

The first woman state senator to hold office in the United States is Mrs. Helen Ring Robinson—senator from the first Colorado district.

The "Dreadnought," the largest of all battle-ships, completed in England six years ago, at a cost of \$10,000,000, has been relegated to the scrap-heap.

The students of Princeton will escort President-elect Woodrow Wilson from his home in Princeton to the White House on the day he is inaugurated.

Woodrow Wilson is the sixth Presbyterian to occupy the President's chair. There have been four Methodists, five Protestant Episcopalians and four Unitarians.

Over \$2,000 of the \$31,000 subscribed by colored citizens of Baltimore toward a \$100,000 Young Men's Christian Association building was paid in last week.

A number of automobile schools are being conducted by Negroes in New York where Negro chauffeurs are much in demand. Several garages are also owned and conducted by Negroes.

Articles that have been held in the Dead Letter Office during the past year, because of neglect to place return address on same, were sold, recently. The total amount of sales was \$10,861.

Mrs. Ella Flagg Young, superintendent of the Chicago Schools, visited recently the colored schools of Washington. Mrs. Young says that she is opposed to segregation of races in public schools.

Ex-Governor Glenn, of North Carolina, says that both school and church attendance in his State has doubled and its crime record reduced one-half since the adoption of prohibition four years ago.

Colorado is said to have sufficient coal to serve the world for the next 300 years. According to geological survey 371,000,000,000 tons of coal to-day lay unmined in the borders of that State. Each year Colorado produces ten million tons of coal.

Upon representations of the North China Finance Committee as to the urgent need for three new missionary residences at Peking, one of which is to be occupied by Bishop Bashford, the Board of Foreign Missions has given authority for the building of these houses.

Hookworm disease costs Arkansas more than one-fourth of its annual cotton crop, according to the Hon. George B. Cook, superintendent of public instruction. Physicians and teachers are co-operating vigorously with the State board of health in their campaign for rural sanitation in that State.

There are 635 colleges and universities listed by the United States Bureau of Education in the current Educational Directory. Ohio and Pennsylvania each have 42 institutions of college rank, and New York and Illinois 33. Missouri has 28, Iowa and Tennessee 27, Virginia 25, North Carolina 22, Indiana and Kentucky 21, Georgia 19, Kansas 19 and Massachusetts 18.

Negroes in fifty-one of the one hundred counties in North Carolina are paying taxes on more than a quarter of a million in real estate and personal property, not including town lots. Negroes own 1,424,943 acres of land and pay taxes on \$29,982,328 real and personal property. The total valuation of real and personal property owned in North Carolina by Negroes is, according to assessment, \$70,000,000.

Suffragists are planning for a great display in the approaching inauguration. It is said that a number of them will march as foot soldiers through from New York to Washington. The demonstration is to take place in Washington the day before the inauguration and it is then expected that 10,000 women will be in the line of march from the capitol to the White House, headed by a platoon of cavalry women.

In accordance with the request of President-elect Woodrow Wilson all preparations for the inaugural ball have been dropped. Mr. Wilson, on learning that the ball would cost the Government \$95,000 and that 2,000 employees in the Pension Bureau would be idle two weeks, during the time that building was being prepared for the ball and then restored to its original order—decided the affair too expensive and altogether unnecessary.

The Negro Baptists of the country, two and one-half million, will hold Semi-Centennial Services in connection with the September meeting of the National Baptist Convention. Progress of the denomination during the last fifty years will be shown by exhibits, statistics, pictures and other material evidences. This was the decision reached Wednesday, January twenty-ninth, by the Executive Committee of the National Baptist Convention at a called meeting held at Tuskegee Institute, Alabama.

Mr. Thomas Galloway, of Ware, Alabama, is an example of what a thrifty industrious Negro farmer can do in the South. He owns six hundred and eighty-five acres of land west of Ware, eighty acres six miles east of Wetumpka, and forty acres east of Ware. He is at the head of three turpentine farms with the home office at Ware, Alabama. He has seven renters and one share-cropper on his place, and advances money to five of them. He states that he accumulated this amount in five years. Mr. Galloway, his wife and children all work together,

The Nature of the Kingdom
(Continued on Page Seven)

inquisition and the stake is not the way of Jesus. "Let both grow together until the harvest."

Luke 8:4-18 is the familiar parable of the sower and the seed, or, rather, of "the four kinds of soil." The offer of salvation is for all; the word of the Gospel could have equal power in every soul into which it comes. Some hearts are hard; some are shallow; some are busy; some are soft, deep, and patient.

But in those hearts that will make themselves tender, like the hearts of children, and thoughtful and quiet, the word of the Kingdom will take root, and grow, and bring forth fruit.—From "Epworth Herald."

Appointments 1913-14

SOUTH FLORIDA MISSION.

S. A. Huger, Superintendent, Box 457, Tampa, Fla.; Apopka and Lockhart, B. J. Evans, Orlando, Fla.; Arcadia Mars, H. L. Stewart, Hull; Boyanton Delray; Bradentown, J. S. Bartley, Bradentown; Bradley Junction and Chicora, Sup. G. G. Cason, Bradley; Clear Water and Tarpon Springs, J. J. Johnson, Clear Water Junction; Daina and Hallensdale; Daytona and Ormond, D. S. Selmore, Daytona; Davenport and Dundee, M. H. Witherspoon, LakeLand; Ft. Lauderdale and Deerfield, C. H. Napoleon, Ft. Lauderdale; Ft. Meade and Homeland, H. Baker, Ft. Meade; Ft. Meyers and Punta Gorden, D. W. Demps, Ft. Myers; Garfield and Osteen, Sup. S. C. Collins, Enterprise; Hernando and Inveness, L. J. Gardnes, Inveness; Key West, W. P. Pickins, Key West; Kissimme, H. Dickerson, Orlando; Lakeland, W. J. Collier, Lakeland; Melborne and Cocoa, W. P. Robinson, Melborne; Miami, N. R. Armstrong, 120 Ave., H., Miami; New Smyrna and Deland, W. L. Jenkins, New Smyrna; Orlando, A. Emanuel, Orlando; Palmetto, Jas. Forehand, Bradentown; Plant City, Mulberry and Alafia, G. W. Garrison, Plant City; Ft. Tampa City, Sup. Jas. H. Moore, Tampa; Sanford, A. J. Coulter, Tampa; Sarasota, J. S. Lee, Bradentown; St. Petersburg, I. W. Williams, St. Peters-

burg; Taft and Denby, A. W. Williams, Orlando; Tampa, W. O. Bartley, Tampa, Fla.; Trilby and Twin Lake, A. Anthony, Trilby; W. Palm Beach, R. A. Ried, W. Palm Beach; W. Tampa and W. Hyde Park, Sup. W. H. Hogan, Tampa, Fla.; Winter Park and Woodbridge, J. S. Widler, Orlando; Yabor City and College Hill, Y. K. Meek; Tampa. I. S. Smith, Conference Evangelist; P. A. Daniels, Supernumerary; G. P. Wilson, left without appointment to attend school.

Epworth League Notice

Let all of our League presidents take notice and plan for Livingston Night, March 2nd. This will be the Centennial Anniversary of the birth of David Livingston the great African Explorer, Missionary and Statesman. Programs may be had free by dropping a card to Rev. Geo. F. Southerland, 150 Fifth Ave., New York City.—W. W. Lucas, assistant secretary in Colored Conferences, Meridian, Miss.

Personal and General

There entered into the home of the Rev. Abel Hewitt, Lexington, Ky., January 31, 1913, a baby boy who brought much joy and gladness.

The Rev. Dr. and Mrs. J. F. Marshall received a cordial welcome at Alexandria. The outlook, from all indications, is bright for a year of good results.

Dr. J. C. Sherrill, president of George R. Smith College, Sedalia, Mo., preached recently for the membership of our church in Topeka, Kansas, of which the Rev. A. Haynes is pastor.

Mrs. Orelia Cooper, of Franklin, La., sister of Mrs. I. J. Wilson, visited recently her sister in McKinley, La., spending with her a few days and returning at their end to her home in Franklin.

The Board of Trustees, together with the pastor, the Rev. D. A. Williams, and the loyal membership of Trinity Methodist Episcopal Church, Wilmington, North Carolina, are planning to build a new church and parsonage and are making great efforts to accomplish that end.

Plan of Episcopal Visitation, 1913

SPRING CONFERENCES IN THE UNITED STATES—

Conference.	Place.	Date.	Bishop.
Alaska	Seward	June 19	Cook
Arkansas	Little Rock	Jan. 22	Quayle
Baltimore	Baltimore, Md.	Mar. 26	Cranston
Central Missouri	Mexico	Apr. 2	Smith
Cent. Pennsylvania	Altoona	Mar. 12	Cranston
Delaware	Philadelphia, Pa.	Apr. 2	Berry
East German	Buffalo, N. Y.	Apr. 2	Berry
East Maine	Brooklyn, N. Y.	Apr. 18	Henderson
Eastern Swedish	Brooklyn, N. Y.	Mar. 26	Hamilton
Florida	Palatka	Jan. 30	Leete
Hawaiian Mission	Honolulu	Feb. 20	Luce
Kansas	Lawrence	Mar. 26	Shepard
Lexington	Louisville, Ky.	Mar. 26	Anderson
Lincoln	Independence, Kan.	Mar. 5	McClure
Little Rock	Newport, Ark.	Jan. 29	Quayle
Louisiana	Lake Charles	Jan. 23	Thirkfield
Maine	South Paris	Apr. 23	Henderson
Mississippi	Laurel	Jan. 18	Thirkfield
New England	Malden, Mass.	Apr. 9	Hamilton
" Southern		Apr. 2	Hamilton
New Hampshire	Somersworth	Apr. 16	Hamilton
New Jersey	Atlantic City	Mar. 5	Berry
New York		Apr. 2	Wilson
New York East	New Haven, Conn.	Mar. 26	Wilson
Newark	Newark, N. J.	Mar. 12	Wilson
North Indiana	Tipton	Apr. 2	McDowell
Northern New York	Fulton	Apr. 9	Burt
Northwest Kansas	Goodland	Mar. 19	Bristol
Philadelphia	Philadelphia, Pa.	Mar. 12	Berry
Porto Rico Mission			Burt
Saint Johns River	Daytona, Fla.	Jan. 16	Leete
Saint Louis	Webb City, Mo.	Mar. 19	Smith
South Florida, Miss.	Tampa	Jan. 24	Leete
South Kansas	Parsons	Mar. 12	Shepard
Southwest Kansas	Wichita	Mar. 12	Bristol
Troy		Apr. 9	Wilson
Upper Mississippi	Durant	Jan. 9	Thirkfield
Vermont		Apr. 9	Henderson
Washington	Baltimore, Md.	Apr. 2	Cranston
Wilmington	Clefield, Md.	Mar. 26	Berry
Wyoming	Wilkes-Barre, Pa.	Apr. 9	Berry

FOREIGN CONFERENCES.

MEXICO.

Conference.	Place.	Date.	Bishop.
Mexico	Pachuca	Feb. 20	McConnell

AFRICA.

American Mission in North Africa	Constantine	Apr. 2	Hartzell
East Central Africa Mission Conf.	Old Umtali	Sept. 3	Hartzell
Iberia	Cape Mount	Feb. 5	Scott
West Central Africa Mission Conf.	Quessua	Jan. 15	Hartzell

KOREA.

Korea	Seoul	June 11	Lewis and Harris
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SOUTH AMERICA.

North Andes	Callao	Dec. 17, '12	Stones
Chile	La Serena	Jan. 8, '13	Stones
East South America	Buenos Ayres	Feb. 12, '13	Stones

Adopted by the Board of Bishops, Toledo, O., November 2, 1912. L. B. WILSON, Secretary.

Gleanings from the Field

MISSISSIPPI

West Point.—The Lincoln Birthday Anniversary held in the St. Paul Methodist Episcopal Church February 9th, at 3:30 p. m., afforded great enjoyment for all. The day was a perfect one and the musical selections the responsive readings and the information given at this meeting made this one of the best programmes ever presented. The pastor, the Rev. J. M. Walton, explained the Jubilee Movement. This charge will know nothing like failure under the leadership of our heroic pastor, who seems to never tire of his efforts. The nine Jubilee clubs have begun their crusade for the year. Amount collected and forwarded to the office at Cincinnati was \$5.—(Miss) B. L. Rush.

Handsboro.—On the evening of Feb. 9, 1913, the Rev. Bryde delivered an instructive sermon. Following him our Sunday School Superintendent gave some interesting and helpful remarks. We are busy with preparation of our Easter program and are hoping for success in this service.—E. D. Smith.

Hattiesburg.—I arrived here Jan. 31st and I never yet have met a more hospitable people and again I never met a more cordial welcome anywhere. The church as a whole gave me a warm Christian greeting. Dr. Hibbler, my predecessor left things in fine shape and the church is spiritually alive. Our St. Paul Church here is a great church with 410 members, mostly young people. It is indeed encouraging to see the Christian activities of the young men and women in

the leadership of God's church. Since my arrival the parsonage has been nicely repaired and we are now preparing for Easter and just as soon as Easter is past over we shall organize plans to build a new brick church. The people are anxious for the Southwestern must go into every home or we fail in our work. The Epworth League, the Ladies' Aid, Woman's Home Missionary Auxiliary are all at work. We are praying and planning for a great year's work. My correspondents will kindly address me at 215 East 5th St., Hattiesburg, Miss.—A. J. McNair, pastor.

Carthage.—A storm party came to the Methodist parsonage on Feb. 5, 1913. Sister Ida L. Smith led the party which brought one hundred and eleven pounds of choice fruits and meats, and other good things for all of which the pastor and family are very grateful.—I. S. Lewis, pastor.

New Albany.—We are grieved to give up our dear pastor, the Rev. Armstrong and his good wife. They have certainly won the esteem of all classes. He has been a splendid pastor and a wonderful financier. The Baptist congregation, too, think highly of him and I as a member of that church can say that the Rev. Armstrong was all that a man of God should be. Wishing the new pastor, the Rev. Reid all success and the Rev. Armstrong in his new charge.—S. T. E. Cook.

Tupelo.—Our new pastor came to us from the Conference and preached his first sermon which was greatly enjoyed the third Sunday in Jan. Our Sunday School is growing every

Sunday. The enrollment stands now at 65. We have a banner which has created great interest and enthusiastic zeal among the young people. Each class is working to retain the banner every Sunday. Feb. 9th was a great day in the Sunday School. The banner went to Bible Class No. 1, Mrs. J. P. Watson, teacher, pupils, 7, collection, \$1.40. The Rev. J. P. Watson and Mrs. Watson are held in esteem by all here.—Monroe J. Shannon.

Shuqualak.—When we removed to this new work, we were met by a large number of ready and willing workers of the Ladies' Aid Society and Epworth League. They received us cordially and gave us a most delightful reception in a newly furnished parsonage on the evening of our arrival at 6:30 o'clock. After a pleasant hour or two the crowd went away, leaving the pastor and family together when they returned and made the dining room the center of their activities. Many good things were laid upon the table, for which we are very grateful. The party consisted of members of the Baptist Church as well as our own, who express themselves as being ever ready to respond to our call. The host was led by the Presidents of the Ladies' Aid Society, Epworth and Junior Leagues, Mrs. Aggie Cole, Mrs. Lula Teer, Mrs. G. Larone, respectively. Space forbids the further mention of names, but to all we feel grateful. These women have made some beautiful quilts and many other nice things for the parsonage since Conference.—J. W. Golden, pastor.

Hazlehurst.—We were kindly received by the good people of Hazlehurst for this our third year. This

was shown on the night of the 5th of February when a host of members and friends of every church in town visited the parsonage, and brought with them more than 125 lbs of groceries. This party was led by Mr. L. W. Wilson, a member of the Baptist Church, assisted by Miss Charlotte Watson and Mrs. C. J. Simon, members of the Methodist Episcopal Church. We are also grateful to the members of Damascus Church for their help. The good people of Hazlehurst know how to make their pastor and family happy. I am also thankful to them for the overcoat they gave me for the Annual Conference. You may come again my friends.—R. L. Carpenter, pastor.

Malaria Makes Pale, Sickly Children

The Old Standard Grove's Tasteless Chills Tonic drives out malaria and builds up the system. For grown people and children 50c. at stores.

TENNESSEE

Brentwood.—Our first quarterly conference, held in Brookes Methodist Episcopal Church, January 4-5, by the District Superintendent, Dr. F. W. Johnson, was an enjoyable meeting. The Rev. W. B. Crenshaw, our wide-awake pastor, is doing his best to make the church go and his class leaders are trying to walk in his footsteps. We had the best business meeting that we have had for some time Sunday morning. Dr. Johnson preached a stirring sermon and at night, W. Hill, our new district steward, who is a great worker in the church, preached. The classes reported \$17.75. The Ladies Aid has just finished the big job of papering which cost the \$60.—Laura Voorthies,

ROYAL BAKING POWDER

Gleanings from the Field

ALABAMA.

Heflin.—Our first Quarterly Conference was held on Wednesday, Feb. 5, with great results following. The Rev. S. J. Jordan, our District Superintendent, understands his work. All the officers are taking on new life, for he electrified everything he touched. And he touched every department of the church. The Southwestern was his passport. Good sermon; left our hearts burning. Collection good. And to our regret the District Superintendent saw fit to move our pastor, the Rev. Mr. Heron to another appointment. So the pastor preached his farewell sermon last Thursday night, Feb. 6th. His text was "There is no condemnation to those who are in Christ Jesus who walk not after the flesh, but the spirit." His theme was "Walk with Christ." It made a strong impression.—Howard H. Thompson.

Gadsden.—The Gadsden Mission though counting but fourteen members, is alive and on the 9th of February we came together and celebrated the anniversary of Lincoln's birthday. We raised \$2.50 for the Jubilee Movement and each member of the church has promised to pay one dollar to it. On this same day, one soul was added to the church.—S. B. Thornton, pastor.

INDIANA

Princeton.—Superintendent G. R. Bryant, of Indianapolis, gave an interesting lecture to a crowded house Friday evening, Jan. 17th. Subject: "The Dividends Will Come." At the close of the lecture a reception was given in honor of Doctor Bryant which every one enjoyed immensely. Saturday evening, Jan. 18th the ending of the fourth and last Quarterly Conference of the Rev. Jas. Allen's third administration was held. Superintendent Bryant presiding. He found that the officers with their pastor, the Rev. Mr. Allen who plans well, have accomplished much good. Both the Rev. Mr. Allen and wife should

have the heartiest co-operation of every member and friend of the city. All reports were good. Raised for benevolence, \$18; on pastor's salary, \$116.33. The board desires the return of the Rev. Mr. Allen. Sunday, Jan. 19th was a high day in Zion among us. Pastor Allen preached a forceful sermon to an appreciative congregation in the morning. The Sacrament and evening services were conducted by Superintendent Bryant who preached two most enjoyable sermons. He administered the Sacrament of the Lord's Supper to eighty-six souls. The collection for the day was \$41.50, making a total of \$175.50 for this quarter.

KENTUCKY.

Smithland.—We held our fourth quarterly communion Jan. 20, 1913, R. L. Dickerson, District Superintendent was prompt and gave us splendid service. We had a glorious day. We have labored earnestly to bring this work to the front rank. By the serious illness of my wife, I have been absent from my charge for three weeks, but am glad again to report her condition improved at this writing. I am very solicitous for the prayers of the Conference for her complete recovery. I shall return to my post about the 20th inst, to finish my years work.—M. S. Johnson, pastor.

Cloverport.—Saturday and Sunday, Feb. 8th and 9th were the quarterly meeting dates of Asberry Methodist Episcopal Church. On Friday night, Feb. 7th, the Quarterly Conference was called to order by the Rev. R. L. Dickerson, District Superintendent of the Louisville District. At roll call most of the officers answered. All of the reports showed that the work of the church for the year had advanced along all lines. A new carpet had been purchased for the church at a cost of \$32, and the church had been newly painted at a cost of \$75. All departments of the church are at work, and a good soul-stirring revival had been held by the pastor, assisted by the Rev. J. H. Bowling, of Morgantown, Ky., which resulted in the conversion of 23 souls. The members of Asberry Methodist Episcopal Church of Cloverport, and friends are much gratified over the faithful work that has been done by the Rev. R. D. Hines this year, and the Quarterly Conference unanimously asks his return for another year, and also the return of the Rev. R. L. Dickerson as District Superintendent. Collection for the day, \$56.52.—Lucy Walker.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summerville, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

LOUISIANA.

Central Charge.—The Rev. and Mrs. F. D. Thomas desire to thank Class No. 3 for a delightful surprise tendered them on the night of Feb. 1. Prime leaders of the affair: Sister Sarah Williams and W. M. Knott. Presentation speech made by Mrs. Sarah Williams. Response by the pastor, the Rev. F. D. Thomas. St. Mary's String Band furnished delightful music. Words of appreciation by Mrs. B. Thomas who invited



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Two or Three Cents a Day if you are Satisfied, Nothing if you are not. Inhalant is Ours Alone, and is Best in the World. Inhaler is Our Patent, and is Best Ever Devised. Patients early named it "THE LITTLE WONDER." Its cures of CATARRH, ASTHMA, BRONCHITIS, HAY FEVER, ALL CATARRHAL DISEASE, have never been equalled, because it is the Right Medicine, applied in the Right Way, that is, CONTINUOUSLY. Change of Climate Without Change of Residence. Agreeable, Safe, does not hinder the breathing, and may be regulated to any force desired. Needs no help from other medicines. STRICT LEGAL GUARANTEE. Write today, in its Proofs, so Easy in its Application, so Generous in its Terms, so Certain in its Results. Long Trial. E. C. C. CATARRH-ASTHMA CURE, 3021 Van Buren St., CHICAGO

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all to call again.—(Mrs.) Bertha Thomas.

Boyce and Village Circuit.—Raised for all purposes on building and improvement, \$933.62. The pastor was presented a nice suit of clothes and also a \$6 pair of trousers, a box of collars, socks, handkerchiefs and a hat for Conference. God bless these good people of Boyce and Village.—(Mrs.) L. Venable.

Campti.—The Sons and Daughters of Jacob held their installation on the 1-18, 1913. Mrs. M. J. Woolridge gave a splendid lecture on the work of the order. Mrs. Linward responded, also Mrs. Jane Perot. Sam Kemps Sr., lectured on the object of the order. The service was greatly enjoyed.—Dan Kemps, Sr.

Franklin.—The first Quarterly Conference was held at Asberry Methodist Episcopal Church, Feb. 8-9, with the Rev. J. W. Turner in the chair. Reports from all parts of the church showed an increase along all lines of our church work. The District Superintendent preached two excellent sermons with power which greatly impressed the congregation. We are indeed glad to have the District Superintendent to live in our town with his family. The church has started off nicely with the pastor for the third year with the inclement weather. The collection was \$21.05. The District Superintendent was paid in full. The pastor's salary was raised from \$600 to \$800. One hundred converts is the cry of Asberry for this Conference year and \$2,000 for all causes.—C. Spears, pastor.

Montrose.—Raised at Mt. Carmel and Zion Chapel for moving and traveling expenses, \$20.20. The parsonage at Gahagan (Zion Chapel) will be remodeled at once. Plans were put on foot since my arrival. There is a bright future here for our Methodism.—R. A. Taylor, pastor.

Wiley and Lottie Circuit.—Our first Quarterly Conference was held Feb. 8-9, 1913, with our new District Superintendent, Rev. R. C. Worshams of the Lake Charles District, was very enjoyable. All officers were present with good reports. At Wiley Saturday night, the District Superintendent made a fine talk and everybody present enjoyed the message. Sunday at Lottie he preached also a good sermon before speaking meeting. Sunday night the District Superintendent preached the Sacramental sermon. Our church was filled and we could not accommodate the peo-

ple. Two hundred or more were outside. At the invitation of sinners to come to Christ, about 40 came up for prayer. Seventy persons communed. We are elated over the return of the Rev. S. A. Davis to us for another year. Collections for the day, \$22.95.—A. M. Miller.

Spring Creek.—The Rev. Ford has been returned to this charge for the fifth year and we are proud of his return. He is an earnest worker and a true leader and stands high in the estimation of white and colored. He was greeted warmly by a surprise party led by Mrs. Longs, Mr. Ross and L. A. Kimpler. Mrs. Ford is a splendid woman. She stands by her husband and he has succeeded in many things here. Under Rev. Ford's leadership we have now a nice four room parsonage, plenty ventilation, and a front porch, built by his hands with a little assistance. The parsonage is furnished in part. He has caused the people to see the need of improvement in every direction. They are building better houses and improving in every way. At McNary he took off his coat and with about five members built on the right side of the Watkins railroad an attractive church with fifteen lights. He has added many members to the church and is planning a revival for more souls. We are going to stand by him.—Louisa A. Kimplen.

Lake Arthur.—We arrived at our new field of labor on the 5th of Feb. 1913 and were received gladly and the people demonstrated their welcome by bringing to the parsonage 75 or 80 lbs of choice groceries for which the pastor and family are very grateful. At this time the pastor gave a short address, while welcome address was delivered by Bro. Joseph Daniel. To this the pastor responded. The outlook seems bright for a prosperous year's work.—S. S. Earls, pastor.

NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children, 50c

MISSISSIPPI.

The parsonage at Ackerman was recently the scene of a delightful party which came in the way of a surprise. The leaders of this gathering were Mrs. G. Z. B. Maxwell and Miss May Mitchell. The presence of these friends each carrying a parcel was gladly welcomed by the Rev. L. F. White and his wife.

Conference Notices

Special Notices.

LOUISIANA CONFERENCE.

Beginning Wednesday, March 5th, the Executive Committee of the Local Board of Home Missions and Church Extension of the Louisiana Conference will meet in the Methodist Book Concern Building, 631 Baronne St., New Orleans, the first Wednesday in each month, at 12 o'clock, to take up and consider all matters coming before it. All communications should be sent to the Secretary, the Rev. C. S. Stanley, 1823 LaHarpe Street or to the President, the Rev. W. J. M. Price, 8514 Plum Street.—W. J. M. Price, Pres.; C. S. Stanley, Sec.

LINCOLN CONFERENCE.

Which meets at Independence, Kansas, March 5th, 1913, all the general officers are invited. The anniversaries will be as follows: Epworth League, Tuesday, March 4th, at 8 p. m.; Freedmen's Aid, Wednesday, 5th, at 8:00 p. m.; Woman's Home Missionary Meeting, Thursday, 6th, at 1:30 p. m.; Board of Foreign Missions, Friday, 7th, at 8 p. m.; Board of Education, Saturday evening, 8th, at 8 p. m.; Board of Sunday Schools, Church Temperance, Sunday, 9th, at 8 p. m. Now in regards to the above programme with our Bishop R. McIntyre and the general officers of the Methodist Episcopal Church and with the other ministers of the Gospel, we do hope to make this the best session of the Lincoln Conference. All visiting ladies or men who are not expecting to take a part in the above programme will be expected to pay their way throughout the session of the Conference.—Dudley Smith, Superintendent; J. J. Cabbell, pastor.

PASTORS CENTRAL ALABAMA CONFERENCE.

Dear Brothers—I have just read the last sheet of proof for our Minutes and they will be ready in about two weeks. Now Brethren, I have done my best to get you an early minute. We raised only \$73.20 on the Minutes at the last Conference. I have gone on and had the Minutes printed at my own risk. More than 40 of the pastors haven't paid one cent as yet. Brothers, please do not embarrass me. I have rushed the publishers and they want their money. Send at least \$1.00 to me or to your district superintendent at once and you will get your minutes early in March. I am \$30 short and the Minutes cannot be taken out until every dollar is paid. Will the district superintendents aid in this matter at once?—Wm. Jones, secretary, 425 S. Jackson St., Montgomery, Ala.

District Rounds

MONTGOMERY DISTRICT.

Second Round.

Montgomery, March 22-23; Troy, 29-30; Union Springs, April 5-6; Aberfoil and Brown Grove Circuit, 12-13; Booth Circuit, 19-20; Billingsly Mission, 21; Evergreen, 26-27; Castleberry, Sparta and Sandbar Circuit, May 3-4; Brewton and Pollard, 10-11; Pensacola, 17-18; Mobile, War-

ren St., 24-25; Wesley Mission, 31, June 1; Theodor and Tensaw, 7-8. Dear Brothers: Remember that Easter Sunday comes on the 23rd of March. Make it a great day. I will expect to find every Sunday School, Epworth League and Ladies' Aid in every church fully alive when I make my second round. Let every pastor see that a Methodist Brotherhood, Auxiliaries of the Woman's Foreign Missionary Society, and Woman's Home Missionary Society are organized in every charge. I am sending to each pastor the benevolent apportionment for his charge. These apportionments were made by the General Conference Commission on Finance, and cannot be changed. They are very reasonable. Let's start now and raise all our benevolence this year. Our District Conference, Epworth League and Sunday School Convention and Christian Workers' Institute will convene in Evergreen, July 24-27. We are hoping to have the presence of Bishop Thirkield. A large banner, made especially for the purpose, will be presented to the charge reporting the highest percentage of its benevolence raised, and it will be known as the banner charge until superceded by some other charge.—W. W. Jones, Superintendent.

NAVASOTA DISTRICT.

Second Round.

Anderson Circuit, March 29-30; Callwell Circuit, April 5-6; Somerville Circuit, 12-13; Brenham Mission, 19-20; Brenham Station, 20-21; Bellville Circuit, 26-27; Sealy Circuit, May 3-4; Brookshier Circuit, 10-11; Hockly Circuit, 17-18; E. Hempstead, 24-25; Hempstead Circuit, 31, June 1; Hempstead Station, 1-2; Navasota Circuit, 7-8; Navasota Station, 8-9; Millican, 14-15; Clay Circuit, 15-16; Stoneham Circuit, 21-22. Dear Brother Pastors and Members of the Navasota District: Run your revivals and raise all of your benevolence. Do this by June 30th, so I can make the report of each charge on my District July 1, as requested by our resident Bishop Robert McIntyre. A semi-annual report.—J. F. Barnes, Superintendent.

DALLAS DISTRICT.

Second Round.

Mexico Circuit, March 15-16; Pelham Circuit, 22-23; Hubbard and Dawson, 29-30; Corsicana, April 5-6; Milford and Italy, 9; Waxahachie and Lancaster, 12-13; Ennis and Ferris, 19-20; Fort Worth, St. Andrews', 19-20; Fort Worth Circuit, 26-27; North Fort Worth, 30; Sherman, May 3-4; Denison, 10-11; Pilot Point, 17-18; Dallas, St. Paul, 24-25; N. Dallas, 27; Hillsboro Circuit, 28. Dear Brethren: We hope and expect you to have early revivals in each of your churches. We want not less than 500 converts. Secondly we want each of you to make Easter a banner day for Missions. We want every dollar of the benevolent money in hand by the fourth Quarterly Conference. To wait later means you are coming to Conference short of your claims. This we hope none of you will do. If you have collected 25c from each of your members the first quarter, you will be able to meet my request by making Easter a banner day. You have my prayers and best wishes for success. This is our sixth and last year, and we must make good.—J. S. Wyatt, Superintendent.



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Bishop Liniment sells like hot cakes. Anybody can sell it and earn money. All or just spare time. I know YOU can sell it, so I make you THIS LIBERAL OFFER. Just say you will take the agency by sending me the Coupon with name and address, and I'll send, by return express, 21 large-size bottles to sell at 50c. each—amount \$10.50. When sold send me only \$5.25 and you keep \$5.25 for your profit. I will add, FREE, three extra 50c. bottles to cover express charges, which seldom is \$1.00.

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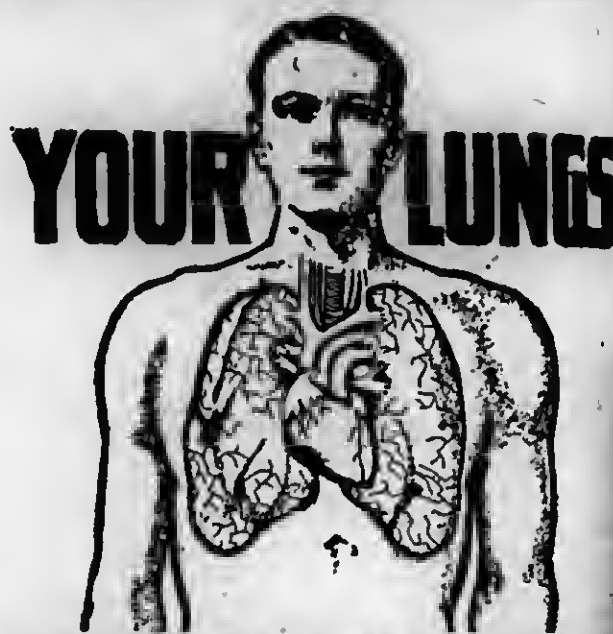
LAGRANGE DISTRICT.

Second Round.

LaGrange Circuit, March 1-2; Culloden, 8-9; Woodburg, 15-16; Zebulon, 29-30; West Point, Rev. E. W. Moore, 29-30; Concord and Yatesville, April 5-6; Greenville, 13-14; Whitesville, 19-20; South LaGrange Circuit, 26-27; Chipley and Hamilton, May 3-4-5; LaGrange Station, 11-12; Harris, 17-18; Columbus and Waverly Hall, 18-19-20; Stovall and Knott, 24-26; Thomaston and Crest, 27; Pine, 29. Dear Brothers—Easter Day comes March 23. Plan well and work the plans for a clean sweep for the benevolences. The Epworth League and Sunday School will convene at Mt. Ary, April 25-27. Plan for it. Push the resolutions adopted at the District Conference in favor of the local treasurer of Church Extension. Keep up the Jubilee Movement, Southwestern Canyass, and the Campaign for Souls.—J. S. Stripling, district superintendent.

SAVANNAH DISTRICT.

White Oak Circuit, W. J. Hamilton, March 1-2; Woodbine, D. H. Martin, 8-9; Baxley, New Hope, 8-9; St. Mary's, 15-16; Brunswick Circuit, 22-23; Jesup, E. J. Kimball, 29-30; Brunswick Grace, 30-31; McKinnon, 8 p. m., April 8; Waynesville, 5-6; Palen Memorial, 11-13; Speedwell, April 10-13, 3 p. m.; Asbury, 13-14; Reidsville and Ebenezer, 19-20; Lyons and English Eddy Grier, 19-20; Vidalia Circuit at Cobb Circuit, J. C. Williams, 26-27; Mt. Vernon, S. S. & E. L. Convention, 24-27; to preach missionary and introductory sermon, Rev. A. N. Jackson; Ringsland Circuit, Bellsview, May 3-4; Greenville, 3-4; Clio, 10-11; Ludiwici, 8 p. m., 7; Springfield, 8 p. m., 8. Dear Pastors and People, keep in mind, the fiftieth anniversary year of our Freedom, our Jubilee Year. We are to pay \$1.00 per member for Christian Education Extra of our regular benevolent assessments. Also keep in mind Easter Sunday, March 23. Please rally on your benevolence collections. Our Sunday School and Epworth League Convention will convene in Mt. Vernon, Ga., 8 p. m., Apr. 24th to 27th. Dr. W. W. Lucas and Dr. C. C. Jacobs will be with us. Officers of the Woman's Home Missionary Society, also Prof. W. M. Gordon, Principal of the Haven Academy and also Principal of Haven Home, Miss Viola Baldwin are invited.—E. D. Giddens,



YOUR LUNGS

ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
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Have you pains in chest and sides?
Do you spit yellow and black matter?
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FLORIDA.

Lake City.—The Rev. C. R. Howard, pastor of the Methodist Episcopal Church at Lake City and family were greatly surprised last Monday night by a party of about 50 of his members and friends who came bringing many good things. They were led by Mrs. Lula Page and others.—N. A. Spears,

BOARD OF CONFERENCE CLAIMANTS

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Pastor, how went "Wesley Day," March 2? Are you rejoicing for duty done and privilege embraced, or chagrined because you permitted yourself to be crowded out, and are belated? If so, cure the failure of "Wesley Day" by getting "DOLLAR BRIGADE" enlistments this week or by stating the cause in a manly way to your congregation on next Sunday. You cannot afford to lose the luxury of joining in such a co-operative movement. Insure a wholesome memory in the days of your own superannuation by making it possible for you to recall that when you were in the pastorate you were alert and faithful to the Old Preachers.

* * *

Remit money for the Board either for the DOLLAR BRIGADE or any other purpose to the Office, 14 W. Washington Street, Chicago, and report our Voucher or the Cash to the Conference Treasurer under item

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Should the time be too short to send the money to us, hand it to the Conference Treasurer with your other disciplinary benevolent contributions and reporting it under item 8.



MEMORIAL TABLET IN WESTMINSTER ABBEY.

The Conference Treasurer "will forward the amount so received to the Treasurer of the Board of Conference Claimants," (Discipline Paragraph 327), which is related to the Churches, Pastors, and Conferences in the same way as the other Benevolent Boards.

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A husband and wife had \$5,000 which they had set aside to be willed to the superannuates, but they needed the income. Hearing of the LIFE ANNUITY BONDS they paid the \$5,000 to the Board and as long as they or either of them survive, receive \$150 every six months. When they are called Home successive generations of Retired Methodist Preachers will call them "Blessed." They wisely administered their own estate and saw their money in the hands of the Board for perpetual investment. Such is a LIFE ANNUITY BOND. Do you want one? Write.

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A NEW METHOD OF TEACHING MODERN HISTORY.

A classic name in American literature has become identified with a new method of teaching Modern History. A striking illustration in "The Literary Digest" of January 11 shows "A Class in History of the Present"—one class of only a baker's dozen from the more than four hundred girls who are studying The Literary Digest in the Washington Irving High School, New York City. It appears, from an article accompanying the illustration, that Dr. William H. Maxwell, Superintendent of Schools, recently sent out to all the city teachers a circular, saying:

"Many pupils have a not unnatural suspicion of 'classics.' They have a natural interest in what other people are reading and talking about. They should be induced to read the better magazines. This will tend to overcome the prevalent misconception in the minds of young students that literature belongs to the past."

The "Washington Irving" is the largest High School in Greater New York, and probably in this country, having an enrollment of 4,764 pupils. An immense new edifice is now nearing completion, on Irving Place, to house them. Miss Jean Davidson, one of its teachers, tells how they use "The Digest," and what its impressions are upon the students. From "an interesting collection of opinions of the girls themselves" these expressions are quoted by her: "I like this because I want to know what is going on in the world today;" "I think this is keeping me from growing one-sided;" "I begin to know what people are talking about;" "I like to read about live men instead of dead ones;" "My father says he is glad I am doing one thing in school he understands and sees the use of;" "I was able to show my brother he didn't know everything."

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

CARD OF THANKS.

The trustees of Mt. Olive Church, wish to express our heartfelt thanks, first to the members for their loyal support given us as trustees during this Conference year that we might build the church materially, religiously and financially. We wish to also thank every friend, most especially our white friends and brethren, for the most loyal way in which they have stood by us and the church that it might go on to perfection. We feel that it has been through all of our earnest efforts that we have succeeded this year. And last but not least, we wish to thank our pastor, the Rev. A. Haynes for his wonderful help to the church in his short stay with us, and for such loyal service rendered us during his short pastorate here, and we, the trustees of Mt. Olive Church have recommended to the fourth Quarterly Conference his return another year. Signed: Amos Booker, Chairman; Mack Simpson, Treasurer; C. C. Daniel, Secretary; H. Williams, J. S. Burton, G. W. Yose.

AN APPEAL.

On the 11th of last May a storm struck our parsonage and church at Sylacauga, Ala., and upset them. We have repaired our church, and have the parsonage partially repaired, but have no chimney, and other work must be done to complete it. We are having a hard struggle to raise the necessary funds to complete the work. Will not those who read this appeal

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Thirteenth annual session begins October 1, 1912, and continues for seven months. The only school of Pharmacy for Colored young men and women in the extreme South. Has a strong faculty of ten members. Offers a two years' graded course leading to the degree of Graduate in Pharmacy (Ph. G.) (the rule of requiring one year's work in a drug store after taking the two in college having been discontinued, diplomas are now granted when the two years' course is finished.) Location unexcelled, tuition and fees nominal.

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

kindly send us a donation. If fifty charges would send us a dollar each (\$1.00) we would be able to do this much needed work, and would be very thankful for this help. We will publish the names in the Advocate of all who will kindly help us.

In Christ,

J. C. SAMMONS, pastor,

S. J. JORDAN, district superintendent.

TENNESSEE.

Gallatin.—At this early date we are able to see that the plans which we have adopted under the leadership will hold us together. Among some

of the things which we have longed for is the plan of the discipline carried out in our church for raising money. We have adopted this plan and are carrying it out in good shape. We have seen the need of an Epworth League and have organized one which is well attended. Through this league we have been able to stir up the gifts of some of the young people, who have strayed away from the church, and we are able to comfort some of the older people who are not able to go to church. From the beginning our services have been full of inspiration and the Holy Spirit has been with us.—Hattie Winston.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

GOLDEN WEDDING.

The Rev. D. R. Matthews of Alexander City, Okla., and his lovely wife who was Miss Eliza Lee who were married Feb. 14th 1843, celebrated the fiftieth year of their married life on the above date. The day was a memorable one. Their friends far and near united to make the day a beautiful one. This splendid couple have lived lives of usefulness and content, he as a pastor for many years and she as the busy helpmeet. Their life has indeed been a blessing and a joy to themselves and to those with whom they came in contact. Beginning active work in the ministry in 1875—before that being employed as a teacher—he continued preaching God's Word until his superannuation twelve years ago. But even now he preaches whenever called upon and it is his great delight so to do. In these years he has accumulated some property of value which is in these late days a great help to him and his loyal wife.—Lewis S. Price, District Superintendent.

There entered into the home of the Rev. Abel Hewitt, Lexington, Ky., Jan. 31, 1913, a baby boy who brought much joy and gladness.

GOOSBY-JACKSON.—Mr. Sam. Goosby and Mrs. Lula Jackson, at the home of the bride in West Point, Miss., January 16, 1913. They are both members of the Methodist Episcopal Church and both own good homes in this town. The Rev. J. M. Walton, the pastor, officiated.—J. M. W.

WOOD-HORTON.—Mr. Ernest Wood of Gadsden, Ala., and Miss Jessie Horton of Gaylesville, by the Rev. W. M. Storrs, pastor of Cedar Bluff Charge.

HORTON-STALLINES.—Mr. Hilany Horton of Gaylesville and Miss Effa Stallings of Alpina, Ala., by the Rev. W. M. Storrs of the Cedar Bluff Charge.

Gleanings from the Field

ALABAMA.

Warrior.—The members are well-pleased with the pastor and things are moving off very nicely along all lines. A good year's work is expected. The church is a little in debt from repairing. On the 19th several pounds of groceries were left at the parsonage. On the 19th the pastor read to the large congregation, the rules of the church and preached a splendid sermon. Received two into the church. The collection was good.—S. H. Donaldson.

MISSISSIPPI

Lexington.—We often speak of storms that come to parsonages, but the good people of Lexington on last Wednesday night surpassed the storm idea, and caused a cyclone to pass through the parsonage. It was the greatest I have ever seen and believe one of the greatest I have ever

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read or even heard of. It is reported that about a hundred and thirty-six or more were in the party. When they reached the parsonage the String Band of the town rendered a sweet selection and the friends entered the parsonage by all doors. The many good things they brought and laid upon the table would take too much space to mention. All denominations were represented. This charge is truly the place where it can be said: "It is good to be here." The parsonage store-house is now filled and the inmates are happy, feeling that they have some of the best people within the bounds of the upper Mississippi conference to labor with. We are praying, hoping and looking forward to accomplish a great year's work in the name of our Lord.—E. O. Woolfolk, pastor.

Hattiesburg.—Our new pastor came Friday and on Sunday, February 2, the service was fine. A large crowd was present and the Rev. McNair preached a good sermon. We were sorry to lose the Rev. J. C. Hibbler, but glad that the conference sent us another good man. We are planning for a great work for our intention is to build a brick church. So pray for us and our good pastor at this place.—Mr. Hail.

Okolona.—On Friday night, January 31, the pastor the Rev. L. A. Armstrong and wife were agreeably surprised by a host of friends who came to the parsonage and loaded the dining room table with groceries of every description. The pastor and wife take this method to thank them.

Tupelo.—I arrived here on the 17th of January and preached my first sermon on the 3rd Sunday before a large audience. I found everything in good shape. Its members seem well

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pleased. The ladies prepared the parsonage for us and we are now at home getting ready for a great year's work. The Sunday School and League are second to none on the district. One subscriber.—J. P. Watson.

Owens Wells Circuit.—Our first quarterly conference was held January 24-26, the Rev. H. B. Hart, D.D., presiding. The conference was full but one or two of the officials being absent. On Sunday Brother Hart's sermon moved the hearts of the people for greater results this year in soul-saving, and faithful work. The fight is on and both pastor and officials mean to succeed or report the reason why.—N. H. Williams, pastor.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

SOUTH CAROLINA.

Georgetown.—Our trustees Rally was held on Sunday, January 26th, and was indeed a success. It surpassed all that has ever been conducted at Wesley Methodist Episcopal Church. The membership of our church is very small and also poor; but in spite of this embarrassment, is blessed with a great leader. The members of Wesley feel safe under the leadership of their newly assigned pastor, Dr. A. P. Gilliard. He has infused new life into the church. We all love him. He has business tact, and knows how to do the work of the church as well as to be eloquent in the pulpit. He came to us at a time when the church was suffering for leadership. We were in debt and about to lose our church. With courage he took hold with the few struggling members and planned a rally for the fourth Sunday in January. He organized the entire membership into clubs and the result was on January 26 we reported two hundred and five dollars. We, ourselves, raised \$185 and our dear Bishop F. D. Leete sent us a check for \$20. Bishopeta sent us a check for \$20.00.

VIRGINIA.

Norfolk.—Some of the business people that have joined our church here recently are: Mrs. Anna Davis, who owns property worth about \$4,000, Mr. Henry H. Hill, worth several thousand dollars; Dr. J. L. Givens, successful physician; Dr. J. H. Sawyers, Pharmacist and son of Prof. Sawyers, of Bennettsville, S. C., and Dr. E. D. Clark, his partner and son of one of our South Carolina pastors; Mr. U.

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J. Lamar Taylor and Mr. S. H. Winchester, Salesman; Mrs. Laura Carrington, Superintendent Sunday School, of a fine family and Mrs. Roxana Fairson's son owns a fine home. And, then, our choir is called one of the best in Norfolk. Miss Blanche C. Reid, our organist, is perhaps the most accomplished young lady in music and education of our race in Norfolk, and is a teacher in Norfolk Mission College. She is our organist.—C. I. Withrow, pastor.

ABINGDON.—Our second quarterly conference convened January 25th, with the District Superintendent, The Rev. Anderson Davis, presiding. The Conference was well attended and reports showed a steady advance in our church work. The superintendent preached three splendid sermons which he is able to do. We raised for all purposes during the quarter, \$150.38. Paid pastor and district superintendent, \$128.96 and trustees, \$21.42. The collection on Sunday was \$30.02. I send enclosed check for 16 yearly subscribers to the Southwestern Christian Advocate from this place and hope to send more names soon.—W. A. Webber, pastor.

ADDRESSES CHANGED.

The Rev. T. F. Robinson from Thibodeaux to 1023 St. Rock Avenue, City.

The Rev. R. A. Taylor from Montrose to Gahagan, Louisiana.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. BISHOP PERKINS.

The Rev. Bishop Perkins one of the old pioneer preachers, at his home, Farrill, Alabama, February third. He was over 80 years old, had been preaching about 43 years and was a faithful worker in the Methodist Episcopal Church. He was married in October to Mrs. Julia Bailey. He was ready and willing to go Home. He leaves a number of children and grand-children as well as friends, both white and colored. The service was held at his home, many white people being present. His pastor, the Rev. W. M. Storrs and Brother Dave Horton, officiated. Gone, but not forgotten.—W. M. Storrs.

W. P. C. M.

CALVIN.—Passed from this life to the life Eternal, Mrs. Edna Calvin, of Duncan Chapel, Boyce, La., December 28, 1912. With much patience she bore her illness and passed into the life Beyond with courage and hope. Five children mourn her passing, also does five sisters and four brothers and a large number of friends to whom she was dear. She was laid to rest in the Smith Village Cemetery. The funeral service was conducted by the Rev. A. B. Venable.

NORRIS.—Josh Norris, at Little Rock, Ark., December 25, 1912, age, 23 years, born at Avoca, La. His mother, Mrs. Lea Norris, is one of the leading members of Wesley Methodist Episcopal Church at Pineville, La., at which place he was laid to rest by the Rev. H. J. Wright.

MILLER.—Gilbert Miller of Pineville, La., passed into the Beyond, December 24, 1912, age 72 years. He leaves his wife, a member of Wesley Methodist Episcopal Church, sister-in-law, brother-in-law and daughter, who are some of the foremost people of said church. As he lived—so did he die. Rev. H. J. Wright, officiated at the funeral service.

BROYLES.—Mrs. Mary Broyles, of Doyle, Tenn., at the age of 51 years, December 7, 1912. She was the mother of five living children and was greatly beloved in the neighborhood in which she lived. Conscious until the last, she spoke with each child and expressed her desire to be at rest with her Maker. The funeral service was conducted by the Rev. W. M. Holden.—W. M. Holden, pastor.

FREEMAN.—Lula Freeman, age 23 years, a native of Alexandria, La., lived a sinner but by the prayers of the praying people at the home of Sister Susie Tillman, her cousins, Pineville, La., she professed a strong hope on the blessed savior and among a goodly number of the Methodists and Baptists, together with a goodly number of her relatives and her old mother. She was baptised by sprinkling by the Rev. H. J. Wright. On Friday morning she passed into the Beyond. She was buried from Wesley Methodist Episcopal Church, the Rev. H. J. Wright, pastor, officiating at the funeral service.

MCRAE.—Mr. Allen McRae, born Maxton N. C., February 3, 1863,

and brought to Marlboro County, South Carolina, soon after, was married to Miss Elsie Townsend in February 10, 1881. To this union was born one child, Nathalia McRae-Pickens, the wife of Rev. W. Pericles Pickens, pastor Newman Methodist Episcopal Church, Key West, Florida. Mr. McRae was converted in 1891 and came to Florida in 1899. In that same year located in Palm Beach and from there to West Palm Beach. He was a carpenter by trade and had accumulated some very good property and left a handsome sum of insurance money. He died at the age of 49 years 11 months. He is survived by a loving wife, one daughter, two sisters, one brother, four grand-children and numbers of other relatives. He was a Master Mason and was buried by his lodge, Sunday, January 3, 1913, at West Palm Beach, Florida. He was also a member of the American Woodmen. He was a devoted husband, a loving father, a good citizen and a good Christian. Rev. Henry, his pastor and the minister at Pleasant City conducted the services.

RICKER.—Death has invaded our circle and has taken from among us Mrs. Rachel Ricker, who died January 7, at her home near Marche, Arkansas. She leaves four children and a number of friends who mourn their loss. She died a member of the Methodist Episcopal Church, where she has held her membership for 20 years.—Eugene Washington, pastor.

THOMAS.—Dan Thomas, an old local preacher, and also a class leader in the Morganza, Louisiana, Church, passed from labor to reward November 28. Brother Thomas was a faithful member of the Church from conversion until death. He was converted over 30 years ago at Baton Rouge, La., in the Wesley Church and served there for a goodly number of years as local preacher and class leader. He was laid to rest at Baton Rouge, La. The funeral service was conducted by the Revs. Obee, Green, and Robertson.—J. A. Barnes, pastor.

GIVHAN.—Sister Cornelia Givhan died at her home, Thompsons, Texas, December 28, 1912. She was born in 1867, converted and joined the St. Matthews Methodist Episcopal Church in 1880 and was united in marriage to Brother L. L. Givhan, a local preacher of our church in 1882. The result of this happy union was seventeen children all of whom, save two, preceded her to the Kingdom. She was a devoted wife and mother, a true Christian and sister. She died as she lived—a spotless Christian. The deceased leaves husband, two children, four sisters, and many friends. Funeral service was conducted by the pastor, the Rev. A. E. Gibbs.

JOHNSON.—Sister Delilah Johnson, born January 7, 1854, and died January 4, 1913 at Woodland, La., was a faithful member of the Mt. Carmel Methodist Episcopal Church for a number of years. She was a good wife, a loving mother and a peaceable neighbor. A husband and twelve children, together with many grand-children, survive her.—Milton S. Goins, pastor.

MILLER.—On January 20, 1913, the death Angel came to the home of Brother T. P. Miller and took from it his beloved wife, Mrs. Mary Jane Miller. The funeral was conducted at White Oak Church on the Ripley Circuit of which she has been a consistent member for more than 23 years. The Rev. W. H. H. Murrell conducted the funeral service. Des-

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pite the unfavorable weather the funeral was largely attended. Sister Miller leaves her husband, eight children and about seventy-five grand and great grand-children who mourn her passing.

WADE.—Mr. John Wade, of Torras, La., a faithful member and a class leader and also a trustee of the Union Methodist Episcopal Church, passed into the Home Beyond. Truly our church loses a good man who stood loyally at his post of duty. He leaves a widow, three sons, three daughters and many relatives and friends who mourn his going. The funeral service was conducted by the Rev. Tho-

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Scott Chinn Church.—Our pastor delivered an able sermon Sunday night, February 23. The attendance was large. Collection fair. The pastor is now on the ground and ready for work. We invite our friends to visit our parsonage and church.—P. D. Kennedy.

Mallalieu Church.—Our first Quarterly Conference was held February 19-23, Dr. Valcour Chapman presiding. Reports showed some improvements along all lines. The Quarterly Love Feast on the 20th inst. was conducted by Dr. R. E. Jones. The District Superintendent delivered his quarterly sermon at 11 a. m. Sunday. Our Easter revival will begin Sunday night, March 2nd. Two conversions and one accession.

Pleasant Plains.—We were well received by the members and friends. The Helping Hand Circle, under the auspices of Mrs. Hagar Dutch, have put new matting in the parsonage. Mrs. Georgia Greyer and choir also put in new window shades. Sunday, February 16, we had good services all day. Three joined the church. On February 23 the Rev. Mr. Norman, of the Shiloh Baptist Church, preached an able sermon at 11 a. m. At 7:30 the pastor, the Rev. John McKee, preached to a nice congregation. Three came forward for prayer. Collection, \$10.00. We will start our revival next Sunday night. The future looks bright for a good year's work.—Olivia L. McKee.

The Rev. Dudley S. Sloan, pastor of Mallalieu Church, has his residence now at 3442 So. Liberty Street, instead of 3431 Baronne Street, as heretofore.

First Street.—Last Sunday the early prayer meeting was well attended. The attendance at the Sunday School was good. The pastor being a little indisposed, Brother Ed. Golden, one of the local preachers, preached to a good congregation. Dr. Chapman, the new District Superintendent, preached an instructive sermon at night to a crowded house. The reports at the Quarterly Conference showed the church in good condition. Five were received into the church. Our bazaar will close next Saturday night. Every member and friend is to pay the small sum of 25 cents next Sunday. We will begin the meeting leading us to Easter, next Sunday night. The Order of Court and Patron of Husbandry will celebrate its anniversary the fourth Sunday night in March. This is a representative Order. Sister Maria Williams, mother of Sister Victoria Duncan, died February 17. The membership is urged to be out in full next Sunday.—B. Mack Hubbard, Pastor.

Malden Church.—Since our first service here the attendance has increased; the outlook is bright. The people are inspired with hope for one of the greatest year's work. They are loud in praise of the appointment of the strong, aggressive pastor, the Rev. H. B. F. Charles. Auxiliaries have been organized, the church paper is advocated and success is assured. The members and friends visited the parsonage Wednesday night, February 19th, led by Mr. and Mrs. Charles Johnson, Mrs. Carrie Hite and others. Presentation speeches by F. Narclse and E. E. Smith. A pound surprise to the pastor and family was the nature of the occasion.—D. L. Riely.

Mt. Zion Church.—Sunday, February 23, the early prayer meeting was conducted by Bros. John Felix and Jordan Wilburg. The Sunday School attendance was very good. As Miss Lizzie E. Taylor was indisposed, Miss O. A. Smith had charge of the school. Miss Smith is a superior worker in the church and holds the members, old and young. Mr. Barry N. Stewart, the chorister, is "on his job," and the choir is up to the standard. At 11:15 a. m. the attendance was good. The Rev. J. O. Brown preached a very impressive sermon; subject, "Setting Traps for Sunshine." At 3:30 p. m. special service by request of the Colored Longshoremen. Sermon by the Right Rev. Bishop A. J. Warner, D. D.; subject "Seeking the Kingdom of God and Its Righteousness." It was a heart-to-heart discourse and the people heard him gladly. Collection \$8.25. At 7:30 p. m. the Rev. J. O. Brown preached to the delight of the large and increasing congregation; subject, "The Wonders of Christ's Love." Regular collection for the day, \$21.00. Special at 3 p. m., \$8.25; total, \$29.25. Mt. Zion's pastor and members extend an invitation to all. If you need prayers come Sunday mornings at 5 a. m. If you love singing come at 11:15 a. m. and 7:30 p. m. and the choir will delight you.—J. O. Brown, Pastor.

Trinity Church.—The children crowded to the Sunday school. Five new scholars were admitted, and our Adult Bible Class, with Mr. McKay as teacher, was properly launched, with an enrollment of 16. A "candy feast" was enjoyed by every one, and the children are preparing to "make good" by Easter. Misses Valena Mulion, Alice Rose and Hattie Davage are

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the new teachers. The pastor preached at 11 a. m. and 8 p. m. to good audiences, and over a dozen came forward for prayer. The pastor has arranged for prayer services to be held from house to house this week, every member assembling this Sunday morning at 5 a. m. in the church, and holding a sunrise song and praise service. Dr. J. N. C. Coggins will preach Sunday morning at 11. Sacrament at 8 p. m. We will continue the revival until Easter. The League is growing and will take a great part in the coming revival. Strangers and friends are welcome at all services.—W. Scott Chinn, Pastor.

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Dear Brethren of the Churches:—
There is a man traveling under the name of "Rev. Father C. F. Checuzzi, B.Sc. M.A., Ph.D." who claims to be an ex-priest of the Abyssinia Church, and a representative of the Abyssinian Government. We warn you against letting him in your churches and next to your people. Having heard him the night of Feb. 13th, in the Friendship Baptist Church of Hickory, N. C., we pronounce him a fake.

In the course of his lecture, he said things in the presence of our women too vile to put in print; and nothing he said was for the uplift or betterment of our people. In fact, just a money machine for himself.

Signed: E. I. S. Swan, pastor M. E. Church; A. H. Newsom, Supt., of the Western District, North Carolina Conference; I. B. Benson, pastor of African Methodist Episcopal Zion Church.

TEXAS.

Pilgrim.—Our first Quarterly Conference for 1913 convened here January 25-26. The Rev. A. M. Mason, District Superintendent, presiding. We gave credit to all that had been done during the quarter. One was added to the church. Owing to the bad weather, the people did not gather until late on Sunday, which only gave time for one service. The District Superintendent preached a splendid sermon at 3 o'clock. After which some of the good ladies spread a table heavily laden with good things. We finished up on Monday night and

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had another good sermon by the District Superintendent. Following immediately was the Lord's Supper. A goodly number was present and took the Sacrament. Our next Quarterly Conference will be held at Sample. We intend to do a great work this year.—J. B. Eggleston.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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A HORSE IN THE COLLECTION PLATE

The self-denial of many of the recent converts from heathenism to Christianity in our foreign missions puts to shame many of the Christians at home. While our work moves slowly in some sections of the foreign field in other sections we are not able to meet the emergencies arising from the rapid growth of our work. A notable instance of this comes from the Bengal Conference where a pastor begs for help. One pastor has two thousand converts in his circuit. These must be visited frequently and trained in their knowledge of God and of the rules of righteous living. But these cannot be received because there is no one to shepherd them. It must not be thought that in the coming of these large numbers to the church in India that we are receiving people who are not worth while and who are not in earnest. The rapid growth of the Hyderabad District last year necessitated the forming of a new district which was called Vikarabad. The new district comprises 16,000 square miles and a population of 1,650,000. There are 6,150 villages and a Christian community numbering 9,323. Recently these new converts were called upon as Methodists to give a collection. The collection plate was a blanket spread on the ground. It will be kept in mind that those who contributed had an average income of four cents per day. The occasion was a thanksgiving service at the close of the Conference year at Vikarabad. After an hour of praise and testimony, the collection was called for. Men and women came bringing bags of grain, chickens, one brought a sheep, another a goat. Last of all came a man of very humble circumstances. His contribution was at the end of a rope and at the end of the rope was a horse. He led the horse on to the blanket and presented as his offering, the most valuable thing he had. If the people in Christian America would give of their earthly substances in the same spirit and in the same proportion to their ability, as these Christians of India did, the coffers of the Church could easily meet the demands made upon it in foreign fields and our advance would be most remarkable. The Kingdom would come on earth at a more rapid and certain rate. Surely your brothers and sisters in India, out of their poverty, inspired by their newfound faith, are giving us a wholesome lesson in Christian giving.

OUR SUNDAY SCHOOL ENROLLMENT

The membership of the church in our colored Conferences does not grow as rapidly as it should for the reason that these Conferences are not properly taking care of our Sunday Schools. Last week we called attention to the limited number of conversions in our Sunday schools. This week we desire to call attention to the disparity between our church membership and our Sunday

School enrollment. For the entire Methodist Episcopal Church we have a Sunday School enrollment of 4,035,624, against a total membership of 3,607,898. That is to say, in the entire Church we have 427,726 more Sunday School scholars than we have members. Now, let us apply this comparison to our colored Conferences. According to the Year Book we have in the colored Con-



BISHOP DAVID H. MOORE, D.D., LL. D.,
Resident Bishop of Indianapolis

ferences, including probationers and local preachers 301,857, while the last report from the Board of Sunday Schools shows that our total enrollment of Sunday School scholars is 198,342. That is to say, we have 103,515 less Sunday School scholars than we have Church members. Now, we must face the fact squarely—something is radically wrong with our work. Either we do not attach due importance to the Sunday School, or we are unable to reach the children; or, that there are no children to be reached. But the children are there. They can be reached. They must be reached. Where is the trouble?

We cannot hope for substantial growth until we take hold of the young life of the Church, and we have no right to pull down the record of the Church in this or any other instance. This is a bad showing and does not look well in print, but it would be worse not to pay attention to this growing cancer

that is threatening the very life of our membership and is hindering us in making a better showing in comparison with the great Church of which we are a part. Take, for an instance, our Conference in Mississippi. The Mississippi Conference has a total membership of 23,055, while it has a Sunday School enrollment of only 14,367, or a little more than 50 per cent of the Church membership.

The Upper Mississippi Conference has a church membership of 24,702, with a Sunday School enrollment of 12,954. The West Texas Conference does not make any better showing. It has a total membership of 13,240, with a Sunday School enrollment of 6,661. While the Texas Conference makes a little better showing, it is far from the standard. This Conference has a church membership of 15,465 and the Sunday School enrollment is 10,151.

We will publish, next week, a table showing the Sunday School enrollment and the church membership for each of our colored Conferences. But the Conferences that we have mentioned represent about the proportion that will be found as to all of these Conferences in the matter of Sunday School enrollment. We know of individual churches with a membership of 900 and a Sunday School enrollment of 200.

These things ought not so to be. An immediate canvass should be made of the children of the Church and the importance of the Sunday School should be pressed home upon the parents. We should interest adults and children alike in the study of God's Word. This matter has been emphasized repeatedly by our two brethren—Dr. C. C. Jacobs and Dr. E. M. Jones, who have charge of the Sunday School work among us. It is a serious matter, and we call attention to it, herewith, with little comment, believing that comment is unnecessary. The intelligence of our District Superintendents and pastors and Sunday School officers and teachers will appreciate this situation, and we sincerely trust that immediate and effective methods may be used and thus save us from the disgrace of having such small enrollment in our Sunday Schools. Our very church life depends, to a very large extent, upon the Sunday School enrollment.

BISHOP MOORE—THE BELOVED

A recent picture of Bishop David H. Moore graces our front page. Taking high rank as a brave soldier of the Nation during the civil strife of the '60's, Bishop Moore was no less brave and efficient as a soldier of Jesus Christ during that war, as, indeed, he was before, and has been all the years since. As pastor, university chancellor, editor and Bishop he showed firm judgment, broad sympathies, long endurance for hard work and an optimism that has thrilled many a disheartened situation. At the recent General Conference he was retired, but he was not retired in the

(Continued on Page Eight)

Studies in the Life of Christ—Choosing the Twelve

By the Rev. S. A. McNeill, S. T. B.

From the experience of the temptation, Jesus emerged with clearly defined ideas for His course of work. The country was already stirred. John, the evangelist, was preaching in the wilderness a gospel that made men stop, listen, and think with the result that always follows such a message—many repented and were baptized unto the remission of sin. There was excitement everywhere and Jesus waited for a calm moment to begin His definite work.

Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying the time is fulfilled, and the Kingdom of God is at hand; repent ye and believe in the gospel.—Mark 1:14-15. From this time the voice of Jesus did not cease to ring out in appealing tones to men till He uttered the "It is finished," on the cross. A stupendous task lay before Jesus of clarifying men's minds of the vague ideas they had of God and man.

From the very outset of His ministry, men misunderstood His teachings. They were always slow of heart. But great crowds flocked about Jesus. The poor, helpless and heart-sore of men came to hear His words and receive His help, for both His words and works were the marvel of the times.—Mark 1:27-28. It appears from His reading of the first few chapters of Mark that the admiration of the people for Jesus was universal and unreserved. His words appeal to the multitude. His name passes from mouth to mouth. Judea is stirred. Perea and Decapolis echo the acclamations of Galilee. In the midst of all this popular favor Luke tells us in sublime simplicity that "He withdrew Himself into the wilderness and prayed."—Luke 5:16.

This popular favor is not sufficient to explain the selections of the twelve. There is a "clique" in the organized Jewish church. The new preacher is winning too many friends and followers. Somebody may lose his job. Something must be done to counteract this growing influence of Jesus.—Hk. 2:6, 7, 16, 24; Ch. 3:2. In the face of this growing prejudice and hatred, and jealousy, Jesus saw the beginning of that opposition which was to dog His footsteps all through life. It was necessary that He should have companions and helpers both to cheer His life and carry forward His work. "And He appointed twelve, that they might be with Him, and that He might send them forth to preach, and to have authority to cast out demons."—Mark 3:14-16. With the choosing of the twelve, the work of Jesus took a distinctive shape and His real public ministry began.

To these "chosen few" Jesus intended to teach the mystery of the Kingdom, the blessings of which they were to carry to the ends of the earth. His work was for the whole world and for all time; and it was by transferring much of His power to the twelve that the Master wished to perpetuate His mission. Strange as it may seem, Jesus conferred the distinction of being one of His beloved disciples upon the middle and lower classes, and not upon the official dignitaries of the church or the nation. No doubt, He perceived in the former a certain moral aptitude for His mission, which moral aptitude was lacking in the leaders of the church and nation. Thus, with the assistance of these twelve, stalwart, loyal, and simple hearted co-workers, Jesus set out upon a journey which He well knew would bring Him to the cross and the tomb.

The chosen disciples must be trained. They need to know the nature of the Kingdom and their relation to this all-extensive idea.

Membership in this Kingdom is first of all taken out of the hands of the classes and put into the hands of the individual. It is regulated by the attitude of the individual's heart toward righteousness and truth. The

blessing of the Kingdom are promised to the meek, merciful, and peacemakers who are willing to endure for righteousness' sake, in the measure, therefore, that their hearts attained this attitude toward the Kingdom would the flavor and power of the Kingdom be wholesome. For says Christ to them, "Ye are the salt of the earth, and lights of the world." They were to be saviors and leaders in the world. They were chosen for a great purpose whose fulfillment would be the final redemption of the world. Simply to be a disciple of Jesus, then, is to occupy the highest position among men.

The righteousness of the disciples of the Kingdom must go beyond that of the Scribes and Pharisees. Theirs must be a heart righteousness and not a politic conformity to law. Henceforth, they were to know that men are accountable for the look of the eye, the thought of the mind, and the motive of action. That is simply another way of saying that the word is spoken before the lips are parted and the deed is done before the hand is lifted to strike the blow or perform the act. Of course, society may not be hurt in "bulk," by the unspoken word or the unperformed act, but surely the individual, who is a component part of society, cannot escape the nemesis of his own sin.

These chosen disciples were not only to learn by Jesus' words but also by His life. Jesus' intensely active nature and keen sense of duty would not permit Him for long to withdraw Himself from the crowd. He had already seen what He later expressed in words great herds of men without a shepherd in sight. Despite the moral atrophy of His enemies and the blindness of His friends,

Jesus pursued the work before Him with the hope of a seer and the faith of a conqueror. Surely a companionship with such a leader would, as it did, inspire the disciples with a deathless courage to perform the work committed to their hands.

They were to be fishermen, "Men catchers." There is nothing high-sounding about this business of getting men into the net of the gospel and hauling them in to the bank of spiritual safety. But this was their work, and for three years Jesus showed them how to do it. Wonderful years! These men, all save one, "made good." They listened and learned. They were splendid students. They did not understand all the problems, and more than once their great Teacher rebuked them for their faithlessness. But they got far enough in the course of their studies that one day when Jesus asked them to tell Him whom He was, Peter as spokesman for all said: "hou art the Christ the Son of God." The working out of His unfulfilled plans would be safe in the hands of such men as these. He could trust them to carry on the learning process in the world, and to be the mustard seed of truth-takers in the heart of the earth. These loyal men did not disappoint His confidence. Beginning without influence, they captured the Roman empire and from thence are capturing the world. Without a church or an organization they have grown into millions of souls whose influence controls the destinies of the nations. Their successors may boast that they follow men of accomplishment, men who make Kings, builded empires and changed the course of the flow of the human heart. Their names may not be found in the encyclopedia of Science, philosophy of literature, for they were simply disciples, chosen to be with Jesus, to preach the gospel, and to cast out devils, but they have made our world and their successors are preserving it.

Abraham Lincoln

By Bishop Wilbur P. Thirkield

The burden of a mission, the consciousness of a career, as if predestined, comes out, like a prophetic note, in Lincoln's life. It seems to hold a large place in his sub-conscious mind. Ever and anon it emerges. Through acts and utterances, vocation and ambitions, the note of the predestined and prophetic sounds forth.

The thought of destiny seems to pursue him. The conviction of a predestined course for him is so strong that at times it takes in his thought almost the form of fatalism. At any rate, a doctrine of foreordination at times crops out. This in part may explain his persistent and all-conquering battle against odds in the wilderness that would have crushed or subdued a man touched only by earthly power. Even in the backwoods he seemed urged on by aspirations and out-reachings of a soul unshared by those about him. Who will say that even then he saw not a star that marked his way, that he heard not prophetic voices urging him on? Ages ago another leader and emancipator of men saw God in the burning bush, and heard His voice. To the God conscious soul, every common bush is yet afire with God, and Jehovah speaks to souls attuned to righteousness, justice and truth, the eternal attributes of His nature.

His friends observed, also, a growing seriousness in the man. He moved and spoke among the people, combining in his tenderness and stern righteousness the qualities of Hosea and Amos—those forth tellers of truth and preachers of righteousness among the people of Israel. Describing Lincoln in the great debate, Mr. Horace White has said that as he proceeded he seemed rapt like one inspired, and moved his audiences as if some power outside himself was speaking through him. His hearers say that his eyes at times glowed as with fire, and his countenance shone often with an unearthly light. He sometimes seemed to forget his audience,

and, with a far-away look, his vision swept beyond the people.

It is the sense of the prophetic in Lincoln—in life, in principle, in word, in action—lifting them above the temporary and local, that makes him the universal man. As Emerson said: "He is the true history of the American people of his time, the true representative of this continent—father of his country, the pulse of millions throbbing in his heart, the thought of their minds articulate in his tongue."—*Zion's Herald*.

The Presidential Race

By J. Will. Jackson

Roosfelt, Taf', an' Wilson stahted out to run a race;
De White House wuz de distance, and Washington
de place.

Roosfelt he wuz a has bin, but sed he could kum
back,

While Taf' run on his platfo'm plank an' tho't he's
on de track.

Roosfelt stahted runnin' like a mad steer on a spree,
An' Taf' he kum a-humpin', like had hu't his knee;
But Wilson done some foot wo'k dat made him habd
to ketch,

He stuck close to de plum line mahk, twill he de
White House rech.

Roosfelt, when he quitted, mighty nigh wuz out o'
bref,

But Wilson left, "Ha, ha, ha! dat big Bull Moose
am lef'!"

Roosfelt fin'ly spluttah'd, "I beat Taf' out o' sight!"
Taf' replied, "Yes, an' dat aint all—de tail am of
yo' kite."

The light that streams from Him is all-pervading in our lives. It gies another and a higher meaning to every labor and duty; it breaks like sunlight upon every dark night of life and makes sudden morning.—J. C. Greenough.

Know Then Thyself

By the Rev. J. O. Thompson, D.D.

"The proper study of mankind is man."—Pope

In the former paper we reached the discussion of the question "What is the testimony of consciousness relative to the Ego?"

And here every man can, and should, test all statements for himself. He should question his own consciousness as to the truth or falsity of what he reads.

It has long been held that universal beliefs are probably true, at least fundamentally. It is also true that beliefs often appear, at least, implicitly, in the forms of speech, in the words of a language. Words, it is true, are often used to deceive, especially between individuals. Talleyrand, the famous French diplomat, is said to have declared that "the use of language is to conceal thought." From his standpoint, as a tricky and insincere diplomatist, that was undoubtedly true, but, even then, his meaning would be better expressed by substituting "words" for "language." For really, the language of a people, both by what it expresses and by what it omits, reveals the real thinking of the people whose vernacular it is. I have read that the missionaries, when they attempted to translate the Bible into Chinese, experienced the greatest difficulty in finding Chinese terms by which to translate the statement of the Lord Jesus to the Samaritan woman, as recorded in John IV, 24: "God is a spirit," or, as it is in the margin of the Revised Version: "God is Spirit." It was stated that the Chinese language had no adequate term by which to convey the idea of a spiritual existence. Could anything more plainly indicate the gross materialism of the people than such a lack? All peoples find or make terms to express the ideas which they have. I have read that the language of the Hottentots of South Africa has no term to express the idea of moral purity. If this be true, could the degradation of the people be more emphatically declared?

Now, the testimony of the universal use of language, as far as I am able to ascertain, is to the effect that the Ego, in speaking of mind, powers or faculties, always uses the possessive case. He always says: "My will, my affections; my feelings; my judgment; my mind." These powers of thinking, reasoning, comparing, deciding, willing, directing, seem to me not to be parts of a mind, which, taken together make up a mind, which is a man, but mere faculties or powers—the ability to act in certain directions; and I find it impossible to conceive of faculties, powers or ability to act, except as inherent in some being, some person. I know, with absolute certainty, that there is one such person. The knowledge of his existence is at the basis of all my actual or possible knowledge. In this matter there is no possibility of mistake, for the making of mistake would prove the existence of a maker. A nonentity cannot make a mistake. And unless we lose ourselves in the idiotic morass of solipsism, the doctrine that while I may possibly know myself I cannot possibly know anybody else, we are sure that there are other beings, like and unlike ourselves. It may be objected that our knowledge of other beings is not absolute; to which it may be replied that it is sufficient for all purposes of life or thought, and that it is not wise to seek anything further in that direction.

A faculty or power cannot be an entity, and have no existence of itself. It must be the power of some being; and, strictly speaking, an entity or being possessing a power must be self-determining. If not, the power could not inhere in it, but in that superior being which determines its action.

There are circumstances in which the Ego uses the ability to exercise one, some, or all the powers, and yet its existence as an ego is not in any way affected. Everybody will admit that memory is an essential to the continuity of conscious being. There have been many cases in which, from injury to

the brain, or from disease, the power of recollection seems to have been utterly destroyed, and for years the man has been unable to recollect anything, any circumstance of all his life previous to the injury, and sometimes for longer or shorter periods after the injury, and yet a surgical operation or some shock to the nervous system, or a recovery from disease, has completely restored to memory the record of the forgotten years. Prof. James says: "In my psychology I have tried to show that we need no knower other than the passing thought." Essays in Radical Empiricism, page 4, footnote.

I do not recollect to have read anything, even in the "Adventures of Baron Munchausen" or those of "Peter Wilkins," more absurd than this. He would make a thing—I use the term "thing" in no material sense—at once both known and knower, both subject and object, would make the thought the thinker of itself. Now, a thought just as much implies a thinker as an act implies an actor. A thought is the act of a thinker, and, by implication, at least, he endows the "passing thought" with all the attributes of "passing thought" with all the attributes of thought." Does he mean to imply, as he seems to do, that there are "thoughts" which do not "pass"? thoughts which remain and become the permanent possession of the thinker? But if it be true that "there is no knower but the passing thought" what, or who, is there to retain the "passing thought," or the thought which does not "pass" but remains?

But again we question consciousness. It admits that there are passing thoughts, that, undoubtedly, many of them have passed away. Of course, it can not specify them, as, in case it could do so they would be present and not past. But it also declares that not all its possessions are of this ephemeral class, dying in the moment of birth. It declares that there are in the mind firm convictions that have remained unshaken for years, and that, indeed, become firmer and firmer as the years pass. It has a grasp of moral and intellectual principles which have remained firm and unshaken "since the memory of man runneth not back to the contrary."

Consciousness declares, moreover, that the Ego of which it is the function is a self-determining unity. It is not the sport of the "passing thought," but it says to one thought "Pass on! I have no further use for you!" To another it says: "Tarry till I examine you and prove you, and decide whether you are worthy to be entertained permanently." The Ego says to the mind: "You have been thinking in this direction long enough. Leave, now, this line of thinking, and pursue this which I choose." In saying this the Ego is often conscious of determined resistance on the part of the mind, and there is, sometimes, a strenuous contest between the Ego and the refractory servant, his mind, and the victory is not always on the side of the master. Then, I am conscious of the "passing thought." I measure it, weigh it, accept it, reject it, speed it on, retain it. I, the Ego, am master as well as knower of it.

And there is no function of the mind, no power of the Ego, of which the Ego is not, in a greater or less degree, in control. Indeed, it has come to be generally acknowledged among thinkers that the more complete is this control of the Ego over all its powers, the nearer the normal, or perfect pattern of man, the highest scale of being, is that Ego. This is manifest in all literature and history. Every greatly wicked man is a man of great abilities who has allowed some of his appetites to take control of him, and a warped, distorted character, going with swift steps to ruin, has been the inevitable result. There is no faculty that has not its legitimate use; but there is also no one that can not be illegitimately used. All sin is the illegitimate use, the abuse, the use in evil, of powers given for good.

This control extends, in a greater or less degree, to all the faculties. In a perfect character it is practically perfect. The lack of ability to control any one of them is regarded as an imperfection of character. But what or who exercises this control? Of course, we cannot think of one power as controlling another, nor of two or more as combining to control others, for we must never forget that the powers are not entities, they are simply faculties of an entity, the ability of an entity, a person to act in a certain direction. Of course, there may be clashes in the action and inter-action of these faculties, but unless we forget the fact, and it is often forgotten, that the faculties are not entities, but simply impersonal attributes of a person, we can never attribute the clashing to the faculties themselves.

The faculty, then, is the power or ability of a person to act in a certain direction. The faculties combined cannot make a person, for a combination of non-entities cannot make an entity. The instruments combined cannot make the user of those instruments, the thing by which the actor acts cannot create the actor.

It seems clear to me, then, that there must be an Ego who possesses and uses and controls all these powers, and that the powers or faculties are not the Ego. He may exist even when some of them are, apparently, absent. This has been demonstrated in the case of memory, as above referred to. And yet, while this faculty of memory is apparently essential to the continuity of conscious being, the Ego has existed for long periods while this faculty was completely in abeyance.

In our next paper we shall consider the classification of the faculties of the Ego, and their relation to each other.

St. Petersburg, Fla.

Emancipation

By James F. Lee

The sound of cannon filled the air
And shots skipped to and fro;
When patriots forgot their care
Marched onward toward their foe.

Their battle cries were loud and long,
"For Union," was the word.
On either side there was a throng,
Hurled from the battle World.

The ranks of both were mown down.
Like blades of grass they lay;
Yet volunteers from every town,
To battle found their way.

Inspired by rolls of stirring drums,
They rallied, then fell back;
For Southern men with Southern guns,
Withstood the North's attack.

Then Lincoln in the wisest way,
With pen in hand, set free
Three million slaves to save the day,
In eighteen, sixty-three.

They threw their ranks across the field
While bombs and cannon groaned;
They sealed with blood this sore ordeal
Its secrets half unknown.

They knew but little of the arts
Of war and battle's rage;
But God has surely tuned their hearts
To music of the age.

So thus they fought and bared their breast,
With ready gun in hand.
Till slaves were made by bloody test
A victor in the land.

Don't live your life alone, without forming friendship and love; poor nature needs love, you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore, go out into God's world, and live your life for others.—*Great Thoughts.*

THE CHRISTIAN LIFE

Life's Lessons

I learn as the years roll onward
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower that I longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds that cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the living strength of light.

The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Cannot know the Infinite peace
That falls on the troubled spirit
When it sees at last release.

We must live through the dreary winter
If we would value the spring;
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest, warmest sunshine
Comes after the storm and the gloom.

—Author Unknown.

Seeking Stray Sheep

By J. H. Darlow, M. A.

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?—Luke xv. 4.

This parable of the stray sheep gives us a picture of God's way with publicans and sinners, by comparison with which Christ justifies His own—for these two are one. Three main points emerge into prominent relief.

1. What a natural thing it is that God should seek the lost. What shepherd, if he lose a single sheep, doth not leave all the rest to go after that one astray? Of course he does; without stopping to reason or argue, he starts instinctively on the search. And although we speak truly of God's amazing mercy and surpassing love in the redemption of sinners, yet is it not the most natural of all things that the perfect Father should fetch home His prodigals, that the eternal Shepherd of souls should seek out His lost? Since He is what He is, we may almost venture to say that He could do no other. A Divine necessity sends Him out in the wilderness to search. That there is a redemption is the most marvellous of facts; but, in the light of what we have learned about God and man, if there had been no redemption, that would be far more strange and marvellous still.

2. God is concerned for the individual. In this age of statistics we grow dazed and bewildered by sheer multitudes; we lose our way among aggregates and averages. In science and in sociology we hear continually that only the fittest must survive, while the weakest and the hindmost are left to die out. It does us good to be brought back to Christ's doctrine of the essential rights, the inherent preciousness, of each poor solitary unit. God proclaims His everlasting care for the individual. He leaves all the rest to go after one per cent.

3. This was not the flower of the flock; if it had not been feeble, or wilful, or foolish, it would never have gone astray. Let us praise God for His Divine selection, which is so Divine that it searches out the unfit and saves the unworthy and sees in their very misery and danger their peculiar claim. Recall to mind those folk whom you are naturally inclined to look down upon—the feckless, the incompetent, the underlings, the wastrels, the lapsed—and say to yourself, *It is not the will of our Father that one of these little ones should perish.*

To be a Christian means to share the heart of the Good Shepherd towards His stray sheep. It means to become a fellow-worker with God in His perpetual love for the little

ones, His endless search for the lost. Every true disciple must be even as his Master, taken up with this Divine duty, "to seek and to save." In the mystery of God's providence, He has trusted His own task into our human hands. He uses our poor service to gather together into one all His children, who in this dark and cloudy day are scattered abroad. It is His will that by you and me, and by men and women like us, His lost sheep shall be sought out on the mountains and brought home into the fold. Now, we can accomplish God's work only as we attempt it in God's way—the way which this parable depicts.

1. We must do it naturally—never professionally or in the spirit of the superior person—but by love's irresistible impulse, because necessity is laid on us and we can do no other.

2. We must care for individuals. The best blessings are never to be dealt out wholesale. Mrs. Browning complained that modern Christians can scarce give a cup of cold water, "except they lay down pipes, and found a company with branches." To say in grandiose tones, "the world is my parish," too often means that you are neglecting each corner of it impartially. God holds us responsible, not for His world, but for a few separate individual units—our friends and kinsfolk and neighbors and companions—whom He has practically given into our charge, that we may be faithful to them, one by one.

3. If the souls who most need seeking out and lifting up and carrying home appear thankless, disappointing, almost repulsive, recollect that this is to be expected from the nature of the case. Benevolent persons often complain of their proteges—"so unstable, so ungrateful, so unsatisfactory." Yes; but if these same black sheep had possessed all the virtues of their benefactors, they would never have required to be searched for and succoured. They would have remained among the ninety and nine just persons, who—as Christ said, surely with a touch of scorn in His voice—need no repentance. Some one has suggested that if it were lawful, it would be easy from among one's own acquaintance to compile a list of the names of such persons.

No joy is so pure, because so selfless, as this Divine rapture which our Lord admits us to share with Him when He brings back

some lost sheep, and says, "Rejoice with Me." Then a fresh gladness thrills through the ranks of paradise, and in heavenly places the angels and saints keep jubilee. While even on earth the faithful disciple who humbly follows Christ in His search for souls discovers that all other pleasures and profits are empty things compared with this joy which crowns the conversion of a single sinner to God.—From "The Upward Calling."

God's Days and Mine

There are two days in the week about which I never worry—two golden days, kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets and disappointments, with all its pains and sorrows, has forever passed beyond the power of my control, beyond the reach of my recall. I cannot undo an act that I wrought. I cannot recall a word that I said. I cannot calm a storm that raged on yesterday. All that it holds of my life of regret or sorrow, or wrongs is in the hands of the mighty love that can bring oil out of the rock and sweet waters out of the bitter desert—the love that can make the wrong things right, and turn mourning into laughter. Save for the beautiful memories sweet and tender, that linger like perfume of dried roses in the heart of the day, that is gone, I have nothing to do with yesterday. It was mine, it is God's.

And the other day I do not worry over is tomorrow. Tomorrow, with all its possible cares, its burdens, its sorrows, its perils, its boastful promises and poor performances, its good intentions, and its bitter mistakes, is as far beyond my reach of mastership, as its dead sister, yesterday. Its sun may rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. And it will be God's day. It is God's day. It will be mine. Save for the star of hope that gleams forever on its brow, shining with tender promise into the heart of today, I have no possession in tomorrow. All else is in the safe keeping of the same Infinite Love that holds the treasures of yesterday. All that tomorrow has for use I can trust to the love that is wider than the skies, deeper than the seas, higher than the stars.

There is left for myself, then, nothing but today. And any man can fight the battle of today. Any man can carry the burdens of just one day. Any man can resist today's temptations. This is the strength that makes the way of my pilgrimage joyous. I think, and I do, and I journey, but one day at a time. That is the easy day, that is the human day. And while I do that, God, the Almighty and the all-loving, takes care of yesterday and tomorrow, which I could never do.—Robert J. Burdette.

Gethsemane

Why does suffering come to those

God calls His very own?

Ah, why do those who love Him most

Walk the dreary way alone?

But once you drew near the Master

And said, "I'll follow Thee."

He leads you in the desert now,

'Tis your Gethsemane.

"Thou wilt keep him in perfect peace

Whose mind on Thee is staid."

You read; yet wild the tempest blows

And you are sore afraid.

While others sing, you can but pray—

"Hast Thou forsaken me?"

Ah, yes, He prayed the same, my child;

'Tis your Gethsemane.

And, O, remember that the cup

Your trembling lips must press

Were better not removed, if He

Its bitterness should bless.

Fear not, my child, your strength you'll find

Equal to your day shall be,

And a peace that passeth knowledge

In your Gethsemane.

Florinda Twickenham.

A Woman's Question

Do you know you have asked for the costliest thing
Ever made by the Hand above—
A woman's heart and woman's life,
And a woman's wonderful love?

Do you know you have asked for this priceless thing
As a child might ask for a toy?
Demanding what others have died to win,
With the reckless dash of a hoy?

You have written my lesson of duty out;
Man-like, you have questioned me;
Now stand at the bar of a woman's soul
Until I shall question thee.

You require your mutton shall always be hot,
Your stockings and shirt shall be whole;
I require your life shall be true as God's stars,
And pure as heaven your soul.

You require a cook for your mutton and heef;
I require a far greater thing;
A seamstress you're wanting for stocking and shirts;
I look for a man and a king.

A king for the beautiful realm called "Home"—
And a man whom the Maker, God,
Shall look upon as He did on the first,
And say, "It is very good."

I am fair and young, but the rose will fade
From my soft young cheek one day;
Will you love me, then, 'mid the falling leaves,
As you did 'mid the bloom of May?

Is your love an ocean so strong and deep
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she becomes a bride.

I require all things that are good and true,
All things that a man should be;
If you give this all, I will stake my life,
To be all you demand of me.

If you cannot be this, a laundress and cook
You can hire with little pay;
But a woman's heart and a woman's life,
Are not to be won that way.

—Western Christian Advocate.

A Man's Reply

I stand at the bar of your pure woman's soul,
Condemned in the cause that you plead;
My only defense is the simple request
That you'll judge me by motive, not deed.
For remember that man's but a child in the dark,
Though formed by the Hand from above;
He will fall many times, but shall walk forth at last
In the sunshine of Infinite Love.

So I'm holdened to answer your question so fair,
And give you a man's reply;
That for the prize of a pure woman's love
I'm ready to live or die.
You say that the man who gains your love
Must be brave and true and good;
I answer that she who wins my heart
Must be a type of true womanhood.

You say that you look for "a man and a king,"
A very prince of the race;
I look for a kind and generous heart,
And not for a queenly face.
You require "all things that are good and true,
All things that a man should be,"
I ask for a woman, with all that implies,
And that is sufficient for me.

You ask for a man without a fault,
To live with here on earth;
I ask for a woman, faults and all,
For by faults I may judge of worth.
I ask for a woman made as of old,
A higher form of man;
His comforter, helper, adviser, and friend,
As in the original plan.

A woman who has an aim in life,
Who finds life worth the living,
Who makes the world better for being here,
And for others her life is giving.
I will not require all that I have asked
In these lines so poor and few,
I only pray that you may be all
That God can make of you.

For your heart and life and wonderful love
Are sacred things to me;
And "I'll stake my life" that I'll be to you
Whatever I ought to be.
—Frederick W. Sisson in Western Christian Advocate.

Now food of the worms.
But the work, itself, is not lost.
It will, as he firmly believed,
reappear
in a new
and much finer edition,
improved and corrected
by
the Author."

Tycho De Brahe—The most prominent secular astronomer of the sixteenth century, when his father died: "Although I find much comfort in the holy Scriptures and in philosophic studies, the greatest comfort I find in the fact that my father, went so peacefully and devoutly from this earthly abode of misery to that heavenly eternal Kingdom of which Saint Paul says, that there we have imperishable mansions, whereas here we are only strangers and pilgrims. God have mercy on his soul and give us all a blessed parting from this life for the sake of His Son, our Redeemer."

K. E. von Baer—Russian anatomist and professor of zoology at Koenigsburg, librarian of the Academy of Sciences at St. Petersburg: "Contemplation of nature leads us to the same doctrine as the Bible teaches, in simple, childish language, that death will not be our end. The harmony of the powers of nature leads us to a common primeval cause, and this primeval cause cannot be different from that sublime Being which the religious necessities of man always points out."

Sir William Thomson—Physicist, mathematician and inventor, professor of natural philosophy at the Universities of Glasgow and Cambridge, honorary member of the Russian Academy of Science: "The belief in personal immortality is generetic. I believe that people who do not believe in immortality are abnormal."

Sir Oliver J. Lodge—One of the most famous living scientists: "The death of the body does not convey any assurance of the soul's death. Death is a change indeed, a sort of emigration, a wrenching away of the old familiar scenes, a solemn, portentous fact; but it is not annihilation."

C. F. Ph. von Martius—Noted naturalist, "conqueror of the realm of the palms," explorer of Brazil, ascended the Amazon, professor of botany at Munich University. His works were printed and illustrated at the expense of the Bavarian government: "What no eyes have seen, what no ears have heard, and what never came into any man's heart, that is the eternal happiness which I expect after I have laid aside my human body."

Karl Fr. Gauss—Astronomer, Professor at the University of Goettingen. To a friend who suffered a great loss:

"I cannot comfort you; at such a loss there is only one comfort, the strong conviction that we are here in "Ultima" and will hereafter gradually advance to a higher school."
"Besides this material world, there is another real spiritual world-system with as much manifoldness as in this world and thither we shall go."

Gustav Adolph, of Sweden—At the death of the Queen-Mother:

"It is only a very short time in this world that we must trouble ourselves with cares and worries. But the best of all is, that this will have an end, and that God will give us a blessed hereafter, and an eternal life with our Lord Jesus Christ."

C. F. Ehrenberg—Zoologist. Founder of microzoology:

"Scientists, who, because they cannot see farther, say there is no soul, therefore, no immortality; here I am, I can see no farther—may be in their personal rights. But they must not be classed as representatives of the natural sciences. The proper opinion of a naturalist should be that he does not consider himself omniscient or inspired; he should humbly acknowledge the boundaries over which his individual spiritual powers cannot stop."

What Some Great Men Have to Say on Future Life

Compiled By Carl Theodore Wettstein

"Hugo at that time was a man of steel, with no sign of old age about him, but with all the ability, the suppleness, the ease and grace of his best years. He was contradicting the atheists, and his friend says, 'his face was bright with the heavenly halo and his eyes shone like burning coals.'"

Michael Faraday—As Prof. Tyndall says, "The greatest scientific experiment the world has ever seen."

"High as man is placed above the creatures around him, there is a higher and far more nobled position within his view; and the ways are infinite in which he occupies his thoughts about his fears or hopes; or expectations about a future life. I believe that the truth of the future cannot be brought to us by knowledge by any exertion of his mental powers, however, exalted they may be; that it is made known to him by other teachings than his own, and is received through simple belief of the testimony given. Let no one suppose for a moment that the self education of man about to commend in respect to the things of this life, extends to any consideration of the life set before us as if by any reasoning could find out God."

John Greenleaf Whittier—A man who sided himself on being a disbeliever in Christianity once obtruded his views on Mr. Whittier in a blatant manner, enforcing the assertion that there was no truth in the doctrine of immortality, because he knew that he had himself no soul.

"Friend," replied the poet, with rippling veins, "thee are undoubtedly right. I quite

agree with thee, I am ready to admit that thee has no soul. But speak for thyself, friend, speak for thyself!"

After commemorating the friends who had left him, he said: "Who next shall fall and disappear? I await the answer with awe and solemnity, and yet with unshaken trust in the mercy of the All Merciful."

Fr. W. J. von Schelling—Philosopher at Leipzig and Jena: "The certainty that He who went through death who restored the connection between nature and the spiritual world changes death to us into triumph, a triumph that is awaiting us like the warrior who is going toward a certain victory. Although I want to live and labor as long as God lets me, I consider the moment of my death as the most precious one of my life."

Karl Ritter—The most prominent geographer of modern times: "We are not placed in this world for nothing. We must ripen here for another world." In his last testament: "My Savior and Redeemer, in His mercy, will decide about my eternity. In the deep consciousness of my weaknesses and sins, I am full of confidence and trust, because I know that God is the eternal Love and Grace, and that my Redeemer liveth."

Benjamin Franklin—His epitaph written by himself:

"Here rests
The body of Benj. Franklin,
A printer of books—
Like the cover of an old book,
With the contents torn out
And robbed of its decorations—

Save That Constituency

By Bishop Theodore S. Henderson

RECKONING WITH THE RESPONSIBILITY

Not until every pastor reckons with the immediate and definite responsibility of saving the unsaved constituency of the particular church of which he is pastor will he make any definite effort to secure the salvation of that constituency. His unsaved constituency should be the field of his special evangelistic endeavor; from his legitimate constituency he should hope to secure practically all his converts. His membership is the spiritual force with which he is to cultivate the field of his unsaved constituency. The church does not exist for the purpose of the church membership. It ministers to the membership, in order that the membership may minister to the unsaved constituency. It instructs, inspires and performs all its functions to build its members into the fulness of the stature of Christ, but only that they shall in turn build into the body of Christ those who are not now identified with him.

While visiting a certain church, I asked to see the church record. Here was a woman's name, beginning with the first letter of the alphabet. On inquiry I discovered that her husband was not a Christian; her daughter of seventeen held her membership in another church, but always attended her mother's church, worked in her mother's church, and never went elsewhere; a son was in the Sunday school, but not identified with the church; here was one member of the church in that family, but three additional in the legitimate constituency. Who was humanly responsible for the salvation of these people and building them into the church? Assuredly the local pastor and the local church. But they had been overlooked. Next in order was the name of a young woman living three miles out in the country. I was told there was a large family, and she was the only Christian among them. What would happen if a pastor should drive or walk three miles some day and say to that family circle, one by one, that he had come out for the sole purpose of asking them to give their hearts to God? One can readily be exercised about the salvation of an entire town or community in a general way; but here is an unsaved constituency immediately at hand, to which God has given us access and for which he holds us responsible. But we are in the gravest danger of overlooking this constituency. They are so near that overlooking them is easy. There is a nearby, immediate, definite, unsaved constituency right at the hand of every Methodist pastor, and God must hold that pastor and his people responsible for a definite endeavor to secure their salvation.

RECORDING THE RESPONSIBILITY

Who constitutes the legitimate constituency of the local church? A complete constituency roll of any church will be made up of the names of at least the following persons: (1) all the unconverted husbands of wives who are members of the church; (2) all unconverted wives of husbands who are members of the church; (3) all unconverted children of parents who are members; (4) all unconverted parents of children who are either members of the church or Sunday school; (5) all unattached persons or families who are occasional attendants and who are not members of the church in the community.

It is not enough for a pastor to carry in his memory the names of some of these persons; they should be definitely and systematically recorded, with their names and addresses, so that he can see them, pray over them by name, and be constantly reminded of his superb task of trying definitely to win these people to Christ. Nothing will so de-a pastor's charge, test a pastor's con-

secration, call forth a pastor's spiritual enterprise as a definite reckoning with a responsibility like this. It will sometimes require more faith to pray for the salvation of a definite man with a definite name and a definite address, and to go and ask him to give his heart to God, than to pray in a general way for the salvation of the whole world. Our spiritual efficiency is crippled because of a general desire to do general good to people in general.

The record of such a constituency should be complete as well as definite. It should contain all of the names of all the families represented in the church, the Sunday school and the congregation. Every type of pastor can make such a constituency roll; every type of church ought to have it; no pastor or church can intelligently do its evangelistic work unless the people who need to be evangelized are known. The making of such a constituency roll will startle the average pastor, and will challenge the average church to the most courageous and continuous evangelistic program which shall be adapted to win that unsaved constituency to Christ.

FACING THE RESPONSIBILITY

The indolent pastor will not make such a constituency roll; he will not dare to do it, because he fears to face definitely that sort of a responsibility. The selfish church will not care to see such a constituency roll; they do not desire to be disturbed in their Pharisaic complacency. But a pastor or church eager to be disturbed for the Kingdom of Christ will yearn to win the unsaved and build them into the church as efficient workers; all such will face the constituency roll with a burning heart, with tear-filled eyes and with an awakened conscience as to the startling responsibility created by the fact of such a constituency. In a certain rural community of 2,500 people, where there were only two churches, whose combined membership was 384, the Methodist pastor determined to make a complete constituency roll on the basis of his membership of 225. Imagine his feelings when the list was complete and he discovered there were nearly 1,700 people in that community who were his legitimate unsaved constituency—and this in a community and a conference where it is supposed that there is little evangelistic work to be done! Here is a district superintendent in a mountainous section where people are sparsely settled, who is trying to make a constituency roll of his district by pastoral charges, and who has already tabulated over 4,000 unsaved people who are related to our Methodist people in the ways indicated above. Whom does God hold humanly responsible for the salvation of these four thousand, if not the Methodist people to whom they are related, and the Methodist pastors and churches in their respective communities? Another pastor informs me that in a membership of 225 he has made a definite constituency roll of 650 unsaved people; another pastor, with a membership of 500 estimates his unsaved constituency at 2,000.

Dare we face that sort of a definite responsibility? Face the people's names in black and white; pray over them definitely; visit them definitely; plead with them definitely in private to yield themselves to Christ. If the pastors of these conferences to whom I write will dare to tabulate their unsaved constituency; take them before God in definite prayer; plead, preach, plan for their salvation, a revival such as these conferences have never known will be the result. But it will never come unless we face our full responsibility for all the people of our constituency.

SHARING THE RESPONSIBILITY

When that constituency roll has been made, the responsibility of service should be shared by the church members, beginning

with the quarterly conference. I am urging every pastor in my area to prepare such a complete constituency roll at once, and then to take it into a meeting of the Quarterly Conference, called for the purpose of considering the spiritual responsibilities of the church, and lay it definitely before them. The names of one hundred, or three hundred, or five hundred unsaved people in your community, for whose salvation your church is held responsible by God will startle a Quarterly Conference into some definite service for Christ, if they have any vital religion. If they have little vital religion, this is a superb method to hold them to get it. The things can be done by the Quarterly Conference with such a constituency roll; every member of the Quarterly Conference should be given a definite number of names to pray over daily and definitely, that such persons may be saved. It is amazing how few Christians are carrying any definite people on their hearts. In a recent meeting where seventy Christian people were present, the pastor asked them to write down the names of people for whose salvation they were praying. The results showed that these seventy people were praying for only seventeen unsaved people in that community, and only two parents were praying especially for the salvation of their own children. Of the seventeen people, practically all of them were people who had been more or less in the thought of the public congregation as a result of special evangelistic efforts. But, there were probably 200 people, at least, directly or indirectly related to these Christian people, but for these no special prayer was being offered. This plan of making a constituency roll, and giving the Quarterly Conference and other Christians the names of definite people for definite prayer will remedy these fearful defects in our religious life and unquestionably produce larger returns.

Second, the members of the Quarterly Conference and other trusted members of the church should be requested by the pastor to make a personal call on these definite people and definitely ask them to give their hearts to God. The average Christian does not that it is his spiritual birthright privilege to have the joy of leading another person to Christ. The invitation to these unsaved people is not to come to church, not to hear the pastor preach; but they are to be definitely asked to give their hearts to God. Some Christian people will not do it; many people will do it.

There came to church one Sunday a stranger; the pastor asked where she lived and was invited to call. When he called, he discovered that the husband was blind, as a result of a gun explosion while hunting in Canada. During that first call, the pastor asked the man and his wife to give their hearts to God. That blind man, whose blindness became total only after years of suffering, said, "I have had many ministers visit me and many men who were Christians, but you are the first man who has asked me to give my heart to God. I will do it." With no criticism of the ministers, what could they have been thinking of in not asking that wounded man to give his heart to God? And what were those Christian laymen doing? It was as much their responsibility to win that man to Christ as it was that of a minister. Some of the ministers tell me that the laymen will not go to men and ask them to give their hearts to God. There are laymen who will not do it, just as there are laymen in every church who will do it, if the pastor will give them a definite name and address and make a definite plea to have the work done.

The opportunity of the constituency roll appalls me; yet it attracts me. I write out of an aching heart. I plead with my pastor not merely to carry on their hearts the general interests of the church; most of them are doing that with a fine spirit. But I am led to plead with you to take your church and Sunday school records, and on your knees read every name on them. Tabulate a con-

(Continued on Page 10)

The Test of Abraham's Faith

International Sunday School Lesson for March 16, 1913

Gen. 22:1-19.

(We print only Gen. 22:1-13.) Memorize verses 12-13. Read Gen. chapters 22-23.

Golden Text: I desire goodness, and not sacrifice, and the knowledge of God more than burnt-offerings. Hos. 6:6.

Daily Home Reading.

M. The Test of Abraham's Faith, Gen. 22:1-13. Tu. The father of the faithful, Rom. 4:13-25. W. A mother's faith, Matt. 15:21-28. Th. Faith enduring, Heb. 11:32-40. F. Faith suffering loss for Christ, Phil. 3:1-16. S. Joy in faith's trials, James 1:1-12. S. Faith triumphant, Rom. 8:31-39.

The Lesson Text Studies.

By Henry H. Meyer, D.D.

Obedience is better than sacrifice. Abraham had been accustomed to obeying Jehovah. Earlier in his career he had undertaken and accomplished difficult and unusual things in obedience to the divine command. And Jehovah knew that Abraham would obey in this instance also. And the purpose of his strange leading must, therefore, have been to prepare Abraham himself for the larger revelation of the sanctity of human life, and the symbolical, rather than intrinsic, value of sacrifice. This, too, constitutes the fundamental purpose of the narrative, which, in recording the experience of Abraham, taught and to whom the story was repeated the same great lesson.

Life itself is God's greatest gift, but all too slowly has mankind learned to value that gift and to return to the Giver the rich increase of a life invested in loyal and unselfish service.

Following the account of the destruction of Sodom and Gomorrah, the biblical narrative (Gen. 19:30-38) records the birth of sons to the daughters of Lot, Moab, ancestor of the Moabites, and Ben-ammi, "father of the children of Ammon." Chapter 20 contains the account of Abraham's sojourn in the land of Gerar to the south, and his dealings with Abimelech, upon whom he practiced the same deceit with regard to Sarah, his wife, as earlier he had practiced on the king of Egypt (compare Gen. 12:10-20). The birth of Isaac and the casting out of Hagar and her son, Ishmael, together with Abraham's covenant with Abimelech at Beersheba, reported in chapter 21, prepare the way for the account of the great test of Abraham's faith and loyalty to Jehovah.

Verse 1. After these things—The longer sojourn of Abraham in the land of the Philistines, reported in the preceding chapter.

God did prove Abraham—Putting him to a severe test of obedience and faith.

And said—Verse 3 would seem to imply a dream or night vision.

2. Thy son, thine only son, whom thou lovest—After the rejection of Ishmael, Isaac alone remained to Abraham, and the emphasis upon their relationship to each other as father and only son is intended to indicate in advance the severity of the demand about to be made.

The land of Moriah—The name later given to the hill on which the temple of Jerusalem was built. The Septuagint, or earliest Greek version of the Old Testament, however, substitutes the adjective "lofty" (mountain) for the proper noun Moriah in this passage, while the Vulgate, the earliest Latin translation, has the noun "vision." This would seem to indicate that the proper noun itself was inserted later. Following either the Septuagint or the Vulgate reading, the two oldest which have been preserved to us, the command was simply to proceed into the mountainous country, probably to the north, and to offer a burnt-offering upon one of the mountains which Jehovah himself was to designate.

3. Rose early in the morning—Suggesting, as already indicated, that the communication from Jehovah was received in a dream or vision.

Two of his young men—Servants.

Clave the wood—Or, as we would say, split the wood.

4. On the third day...the place afar off—The place selected must, therefore, have been three day's journey from Beersheba. The exact distance would vary with circumstances. If we are to think of the vicinity of Jerusalem, it may be estimated that the journey from Beersheba would, after Oriental fashion, have occupied from seventeen to twenty hours' continuous traveling, a distance which might be conveniently divided into three days.

5. We will worship and come again—Doubtless Abraham still cherished the faint hope that in some way his son might be spared or restored to him.

6. Took in his hand the fire—The method by which the ancient Israelites secured fire is nowhere explained, though a reference in the Book of Maccahees speaks of "firing stones and taking fire out of them" (2 Maccahees 10:13), from which it may be inferred that fire was obtained by striking stones together. Here, however, it seems that Abraham had carried the burning embers with him, keeping the fire burning all the way.

7. Where is the lamb for the burnt-offering?—The boy was quick to observe that while all the accessories of the sacrifice had been carefully provided, the offering itself had apparently been overlooked.

8. God will provide—Hebrew, God will see for himself, or, as we would say, "see to the matter

himself." Here, as in verse 5, there is a suggestion of hope to which the father was still clinging.

9. The place which God had told him of—No name is mentioned, for the reason that it was this event which gave to the place its name. Compare verse 14.

Bound Isaac his son—There is no suggestion of resistance on the part of the boy. The custom of human sacrifice was doubtless not unfamiliar to him, since surrounding peoples commonly practiced it at this time. The underlying idea of such sacrifices was the surrender of that which was of highest value to the deity. Under the later kings, especially Ahaz and Manasseh, the custom still existed in parts of Judah (compare 2 Kings 16:3; 21:6; 23:10; Jer. 7:31; 19:5; Ezek. 16:20; 23:37; Isa. 57:5). The Deuteronomic law, however, strenuously forbade the practice (Deut. 12:31; 18:10), while the prophets also strongly condemned it (Mic. 6:7).

11. And the angel of Jehovah called unto him—Abraham recognizes the voice, whether audible or heard only in the inmost recesses of his soul, as the voice of divine command. It is made clear to him that while the absolute trust and obedience involved in such a sacrifice is desired of God, yet God does not require the sacrifice itself.

12. Lay not thy hand upon the lad—The sacredness of human life receives a new and great emphasis in this command.

13. Abraham lifted up his eyes—For a time he had been altogether absorbed in his own trying experience and struggle. Now that the probation was ended and the strain of suspense and fear over, his eyes saw what they had not seen before, a ram caught in the thicket by his horns.

Offered him up for a burnt-offering in the stead of his son—And with double gratitude for the preservation of the child's life.—From "The Sunday School Journal."

The Social Material; My Neighbor

Epworth League Devotional Meeting Topic for March 16, 1913

(Luke 10:25-37; James 2:14-15-17; Rom. 12:16)

THE SCRIPTURE EXPLAINED.

By ARTHUR H. HOWLAND.

THE BILLION

My neighbor! There are more than a billion of him. "Upward of a billion" was the way the old geographers used to state the population of the earth. It is nearer two billions than one, but one billion is sufficiently difficult to think about.

Let us say, roughly and inaccurately, that there are a billion people in the world, or, suppose each one says there are a billion others beside himself. "One billion and one." Write that down: 1,000,000,001. That last "1" is you.

PICKING THE MOST IMPORTANT ONE

The "1" at the left side has a greater value because of its position. But the vast sum was built up of units, and each single unit in the number has the same value. There are the whole billion, off at the left hand, and here are you at the right. One billion and one!

THE RELATION OF THAT ONE TO THE REST

What have you got to do with all the rest? Is it any concern of yours how they get along? Can you change things anywhere out in that vast sea of a billion souls? Look at yourself, as you are represented by that last "1". How closely you are knit to the big number! How plain it is that you have a place, a value, a reason for being there! How different the number would look if that "1" were missing! How queer the whole thing would look if that "1" should begin to misbehave!

WELDING ALL INTO ONE FAMILY

There's your "social material"—all those billion folks. And there are you, the one, with a chance to help a little out in that big family. "Who is my neighbor?" Anyone I can get at to help.

We studied in January the "social goal"—an earth that would be like heaven; in February we had the "social motive"—love. Now we see the actual field where this motive is to be put forth which will lead to the changing of earth into a place that shall be like heaven.

"MY NEIGHBOR" DEFINED

The parable of the Good Samaritan answers the question: "Who is my neighbor?" There is a little confusion about the form of the question Jesus is said to have asked at the end. If the actual answer is that the Good Samaritan was the neighbor then the statement would be that our neighbor is one who treats us well, and the exhortation to love our neighbor would be an exhortation to love those who love us and are good to us. But in other places Jesus declares distinctly that this is what he does not mean. "If ye love them which love you, what thank have ye?" "Do good to them that hate you; bless them that curse you, and pray for them which despitefully use you."

THE QUALITY OF NEIGHBORLINESS

James 2:14; 2:15-17. Another glimpse into the practical epistle of the practical St. James. We note his familiar assertion that faith without works is valueless; or, as we found in our study some weeks ago, that a faith that does not work is a false faith, is, indeed, not faith at all.

Now follows the practical illustration. If somebody needs food and clothing, and you give him simply a benediction, does that feed and clothe him? If your benediction is sincere you will do what you can to help him.

"STANDING IN" WITH THE TWO BILLION

Romans 12:16. "Mind not high things, but condescend to men of low estate." Rather startling, that is, to people with "social ambitions." The Christian's social ambition ought to be to get out where the folks are who need his help, and do what he can for them in every way.

"My neighbor!" One billion of him! Two feet to go; two hands to serve; one tongue to cheer and guide and comfort; a brain to plan for meeting the needs of others; a heart to love them; a will to hold all steady and keep the machinery in action; time to work; some money to give; the power of prayer and the power of faith at hand. Above all the wonderful Christ to cleanse us by his blood

(Continued on Page 10)

Southwestern Christian Advocate

631 BARONNE STREET

- 1.—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2.—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3.—When the ADVOCATE does not arrive regularly, notify us promptly.

BISHOP MOORE—THE BELOVED

(Continued from Page One.)

affection of his brethren, who to-day, and always, honor him because of his faithfulness to duty, his courage in difficult situations and his pure motive that at all times directed his actions. Bishop Moore is making his home at Indianapolis, Ind., where he is giving his time to the building up of the Methodist Episcopal Church, much to the delight of the Church in that section. May he be spared yet many years to enjoy the confidence and esteem of his brethren, which he has to-day in an increasing measure.

"WHO CARES?"

Editor Southwestern:

I have read your editorial "Who Cares?" with deepest interest and with an indescribable sense of indignation and shame—indignation against the brutal, barbaric lynching of Negroes, by white men, and shame for the disgrace inflicted upon our civilization which we claim is Christian. You say, truly, that it is not the worst "that a Negro is lynched here and there," although that is criminal in the highest degree, but that the lynching spirit and practice create a "stifling, threatening atmosphere," that every Negro must constantly breathe and which tends to depress and smother that spirit of thrift and enterprise which inspires effort to secure better temporal, intellectual and moral conditions.

There ought to be, and there will be, a universal uprising of all who are opposed to lynching—North and South—and their protest against this barbarism should be, and will be, loud enough, deep enough and long enough to make all lynchers feel and know that they are wilful, blood-thirsty murderers, upon whom the penalty of the law will be certainly executed. I do not know why the Committee on the State of the Church, in our recent General Conference, did not report on the resolution offered by the late Dr. H. W. Key condemning lynching. If it was wilfully suppressed by the committee, it is not too late even now for the Church to utter a thunderous protest. However, it is probable that it was unintentionally lost sight of in the rush of business in the closing hours of the Conference. But even that does not fully justify the failure of the Committee to report on so important a matter. That the General Conference would have adopted a ringing protest against lynching, had the opportunity been afforded, does not admit of doubt.

I beg you, do not be discouraged. The heart of the Methodist Episcopal Church is with the Negro in his struggle for equal rights and for protection under the law. Stand by your guns and give no quarter in this battle. Lynching must be stamped out—North and South!

"Who Cares?" There is a mighty host that cares. And, above all, the great God cares.

A. B. LEONARD.

New York City.

A \$100,000 Colored Young Men's Christian Association building for Cincinnati, Ohio, is in sight. Mr. Julius Rosenwald of Chicago has subscribed \$25,000 and a Cincinnati philanthropist gives a like sum toward the proposed building. It is said that Mr. Augustus Dunbar, a Negro citizen of Atlanta, who is dubbed "a hustler," will conduct the Cincinnati campaign for the balance of the amount—\$50,000.

Of General Interest

THE RESCUER OF TITANIC SURVIVORS REWARDED

President Taft presented, on March 1st, to Captain Arthur H. Rostron of the ship Carpathia, the gold medal authorized by Congress for his courage and gallantry in rescuing survivors of the Titanic and bringing them safely to New York. The President said, in the course of his speech, that the record made by the captain at this time was worthy of the best traditions of England's seafarers. The bravery, courage and the kindness exhibited by Captain Rostron during that time of peril, was indeed remarkable and deserving of the greatest praise.

DR. FRIEDMAN OPENS FREE CLINIC

On Monday of this week, Dr. Frederick Franz Friedmann, the young German bacteriologist, opened offices near his hotel in Fifth Avenue, New York, where he is treating, for the space of two weeks, the rich and poor. The serum is administered free to those unable to pay for it. A number of American physicians are in attendance at the clinic helping to diagnose the cases, watching them afterwards and also studying Dr. Friedmann's method. The doctor claims that within a week the beneficial effects of the serum will be noted. During the first day's clinic 5,000 applications for treatment were received.

THE MEXICAN SITUATION

Signs of unrest are evident in many parts of Mexico and even in the seat of government. That the program of bringing about peace will be put to some exceedingly severe tests, is believed in all quarters. If the government fails to satisfy the various conflicting interests, it is feared there will be uprisings in several sections. The rebel governor of Coahuila, Venustiano Carranzas, has a large and loyal following. Recently they burned several important bridges on the Mexican Central Railway. The state of Hidalgo, also, is witnessing much disaffection. Gen. Orozco, the rebel leader of Chihuahua, this week presented to President Huerta as the price for his co-operation with the Federal government, the following demands: Representation in the Mexican Cabinet, the promise of the fulfillment of the revolutionary program, and that all the Deputies in Congress from the state of Chihuahua shall be acceptable to him and his adherents. There is a willingness on the part of General Huerta to accede to the wishes of General Orozco, and the proposition will soon be submitted to the Cabinet.

TURKEY WANTS PEACE

Turkey has enough of war, and has requested the European powers to arrange for peace. The Balkan States insist upon nine conditions for the conclusion of peace. The first of these was that the contracting parties pledge themselves to the immediate cessation of hostilities after the signing of the treaty of peace; at the same time Turkey must surrender Adrianople, Scutari and Janin; while the Bulgar-Turkish frontier shall extend from Rodosto to Midia, the exact line to be established by a military commission, composed of Bulgarians and Turks. The States also desired the peninsula of Gallipoli to be ceded to the allies as also all of the Aegean Islands that have heretofore been occupied by the Greeks. Prisoners of war and hostages must be exchanged with the briefest delay. Turkey must pay the allies \$300,000,000 war indemnity. A special representative of the Sultan is to be permitted in the Balkan territory for religious purposes, having under his jurisdiction all mosques, pious funds and church properties. All treaties, conventions and agreements existing between the allies and Turkey before the commencement of the war are to be re-established.

PROTESTANTISM IN MEXICO

The Presbyterian, Episcopal and Methodist Episcopal Churches have large interests in Mexico which are supported to a great extent by American benevolence. The Methodist Church leads with a membership of 7,000 and \$700,000 in property, a large part of which is invested in schools and orphanages. The work of this Church extends very far north, and to the extreme south. The Episcopal Church was once very strong in Mexico, but for some years its successful operations were marred by various misfortunes. It is now enjoying a considerable amount of success. The Hooker Memorial School, one of the activities of this Church, is one of the prominent institutions of Mexico City. Five years ago, the Presbyterian Church of Mexico was established with its own general assembly. In it were united the Presbyterians North and South from the United States, and such natives as had been gathered, making a membership 5,000 strong. The Presbyterian Church has a mission press with newspaper combined in the capital city. The American Bible Society has at its head a woman, Mrs. Frances S. Hamilton, fully equal to carrying on the work of this organization. At the death of her husband, she succeeded to his work, and since has managed it with great success. In spite of disturbed conditions in Mexico the sale of Bibles has been large during these two years. The Young Men's Christian Association owns, in Mexico, both a railroad and a splendid new building, which recently became the headquarters of General Felix Diaz, and, as such, received many damages.

COLLEGE PRESIDENTS MEETING

The Fourth Annual Meeting of the Presidents and Principals of the schools of the Freedmen's Aid Society met at Rust University, Holly Springs, Mississippi, February twenty-sixth, and spent three days in a painstaking review and discussion of various problems connected with their work. The absence of J. O. Spencer, L. M. Dunton, W. W. Foster, Jr., R. T. Fuller and J. B. Reynolds, who were detained by the exigencies of home duties was regretted. The secretaries of the Society, P. J. Maveety and I. C. Penn and Inspector C. W. Bennett, manifested a lively interest in the proceedings and were fruitful in suggestions. The discussions were characterized by great frankness. Individual opinions were freely expressed and maintained, but all in a spirit of brotherliness. The long list of subjects considered precludes any attempt at even a brief report of any one. It may suffice to say that every paper showed careful thought and preparation. The discussions which followed indicated that the men were alert, thoughtful and intensely interested in their task.

Certain truths were emphasized indicating general tendencies, among which we may mention the following:

First—That some modification is desirable in working out the joint plans of the Freedmen's Aid Society and the Woman's Home Missionary Society. The original idea of a "model home," it is feared, will be lost in the increasing size of the institutions of the latter, and that the "homes" will become rival boarding houses. Moreover, the inmates of the "homes" are members of the school and subject to the authority of its president.

Second—That the increase in expenses attendant upon the increase in cost of living must be met by the patrons of the schools. Self-help must be encouraged in every possible way.

Third—That higher standards of scholarship must be insisted upon and greater care taken in admitting students to advanced standing and in promotion from one grade to another.

Fourth—That now is an opportune time for the people to meet the expectations of their friends; to prove their appreciation of the blessings of the past fifty years; and to help themselves to larger privileges by rally-

ing unanimously and enthusiastically to the support of the Jubilee Movement.

The following officers were elected for the ensuing year: J. S. Hill, president; J. C. Sherrill, vice-president; S. A. Peeler, secretary and treasurer. Executive Committee—C. M. Melden, J. B. F. Shaw and G. B. Stone.

The following resolutions were unanimously adopted:

1.

Resolved, That we welcome the re-election of Secretary P. J. Maveety as an endorsement of the splendid work he accomplished during the past quadrennium; that we receive Secretary I. G. Penn with open hand and warm hearts and commend the zeal and wisdom with which he has entered upon his work; that we pledge to these devoted men our united and enthusiastic support in the great task committed to them.

Resolved, That we record our appreciation of the painstaking work of Inspector C. W. Bennett; that we have come to look upon him as a welcome visitor to our homes and our schools. His patient investigation, kindly criticism and helpful suggestions are a real help in our institutions.

2.

Resolved, That we appreciate the tact of the General Conference in setting apart the year 1913 as a jubilee year, and in calling upon the Church for a jubilee offering of \$500,000.

That we pledge our support and co-operation to this movement.

That we offer to the Board our personal services to make of this movement a great success.

That we approve the plan of organizing our faculties for the purpose of raising a special jubilee fund of \$10,000.

Further, That we rejoice in the cordial and enthusiastic spirit with which our students have entered into and co-operated with the jubilee movement.

3.

Resolved, That owing to the inevitable increase of expense in maintaining our schools, it is, in our judgment, necessary for some increase in our charges to students; and, that percent of this increase may be paid in work at a price fixed by the local school.

4.

Resolved, That this Association request its President to appoint a committee of three to select a text-book on the history of the Negro race, which book may be used as a supplementary reader in our schools.

5.

Stewart Foundation.

Resolved, That we reiterate the utterance of former meetings in support of the work of the Stewart Missionary Foundation for Africa; that we encourage our students of proper grade in scholarship, to enter the prize contest; that we join them in the maintenance of scholarships in our schools in Africa, and co-operate with the Foundation office at South Atlanta, Ga., in securing names of volunteers who would be desirable candidates for the foreign field, and encourage the missionary interest by study classes and organization of the "Friends of Africa."

Second, That we recognize the value of the department of "Christian Missions" offered as a part of the required work in Gammon Theological Seminary, and that we encourage the increased scope of this work to train missionaries of both sexes, other than ministers.

Third, that we express our appreciation of free lectures, literature and other helps, offered our schools through the Foundation, and that we will make every use of the same, consistent with our school life and work.

6.

Resolved, That we appreciate and declare our gratitude for the provision made by President Docking for the entertainment, reception and comfort of the members and representatives in this annual Presidents' and Deans' Conference; for the kindness shown by the students and heads of the different departments in Rust University for interest and welcome shown to these

representatives while here. We shall bear away with us the most pleasing impressions and memories of the hospitable and homelike treatment and care shown us, and we are glad to see the success and solid work done in Rust University and the effective administration of President Docking.

People of Interest

Bishop E. E. Hoss, of the Church (South) is in the sanitarium at Battle Creek, Michigan.

Bishop and Mrs. Hartzell were the guests of President and Mrs. Taft at the White House on January twenty-eighth.

We are indebted to President Charles M. Melden for the fine report of the meeting of the College Presidents of the Freedmen's Aid Society, which appears in this issue.

Miss Jane Addams, of Hull House, delivered the principal address at the Lincoln Birthday Celebration in Orchestra Hall, Chicago. Three thousand people were in attendance.

Bishop W. F. McDowell, in the absence of Bishop Anderson, will hold the Lexington Conference in Louisville, Kentucky, March twenty-sixth.

Dr. W. J. Yates, for many years a professor in Gammon Theological Seminary, has accepted a call to become the head of a mission school in Jerusalem.

Francis F. Giles, of Brooklyn, New York, a sophomore in the Cornell University College of Medicine, is the only Negro student attending that institution.

The Rev. and Mrs. D. E. Skelton, of the Lexington Conference, celebrated their twenty-fifth wedding anniversary at Cincinnati, Ohio, on February twenty-eighth.

Miss Stella Burrell, of Cincinnati, Ohio, a graduate of the Chicago Provident Hospital, Class '07, has been appointed visiting school nurse by the Cincinnati Board of Health.

Mrs. Mary Frances Graves, mother of Mrs. Burt, wife of Bishop William Burt, died at the Episcopal residence in Buffalo, New York, on Saturday, February twenty-second.

Bishop Luther B. Wilson's address on "Lincoln," delivered on the evening of Lincoln's birthday, in our church at Westfield, New Jersey, is said to be an entirely new and interesting version of the great commoner's life.

Register J. C. Napier, of Washington, who recently delivered a series of lectures on "Medical Jurisprudence," at Meharry Medical College, says that the new Hubbard Hospital is one of the best arranged institutions of its kind in America.

Bishop J. H. Vincent was eighty-one years of age on Sunday, February twenty-third. The *Central Christian* pays Bishop Vincent a rich tribute in its issue of February nineteenth. The illustrations accompanying the tribute are interesting.

Mr. L. McNesh Clarke, a prominent layman of the Central Missouri Conference, spent awhile in St. Louis, during January, en route to his home in Joplin, Missouri, from Chicago, where his family has been living since last August.

Bishop Luther B. Wilson was one of the speakers before the institute held by the ministers of New York City, recently, which discussed "The Child in the Church." Bishop Wilson's subject was "Methodism and the Child."

Dr. J. W. E. Bowen, under the appointment of the Commission on Evangelism, conducted the evangelistic services at Cookman Institute, February 14-23. During these days Dr. Bowen delivered 42 sermons and addresses, and conducted 8 conferences on the ministry, 8 on Foreign Missions, 12 on Home Missions, and 90 personal interviews. There were 79 conversions and 50 consecrations to special Christian work. Evidently the Doctor struck his old stride as a revivalist that characterized the years he spent in the pastorate.

News Paragraphs

The *Philadelphia Methodist* has a new name—*The Methodist Times*.

In Japan there are said to be nearly twice as many women as men on the pay rolls of the country.

Between five and six thousand young Negro pupils have been in the Freedmen's Aid Schools during the past forty-seven years.

An authority states that more people were murdered last year in Atlanta, Georgia, than in all of England with her 50,000,000.

The National House of Representatives has passed the bill appropriating \$2,000,000 for a Lincoln Memorial Temple at Washington.

Of 82,224 school children recently examined by medical inspectors in a large city school system only 28,721 were free from physical defect; the remaining 53,503 were found physically defective in one or more particulars.

Lincoln Memorial Hall of the University of Illinois was dedicated Wednesday, January twelfth. The cost of this building—\$250,000—was appropriated by the Illinois legislature, and will be used for the study of humanities. Lincoln Memorial Hall, 230 feet in length, four stories high and is built of brick and marble.

Members of the graduating class of Loyola Medical College, Chicago, debated for several hours the question whether a colored woman and man, members of the class, should have their pictures in the class group. A young Jew defended the rights of the colored members, and it was decided by a vote of 61 to 41 to admit them.

A paragraph in *Zion's Herald*, of February fifth, reads: "The election Wednesday of a Negro to membership in the Illinois Bankers' Association by a unanimous vote was made the occasion of a statement by the secretary of the organization that bankers know no color line. The National Association of Bankers counts several Negroes among its members. The race question is never raised. Mr. Jesse Binga, of Chicago, is the recently-elected member of the Illinois Bankers' Association."

A summary of the business of the North Carolina Mutual and Provident Association, Durham, North Carolina, for 1912, shows an increase of \$70,000 over the year 1911. The gross earnings of the company for the year amount to \$350,000. Ten years ago it amounted to \$3,000. The company has in reserve in excess \$100,000. This sum is represented by real estate and state bonds and is sufficient to insure the protection of all its policy contracts.

Methodism, in St. Louis, Missouri, has planned generously for an extension of its church interests, and the payment of church debts. Epworth Institute's new building for the training of Deaconesses, as planned, will cost \$46,500. The Deaconesses, Girls' Home, as also provided for in the plan, is to be erected at a cost of \$25,000. Lindell Avenue Church is to be removed to a new site in Parkview, and between seventy and one hundred thousand dollars is to be thus expended. On its present ground Trinity Church is to erect a \$25,000 modern institutional building. Other churches are to be rebuilt or improved.

One hundred and twenty-five loyal sons of Drew Theological Seminary sat down to banquet at the Hotel Manhattan, New York City, Monday noon, February tenth. It was one of the largest and most enthusiastic dinners ever held by Drew men in the Second General Conference District. And, contrary to the usual type of after-dinner speaking, the entire time devoted to this sort of exercise was given over to the suggestion and discussion of practical ways in which Drew may render an even larger service to the world than it already does. The spirit manifested promises enthusiastic backing for the new things which are being planned.

Save That Constituency

(Continued from page 6.)

plete unsaved constituency roll on the basis of these records; resolve to take it into your Quarterly Conference or Official Board and pray over it there; and then ask them to share with you, in prayer and in personal work, the salvation of these persons. Then pray and plan by every method, in private interview and in public appeal, in regular service and in special evangelistic services, in prayer meetings and class meetings, in young people's gatherings and in Sunday school sessions, in men's clubs and in boys' organizations, on Sunday and during every week-day, to seek by any and every method, being all things to all men, that by the grace of Jesus Christ you may be able to win men to salvation and lead many into effective service for Christ.

The Social Material; My Neighbor

(Continued From Page 7.)

from the deadly sin of selfishness; to show us the way to help others in his name, and to give us the power to do it. Not one traveler lying on the roadside toward Jericho, but millions upon millions needing salvation and cheer, and countless other

things. Who will act as if they were his neighbors? Who will demonstrate by his deeds that he looks upon them as his neighbors and really loves them. Jesus showed us how. The Good Samaritan did it. "Go thou and do likewise."

—From the "Epworth Herald."

Personal and General

The Rev. C. E. Bradford passed through New Orleans on his way to Angle, his new appointment. He reports that he was cordially received and that the outlook for a good year's work is very encouraging. He desires that his correspondents should address him at Angle instead of Franklin.

Plan of Episcopal Visitation, 1913

SPRING CONFERENCES IN THE UNITED STATES—

Conference.	Place.	Date.	Bishop.
Alaska	Seward	June 19	Cooke
Arkansas	Little Rock	Jan. 22	Quayle
Baltimore	Baltimore, Md.	Mar. 26	Cranston
Central Mission	Mexico	Apr. 2	Smith
Cent. Pennsylvania	Altoona	Mar. 12	Cranston
Delaware	Philadelphia, Pa.	Apr. 2	Berry
East German	Buffalo, N. Y.	Apr. 2	Burt
East Maine	Brooklyn, N. Y.	Apr. 16	Henderson
Eastern Swedish	Brooklyn, N. Y.	Mar. 28	Hamilton
Florida	Palatka	Jan. 30	Leete
Hawaiian Mission	Honolulu	Feb. 20	Luccock
Kansas	Lawrence	Mar. 26	Shepard
Lexington	Louisville, Ky.	Mar. 26	Anderson
Lincoln	Independence, Kan.	Mar. 5	McIntyre
Little Rock	Newport, Ark.	Jan. 29	Quayle
Louisiana	Lake Charles	Jan. 28	Thirkield
Maine	South Paris	Apr. 28	Henderson

Mississippi	Laurel	Jan. 16	Thirkield
New England	Malden, Mass.	Apr. 9	Hamilton
New Hampshire	Somersworth	Apr. 2	Hamilton
New Jersey	Atlantic City	Mar. 5	Berry
New York	New Haven, Conn.	Mar. 26	Wills
New York East	Newark, N. J.	Mar. 12	Wills
Newark	Tipton	Apr. 2	McDermott
North Indiana	Goodland	Mar. 10	Berry
Northern New York	Philadelphia, Pa.	Mar. 12	Berry
Northwest Kansas	Dayton, Fla.	Jan. 16	Berry
Philadelphia	Webb City, Mo.	Mar. 19	Smith
Porto Rico Mission	Tampa	Jan. 24	Leete
Saint John River	Parsons	Mar. 12	Shepard
Saint Louis	Wichita	Mar. 12	Berry
South Florida	Durant	Jan. 9	Thirkield
South Kansas	St. Louis	Apr. 9	Henderson
Southwest Kansas	Baltimore, Md.	Apr. 2	Cranston
Troy	Crisfield, Md.	Mar. 26	Berry
Upper Mississippi	Wilkes-Barre, Pa.	Apr. 9	Berry
Vermont			
Washington			
Wilmington			
Wyoming			

FOREIGN CONFERENCES.

Conference.	Place.	Date.	Bishop.
Mexico	Pachuca	Feb. 20	McConnell
AFRICA.			
American Mission in North Africa	Constantine	Apr. 2	Hartland
East Central Africa Mission Conf.	Old Umtali	Sept. 3	Hartland
Liberia	Cape Mount	Feb. 5	Scott
West Central Africa Mission Conf.	Quessua	Jan. 15	Hartland
KOREA.			
Korea	Seoul	June 11	Lewis and Harris
SOUTH AMERICA.			
North Andes	Callao	Dec. 17, '12	Stuntz
Chile	La Serena	Jan. 2, '13	Stuntz
East South America	Buenos Ayres	Feb. 12, '13	Stuntz
Adopted by the Board of Bishops, Toledo, O., November 1, 1912. L. B. WILSON, Secretary.			

Fifty Years Married

The accompanying cut shows the Rev. and Mrs. D. R. Matthews, of Alexander City, Ala., who celebrated the 50th anniversary of their marriage Friday night, Feb. 14, 1913. The event was both delightful and in-

their lives to reach the 50th milestone of married life. Though now placed on the retired list of preachers in his Conference, Brother Matthews is yet active in local church work: Mrs. Matthews likewise takes a leading part in working for the wel-



The Rev. and Mrs. D. R. Matthews, of Alexander City, Alabama, Who Recently Celebrated Their Golden Wedding.

spiring. Brother Matthews is one of the veterans of the Central Alabama Conference. He had served the church faithfully for 40 years and has been preaching 39 years. He was ordained a deacon by Bishop Harris and an elder by Bishop Andrews. Looking over the long and honorable career of this faithful servant of the church his many friends in Alabama and elsewhere are proud of his record, and extend hearty congratulations for the grace of God vouchsafed to him and his devoted companion in sparing

fare and upbuilding of our church at Alexander City, under the pastorate of the Rev. T. H. Ham. The Southwestern Christian Advocate joins with the friends of Alexander City and elsewhere in extending sincere wishes to Mr. and Mrs. Matthews on this occasion and hopes for them many added years of domestic peace and happiness. May the eventide of their life be serene and glorious and their usefulness to the church unbroken despite the infirmities of advancing years.

LIPPINCOTT'S MAGAZINE.

Contents for March, 1913.

The Changeable Professor. A Complete Novelette. Edgar Jepson. A Foremost American Lyrist. An Appreciation. William Stanley Braithwaite. "If a Lad Love a Lass." A Poem. Arthur Wallace Peach. "What There Was of It." A Short-Story. Anne Warwick. The True Prophet. A Poem. Richard Kirk. A False Aurora. A Short-Story. Caroline Wood Morrison and Alice MacGowan. The Goose That Laid Golden Eggs. A Fa-

ble. Ellis O. Jones. The Vacant Fort. A Short-Story. Paul Lee Ellerbe. Of Melodies Unheard. A Poem. Mahlon Leonard Fisher. Auntie Jane's Reminiscences. A Sketch. Dr. Charles C. Abbott. Everyday Philosophy. Epigrams. William J. Burtcher. The Little House. A Short-Story. Annette Thhackwell Johnson. Rapture A Poem. George Platt Waller, Jr. Held Up. A Short-Story. Thomas L. Mason. The Strategy of Hezekiah John. A Short-Story. Clara Odell Lyon. The Neighbor. A Poem. Marguerite Q. B.

Wilkinson. Short-Story Masterpieces. (Russian.) VI. "The Snow-Storm," by Alexander Sergeyevitch Pushkin. Translation by John Cournoos; Introduction by the Editor. Lines for a Sun-Dial. A Poem. Harvey M. Watts. Ways of the Hour. An Important Operatic Trend. By Robert Grau. P. S. By W. P. The Dancers. By Minna Thomas Antrim. Caviar on Impulse. By Helen Coale Crew. The Investor and the Gold Supply. Article 3. Edward Sherwood Mead, Ph.D. Walnuts and Wine. Smoothing the Road. An Automobile Article. Church-ill Williams. Investments. Conducted by Edward Sherwood Mead, Ph.D., East Washington Square, Philadelphia.

THE MARCH CENTURY.

Robert Hichens's travel series on the Balkan peninsula begins in this number, and is illustrated in color by Jules Guerin. Joseph Pennell's new series of lithographs also begins in the March number, with six views of the Capitol at Washington. Mr. Hichens's article also has two Pennell pictures.

"The Kind of a Man Woodrow Wilson Is," by W. G. McAdoo; "Woodrow Wilson as a Man of Letters," by Prof. Bliss Perry, and "Grover Cleveland and His Cabinet at Work," by Hilary A. Herbert, who was Secretary of the Navy in the last Democratic administration.

The After-the-War feature for March—is an account of "The Arbitration of the Alabama Claims," written by Col. William Conant Church, editor of The Army and Navy Journal. The article is profusely illustrated.

Miscellaneous features include "Americans and the European Point of View," by Maurice Francis Egan, Minister to Denmark. "Toscanini at the Baton,"—a sketch of the famous Metropolitan Opera House conductor, by Max Smith; and James Davenport Whelpley's "Trade of China."

Francis Hodgson Burnett's new serial, "T. Tembarom"—is continued. Other fiction is by Lucy Furman, Hugh Johnson, Charles D. Stewart, and Horace Hazelitine.

A Guerin painting is the frontispiece. An inset, also in color, is the reproduction of a portrait by William M. Chase (Century's American artist

Series.) Other illustrators include W. M. Berger, Reginald Birch, F. R. Gruger, E. M. Ashe and Oliver Herford.—Union Square, New York City.

Gleanings from the Field

VIRGINIA.

Wytheville.—I was assigned to this charge in September and we are glad to say that though our heart has often been bowed in sorrow, yet we have many things for which to be grateful. We are glad to say our church is rapidly progressing. Since I have been on this work death has robbed us of a number of our good members and never tiring church workers. The first to succumb was one of our noble trustees in the person of Bro. Robert Turner. Bro. Turner was for a number of years a trustee in our church and a noble Christian gentleman, always up and doing in the discharge of his duty. The next to answer the summons was Mrs. Mollie Scott, one of our brightest examples of a Christian lady—one loved and missed by all who knew her. And then death stole into the home of Brother Daniel Sheffey and robbed that home of its mother, the most precious jewel—Mrs. Jane Sheffey. She long filled the place of our assistant superintendent in the Sunday School and was always at her post unless sickness prevented. She always had a word of advice and consolation to all with whom she came in contact. We lost next Bro. David Fisher who was a minister of the gospel, a local preacher in our church and a member of the East Tennessee Conference. But in the midst of our sorrow we have had some joy. We have recently installed a furnace in our church. Our first Quarterly Conference was good. The District Superintendent was well pleased with our work. Collections for the first quarter \$102. Children baptized, nine; members added to the church, fourteen; total number of members of church one hundred forty-two. The Rev. G. J. Harrison is pastor.—(Mrs.) Lizzie Richardson, Sec.

Malaria Makes Pale, Sickly Children. The Old Standard Grove's Tasteless Tonic drives out malaria and builds up the system. For grown people and children 50c. at stores.

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Gleanings from the Field

KENTUCKY.

Jeffersontown.—At First Church, February 11-12, District Superintendent P. S. Gorham, held our fourth Quarterly Conference, and expressed himself as being well pleased with the reports and the business-like manner in which the work of the church is being conducted. After the business of the Quarterly Conference was over the Ladies' Aid Society served a two-course luncheon in honor of the Superintendent, pastor and officers, after which Mrs. J. T. Leggett, the President, in well chosen words presented the Superintendent with a beautiful white linen shirt and other ladies of the society presented him with socks and handkerchiefs. All officers of the church received presents from the Ladies' Aid Society. Mrs. Hester Steele, one of our loyal workers also presented a fine white shirt to our beloved pastor, the Rev. J. T. Leggett. Our pastor has done a noble work, and we, the church, ask that he be returned to us another year. On Wednesday evening at the parsonage, the Ladies' Aid Society served a six o'clock dinner to our ministers from the city, namely, the Revs. R. F. Bradus, W. H. Bloomer, James Bowen and Brother E. Kinkle. The Rev. P. T. Gorham, our honored Superintendent, was master of ceremonies. We are always glad to have these brethren with us. At 7:30, the Superintendent introduced the Rev. R. F. Bradus, pastor of Jackson Street Church, Louisville, who preached a strong and helpful sermon, after which the Sacrament of the Lord's Supper was administered by the Superintendent, assisted by the Revs. R. F. Broadus, W. H. Bloomer, J. Bowen and the pastor, the Rev. J. T. Leggett. Paid the Superintendent in full, \$40; our worthy pastor is paid up to date and we do not expect to let him go to the Conference next month owing him a cent, for he is a good pastor and deserves all and more than his promised salary. Our Sunday School with Bro. A. Schaffer, Superintendent, is doing good work, also our Ladies' Aid that entertained our Quarterly Conference so royally, is doing a noble work not only for the stewards, but for the trustees also. Sister Leggett is our assistant pastor as well as the President of our Ladies' Aid Society.—Bettie Courtney.

TENNESSEE.

The Rev. F. S. Scruggs, pastor at Russellville, Tenn., was recently visited at the parsonage by a party of friends who came laden with all manner of good things. This merry throng was led by Mrs. Bessie Proffit and Mrs. L. B. Lawrence. The pastor takes this medium to express to his good people his sincere thanks.—F. S. Scruggs.

Wildsville.—I was sent to this place over four months ago to look after Gum Ridge Methodist Episcopal Church which the Rev. Mr. Taylor built many years ago. The membership I found to be somewhat scattered, seats, windows, doors, lamps, destroyed. Today all this has been replaced. We have 32 Sunday School pupils and two members. The church has been white-washed (it had never seen the brush before), also the 56 trees in the park. We have paid for the same, \$86.30, and do not owe one cent. This is the result of but little more than four month's work. I shall, God being my helper, with the assistance of my Sunday School teacher, Miss Emeal Wilkerson, give you a church membership of young Sunday school scholars next year.—M. P. Hampshire.

Greenville.—At Tate Chapel, our first quarterly conference was held with the Rev. J. W. Tate, D.D., in the chair. Reports were good and trustees made a fine showing. Paid pastor, \$55. Raised for the quarter, \$110. Raised on Sunday, December 9, \$30. The Rev. J. H. Tate preached an able sermon on Sunday. Our emancipation program was good. We are proud of our pastor, Dr. C. H. Hurd, who is doing so much for our church.—J. A. Twitney.

Gardenville.—Our first quarterly meeting was held December 14th. Our much-beloved District Superintendent, Eli Guthrie was present and preached on Sunday at 11 o'clock a. m. A heart stirring sermon it was. At night the Lord's Supper was administered to a great number and a number of sinners came to the altar for prayer.—Thomas Belcher, pastor.

Alexandria.—The Rev. Wm. Neal and his wife, Mrs. Sarley Neal, both are wide-awake Christians. The Rev. Neal is looking after each department of the church. The Epworth League, Sunday School and class meetings are alive. He keeps before his people every cause. We, the people of Seal Methodist Church, thank our good Bishop Henderson, who sent to us such a man and wife. They were sent by the spirit of God to lift us up. The members are proud of them both. She paid her dollars in the trustee rally and also raised \$5.55 and turned it over to the trustees on the debt due on the church. Rev. Neal and his wife are working hard for God and the church. The church has taken on new life.—Mary Tubbs.

Clinton.—Since our pastor, the Rev. J. Wesley Manning, returned to us, the charge has been on the upgrade. Our work is in better condition now than it has been in years. We have set our hearts steadfastly toward remodeling our church. With a trustee board that knows no defeat, and a loyal set of faithful Church members, we shall win. A few days ago we were asked to repeat the Old Folks Concert which was given Christmas. The request was complied with and the neat sum of \$35 was raised toward our new church. The Woman's Home Missionary Society, which is doing a splendid work here, quilted a beau-

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tiful quilt which was sold for \$14.10. At Coal Creek, the Ladies Aid Society has been re-organized, under the leadership of Sister Seffie Whitson and is doing a good work. We hope much for them. February 1-2 was our second quarterly conference, Rev. J. W. Tate, D.D., our beloved district superintendent, was with us and preached one of his splendid sermons. We sat and feasted upon it to our soul's delight.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

TEXAS

Orange.—After a months' work and experience with the Salem Methodist Episcopal Church and her warm-hearted members, I am pleased to say a word. Our Superintendent, W. L. Durham, was with us January 4 and 5 upon the occasion of his first quarterly meeting. He preached two able sermons on Sunday to large audiences. The class leaders reported \$15.25 on his salary. On December 30 occurred the marriage of Mr. Paul McMillan to Miss Belle Bryant and on January 12, Mr. D. D. Wells to Miss Julia Sprott, the pastor affiliating. Only relatives and a few of the immediate friends of the contracting parties witnessed the ceremony of the popular couples. On Monday night, January 20th, Dr. I. L. Thomas, the able representative of the Board of Home Missions and Church Extension was here and lectured to a \$25.30 house. The people here are loud in their praises of the good doctor's lecture. Several of our best white friends were present and gave the speaker the closest attention throughout. Prof. E. W. Petteway, principal of our city school here made the address of welcome, which was cordial. Our splendid church choir and city orchestra rendered beautiful selections. The Rev. T. A. Ames of the Colored Methodist Episcopal Church, uttered prayer. Dr. Thomas and our other representatives have a standing invitation to visit Orange. Mesdames S. C. Parker, C. E. Robinson, G. M. Hubert and Maud Hubert have been elected as presidents of the Ladies Aid, Woman's Home Missionary, Epworth League and Junior League superintendents, respectively. With these good and loyal members in charge of these auxiliaries we are highly hopeful of fruitful results. The Ladies Aid Society has put the parsonage in fine condition for the pastor and wife. We have named commissioners for work on the Freedmen's Aid Society and the jubilee Thank Offering scheme for educational purposes. We are endeavoring to circulate the Southwestern here

so that we may be perfectly informed.—Freeman Parker.

Texarkana.—I arrived here December 28, 1912, just after our Conference was held at Hempstead, and found the membership well pleased with the work of the Cabinet that sent me as pastor. We began work and raised \$60 for traveling and moving expenses. The third Sunday in January, paid District Superintendent \$14, and Monday night January 27th at our Leaders and Steward's meeting the ladies of our church came in at the close of our meeting with baskets and boxes and pounds in their hands, led by Mrs. Jamison. These friends left groceries enough to last the pastor and his family for several weeks. The parsonage committee, with the aid of the Woman's Home Missionary Society, put into the parsonage new window shades, two new stoves, matting on two rooms, carpeted one room and put in rocking chairs and other furniture. Too much cannot be said for the good members of St. Paul Church. We are looking forward to a great year's work and success along all lines.—T. S. Pryor, pastor.

Under the circumstances, we have done remarkably well. We had one conversion, added 7 members to the church and made some improvements in the church. We are planning on the fourth Sunday in February to have a great rally toward building of a parsonage. We hope to raise \$100. The Rev. J. J. Hardemon is pastor.—(Mrs.) Harriet Ross, recording steward.

Trinity Mission.—The first Quarterly Conference for the Trinity Mission of the Conroe District convened February 6, Dr. W. Hartley Jackson, presiding. The quarter ended with marked success. Our beloved District Superintendent stopped also at Westville and preached a splendid sermon on "Prayer." Miss E. J. Brown, the teacher of the County School of Westville, was called to the table and took the place of a District Steward and the full apportionment was paid to the District Superintendent and \$3.40 raised for other purposes. Dr. Jackson from time to time expressed his delight with the growth of membership and general condition of affairs on the work. By the Lord's help we are trying to meet the District Conference at Montgomery with a round report. The business of the quarter was finished at Josseland on the 7th. The sum of \$14.40 was paid the District Superintendent who gave a talk and bidding us God-speed, left by way of the M. K. & T., taking the pastor with him to Corrigan. We do hereby solicit the prayers of the people for the Trinity Mission. The Southwestern is being read up our way by all churches.—S. M. Cole, pastor.

Pale, Delicate Women and Girls.
The old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. For grown people and children. 50c.

Conference Notices

Special Notices.

CENTRAL MISSOURI CONFERENCE—
To the Officers and Members of W. H. M. Society: I write to remind you of our work and obligation, and if literature is needed in your societies to promote missionary work, let me hear from you and I will supply you free for the postage. (Mrs.) R. G. Williams, Secretary of Literature, Bridgeton, Mo., P. O. Box 57.

Notice—Members of Class 1910, of Gammon Theological Seminary—

Dear Brothers: This class being the largest to finish in the history of the institution, the President of the class asked that we all meet at Gammon Theological Seminary next commencement in a class reunion. The committee on program and arrangements ask that every member send his address to one of the members of the committee that you may be furnished with a program. Committee: The Rev. G. W. Brownlee, Pres., Box 244, Eutaw, Ala.; the Rev. Joseph S. King, Sec., 246 Hanchey St., Troy, Ala.; the Rev. P. H. Kelley, No. 904 South Broad St., Rome, Ga.

Officers and Members of District and Local Auxiliaries of the Woman's Home Missionary Society: This

This is the first opportunity that I have had of greeting you, and there are as many things that I might say to you, but Christian workers can afford to dispense with many of the formalities and customs of the world. So let us confine ourselves chiefly to the spiritual and business side of our calling. I appreciate to the fullest extent the honor conferred upon me by appointing me to this office. And I shall do all that is in my power to make it a success. For I feel it a great privilege to live in this age of Missionary activity. Never before has there been such a widespread interest in the evangelism of the world as now. At the recent meeting in Des Moines, Iowa, a new department was created, known as the Evangelistic or Soul-Saving Department. Mrs. W. P. Thirkield, together with Mrs. J. P. Monroe, have seen fit to place this responsibility of this new work upon me and have appointed me to serve until our Annual Meeting in June at Chicago. So let me urge that each auxiliary in the Lexington Conference appoint some worthy woman with the burden of souls on her heart, to take charge of this department and please send me her name and address that I may be able to correspond with her. So let us pray for divine help and guidance that this part of the work may grow until it may become the chief factor of our organization and be the means of leading many into the kingdom. Let me call your attention to the article on evangelism appearing on page seven in the January issue of the Woman's Home Missions which will do much to enlighten you on this new phase of the work. Dear Sisters, although a stranger to many of you, and this work is new to me, yet we have one common bond uniting us, the advancement of Christ's kingdom here on earth. I earnestly request your prayers and co-operation in this

new field of labor. Looking forward to an early reply, I remain yours in the work.—(Mrs.) Anna Brooks Hocker, 737 Carlisle Ave., Cincinnati, Ohio.

WEST TEXAS CONFERENCE.

The annual conference minutes will be out in a few days, and those who are entitled to minutes, please send me your address and the nearest express office, and you will be sure to get your minutes. Send me a card as soon as you read this notice.—F. L. Kirkpatrick, 1506 N. Y. Avenue, Austin, Texas.

SHREVEPORT DISTRICT.

The Home Mission and Church Extension Convention will be held at Daniel's Methodist Episcopal Church, Shreveport, La., April 14 and 15, 1913. Dr. I. L. Thomas, field secretary will be present to receive all money for Home Missions and Church Extension, and give vouchers for same. Each pastor is expected to do his best on Easter, and report the results in this convention. Look after every interest of the church. Start revivals at once. Let each pastor report at least five subscribers to the Southwestern at the Convention. Let each church send a representative from each auxiliary of the church. This being the Jubilee year the church is expecting greater things of us, and let us break the record this year in every department of church work. Don't forget the Freedmen's Aid Society! I am giving much time to the evangelistic work, on the district. Call on me when you need me.—B. J. Reddix, Superintendent.

LA TECHE DISTRICT.

Dear Brothers: The first preachers' meeting of the La Teche District will convene at Berwick, La., March 7, 1913. I want to see every pastor on the District without fail. Let us meet and organize and get ready for the year's work.—C Spears, President; J. Wesley Turner, Superintendent.

MERIDIAN DISTRICT.

Pastors, ministers and district stewards will meet in St. Paul Church in Meridian, March 7, at 10 o'clock a. m. A full attendance is expected and earnestly desired.—J. M. Shumpert, Superintendent.

LA. TECHE DISTRICT.

Dear Brethren: Make Easter a great day for missions, and report the amount raised to the Missionary Convention to be held at Napoleonville, March 26-27. Bishop W. P. Thirkield will be with us and preside one day during the session. Let each pastor come prepared to report at least half of his benevolent money at the Convention. The programs will be out later.—J. Wesley Turner.

District Rounds

WAYNESBORO DISTRICT.

Second Round.

Herndon and Wadley, March 8-9; Bascom, 15-16; Newington (C. W. Dempsey), 15-16 Statesboro Mission, 22-23; Dublin and Brewton, 22-23; Statesboro, 29-30; Summit, April 5-6; Millen, 12-13; Augusta, 19-20; Waynesboro Circuit, 26-27; Pulaski, May 3-4; Undine, 3-4; Charlestown, 10-11; Rocky Ford, 17-18; Hagan and Belleville, 24-25; Sylvania, May 31-June 1; Waynesboro and Asbury, June 7-8; Hughland, 14-15.—The Sunday School and Epworth League Convention will meet with

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Don't let this chance go by—accept my assistance to-day! It's promised in genuine sincerity and friendliness. People all over North America, who've already received my advice, gladly testify to what it has done for them. I'll cheerfully send you names and addresses of those who have sought my aid. Now they are cured of Catarrh, as they willingly bear witness.

Write to me and see if you can be freed from Catarrh.

Simply answer my questions yes or no, write your name and address plainly on the dotted lines, cut out the free medical advice coupon and mail it to me without delay.

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CUT OUT THIS COUPON

It entitles readers of this paper to free medical advice on curing Catarrh.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Do crusts form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from your nose?
Does the mucus drip into your throat from the nose?

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

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631 Baronne Street

New Orleans, La.

Smith's Chapel membership and congregation, at Hagan, Ga., May 30, 1913, 9:30. This meeting is composed of all the pastors, one Sunday school superintendent, with one representative Sunday school delegate, Epworth League delegate, of every pastoral charge in the District. Please remember the taxation of two cents per scholar, twenty-five cents per Convention member, for Convention expenses. Each pastor and Convention member will please be present on the night of

May 29, as there will be no train that will reach Hagan on May 30 in time for the opening of the Convention.—W. M. Bellinger, Superintendent.

OPELIKA DISTRICT.

Second Round.

Bethel and Eclectic, March 28-30; Benson and Riverside, April 4-6; Wetumpka Circuit, 11-13; Lomax Circuit, 18-20; Rockford Circuit, 25-27; Kellyton Circuit, May 3-4; Alexander Circuit, Station, 2-4; Dadeville Circuit, 9-11;

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FRED'K DYER, Cor. Sec. as well as all the milder stages, cures of every kind of rheumatism, and in every part of the body. Why should I send them to try before you pay if I were not positive they are safer and surer than anything ever sold before for rheumatism. Valuable book on Rheumatism comes free with the Drafts. Address: MAGIC FOOT DRAFT CO., 1910 Oliver Bldg., Jackson, Mich. Send no money—just the coupon. Do it now.



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Opelika and Tuskegee, 16-18; Lanett, Goodsell Memorial, 23-25; Lanett Mission, 23-25; LaFayette and St. Jno., 30, June 1; LaFayette Circuit, 30, June 1; Five Points Circuit, 6-8; Opelika District Conference, Opelika, July 23-27. Dear Brethren: Do your best to raise your entire benevolent apportionment by the District Conference. Push the ten per cent increase. Plan for soul saving in your revivals. I am with you in your plans.—Lewis S. Price, Superintendent.

HOUSTON DISTRICT.

Second Round.

Aubon Place Circuit, March 29-30; Sloan Street, 30-31; St. James, 30-April 2; Harrisburg, (Josey), 30-April 3; Mallalieu Chapel, 4-6; Boynton Chapel, 6-7; Dowling Street Mission, 6-8; St. Paul, 11-13; Texas City, 12-13; Wesley Tabernacle, 13-14; Trinity, 20-21; Mt. Vernon, 18-20; Chew's Addition, 23; Independence Heights, 24; Rosenberg, 26-27; Dickinson Circuit, May 1-4; Richmond-Kendleton, 10-11; Thompson Circuit, 17-18; Angleton-Columbia, 23-25; Sweet - Velasco, 24-25; Brazoria, 25; Liberty Circuit, 31-June 1; Home Missionary Convention at Mallalieu Chapel, April 1-2. Dr. I. L. Thomas the field secretary will be in attendance and help us in his own way to bring up the apportionment. District Conference, Wesley Tabernacle, Galveston, August 27-31.—W. H. Logan, superintendent.

ATLANTA DISTRICT.

Second Round.

College Park, March 14-16; Palmetto, 15-16; Battle Hill, 28-30; Ariel Bowen, 30-31; Trimble, April 4-6; Hogansville circuit, 5-6; Oakland City, 11-13; Fairburn, 12-13; Grant-

ville, 18-20; Hogansville, 19-20; Grantville circuit, 26-27; Warren Chapel, 27-28; Newnan circuit, May 3-4; Newnan, 11-12; Foss Chapel, 11-13; Lutherville, 17-18; Franklin circuit, 17-18; Central Avenue, 25-26; South Atlanta, 25-27. Dear Brethren:—The Church expects us to hold up her standard. Hold revival services, build and repair churches wherever needed, and raise all the money possible on Easter, March the twenty-third. Look well to the Jubilee fund. Send these claims as soon as raised to 220 West Fourth Avenue, Cincinnati, O., and get conference voucher for the same. The fifth Sunday in March is Rally day for the Local Board of church extension. Send money to the District Superintendent. Get subscribers for the Southwestern.—G. W. Arnold, 88 Ridge Ave., Atlanta, Ga.

PARIS DISTRICT

Second Round.

Brookston circuit, March 29-30; Bogata circuit, April 2; Bagwell circuit, 3-4-5-6; Clarksville, 13-14; Freehope, 12-13; Chicota circuit, 19-20; Medill, 25-27; Sulphur Springs, May 3-4; Greenville, 4-5; Honey Grove, 11-12; Paris circuit, 17-18; Hickley circuit, 24-25; Mt. Zion, June 1-2; Morgan Chapel, 1-3; Terrel circuit, 7-8; Cooper, 8-9. Dear Brethren—We are some weeks late with our first round. That will make it necessary to double up some in the second and third rounds. I will be compelled to send a regular ordained elder to hold some of the conferences of this round,—not only of this but of the third. Be kind enough to do your work and don't complain, for it is impossible for me to hold seventeen conferences in thirteen Sundays. I am doing my best so that we may wind up in good shape at the end of the year.—Kay W. McMillan, Supt.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

ALEXANDRIA DISTRICT WOMAN'S HOME MISSIONARY SOCIETY.

Dear Brethren—You are just from the annual conference, one of the best in the history of the church. Now dear brethren, after listening to so many good addresses, I hope you are encouraged to do more this conference year than ever before in the work of the Woman's Home Missionary Society. Let each pastor on the Alexandria district organize a Woman's Home Missionary Society in his church. Now brethren, on this district we have arranged our work that way, to save so much expense. My heart is in the work.—(Mrs.) L. Venable, Dist. president, Boyce, La.

BOOKS RECEIVED.

Jennings and Graham, Cincinnati. LINKED LIVES AND OTHER SERMONS.—(By Alphus B. Austin, D.D.) Net, \$1.00.

THE HUMILIATION OF CHRIST.—(A group of Bishops' Sermons arranged by Wm. M. Blood and Henry W. Cummings of the Southwest Kansas Conference.) Net, 50c.

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THE HEART OF PRAYER.—(By Charles W. McCormick.) Net, 25c.

AN URGENT APPEAL.

Pastors of the Upper Mississippi Conference — Dear Brethren — On reaching here from the seat of conference I found five or six members and a church with an indebtedness of \$600. We are doing all we can, but unless we can make a substantial payment in a few weeks, our church at this place will be sold. We have been surrounded by water and could not do what we would. Now brethren, I ask you to please help us save our church at Leland. Lift a collection from your people and send to me or Dr. H. B. Hart, 810 Howard Street, Greenwood, Miss. The same will be acknowledged through the columns of the Southwestern. Please help us at once.—J. C. Cooke, Leland, Miss.

INQUIRIES.

I wish to find my sister, Irene Carter, and two brothers, Joe and Morris Carter. We were separated in 1901 in Hot Springs, Ark. The last I heard from my sister, she was with a white family in Monroe, La. My brother Joe was in Seattle, Washington, and my brother Morris in Newport, Ark. Anyone knowing of the above-named parties will kindly address,

MRS. KATY B. WILLIAMS,
1720 Arch Street,
Little Rock, Ark.

I would like to find my two brothers-in-law. Their names are Alex and Thomas Keith. They were born in Newton County, Hickory, Miss. Their father's name was Alex Keith and their mother's name was Jane Keith. Their three sisters were Alice, Annie and Elizabeth Keith. Their oldest brother's name is Dempsey Keith. They have been lost 38 years. Any information will be acceptable.

AMANDA KEITH,
Lawrence, Miss.

CO-WORKERS OF THE WOMAN'S HOME MISSIONARY SOCIETY OF THE LEXINGTON CONFERENCE.

Dear Sisters and Brethren—You no doubt have read from our last annual report and re-read, with much pride, of our wonderful achievements in the work of this society throughout the Methodist Episcopal Church; also you have rejoiced over the victory we have had in our own conference. We look with much pleasure upon our past history, and feel sure that whatever has come to us by way of

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success is due to our having complete harmony in the society; first, the hearty co-operation of all the conference officers, ministers and district superintendents; second and lastly, by our constant reconsecration and increased Godly spirit thereby, for our duties and services. So at present we are able to feel that our conference society stands at the head of the list, in having a well organized body, every department secretary that the law calls for is represented by competent Christian women. Will you join us more heartily in our future efforts? We sympathize so much with the Board of Managers in their efforts to control this vast work, and what they are doing for our race. We must be ready to meet all of our claims promptly and well. Our convention to be held in St. Mark's Church, Chicago, June 25 to 29, will be the best in our history, if you contribute your individual share of interest and service. We know you will, if you understand what to do. We have women who are able to inform you, so prepare yourselves to be well informed by them very shortly. Thanking you for your past hearty co-operation, and anticipating your continued increasing efforts for the cause.—(Mrs) Martha A. Sissle, Conference President, 705 N. Senate Avenue, Suite 4,

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Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

DEIMER-BEAUCHAMP—At the home of the bride's parents, Mr. and Mrs. Jackson Beauchamp, in McKinley, La., Miss Mattie Beauchamp and Mr. Ezekiel Deimer, in the presence of many relatives. The Rev. John D. Wilson read the marriage ceremony.

HAILY-LEWIS—At the home of the bride's parents, Mr. and Mrs. Lewis, at Hempstead, Texas, the Rev. D. C. Haily and Miss Rosa Lewis, January 2, 1913. The Rev. and Mrs. Haily left at once on the northbound train for Paris, Texas, their future home. Rev. D. C. Haily is a member of the Texas Annual Conference, and is the pastor of the Methodist Episcopal Church in Paris, Texas. The Rev. B. M. Taylor officiated.

BROOK-WILSON—At the parsonage in Richards, Texas, Mr. Wheeler Brook and Miss Anna Wilson, Dec. 7, 1912. These are two fine young people. We hope for them a happy voyage in life. The Rev. R. H. Warren, the pastor, officiated.

PARKER-OLIVER—At the home of bride, Mr. Ben Harris Parker and Mrs. Emma Oliver. Mr. Parker is a wealthy farmer of Richards, Texas, the son of the sainted Bro. Wiley Parker, a class leader, trustee and Sunday School superintendent of Davey Methodist Episcopal Church for 45 years. Mrs. Oliver is a faithful member of Davey Methodist Episcopal Church. The Rev. R. H. Warren officiated.

Gleanings from the Field

GEORGIA

Chiple.—Our first Quarterly Conference was held at Smith Chapel, Feb. 1-2 our beloved District Superintendent. Saturday, on account of the inclement weather, the quarterly meeting was not largely attended. Collection, \$15. On Sunday, our Superintendent preached an excellent sermon. He also gave good advice to the class leaders and members about their duty to the church. God bless our Superintendent.—G. Gore.

KANSAS

Topeka.—The Rev. A. Haynes came to this work in September through a change made by District Superintendent D. Smith. There has been since a steady growth in the interest of the work. The reports at the fourth Quarterly Conference indicated considerable success along all lines. We are now worshipping in our new church, which is one of the nicest in the city. In four months we have raised for all purposes, \$500 and have now a plan on for the raising of another \$100. Our intention now is to raise our benevolence in full, at present we are a little behind.

MARYLAND

ISLAND CREEK.—At Brook's Methodist Episcopal Church, a large and appreciative audience was delightfully entertained by a splendid program arranged by the

pastor, Rev. C. C. Brown and his wife; Sunday, February 9th, at 11 a. m. The program was creditably rendered by the participants. After an interesting reminiscence talk by the oldest member of the church a man of 96 years the Rev. Thomas Brown and a few remarks by Mr. Wm. H. Butler, a class leader who gave experiences of slavery and the reading of the Proclamation by Mr. Joseph H. Boune, the young people then had charge of program for a short while, consisting of orations, declamations, solos, etc., after which the pastor in his inimitable manner held the audience about an hour. He gave a sketch of the history of America from its discovery to the introduction of slavery, the abolishment of slavery and in a concise statement, a statistical account showing the progress of the race in fifty years. Brook's Church is in a prosperous condition. Sixty-four conversions during the year. The pastor is closing out his third year's work and is looking forward to the Annual Conference.—(Mrs.) M. E. Brown.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

NEW JERSEY

Atlantic City.—The Rev. A. L. Martin is making good in Atlantic City, N. J. The new \$40,000 Asbury Methodist Episcopal Church, Arctic Avenue, Atlantic City, built of gray stone, is up and the slate roof is now being put on. Completion is being planned for the early part of the summer. Mr. Andrew Carnegie responded February 3 to Rev. A. L. Martin's appeal, and promises to raise his contribution from the half of a \$2,000 pipe organ to that of a \$3,000 one. Another friend will give \$500. and the choir has a neat little sum in bank.—A. L. Martin, pastor.

NORTH CAROLINA

Cornelius.—The first Quarterly Conference of the May Hue Circuit was held at Hunters Chapel Dec. 21-22, the Rev. A. H. Newsom, District Superintendent in the chair. Bro. Newsom is a fine presiding officer and is making for himself quite a reputation. They are paying him off in the quarter all over the work. The pastor and people have labored together and the result of their labors show since Conference \$103.72 for all purposes.—N. S. T. Shamborger, pastor.

Laurinburg.—The work at this point is progressing nicely and is still in progressive shape. We have endeavored to keep it on the upward scale. Our people are enthusiastic over the scheme to build a new brick church. The plan is to get a subscription to cover the entire cost of the church before beginning to build. One third of the amount subscribed to be paid next July, one-third July 12 months and the other third July 1914. We have a subscription of 5,000 dollars already and have reached only 50 members as yet, but are going daily to our membership securing new

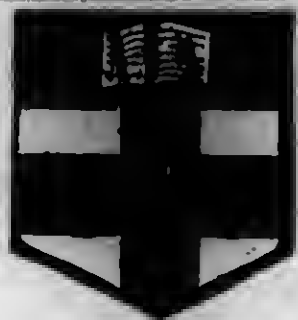
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names. By the time the entire membership of 250 has been seen we will have the desired amount subscribed that we wish to put into the new church. Meanwhile our canvass is twofold, there is no opportunity lost in pressing the spiritual need upon the people. The result of this canvass is telling in the increase of our congregation and in accessions to the church. At Coolsprings, the other point on this charge we are covering our church with metal shingles and are going ahead nicely with our Jubilee Movement. We have a membership of 227 at this point, composed of wide-awake, active men and women who are anxious to do something for the kingdom. All told, we hope to come up to the requirements along all lines this year.—J. P. Morris, pastor.

South Greensboro.—The first Quarterly Conference of the South Greensboro Charge convened on the 11th-12th instant, with our beloved District Superintendent, the Rev. S. F. Peace, presiding. Reports were very good, notwithstanding the pastor had been sick ever since Conference. In October paid to pastor \$58.80; District Superintendent \$17. Raised for Missions \$5. The Rev. M. J. Bullock (instructor of Industrial Work at Bennett College) has preached for us during the entire three months of our illness, with the exception of a few Sabbaths, entirely free of charge, for which we extend him thanks. We also thank the people of Reidsville Circuit and their pastor, the Rev. J. W. Jones, for a purse of \$9.75, and quite a nice lot of butter and chickens while we were sick, and to all who assisted us in any way. In this number we include the members who brought to us a pound party that was indeed enjoyable. The Revs. R. T. Weatherby, G. W. Byers, E. H. McArthur, H. W. McMaster, and J. H. Hunter took part in it. To our physician, Dr. E. D. McLaurin, we are very grateful for his faithful service during all the days of our illness. I am now able to take up my duties.—J. T. Lenox, pastor.

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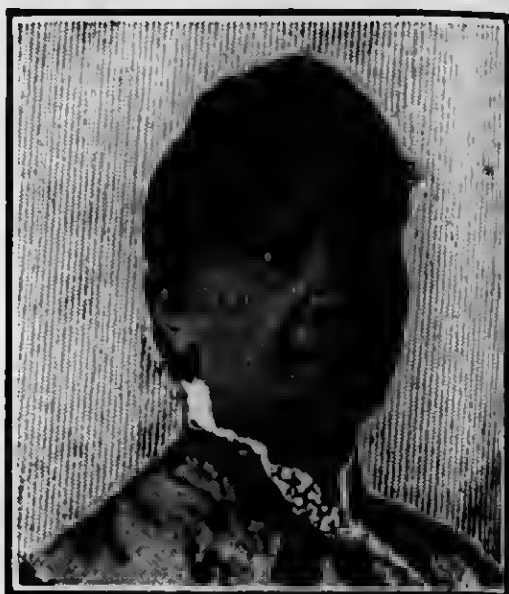
OHIO

Elizian.—The church here is in a prosperous condition. Jan. 19 was our fourth quarterly meeting. The Rev. Jas. Courtney gave splendid service. Collection, \$18. Benevolences greatly increased. Five new subscribers to the Southwestern, and membership more than doubled. Recently we had a Harvest Festival and Rally which cleared \$148. To which was added \$51 raised by the pastor, making a total of \$199. The church was cleared of debt; the pastor paid up to date, and a handsome sum was



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left in the treasury.—J. E. Wood, pastor.

OKLAHOMA

SHAWNEE.—On the fourth Sunday in Jan., 1913, a rally was given at Wesley Methodist Episcopal Church which was very successful. The members were divided into four tribes which reported as follows: 1st, led by J. Davis, raised \$46.40; 2nd, led by Mrs. W. Williams, \$35; 3rd, led by H. Rush, \$26; 4th, led by J. J. Cleveland, \$10; total amount raised, \$117.40. We are now striving to send our pastor, Rev. E. M. Madden to Annual Conference in commendable shape. We have a splendid Sunday School which have done a good work.—Rutha D. Strong.

TENNESSEE

Dayton.—The Rev. C. H. Forrest held my second Quarterly Conference Feb. 8-9th. Most of the officers were present with reports showing their interest in the work of the church. Rev. Forrest manifested his ability to do things in order holding the business session. Every part of the work was inquired into with interest, and his words of counsel were well received. Rev. Forrest preached at 11 and 8 o'clock with great power, and left on the evening train for another point. The young people rendered a very nice program at night. Collection, \$16.80.—W. M. Johnson.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

McKenty.—John Lewis McKenty, of Belton, S. C., Sunday at half past 12 o'clock, Feb. 9, 1913. He had been a member of St. James Methodist Episcopal Church 35 years. Served as Superintendent, steward, trustee, Sunday School teacher and teacher of the choir. He lived a consecrated life and died in the faith. His funeral was preached by the pastor, Rev. James E. C. Jenkins, at St. James Methodist Episcopal Church. Brother McKenty leaves a wife and three sons who mourn his death.

Georgetown.—On Monday night, Feb. 3, 1913, after the return of the pastor of Wesley Methodist Episcopal Church from Board Meeting a band of merry folks entered the parsonage singing. Finding the door open they marched in with a huge basket piled high with lots of good things. They piled some on the table and some under the table and presented them with touching remarks. Rev. S. S. Washington was happy in his remarks as also were Brother Carolina and Brother Johnson. The pastor thanked them most heartily.—A. P. Gilliard, pastor.

Pickens Charge.—The first Quarterly Conference was held in Pickens Chapel, Pickens, S. C., Dec. 22, the Rev. B. S. Jackson, our esteemed and polished District Superintendent presiding. After the devotional service and a burning message from the Word of "Light," the District Superintendent entered immediately upon the deliberations and business of the Conference. Will M. Anderson was unanimously elected Secretary. The pastor's report was considered and received as comprehensive in all details pertaining to his charge, which embraces three churches: Pickens, Cross Roads, and Union. The major number of the Conference representatives were present from each of these churches. Owing to the infirmities of old age, our beloved and faithful Brother Baylous Arthur, was relieved of his official duties and thanks were unstintingly given him for his past record by the Conference body and the District Superintendent. The Estimating Committee: Brothers Riley, Ferguson, A. G. Bowen, Will Cannon. The disciplinary minimum amount estimated was \$300. The disciplinary minimum amount for the District Superintendent was placed at \$48. The leaders reported: Union—Brother Riley Ferguson, \$1.20; W. A. Blossingame, \$2.50; Pickens—A. G. Bowen, \$2.75; Elias Bowen, \$1.20; Cross Roads—W. M. Cannon, \$1.20; L. D. Crew, \$1.00; total, \$10.55 paid to Superintendent for the first quarter; paid the pastor for the first quarter, \$11.88. Thus ended one of the happiest and most satisfactory Quarterly Conferences.—John C. Gibbes.

Ellis.—Harriet Ellis, a member of Lion A. M. E. Church, Patterson, La., a devoted mother and loving wife died January, 1913, in full triumph of faith after a long illness. She was ordained a deaconess by Bishop

Turner. She was also a class leader. She leaves a husband, two sons and a host of friends.—The Rev. F. A. Rylander, pastor.

JONES.—Lizette Jones, a faithful member of Wesley Chapel, Wilson, La., for 39 years, died January 31, 1913. She leaves her husband, six children and a host of friends. She died as she lived, a true servant of God. The funeral was conducted by two of our Baptist elders and the pastor, the Rev. L. C. Thomas.

OAK.—Mrs. Alice Oak, the wife of Bro. Zeb Oak, February 6, 1913. She was found dead near her home about 4 o'clock. She was a faithful member of the Methodist Episcopal Church at Rural Hall, N. C., for 25 years, and lived a consistent Christian life. Not a blemish was on her character. She was a devoted wife and a loving mother and was loved by all who knew her of both races. She leaves her husband and sister and a brother, four children and many friends who mourn their loss. The funeral service was conducted on Sunday, February 9, by the Rev. A. E. Robinson, assisted by District Superintendent, the Rev. R. W. Winchester.—A. E. Robinson.

GARRETT.—Sister Eliza Garrett, of Canton, Miss., January 30. Years ago she professed religion and joined the Methodist Episcopal Church, South, and later was affectionately commended to Asbury Methodist Episcopal Church in 1880 during the pastorate of the Rev. J. W. Parks. She was buried by the Esatern Star. She leaves two daughters and seven grandchildren who mourn their loss.—A. M. Trotter, pastor.

STARKEY.—Jackson George Washington Starkey, one of the members of Haven Methodist Episcopal Church Starksville, January 27, 1913. He was a member of the church ten years. He declared in his last words that he was at peace with God and all mankind. He leaves many relatives and friends who mourn his passing. His funeral was conducted by the Rev. D. D. Shelly and Rev. Heggins, pastor of the First Baptist Church of this city.—D. D. Shelly, pastor.

ROGERS.—Mrs. Nancy Rogers at the age of 32 years, at 3:30 a. m., February 1, 1913. She was a resident of Madison and a member of Ricks Methodist Episcopal Church for 18 years. Sorely afflicted for seven years, she was patient and died in full faith. Sister Rogers leaves her mother, brother and sister and three children, who will miss her greatly. The funeral service was in charge of the Rev. P. A. Taylor and A. F. Linzy.—Luella Linzy.

PETERSON.—Mrs. Mildrige Peterson, of Eola, La., February 2, 1913, a member of Simpson Methodist Episcopal Church, and an active worker in the Sunday School. She was born November 24, 1886. Mrs. Peterson was of a religious family. She leaves a mother, father, five brothers, two sisters and many relatives who mourn their loss. The body was laid to rest in the Simpson graveyard. The funeral service was in charge of her pastor and the Rev. C. H. Hayes of the Baptist Church.—T. A. Hampson, pastor.

LONGS.—Mrs. Georgiana Longs, the only sister of Brother Stewart Longs, a member of the Hampton M. E. Church, February 7, 1913.—Thos. A. Hampton, pastor.

ROSE.—Wash. Rose, born July 13, 1844, died December 13, 1912. One

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of the founders of St. Stephen's Methodist Episcopal Church, Yazoo City, Miss., for 49 years of the 72 years, he lived he was a loyal member of St. Stephens Church, with an untarnished record of service to God and loyalty to his church. His influence as an honest man and a Christian, impressed the entire community. Many of the leading white citizens were present at his funeral. Several made brief speeches touching upon his honesty. All who met and knew Brother Rose had unshaken confidence in him. He was a true husband, a devoted father, a loving and lovable brother. He leaves a wife, ten children and several grand children and many friends who mourn his passing. His funeral service, conducted by the pastor, assisted by the Rev. Holcomb, pastor of the white

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Baptist Church and Rev. Dr. Colwell, of the Presbyterian Church, was largely attended.

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ROSS CHURCH.—Our pastor, the Rev. John Wise, was received most cordially by the members and friends of Ross Church. He preached an able sermon. The Rev. W. M. Hamilton was present. The Sunday school was well attended. Collection good.—C. D. Small.

MALDEN CHURCH.—Sunday, February 23rd the Rev. D. S. Sloan of Mallalieu Church and the Rev. Mr. Jackson of the African Methodist Episcopal Church preached strong sermons. Their words of cheer were encouraging. At night the pastor preached an excellent sermon, after which fourteen came to the altar for prayer. One joined and two reclaimed. We will start our revival Sunday, March 2nd. All are invited.—H. B. F. Charles, pastor.

WILLIAM'S CHAPEL.—Early prayer meeting lead by Brother Lewis Brazeley. Good services all day. 86 communicants. Collection, \$22. The auxiliaries are getting busy and planning to work together in fixing up the parsonage for the comfort of the pastor and his children. The revival has started and the outlook is good. Two came for prayer.—J. A. Landry, pastor.

PLEASANT PLAIN.—The morning prayer meeting was very well attended. At 11 a. m. general speak-number communion. The invitation meeting. At 7:30 p. m. a was extended for sinners and eight came forward for prayer. Collection, \$14. The Rev. and Mrs. McKee were the dinner guests of Mr. and Mrs. Grooms on Sunday.—Olivia L. McKee.

MALLALIEU CHURCH.—Last Sunday the early prayer meeting was well attended. The attendance at the Sunday school was good, an increase of ten over the Sunday previous. We opened our revival in the Sabbath school and 20 came to the altar for prayer. Our people are aroused to the saving of souls for Christ. The fight is on until Easter. The night service was well attended; many of the old members are returning to the church. Sixty-one persons communed and one joined the church. The Rev. M. S. Davage will preach for us on Sunday night the 9th at 7:30 p. m.

and Dr. Charles M. Melden on the 16th of this month. All are cordially invited.—Dudley S. Sloan, pastor.

FIRST STREET CHURCH.—Sunday was an ideal day as to weather, attendance, spiritual fervor and collection. The early prayer meeting was well attended as was also the Sunday school. There was an increased attendance at the 11 o'clock service. At night a great crowd filled the spacious church. Between 200 and 300 partook of the Lord's Supper. Our revival is now on. The indications point to a mighty sweep of revival fire; services every night, saving Saturday, up to Easter. The pastor's subject next Sunday at 11 o'clock is: "The Two Ways." At night: "The Phophets Call to Repentance," will be discussed. All are cordially invited.—B. Mack Hubbard, pastor.

SCOTT CHINN CHURCH, is beginning to take on new life. All the services have greatly increased in attendance. The officers and members are grateful to the district superintendent and bishop for the appointments of the Rev. Calvin Stanley. The pastor and his good wife were made happy on Tuesday night by a host of friends and members, led by Sisters A. Orsnol and Hobbly, who called at the parsonage with one hundred and one pounds of choice groceries. Presentation speech by Mr. T. J. Jones, Response by the pastor. Remarks of appreciation to the pastor by Bro. M. Beinamie. All services on Sunday were well attended. Sunday night Miss J. Jacque presided at the organ. One joined the church. Collection for the day, \$11.90.—Paul D. Kennedy.

TRINITY CHURCH.—We are now in the midst of our revival, with two converts and a number asking for the prayers of the church. The outlook is bright for a great ingathering of souls. General speaking meeting was well attended. 154 communed. Brother E. Fields was with us and assisted. The Sunday school is now graded and the teachers and scholars are preparing for Easter. The enrollment is 300 or more. Palm Sunday will be "Decision Day," and we are preparing a class of children for admittance into full membership on Easter. March 16 at 1 p. m. the anniversary sermon of the Screwman's Benevolent Association will be preached, and at night, under the directions of Misses Carter, Armstrong, Norton, Graves, and others, a Palm Sunday Recital, which promises to be of a very high order. Great plans are on for Easter. March 30 at 3 p. m. our Epworth League, Miss Lydia Norton, president, will give a Sacred Recital at Union Church, in Bienville Street of which Dr. J. H. Hubbard is pastor. Many excellent numbers will be presented. Let every one join in helping us to help this worthy church and pastor. Friends and visitors are always welcome here. Collection for the day, \$40.—W. Scott Chinn, pastor.

WESLEY CHURCH.—The early morning prayer meeting was very largely attended. The Sunday school attendance was the largest of this conference year. Miss Hurst, the Sunday School Superintendent, should feel proud of the increase and interest manifested. Brother L. Howard and A. C. Johnson led the early prayer meeting. At 10:45 a. m., the pastor, Dr. J. L. Wilson, took for his subject: "Some significant dreams", and at 7:45 p. m. his subject was:

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New Orleans

"The right man in the wrong place." Great audiences attended. The Sacrament of the Lord's Supper was administered to 214 members. Collection, good. One infant was christened. Last Tuesday night the Rev. Valcour Chapman, district superintendent, was with us. His remarks were helpful. Brother Buchanan gave a good talk on Thursday night. Dr. C. M. Melden, president of New Orleans University, will preach Sunday, March 9th, at 10:45 a. m. at Wesley Church, and Dr. V. Chapman, district superintendent, will preach at 7:30 p. m.—L. L. Harrison.

Bishop Thirkield will address a mens' meeting next Sunday afternoon in the Pythian Temple under the auspices of the Colored Y. M. C. A. The plan is to make this the greatest meeting of the kind ever held in New Orleans. Dr. A. Oscar Browne, author of "Glorious Hymns," will sing several solos while the congregational singing will be directed by Profs. M. S. Davage and A. H. Colwell. The service begins at 3 o'clock and all men are invited.

Bishop Thirkield will address the New Orleans Methodist Preachers' meeting next Tuesday in Trinity Church. The service begins at 12 o'clock. All local preachers and church officials are urged to be present.

A happy occasion was the birthday surprise party given Friday afternoon, February 21st, in the home of Mrs. Georgia Thomas in honor of the sixth birthday of her daughter, Thelma. Thelma is an attractive little Miss and is a member of the primary department of Wesley Sunday school, instructed by Miss Lillian Mason and a bright pupil in the second grade of progressive school, taught by Miss Mary J. Steele. Potted ferns here and there made the rooms very attractive. Among the little ones present was: Medora Gitta, of St. Louis, Missouri. Mrs. Thomas was assisted in receiving and entertaining the children by Mesdames Lillie G. Jefferson, Ruth Robertson, Wm. W. Daniels and Miss Lillian Mason.

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Southwestern Christian Advocate

NEW ORLEANS, MARCH 13, 1913

Vol. No. 42—No. 11

DAVID LIVINGSTONE

When the world knew that David Livingstone, the geographer, the discoverer, physician, minister and missionary, after forty years of unequalled hardship, sacrifice and service on the continent of Africa, died on the banks of Illala, all eyes turned toward "the open sore of the world," never before. In the recognition of the hundredth anniversary birth of David Livingstone, the Christian Church hopes to concentrate the thought and prayer of Christendom upon the Dark Continent as never before. We have not observed, in recent years, a centenary celebration that had such a gripping appeal as perhaps this recognition shown David Livingstone. It is broader than denominational lines; as a matter of fact, it is broader than the Christian Church. The heroic side of this great man appeals to the churchman and to the non-churchman alike.

Is Africa to have her chance and is the inauguration of this chance to come through the observance of this centennial? A perusal of the literature being sent broadcast throughout the Church on Livingstone can have a profound effect. It must stir men and women to a realization of the purposes of God for the salvation of the world. It calls attention to the great problem that confronts the Church on the continent of Africa. In spite of the fact that there are now work to-day, on the continent of Africa, multiplied agencies for the redemption of Africa, yet we have barely touched the outer garment of this mighty continent.

In the plan for the redemption of Africa, America must figure largely. Colonel Theodore Roosevelt at one time said: "The responsibility of America toward Africa is emphasized because of our past history and because of the number of our citizens who are of African descent. The education and uplift of the American Negro now going forward should be accompanied by the increase of the missionary and Christian forces on the continent from which his ancestors came." It looks as though the hour has struck for forward, aggressive movement by the Christian Church upon the Continent of Africa. Every moment's delay means an additional handicap. A recent letter from Lagos, West Africa, says: "All that has been written in regard to the rapid progress of Mohammedanism in West Africa is true, without any exaggeration. There is no use denying the fact that Christian missions in this country are severely threatened because of the antagonism between the crescent and the cross was never more pronounced than it is to-day." Another missionary writes from Northern Nigeria concerning the urgency of this problem and peril, and says that the call of the hour is for "the immediate occupation of Christian missions of every strategic position in the line of Islam's advance. We must go, and that quickly, where as yet the Moslem has not gone. The first grip counts a great deal in this fight."

It was no empty and far-fetched tribute to David Livingstone when they interred his body in Westminster Abbey alongside those kings, statesmen, poets and noblemen of the great Empire. For was not David Livingstone an uncrowned king, honored and loved by the thousands of tribes with whom he came in contact in the Dark Continent?

Who has wrought more largely for Africa than this man who, no less by his statesmanship than by his self-sacrificing Christian spirit in dealing with the native tribes, in helping settle difficult situations made it possible for the establishment of Christian civilization. Maybe he was not a real poet in the technical sense, but he saw beneath the rough skin of the natives, through their uncultured and untutored life the beauty of souls redeemed and, in his prophetic eye, he could see these souls redeemed, weaving their own songs born of their own poetic natures, unto Christ the King.

A nobleman? Yes, of the highest and rarest type, and when they laid him to rest they honored the bones along whose side his had been placed. David Livingstone's resting-place was deservedly among the highest noblemen. His bones made more sacred and more holy that great Cathedral because of his outstanding life, and his unselfish and heroic service.



DAVID LIVINGSTONE

African Explorer and Missionary, Born March 13, 1819 Died May 4, 1873 at Chitambo's Village
Illala, Africa

THE NEGRO AND THE NEW ADMINISTRATION

Some day the Negro will cease to look at things purely from his standpoint. The sooner this is done the better it will be for the Negro and for the Nation as well. But so long as the Negro is segregated in public thought and is the occasion for special legislation, so long will he be, in a measure, justified in looking at men and measures from a personal point of view. Self preservation is the first law. Self concern is like unto it. This is selfish to be sure. It is, nevertheless, expedient for the present; if it is not entirely necessary.

The Negro accepts the new administration, if not with an exultant shout, certainly with no special hostility. True enough, most of the measures for the repression of the Negro were born in the Democratic Party, and the Democratic party has a by-gone history that need not be uncovered, if covered it is. But the Democratic party of to-day is not the Democratic party of 50 years ago. It cannot

be. It is a part of "the far-off divine event toward which the whole creation moves." In spite of itself and certain leaders, to the contrary, it is influenced by the sense of right and justice, which must ultimately triumph, and whose coronation is in process. The Democratic party is not the party of Tillman, Vardaman and Blease. These men are tolerated, but they cannot dominate. They have political strength and must be recognized, but they need not control. We have gone too far up the road for sensible men to subscribe to Gov. Blease's explosions on the Negro.

True enough President Wilson, when the head of Princeton University, would not admit Negro students. He could refuse them, though to do so he was narrow and un-Christian. But President Wilson of Princeton University and President Wilson of the United States are different men. The new President of the Republic is an ambitious man. He writes history. He aspires to make history. He knows the force of history. He cannot afford to write his name down as a demagogue and an oppressor of the helpless. He knows too well that he would thus becloud his name in history. This he does not desire. This he will avoid, we have every reason to believe.

Fifty years of freedom should give the Negro a wider outlook. He must be frank with himself. The Republican Party, for twenty-five years, has fed the Negro on promises—a very unsatisfactory repast—it is time that the Negro ceased worshipping the fetich of tradition and held himself ready for the new alignment. While we desire our share of Federal patronage, this is a mere bagatelle as compared with the large problems which concern our people.

On the Negro question, President Wilson must ally himself with the most advanced thought of his party. If he did not do this from personal conviction, he would be forced to do so because of the fitness of things. We predict that the new administration, on things concerning the Negro, will be directed by the more advanced thought of the South—and this is a prophecy that there will be no marked backward step. There will be no repeal of the Fifteenth Amendment. Caste will not be written into the Constitution. The eyes of the civilized world and God are upon America and America knows this, and America will regard these.

Again, as long as the Negro has 700,000 votes in the North he has a weapon of strength. When he learns how to use these votes, he can force respect from any party, so long as the margin is as close as it is.

With all loyal Americans, we salute the new Executive of the Nation, and congratulate him on his new and enlarged field of service. We pledge him our loyalty. President Wilson has a magnificent chance to continue the good work of cementing the nations. He can do this no better than by treating fairly the Negro, who most of all was the occasion of the division.

THE SIN OF TREACHERY

It will take some time for the civilized world to recover from the shock it sustained by the treacherous way the late President Madero was overthrown and finally came to

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The Livingstone Centenary

Its Objective and Methods

By Helen Rishell

A centenary celebration almost as widespread as the Protestant world is a unique event in the history of the Church. There are comparatively few characters or events around which a celebration would center, but all will acknowledge that the birth of David Livingstone is such an occasion.

This centenary is also especially interesting because of the methods that are to be followed in the celebration. It is to be a campaign of inspiration and education. Appeals for money will not be made. It is expected that the thought of the entire church and all its departments will turn toward this man and that his life and work will be used to bring inspiration to higher living to the young and new conviction concerning the crying need of Africa to all.

The propriety of an educational campaign in the celebration of Livingstone's birth is apparent.

1. Livingstone sublimely illustrates what Christian character ought to be. He makes Christianity concrete, so that we understand it in all of its glory and power. He unmistakably defines what it means to be a follower of Christ. In his passionate love for Christ, in his mysterious and rational communings with God, in his unselfish devotion to mankind in its need, in his utter consecration to the holy task to which God called him, in all these qualities of Christianlikeness, he gives to the world a new and larger definition of the religious life.

He was a modern saint, one could almost say *the* modern saint. He was this in spite of the fact that he did not live in a monastery, nor isolate himself from struggling humanity. He is in the vital line of apostolic succession. Not by chance is it that England opened Westminster Abbey to his poor body and laid him to rest with kings and poets and statesmen and warriors. His spiritual greatness demands universal admiration. The richness of his character rebukes our poverty. Our soul-weakness seems unpardonable in the presence of this man who walked with God. Not by chance was it that he was passionately loved by ignorant natives who out of sheer affection for him bore his body across endless miles of African wilds that it might be sent to England for Christian burial. His character magnetized them. Not by chance was it that slave traders feared, admired, honored him—the glory of his holiness commended homage. Not by chance was it that all the civilized world waited with bated breath while Stanley searched through weary months for this unique man. Not by chance is it that still his simple house, that once was his home, in Zanzibar, is Mecca for many tourists. He glorified all that he touched. From the time when as a lad he consecrated himself to Christ, to the last day when upon his knees in prayer he passed into the presence of God, did he sublimely illustrate what it means to be mastered by Christ. We cannot read his life without feeling the thrill of his Christlikeness.

2. No character of modern times is a greater inspirational force. He is our modern hero. He is successor to Paul. Those that love spiritual heroism, those that are moved by unselfish and unswerving devotion to sublime and tremendous tasks, those who pay homage only to such as by their achievements enrich the world, find in him a worthy exemplar. Loyalty under crushing responsibility—courageous unselfishness that never counted the cost, devotion that would know no defeat, sublime obedience that never turned aside from hardship—all these never found a more stalwart representative than David Livingstone. Can the world ever forget him—this Christian hero, smitten by fever, harrassed by blood-thirsty savages, de-

serted by fickle companions, slandered by critics, besieged by home-sickness, yet steadfastly abiding by his tasks, facing the dangers of malarial swamp and swollen rivers and trackless forests and hostile tribes and savage beasts until God called him to his heavenly liberty. The glory of his spirit must profoundly move the Church.

3. Livingstone's life defines the proper sphere of missionary activity. He would permit no narrow interpretation of his rightful tasks and responsibilities as a missionary. He necessarily disagreed with the small critics who denounced him because he insisted upon doing more than just simply to preach. He steadfastly contended that the Gospel must influence and transform all of life. Everything human that directly or indirectly influenced the welfare of even the low-



LIVINGSTONE PREACHING TO THE MAKOLOLO

liest savages was of vital concern to him. He insisted that Christianity must bring in addition to a new and sufficient religion, new methods of living, new laws, new economic ideals, more abundant physical comforts, greater safeguards to health. Therefore, he taught his tribes how to cook and build and weave and farm and nurse. Therefore, he became teacher and doctor and geographer and lawyer and botanist and explorer, all that he might help his converts to the blessings of a Christian civilization, all that he might arouse England and the world to a sense of the needs of Africa and prepare it for later missionary effort.

Nor must the church of to-day forget his breadth of vision as to what bringing in the Kingdom of God truly means. To preach the Gospel alone is not sufficient—one must establish schools and found hospitals that the sick body may be ministered to in Christ's name. We must write new laws and change baneful customs, arouse the national aspirations and teach household arts and the sacredness of the home. Then will heathen nations truly be evangelized.

4. Livingstone's unfinished tasks constitute a stirring challenge to the modern church. He knew that he had but begun

God's enterprise. Others must complete it. He recognized that he was but a scout in God's great battle line. The real army was to come later. He kept saying that the end of the exploration was but the beginning of the enterprise. The "smoke of a thousand villages where Christ is not known" pained and thrilled his soul. In every one of them the enriching Gospel must be preached. The Church must arouse to its task. So tremendous a responsibility demands its completest consecration. It is not strange that in Livingstone's diary the closing prayer is that God's rich blessings might be upon all who would help to heal this "open sore of the world." It is not strange that Livingstone felt that when Christ's church knew the facts of the world's needs and became spiritually alive to its privileges, there would speedily come the day when vast wealth would flow into missionary coffers from the followers of Christ and when the rich would count it the highest honor to give of their treasure to rescue the world from heathenism to Christianity. Our unstinted generosity must equal his unmeasured consecration.

Livingstone's Call and Preparation: An Inspiration to Volunteers

The Protestant world is simultaneously studying the life of one man. Certainly it must be an extraordinary occasion and a wonderful life to call out such a testimony. It is not unusual for a community to have a memorial service for one who has recently died, nor do we wonder when a nation celebrates the centennial of the birth of a great leader. But, when the religious leaders of a greater part of the Protestant world set aside a period of nearly three months for the study of a man who spent most of his life in Africa, and when Africa herself is planning to celebrate with the other countries the one hundredth anniversary of his birth, it is worth while for us to consider what elements of greatness characterized him.

If the child is father to the man then surely in David Livingstone the boy, we see those foregleams of character, the greatness of which makes him, as a man, one of the sublimest figures in our modern times. It has been said that he was pre-eminently a Christian. The foundations of his religious life were laid early by Christian parents, whom he loved and obeyed. Through the daily Bible readings and prayers of his father and the loving example of his mother, Livingstone early developed a sane balance in his religious life. This enabled him to attain peace and joy even when traveling for years in Africa without white companions and struggling against those spiritual difficulties of which he thus writes in his Journal: "Traveling from day to day among barbarians exerts a most benumbing effect on the religious feelings of the soul."

A nature as spiritual and earnest and zealous as that of Livingstone could not but early manifest signs of a profound interest in the things of God's Kingdom. Co-incidental with that deep spiritual change that came to him in his twentieth year, there occurred also an awakening concerning the responsibility of the Christian nations toward the heathen multitudes of the world. He records of himself that at first he had no idea whatever of becoming a missionary. But feeling that the salvation of men ought to be the chief desire and aim of every Christian "he made resolution that he would give to the cause of Missions all that he might earn beyond what was required for his subsistence."

His real missionary awakening came a few months afterward when his compassionate spirit was profoundly moved by the appeals for assistance that were made by Dr. Gutzlaff, a missionary from China. It was the claims of so many millions of his fellow

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Finding Livingstone

By the Rev. Ralph Welles Keeler

For months no news had been received of David Livingstone. The world thought he was dead, but nothing was definitely known. James Gordon Bennett, Jr., the proprietor of the *New York Herald*, determined to find out for his readers what had become of the brave missionary and explorer who had penetrated the wild African jungle. Henry M. Stanley was the man chosen for the work, and he set out on the long, perilous journey in search of Livingstone.

After nearly nine months of hardship he reached the interior, and looking back he saw the work of those weary months pass in review before him. What a tremendous task it was to organize his expedition at Zanzibar! He saw again the Banyans selling the Negro slaves for three pounds each. In his weariness the foul slave-market still sent its cry along the restless months just ended,—that group of rickety huts thatched with coconut leaves, where were huddled the slave boys and girls from inland Africa.

What an immense baggage train he had to bring! Cloth and many colored beads to use as money; provisions, cooking utensils, rope, twine, tents, baggage, canvass, tools, ammunition, guns, bedding, medicines, presents for the native chiefs, and boats. It made his head ache to think of them. Six tons in all, and they had brought it through on a trail of death.

A trail of death indeed, for along its way they had left many graves; many of those who had started with him had been left dead in the jungle. Sadly the lonely traveler thought of his two white companions, the sickness and death of Farquhar, and the cowardice and desertion of Shaw, and he remembered, too, those noble black servants, Wolena, Mbayo, Yamba, Kitambroe, who lay beneath the fields over which the white-collared crow winged his daily flight.

As his thoughts followed this awful trail, Stanley drew a little map on the sand before him. There was where Mirambo, the robber chief, and his lusty followers were stationed, and there the Arabs and the white man's army. What a fight that was! He placed a bit of wood on the map. Here was the place where he had been sick with the fever, and here the wilderness through which the black men had carried him while a dangerous fever was gnawing at his body. The zebras, giraffes, and antelopes galloping over the plains had no charms for him during those terrible days.

And now he was at the valley of the Liu-che River, within a day's march of Ujiji, where he had heard that the man for whom he was seeking had once made a camp. But where was Livingstone all this time?

Stanley knew nothing of the long tortuous journey up from Ujiji to Nyangwe during the last few weeks. Nor did he dream of the aches and pains from which this old hero was suffering. Three times in one day Livingstone had been speared at and yet escaped death. For three months he dragged himself from village to village, sick and worn out, only to find upon reaching Ujiji that all of his possessions there had been sold and that he was practically a beggar.

But Mr. Stanley did not know all this. All he knew were the directions which read, "Find him wherever you may hear that he is, and get what news you can of him; and perhaps the old man may be in want—take enough with you to help him should he require it; of course, you will act according to your own plans, and do what you think best,—but find Livingstone!" As yet he had not met the gray, wearied-looking explorer. He had not yet felt the keen greeting of those bright hazel eyes, so he eagerly awaited the

hour to go ahead. That hour quickly came. Scarcely was the sun strong in its course before the order was given, and before noon Mr. Stanley and his dusky troops were plodding up the last hill of the journey.

Below lies a village! Ujiji, can it be? Is this the longed-for village? The thatches on the roofs of the little huts fairly glistened in the morning sun, while the waters of the lake were resplendent with flashes from the same sunlight. Cane fences surrounded the outer village, and away to the east the cane-fields themselves could be seen swaying in the sultry breeze. Was this, then, the end of the search? Would Dr. Livingstone be here? "Find him!" was the order.

"Yambo, yambo, bana! Yamba, bana! Yambo, bana!" The shrill cry of a host of villagers brought his thoughts to the present.



"Unfold the flags and load your guns!" Stanley shouted.

"Ay Wallah, ay Wallah, bana!" eagerly responded the men.

"One, two, three,—fire!"

The fifty guns roared forth a salute as from a battery of artillery.

"Forward, march!"

On they went, the gigantic Asmani leading the way, bearing aloft the stars and stripes.

Then came the army of men carrying their guns, each man dressed in a goat-skin loin-covering, which hung down to within six inches of his ankles.

As soon as the American flag was seen, "*Bindera Kisungu Bindera Merikani*" became the cry. Amid all this noise, a man rushed up and said "Good morning." It was Susi, Dr. Livingstone's servant. Stanley was startled at hearing this greeting in English, but soon recovered, and sent the servant with greetings to his master.

On went this strange procession. The crowds grew larger and larger. Banners and streamers were hung out. The crowd became so dense that the march was almost stopped.

At last the lost man's cottage! By the

door stood a pale, weary-looking man. A bluish cap with a faded gold band was on his head. He wore a red-sleeved waistcoat, and a pair of gray tweed trousers. Every hair of his head, every wrinkle of his face, the wanness of his features, and the wearied look told the story of those awful African years.

Henry M. Stanley looked at the man before him. Then removing his hat he said: "Dr. Livingstone, I presume?"

"Yes." He smiled and raised his cap.

"I thank God, Doctor, I've been permitted to see you."

"And I," said he, "feel thankful that I am here to welcome you."

And with his hand in the hand of the man for whom he was sent, with his eyes fixed on his, Henry M. Stanley learned the value of the struggle to reach Ujiji, of the fight with the terrible fever, and he knew that it was all worth while. For David Livingstone was found.

The Slave Raiders

By Susan Mendenhall

An African king and his councilmen were talking excitedly over the rumors they had heard that very morning. "The slave raiders are coming this way," cried one. "They catch the women when they are digging in the gardens and the men when they are alone on the path. They fasten them with chains and put them in strong pens. They march them off and nobody knows what becomes of them." "Ah! Most of the people die and whole villages are lost," exclaimed another. "We will see to it," said the king, "that the slave raiders do not come within our borders. We will keep a sharp lookout and allow no strangers inside the village." "Yes, yes, we will all watch," the men agreed, "and no slave raider shall come near us."

At that instant some villagers came running to the king, crying, "Oh, master, some white strangers are coming up the path." "Go back, stop them in the path, find out who they are and what they want," replied the king at once. The messengers sped off. The king and his councilmen grasped their spears and waited in silence. Very soon the messengers came running again out of the jungle with glad faces. "Who are the strangers and what do they want?" demanded the king. "They are Livingstone's children," said the messengers. "They have come a long way and are tired; they want to spend the night in our village, and these are the gifts they sent to you." They spread out on the hard earth floor before the king a strip of bright colored calico, some beads, and a roll of copper wire. A murmur of surprise and pleasure ran around the group. But the king only said, "Bring Livingstone's children to me." "Livingstone's children!" exclaimed the men when the messengers had gone. "Can it be the white master is coming this way again?" "No," replied another, "he was going to the coast, but he left some supplies beyond here." "The white master is a good one," said the king. "He never beats his men and he taught us many good things." The men grunted and nodded their heads approvingly.

In a few minutes they returned, followed by the white strangers and their servants. The party entered the open council place and the white men bowed low before the king. "Who are you and what is your business," asked the king. "We are Livingstone's children," said they. "Our master has found a road to the coast and sent us back for his

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THE CHRISTIAN LIFE

Going Up To Jerusalem: A Lenten Meditation

JESUS shrank from death. So have other men who yet have died full bravely, suffering greater bodily pain than even the cross was to bring. Was his hesitation like to theirs? Not if he was indeed the Christ.

The effect of physical pain he had already discounted; he was prepared for that. But in his death the sin of the world, which he had come to take away, would rise to its highest height of guiltiness. The cross would mean Christ's supreme glory, but it would also mean man's supreme shame.

The sinless One shrank from the necessity of facing sin's most dreadful revelation, wrought out upon himself, the revealer of the compassionate God! For how could God remain compassionate in the face of that crowning affront to his love? Would not the death of the Man Christ Jesus—wondrous proof of divine love though it would be—make man a sinner beyond all hope and grace? Could there be any unpardonable sin unless it were this sin? What devil's ingenuity could devise a blacker malignity, a deadlier thrust at God?

The storm was not to be irresistible; sin was not to be invincible; death was not to destroy but to perfect his work. When the worst that sin could do was done; it would be less potent than God's best.

Now he was Jesus of Nazareth, the prophet of Galilee; then he would be the world's Christ, conqueror for all men and for all time of death and sin, to every heart's need the power of God, the wisdom of God, and the love of God.

So he set his face to go up to Jerusalem, and sent messengers before his face, that his coming should not be by stealth, but boldly, as befitted the King coming to the King's city.—From "Epworth Herald."

Through Night's Pastures, Upward

By Edmund F. Albertson, D.D.

Ruskin deplored the fact that so few people look at the sky. They do not look up away from earth. One asked a friend of his if he had seen the eclipse of the sun. "No," he replied, "I am too busy with earthly things to look at the heavens."

The high calling of God in Christ Jesus beckons us to a life that is not content with anything less than fellowship with the divine. Cicero complained that Homer made the gods live like men; Jesus teaches that mankind may live like God. The music of Mozart brought angels down; that of Beethoven lifted mortals up. Righteousness exalteth a nation, and an individual. The one who is content with time and timely employments is living far beneath his dignity. This calling is to a more glorious condition of broader views and diviner opportunities; of truer enjoyments and holier aspirations; of princely privilege and priceless possessions. He who pauses and looks upward hears the heaven-born music. He walks in the light of the divine countenance. Angels and archangels, seraphim and cherubim are his companions, and God is his Father.

We should covet the best gifts. Such ambition is worthy, is commendable. Such aspirations are divinely given and should be the means of placing us in the realm of a holy life. We should live above the sordid, selfish level of earth-born creatures. Advancement, development, evolution are the laws of our being.

If we are to press forward toward the mark for the prize of the high calling of God in Christ Jesus, we must begin right. The beginning of character are for you to take and fashion as you will. Your destiny is in your own keeping. God puts priceless possibilities within your reach. If you grasp them and employ them, great will be your reward. An old man, sinful, living in obscurity and want, was asked why he did not fare better. The reply thus urged from a

discouraged heart was full of meaning. "I didn't start right." If you are going wrong it will be a display of prudence for you to face about and start right. "To-day is a king in disguise." Treat it as such. Look well to your footsteps. Be sure you are in the King's highway of holiness, marching toward the city of God, where you may come with songs and everlasting joy upon your heads.

The right life—the righteous life—is the only true life. All other is narrow, obscure, unreal. The Christ life is the abundant life. Our Father placed us here. It is His appointment. He knows us. He knows our life. It is no enigma. It is no riddle. We are not adrift upon an unknown sea. Our future may be directed by Him. He will place before us chart and compass and sail. He will become our Pilot. He will rebuke the winds and waves. He will take passage with us and bring us unto the desired haven.

We are pilgrims. The beautiful city lies before us. By faith we can see the land of Beulah, and the gates of gold, and the Dlectable Mountains. We are on the highway to the City of God, our eternal home. Then we shall see His face, and be like Him, for we shall see Him as He is. That is rest; that is home; that is heaven.

O years! O life O time,
What is thy message to my waiting heart?
I listen to thy silent tread so swift,
Pleading thy secret now thou wilt impart.

O heart! O soul! O God,
Am I not made by workmanship divine?
My years are all with Thee. Will not thy plan
Now teach me, now reveal that I am thine?
—From "The Christian Advocate."

The fact is, people don't die of troubles in this world; they die of fretting at 'em, only they don't seem to know it.—Elizabeth Stuart Phelps.

Happy and strong and brave shall we be—
able to endure all things, and do all things—
if we believe that every day, every hour,
every moment, of our life is in His Hands.—
Henry van Dyke.

The Fragrance of the Pastor

Out of one of Dr. Kelly's book notices in the current number of the *Methodist Review*, comes a breath like the transferred perfume of the little volume of which he is writing. It is "The Fragrance of Christian Ideals," by Malcolm James McLeod, and in his quotations and comments, Dr. Kelley brings to us all the happy message of "Sympathy, as the fragrance of the pastor." What minister of the Gospel will not find something of charm and cheer in what Dr. McLeod writes? Thus:

"I am being reminded of this almost every day by the tributes I hear paid to the memory of my lamented predecessor, Donald Sage Mackay. I never had the pleasure of hearing or seeing Dr. Mackay, but all seem to agree that what won and held his great congregation was the superb sympathy of the man. He had such a big, tender human heart. As a dear friend of his was recalling yesterday, she had lost her sister, and the doctor at the time happened to be up in Maine on his summer vacation—and a sick man. But he came down to the funeral unexpectedly, although the deceased had not even been a member of his church. And when the sister said to him 'Doctor, why did you come so far?' 'Because,' he answered, 'I heard you wished I was here, and when I knew that, I wished it too.' And it not that the very key to sympathy—to put one's self in the other's place? Whoso does this will always feel. Sympathy is essentially considerate and thoughtful. Wordsworth says of Milton: 'Thy soul was like a star, dwelt apart.' But Milton we know was by nature cold, solitary, masterful, austere. Sympathy and compassion mean the same thing, 'to feel with,' the one being Latin, the other Greek. I can feel for a brother in distress at a distance, but I cannot fully feel with him until I get close by and hear his sobs. Then his trouble becomes my trouble too, and I am a cosufferer. As Madame de Chatelet says: 'I have a pain in my sister's side.' 'Rejoice with those that do rejoice, and weep with those that weep.' Not weep for. Weep with. Pity is weeping for, but many there are who dislike to be pitied. Pity has been known even to reprove. Pity is a little apt to carry with it a gentle reminder that possibly, after all, it may be one's own fault. Jesus did not weep for Mary and Martha. He wept with them. He did not stand aloof and say: 'How sorry I am for you.' He stood by the grave and said: 'I am sorrowful with you.' When the little child on the street saw a bereaved husband following the casket of a loved one to the grave, his heart was touched and he went up to the weeping man, slipped his hand in his and walked along without saying a word.

"When a certain merchant discovered that one of his clerks was embezzling, he called him into his private office and said: 'Charlie, why did you do this?' The young man was crushed with a sense of unutterable shame, and putting his head down on the desk, he burst into tears. The merchant saw the tender spot, and felt he must tiptoe tenderly. He must not break the bruised reed. Convinced that there was good stuff left, he put his arms about him at last and said in the dusk of the twilight: 'Charlie, let us kneel and ask God to forgive us.' 'Us!' That was the grace, was it not, in its perfect expression? To sympathize with men who are terribly tempted! What a delightful and delicate and gracious art! How little we know of the solitude of the sinner's soul!

No man may enter into the joys and sorrows of others as a Christian minister. And no minister who has learned of the sympathy of the Master in his own life will be lacking in this most divine, and yet most human touch among His people.

THEODORE S. HENDERSON.

Exactness in little duties is a wonderful source of cheerfulness.—F. W. Faber.

Faithful Friends

By Susan Mendenhall

In David Livingstone's camp on the southern shores of Lake Bangweolo his men were talking in low tones. "Master is too ill to travel to-day," said Susi. "He has taken medicine from his chest for many days, but he grows weaker." "It is the rain," said Chumah. "Every day we must travel through the rain and wade the marshes." "Master says if the sun would shine and we were on high ground, he would get well again." "Let us make a bed for him which we can fasten to a pole and bear on our shoulders. We will carry him until he is strong again." "Good!" said the other men, and quickly they fastened his stretcher by stout ropes to a long pole and made a swinging bed. When it was finished they came to Livingstone's hut, and, showing him what

ers. Many times they passed the ruins of a village where the slave raiders had done their awful work of burning, stealing and capturing the people for slaves, leaving only a desolate country behind. At night they camped on a hillside over-looking the lake. They quickly built a little hut for the master and a fire in front of it, so he could rest comfortably there. The men resolved that night in their council to go to Chitambo's village, for their eyes told them that their master could not be with them much longer, but their hearts refused to believe it. Four long days they marched steadily through the rain. At last they came to the village where Chitambo was chief.

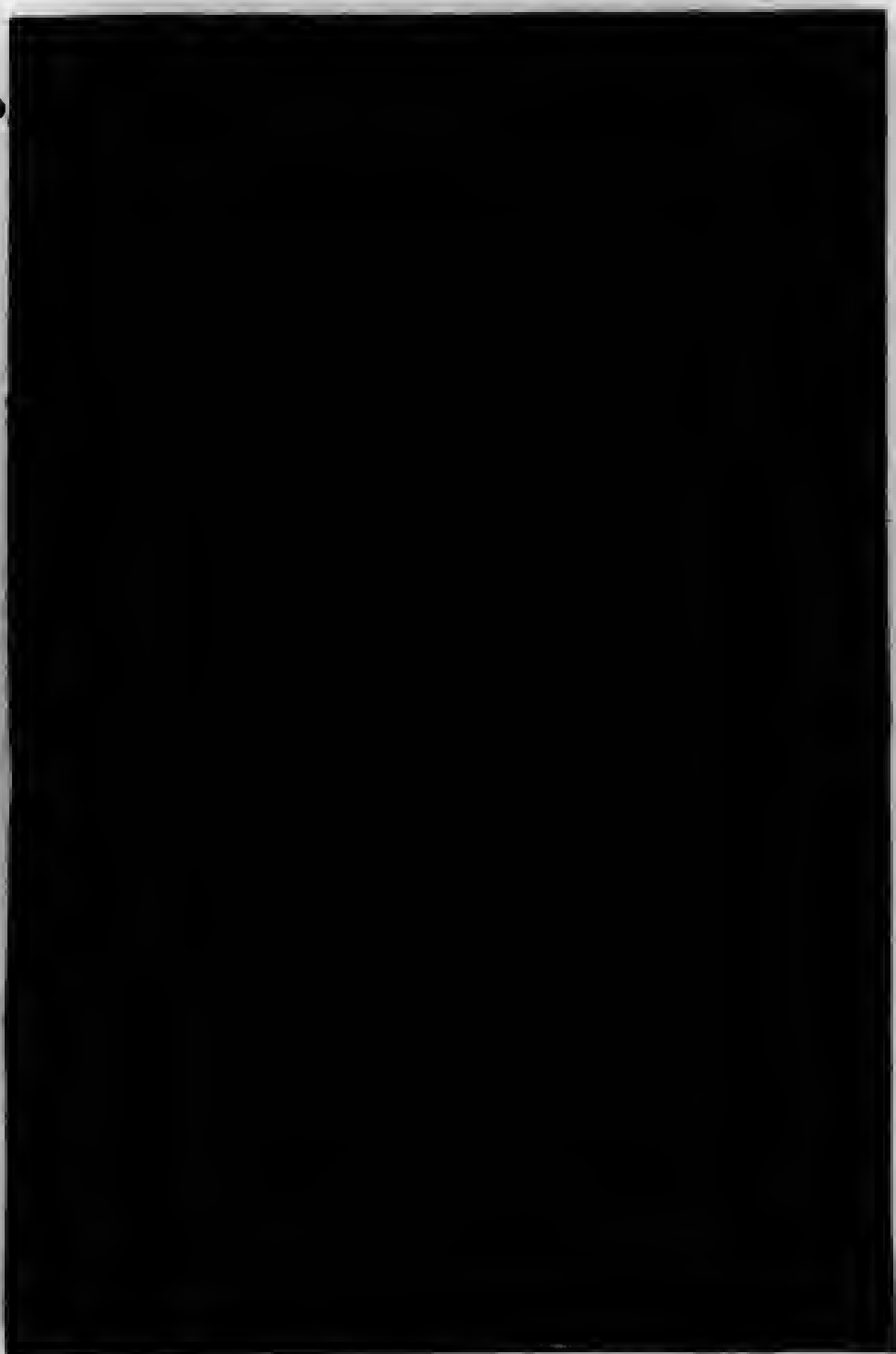
The news of their arrival spread quickly, and the men in the village came to look at the white man. He lay on his stretcher under the wide eaves of a hut where the carriers had placed him, for

protection from the drizzling rain, while they built a hut for him. "He is a great chief," they said. "We have many times heard of him. He is good to his men." Presently the new hut was ready and they tenderly laid Livingstone on the bed that they had made of boughs and grass, over which they spread their blankets. They placed his medicine-chest by his side on a large box which answered for a table and built a good fire in front of the hut. Their master was in great pain and they were distressed, for they could do nothing to relieve him. Susi lovingly cared for him all that day and did not leave his side that night.

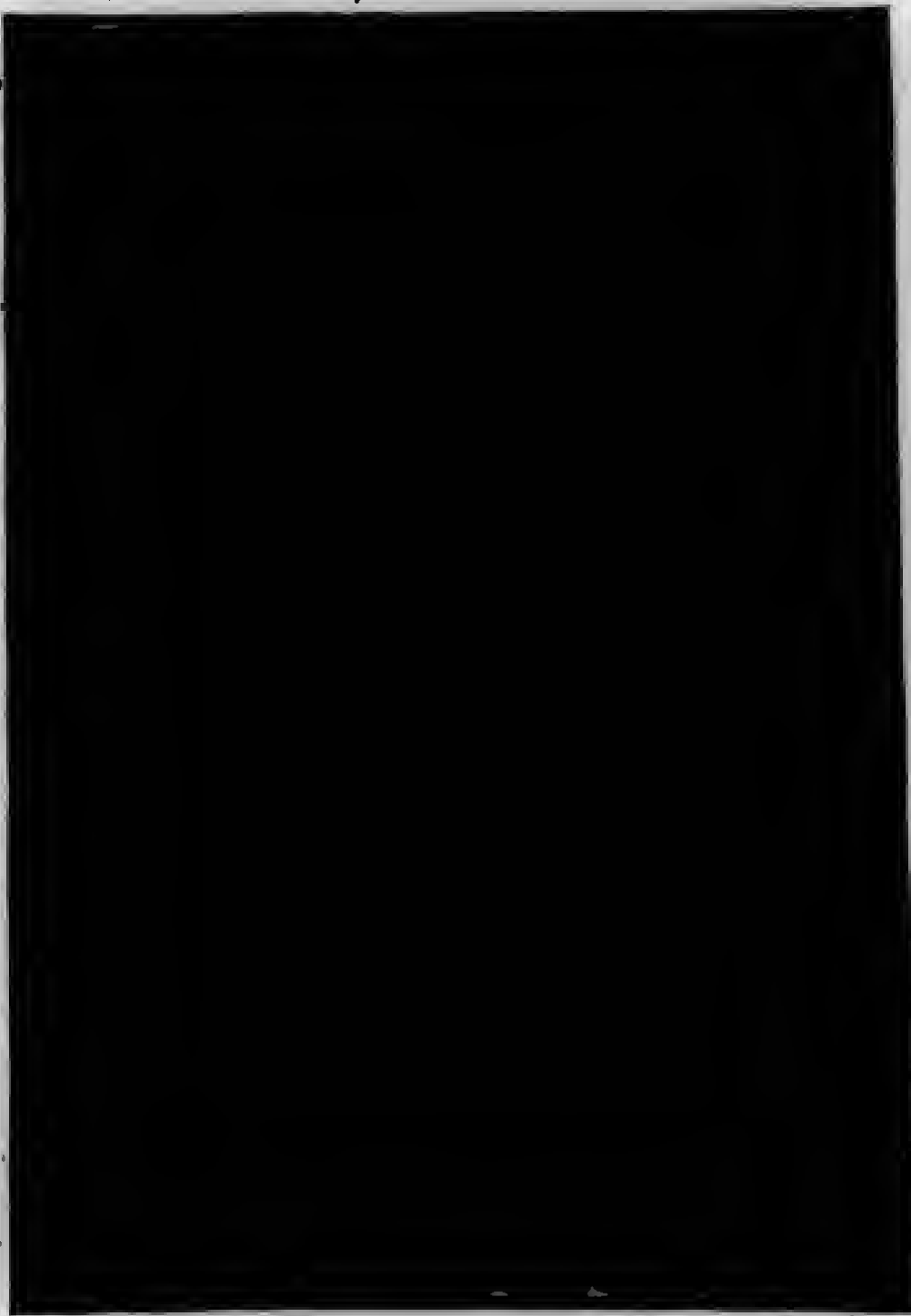
The next morning Chief Chitambo called at the hut where his guest, the white master, lay sick. It was with difficulty that Livingstone could raise his head, but he bowed to the chief, who said: "The White Master is very sick. What does Chitambo or his men have that would help the White Chief to get strong again?" "Chitambo is very kind," was the faint reply. "Rest and food, which my men are giving me, are all I need now. Will Chitambo come

home. We will meet many enemies, but the bearers of the White Master can face many enemies and dangers." "Who shall be our leader? The task is great." "Susi and Chumah shall be our chiefs. We will obey them," was the reply. "Ah, yes," said they, "we will all obey Susi and Chumah."

Their first work was to collect all of their master's things, which they did down to the last button. "His family and friends must have these," said Chumah, as they tenderly packed his clothing, together with his compass and charts. Then a day of mourning was called. Chitambo and all of his men came. "He was a good one," said they. "He had no slaves." "He never beat his men." "He loved us, for he was our brother," said another. Under a great mvula tree they buried his heart. One man cut an inscription on the tree, giving Livingstone's name



"HE ENTERED THE HUT"



"BEARING HIM SHOULDER HIGH"

they had made, said: "Master, let us carry you until you are strong again." "Good Susi, our Father, reward you." "He has rewarded us in giving us our Master," said they. Tenderly they lifted their sick leader and placed the pole on their shoulders; and the large company, who had now broken camp, started on their day's march.

After an hour or two of travel, with the constant splash, splash of mud and water, which filled the paths and covered the country about, they reached a strip of higher ground. "Let us rest a little here," said Livingstone. "I want to see where we are." "Will Master have something to eat now?" asked Susi as he came to Livingstone's side with a bowl of food. "I cannot eat any of it," was the reply. "But Master has not eaten any food to-day and little for many days," said Susi, distressed. "If we only could reach a village where there were herds and could get milk!" sighed Livingstone. "Alas, Master, alas, the slave raiders have left neither villages nor herds in this country." "Yes, yes, I know," said the master wearily, and he lay down again to rest. All that day they marched, fording streams, where they carried the master on their shoulders, through marches and across great riv-

ers again to-morrow, when I am stronger and can talk with him?" "Yes, yes," said the chief, but he looked long and tenderly at the thin, pale face before he passed out.

That night Majwara slept at the door of the hut. Late in the night he awakened and after looking in the hut ran to Susi and said, "Come quickly to Master." Susi with four others hurried to the hut and there by the dim light of the candle they saw their master kneeling by the side of his bed. They were frightened, for they knew he was very weak, but they waited reverently while he prayed. Presently they slipped in and found that their master had offered his last prayer and his spirit had gone home to his Father.

Quietly all the men gathered outside the hut. "Never was there another such master," said they. "He was a father to us when we were sick and nursed us like we were his children." "Ah, he taught us of the great Father who helps his children." "What shall we do with the body of Master?" some one asked after a time. "Did he not come from his home across the seas to help us?" "Then we must send his body back across the seas to rest with his fathers." "Yes," said they all, "he must go

and the date of his death. "Will you always keep the grass cut from under this tree?" demanded the men from Chitambo. "Yes, I promise," replied the chief. "I promise always to keep the grass cleared away, so fire may not hurt the tree. I will protect the spot where our friend the White Master lay and where his heart is buried."

For fourteen days the men worked unceasingly. At last the little company started on their long march to the sea. The body of their master, which they had embalmed and wrapped in the huge bark of a tree, was lashed to a pole and carried on their shoulders. The men who had traveled with Livingstone for eight long years through forests, plains, and swamps started now on the last and hardest journey of their lives with their master.

After three day's marching Susi became very sick, so he could not move; soon half the company were down with the fever and two of them died. It was a month before they could start on again. They waded marshes, forded streams, and crossed the Luapula river, which was swollen until it was four miles wide. Sometimes the tribes through whose country they had to pass

(Continued on Page 7.)

Decision Sunday—Its Opportunity and Its Obligation

By Bishop Wilbur P. Thirkield

"Decision Day" has proved so effective in leading children and youth to a personal surrender to Christ, that I am strongly urging that it be universally observed in the Sunday Schools of all the Conferences committed to my oversight and care.

Palm Sunday, March 16th, has wisely been designated by the Secretary of our Board of Sunday Schools as the most appropriate day for this impressive service. The significance of all Sunday Schools throughout the Church, their hearts with full surrender to the incoming of Christ as both Savior and Lord. Youth is the time for decision. It is the "winnable" age. Let every pastor and teacher deeply realize that if the definite appeal for Christ is not successfully made at this age, when hearts are tender and open to divine impressions, the often enforced revival effort will probably fail in touching the life of these same children in later years. It is painfully significant that if, last year, large gains had not come to our Church as the result of decisions for Christ in the Sunday School, the onward march in Church membership would have been halted. Old-time revival methods are less and less effective. Let us build up the Church and

strengthen the Kingdom by bringing children and youth to personal decision for Christ. To this end let Decision Day be observed, and the plans by the Sunday School Board be carried out wherever practicable.

And, may this be but the beginning of the campaign. Personal work with every convert must follow. The teacher, if faithful, will do his part. The pastor should enroll all who decide for Christ in special classes for religious instruction. Let the reception of the class on probation be made an occasion of special impressiveness. And may the Church be, indeed, the Christ, holding these lambs in its arms and folding them to its bosom so that not one shall be lost. And now, let me leave with you, as motive and inspiration for this work these startling facts:

First—Over 83,000 boys and girls and young people, between nine and twenty years of age, in our colored Conferences, have not yet given themselves to the service of our Lord Jesus.

Second—Over 700 schools, in this same group of Conferences, failed, last year, to report a single conversion. The wise use of Decision Sunday may give us such a changed record as to make angels rejoice.

The Sunday School Which Has No Decision Day Fails

By Bishop F. D. Leete

Decision Day is the focus of all forms of Sunday School activity. On this day depends the real issue of planning of purpose and striving. The School which has no Decision Day fails of its highest ends, and the pastor, superintendent and officers who allow such a season to come and to pass thoughtlessly and prayerlessly are responsible for great failures.

The best Sunday School teachers look forward to this occasion as the time when their eyes will behold the results of much toil, and the effect of their Christian influence. They have been faithful and have wrought with pains and with love. They need the aid of capable leaders skilled to the work of securing enlistments, and they require the impact of the onward movement of the whole school in order to move the slow, the timid and the halting among their pupils.

No other field of evangelism compares with that of the Bible school. Here not only souls but lives are redeemed from folly and from ruin. He is a four-fold Christian who is a disciple in his youth. Get the boys and the girls for Christ, and you have an army which may be trained and disciplined into the service of their fellow men. Take captive minds which the sordidness of time and the callousness of sin have not sealed, and idealism will never die or Christian progress cease.

Local conditions must determine the exact time to be appointed for the most vital business of securing decisions for Christ. I would never formally observe a day for which adequate preparation could not be made, nor would I refuse to seize a good time just because others prefer it. Many experienced workers find the Easter season a time of special tenderness and approachableness on the part of those who are not definitely alligned with the Redeemer's Kingdom. Unless grave local reasons to the contrary exist Palm Sunday may be seized as a very fitting time to bring the young people into the King's allegiance.

Do not fail or hesitate to press upon the minds of the rising generation the claims of Christ. The national welfare, the social state, the needs of the Church and above all the perils and opportunities of human life

require that at the earliest possible moment each mind be brought to its moral crisis, and each heart to the point of religious choice. Prisons and mad-houses mock those who trifle with the dangers of the unsaved. The unspeakable slime-pits of sin triumph over the young man and the pure-eyed girl unwarned and unprotected. It is the shame of our Sunday Schools that they graduate not a few persons into Satan's service. God wants and claims them all, and He will hold accountable those of His representatives who willingly allow the members of their schools to slip through their fingers unidentified with the Christian life.

It is an easy matter and a great temptation to be deceived into the idea that a large school, with good decorum and excellent biblical instruction is a pronounced success. Numbers, graded lessons, select society and training have their value, but give me the Sunday School which is not content until its members have accepted Christ, and are connected with His Church. Decide! is the call of the right school. Decide now, in youth and in face of the opportunities of life. Decide with might, mind and soul! In the name of the Master, of the Church, of the pastor, officers, teachers and Christian members of the School, in the name of all good for yourself and others, Decide!

Atlanta, Ga.

Perilous Opportunity

By Bishop Earl Cranston

Not perilous if recognized and welcomed and seized with decision and confidence, but positively demoralizing to all concerned if it be treated indifferently, is this opportunity. It is the greatest call to prayer and fidelity and unremittent zeal that comes to any body of Christian ministers and laymen on earth to-day. It is a call so loud, so urgent, so insistent, so immediate, that they who hear it not or heed it not, must confess themselves to be as the dead.

I mean the opportunity, the call, the outcry, the *Divine Summons*—no less a word will express the truth—trumpeted in the report of the Sunday School Board this year. Think of it, pastors; tremble before it, teachers and parents; be amazed into alarm and confession, all who bear office or leadership in the church and Sunday-school—there

are more than a million souls in our Sunday Schools who have not accepted Christ, nor pledged their lives to him! And we are their trusted guides and friends! Twenty years hence these will be—where, what? God has trusted US with these young hearts. Being in our care no other church is responsible for them. Impressionable now, teachable now, not hardened yet, conscience still susceptible to appeal; but quick and open-eyed to discern whether we really care or their souls, whether we actually believe their souls to be in danger! Oh, it is an opportunity full of peril to use as to them! Indescribable demoralization lurks in such an opportunity unused, such a call unheeded.—*Pittsburgh Christian Advocate.*

To the Pastors of the East Tennessee, North Carolina and Tennessee Conferences

DEAR BRETHREN—In the working program of our Conferences during the Conference year, I am urging as the first item a minimum net gain of 10 per cent in the full membership roll of every charge under my supervision. This is placed as a minimum standard only. When you have gained the first 10 per cent, then you are to inspire your people to secure a second 10 per cent, and so continue the work of winning the unsaved people of your constituency and community to Christ and building them into the church. The 10 per cent gain is to be a net gain in the full membership roll, on the basis of the figures reported as full membership at the last session of your Annual Conference.

I am to publish the first week of every month in these columns the exact percentage net gain of all our churches gaining 10 per cent or more, provided the exact information is furnished me either by the District Superintendent or the pastor. If your church has made a net gain of 10 per cent or more, please notify me at once, and if by reason of any error on my part your church has been omitted from the list, I would appreciate it if you would call my attention to the oversight. I would also appreciate it if, when you write, you would send me a detailed description of the methods you employ to secure the gain. Praying that God may enrich you all for your task as a prophet of God and a pastor of the people, and that you may have the joy of seeing your people grow in spirituality and efficiency, I am,

Very faithfully yours,

THEODORE S. HENDERSON.

First place on a list of churches passing the 10 per cent gain in membership should be given to that which reaches not ten, but one hundred per cent of increase, and this has been done by Brother F. A. Hatcher, pastor of the Berwind charge, East Tennessee Conference. With only eleven members at his two preaching places, this pastor has doubled the number and is still reaching for more. In a sentence, he tells how it was done: "I began to visit from house to house and to offer prayers in the homes, and by so doing got a revival started in the town. Here is a good rule for all preachers. More real pastoral visiting, and more praying in the homes will meet a great need in every charge and community.

That rubbish and revivals do not harmonize has been shown in the experience of S. L. Duncan, as Jasper, in the East Tennessee Conference, who began his work by cleaning up the church yard and repairing the wash places. From this to seeking to renovate the lives of the people was a natural step, and the culture of souls became the purpose of the pastor's prayers and plans in a hard campaign of weeks. After repeated discouragement and seeming failure, a revival came, sinners were saved, the church added one-third in numbers to its membership and new force and efficiency are manifest in all its work. Here, the earnest prayer of a pastor who would not give up, because he knew that he was serving a living God, had much to do with the victory.

The Livingstone Centenary

(Continued From Page Two)

creatures, the complaints of the scarcity of qualified missionaries that moved him," and finally led to the sublime dedication of himself to the task of uplifting the heathen people.

Immediately he offered himself to the London Missionary Society, having first of all definitely raised the ideal for the missionaries' life in these words: "The missionary's object is to endeavor by every means in his power to make known the gospel by preaching, exhortation and instruction of the young, improving as far as in his power the temporal conditions of those among whom he labors by introducing the arts and sciences of civilization, and doing everything to commend Christianity to their hearts and consciences. He will be exposed to great trials of faith and patience from the indifference and distrust and even direct opposition and scorn of those among whom he is laboring. The hardships and dangers of missionary life as far as I have had the means of ascertaining their nature and extent have been the subject of serious reflection and in dependence on the promised assistance of the Holy Spirit I have no hesitation in saying that I would willingly submit to them, considering my constitution capable of enduring any ordinary share of hardship or fatigue."

With the definite object of preparing himself as a medical missionary for China he began his studies at Glasgow, particularly in medical and scientific subjects. But just at the time when the oncoming of the Opium War made it impossible for him to go to China, he became acquainted with Dr. Moffat who was then in England creating great interest in his South Africa Mission. Dr. Moffat records this concerning his interviews with Livingstone: "I observed that he was interested in my story, that he would sometimes come quietly and ask me a question or two. By and by he asked whether I thought he would do for Africa. I said I believed he would if he would not go to an old station but advance to unoccupied ground, specifying that vast plain of the North where I had sometimes seen the smoke of a thousand villages where no missionary had ever been."

Believing as firmly as he did in Providence, he could not but dedicate himself with great ardor to the "Dark Continent."

Always the impulse of Divine Love that urged him first to become a missionary seemed the settled habit of his life. It is not difficult to understand how a man of Livingstone's broad conception of the missionary's duty and privilege should become the missionary explorer. Braving as he did in later years not only the dangers from sickness and travel but the criticisms of some who claimed that he had forgotten the missionary ideal to become the explorer, it was only his clear sense of the course of duty that kept him cheerful and hopeful always. "Can the love of Christ not carry the missionary where the slave trade carries the trader?" he often wrote to his friends. It is inconceivable than anything but the love of Christ enabled him alone and unsupported to face with persevering courage the hardships of a pioneer, to so faithfully adhere to the promises made to friends and the government, to make accurate observations and carefully prepare his notes when there was a strong prospect that they would never reach the persons for whom they were intended; and to do all this amidst the most discouraging surroundings and often in the heat of fever and the weakness of disease.

It is as a Christian Missionary Explorer that we see Livingstone in his truest light. In him there is something that appeals to everyone, young and old. As a boy we see him studious, earnest, hard-working; as a millhand, but always a merry companion considerate of the happiness of others. In mature life he was all this and much more. He was an example to whom all may look. He doubtless had faults, but his life was subcharged with the spirit of Christ. Can we

not expect that this Livingstone Celebration will bring to the young life of the Church new inspiration for higher living, and may we not pray that many will be led to take up his "unfinished work" in Africa?

The Slave Raiders

(Continued From Page 3)

supplies. The day is late; we wish to spend the night in your village." "The white master is our friend," said the king. "Yes," the travelers replied. "Livingstone told us we would be among friends in this country." The chief turned to his men and said, "Prepare the best huts for Livingstone's children." Some of the men left at once to carry out the king's command and soon the visitors were comfortably settled and their servants began to prepare the evening meal. The people flocked to the huts, bringing gifts of parched corn, yams, and other food, and they lingered about until the day was ended.

Late that night, when the village lay asleep, suddenly a woman screamed, then another. The people rushed from their huts, rubbing their eyes in a dazed way, and blinking before a great light. Many huts were on fire! People were running about blindly, and the white men who called themselves Livingstone's children were seizing men, women, and children, binding them, and herding them together, under a tree where men with guns kept them from escaping. The few who managed to get out of the village were surrounded there by men, who caught and bound them, too.

When the gray dawn of the morning light came there were only the ruins of the village left. The children were crying, men and women were begging to be freed. Some of the stronger men were talking together. "We were deceived," they said. "The visitors were not Livingstone's children. They were the slave raiders. Oh! why did we ever trust them?" murmured they. "The white master never takes slaves; if he were only here, he would save us!"

And this was the slave-traders' trick! All through the central part of the Africa during the terrible years of the slave traffic the slave raiders trapped the black people in every way their cruelty could devise. Many times they started wars between tribes and took all the captives for slaves. They bribed men from one tribe to capture slaves from neighboring tribes. The black man was safe nowhere from the slave raider. Men and women were kidnapped wherever they could be caught. Whole villages were often surrounded in the night and all taken as slaves.

Soon the slave drivers prepared the captives for their long march to the sea. They lashed the women and children to one another by strong cords of leather. They fastened great Y-shaped sticks around the necks of the men and riveted the forked ends together with iron. At last the miserable procession marched off—women with heavy bags of meal or grain on their heads, and sometimes a mother with a baby on her back, little children, some of them not more than five years old, and great, strong men—nearly a hundred in all. By their sides marched the slave drivers, wearing bright red caps and gay clothes. On their shoulders they carried muskets and in their hands many of them had tin horns, which they blew proudly as they marched along.

All day long they marched. Noon came, but there was nothing to eat. The evening drew on and only a little food was given them. At last they lay down for the night to rest. But how could they rest, bound together with leather cords or great slave sticks about their necks? The second day began more miserably than the first. If they complained, the slave drivers' whip fell on their backs; so they trudged wearily on. But there was in store for them a relief of which they had not dreamed, and upon which the slave drivers had not reckoned.

Late in the afternoon, as the procession

came around the end of a hill, they suddenly came into a camp, so very suddenly that they were in the center of it before the slave drivers could stop the procession; and there, standing in plain view, was a white man. That man was David Livingstone! The next instant every slave driver took to his heels and disappeared, tin horns, red caps, and all, into the thickets. They knew that David Livingstone was in Africa to stop the slave-trade.

And so the entire slave gang was left alone with Livingstone and his men. The whole procession at once fell on their knees in thanksgiving, and soon they clapped their hands for joy. Livingstone and his men swiftly cut the leather thongs that bound the women and children, but it took longer to saw the slave sticks from the necks of the men. When at last they were all free, Livingstone said to the women, "Take the meal from the bags you are carrying and cook food for yourselves and your children." But the women looked at him in wonder. "Surely he does not mean what he says," they thought, and stood still. Again he spoke to them. "Isn't that meal in the bags you are carrying?" "Yes," they replied. "Well, it is yours now. Your enemies are gone and you are to cook some food. See how hungry your children are." It seemed too good to be true, but surely they must obey the white master. "Come," said Livingstone, "build a fire, get some water." Quickly the women set to work. The children gathered the slave sticks in a great heap and set fire to them and over the flames they hung a huge kettle. All the hungry company sat down and ate the first good meal they had had since that last evening in their homes when the cruel white visitors came to them.

Presently a boy who did not know Livingstone went to him and said, "The other men tied us and starved us. You cut the ropes and tell us to eat. What sort of people are you? Where did you come from?" "My boy," replied Livingstone, "I came from a far country to tell you and all your people about God." "Who is God, and who told you about him?" asked the boy. "God is the creator of this world and the Father of us all. His Son, Jesus Christ, came to tell men that the Father loves all his children, both black and white, and he wants them to live like brothers in peace together."—From *Livingstone's New Stories*.

Faithful Friends

(Continued From Page 5.)

were unfriendly and would not let them have food or water to drink. The people were often afraid of a dead body and refused to allow the men to travel through their country, or else demanded a high toll. So the company often had to go a long way around, frequently they traveled at night, and once they were in a terrible fight. But not for a moment did they think of giving up their journey.

When they had gone a long distance they met a relief party coming from England to find Livingstone, and when the Englishmen learned that Livingstone was dead they said, "We will bury his body here." "No," said Susi and Chumah, "our White Master came from his home in the far country to help us. Now we must send his body back to rest with his fathers. We will take it on to the coast." And so they did. After nine long months of travel over more than a thousand miles of wild, trackless country they came at last to the coast city and went to the British consul. Before this man who represented the British government they laid down their burden for the last time. Few words were spoken. The black men stood with bowed heads, each man leaning on his staff, gazing at that object which was the body of him they loved so much. Presently, with sad hearts and heavy footsteps, they turned, one by one, and left their precious burden with the consul. They had finished their service of love.—From *Livingstone Hero Stories*.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE SIN OF TREACHERY

(Continued from Page One.)

his death. Madero came into power by a revolution and could have expected a counter revolution when his administration failed and the rebels had gained strength. If this method had been pursued there would have been little or no complaint, for revolutions are frequent and have been the means of establishing permanent governments considerable of the interest of the people. It was not the revolution that was led by General Diaz and was finally supported by General Huerta that shocked the civilized world. It was the treachery, the disloyalty, the deceit of General Huerta, who had sworn his allegiance to President Madero and had not honorably sought a releasement from this allegiance. If a man's word is his honor, President Madero had then reason to expect that those in command under him would have been loyal, and when they found that they could not remain otherwise would have honorably relieved themselves of the stigma of treachery by notifying the President that they could no longer support him.

But all the treachery and deceit and underhand conniving is not confined to the Republic of Mexico, nor is it always attendant with revolutions. It is a rather familiar article, found almost everywhere and it appears to be a contagious and contaminating malady. Abraham Lincoln surrounded himself with men who did not believe in him and who were, in a measure, disloyal, but because of his overmastering personality he held them in check, won their esteem and commanded their support. There has been but one Lincoln. Men with responsibilities need loyal supporters. Many a man has failed because of his trust placed in those next to him in authority. When many a man had every reason to believe that his measures and plans were being supported, he was being undermined by those next him, who were in position to do him harm because they had been trusted. Caesar is not the only one who in the moments of despair has cried aloud: "And thou too." Many are the wounds that have been inflicted by supposed friends, by men who have been lifted from insignificant places to positions of honor and trust, only to turn upon those who have thus elevated them, when it appeared to be in the interest of their personal ambition or ease and comfort. We are not prepared to subscribe to the doctrine that all men are liars, and, therefore, all men are treacherous, but we do solemnly avow that there is all too much of disloyalty and deceit and treachery on the part of men. All sensible men expect to meet opposition. They have a right to expect that this opposition shall be open and frank. On the other hand they have reason to expect that their immediate supporters, until due notice is given, shall be loyal and true. If there is a sin above another that deserves severe condemnation, it is the sin by which some men ingratiate themselves into the confidence of other men with the foresworn intention at the proper time, to turn upon their benefactor and helper and bring themselves into power and influence. The consoling offset to this is that few men ever have permanent success by this method. By treachery they go up and by treachery they finally come down.

Bishop Thirkield desires that the District Superintendents in Louisiana, Mississippi and Alabama shall send him, at once, the dates of their district Conferences. The

Bishop is making up an itinerary covering June and two weeks in July, and he desires to reach as many district Conferences as possible.

GET READY FOR NEXT SUNDAY

Let all of our Sunday Schools observe Decision Day next Sunday. Bishops Leete and Thirkield have ringing messages in this issue on this subject. Our chief pastors call us to united effort in the observance of Decision Day. If we fail to do so we will miss a glorious opportunity to turn the young life of the Church to the definite serving of Jesus Christ. Likewise, if we fail to observe Decision Day will we miss an opportunity to increase our membership. The children are Christ's. They were born into the church. They are the hope of the church. Bring them into the fold now.

Observe Decision Day next Sabbath!

BISHOP THIRKIELD HOME AGAIN

Bishop Thirkield returned home last week after an absence of three weeks in the middle West and East, where he went in the interest of matters effecting the general Church. He reports a very profitable and enjoyable trip. He was glad, however, to get back to New Orleans. Bishop Thirkield delivered, on March third, in Trinity Church, Cincinnati, the opening address of the School of Methods conducted by the Board of Sunday Schools. The Bishop's theme was "The Sunday School as a Religious Institution." He was most warmly greeted by an audience that filled the church, this being his first public appearance in Cincinnati since his election to the Episcopacy. In presenting Bishop Thirkield the *Forward* says: "Bishop Thirkield's farewell from Howard University faculty, trustees and student corps was a testimonial to the efficiency with which he had presided over that great institution at the Nation's Capital. His reception as Bishop in the important territory assigned him was a phenomenon of fraternity and union. The foremost pulpits of the Methodist Episcopal Church, South, and other denominations were immediately opened to him, while secular papers reproduced his utterances in full. Citizens, without reference to creed or race, bade him welcome as one who from large experience in the South and fine fraternal spirit could make great contributions to the solution of one of America's difficult problems. After nine months of arduous episcopal labor, Bishop Thirkield sets foot upon the soil of his native State and comes within the bounds of the Conference where he began his ministry. Welcome, many times over!"

Last Sabbath morning Bishop Thirkield preached in the Parker Memorial Methodist Episcopal Church (South), and in the afternoon addressed a great audience of men in the Pythian Temple under the auspices of the Colored Young Men's Christian Association. It was a really great occasion. It was one of the most impressive meetings that we have ever attended. The Bishop was in fine form and made a profound impression in his address.

WILEY UNIVERSITY LEADS

Interest in the Jubilee Fund is growing in our section. The indications are that our people will meet all expectations in their giving to the Jubilee Fund. On Lincoln's birthday the faculty and students of Wiley University, Marshall, Texas, conducted a jubilee rally among themselves. The college spirit at all times runs high at Wiley. We do not know a more loyal student body than is found at Wiley. As an earnest of their good wishes, the faculty and students of Wiley contributed to the Jubilee Fund \$1,007 in hard cash, not promises. These students are poor, and the faculty certainly is not over paid. All things considered, we shall have to go a long way to see the like of this again. There was genuine self-denial in this fine contribution. We all lift our hats to President Dogan and Wiley University.

BOOK COMMITTEE

In accordance with the provisions of the Book of Discipline (Paragraph 371, Section 2), the Annual Meeting of the Book Committee of the Methodist Episcopal Church hereby called to assemble at the Book Concern, 220 West Fourth Street, Cincinnati, Ohio, Wednesday, April 16, 1913, at 10 a. m.

JOHN A. PATTEN,
Chairman.
EZRA S. TIPPLE,
Secretary.

Of General Interest

ILLITERACY RATE OF MISSOURI 4.3

The advance census bulletin of the population of Missouri shows that 65.1 per cent of the children of that State attend school. The total number of educable children is 993,998, of this number 646,866 attend school. The census bureau classifies as illiterate any person 10 years of age or over who cannot write, regardless of his ability to read. Of these there are 111,116, which represent 4.3 per cent of the total population 10 years of age and over. Illiteracy is 2.1 among native whites; 10.1 among foreign born whites, and 17.4 among Negroes.

Of the total population of Missouri, 2,387,835, or 72.5, are native whites of native parentage; 518,201, or 15.8 per cent, are native whites of foreign or mixed parentage; 228,896, or .7 per cent, are foreign-born whites, and 157,452, or 4.8 per cent, are Negroes. The census of 1900 shows, by comparison, slight changes in the composition of the population during the decade. The census shows, also, that the males outnumber females in the State.

MEXICAN WEALTH IN AMERICAN HANDS

Two-fifths of the wealth of Mexico are in the hands of Americans. A recent estimate places the entire wealth at \$2,500,000,000. Of this amount more than \$1,000,000,000 belongs to Americans. The English possess Mexico \$321,000,000; the French \$143,000,000. The Mexicans themselves own \$800,000,000, while the remainder, \$118,000,000, is divided among the other nations. Just before the present revolutionary troubles began, American money was coming into Mexico by the tens of millions a month, but the unsettled conditions have put an end to the stream for the time being; but as soon as peace is restored and is assured, the stream will flow again into Mexico. More than half of the railroad securities are owned by the United States and have a combined value of \$640,000,000, while the Mexicans have invested only \$137,000,000, and the English \$168,000,000. The investments of Americans in mines are estimated to be \$223,000,000, while those of the Mexicans amount to \$7,500,000. In timber lands, ranches and farms Americans own \$12,000,000, while Mexico has \$66,000,000. In cattle and stock Mexican investments are five times as great as the Americans.

PORT OF JANINA TAKEN BY GREEKS

The successful attack, by the Greeks, on Janina, key to the possession of the Province of Epirus, is regarded as one of the most brilliant coups of the Turkish war. The surrender of this important port was brought about by a fierce bombardment, which lasted for two days and two nights without cessation. No less than 30,000 shells were fired the first day upon the forts protecting the port. The advance of the Greeks began in October of last year, and continued, with varying success, several of the outlying fortified places had been won until the Greek commanders, by a ruse, led the Turks to believe that their attack would be made from the right, when it was definitely planned to come upon the left. As soon as the attention of the defenders of Janina had been distracted, the Greeks hurled large bodies of infantry onto the Turkish left, and the

ish troops, completely surprised, fell back in disorder. Pressing their victorious move the Greeks soon occupied the Turkish batteries on two hills, capturing all the guns and 110 artillerymen. Despite the efforts of the officers to rally their men, whole detachments became panic-stricken and raced madly into the city. Soon after, realizing that further effort was useless, the Turkish commander, Esaad Pasha, sent messages to Crown Prince Constantine of Greece, announcing the surrender of the city and all the troops under his command. The port of Janina might have been taken long ago had it not been for the fact that it is a grain center and provisions throughout the siege had been plentiful.

People of Interest

Dr. J. B. Hingeley accompanied Bishop Luccock to Honolulu.

The John Wannamaker store of Philadelphia, is said to give employment to three hundred Negroes.

The Rev. J. H. Holden, formerly of Texas, but now residing in Los Angeles, California, spent several days in the city last week.

Dr. Booker T. Washington and Governor O'Neal of Alabama addressed a large mixed audience on a recent Sunday in Montgomery, Alabama.

Bishop Quayle is scheduled to spend a day—July twenty-first—on the Odonah Indian reservation, attending the camp-meeting to be held there.

The Hon. Arnold Shanklin, consul general of our country residing in Mexico City is a brother of President Shanklin of Wesleyan University.

Miss Juanita and Miss Irene, daughters of Dr. J. W. E. Bowen of Atlanta, will graduate from the college department and the music department, respectively, of Fisk University this year.

Bishop Luccock, who sailed for Honolulu on February fifteenth, was the guest of honor at a reception in Howard Street Church, San Francisco, on which occasion Bishop Hughes presided.

The assistant supervisor for the Negro rural schools, appointed by the Arkansas State Board of Education—Mr. Leo Favrot—a Negro, is to emphasize particularly the industrial lines of education.

Miss Minnie D. Woodward, a graduate of Meharry Nurse Training School, is the nurse appointed recently by the Nashville Board of Health as a visiting nurse among the colored people.

Prof. T. W. J. Tobias, a leader among the Baptist young folk, is now editing a department in the *Chattanooga* (Tenn.) *News*, a white daily, under the heading: "News and Notes of Chattanooga's Colored Population."

Dr. Charles Edward Locke delivered a sermon at the First Methodist Episcopal Church of Los Angeles, California, recently, on the following unique subject: "Does It Ever Pay to Be a Fool, and Some Cranks and What They Have Accomplished." Text: "Paul, thou art beside thyself."

The Rev. N. H. Redrick, pastor of the First Methodist Episcopal Church, Gadsden, Alabama, was asked to deliver an address on: "Give the Black Man a Chance," in the Methodist Episcopal Church (South) of that city on Sunday afternoon, February ninth. He was warmly received by a large and appreciative audience.

Dr. Thomas Jesse Jones, by appointment of the Stokes Committee of New York, is to investigate and report upon the condition of the schools throughout the country. Every Negro school will be visited by Doctor Jones, who will compare the course of the catalogue with the work that is being done, and give the exact status of every school.

Dr. I. L. Thomas, en route to the Florida Conference at Palatka, Florida, rendered valuable service in the interest of our beautiful Church in Pensacola; spoke to an enthusiastic audience at Jacksonville and, returning

from the Conference he delivered addresses at Cookman Institute, St. Joseph Church, Jacksonville, and at Asbury Church, Savannah, Georgia.

Dr. George P. Eckman, editor of the *Christian Advocate*, delivered the address for the Boston Methodist Social Union, which gives a banquet each year in honor of the faculty and students of the school of theology. Doctor Eckman's subject "Certain Limitations and Opportunities of the Contemporary Pulpit," says the *Michigan Christian Advocate*, was pronounced "soul-moving."

Miss Karlene Estella Debose and Miss Diana McNeil, who sailed from New York, December nineteenth, enroute to Monrovia, Liberia, Africa, arrived in Monrovia January 26th, 1913. On the twenty-seventh, at 8:30 p. m., Miss Debose and the Rev. Wm. McLaren were married in the parlor of the College of West Africa. The Rev. J. A. Simpson read the ceremony. The Rev. G. W. Coleman stood with the groom, while Miss McNeil marched in with the bride.

Calvary Church, Philadelphia, Dr. C. A. Tindley pastor, is engaged in one of the greatest revivals it has ever had. Conversions, 300, and the revival fires are still burning. Thousands are turned away for want of room. This is Dr. Tindley's eleventh year; during this period more than 2,300 have been received in the church, and more than 2,500 Sunday School scholars. Twenty-eight years ago the present pastor was sexton of the church.

Bishop McDowell will preach each day at noon, during Holy Week, March 17-21, in the Garrick Theatre, Chicago. The Chicago Methodist Preachers' Quartet will sing. The meeting is arranged by the Evangelistic Commission. Bishop McDowell's subjects will be: Monday, March 17th, "The Testing of Life"; Tuesday, March 18th, "The Adjustment of Life"; Wednesday, March 19th, "The Investment of Life" (Livingstone Day); Thursday, March 20th, "The Value of Life"; and Friday, March 21st, "The Saving of Life."

Bishop Henry McNeil Turner, senior Bishop of the African Methodist Episcopal Church, who has had charge of the work in South Carolina, tendered his resignation to the Council of Bishops in their recent meeting at Charleston, South Carolina. Bishop Turner, though eighty years old, is vigorous mentally and physically, and has by no means reached the end of his days of usefulness to his Church and his race. Bishop Levi Coppin has now charge of Bishop Turner's diocese, in which there are one thousand charges.

Mrs. J. A. Rush, a "Thayer Home" girl, wife of Dr. J. A. Rush, of the Atlanta Conference, has a true missionary spirit. She has been teaching the little children and working among the poor. Her mission work is now housed through the generosity of a lady of New York residing in Atlanta, who secured for her a three-room house, had the necessary repairs made and paid the rent for the year. One room is fitted for kindergarten (Mrs. Rush is a trained kindergartner), another for primary work, and the third is used as an industrial room where girls are taught laundry work, cooking and basketry. The house is located in what is known as the slum of the city.

The Rev. I. H. Fulton, pastor of Centenary Church, Charleston, South Carolina, is slowly recovering from an attack of LaGrippe. During his illness the work of the church was ably carried on by the Rev. J. H. Holloway, a local elder of Centenary Church. Since December first of last year, Pastor Fulton has brought about splendid results. From a revival of three weeks' duration, there were one hundred five conversions and ninety-eight accessions. At the first quarterly Conference in February a total amount of \$1,200 was reported for all purposes. The pastor's salary was placed at \$1,200, an increase of \$200; District Superintendent Moultrie's salary \$160. The loyal membership of Centenary are rallying heroically to the support of pastor and church, and a year of great re-

sults spiritually, financially and otherwise is confidently expected.

News Paragraphs

The next session of the National Baptist Convention is to be held at Nashville, Tennessee.

An aged Negro, who died near Anderson, West Virginia, recently, was quite wealthy and included, among his holdings, the farm upon which he had worked as a slave.

Owing to the desire of a good man, who died in Emporia, Kansas, recently, to beautify and brighten child life in that city, the \$30,000 he bequeathed for that purpose is to be used in providing poor children with suitable clothing, so that they may attend school and Sunday School.

According to official announcement in London, the widow of Captain R. F. Scott, the English explorer, who perished in the Antarctic, has been granted, by King George, the same rank, style and precedence as if her husband had been created Knight Commander of the Bath, and she is now Lady Scott.

Noon prayers are held in the Board Room of the Board of Foreign Missions daily for all the departments that have a headquarters in the building. In leading these prayers, recently, Bishop Lewis said: "I meet Bishop Bashford each morning for prayer, he in China, I here at the home base. I believe that under the inspiration of the daily prayer service in this Board Room we shall soon have noonday prayer meetings in our missions the world around."

The citizens of Mathiston, Mississippi, donated fifty acres of land and \$5,000 in money to the new Bennett Home and Academy which is to be located there under the Woman's Home Missionary Society of the Methodist Episcopal Church for the whites. It will be remembered that the old home at Clarkson was burned. The new location is much better adapted to the school than the old. A community school will still be maintained at Clarkson. The two special objects before the Woman's Home Missionary Society for the present fiscal year are the new building at Atlanta, Georgia, and the new Bennett Home and Academy at Mathiston, Mississippi.

Twenty-one thousand dollars is given to the American University at Washington, District of Columbia, by the will of the late John Fritz of Bethlehem, Pennsylvania. From a farm boy, Mr. Fritz rose to be one of the great iron masters of America. For many years he was a trustee of the American University. He cherished a deep and abiding interest in its welfare. He long had been a regular financial helper to the work. By this last bequest he manifested his final approval of its plans for the future. This opportune and generous gift is another proof of the wise policy of inducing friends to remember in their wills the institutions which they, while living, have investigated and have assisted by their offerings.

The *Southern Workman* says of the Negro's progress: "During the past fifty years there has been a rapid increase in the wealth of the Negroes of the South. This increase has been especially marked in the past ten years, during which time the value of the domestic animals which they own increased from \$85,216,337 to \$177,273,785, or 107 per cent; poultry from \$3,788,792 to \$5,113,756, or 35 per cent; implements and machinery from \$18,586,225 to \$367,831,418, or 98 per cent; land and buildings from \$69,636,420 to \$273,501,665, or 293 per cent. From 1900 to 1910 the total value of farm property owned by the colored farmers of the South increased from \$177,404,688 to \$492,898,218, or 177 per cent. In 1863, the total wealth of the Negroes of this country was about \$20,000,000. Now, the total wealth is over \$700,000,000, or about \$70 per capita, which is an average of \$350 per family. After fifty years of freedom 70 per cent of them have some education in books."

The Empty Tomb

International Sunday School Lesson for March 23, 1913

(Easter Lesson.)
Mark 16:1-11.

Golden Text: Now hath Christ been raised from the dead, the first-fruits of them that are asleep. I. Cor. 15:20.

Daily Home Readings.

M. The Empty Tomb, Mark 16:1-11. Tu. The gospel of the resurrection, I Cor. 15:1-20. W. Made alive in Christ, I Cor. 15:20-34. Th. The glorious transformation, I Cor. 15:35-49. F. Final victory over death, I Cor. 15:50-58. S. Christ the resurrection, John 11:17-44. S. Exaltation of the risen Christ, Rev. 1:8-18.

The Lesson Text Studies.

By Henry H. Meyer, D.D.

The attitude of the New Testament writers toward the question of the future life, as revealed both in the Gospel stories of the resurrection and in the apostolic writings, is twofold. On the one hand it is an attitude of dignified reserve, which places the New Testament in marked contrast with the writings of some modern non-Christian cults, claiming to possess revelations in detail concerning the states and conditions of the individual in the hereafter. Nevertheless, it may be regarded as also an attitude of friendliness, enough being revealed to establish the certainty both of the continuance of the personality and the social character of life after death. The craving of man's nature for self-realization and for fellowship will be fully satisfied, the transcendent glory of this fellowship being the personal and abiding companionship of Jesus Christ.

The resurrection of Christ is the vital fact in the system of Christian faith. The incredulity and the astonishment of the disciples, in the light of the earlier words of Jesus to them concerning his resurrection, strongly emphasize the trustworthiness of the Gospel record. But the best testimony to the fact of the resurrection of Christ from the dead is the establishment and growth of the Christian Church, together with the blessing it has brought to the world.

The resurrection of Christ is the central fact in the gospel message and the apostolic teaching. Everywhere and at all times did the apostles make the message of the resurrection the keynote of their preaching. And from the apostolic days down through the centuries, the resurrection of Christ has remained even to the present day the great pivotal truth of Christian preaching on the side of its historical presentation of the life of Jesus. As the glad message of Easter morn converted a company of sad and disappointed disciples into fit material out of which to build a conquering church, so it is the abiding faith in its risen Lord which continues to give to that church its great and beneficent influence in the world.

Verse 1. When the Sabbath was past—The Jewish Sabbath began and ended with sunset. Hence the time referred to was after sunset on Saturday. According to Jewish reckoning, this would be the beginning of the third day since the crucifixion.

Mary Magdalene—So called from her native or home city, Magdala, now known as el-Mejdel, on the western side of the Sea of Galilee. It was this Mary who had been delivered by Jesus from seven demons, since which time she had been one of the company of women ministering to his comfort (compare verse 9 below and Luke 8, 2, 3.)

Mary the mother of James—The word mother is left to be supplied in the Greek, though it occurs in the preceding chapter, where the same group of women is referred to, namely, "Mary Magdalene, and Mary the mother of James the less and James, and Salome" (15:40). The identification of the James referred to is uncertain, though it is commonly supposed to have been the second James in the list of the twelve apostles (Mark 3:14-19). The expression "the less" may mean either the younger or the one smaller in stature.

2. The first day of the week—Sunday.

3. Who shall roll us away the stone?—The large,

round, flat stone with which it was customary to close the opening into the hill-side sepulchers. The women seem not to have known of Pilate's order to seal the grave, nor of the setting of the watch to guard it (Mat. 27:62-66.)

4. Looking up—Absorbed in conversation and downcast, they had come almost upon the tomb without noticing that the stone had already been rolled back from the door.

5. Entering into the tomb—In order to do this it would be necessary to stoop down and pass in one at a time. The sequence of events is slightly different in the different accounts, due to the extraordinary nature of the events and to the fact that the testimony of the various eye-witnesses was not written down by these witnesses themselves, and by others only years after the events had taken place.

A young man sitting—Matthew describes him as an angel; Luke represents the women as frightened by the sight of two men who stood by them, arrayed in white. The appearance of the heavenly visitant, according to Matthew, "was as lightning, and his raiment white as snow" (Matt. 28:3). Luke, in turn, speaks of their "dazzling apparel" (Luke 24:4). The impression made upon the women was overwhelming. Some remembered having seen only one; others two.

6. Be not amazed—The words of the angel are reassuring.

Jesus, the Nazarene—So called from his boyhood

(Easter) The Birth of a Great Hope

Epworth League Devotional Meeting Topic for March 23, 1913

Luke 24:13-35.

By the Rev. A. Preston Shaw, B.D.

The Scripture Lesson.

The Week of Passion and the Day of Crucifixion have past. The disciples whose hopes and ambitions a short time before had run high are now discouraged and chagrined. He whom they had followed those three years, to their minds, had proved a failure. His enemies had overcome and now their leader dead and their hopes and ambitions dead with Him, they are bewildered; they know not what to do.

Two of them take a walk to the Village of Emmaus. They are thoroughly discouraged and without hope. A stranger joins company with them. They tell him of their sorrows. They tell him that the Jesus whom they had followed had practically failed. "We trusted that it had been He which should have redeemed Israel, but He has betrayed our trust. A little hope came to us this morning when certain women went to the sepulchre and saw a vision of angels who said He was alive, and even some of us went to the sepulchre and found it as they had said, but they saw Him not."

It is not strange that the Stranger grew weary of their simple talk. It is not strange that he could no longer remain a quiet listener to their faithless conversation. "O simple and slow of heart to believe all that the prophets have written," He cries. Ought not Christ to have suffered these things to enter into His glory? Did he not tell you that he would be crucified at Jerusalem and rise again on the third day? Are you so simple as to think that He who brought the dead daughter of Jairus to life, did not have the mastery over death? Did not Moses say that God would raise up a prophet like unto himself, whom the people should hear? What means all these bloody altars from time immemorial among the people? Did you think that Christ could enter into His glory without suffering?.... And their eyes were opened and they knew Him. "Did not our heart burn while he talked with us by the way and while He opened to us the Scriptures." Their banished hope reappears. They return to Jerusalem at once. A new message of hope

home, Nazareth in Galilee (compare comment on Mary Magdalene, verse 1).

He is risen—Returned to life.

Behold, the place where they laid him—The rock-hewn shelf on which the body had been placed was empty. So Peter and John found it somewhat later (John 20:3-10), save only the "linen cloths" in which the body had been wrapped. These, according to Luke, Peter saw still lying in their orderly place when he stooped and looked through the door into the tomb (Luke 24:12).

7. Tell his disciples and Peter—It is not clear from the narrative itself whether the special message to Peter was to him as leader and spokesman of the apostolic group or as a token that his denial of his Lord had been forgiven.

As he said unto you—The reference is to the words of Jesus recorded in Mark 14:28, "Howbeit, after I am raised up, I will go before you into Galilee." Had the disciples understood this promise of Jesus, they would not have tarried at Jerusalem in a spirit of despondency, but would have proceeded to Galilee with the expectation of seeing him again.

8. Went out, and fled from the tomb—The strain of the presence and words of the angel was too great to be long endured.

9. Now when he was risen—The two oldest Greek manuscripts of this Gospel, together with some others, omit verses 9 to 20 entirely. Still other early copies of the Gospel have a different ending from that described in these verses. The description of Mary which follows does not seem to be a natural or wholly appropriate link in the narrative at this point, and is supposed by most commentators not to have been a part of the original Gospel.

11. Disbelieved—The news was too good to be true. In spite of all that Jesus had told them in advance, the disciples one and all were incredulous.—From "The Sunday School Journal."

they bear. "The Lord is risen indeed, and hath appeared to Simon."

The Meaning And Application To Us.

The experience of Christ's followers is somewhat the same in all ages. Despair is the lot not only of His disciples in the beginning but even to-day. Whenever we try to have Christ do our will and be what we would have Him be instead of doing His will and being what He would have us be, we run up against the same difficulty and fall into the same despair His disciples had no reason to be discouraged. He had told them before, what should happen but they would not believe. Christ had not betrayed their trust, but they had trusted not in Him but in their own ambition. Discouragement and despair followed as a natural sequence. How quickly the despair fled when their eyes were opened so that they "knew Him."

The resurrection of Christ is the birth of the hope of immortality.

Since Adam's fall, death had reigned supreme over the sons of men. What a list of warriors there is who won victories over mighty enemies, yet fell easy victims to the icy grasp of the grim warrior, Death! Alexander and Moses and Joshua and David, mighty conquerors they were, but they were no match for Death. He conquered them all. The "Second Adam" comes not with disobedience unto death, but with obedience unto life. He meets him on his own territory. He takes away his sting and snatches victory from the grave, and rises Death's conqueror with victory for Himself and those that believe on His Name.

Winchester, Va.

Personal and General

District Superintendent Giddens delivered an able discourse at Smith Chapel, Hagan, Georgia, Tuesday night, February eighteenth.

The Rev. Mr. Blue, of St. Augustine, Florida, attended the funeral recently of Mrs. Ellen Maples, who had attained the ripe age of seventy years.

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Gleanings from the Field

ARKANSAS

Altzheimer.—I was assigned to this charge and was received by the members and friends so heartily that I was made to feel at home. In one service \$35 was arranged for and within five days I was in the parsonage. We have great hope for this year. The enthusiasm shown in the first quarter held on the 15th and 16th of February, with Dr. J. H. Greer, District Superintendent present, was splendid. Nearly all of the officers were out and had good reports and a good quarter was enjoyed. Both District Superintendent and officials declared it the best under his administration here. Sunday at 11 a. m., a crowded house listened to the District Superintendent. The Lord's Supper was given to a goodly number. Raised \$63.18.

FLORIDA

The first quarterly conference of the Jacksonville District, Florida Conference, was held at St. Joseph Methodist Episcopal Church last Sunday under the efficient and able direction of the newly appointed District Superintendent, the Rev. Dr. W. P. Holmes. The Rev. John Wesley, pastor of the above church, with officers and members, though they had but a few hours notice, busied themselves and raised all of the apportionment for the District Superintendent, and fixed his salary hereafter at \$17 per quarter. We, the ministers of the Jacksonville District and Florida Conference, have every reason to feel proud of our Superintendent as we believe that our churches on this District will grow and be prosperous under his direction. The plan which the District Superintendent has in mind provides that an educational congress be operated and at which time and place the outstanding great aim will be to raise \$1,000,000 for the Boylan Home and Cookman Institute. Miss Bessie Losee, the matchless superintendent of the Boylan Home School, together with her able and well prepared faculty are doing a great work and rightly claim the encouragement and aid in every possible way from our several ministers throughout the Florida Conference. The work Dr. G. B. Stone, our efficient president of the Cookman Institute, together with his faculty speaks for itself. We think it is safe to say that Dr. Stone has done more for the school during his administration than has ever been done in the same space of time by any other or previous president in the history of the school.

tion than has ever been done in the same space of time by any other or previous president in the history of the school.

GEORGIA

Cordele.—The first Quarterly Conference for 1913, was held Feb. 1-2, by Dr. F. R. Bridges, District Superintendent. Sunday at 11 o'clock Dr. Bridges preached to an appreciative audience. At 3 o'clock, the Rev. H. Huggins, pastor of the Methodist Episcopal Church of Fitzgerald, preached His sermon was filled with logic and enthusiasm. District Superintendent paid in full. Pastor's salary same as last year. We regret much that we lost our main point at Penia, Ga., by fire on Thursday night after the third Sunday in December. Yet, in spite of environments we are overcoming though under a hard struggle. We hope to rebuild in the near future and ask the prayers of the General Church in our behalf.—W. H. Odum, pastor.

Savannah.—Palen Methodist Episcopal Church enjoyed greatly the recent visit of Dr. C. C. Jacobs, Field Agent of Sunday School Board. He preached both at 11 and 3 o'clock. These two sermons will not soon be forgotten because of their worth to the membership. Being Quarterly Conference day, we could not give him a collection as we wished but we hope when he comes again we will be unhampered. The District Superintendent, the Rev. E. D. Gidden, preached at night to the helpfulness of his hearers. Paid him \$15.—C. W. Pratro, pastor.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

LOUISIANA

Fairfield.—The first Quarterly Conference held at Fairfield Methodist Episcopal Church was one of the greatest held for years. On Monday night an evangelistic service was held. One joined the church and 9 came forward for prayer. The Rev. B. J. Reddix District Superintendent, conducted the service on the forward movement plan Tuesday night. In the love feast more than 80 persons spoke for Christ. The pastor is a live wire in leading the people to success. He starts off his second year with flattering results. \$60 raised in two services. The Rev. T. B. Quille, pastor of Daniels Church, rendered great service. We shall make this a year of jubilee on this charge the motto: "Thirty cash subscribers for the Southwestern; 100 souls for Christ; all claims met in full; free of debt."—W. L. Dyas, pastor.

MISSISSIPPI

Pass Christian.—The Lincoln Birthday Celebration was observed at St. Paul Church, the Rev. W. E. Marshall pastor. A splendid program was rendered, conducted by Miss Pearl Belton, organist, and Prof. I. W. Randolph, master of ceremonies. At the close of the program a collection was taken for Freedmen's Aid. The following named persons paid \$1 each: Prof. I. W. Randolph, Mrs. E. Morris, Mrs. R. D. Thompson, Mrs. Sliena Smith, and W. L. Marshall, total collection, \$6.60, Monday night, February 3rd, quite a number of our friends of Pass Christian invaded the parsonage. A lunch was prepared and served. Mrs. P. F. Robinson spoke for the church approving the administration of the Rev. J. C. Houston, and welcoming the present pastor, the Rev. W. L. Marshall, and his family. The Rev. J. C. Houston and the Rev. W. L. Marshall, the pastor, responded.

All Sunday School Superintendents desire success The Superintendent's Helper, 1913

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631 Baronne Street New Orleans, La.

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The Rev. W. C. Conwell of Oxford, Miss., and family, were agreeably surprised recently when many members and friends of the Barnes Methodist Episcopal Church visited them at night, bringing them many packages of good things.—W. C. Conwell.

OKLAHOMA

Tulsa.—We are closing a very good year's work. When I came to Tulsa, March 11, 1912 as pastor the church had a debt of \$484, and was quite despondent. To-day we can say with only 25 members God has enabled us to pay the bill until only \$186.85 of the amount remains, and we have improved the church to the amount of about \$150. I found the church without seats, windows, doors, the walls unpapered. We have seated the church, all windows are in, church papered, a pulpit suit of furniture, given by Sister Ellen Kelley, has been installed and other improvement have been made. The Rev. Frank Meff, (white) of the Methodist Episcopal Church has given his assistance. He raised for us more than \$50 and preached for us not long ago a wonderful sermon, also presented the pastor and wife \$5 each. God bless Bro. Meff. The Rev. Dr. Magee has not forgotten us. He preached an able sermon for us recently. Subject, "Go forward." Dr. Magee is a retired minister of the Iowa Conference of the Methodist Episcopal Church. These men of God are strong and useful to us. The lawyers, doctors, and ministers will render a program at my church for the purpose of helping the pastor to get ready for the Conference. We are striving to wind the year up in good shape and are thankful to those who have helped us. The professors of the city assist the pastor very often by helping to entertain the people with good programs.—T. J. Jones, pastor.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c.

TENNESSEE

Somerville.—Here I met a most loyal set of Methodists and had the most cordial welcome that I have ever received from any church. The Rev. J. F. Barnes, the new District Superintendent, held our first quarter, but the bad weather was on and the quarter was not as much of a success as it might have been otherwise. On the night of February 4th, the Rev.



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?
These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and care of consumption and lung trouble.

JUST SEND YOUR NAME
LUNG GERMINE CO. 518 Reddick, JACKSON, MISS.

H. A. Wells, the efficient pastor of the African Methodist Episcopal Church, and the congregation of Mount Calvary Baptist Church, assisted by the stewards of our church, met in the African Methodist Episcopal Church, and about 10 o'clock in the night they sent a special committee to the parsonage for Mrs. Curtis and myself. At this meeting representatives of each church in town made speeches on the need of ministerial leadership, for Somerville and at the same time to my surprise they had the pulpit and altar covered with more than 200 pounds of good things. Prof. Davis Anderson, the U. S. Mail Clerk, Bro. Chas. Baird and Bro. John Loud the butcher, all spoke. The Rev. H. A. Wells made the speech, presenting to me all those good things to eat as a token of their love. On Sunday, February the 10th we pulled off a rally for our church here which was \$303 in debt, with about 12 members to pay it. The Rev. H. A. Wells of the African Methodist Episcopal Church led his forces in favor of our rally and we raised \$45 to save the church which was about to be sold. At Lyons we have a nice little church and a most loyal membership. There, if it rains on Sunday, as it has done nearly all this year, the class leaders get busy and don't have the pastor going from house to house soliciting.

Conference Notices

Special Notices.

CENTRAL MISSOURI CONFERENCE.

The Board of Examiners of the Central, Missouri Conference will meet in St. Luke's Methodist Episcopal Church, Mexico, Mo., April 2nd., 1913, at 9 o'clock, a. m. Each member of the Board will please send his examination papers to me at No. 208 N. Leffingwell Avenue.—R. E. Gillum, supt.

CENTRAL MISSOURI CONFERENCE.

All of the members of the conference board of trustees of the Central Missouri Conference are requested to meet in Mexico, Mo., on the 2nd day of April, 1913, to look after business concerning the board. — Geo. W. Reeves, president.

WOMAN'S HOME MISSIONARY SOCIETY — LOUISIANA CONFERENCE.

At the annual convention held in Lake Charles, La., in January, after having served as recording secretary for four consecutive years, I was elected conference president of the Woman's Home Missionary Society of this conference. I have every reason to be grateful to the officers and delegates of this conference for having conferred this honor on me as president of this great Christian constituency. To the ministers and district superintendents—You have extended to me a cordial welcome in your midst which very soon I hope to take advantage of. As a Christian woman and one that has accepted the Divine Commission "to go ye, etc." shall endeavor to do all in my power to hasten the work for the uplifting of humanity. One of the chief objects of my administration shall be to lay great stress on the spiritual part of this work, such as special prayer services, assisting the pastor during the revival service, visiting and praying for the sick and decrepit of the church and community—and tendering aid to them that are in immediate want. I shall charge the district presidents of the various districts as they visit the different churches to urge the women of the society to pray that God might consecrate them to serve Him more and the cause they are representing. As conference society officers we have a great opportunity to do good as we shall step out into another year's work. Let us join hands, for surely where there is unity there is strength, love, peace and happiness.—(Miss) Emma Bessie, Conference Society President, 4612 Coliseum Street, New Orleans, La.

LITTLE ROCK CONFERENCE. Woman's Home Missionary Society— Young People's Department.

Dear Young People: We are praying, planning and working for a great advancement in our work this year. We hope the presidents of each Queen Esther Circle and Young Woman's Auxiliary will see to it that the secretary and treasurer of her organization fills out the report blanks sent to them each quarter and send them in to the Conference Corresponding Secretary and Conference Treasurer promptly so that we can send our re-

port in to the General Office on time. Since our annual meeting in July, 1912, I have visited the following named places in the interest of our work: Forest City, Auvergne, Newport, Jacksonport, Batesville, Fort Smith, Van Buren, Sweet Home, Cotton Plant, and Little Rock. At most of these places we had a meeting, and organized where there were no organizations, and where the organization had died, we reorganized. At such places where it was not convenient to get a meeting we made house to house visits in the interest of our work. As a result I have had some encouraging letters from the leaders and good reports. We earnestly hope that each person accepting an office in the Young People's Work of the Little Rock Conference, will accept it to do service. I attended the national meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church held in Des Moines, Iowa, last October. At this meeting many good things were said and done for our people. Some of which you have read through the columns of this paper. We should show our appreciation by doing something ourselves. In our national meeting it was decided that the Young People's Department furnish a room at Robinson Hall, Washington, D. C., in connection with Sibley Hospital to be known as the "Department of Young People Queen Esther Room." And the young people of Little Rock Conference are expected to do their part. We also pledged for the young people of Little Rock Conference \$225 to build a new kitchen to Adline Smith Home, Little Rock, Ark. Mrs. H. M. Nasmyth, Matron of Adline Smith Home, is doing an excellent work with the girls in the Home in the Queen Esther Circle and also in the Home Guard Band. Just think of it? The girls in Adline Smith Home collected \$200 in mlte-boxes last year. Wesley Chapter Queen Esther Circle of Little Rock, under the direction of Mrs. Hattie M. Hayes, deserves special mention; though few in number, they are doing good work. Last year and the year before, each member of this Circle paid her full amount of dues and contingent money. Mrs. Hayes informs me that they are going to do their whole duty in sending in money for the room at Robinson Hall and for the building of the new kitchen to Adline Smith Home. The young people of our Conference paid one life membership of \$15 last year, and Miss Ida Cummings, a member of Wesley Methodist Episcopal Church, Queen Esther Circle, was given the honor of being the first life member of the Queen Esther Circle in the Little Rock Conference. I hope every organization of the Young People's Department in our Conference will work with a determined will to do much good this year.—(Mrs.) Elizabeth Saxton, Conference Corresponding Secretary, of Little Rock Conference, for Young People and Children's Department, R. R. No. 1. Box 119, Pine Bluff Ark.

District Rounds

VICTORIA DISTRICT. Second Round.

Alleyton and Eagle Lake, March 22-23; Columbus, 29-30; Columbus Circuit, April 5-6; Welmar and Smith Point, 12-13; Schulenburg and Flatonia, 19-20; Oakland and Brown Chapel, 26-27; Sublime Circuit, May 3-4; Yoakum and Sweet Home, 10-11; Hallettsville and Breslau, 17-18; Wharton and

Flint Medical College

(DEPARTMENT OF PHARMACY.)

Thirteenth annual session begins October 1, 1912, and continues for seven months. The only school of Pharmacy for Colored young men and women in the extreme South. Has a strong faculty of ten members. Offers a two years' graded course leading to the degree of Graduate in Pharmacy (Ph. G.) (the rule of requiring one year's work in a drug store after taking the two in college having been discontinued, diplomas are now granted when the two years' course is finished.) Location unexcelled, tuition and fees nominal.

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Any colored girl desiring to become a trained nurse may get a catalogue and full particulars by writing the superintendent

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The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequalled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Bay City, 24-25; Edna and Morales, May 31-June 1; Goliad, June 7-8; Cologne Circuit, 14-15; Victoria, 21-22; Port Lavaca, 23-24.—Dear Pastors and Laymen: Remember Easter comes on March 23, and I trust each pastor will make the day a great one for General Benevolence. We want 1,000 converts this year on the District. Our convention will meet in Yoakum May 12-13. All pastors must be present. Each department of church, Sunday School League, Methodist Brotherhood, etc., is entitled to one representative. Every pastor is urged to bring his Home Mission and Church Extension money, and report same to

the Rev. I. L. Thomas, D. D., Field Secretary of the Board of Home Missions and Church Extension. I am praying that your church will be blessed with great revivals.—J. W. Warren, Superintendent, 797 So. Navarro Street, Victoria.

BEAUMONT DISTRICT. Second Round.

Port Arthur, April 5-6; Orange Station, 13-14; Wallisville circuit, 19-20; San Augustine circuit, 26-27; McCabe, Beaumont, May 2-4; James, 11-12; Jasper circuit, 16-17; Rockland, 24-25; Hemphill, 31-June 1; Newton, 7-8; Bonweir, 14-15; V

21-22; Sour Lake, 28-29, by Rev. Tenola Edwards; Silsbee Circuit, 28-29. Dear Brethren—This is going to be a mighty year; God is leading to victory, follow His leading. May the Holy fire break out in every camp of the (new) district and many souls therefrom be added to our fold. That our resident Bishop, Bishop Robert McIntyre, may be intelligently informed and that you may be fairly represented, when I make my semi-annual report to him as per his request of each charge on the district, not later than July 1st, as to your revivals, etc., and your benevolences for the year. So run that you may obtain a good report. You can raise the major part of your claims on Easter. Our Missionary Convention will meet this year with Salem Methodist Episcopal Church, Orange, Tex., Wednesday and Thursday, May 14-15. At that meeting you are requested to report your entire claim for the Board of Home Missions and Church Extension. Dr. I. L. Thomas, our Field Secretary, etc., will be present. The roll of every charge will be called by the district superintendent. Watch for the program.—W. L. Duncan, superintendent.

ROME DISTRICT. Second Round.

Douglassville, March 29-30; Tallapoosa, 29-30; Aragon, 29-30; Cartersville, April 5-6; Marietta, 6-7; Adairsville, 12-13; Villa Rica, 12-13; Cedartown, 19-20; Cave Spring, 26-27; Summerville, May 3-4; Chickamauga, 4-5; Floyd Circuit, 10-11; Rome, First Ch., 11-12; Rivertown, 17-18; Carrollton, 18-19; South Rome, 24-25; Bowdon, 24-25; Cohutta, 24-25; Temple, 24-25; Austell, May 31, June 1. Dear Brethren:—Please present zealously every claim of the church to your congregation. See to it that every dollar of your benevolence is raised on Easter Sunday and Children's Day. Make a special canvass for the Southwestern and thus secure 250 subscribers this quarter.—E. D. Petty, District Superintendent.
702 Broad St., Rome, Ga.

PALESTINE DISTRICT. Second Round.

Bryan, March 30-31; Bryan Circuit, 29-30; Hearne, 22-23; E. Calvert, April 5-6; E. Mexia, 12-13; Teague, 12-13; Fairfield, 19-20; Winkler, 19-20; Oakwood, 26-27; Palestine, May 4-5; Palestine Circuit, 3-4; Jacksonville, 10-11; Jewett and B., 17-18; Centerville, 24-25; Leona, 31, June 1; Madisonville, 7-8. Dear Pastors and Members:—Easter Sunday comes in the early part of this round. Let all do their best to raise all your benevolent claims on that Sunday. Group meeting at Hearne, Texas, May 8-9. Dr. I. L. Thomas will be with us.—M. L. A. Fuller.

NAVASOTA DISTRICT.
The district stewards and group meeting of the Navasota District will convene April 29-30, 1913, at Millican, Texas, instead of the 2-3.—G. W. Downs, pastor., J. F. Barnes, district superintendent.

WAYNESBORO DISTRICT.
The Sunday School and Epworth League Convention will assemble with the membership of Smith's Chapel, Hagan, Ga., May 23 at 9:30 o'clock instead of May 29. This meeting is composed of all pastors within the district, with one representative each from Sunday School, and Epworth League and also the Sunday School Superintendent of every pastoral

charge. Dear Brethren, please be present on the evening of the preceding day as there will be no train to this town in time for the opening of the convention.—W. M. Bellinger, supt.

FIFTIETH ANNIVERSARY OF THE EMANCIPATION PROCLAMATION.

On the eve of Lincoln's birthday there was held in the First Methodist Episcopal Church of Los Angeles a unique celebration. A chorus of one hundred and fifty colored singers sang plantation melodies, directed by the Rev. T. J. Hill, pastor of Mt. Zion Baptist Church. The Rev. E. W. Kinchen, pastor of Wesley Chapel, presided. The Rev. Jesse Peck, of the African Methodist Episcopal Church, offered the invocation. Mayor Alexander extended brief greetings. The Rev. Chas. Edw. Locke, D. D., pastor of First Church, having a few evenings previous delivered a lecture upon "Was Abraham Lincoln Justified in Issuing the Emancipation Proclamation, and is the Negro Making Good?" the colored churches of our city requested him to repeat this address for their benefit, and the main auditorium of the edifice was reserved for them. The address was received with enthusiasm. The meeting was a notable one in our annals of church gatherings and our colored brethren were given an opportunity of a celebration peculiarly their own. Sabbath forenoon, February 9th, in a deeply spiritual sermon from the text, "There is a place by Me; thou shalt stand upon a rock," Dr. Locke paid an eloquent tribute to Abraham Lincoln.

VISITATIONS OF THE FIELD SECRETARY OF THE WOMAN'S HOME MISSIONARY SOCIETY OF THE COLORED CONFERENCES TO THE APPOINTMENTS OF THE LAGRANGE DISTRICT.

Zebulon, March 18; Culloden, 19; Woodbury, 20; Harris, 21; Greenville, 22-23; Chipley, 23 (7:30); 24; Stovall, 25; So. Lagrange Circuit, 26; Whitesville, 27; West Point, 28; Lagrange Station, 29-30; Lagrange Circuit, 31.—Bessie M. Garrison.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chili Tonic. The Standard for 30 years. Price 50c.

MARION DISTRICT CALENDAR.

The commission on Finance placed special emphasis upon the importance of planning for, and presenting the claims of the Official Benevolent Boards and Societies early in the Conference year, and that the apportionments be provided for in full before "other" or "local" collections are taken. The needs of the field, as represented to the Finance Commission, made it imperative that there should be substantial increase in regular Disciplinary Benevolent collections. The apportionments should, therefore, be looked upon as the minimum sum to be raised. In all cases we trust each Charge will make some advance over the record of last year. The pastor should put in the hands of the Benevolent committee representing the different benevolent Boards the amount to be raised for that Board. The chairman of each committee is expected at the Quarterly Conference to

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make a report of what is received for the Board represented by that committee.

The Sunday School and Epworth League Convention, June 12-13 at Oak Grove, Clinton, Alabama. District Conference will be held at Soul's Chapel, Geiger, Alabama, August 13-17, 1913. The Annual Conference will be held at Alexander City, December, 1913.—J. W. Martin Superintendent.

CHANGE OF ADDRESS.

The Rev. Jos. Hants address is changed from Conroe, to Hufsmith, Texas.

The Rev. A. McNeal, from Woodlawn to Clinton, Louisiana.

The Rev. A. S. Miller from Loanoke to Marianna, Arkansas.

The Rev. P. C. Colton from Morgan City to Bunkie, Louisiana, R. F. D. No. 1, Box 22.

Gleanings from the Field

MISSISSIPPI

St. Matthew.—Our church at Gulfport is enjoying great prosperity and increased attendance. Sunday, February 9th, when Pastor Dudley was with this membership, the largest audiences were in attendance since August.—E. D. Smith.

NORTH CAROLINA

Lenoir.—The rally at Smith's Church on February 9th was very successful. A number of white friends gave each \$1 and over, one giving \$3. Our members and other friends contributed liberally, a number contributing \$1 and more apiece. Mr. Willie Ripley of South Carolina's contribution was \$9; J. E. Norwood, \$5; Willis Jones, \$2.80; Celeste Johnson, \$2; William Powell, \$3; Fannie J. Norwood, \$2.05; R. D. Bethea, \$5; Clubs: John E. Norwood raised \$63.01, the largest amount ever raised by any one person in the history of the church. John E. is indeed a church worker. The Ladle's Club raised \$44. We have a hustling set of women. Green Powell, \$17.15; Earnest Dixon, \$16.18. These two brethren are young officers of the church and are making a fine start. R. D. Bethea raised \$34.25. We thank our friends, white and black for their help. Total for the day \$181.13.—R. D. Bethea.

TEXAS

Lovelady.—The first quarterly Conference, held February 15-16, 1913, with the Superintendent in the chair, was an interesting session. The reports showed that the work had taken on new life in the New Year. The District Superintendent is well pleased. Sunday, large audiences attended all services. The District Superintendent preached two stirring sermons. His lecture was inspiring to this people. We paid the District Superintendent in full, \$23.00, and \$2.00 raised on the church claims. A large num-

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FREE By Stuart's Plapao-Pads means that you can throw away the painful truss altogether, as the Plapao-Pads are made to cure rupture and not simply to hold it, being self-adhesive and when adhering closely to the body slipping is impossible. Therefore, they are also an important factor in retaining rupture that cannot be held by a truss. No straps, buckles or springs—cannot slip, so cannot chafe or press against the pubic bone. Thousands have successfully treated themselves at home without hindrance from work and conquered the most obstinate cases. Set as velvet—easy to apply— inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of Plapao and a most convincing mass of evidence absolutely FREE— you pay nothing for it, now or ever. Write your name on a postal and mail TODAY. Address, Plapao Laboratories, Block 368, St. Louis, Mo.

ber partook of the Lord's Supper and a good many came to the altar for prayer. Raised during the quarter, \$60.85.—W. A. Parham, Pastor.

On the night of February 20 the occupants of the little parsonage at Millican, Texas, were awakened by a surprise party that insisted upon being let in. Amid songs and music and the presentation of a nice lot of groceries, the time passed pleasantly. The leaders of this delightful affair were Mesdames Davis and McDade.—G. W. Downs, Pastor.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

TENNESSEE

At Stones Chapel, Cumberland Furnace Circuit.—February 8-11, Rev. S. M. Utley District Superintendent, held the second Quarterly Conference. On Sunday the Doctor preached a wonderful sermon. At 5:30 p. m., an old-fashioned love-feast was conducted by the Rev. J. Stanfield, followed by another strong sermon from the District Superintendent. The services closed with the administration of the holy communion. Eleven persons asked the prayers of the church. This splendid man of God is not only remarkable because of his oratorical and exegetical abilities, but he is a model in modesty as well, and is making good as Superintendent of the Central District. His full assessment was raised.—William T. C. Travis, pastor.

Married

Benton-Bishop.—At the residence of the bride's parents, January 30, 1913, Mr. Henry P. Burton and Miss Samella Bishop. Mr. Burton is one of our leading young men and a member and class leader of New Light Methodist Episcopal Church, Bradley, Mississippi. He is highly respected by both white and colored. His bride is well known and admired here. She is a member of the Bell Charge of the Methodist Episcopal Church. The Rev. C. A. Jordan officiated.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

Russell-Harrington.—Wednesday evening, January 29, 1913, Mr. William H. Russell and Miss Lady Harrington by the Rev. D. A. Bragg, at the home of the bride, which was beautifully decorated. The bride is a former student of Rust University. The groom, a former student of the State University, Louisville, Kentucky, is field salesman for the John Sexton and Company Wholesale Grocers of Chicago. They were the recipients of many handsome gifts.

Parker-Johnson.—At the home of the bride's mother on Tenth and Washington St., Alexandria, La., February 12, 1913, Mr. Joseph A. Parker and Miss Virgie Johnson, the Rev. H. J. Wright read the ceremony. Mr. Parker is one of the young men of Alexandria, Louisiana where he was born and reared. His bride is one of the leading young ladies of the Colored Methodist Episcopal Church and a native of Donaldsonville. Her mother is one of the leading members and the organist of the Colored Methodist Episcopal Church at Alexandria.

Jameson-Elis.—At Hagan, Georgia, February 17, 1913, Mr. J. W. Jameson and Miss Pennis Elis in the parsonage. They are highly respected young people and members of the Pulaski Chhrg. The Rev. W. B. Huston performed the ceremony.

Gleanings from the Field

LOUISIANA.

Boyce and Village Circuit.—I was returned here for the second year's service by Bishop Thirkfield and was received warmly by members and friends. The year's work has started off well and we have begun our work at Village Church. Sacrament was administered by the pastor. The estimating committee placed the pastor's salary at \$500; Conference claimants, \$9; Episcopal fund, \$5. At Kynett Chapel our service was nicely carried out—the speaking and Sacramental service. The members and friends showed their pleasure in the pastor's return by presenting to him 178 pounds of choice groceries for the pastor and family. This thoughtful act was at the instigation of L. E. Western, Fannie Starkes and Laura Smith. On the 13th day of February the District Superintendent held his first Quarterly Conference at Kynett Chapel. Good reports were presented. The Sunday School is doing well, under the superintendency of L. E. Western, assisted by D. L. Harper and Mrs. L. Venable. The love-feast was a good service. Paid Superintendent, \$11.40; paid pastor, \$19.—(Mrs.) Lucy Venable.

Thibodaux.—The people of this place have received me kindly and have given me a hearty welcome. As their leader, Brother P. F. Roberson is loved by the church. I arrived here on Saturday night and it rained all day Sunday, but the people came out in large numbers. I am delighted with this membership.

OHIO.

Martins Ferry.—The Rally in Fifth Street Methodist Episcopal Church, Martins Ferry, Ohio, December 22, 1912, resulted as follows: Harvey Branson, \$1.75; Joseph Brandon, \$3; Margaret Murphy, \$1; Lucy Lynn, \$2.50; Myrtle Leavitt, \$1.25; Effie Yates, \$1; S. J. Bassell, \$3; C. A. Banner, \$4; James Ford, \$2; Charles Bingham, \$3; Clara Readman, \$1; Frank Arnold, \$4; Anderson Richardson, \$1; Annie Ford, \$2.50; Sarah Bingham, \$3; total, \$65.75.—W. T. Hayes, pastor.

Steubenville.—We have just closed a great revival in Simpson Church, the Rev. J. E. Burton, pastor, such as has not been experienced for a long time. The church has truly had an awakening and together with the pastor, who preached every night for three weeks, labored hard for the salvation of souls. We began our meeting January 5 with prayer and consecration to God for service. The results were twenty-five additions to the church. We are still rejoicing over the victory that has come to us in this meeting. Rev. Joseph Courtney, D.D., superintendent of the Ohio district, on Saturday, February 1 and held the fourth quarterly conference; the reports showed gratifying results for the year, with the benevolence all taken, pastor and district superintendent paid in full to date. Sunday being quarterly meeting day, the church was largely attended at each service, beginning with the Sunday school, when 60 scholars were present with 12 officers and teachers. The pastor preached two proverbial sermons, the spiritual atmosphere was at high tide all day. Financial results of the day, \$32. Too much cannot be said in expressing our deep appreciation to Mr. W. B. Mittenberger for his placing at our disposal, hacks for the day, bringing and returning the aged members and friends of the church, who were the honored guests of the day. This was simply another act, added to the list of his many kindnesses. We wish our pastor great success at the conference which meets at Louisville, Ky., next month. His return is expected.

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TEXAS

Anderson.—Robert Richardson, a member of the Yarbrough Church, passed to his rest Feb. 3, 1913. Bro. Richardson was a good Christian, a lover of his church. He served every office in the church as a layman. About 70 years of age, he leaves a wife, one son, one daughter and a host of friends to mourn. He was one of the oldest members on this work. The funeral was conducted by Rev. R. H. Warren, of Shiro. The body was deposited by the Rev. M. M. Moldrew, pastor.

Honey Grove.—The pastor of the Eighth Street Methodist Church, thanks the ladies and missionary sisters who gave the inmates of the parsonage a very agreeable surprise on the night of Feb. 5th, 1913. The party was led by Mrs. Josie Bogan, assisted by Sister Martin and others. The delightful company presented a choice supply of eatables and gave expressions of their appreciation in the services of the present pastor for this year. Our church plans to raise all of its benevolence on Easter and to add many souls to the church. We

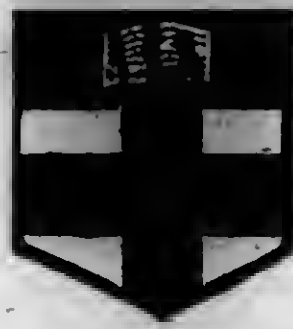
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have begun a canvass for the Southwestern and as soon as the smallpox and the rain abates, we hope to send in not less than ten subscriptions. The good people here are showing every kindness possible and we can but forecast a glorious year along all lines.—W. D. Lewis, pastor.

Willis.—A party led by Mrs. J. E. Bryant and Mr. R. Glenn and Sister Lue Deary and Mr. J. E. Bryant came to the parsonage at 10:30 Jan. 15, 1913 with quite a crowd of young people and presented the pastor, the Rev. T. Scott and family a choice lot of nice things for which they express sincere thanks.

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VIRGINIA.

Browsburg.—Feb. 1st, 1913 was the date of our fourth Quarterly Conference held by the Rev. W. C. Thompson, our District Superintendent. He expressed himself as being highly pleased with the progress made in the charge during the five years of our pastor's administration here. District Superintendent Thompson preached to us two able sermons. The ladies and gentlemen of the town tendered the District Superintendent a splendid banquet at which we had a great time.—J. C. Pleasants.

Leesville.—Our much beloved Superintendent, the Rev. W. C. Thompson, B.D., presided over our fourth Quarterly Conference which convened at Mt. Airy Church Saturday, January 18. In spite of inclement weather the charge was exceptionally well represented, there being more than one delegate from each church on the Circuit. Every officer reported either in person or by proxy, which the Superintendent thought commendable. We were glad to report an advance along all lines. An addition to membership, benevolence double that of last year, pastor's salary now twenty dollars in advance of amount paid for the whole of last Conference year, the District Superintendent paid out and a contribution taken for a present for him. Bridges Chapel, one of our churches on the Circuit, which has been unfinished and lying dormant for years is now practically completed, and all the work done upon it this year has been paid for. A new vestibule has been added, the church roofed, fifty new panes of glass put in, and for what little remains to be done, there is money in the treasury to cover cost. Total amount raised for all purposes this quarter, \$125. On Saturday evening a debate "which exerts the



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greater influence over man? Money or Woman," was taken up as part of the Conference program and a lively discussion followed. The negative side won. On Saturday the District Superintendent preached a sermon from the words "Blessed are they that shall sow beside all waters." Dr. Thompson excelled himself, and we had a spiritual feast. He was highly pleased with the progress on the Circuit and said, "it was the best planned and most orderly carried out Conference he had presided over on the charge during his five years administration." Thus a very pleasant, uplifting and highly instructive Conference passed into history, the people, by a unanimous vote, asking for the return of the pastor.—E. Adolph Hayes, pastor.

CATARRAH ADVICE FREE!

The attention of our readers is called to the really generous offer announced in our issue of this week—the offer of helpful and valuable medical advice, absolutely free of charge on Catarrh; from one of the great Specialists and great public benefactors of this country—Specialist Sproule.

We advise our readers to turn at once to this offer on page . . . of this paper and we urge them to read every word of it and send to-day for that valuable medical advice. Remember, this advice is free. Address Specialist Sproule at his office, 432 Trade Building, Boston, Mass.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THOMAS.—Mother Rosetta Thomas is not, for God took her February 12, 1913. She was born in Maryland, April 2, 1812, brought to Louisiana, a slave, during ante-bellum days. She was a member of Marais Street Methodist Episcopal Church in the sixties, before it was merged into Union Methodist Episcopal Church in 1873. She was remarkably healthy all her days. Had she lived to see April 2nd, she would have been 101 years old. She lived alone, her sight was good and she did not use eyeglasses. She would take daily walks of half miles or more for exercise. She contributed freely of her means to the support of the gospel and the various benevolences of the church up to her death. As Dr. Hubbard, pastor of Union, had not yet reached the city, the writer, as district superintendent, assumed charge of this pastoral work. On Wednesday the 12th about noon the writer called on Mother Thomas to administer unto her the sacrament of the Lord's Supper. He found the house closed. He knocked, but getting no response, pulled open the blinds and opened the door and to his surprise the smoke came gushing out. Nothing could be seen but a faint blaze. He extinguished the first blaze soon and after the smoke had somewhat cleared away discovered the corner of the bed, a rocking chair and a spring bottom chair ablaze. The fire was finally extinguished and then was discovered on the floor the mortal remains of the saint of God burnt to a crisp. By authority of the coroner I took charge of the body and at my expense prepared it for burial. On the following day the Rev. R. C. Metoyer assisted, by the district superintendent, conducted the burial services at First Street Church. Thus passed away one of the Mothers in Israel. She leaves no relatives. Her husband died in the Union Army during the war of the rebellion, her only child a daughter and an only grandchild, preceded her several years ago. We knew her, for we served her as pastor for six consecutive years.—Valcour Chapman.

PHILLIPS.—Dan Phillips, a local preacher, steward and member of the choir of Pleasant Plain Methodist Episcopal Church, New Orleans, died in peace, February 14, 1913. The funeral service on February 16, 1913, was attended by friends of all denominations. He leaves his wife, two brothers and a host of friends.—Olivie L. McKee.

HARVEY.—Victoria Harvey, daughter of the Rev. O. J. Harvey, of the Louisiana Conference, died January 30, 1913. She was converted four years ago and from then until her death, she lived a faithful Christian.

WATERS.—Brother Ivers Waters, on February 16, 1913. Brother Waters was a superannuate of the Louisiana Conference and a member of Malden church, New Orleans. He was the father of the Rev. and Mrs. H. C. Armston. The funeral service was conducted by the Rev. C. L. Stanley, assisted by the pastor, the Rev. H. B. F. Charles.

SMITH.—Sister Julia Smith, an aged member of Emanuel Methodist

Church, at Grand Ecore, La. She leaves a large number of children, grandchildren and friends who mourn her passing. Her funeral was conducted by the pastor, Rev. G. G. Golston, assisted by Revs. G. G. Priestly and W. J. Hampton, Jr.—Joseph Davis.

ROBINSON.—January 29, 1913, Mrs. Bessy Robinson, of Cato, Ark., went home to rest. She was sick about 18 months. She was one of our best members, and had been a member for 40 years of the Methodist Church. She leaves a husband, two sons, two daughters, eleven grandchildren and many friends who mourn their loss. The funeral was preached by the Rev. J. H. Sanders.

BURNETT-ERKY.—At 5:30 o'clock last Sunday evening in the presence of a large concourse of citizens and visitors—white and colored—assembled at the residence of the bride's father, Mr. Anderson Erky, a prominent merchant and successful farmer of Lee Co., Ark., gave his younger daughter, Lugenia, in marriage to Mr. Jno. Henry Burnett. The bride possesses a very large number of warm friends. She is amiable and winning. Mr. Burnett lives and moves in the best social and business circles at Thomasville, and is held in high esteem by the influential people of Lee County. He is possessed of business tact; is a substantial character. He is a farmer by occupation. The marriage was very simple, yet beautiful, and impressive. The Rev. Will Harrison Lane, B.D., officiated at the marriage service, which united two youthful lives. Miss Rosa Tucker of Moro was maid of honor and Mr. King Davis of Mississippi acted as best man. After the marriage Mr. and Mrs. Burnett left Thomasville.

GAINES.—Sister Mary E. Gaines of Hillis, Texas, died in peace at her home, January 31, 1913. She was a faithful member of St. Thomas Methodist Episcopal Church, and will be greatly missed by her many friends. She died happy in the Lord.—T. Scott, pastor.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

Gleanings from the Field

NORTH CAROLINA

High Point.—At Brooks Memorial Methodist Episcopal Church, the Woman's Home Missionary Society under the skillful leadership of Mrs. A. E. Morehead, who is one of the founders of Home Missionary work in our Conference is doing a great work. We are just as proud of our work as can be. We never knew before what the work meant. On Sunday night the 26th, we rendered our first public program which was quite interesting. Our choir led by Mr. N. M. Granaway, rendered fine music. The collection, \$8. We all went home feeling more determined to accomplish something.—(Mrs.) Bettie Dorsett.

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part of the members on the Jefferson Charge are working in the mines of West Virginia.—L. W. Thomas.

Jefferson.—Since coming to the Jefferson Charge I have conducted seven revival meetings, including the one being held now on the Boone Charge, which I am looking after for Bro. Brooks, who is in school at this time. My greatest meeting was held at Creston, including the second Sunday in this month, which resulted in the conversion of eight souls. I found forty members on the Jefferson Charge when I arrived on November 1, 1912. These added to the eight additions at Creston, make now a total of forty-eight. The length of my work is forty miles and its width fourteen, through some of the roughest mountainous country to be found east of the Rocky Mountains. I make my rounds once a month to each of the five points, and walk the entire distance. I failed to say that a

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

PLEASANT PLAIN.—We take this method to thank the Helping Hand Circle, Busy Bees, Kings Daughters, Steward Sisters and other members and friends of the church, for a surprise of about 125 pounds of choice groceries on Tuesday night, March 4th. Presentation speech by Mrs. H. Dutch. Response by the pastor.—Olivia L. McKee.

THOMPSON CHURCH.—Sunday, March 2, the attendance upon the early morning prayer meeting was encouraging. Miss Violet Joseph is our Sunday School superintendent, and the indications for growth in this department are good. Brother R. D. Monton had charge of the speaking meeting at 11 o'clock a. m., and at 3 o'clock the stewardesses held an enjoyable song service. The seating capacity of Thompson church was taxed at night. The Holy Sacrament was administered to 73 communicants. Collection good. District Superintendent Chapman preached his first quarterly sermon here at 11 a. m., March 9th. His discourse was helpful and very impressive. Good attendance at night. Our revival is now in progress. Come and help us.—T. J. Robinson, pastor.

BOYNTON CHURCH.—The officers and members have received their new pastor, the Rev. Frank Walker, and his wife with open arms and hearts. Sunday, March 2, the pastor preached a strong and impressive sermon that greatly inspired a large and appreciative audience. One joined the church. Sunday School was well attended and everything points favorable to a successful year's work. Collection for the day was good. Tuesday night the pastor and family were agreeably surprised with a large assortment of choice groceries presented by Brother N. Turner.—F. G. Roche.

ST. MATTHEW.—Thursday night, February 27, 1913, District Superintendent Rev. Valcour Chapman held his first quarterly conference. The attendance was exceptional. The business session was good. The District Steward paid Superintendent Chapman in full. Sunday, March 2, began with early prayer meeting. At eleven o'clock the District Superintendent preached an excellent sermon. The Sunday School is well-attended. Epworth League has an interesting meeting every Sunday evening at 4 p. m. The Pastor and members of St.

Matthew are endeavoring to make this year's work the best in its history.—C. D. Smith.

TRINITY CHURCH.—Services good all day Sunday, and we are busy in our revival with many at the "anxious seat." Eight converts up to the present. The Sunday School will observe Decision Day this Sunday. At 1 a. m. the Screwwens' Memorial Sermon will be preached by the pastor. Splendid program will be rendered then, and at night the young people, under the direction of Misses Carter, Norton and others will render a Palm Sunday Recital, with "The Holy City" in pantomime. Great preparations are under way for Easter, and we cordially invite our friends to worship with us. Collection for the day, \$15.—W. Scott Chinn, pastor.

MT. ZION CHURCH.—The sermon preached on Sunday night, Mch. 2nd by the District Superintendent, the Rev. V. Chapman, the quarterly conference, Monday night, and the First Quarterly Love Feast, Thursday, were an inspiration to all. The Quarterly Conference was a record-breaker in attendance. The result for the quarter—though very short—thirty days—is very gratifying, having raised for all claims, \$154. Tuesday night the fourth, many of the members and friends came to the parsonage with pounds and refreshments. Mrs. Alice Bell made the presentation and the pastor responded. He will respond continuously in faithful service. Sunday 9th the early prayer meeting was conducted by Brother Jordan Wilburg and Louis Madison. The Sunday School work moves well. At 11:15 a. m. general speaking service; attendance good. At 7:30 p. m. the attendance was good. Many communed at the Lord's table. The Rev. Edward Fields assisted in the administration of the Lord's supper. He will have a hearty welcome here at all times. Collection for the day, \$27.80.—J. O. Brown, pastor.

WESLEY CHURCH.—On Sunday morning, March ninth, early prayer meeting led by Brothers Joseph Taylor and Arthur Whitenton. The Sabbath School was well attended and shows a steady progress. The reception on last Thursday night in honor of Dr. J. L. Wilson and family was a delightful occasion. Among the guests present were Dr. and Mrs. J. H. Hubbard of Union Church; the Rev. and Mrs. M. S. Davage, the Rev. Alfred Lawless, the Rev. W. Scott Chinn and Editor R. E. Jones.

March 19th, 10:45 a. m., preaching, subject: "Woman and Her Work;" 3:00 p. m., Children's church, subject: "The Best Thing for Children;" 6:30 p. m., Epworth League, Mr. Robert Willis, president; 7:45 p. m., sermon, subject: "Moral Slavery and Spiritual Freedom." Everybody cordially invited.—L. L. Harrison.

FIRST STREET CHURCH.—Last Sunday the services were good all day. The Sunday School was well attended. The pastor preached to a good audience at 11 o'clock, subject: "The Two Ways." At night a good crowd heard the pastor on the "Prophets' Call To Repentance." Our revival is now on. Mr. V. J. Woods, one of the prominent young men of our community, became a member of

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First Street last week. Next Sunday is "Decision Day" for the Church and Sunday School. The pastor's subject next Sunday morning is: "The Triumphant Entry Into Jerusalem;" Sunday night: "Two Opinions." The choir under the direction of Mrs. Hubbard is rendering efficient service. The Court Patrons of Husbandry will hold its anniversary Easter Night. The public is invited to worship with us. The Crucifixion Services will be held at noon, Friday, March 21.—B. Mack Hubbard, pastor.

District Rounds

AUSTIN DISTRICT.

Second Round.

Georgetown and Hutto, April 12-13; Winchester, 19-20; Littig and Manor, 19-20; Luling circuit, 26-27; Lockhart circuit, May 3-4; Simpson Tab., 10-11; LaGrange, 10-11; Fayetteville, 17-18; Wesley Chapel, 24-25; LaGrange circuit, May 31-June 1; Smithville, 7-8; Cedar Creek, 7-8; San Marcos, 14-15; Taylor and Granger, 21-22; Austin circuit, 28-29. Dear Pastors—The close of our second round brings us up to our district conference, which will convene in Austin, Texas, July 8-14. We are expecting great things on the Austin district. We hope for our district conference to eclipse all of our past conferences. Our plans will be out soon. There is no need for me to say rush your work and have good revivals, because we have a fine set of pastors on the Austin district, and they are looking for success. We hope to raise all claims by Easter for general benevolences. I am proud to state I am up and able to be at my work after a few weeks of illness. I hope all the pastors on the Austin district will come to the com-

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, MARCH 20, 1913

Vol. No. 42—No. 12

THE RISEN CHRIST A PRESENT, DOMINANT FORCE

"Oh! day of days! shall hearts set free,
No 'minstrel rapture' find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays."

Easter Day illumines the whole calendar. Its transcendent associations and teachings dispel the gloom of all preceding days, and casts a foregleam on the coming days. Easter Day gives hope to the despondent, a bright outlook to the pessimist, faith to the doubter, strength to the faint-hearted, fellowship to the lonely, love to the friendless and life to the dead.

The resurrection and immortality are closely related. If Christ did not rise from the dead, then is our preaching in vain, for our most pagan selves rebel against the dominion of death. Death does not conquer life; it cannot. Our whole nature revolts against such teaching. Our inner consciousness demands something in the beyond. Where is there a more comprehensive verse than that by that saint and

scholar, who to-day in his eightieth year attends his classes regularly in vigor and strength (a prophecy in himself, of the immortal life), Dr. W. F. Warren, who wrote:

Said Death to Life:
"The world is mine;"
Said Life to Death:
"And Thou art Thine."

Did Christ ever live? That He did is beyond historical dispute. Does He live to-day? He does. No myth could have influenced and vitalized civilization as Christ has done. He is to-day a positive force. Christ is not far-fetched. He was, and is, a present, dominant, persistent, all-conquering

force. This is an age of advanced social activities, but there is no *advance* on Christ's teachings, which are nineteen centuries old. The principles that underlie to-day the social and spiritual progress are essentially Christ's. He is the modern reformer. To Him we owe the social advance, for His social ideals have vitalized our age. It hin-

has permeated all our thinking. He is the world's magnet. He is the guiding star of our civilization. His voice controls and directs. He is the out-standing character of the age.

The perennial character of Christ makes Him the Incomparable. Were He here to-day in flesh, He would be as far ahead of His time as He was in Gallilee and, as far as

human knowledge goes, He would be, ten thousand years from to-day, ahead of His time. The ages cannot outgrow Him. His character can not be outgrown, it is as fresh and inspiring to-day as it ever was. His character makes possible His resurrection. Christ is the miracle and "His resurrection only the logical inference." As William Chester says: "Thus Christ is the first and great witness of His own resurrection."

More than a century ago, a German princess ordered that her grave be covered with a granite slab and that around it should be placed solid blocks of stone, the whole to be securely fastened with

clamps of iron. She was an infidel, and meant to proclaim to the public that her grave was never to be opened. She ordered that on the stone should be cut these words: "This burial place, purchased to all eternity, must never be opened." It so happened that a single acorn was buried in the grave of the princess. In due time it sprouted and its tiny shoots, soft and pliable, found their way through a crevice which was almost unappreciable. The plant grew and gathered strength until it finally broke the iron clamps asunder, lifted the large rocks and turned the whole structure into an upheaved mass. And there, to this day, it is

(Continued on Page Eight)

"THE TWO DISCIPLES," from the Painting in the Luxembourg Gallery, by Henry O. Tanner

"And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them . . . And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him,"—Luke

ders nothing to say that He is not present in flesh. We are not unused to dealing with spiritual forces. We are spiritual ourselves. Christ is. He lives to-day..

"Speak to Him, thou, for He hears,
And spirit with spirit can meet;
Closer is He than breathing,
And nearer than hands and feet."

Standing on the deck of a vessel, as one makes a voyage across the ocean, in whatever direction he casts his eye may be seen the sun. And all the passengers are thus privileged, whatever may be the angle of their observation. So it is with Christ. In whatever direction we may cast our eye we see Him. He

Easter

By Margaret E. Sangster

In the innermost circle of heaven,
Close to the great-white throne,
In the hush of the heart of thunders
Where sitteth Jehovah alone,
The chief of the sons of the morning,
The mightiest angel of all,
Heard from the far earth borders
The sound of a clarion call.

Straight through the hosts of the seraphs,
Leaning on harps of flame,
Swift with the speed of the sunrise,
To the sorrowful earth He came;
To the earth that was rent with the anguish
And the stress of her bitter loss,
When the face of the day was hidden
In the darkness of the Cross.

In the flush of the early dawning,
He rolled the stone away,
The stone that had made a prison
Of the tomb where our Saviour lay;
And through the open portal,
Victorious in the strife,
With death forever vanquished,
Stepped forth the Lord of Life.

When they brought their balm and their spices,
Their eyes with weeping dim,
The faithful band of mourners
Beheld no trace of Him.
Save but the robes discarded,
The grave-clothes and the bed,
And the waiting angel told them,
"He is risen as He said."

Then in the garden pathway,
Amid the lilies tall,
Turned Mary Magdalene
And saw Him, first of all;
And then to His disciples,
Affrighted there and pale,
Like the accolade of heaven,
Came the Master's glad "All hail!"

And this is the meaning of Easter,
The meaning for you and me,
That one are earth and heaven
In the tenderest ministry.
It was our Christ triumphant
Who left the tomb that day,
And from all our tombs His angel
Shall roll the stone away.
In the Congregationalist.

The Necessity of Christ's Resurrection

By the Rev. C. K. Brown, B. D.

The disciples of Jesus Christ had no expectation that he would rise from the dead. The sepulcher in which his dead body was entombed had closed upon their hopes. Those loving women who visited the sepulcher on the morning of the first day of the week, went with their spices to embalm a dead body, not to meet a living one. The two who journeyed together to Emmaus said: "We trusted that it had been He which should have redeemed Israel." Such had been their hope, but it had been turned into despair. Without exception they were incredulous when the glad news of the resurrection was first announced to them. The words of the messengers "seemed to them as idle tales and they believed them not." Slowly, jealously, almost reluctantly, they yielded to the evidence. But when the fact was accepted it became the chief inspiration of their lives. It was the corner-stone of their faith. Their supreme business, henceforth, was to proclaim, and bear witness to it.

On the day of Pentecost Peter was preaching to an excited and astonished multitude in Jerusalem. The subject of his sermon was a crucified and risen Messiah. He reminded his hearers of the spotless character of the Man of Nazareth, and of the pure, benevolent life which he had lived among them. He boldly charged them with the crime of having, wantonly and with wicked hands, taken his life. Then he affirmed that this Jesus had been raised from the dead. "This Jesus hath God raised up, whereof we are all witnesses." He and more than five hundred others whom he could summon, were ready to testify to the fact, and seal their testimony with their blood. It is significant that none who heard him ventured to impugn the testimony. The Sanhedrin were doing their utmost to crush this new movement in its inception, yet they did not undertake to refute the assertion that Christ had risen. The fact of his resurrection was proclaimed loudly and persistently in the very midst of Jerusalem itself; yet there is no contemporary denial of it, except the clumsy story which the sentinels at the tomb were bribed to tell, that while they slept the disciples came and stole away the body. Had there been any more valid rebutting evidence within their reach, we may be sure these busy enemies of the gospel would have gathered and made use of it. But so far as history shows there was not a man of them who



dared to take issue with the Apostles as to the great fact which they alleged.

Not only was there abundant historical proof that he had risen, and numerous scriptural predictions that He would rise, but in view of the circumstances of the case, and on account of the principles involved, there was an absolute necessity that He should rise. That such an one as He should be held under the power of death was a simple impossibility. First, there was a moral impossibility in the case. To appreciate this, consider what manner of man He was. He was without sin. The eye of God rested upon Him with unqualified approval. He distinctly claimed that He had no consciousness of sin. And His whole life was consistent with this high claim. No wrong was ever discovered in Him, either by the intimacy of his friends or the malignity of his foes.

The judge who condemned Him said: "I find no fault in Him." The apostate who betrayed Him cried out in the agony of remorse: "I have betrayed innocent blood." The Roman soldier amid the darkness of the crucifixion hour shouted: "Surely this was a righteous man." By common consent and universal verdict He is acknowledged to have been a man without sin. Yet upon the testimony of suborned witnesses, He was condemned and crucified as a malefactor. For the first time since the world began was an innocent, sinless man brought under the

power of death. Never before had death taken such prey in his toils. Abraham, Isaac, and Jacob, and Daniel died and their bodies saw corruption. But they were sinners, all of them, hence, the legitimate prey of death, for "the wages of sin is death."

Here, however, was one who had done no sin; in whom nothing was found worthy of death by God or men. Was it possible for death to hold such an one? Not if righteousness reigns. Death cannot reign where righteousness has not reigned. If death may invade the realm of innocence and claim as his own one who belongs to that realm, then the cause of God and righteousness is a losing cause.

He who died for our sins, according to the Scriptures, rose again on the third day. "It was not possible that He should be held under the power of death." From the very nature of the case the resurrection of Christ was inevitable and necessary.

Again, not only was there a moral necessity that Christ should rise, there was also a natural necessity in the case, a necessity planted in the nature of things. To appreciate this, we must remember that he claimed to be something more than a sinless man. He claimed to be, and was proven to be, in a sense peculiar to himself, the Son of God, possessed of a divine nature and a divine life.

He showed a wisdom which was more than human. "Never man spake like this man," was the testimony of his contemporaries, and is the confession of the thinking world to-day. He wielded a power which was the power of God. The winds and the waves obeyed Him; devils and death itself, were subject to His word. Such being His nature, and His relation to God the Father, His life was not the created, dependent life of a creature. "In Him was life and the life was the light of men."

Now, remembering all this, let us go to the tomb of Joseph of Arimathea. And what do we see? The eternal Son of God, the Prince of Life, held in the embrace of death! That He should have condescended to that condition is the marvellous mystery of grace; that he should be kept in it is an impossible thought. Death must yield his mighty prey.

He who is the resurrection and the life shall burst the bands of death and triumph over the grave. On the third day in the morning He came forth from the grave triumphant over death and hell, shouting to the dying world: "I am He that liveth and was dead and behold I am alive forevermore and have the keys of death and hell."

It was not possible for Him to be held under the power of death. "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you."

Asheville, N. C.

Easter is here again. Its return thrills with gladness every Christian's heart. In nature, alone, there is enough to be seen and heard to constitute it a season of rejoicing. Buds are swelling, flowers are blooming, birds are singing, balmy breezes are kissing into life vegetation everywhere, lambs are skipping, and happy children are romping on the fresh, green sward.

But these are only the material, natural gifts of the Easter season. Over and above them all, and infinitely superior to them, is the crowning factor of our Easter joy, namely, this: It is the anniversary of that morning when the angel speaking out from the grave wherein he lay the dead body of our crucified Lord, proclaimed the news: "He is not here; he is risen!"—Selected.

All the way through life's changing scenes of joy and sorrow hope has its place, but perhaps in the evening of life when the sun's shades are gathering, in pain and loneliness is the full blessing of this grace realized. Surely nowhere is the consolation of Christ's presence more acceptable than when one laid aside from the interests of life and called to drink from suffering's cup.—*Christian Work and Evangelist.*

The Meaning of Easter Morning

By Jesse Bowman Young, Litt. D.

The hour when a Christian believer, a layman, or a minister comes to understand the significance of the resurrection of our Lord, its relation to other portions of the Gospel history, its growing value to the world, and its preciousness to the individual disciple—is a memorable one. In view of that fact it is curious that so many people fail to apprehend these extraordinary features of the event commemorated each returning spring, and allow the day to go by without seeking to understand the pivotal and undergirding qualities of this crowning truth of the Gospel, which declares, year by year, with fresh emphasis, "He rose again the third day."

Sometimes it happens that ministers, notwithstanding all their training, and in spite of years devoted to the study of the Bible, come to maturity without getting a full, clear and adequate conception of this culminating event in the Master's earthly record. The reader, perhaps, may recall a staple illustration of this phase of current life as found in the biography of the late Doctor Dale, an English clergyman, widely known as a theologian, a writer, and a preacher, who had been in the pastorate for a dozen years before this truth burst upon him in its completeness, its grandeur, and its satisfying and uplifting power. In preparing a sermon in advance of Easter, one day, after spending hours in gathering and arranging his data, and inquiring with eager curiosity and new interest the why and the wherefore, and the lessons of the event in question, it suddenly rose before his vision like a new sun, born out of darkness, with overwhelming beauty and force.

For some hours he was almost beside himself with wonder, with amazement, with joy, and he walked the floor of his library, tears streaming from his eyes, his breast heaving with sobs, and his lips exclaiming: "He is alive! My Lord is not dead, but is risen again. He is the Conqueror of Death and the Grave! Hallelujah! He is alive for evermore!"

Not to every one may be given such a sudden, startling, jubilant revelation of this truth; but surely every student of the Bible as Easter approaches owes it to himself and to his Master to give fresh attention to that truth which St. Paul puts in the foreground as one that has fundamental value, when he tells us, "If Christ be not risen your faith is vain, ye are yet in your sins." It should be worth while then, even though one may but simply recall some staple elements of this phase of the gospel, and although we may not discover in our researches any other aspect of the resurrection of our Lord except those to which studious minds have long given attention; yet it is worth while in advance of the "Day of Resurrection" to review its lessons and store away in the soul with diligent effort some of the reasons why this event is stressed by the New Testament with the repeated stamp of a supreme emphasis and an unparalleled significance. Let us look at but one phase.

One aspect of this truth, of particular value to-day, is this: It helps to relieve some of the difficulties which beset those who find

it hard to realize that there were any supernatural elements in the Gospel history, who are assailed with the suggestions that come from materialistic scientists concerning the immutability of natural law, and who question or repudiate all miraculous phases in the Gospel record. The works of healing done by the Master are, forsooth, cures wrought by hypnotic power, or by virtue of His occult skill; the other alleged miracles were simply accretions which gathered, like barnacles to the hull of a vessel sailing in tropical seas—mere legends and traditions which in a credulous age and land were added to the story. Such men dismiss the extraordinary occurrences related in the four Gospels by the offhand judgment: "Miracles are impossible; none ever happened, none can ever happen; we are living under the rule of inexorable and inevitable law. Jesus Christ was a great Teacher, a great Reformer, a Man of marvelous passion for godliness, a Prophet, perhaps, but that is all. He healed by means of a remarkable gift, no doubt, and He did other strange things; but we must in

is dead!"—this crucified Man was, a little later, accepted by hundreds of disciples who averred that they had seen Him, eaten with Him, listened to His posthumous instructions, felt the pressure of His hands, looked into His loving eyes, heard His regal commands, "Go, make disciples of all nations," and then saw Him ascend out of their sight into the skies! These witnesses, in the face of ridicule, persecution, imprisonment, dangers manifold, proclaimed their belief, and said to the world, "We are witnesses of His resurrection." And to-day, after nineteen hundred years, during which this central truth has won its way into all lands, this Man is worshiped, adored, obeyed but countless millions who repeat every Sabbath day in their creed with loyal devotion, as the deepest conviction of their very souls, the words, "I believe in Jesus Christ, our Lord, * * * who was crucified, dead, and buried, and who rose again the third day, and ascended into heaven."

If this Man was able to raise Himself from the dead, to overcome the sharpness of death, to establish His word, His authority, His

Kingdom among men, and age after age reveal Himself as the Creator of the Christian type of character, the Christian conception of life, the Christian purpose of world-wide evangelization, and to hold the scepter which to-day He wields in the world of education, of ethics, of empire, and of missionary conquest; and to hold this place in imperial supremacy as the Risen and Exalted Christ, the Crucified One who rose again, how petty and paltry and unworthy are all the squabbles that arise concern-



THE STORY OF THE RESURRECTION.

this age of poise, of scientific research, of discovery, get rid of the credulity which accepts the miraculous, and dismiss the idea of the supernatural. The miracles of the New Testament must go with all other superstitions of past ages."

We have hardly misrepresented these materialistic and liberalistic writers in the above summary of their doctrines, and in dealing with them and their teaching it may be necessary to concede that in the atmosphere of skepticism in which we live to-day, in the age of doubt into which we have been born, it may be for many minds for a time increasingly difficult to accept the miracles of the Bible without a question. We may candidly agree that there is a difference between the miraculous elements of the Old Testament and those of the New; and that in due time each miracle may have to be weighed and measured and tested by the Bible student as he comes to it, in order to judge discerningly each one in its relation to others, and to the whole record. But, after all concessions, let this be said: Here is the One Supreme Miracle of the entire record; it stands alone, without a parallel; it is the One Unique, Tremendous Fact in the Life of the Greatest Man who ever lived: Jesus of Nazareth, after being crucified, after dying on the cross, after being buried in a tomb, and thus thrust out of sight by His enemies, as an impostor, a fanatic, a blasphemer—after being lamented by His apostles who in their grief and despair mourned and wept and cried, "We thought He was going to redeem Israel, He

ing His "alleged supernatural or miraculous power." The Great Miracle was His own resurrection. In comparison with that what room is there to doubt that He cured a leper or a blind man or raised a dead man to life or quieted a storm by a word? In view of what Jesus has been doing for nineteen centuries, and what He is doing all over the world to-day, the miracles of the Gospels become rational and essential parts of a veritable history—a history of which the crowning element, the culminating and most glorious fact is this: He rose again the third day. When any scientific doubter, any scholarly skeptic, any seeker after truth, any philosopher on the face of the earth can account on materialistic principles for the faith of the early disciples in the Risen Lord, for the growth of that faith as a substantial and creative element in the history of the world, in enlarging measure through all generations since that first Easter morning—then, perhaps, the current objections to the miraculous elements of the Gospel story may have some weight—but not till then. Meanwhile, we may reverently and gladly recall His own words, spoken to His beloved disciple in exile: "Behold, I am Alpha and Omega, the beginning and the ending, the Lord, the Almighty, the One that liveth and was dead; and behold I am alive for evermore. Amen."—From *Western Christian Advocate*.

We believe that what is morally and spiritually right will always be economically and politically possible.—Rev. S. E. Keeble.

SEEING ETERNITY NOW

An Easter Message by Bishop Edwin H. Hughes

From "The Epworth Herald"

THE Saturday that lies between the Friday of Christ's death and the Sunday of his resurrection seems a characterless day. It is like a blank in the gospel history, unrelieved by the heroism of the uplifted cross or by the hope of the broken tomb. Life that has only a Good Friday would be too despairing for work: life that has only an Easter would be too buoyant for work. ¶The joy of Easter differs from the joy of Christmas in that it has a solemn background of sorrow. This explains why, as we grow older, Easter passes above Christmas in our list of preferred religious festivals. Christ is the first fruits of them that sleep. ¶Someone has drawn this picture: Multitudes of men lie sleeping on the ground. One who does not know the nature of sleep sees them lying thus and wonders. At length the man who lies at the head of the row of sleepers arises and begins his work. The onlooker then understands that this riser is the first fruits of them that sleep—the assurance that the others rise also. ¶A real Easter makes us see eternity now. The daily task has everlasting significance. We need this lesson sorely. We are so temporal in our thinking, so fragmentary in our working. When the Christ of Easter sets eternity in our hearts, that eternity captures our hands and energizes us with the powers of the world to come. ¶The first Easter brought the disciples back to hope and work. May this Easter win us in the same blessed fashion.

The "Stone Rolled Away"

By the Rev. Francis Bourne Upham

Mark 16:1-4.

They knew not the power in the nail-scarred hand
Of the Lord who lay in His tomb;
They remember the stone, and falteringly stand
Ere the grey dawn rise o'er the desolate land
And plan to seek, as others have planned,
As they grope, sad at heart, through the gloom.
They know not the power,
But the power was His,
And the stone was rolled away.

They knew not the grace, the unparalleled grace,
That grief, such as theirs, could command;
The limitless grace that would reach all the race,
That would dry every tear, bring a smile to each face,
Show to all saddened souls that God had a place
Where with songs and with shouts they could stand.

They know not the grace,
But the grace was His,
And the stone was rolled away.

They know the worth of that glorious day
In the wonderful Gospel story;
The foundation for faith, the incentive to pray,
The theme for the Man who would tell of the way
To the heaven and home where God's elect stay
In the land of unfading glory.

They know not the day,
But the day was His,
And the stone was rolled away.

South Norwalk, Conn.

Since last we placed the Easter lilies at the foot of the cross of our Redeemer, what losses earth has known, what enrichment heaven! What aged saints upon whose faces the light from beyond seemed to rest lovingly as we watched beside their dying beds! What brethren in the ministry, men of strong personality, great thoughts, and tenderest sympathies! Even amid the happiest greetings of the season, many of us are choking back the sobs as we long for "the touch of a vanished hand, the sound of a voice that is still."—*The Interior.*

Easter Morning

(From "Mary; An Easter Poem," by Margaret E. Sangster)

But down the lilled pathway
A knightly presence came,
A seamless garment clothed Him,
His feet were clear as flame;
And in His hands were nail-prints,
And on His brow were scars,
But in His eyes a light of love
Beyond the light of stars.
For tears she could not see Him
As o'er the path He came,
Till like remembered music
He called her by her name;
Then swift her soul to answer,
The Lord of life she knew;
Her breast unbarred its prison gates,
To let the Easter through.

The Origin of the Easter Lilies

Within the rich man's garden
Full many a flower was seen,
With crowns of gold and crimson
On cups of emerald green.
They brought the dead King thither, and every flower in bloom
Bowed down its head in sorrow about the Saviour's tomb.
But see! the white-winged angels have rolled the stone away,
And 'mid the flowers only the white grave ceremonies lay.

Next day they sought to find them;
Lo! rising where they fell,
Like the white hand of an angel,
Waved there—a lily's bell.
So pure, so white, and spotless
It pointed in the air,
As if to tell newcomers
That He had risen there.
Born of His white robes fallen,
Like white leaves folded up,
They found a scepter gold and small
Within each fragrant cup.

And so amid the blossoms of the rich man's fragrant bowers

Was born the Easter lily—the angel of the flower.
Ethel Hutton.

Mary of Magdala

By the Rev. E. Stuart Best, D.D.

"Last at the cross, first at the tomb."
Weeping o'er a shattered tomb,
Stood Mary, crushed with grief;
The rising sun dispels night's gloom,
But brings her no relief.
Her Lord, her Lord, her lifeless Lord,
Was stolen from her sight;
No joy, no joy, can earth afford,
Her morn is changed to night.

"Mary!"—a fond, familiar voice;
She knew that voice so dear;
It made her bounding heart rejoice,
She turned—her Lord stood near.
His bleeding feet she fain would kiss,
Her living Lord adore,
But others now must share her bliss,
Her cup of joy ran o'er.

"Go quickly, My disciples tell
The grave has lost its power;
With Me in glory they shall dwell
And reign forever more."
To Mary first this Gospel came,
To Mary first was given
This glorious Gospel to proclaim—
"The Lord, the Lord, is risen!"

Malden, Mass.

Resurrection

A softer glow where night and morning meet,
A breath of balm upon the southern breeze;
Where silence reigned, a bird song, mellow sweet,
A rushing sound of brooks that erst were dumb;
A hint of green in sere sods at our feet;
A rosy flush upon the bare, brown trees;
And, lo! spring's resurrection day has come.
She rises up with mayflowers in her hair,
And heaven smiles softly down, she is so fair,
Susan El. Gamour, in "The Advance."

The Easter Lily

By Grace Nies

"Read it again, mother, read it again!" cried the child's soft, clear voice. "Please! I love so to think of it."

For the fourth time the mother picked up the small, thumb-worn newspaper clipping she had been reading, and began again:

"Bermuda.—The Easter lily crops are coming on finely this year. In one field alone the crop of perfect lilies amounts to 800 and over. Our Easter decorations this year promise to be exceedingly beautiful."

"Just think of it!" cried the child. "Hundreds and hundreds, just like mine—no, not just like mine, but very like it." She cast a loving glance towards the window where, placed to catch the smallest sunbeam that should enter, stood an Easter lily, tall and slender, but slightly bent with the weight of a heavy bud, that was burdened almost to bursting. "I shouldn't wonder if mine opens for Easter, too, mother," said the child softly, caressing the glossy green leaves of the plant. "But now, mother, read me some more."

The woman dropped the slip of paper upon the table, and picking up a well-worn Bible she read: "Consider the lilies of the field, how they grow; they toil not, neither do they spin. Yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

"Oh, how beautiful! How beautiful!" cried the child, clasping her hands as she leaned eagerly forward to catch every word that fell from her mother's lips. Even as she did so a quiver of pain passed over her delicate face, and she leaned back again quietly in her wheel-chair. The mother caught the look of pain, and said softly: "I'm tiring you, Lilly, dear, I must stop."

"Oh, no, no, mother!" said the child. "It is only my back, and I do so want to hear the story of Christ's lilies."

The woman looked doubtfully at her flushed cheeks and sparkling eyes, but, unable to refuse her anything, she took up her sewing, and in her sad, quiet voice she told simply the old legend of how, when Christ was walking through the fields of Galilee, the beautiful Easter lilies sprang up wherever He stepped. A patient smile settled over the face of the child as she listened, and when the mother had finished, there was silence for a time, as each sat busied with her thoughts.

The mother's fingers flew faster and faster at her work as she thought: "Oh, if I can only get this done before nightfall, I could buy something nice for Lilly's breakfast. I have so little to give her." She checked back a sob as she glanced about the bare little room which had been their home since the father had died and had left the mother with Lilly, a helpless invalid, to care for. The child was always gentle and patient, but work had been hard to get in a large city, and even when she did find work as a jacket sewer, her inexperienced fingers worked so slowly that it was all she could do to get food for them to eat. By patient saving she had gotten a cheap wheel-chair for the child, and when, a few days before, a kind stranger had brought a budding Easter lily, Lilly's cup of joy was full.

Just then the child's voice broke the silence: "Mother, darling mother," she said, persuasively, "I'm going to ask you a big, big favor. Can't I sit up in my chair to-night and watch for Easter morning? I think my lily will blossom to-night, and, besides, I could not sleep any way, my back aches so."

The mother hesitated for a moment. "I'm

afraid it will tire you too much;" then, seeing the look of disappointment, she added: "Yet I suppose you may. I will sit up with you."

"Then I cannot stay up," said the child, firmly. "Please, please, mother, go to bed, and let my lily and me watch."

At last, when evening came, and the woman found her heavy eyes would droop in spite of herself, she yielded to the child's entreaties and crept into bed. From where she lay she could see a picture that she carried ever afterward in her heart. The child was bending over the lily with motherly tenderness, her soft, white hands caressing the plant's green leaves and gently pressing down the rich loam at its foot. A single ray of moonlight, filtering down through the house-tops, rested for a moment on the child's golden hair as she pressed a fleeting kiss on the bursting bud.

"God bless my frail little Lilly!" murmured the mother, softly, as she slipped into



EASTER LILIES.

a quiet sleep.

How long the child stayed thus, she could not tell. She only knew that her back and head ached and ached, and her hands were burning, except as they touched the cool leaves of the flower. She watched the shadows from the street lamp below flicker and dance on the tall building opposite, and, when the pain grew unbearable, she rested her cheek against the soft leaves of the bud. Her head drooped lower and lower, and the street lamp grew dimmer and dimmer. Nothing seemed real but the lily which stood tall and "straight," as the child murmured joyfully.

Suddenly a great light filled the room, and the child grew calm and peaceful, she knew not why, as she looked up into the face of a tall, strong man by her side. He took her hand in his firm one, and his rich, full tones filled the room. "Come, little one," he said, gently. The child hesitated but a moment. "I cannot walk, you know," she murmured, and hid her face in his sleeve. A look of infinite tenderness and pity filled the eyes of the Stranger. "My poor little one," he said, compassionately, "come." With a glad cry the child leaped into his arms. "Oh!" she panted, "I can walk. I am as straight as my lily." The Stranger smiled down at her, and his glance shed a warm glow about her heart and she smiled back.

The child nestled closely with a sigh of content as they passed out of the house into the street. Once there, the Stranger looked at her again.

"Where shall we go?" he queried, gently. "Anywhere?" asked the child, breathlessly.

"Yes, anywhere," smiled the Stranger. "Then let's go to the lilies."

Not another word was said, but the child knew he understood, and gazed about her with open eyes of wonder.

Quickly the city melted away, and there lay in front and all around them a stretch of something, heaving and billowing in the faint morning light. "Oh, what is it?" cried the child, drawing closer. "Men call it the sea," said the Stranger, tightening his grasp as he stepped out upon it. On and on they went, seeing nothing but the sea, the sea, till the child's eyes wearied of the monotony, and closed.

Finally the man spoke: "We are here, little one. Look!" The child looked lovingly up into his face and then straight before her. A shiver of exquisite joy ran through her slight frame. Instead of the gray ocean, a sea of white Easter lilies lay all around them. Near and far, as far as the eye could reach, nothing but lilies, lilies, pure, golden hearted lilies. High above the sky was a glorious flush of crimson, and far from the distance came the chime of church bells.

"Why, man!" said the child joyfully. "It is Easter and the bells are ringing."

"What do they say, little one?" asked the Stranger, softly.

"Christ our Lord is risen to-day! Glory to God on high!" cried the child. She shrank back in surprise, for as if in echo to her words, a thousand voices took up the refrain and flung it back again: "Glory to God in the highest! Glory, glory, glory!"

Then the child, looking over the Stranger's shoulder, understood, for lo! wherever He had stepped, bloomed a cluster of pure white Easter lilies.

As soon as Easter morning dawned, the mother was up preparing for the meager Easter breakfast. She went to awaken

the child, but she lay so sweetly sleeping that the mother could not bear to disturb the smile of peace on her face. She touched gently the small white hand, then staggered back, for it was icy cold. "O Father in heaven, it cannot be so!" she cried in anguish. "Lilly, Lilly, wake up, child! It's Easter morning." But the child did not stir as the woman crushed her cold little hand to her lips and gazed stupefied. A sweet, compelling fragrance was filling the room, and the woman raised her dull eyes to the window. There in radiant splendor stood the lily, tall and straight as ever, but instead of the heavy bud, hung a cup of snowy whiteness, filling the room with its rich fragrance and beauty. A new light shone in the mother's eyes, and she rested the other hand on the snowy blossom. "God is merciful" she murmured softly. "My two little lilies have blossomed together."—*In Zion's Herald.*

Christ is the complete Savior of men, not only of a man's soul, but of a whole man. Not only of a whole man, but of the whole community. The Church of the future will be that Church which takes its place in the fight for social righteousness to-day.—*Rev. H. Bisseker, M. A.*

Easter

The Easter message comes fresh and new to everyone who goes out into the morning to behold the empty tomb and the risen Christ. And with it the inspiration to a life pulsing with power such as burst the tomb and gave life eternal to the race of men becomes an impetus which drives lagging feet up the incline of life to where the view is not clouded by the enshrouding fogs of the pettiness, narrowness, and the grinding need of each day's relentless demand. In the glory of such life one sees the possibilities inherent in that faith in Christ which makes forgiveness a reality and living something different and finer than that which was a part of things before the Master's love became an understood experience. Well may the sacrament of the Lord's Supper be eaten and drunk on Easter morning; for to such as partake of it aright Easter has a meaning made new to every soul that clings to God by faith in His only begotten Son.

We acknowledge that the message of Easter is for the other man of woman. Can it be that it is also for us?

Is it time that I gird up my loins for the way?
Why, the sun has scarce dawned o'er the hill—
The strength of my youth has but felt its power,
And of pleasure has not had its fill.

Shall I now trim my lamp, and with oil wet its wick?
Why, the sun's in the sky and its light is full strong—
There is time that I wander by brooks and through dales,
And the hours before evening are long.

Must I watch for my Lord and prepare for his hour?
Why, the glow in the west tells the day is not done—
There are plans to be made and ambitions to nurse,
And the prizes of life are not won.

But my loins I will gird, and my frail light I'll trim,
And I'll watch for his coming as unto the night—
For I would not my Saviour should come to his own,
And find that my lamp is not bright.

So with lamp all ablaze and with loins girded well,
I'll walk in the paths which my Master has trod—
And I'll meet him; and he who, is Saviour and Lord
Will be both my Staff and my Rod.
—Ralph Welles Keeler.

The Cross That Christ Bore

By Earle William Gage

Although the cross of Jesus Christ nearly two thousand years ago was stained by malice, cruelty, revenge and blood, it is to-day crowned with the glory of a divine purpose more luminous than that of the sun.

From it there comes more than cruel agony, intense suffering, deep sorrow, great sacrifice and gory death. There springs from it a hope that knows no despair, a love that covers with its mantle the vilest man, a fountain that washes the deepest stain.

It runs divinely clear,
—A Fountain, deep and wide.
'Twas opened by a soldier's spear
In my Redeemer's side.

For it a salvation is obtained that clothes the transgressor with the great beauty and power of a new and endless life.

The cross stands for the hope of the world. The cross stands for the peace of the world. The cross stands for the emancipation of the entire world. The cross stands as the one enduring mark of infinite mercy between an offended God and rebel men. The cross stands for the redemption of the whole race of mankind.

The cross, a great mystery The cross, a great fact! The cross, shameful, transfigured into unequaled glory by its great purpose of redeeming power. The cross, the greatness of the ages in one cross.
Western Christian Advocate.

The Message of the Lilies

With a sigh of relief we greet our Easter day, look with loving, tender eyes at the lilies and azaleas, always closely woven together, one vying with the other in spotless purity and whiteness. Love and longing fill our hearts as we regard the significant flowers, because Easter, with its uplifting and un-failing promises, is yet a keen reminder of the bitter sorrow of parting, which many have not yet learned to endure without an oppressive sense of grief and separation.

Jesus knew this would be so when he said: "Let not your heart be troubled: * * * believe * * * in me." Paul sensed something of the fact when he told Christian believers not to sorrow as did others for those who were "asleep." The story of un-comforted sorrow is one of the foremost of Holy Writ. The very sight of the Easter lilies has been too much for the newly afflicted to bear. Their very hopefulness, their very breath of victory, incites to tears, not because of the rebellious heart, not because of the least unwillingness to accept the proffered comfort of the day, but simply because the victory of the Christ and his triumph over death and the grave have not yet been borne in and conquered over grief and tears, as they surely will be for the believers after they have suffered for a time. And this is written for the encouragement of the newly bereaved. One often must stand off at a little distance from some great affliction before comfort can come stealing in. We deal gently, patiently with a bruised child, not even tendering it the sweet and cheering gifts soon to be bestowed. The first thought is to comfort and to soothe. And so we learn to be cautious in attempting to offer comfort to those who

Cannot chide away the pain
That aches and aches through heart and brain,
And leaves them pulsing to the thrill
Of overmastering memories.

Christ Winsomeness

A winsome voice my Master had,
He spoke and strong men rose
And in their fishing garments clad
Stayed not for day to close.
And one who at the treasury sat
Looked up, and seeing, came
And all his gains and friends forgot
At hearing of His name.
So winsome was my Master's voice,
They and the whole wide world rejoice.

A winsome touch my Master had,
The suffering ones arose
And, doing as He gently bade,
Pain vanished and their woes.
The sick and the heavy-laden came
And something in His face
Brought rest and healing strength. The lame
Crept close with stumbling pace.
So winsome was my Master's touch,
The whole wide world felt never such.

A winsome smile my Master had,
The little children rose
Though friends and followers forbade,
Him as their own they chose.
And eager ran to His embrace
And straightway had no fear,
For something in His loving face
Assured them they were dear.
So winsome when my Master smiled
His very own were man and child.
—Mrs. Newell Dwight Hillis, in Everyland.

"I Am the Resurrection"

Jesus said to a woman sorrowing because of the death of her brother: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and

We think that Christ would say: "Let them alone; leave it to me to comfort my own." He will do it. In time the Easter lilies will fairly sing comfort into the believer's heart.

There is a hand that can restore
The spirit's equipoise, till true,
His image trembles back to view.
Dear Christ, when there thy form appears,
Let me not blot it with my tears.
They are not murmuring tears, though sad,
I would be patient.

But the lesson of Easter abides. Thank God it is always with us. And if on some sad, fateful year the sensibilities are so acutely, nervously strung that the whiteness of the lilies emphasizes the fact of the recent ordeal, there yet will be that about the day to draw the soul into irresistible contemplation of the world's hereafter and of "the glory that is to be revealed."

And—we speak from experience—the time will come when Easter, always holy, always full of a prescience born of faith in God's promises, will dawn as the most hopeful day of all the year. The quiet majesty of the lilies, suggestive, deeply significant, will breathe of the purity, the fragrance, the unfading glories of the land that is not very far off—a land of reunion, a place that Christ named Paradise.

There is work to do. Hearts are to be comforted, weak and unhopeful spirits to be cheered. Easter should stimulate, should make a Christian anxious to draw others toward the one great goal worth striving for. If only the lilies and the lessons of the day beckon us on toward our best endeavors here and that fair country

Close at our door, but holden from our sight,

our blessed Easter days will become harbinger of all life's eternal radiance, comfort, and bliss.—*The Christian Work and Evangelist.*

whosoever liveth and believeth in me shall never die." At another time he said, "I am the way, and the truth, and the life," and again, "I am come that they might have life, and that they might have it more abundantly." And his chief apostle made use of that significant expression, "In him we live and move and have our being."

He then, is the source of life. Those who have been dead in trespasses and sins may be made alive in him; those who have died to the world may be quickened into newness of life through him. He is not only the Light of the World; he is the Life of the World, for he is the center of the world's light and life.

In these days of serious meditation upon the life, character, teaching, work, and promise and fulfillment of Jesus Christ, it is profitable to think of him as the source of spiritual life and grace. He can give strength to the weak, and power to the faint. As he raised up the physically dead, so he can raise the spiritually dead. It is his glory to make alive.

Those who live, move, and have their being in Him become in a marvelous and very satisfying way partakers of his nature and of his strength and of his life. They are alive because he lives in them. They move forward because he is directing and controlling their lives. And because they have their being in him he is able to work in and through them according to his good pleasure, since they have become willing instruments of his holy purpose. These are they who, glory in his constant presence, and rejoice because he is able to do in and for them exceeding abundantly above all they may ask or think. The joy of life abides in the fact that they live in him.—*From Epworth Herald.*

The New Jersey Conference Resolution

By Dr. George P. Mains

Owing to the enterprise of the secular press some alleged features of an episode in the New Jersey Conference session involving myself have gained wide publicity.

The general press statements which have come under my observation would make it appear that my book—"Modern Thought and Traditional Beliefs"—was both the cause and the target of the discussion. But such was really far from the fact.

It is not in the least my purpose to come to the defense in this writing of the book in question. The book stands on its own merit. Its utterances on the Old Testament—the ground on which it has by some been criticised—have received so clear and spontaneous endorsement from the most competent scholarship of our Church, they reflect so truly the definite and settled conclusions of the most authoritative University scholarship of the world, as to remove from me all concern for the fate of the book itself. I am more than willing to abide the decision of any competent jury of Christian scholarship as to the general spirit, sanity and soundness of the book as a whole.

The real facts which occurred at the session of the Conference referred to are as follows:

I visited the Conference in my official capacity, and was most courteously received. I made an address in which I myself felt happy, and which seemed, so far as I could judge to be most hospitably received. When I sat down, Brother G. W. Ridout arose, and while acknowledging the many good things which had been said concerning the Book Concern, nevertheless expressed the view that there was another general feature of the question which should come before the Conference for consideration. He then offered verbally the following resolution:

"RESOLVED, That this Conference regrets the policy of The Methodist Book Concern in publishing and distributing literature of a liberalistic and rationalistic kind, and that we request that the Book Committee and the Publishing Agents of our Church exert a more careful supervision of all our publications emanating from our Publishing Houses and that we urge that said publications shall be in harmony and accord with the doctrinal teachings of Methodism."

This at once precipitated what might fittingly be characterized as a lively, if not altogether orderly, debate. A motion was finally carried referring Brother Ridout's resolution for consideration and report to a special committee of seven, such committee to be chosen by the Bishop.

After the adoption of this motion, I was very generously accorded the courtesy of the floor. I took occasion to express my belief that the main assumption in Brother Ridout's resolution was utterly erroneous, and, therefore, that the Conference would have no right to adopt it, and which as a matter of sane and measured judgment, it could never bring itself to consent to adopt.

I did not then understand, nor do I now, that it was at all in Brother Ridout's purpose to involve either me or my book in any distinctive way in his resolution. But, as some incidental references had been made to the book, I, while freely admitting the right of the Conference, if it so elect, to censure its utterances, undertook frankly to say that by so doing it would go directly in the face of the united testimony of very many of the elect scholars of our Church.

I think the above is a fair statement of the salient facts in the entire incident. Brother Ridout did not intend to put me or my book, as the public press has so very generally done, in the focus of the situation. His resolution related itself to what he regarded as a general situation, and was not intended to involve personally either myself or any publication from my pen.

The Child and the Church

By Dr. Robert J. Trevorrow

The Mid-year Assembly of the New York District of the New York Conference was held in St. Paul's Church, New York City, on Friday, Feb. 28th, 1913. It was a very unusually assembly and has attracted attention all over the country. The very announcement of its program attracted many favorable press notices but the realization of it was one of very great profit to the men who attended.

The theme of the meeting was that very important one which is engaging the attention of the Christian world—"The Child in the Church" and the divisions of that subject were discussed by six experts, the like of whom perhaps may never have been on one District Conference program before in all Methodism. Dr. Allan MacRossie who arranged the assembly deserves the gratitude of the Church for showing what can be done when the problem is undertaken seriously.

Dr. Thompson of Drew Theological Seminary speaking on "The Child and the Kingdom" said the child had a place in the kingdom; that the kingdom existed for him rather than the child for the kingdom and that he ought not to be pushed into an obscure corner of it. He was the hope of the kingdom and should be treated as such. Dr. George A. Coe of Union Theological Seminary showed that the "Spiritual Nurture of the Child" lay in its social instincts and that he came to himself and to his Father through social fellowship. Mrs. J. W. Barnes, Superintendent of Graded Instruction of our Board of Sunday School Publications, told of new ways of saying old things and also answered numerous questions. "The New Education" was her topic.

At this point lunch was served by the ladies of St. Paul's Church and the fellowship of the social hour was enjoyed as Methodist preachers know how when they have not seen their brethren for months. Upon re-assembling, Dr. J. M. Farrar, of Old First Dutch Church, Brooklyn, spoke upon "The Place of the Child in the Church." Dr. Farrar's enthusiasm for the children was not only successful, but contagious. He has large congregations both of juniors and seniors. "The Child's Education for Service" was treated by Mr. R. E. Differdorfer, of the Missionary Education Movement, and who found in the child's four instincts the material which may become the blessing of his fellows. Bishop Wilson closed the formal program with a brief statement of "Methodism and the Child."

Out of these inspiring addresses—no adequate hint of which may be given so briefly—there came two dominant thoughts. Methodism is dealing with the child problem in a sane and promising fashion. Its graded principle of adaption of lesson material to the needs of the individual child is creating a more efficient and observant type of teacher who is trying to keep the children from ever becoming the prodigals in a far country. The second idea is the need of Sunday School children for room and time to work into their lives, by practice, the lessons they are learning from their books. Sunday Schools are not mere intellectual gymnasiums; they are places where children may have life and have it more abundantly.

The child in the church is a most vital theme and in this assembly, as it is hoped it may in many others, received real contributions which will aid the pastors in their personal problems and methods of evangelism.

"Joseph of Arimathea little thought
When he the tomb within his garden
wrought.

The very spot that seemed for sorrow meet
Would sometime prove most joyful and most
sweet!

So may the darkest place in all my lot
Prove but my spirit's resurrection spot:
And what I laid away with tears and sighs
Divine and glorious from the graveclothes
rise."

To the Pastors of the East Tennessee, Tennessee and North Carolina Conferences

Save that Constituency

Standing first in the list of Protestant denominations in the United States, the Methodist Episcopal Church has a membership of 3,293,526. Here are 817,917 more members in our church than in the denomination next to us in numerical strength. This fact should not inflate us with denominational pride, but steady us with denominational responsibility. It is estimated, that, with a fair degree of responsibility among the Protestant churches of America, the Methodist Episcopal Church is responsible for fifteen millions of unsaved people, who live at our own doors, whom God has placed within our reach. The membership of Methodism does not constitute our sole or our supreme responsibility. Our supreme responsibility in America is to save our own constituency. That responsibility is not only national it is local. It presses its claim upon the local church for, in the last analysis, the most important factor in the salvation of the nation and of the world, is the local church. No denominational or interdenominational activity can ever atone for the inactivity or the inefficiency of the local church, no matter how small in numbers or how humble in station that local church may be.

Endurance

A good soldier must be prepared to suffer hardship, to expose himself to cold and hunger and fatigue, and to meet the enemy fearlessly.

The same is true of the soldier in the spiritual warfare. Amid unkind insinuations, when motives are questioned, when reputation is assailed, when our good deeds are evil spoken of, and our kind intentions misconstrued, when those from whom we have a right to expect loyal friendship repulse our advances or betray our confidence, then, what a triumph to manifest only the spirit of gentleness and patient endurance, instead of giving way to the angry retort or the hasty display of temper! What an opportunity to test to our own satisfaction and to prove to those about us the sustaining power of God's grace!

Some one has said, "There is no cross of nails and wood erected now for the followers of Christ, but there is one of words and looks, and it is never taken down." So, we must expect to encounter trials, but "He that endureth to the end, the same shall be saved." We may not be able to point to any splendid achievement in this warfare, but we may make our lives measure up to this one test of a soldier's courage, for Jesus the great Captain of our salvation is our Pattern, and the Pattern is perfect. In the midst of error, He is perfect Truth; in the midst of ingratitude and indifference, He is perfect Love; in the midst of fraud and deceit, He is perfect Rectitude; in the midst of every desertion and cowardice, He is perfect Constancy; in the face of every form of guilt, He is perfect Purity. He is perfect Patience, for when He was reviled He reviled not again; when oppressed and afflicted He opened not His mouth.

In our association with a fellow-being on earth, we become in some degree assimilated to him; as we study this Perfect Pattern, spending time in His company, holding communion with Him as friend with Friend, knowing Him as our Savior, and seeing "Him who is invisible," we shall be transformed into His image; then shall we be able to endure as good soldiers of Jesus Christ.—*Western Christian Advocate*.

Holy God, may the glories of thy spring-time awake my heart into beauty and song! May all the wintriness of my heart be broken! May all of the chill and coldness of my heart be banished by the incoming of thy Spirit, and may I know the joy of the Lord!
—J. H. Jowett.

Southwestern Christian Advocate

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- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE RISEN CHRIST A PRESENT, DOMINANT FORCE

(Continued from Page One.)

recorded, grows a mighty oak, triumphant over the clamped grave in spite of the dead princess' orders, a preacher of immortality. So there is buried in every grave the seed of life; Jesus Christ having promised the resurrection of all. And there is no escape. The germ of life is there and life will find expression however securely bound.

May not the inspiration of this Easter festival lead us to a resurrection of our better selves so that we shall rise above the beggarly things of earth and breathe the pure atmosphere of the Divine Presence. Having been dead in trespasses and in sin we have been resurrected by the power of Jesus Christ unto the life of love and a vision of the beyond. We are in this world, but not of the world. We do not frown upon the world, but by the power of the resurrected life we are superior to its forces of evil. And thus the resurrection has its present-day value in its power of lifting men out of the muck and mire of sin into the white life of truth and righteousness.

"O soul of mine, to life's new rapture born,
Canst thou forget the splendor of that morn,
When, through the chill and silence of thy night,
Stole the warm radiance of the Easter light?"

"Not for the trump of doom and judgment hour
Waits, through slow years, the resurrection power.
To-day He lives; to-day His life may be
Eternal life begun, O Soul, in thee."

NEW PROFESSORS AT DREW THEOLOGICAL SEMINARY

The Chair of Homiletics, recently created by the Trustees of Drew Theological Seminary, was filled at a recent meeting of the Board by the election of the Rev. Wallace MacMullen, D.D., for eleven years pastor of the Madison Avenue Methodist Church in New York City, one of the most prominent pulpits of metropolitan Methodism. Dr. MacMullen has had a distinguished career, having been pastor of Trinity Church, Springfield, and of Grace Church and Park Avenue Church, Philadelphia, having come from the last-named to New York in 1902.

At the same time the Board chose the Rev. F. Watson Hannan, D.D., pastor of the New York Avenue Methodist Episcopal Church, Brooklyn, one of the most important pulpits in the New York East Conference, to be Associate Professor of Pastoral Theology and Lecturer in Biblical Theology. Dr. Hannan is also a man of conspicuous gifts and of wide and increasingly growing influence. Both are graduates of the Seminary to which they now return, Dr. MacMullen being of the Class of 1888, and Dr. Hannan of the Class of 1893.

The election of these two eminent preachers and pastors is a guarantee that Drew Theological Seminary is seeking more and more to do the particular work for which it was established in 1867—namely, to train men to be effective preachers and successful pastors. These two new professors will enter upon their duties at the beginning of the new Seminary year in September.

A LIFE OF LIVINGSTONE IN EVERY HOME

One of the features of the Louisiana celebration is the effort to place a biography of David Livingstone in every home. This would be the means of great good. Young people cannot read the life of Livingstone without being inspired to more unselfish living. Whether they become missionaries or not they will have a different view of life if they study the character of Livingstone.

We are giving a brief review sent by our Missionary Department, of five books on Livingstone, which may be purchased of the Methodist Book Concern, 631 Baronne Street, New Orleans. Send cash with the order.

David Livingstone.—By the Rev. C. Silvester Horne, M. P. 5x7 inches, 248 pages, fully illustrated. Cloth, 50 cents, net; postage 8 cents extra.

A new popular life of Livingstone, published for this Centenary. It is an absorbing book written with energy, spirit and power by the well-known Congregational minister and Member of Parliament.

The Life of David Livingstone.—By William Garden Blaikie. 5 1/8 x 7 5/8 inches, 424 pages. Cloth, 50 cents net; postage 8 cents extra.

The purpose of this standard reference book is to make the world better acquainted with the character of Livingstone, the strength of his affections, the depth and purity of his devotion, and the intensity of his aspirations as a Christian missionary.

Daybreak in the Dark Continent. (Livingstone Edition).—By Wilson S. Naylor. 5x7 1/2 inches, 315 pages. Illustrated. Cloth, 50 cents; paper, 35 cents, net; postage 8 cents extra.

This standard mission text-book on Africa has been revised and republished with an entirely new chapter on Livingstone. New photographs are used for illustrations. A comprehensive survey of the present missionary problem in Africa.

Livingstone the Pathfinder.—By Basil Mathews. 5 1/4 x 7 1/2 inches, 208 pages. Forty-seven pictures in color, half-tone and line. Cloth, 50 cents; paper, 35 cents, net; postage 8 cents extra.

A reading and study book for older boys and girls. This book tells of the hero-scout's adventures among wild beasts and savage men, his perilous journeys by canoe and on ox-back, along the rivers and through the tangled forests of Africa, where no white man had ever been. Suggestions are provided for the leader of study classes using this book.

The Story of David Livingstone.—By Vautier Golding. 4 1/2 x 6 inches, 118 pages. Illustrations in color. 50 cents, net; postage 4 cents extra.

For junior boys and girls. This little book, one of the volumes of the popular Children's Heroes Stories, edited by John Lang, has been revised and is now published in a Centenary edition. The author has not only selected children's material but has told the story in a fascinating way. It is a good book for story-tellers. (Ready about January 15, 1913.)

The National Baptist Publishing Board, located at Nashville, Tennessee, is issuing a new magazine. We have received the first issue of the *Metoka and Galeda Magazine*. It is a two-color publication that is to be devoted entirely to the organized classes now being erected under the name of Metokas and Galedas, but can be appropriately used in all adult or Bible classes, as it contains the Sunday School lesson conforming with the other international series turned out by the Publishing Houses. In addition to this, however, comes the literary feature and the stimulation that is it is certain to inject into this movement that is substituted among the Negro Baptists for the Baracca and Phila-thea that they once had. The magazine will be looked after, according to advice received, by that same energetic force that has cared for the publications of the Publishing House for the past sixteen years.

Of General Interest

PROPOSES PEACE MONUMENT

Robert S. Sharp, just resigned from the position of chief post inspector of the United States and prominent on the committee which formulated the parcels post, announced to a Chattanooga audience this week, a proposition that, beginning with the Confederate reunion in Chattanooga May 27th, 28th and 29th, a movement be set on foot for a great national peace monument at Chattanooga in memory of the Civil War and subsequent healing of the wound between the sections.

REBELS STILL ACTIVE

The band of followers of Venustiano Carranza, the Governor of the State of Coahuila, Mexico, numbering about 200, were defeated in their attempt to capture Nuevo Laredo this week, and, in the course of the engagement, twenty of their own number and fifteen Federals were killed. The rebels entered the city during the night and opened battle at daybreak with a fusillade fired from a factory building. The Federal garrison of 350 men were in action within a few minutes and the battle continued for an hour and a half. The rebels in the end being driven to the hills. A woman, a relative of the rebel leader Rivas, rushed to the head of the attacking party, shortly after the fight began, and seizing a red flag, led on the of the assaults, and while doing so was killed.

WOULD REGULATE WOMAN'S DRESS

A bill was introduced into the lower House of the Ohio Legislature one day this week, by Representative Capelle, of Cincinnati, for the appointment, by the Governor, of a commission to prescribe the fashions to be worn by women in the State of Ohio. The bill would require the commission to fix limits on décolleté dresses, and would be authorized to "prescribe rules and regulations for the designing and manufacture of woman's clothing and prohibit such styles and patterns of garments as the commission, after hearing shall deem to be detrimental to virtue and chastity." "Representative Capelle, in introducing the above bill, said that the immodesty of the attire worn by women on the streets and in public places is the cause of a "great wave of immorality now sweeping over the country."

DR. FRIEDMANN WILLING TO TREAT 'ALL

Dr. Friedmann, the German physician who is now in this country testing his cure for tuberculosis, is ready to treat, without charge, all sufferers from tuberculosis, according to his brother, Dr. Arthur Friedmann, who accompanies him. Dr. Friedman has been refused permission by the medical authorities of the City of New York to give his treatment except in connection with certain hospitals. Since his arrival he has been besought on all sides by people who want his treatment. Many of these are out-of-town people who cannot enter the hospitals because they do not live in New York City, and these Dr. Friedmann thinks it is a crime not to treat. Among the various hospitals where he has been permitted to use his treatment are Bellevue and the Hospital for Deformities and Joint Diseases.

BALKAN DEMANDS CONSIDERED EXTRAVAGANT

The powers this week decided to ignore the extravagant demands of the Balkan allies and to proceed to mediate along more rational lines. The powers congratulated the allies on agreeing to mediation and proposed that the frontier line be drawn from Enos, on the sea of Marmora, to Midia, on the Black Sea, instead of from Rodusto to Midia; all the territory to the west of the proposed line, with the exception of Albania, going to the allies.

The reply of the powers also stated that the question of an indemnity could not be entertained and reminded the allies that Albania and the Aegean Islands were entirely in the hands of the powers for final settlement.

ment. Added to this ignoring of the allies' demands, is the fact that the garrison at Adrianople offered to surrender on condition that the Turkish soldiers were allowed the honors of war and were permitted to keep their arms. These conditions the Bulgarians refused to accept.

SUFFRAGETTES SUFFER

The militant suffragettes of England are now having a hard time of it. Their many acts of violence and rowdiness have disgusted many of their sympathizers and have at least aroused a spirit of resentment and retaliation. At first their outbreaks were considered ridiculous rather than harmful, but of late they have been of such destructive nature as to demand serious attention. On Sunday, March sixteenth, Mrs. Drummond and other suffragette leaders were mobbed by a crowd of nearly ten thousand persons, while attempting to hold a meeting in Hyde Park, London. The speakers were jeered, insulted and in some instances roughly handled. The police had a difficult time of it in trying to rescue the hard-pressed suffragettes from their assailants. A similar meeting was broken up at another place in the same way.

Thus the misguided women are beginning to reap the harvest of violence the seeds of which they have themselves sown.

HEROINE OF UNDERGROUND RAILWAY DEAD

Harriet Tubman, nearly 98 years old, one of the most widely-known Negro women in this country, died on Monday of last week at Auburn, New York. The work of this splendid woman as scout in the Union army, guide and friend to her people during and after the war will perhaps never be fully told. She was a friend of those heaven-sent spirits, Garrison, Phillips, John Brown, Gerrit Smith, Seward and the immortal Lincoln. As early as the age of 13, the spirit of antagonism to the existing conditions of slavery showed itself when Harriet Tubman charged a white overseer, pursuing a slave with a club and succeeded in knocking him off his feet. Having thus exhibited her strength, she was set to work lifting heavy barrels and drawing weights. She grew so strong that when she was 19 she was a match physically for the strongest man, and was exhibited by her master to visitors as one of the sights of his place. At her master's death, she counselled the Negroes to run away, but none had the courage to do so. She stole away, and through many privations won her freedom. Obtaining employment and saving all she earned, she dared to go back to the land of bondage to show others the path to freedom. This she did so well, aided by abolitionists in Philadelphia, that very soon her underground railway was in working order and she was succeeding in getting slaves into freedom. The price of \$40,000 was offered for her, dead or alive, by slave-owners, but she was never taken. More than nineteen trips were made by her into the heart of the country where a price had been put upon her head. Her amazing strength did for her splendid work at all times. At one time she personally conducted a hand-to-hand fight when a slave was being captured by his white half-brother, and she succeeded in getting the Negro to freedom after being herself, clubbed. In introducing her to Wendell Phillips, John Brown said: "I bring you one of the bravest persons on the continent." Only recently she received recognition for her services by a pension from Congress. On a piece of property owned by Wm. H. Seward, Lincoln's secretary of State, which later became her own by the sale of Mrs. Bradford's book, she erected a home for aged and infirm Negroes. She carried on this work alone for many years, going about begging money and food for its support.

The new \$15,000 Carnegie Library for the colored residents of Houston, Texas, Mr. Sidney Pittman, architect, was dedicated Tuesday, March fourth.

People of Interest

Bishop Bashford is to be provided with an episcopal residence in Pekin.

Miss Jane Addams of Hull House, Chicago, is about to take a trip to Egypt.

Dr. E. M. Jones represented the SOUTHWESTERN at the Lincoln Conference.

Oakland, California, has a Negro daily edited and published by Mr. Edward Allen.

Secretary Adams, of the Atlanta Conference, has sent us a copy of the Journal of the last session.

In President Wilson's Cabinet the average age is fifty years. The oldest is fifty-five and the youngest forty-seven.

Already twenty-eight foreign nations have signified their intentions to participate in the Panama-Pacific Exposition in 1915.

Mr. Daniel H. Murray, assistant librarian in the Library of Congress, is the author of "The Encyclopædia of the Colored Race."

Bishop Francis J. McConnell is to be one of the editors of the new religious and philosophical magazine, *The Constructive Quarterly*.

Bishop W. B. Derrick, for sixteen years a member of the Board of Bishops of the African Methodist Episcopal Church, is seriously ill at his home in Flushing, New York.

Mr. A. E. Dunn, who has been, until two years ago, for several years advertising manager of the Methodist official publications, died, recently, at his home in Southern California.

Dr. James F. Bourne, a Negro, must now be reckoned with as a member of the Board of Education of Atlantic City, according to a decision handed down by the Supreme Court of New Jersey.

The plans of Mr. Samuel Plato, a Negro architect, of Marion, Indiana, for the \$25,000 Baptist Church (white) to be erected in Marion, has been accepted, and Mr. Plato will begin his work in April.

Thomas G. Howard, of Jefferson City, East Tennessee Conference, and E. J. Cox, of East Vine Avenue, Knoxville, same Conference, also report a ten per cent gain since the beginning of the year.

The Colored Young Men's Christian Association of Indianapolis, Indiana, is one of the beneficiaries remembered to the extent of \$5,000 in the will of the late George B. Yundes, a prominent white citizen.

Mrs. Delandes, of Beaumont, Texas, was in the city recently visiting her mother and other relatives. Mrs. Delandes and her husband, the Rev. G. A. Delandes, are earnest supporters of the SOUTHWESTERN.

Dr. Frederick Franz Friedmann, of Berlin, who is demonstrating, in New York, his cure for tuberculosis, gave his treatment to two patients at the People's Hospital in the presence of fifty physicians.

Mrs. Mary Morris, wife of Dr. J. P. Morris, of the North Carolina Conference, has recovered from her recent illness, which necessitated a serious operation. Her many friends rejoice in her restoration to good health.

The widow of Capt. Robert F. Scott, the Antarctic explorer, will be known as Lady Scott, King George having bestowed upon her the rank which would have come to her had her husband survived and received the knighthood which was to be his.

The benefits accruing from Bishop Quayle's splendid lecture in Detroit, Michigan, on "Napoleon Bonaparte," will go into the treasury of the City Union of Epworth Leagues, of that city, which Union is contributing largely to the support of the Fort Street Mission.

The Rev. Chauncey I. Withrow, pastor of our Church at Norfolk, Va., says that three and a half years ago not one person in our church owned real estate, but now we have members worth several thousands of dollars, and two young men in the drug business, and one physician.

Matthew A. Henson, who was with Rear Admiral Robert E. Peary when he reached the North Pole, is to have the best available

place under the classified service to which the Civil Service Commission can appoint him, according to an executive order issued by President Taft.

Zion's Herald says: "There is still one survivor of Livingstone's African expedition of 1858-64, Sir John Kirk. The Royal Geographical Society of England has taken steps to celebrate the Livingstone centenary on March seventeenth, and Sir John will be present as the guest of the occasion."

Senator F. C. Campbell has introduced a "Jim Crow" bill in the Illinois Senate, which directs that railroads must provide separate coaches and Pullman cars for passengers of the race and white passengers on all regular trains, and that the conductors must keep the passengers in their respective cars. Senator Campbell is a native of South Carolina.

Dr. Edwin F. Freese, Superintendent of our American Mission in North Africa, reports very encouraging signs of progress in the face of very great difficulties. The French police authorities are showing a very marked attitude of sympathy, and there is some prospect that we may secure the rental of the British Consulate Building in Tunis, for purposes of public worship.

A Livingstone celebration was held in Tremont Street Methodist Episcopal Church, Boston, March nineteenth. Addresses were delivered by Bishop John W. Hamilton, D.D.; the Rev. Shirley D. Coffin, Old Umtali, Africa; the Rev. W. J. King and the Rev. Jos. M. Shepler. Brother King will be remembered by the Texas people. He is making good in Boston.

Dr. Charles Edward Locke, pastor of the First Methodist Episcopal Church, Los Angeles, California, delivered his address on "Fifty Years of Freedom, or Is the Negro Making Good?" on Tuesday evening, February eleventh, upon the request of the colored churches of that city, the membership of which filled the main auditorium of the First Methodist Episcopal Church. A chorus of one hundred and fifty voices from the different colored churches, rendered plantation melodies. The Rev. E. W. Kinchen, pastor of Wesley Church, presided.

The General Committee having in charge the plans of the National Convention of Methodist Men, to be held in Indianapolis, Indiana, October twenty-eighth to thirty-first met in that city last week for consultation with the Local Committee and the perfecting of definite arrangements. Those present were Colonel E. W. Halford, Dr. J. C. Floyd, Mr. Fred B. Fisher and Rev. Ralph Welles Keeler. The Hon. Charles W. Fairbanks, who is chairman of the General Committee and co-chairman with Bishop Moore of the Local Committee, entertained the visitors at luncheon in his home and met with them at dinner, with about fifty of the Local Committee at the Young Men's Christian Association in the evening. An intelligent enthusiasm characterized this beginning of several months' hard work for the realization of a new and larger opportunity for Methodism in the United States.

Mrs. Mary Owen Munson, wife of Dr. C. W. Munson of Toledo, Ohio, passed away suddenly February twenty-eighth. The funeral service was held at her home, 724 Oakwood Avenue, on Tuesday afternoon, March fourth. While not in robust health, she was as well as usual, till on February twenty-seventh acute inflammation of the bowels developed. In 1886, soon after the Freedmen's Aid Society was organized, she went as a teacher to Tennessee, sent by Bishop (then Secretary) J. M. Walden. She taught in the Freedmen's Schools for 10 years, at Nashville, Huntsville, Alabama, and Atlanta, Georgia. She was married in 1878 to Prof. C. W. Munson. Mrs. Munson will be remembered by her former students as one of their best and most-loved teachers, and who will regret to learn that she has passed from earth. The sincere sympathy of many students and teachers will go out to Dr. Munson, who, for several years, was also an honored teacher in Nashville.

The God of Our Fathers (Review)

International Sunday School Lesson for March 30, 1913

Read Heb. 11:1-19.

Golden Text:

Our fathers trusted in Thee:
They trusted in Thee and Thou didst deliver them.
—Psa. 22:4.

Home Readings.—M. The Creation, Gen. 1: 1 to 2, 3; Man the Crown of Creation, Gen. 2: 4-25; T. Man's First Sin, Gen. 3: 1-12, 22-24; Cain and Abel, Gen. 4: 1-15; W. The Flood, Gen. 6: 9-22; God's Covenant with Noah, Gen. 9: 8-17. Th. The Call of Abram, Gen. 12, 1-9; Abram and Lot, Gen. 13: 1-12; F. God's Covenant with Abraham, Gen. 15:5-18; The Destruction of Sodom (Temperance Lesson), Gen. 19: 12-17, 23-29. S. The Test of Abraham's Faith, Gen. 22: 1-13. Su. Isaac and Rebekah, Gen. 24: 50-67, or The Empty Tomb (Easter Lesson), Mark 16: 1-11.

The Reading Passage.

1. Now faith is assurance of things hoped for, a conviction of things not seen. 2. For therein the elders had borne witness to them. 3. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts; and through it he being dead yet speaketh. 5. By faith Enoch was translated that he should not see death; and he was not found, because God translated him; for he hath had witness borne to him before his translation he had been well-pleasing unto God; 6. and without faith it is impossible to be well-pleasing unto Him; for He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him. 7. By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world and became heir of the righteousness which is according to faith. 8. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; 10. for he looked for the city which hath foundations, whose builder and maker is God. 11. By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised; 12. wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the sea-shore, innumerable.

13. These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on earth. 14. For they that say such things make it manifest that they are seeking after a country of their own. 15. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. 16. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for He hath prepared for them a city.

17. By faith Abraham, being tried, offered up Isaac; yea, he that had gladly received the promises was offering up his only begotten son; 18. even he to whom it was said: In Isaac shall thy seed be called: 19. accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back.

Heroes of the Faith

For a reading lesson only we are given Heb. 11: 1-19, a selection from that mighty chapter on Faith, so strong and inspiring that we cannot read it without a thrill of admiration for the heroes whose faith it portrays. No greater inheritance could be handed

down from our spiritual fathers than the record of their faith—faith that was real, because it was to them a living, personal conviction wrought into the life; and the growing, developing character of maturer years was then built around it. It formed the principles by which the fathers lived, it gave them a vision which made the struggles and hindrances of daily life seem as nothing when compared with the ideals and the ends which they sought. But the inheritance they bequeathed has not remained unappro-

The Study of the Foreign Work of the League

Epworth League Devotional Meeting Topic for March 30, 1913

(John 10:16; Matt. 28:18-20; Psa. 2:8.)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson.

Christianity is essentially missionary. Christ came into the world "to seek and to save that which was lost." When our missionary zeal dies our Christianity dies with it. The Good Shepherd loves and feeds and protects the sheep of the fold, but this is not His only aim and task. There are other lost sheep not of this fold which He labors to bring into the fold so that there may be only one fold and one Shepherd.

The Church cannot afford to forget the Great Commission given by Christ to His disciples: "Go into all the world and make disciples." The disposition to form a church on the basis of social preferment is altogether unChristian. The Church of Christ is broader than a social clique. Too many people try to make a social club out of the church. In our social life, where Christ is left out, we may have our little petty clans and clubs and preferences, but as Christians we are expected to become as broad as humanity in our love and interests.

Christianity is unselfish. The disposition to lavish our thousands upon the building of fine church buildings and at the same time to eke out a small pittance for the support of missionaries and the promotion of the Gospel is only a relic of heathenism. Christ tells us to go and make disciples and we make of none effect His commandment by staying at home, "taking care of our own," and striving only in a half-hearted manner just to get ourselves into the Kingdom.

Our inheritance, Leaguers, is the heathen and our possession is the uttermost part of the earth simply for the asking. We look with contempt upon the son or daughter who allows his heritage to waste away unkept and unnoticed. Why not have the same contempt for our failure to ask of God the heathen and the uttermost parts of the earth and for our slothfulness in going and taking them and presenting them to our God?

Let us now see some of the needs and what the Epworth League is doing in foreign fields.

The Epworth League has not failed to obey Christ's command to go. It now has national secretaries in India and Mexico, and a call is being made that a similar secretary be appointed for China.

The Rev. B. T. Bradley, the National Secretary for India, writes:

"It seems impossible that the Epworth League should mean more to the Church in any land than it does in India. For years we have challenged the Methodist Episcopal Church in America with opportunities, the like of which no other mission field has ever presented, and we have pleaded for men and money as only those can who face those opportunities at such close quarters. The reply of the Church has been to cut the appropriations. We believe the Church has not realized what it has done and what it has lost. But if we have been thrown back upon our own resources, then the young people must be put into the gap and used as never before.

"It is not sufficient to tell the League to do certain things and leave it to do them—at least not in In-

dia. It itself needs some things before it can do anything.

"Interest in League work in India is now at high tide, and this is the time America can do a great work for the young people of our greatest mission field. Look away to India! Let us have the benefit of your money, the help of your prayers, and the encouragement of your sympathy. Our Church has a community of 266,000 in India. There are as many members enrolled in the Epworth League in India as the total community of our whole Church in Korea, and that represents less than one-third we should have, if the possible number was estimated."

The Meaning and Application To Us.

The call for laborers and means comes from the leaders of Epworth League work in foreign fields. We must heed the call or fail to follow Christ. In India, China, in fact, in all our missionary fields, opportunities for furthering the Kingdom of Christ are being presented, which, if not seized now, will retard the progress of the Kingdom perhaps for centuries. "We must work while it is day," for the time will soon come when our work shall become far more difficult. The heathen is ours. The uttermost parts of the earth belong to us. Let us take possession of them in God's name and bring them into the one fold under the protection of the Good Shepherd.

Winchester, Va.

Personal and General

The infant son of Mr. and Mrs. Fred Stewman, of Shreveport, Louisiana, died February 25th, after an illness of two weeks. The bereaved have our sympathy. The Rev. C. W. Reeves is pastor.

"Good Citizenship" is the subject of an address delivered by the Hon. Richard A. Dohle, superintendent of the Norfolk Public Schools, Virginia, at the John Wesley Church, before the Improvement League of the John T. West Colored Public School.

The banquet tendered Mesdames Golden and Wilburn by the Junior League at Winona, Mississippi, recently furnished a delightful occasion. Mrs. Golden has rendered faithful service as Superintendent of the League and Mrs. Wilburn has also been a faithful Sunday School Superintendent.

The Rev. J. R. Waters, pastor of St. John Church, Newark, New Jersey, closed his "War of the Roses," February 16th. The division of the armies was as follows: Commanders of the Red Rose Regiment—Commander-in-Chief, J. E. Henry; General, Chas. Brown; Colonel, Walter Johnson; Captain, Emma Johnson, Company A; Captain, Bell Butler, Company B; Captain, Nellie Berry, Company C; Captain, Mary Lowary, Company D; Captain, Addie Berry, Company E. Commanders of the White Rose Regiment—Commander-in-Chief, J. H. Hudson; General, B. F. Green; Colonel, D. D. Woody; Captain, M. Lillie Waters, Company A; Captain James Wilson, Company B; Captain, N. N. Holmes, Company C; Captain Mary Parker, Company D; Captain, Fannie Ferguson, Company E. More than \$550 was realized by this method.

The South Florida Mission

The recent session of the South Florida Mission Conference, which convened in Tampa, Florida, is gone down into history as one of the grandest sessions ever held on the Mission on the morning of January 24, Bishop F. D. Leete, D.D., L.L.D., opened the Conference with the administration of the Lord's Supper, assisted by the Rev. S. A. Huger, Superintendent of the Mission and the Rev. W. O. Bartley, pastor of the church. The timely remarks of the Bishop prepared the way for a highly spiritual session. The welcome address was delivered by the Rev. J. L. Long, pastor of the Allen Temple African Methodist Episcopal Church, and the Rev. J. M. Deas made a brief response after which the Conference proceeded with its organization. The former Secretary called the roll and 22 pastors answered to their names. The Rev. W. P. Pickins was then elected Secretary, with the Rev. I. W. Williams and G. B. Wilson, assistants. The Rev. Y. K. Meeks was elected Statistical Secretary, with the Revs. N. R. Armstrong and J. S. Bartley, assistants. The Rev. Albert Emanuel was elected Treasurer, with the Revs. I. S. Smith, E. W. Garrison, assistants. The Rev. A. J. Couliar reported to the papers. Rev. S. A. Huger nominated the full list of committees which was approved by the Conference. The regular business of the Conference was dispatched with promptness and accuracy. Bishop Leete with his

brotherly spirit and fatherly council soon won the highest confidence and esteem of the brethren. The reports of the pastors showed that earnest and persistent work had been done and a decided advancement over the previous year had been made along all lines. The elaborate report of the Superintendent covered every detail of the work, which was listened to with the profoundest interest. The Superintendent took a highly optimistic view of the whole situation and believes that the Mission will soon take its place and rank with some of the older organized Conferences in a comparatively short time. Seven deeds had been procured and seven churches and parsonages had been erected during the year. The membership, including the probationers and non-resident members passed the 1,500 mark. Several other churches had been renovated and completed, which is a splendid showing for the Mission. Among the General officers visiting the Conference were Dr. H. C. Cummings, of the Western Book Concern; Dr. C. C. Jacobs, Field Secretary of the Board of Sunday Schools; Dr. D. D. Martin, of Gammon Theological Seminary; Dr. and Mrs. J. P. Maveety, Corresponding Secretary of the Freedman Aid Society, and Dr. G. B. Stone, President of Cookman Institute. All of whom made inspiring and helpful addresses. The Jubilee movement was presented by Dr. Maveety, which was heartily endorsed by the Conference, each pastor starting off with \$1. Through the generosity of Bishop Leete, several of

the brethren who were on hard fields were put on the financial list.

The service on Sunday was all that could be desired. Dr. Jacobs conducted a model Sunday School at 9 o'clock. Rev. A. Emanuel and Rev. I. S. Smith conducted the Conference Love-feast at 10 o'clock. At 11 o'clock Bishop Leete preached an able sermon to a packed house. After which he raised one hundred and fifty dollars in the public collection for the debt of the church. At 3 o'clock Dr. Martin preached an excellent sermon to a large and appreciative audience. At night Rev. J. M. Deas preached a splendid sermon after which the appointments were read. Rev. W. O. Bartley and his loyal members made special effort to entertain the Conference, and succeeded in caring for it in a grand style. \$250 was raised in the public collection which enabled the trustees to adjust the indebtedness of the church to the satisfaction of all concerned. The next Conference will be held in Sanford.

Personal and General

The Rev. I. S. Swann, pastor, Hickory North Carolina, reports thirty-four additions and \$233.27 raised for all purposes since the Annual Conference in October last.

Mr. and Mrs. Neal Sykes, of Hagan, Georgia, announce the marriage of their daughter to Mr. Jim Carlton on February twenty-three.

Gleanings from the Field

KENTUCKY.

Covington.—We have just closed our fourth quarterly meeting. Dr. J. S. Bailey, District Superintendent preached to the edification and profit of all who heard him. We had one addition, making 43 for this Conference year. 185 persons communed and \$111 was collected. The Rev. Mr. Williams of Commingsville, Ohio, preached a very thoughtful communion sermon. The people have given the largest amount this year, for benevolence, in the history of the church.—E. A. White, pastor.

MISSISSIPPI.

Stony Point Circuit.—I took charge of my new work, Feb. 6th. My District Superintendent, the Rev. H. Daniel, held my first Quarterly Conference just twelve days after my arrival. However, we raised \$40 and paid the District Superintendent \$12. I have 3 churches—Stony Point, Andrews Church and Beach Grove. The people are fine. The Rev. H. Daniel is an excellent Superintendent, and I have been fortunate enough to fall into the hands of another good District Superintendent. Dr. V. Chapman, who is as fine a man as I have ever served under. We expect to report all of our benevolent money at the convention to be held 27-28th of March.—M. C. Harrison.

MISSOURI

Marshall.—Splendid results attended the fourth Quarterly Meeting of this charge. It was held Feb. 2-3, with the District Superintendent present. He preached good sermons. The spiritual condition of the church is better than it has been and the outlook for greater success is in sight. Accessions to the church this Conference year are nine. We have paid our District Superintendent in full and have advanced the benevolent collections over the last Conference year, sixty per cent. I think our report at Conference will be well up along all lines. Remembering the pastor and family with substantial gifts. The women of the church have been kind in bringing to us gifts of a

substantial sort for which we are abundantly thankful.—W. H. Smith, pastor.

NORTH CAROLINA.

Riedsville.—The church work is progressing nicely. Our ten per cent increase in membership is about secured, even without any revival effort, while our congregation has increased at least fifty per cent. My special revival has been delayed. Our spring revival will be on now in a short time. Our Jubilee plans were frustrated somewhat by our church being closed on account of small-pox on the 9th, but we carried them out Sunday the 16th, when the congregations and collections were good. On Monday a drama, "Fifty Years of Freedom" was given recently at which \$32 was taken in as door receipts. Miss Vella Leisure was director and Prof. S. M. Wise, pianist. In our spring rally we hope to be able to cancel our indebtedness and arrange for the painting and renovating both the church and parsonage and also to put in our new pews by the time of the District Conference.

OHIO.

Cory Church, Cleveland.—This has been Cory's best year. We entered upon our year's work with great obligations. Debts to be paid and much needed improvement to be made on our present building. The Lord has blessed our every plan. One thousand seven hundred dollars has been paid on debts and \$400.00 on improvements. Our incidental expenses have all been met. Our benevolent money raised in full and gone beyond the assessment. Our closing Quarterly Conference was one of the best in the history of the church. The Rev. J. Courtney, District Superintendent, rendered faithful service. \$98 was raised. Dr. Courtney is an inspiration to the brethren and the District will have its best reports this year. Our revival was a great success—89 conversions and additions to the church. The Sunday School is growing by leaps and bounds; our average attendance is 180. We have four organized adult classes and one teacher training class. Our school has been graded this year. We expect to lead the Conference this

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year. The church is thoroughly organized with two Ladies' Aid Societies, Woman's Home Missionary Senior and Junior League and a Brotherhood; these have all been helpful in the year's work. The church has asked for the next session of our Annual Conference. Our Methodism is destined to lead in this, the sixth city of the Union. She has come from the foot and now stands in the forefront with her banner to the breeze. We have had a great struggle for the last seven years, but we have held on, and by standing and working God hath given us the desire of our soul. There is yet a great future for us in this city. Money raised for all purposes, \$4,200.—Geo. A. Sissie, pastor.

CHANGE OF ADDRESS.

The Rev. J. F. Marshall from New Orleans to Box 408, Alexandria, Louisiana.

The address of the Rev. R. C. Worsham has been changed from

New Orleans to New Iberia, Louisiana, Box 256.

The Rev. W. T. Marley from Pochontas, Virginia, to Box 560, Bluefield, West Virginia.

The Rev. H. C. Hilliard from Abbeville to Oxford, Mississippi, Box 18.

The Rev. C. E. Bradford from Franklinton to Angie, Louisiana.

The Rev. G. J. Dobson from Tupelo to 1106, N. 16th Street, Columbus, Mississippi.

The Rev. F. P. Brown from Charlotte Hall, Maryland, to Wicomico, Charles County, Maryland.

The Rev. J. C. Houston from Pass Christian to Gulfport, Mississippi.

The Rev. A. J. McNair from Meridian, Mississippi, to 215 East 5th Street, Hattiesburg, Mississippi.

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The Superintendent's Helper, 1913

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Conference Notices

Special Notices.

ATLANTA CONFERENCE.

The Conference Board of Home Missions and Church Extension will convene in Centra Avenue Methodist Episcopal Church, Atlanta, Ga., April 15th, at 10 a. m. All members are requested to be present. All applications and communications for this Board should be sent to the Secretary, before hand.—J. A. Rush, President; E. R. Miller, Secretary, 84 Summit Street, Gainesville, Ga.

TENNESSEE ANNUAL CONFERENCE.

The Epworth League cabinet officers will meet at Hubbard Chapel, corner East Hill and Trimble Streets, Nashville, Tennessee, April 22nd, at 10 o'clock a. m., to arrange for our next League Convention. All members will please be present. Dear Brother District Superintendents: You will be much needed at this meeting. We want to make the next convention the best in the history of the Conference. We will all have an opportunity to attend the Meharry Medical commencement the evening of the above mentioned date.—Eli Jas. Guthrie, President.

LEXINGTON CONFERENCE.

The Board of Examiners will meet in Jackson, Street Methodist Episcopal Church, Louisville, Kentucky, March 25th (Tuesday), at 3 p. m., by order of the Board.—E. A. White, President.

PASTORS OF THE JACKSON DISTRICT.

You will remember that I was elected president of the Ladies' Aid, Woman's Home Mission, Epworth League, and Sunday School Convention. We promised to put new life into the young people this year, and increase our membership. The church must gain ground. Let each pastor see to it that each department in the church get busy. I will be pleased to visit each Circuit and Charge soon. Let each pastor write me and I will come to him or send one of the District Officers. Miss Bettie Hemmingway of Jackson; Miss Bettie Collins, of Canton, or Miss W. A. Littles, of Jackson. Now should I fail to come, you may look for one of these active young women. They will help your churches. Our Convention will convene at Pratt's Chapel, August 8-9, 1913.—Henry W. Moch, President, No. 1059 W. Pascagoula St., Jackson, Miss.

CENTRAL MISSOURI CONFERENCE—NOTICE.

Pastors and all other persons coming to the Annual Conference at Mexico, Mo., April 3rd, are hereby notified that the Passenger Associations have granted a rate equivalent to two cents per mile going to and returning from Conference on the Certificate plan, providing 100 persons are in attendance and holding certificates from points where the fare is above 50 cents to Mexico. Tickets going to Conference may be purchased March 29 to April 4, inclusive, and return tickets up to and including April 8, 1913. Don't fail to get your

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certificate or receipt from your agent when you purchase ticket going. The usual 25 cents will be charged for validating certificate for return.—B. F. Abbott, Secretary, Central Missouri Conference.

CONROE DISTRICT.

The Group meeting, District Stewards and District Trustees of District Home, will meet with St. James Methodist Episcopal Church, Huntsville, Texas, May 6-8. All pastors, District stewards and trustees of the District Home, Conroe District, take due notice and govern yourselves accordingly.—W. Hartley Jackson, Superintendent.

KANSAS CITY DISTRICT.

Pastors: Permit me again to call your attention to the supplementary report to be handed to District Superintendent first day of Annual Conference. See to it that the business of the Conference is not retarded by any failure on our part to comply with the disciplinary requirements. Keep prominent our motto, "Save souls, raise money, benevolences well up and a big list of cash subscribers for the Southwestern," etc.—Wm. H. Wheeler, Superintendent.

LAKE CHARLES DISTRICT.

The Missionary Convention of the Lake Charles District will be held April 9-10 at New Iberia, La., in St. James Methodist Episcopal Church. I shall expect every pastor on the District to be present, and report the money raised on Easter Sunday for missions. Dr. I. L. Thomas, Field Secretary will be present and will give vouchers for the amount you pay for Home Missions and Church Extension. Brethren may I exhort you to do your best.—Robt. C. Worsham, Superintendent.

WESTERN DISTRICT.

Dear Brothers and Friends: The Southwestern is our paper, the life of which depends upon the support we give to it. We can make this paper a success if we so mind to do. To fail to make this paper a success

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the

treatment a complete trial; and if you should wish to continue, it will cost you only about 10 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also this book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Meyer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

District Rounds

ANNISTON DISTRICT.

Second Round.

Beaver Valley and Ragland, Mich. 29-30; Ashville and Springville, Apr. 2-3; Attala, 5-6; Gadsden Mission. 9-10; Gadsden, 12-13; Anniston, First Church, 18-20; Anniston, St. John, 16-20; Hobson City, 17-20; Heflin and Choccoloco, 23-24; Iron City and Sailico, 22; Fort Payne and Collinsville, 26-27; Cedar Bluff, 30-May 1; Center Circuit, May 3-4; Lamar, 7-8; Wedowee, 10-11; Mount Olivet and Rocky Mount, 17-18; Roanoke and Hunters Chapel, 24-25; Glade and Spring Hill, 28-29; Sylacauga 31-June 1; Ashland and Lineville, June 7-8; Talladega and Kid St., 14-15. Dear Brethren—I now urge you to push our Jubilee collections as we must make a good showing when we make our reports at the commencement exercises of our Central Alabama College in the month of May; also see to it that none of the other benevolent interests are neglected. Since this is our Jubilee year, it means an advanced step along all lines. While we reported the largest subscription for our Southwestern Christian Advocate than ever has been reported from our conference and district last year, we nevertheless left hundreds of homes where the paper is not read. Therefore push that interest as never

would be a shame on us. It is a thing that we cannot afford to do. Now, let us, as ministers, officers, members and friends, local preachers and exhorters of the Western District, North Carolina Conference, start a campaign for the paper that means business. Let us do something for the paper that is worth while. Let us on the Western District start March 27th and work for sixty days and see what can be done for the paper on our District. I find in many of the Quarterly Conferences that there is not an officer who reads any Church paper at all. Brethren: Go after every local preacher and exhorter and I will help you to see to it that they read the Southwestern. The layman who will send in the largest number of cash subscribers to the Southwestern, the number not to be less than 15, will receive a nice Teachers' Bible. They are to work for sixty days, beginning March 27th, 1913. Let each pastor read this appeal in each of his churches. Anyone wishing to enter this contest will please notify the Editor, who will keep the account. There will also be given to the person who sends in the next highest number, not less than ten, the Methodist Hymnal, with tunes. Now, let us all go to work for the next sixty days, and push the cause of the Southwestern to the front.—A. H. Newsome, Superintendent.

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FRED K DYER, Cor. Sec. me One Dollar. If not, keep your money. I TAKE YOUR WORD. You can see that I couldn't make such an offer if my Drafts didn't give quick and lasting results. If you could see the thousands of letters I get saying my Drafts have cured after everything else failed—cured even after 30 and 40 years of suffering, as well as all the milder stages of this cruel disease, you would not question my strongest claims. You would send at once to get the same relief and comfort so many others got. Remember, the risk of loss is all mine—you pay only when satisfied. Can anybody make a really fairer offer? Don't delay, but send my coupon at once—now.



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er before and let us have a larger subscription this year. Our district Woman's Foreign, Woman's Home Missionary and Epworth League Convention convenes at Lineville, Ala., April 22-24; therefore see to it that your representatives as well as yourselves are present. The district conference convenes at Hobson City, August 27-31. Let us have round reports for all causes at the meeting of the district conference.—S. J. Jordan, Sr., district superintendent.

WAYCROSS DISTRICT.

Second Round.

Thomasville, April 13-14; Bainbridge, 19-20; Valdosta, 25-27; Waycross (C. P. Cannon), 25-27; Blackshear, May 4-5; Patterson, 11-12; Cordele (P. W. Rock), 11-12; Pearson, 17-18; Forsyth (T. A. South), 17-18; Sparks, 24-25; Fitzgerald (W. H. Odom), 24-25; Traders' Hill (J. S. Shamon), 24-25; Liberty Hill, June 1; New Zion, (Randall Jones), 7-8; Glenmore (J. S. Mays), 7-8; Macon, 14-15; East Macon, 14-15; Eastman, 21-22.—Dear Brothers: Easter Day comes March 23. Plan well and work the plans for a clean sweep of the benevolences. The Epworth League and Sunday School Convention will convene at Pearson, Ga., May 15, Thursday, at 10 a. m. Let Sunday school superintendents and pastors plan for it. Collect two cents per scholar. Keep up the Jubilee movement, the fiftieth year of our freedom. Keep up a Christian campaign for souls. The upper end Epworth League and Sunday School Convention will convene with Macon Second Church, June 12. Programs will be out in time.—Faith-

fully yours, F. R. Bridges, Superintendent, Forsyth, Ga.

BIRMINGHAM DISTRICT.

Second Round.

Enon, March 21-23; St. Paul, 28-30; Bessemer, April 4-6; Woodlawn, 10-13; Scott's Chapel, 11-13; Sayreton, 19-20; East Thomas, 25-27; Pratt City, 26-27; Avondale, May 1-4; Mason City, 2-4; Blount Springs, 10-11; Warrior and Bangor, 16-18; Village Springs, 23-25; Lehigh and Selfville, 24-25; Ononta and Altoona, May 30, June 1; Tuscaloosa, June 7-8; Cardiff, June 13; Corona, 14-16; Jasper and Carbon Hill, 14-16; Brownville and Irondale, 21-22.—Dear Brother: Please push every interest of your church work. Do not wait for the end of the year.—Your brother, J. W. Thomas, 109 Carilla Street, Birmingham, Ala.

WACO DISTRICT.

Second Round.

Groesbeck and Kossie, March 22-23; Grosbeck Circuit, 29-30; Bremond and Long Branch, April 5-6; Calvert and Mt. Zion, 12-13; Maysfield Circuit, 19-20; Marlin and Roman's Chapel, 26-27; Mooresville Circuit, May 3-4; Cameron and Rosebud, 10-11; Brock, New Zion and Majors, 17-18; Mart Circuit, 24-25; Waco, St. James, May 31; June 1; Waco, Mt. Zion, June 7-8; East Waco Circuit, 14-15; Hibank Circuit, 21-22. Dear Brothers: Do not wait until fall. See to it that when half of the year is gone you have half the work done. This is a good system. Start now. Remember the dates of Jubilee.—T. S. Moore, Superintendent.

GUTHRIE DISTRICT.

First Round.

Ardmore, March 22-23; Ardmore Circuit, 25-27; Purcell and Wynnewood, 29-30; Guthrie, April 4-5; Earlesboro, 12-13; Shawnee, 13-14; Oklahoma City—Quayle Chapel, 19-20; Warren Chapel, 20-21; Anadarko, 26-27; Chickasha, 27-28; Hennessey, April 30; Caldwell, May 3-4; Meridian Circuit, 10-11; Luther, 17-18; Chandler, 24-25; Waurika, June 1; Cleveland, 7-8.—Dear Brethren of the Guthrie District. The eleventh session of the Lincoln Conference is now history. In many respects it was the best session we have ever held. Let each pastor and each member of the Church strive to make this the best year in the history of our lives. The eyes of the Church are upon us. Let us not disappoint the Church, but let us do our very best to meet every requirement. Whenever I can be of service, command me.—D. G. Franklin, Superintendent.

TOPEKA DISTRICT.

First Round.

Wichita, March 22-23; Dunlap, 24; Burlingame, 25-26; Topeka (Mt. Olive), 29-30; Alma Circuit, April 1-3; Valley Falls, 4; Topeka (Asbury), 5-6; Fort Scott, 7-8; Mound City, 9; Rosedale, 10-11; Kansas City, 12-13; Bonner Springs, 14-15; Clay Center, 18-19; Manhattan, 20-21; Lincoln, Nebraska, 24-25; Omaha, 26-27; Hastings, 29-30; Denver, Colorado, May 3-4; Colorado Springs, 10-11; Pueblo, 17-18; Salina, 19.—Dear Brother: The demands upon us challenge the best there is in every man in our District. The call is for \$1.00 from each member of your charge for the Jubilee Fund, a liberal donation for our University Heights, every dollar of the regular Conference collections, and a

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great revival in every charge. Begin now to make the September report.—S. A. Stripling, Superintendent.

GREENWOOD DISTRICT.

Second Round.

Morgan City, April 19-20; Owens, 19-20; Inverness, 26-27; Lexington, 26-27; Tehula, 28-29; New Hope, 30; Belzona, May 3-4; Goodman, 3-4; Greenwood, 9-11; Schlater, 17-18; Indianola, 24-25; Ebenezer, May 31, June 1; Stephenville, June 14-15; Pickens, 7-8; Greenville, 20-22; Moorhead, 21-22; Leland, 21-22; Itta Bena, 28-29; Gunnison, 28-29; Shaw, July 3-4; Shelby, and Mound Bayou, 5-6. Dear Brothers: Easter is on and the Church wants us to make good. The Greenwood District must lead the upper Mississippi Conference this year. Rally in every charge for Jubilee Fund. Put Southwestern Christian Advocate in every home. Pastors and District Superintendents of the Upper Mississippi Conference, please help us to save our church at Leland. Send money to the Rev. J. C. Cook, Leland, Miss., or to me, at 810 Howard Street, Greenwood, Miss. Please work and pray for a revival in every charge. See after the children and bring them into the Church. Brothers, if you need me, send for me and I will come and help you build churches, pay debts and save souls.—H. B. Hart, Superintendent.

KNOXVILLE DISTRICT.

Third Round.

Clinton, April 5-6; Jefferson City, 12-13; White Pine, 19-20; Morristown, 26-27; Shell Creek, May 3-4; Elk Park, 4-5; Elizabethton, 10-11; Johnson City, 17-18; Mountain City, 24-25; Greenville Circuit, May 31, June 1; Greenville, June 1-2; Warrensburg, 7-8; Russellville, 14-15; Newport, 21-22; Vine Avenue, 27-29; Seney Chapel, 28-29; Byington, July 5-6; Haven Chapel, 12-13; LaFollette, 19-20.—Dear Brethren: Make a strong pull on Easter Sunday for Missions. Elect your delegates and see that your charge is properly represented at the Sunday School, Epworth League and Missionary Convention that convenes in Mountain City, Thursday, May 22, 1913, at 8:30 a. m. Push the claims of the Southwestern and see that there be no let-up in the Jubilee effort. See to it that the Children's Day exercises and the claims thereof are not neglected. Let us do our best to meet all the demands of the Church. We cordially invite Drs. Lucas and E. M. Jones or C. C. Jacobs to be present and help us in the convention, May 22, at Mountain City, Tennessee. Send names of those who plan to attend to the Rev. J. G. Isbell, Mountain City, Tennessee.—J. W. Tate, Superintendent.

IMPROVEMENT LEAGUE.

The John T. West School and Civic Improvement League met recently in the John Wesley Church, Virginia. The

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Rev. Marshall Land and C. F. Simmons, on behalf of the executive committee, made an encouraging report in connection with the improvement of school grounds and the lots for the colored children's playground. The committee on ways and means reported a plan to raise money by subscription and otherwise for a library and the general success of the work. The league decided to co-operate with other local bodies for the sanitary improvement of Norfolk and general civic betterment. The president, the Rev. Chauncey I. Withrow, the Rev. Marshall Land, Willie Haggie, Rosa Weldon, Temple Fentris, were elected delegates to the Virginia Association of Colored Teachers. Membership of league, 425.

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Dead

Dale.—The late Prof. Charles W. Dale, son of the late Rev. Marcus and Mary Dale, born in Detroit, Michigan, about fifty years ago, died February 9, 1913. He was brought to Louisiana when quite young, and was converted and joined the Methodist Episcopal Church at an early age. He was educated in the schools of New Orleans. His chosen profession was that of a teacher. He taught school for more than thirty years. He was married to Miss Alice Hale in 1886. He took an active part in civic affairs, and was at one time mentioned for the post of Naval Officer. At the time of his death he was an active and faithful member of the old historic Wesley Methodist Church, holding the offices of class leader, steward and trustee. At the recent session of the Louisiana Annual Conference he was elected State President of the Epworth League. He was highly respected and esteemed by those who came in contact with him. He leaves a widow, step-son, three sisters (Mrs. B. Mack Hubbard, Mrs. Izella Lawrence, Mrs. Juliet Hombric), a brother (J. Henry Dale), and a host of friends and acquaintances. Peace to his ashes.—B. Mack Hubbard.

Gleanings from the Field

LOUISIANA.

Vernon.—St. James Methodist Episcopal Church was on Sunday Feb. 16th, the scene of splendid services. The pastor was at his best. The church was packed to hear him. He held his hearers' attention throughout the entire meeting. A goodly number came forward for prayer. Sunday School has been organized. The Epworth League also. Every interest of the church is being looked after.—Miss Beatrice Gibbs.

Glencoe.—Mount Zion has started in good shape with the Rev. Samuel Green as pastor. The people are well pleased with him. Our first Quarterly Conference was held Feb. 22nd, with the Rev. J. W. Turner, presiding. The people are glad to have him as District Superintendent. He is a splendid man for the La Teche District. Four persons joined the church after his sermon. May he live long to do great work for the church.—D. Mavy.

Starling.—An enjoyable reception was tendered our pastor the Rev. W. M. Howell on the night of Feb. 19th, at the residence of Mrs. Chas. A. Porter. Miss Adele Porter delivered the welcome address which was responded to by the Rev. W. C. Lewis and followed by other speakers: Prof. J. D. Lenior, Rev. W. M. Harrell. We are all glad that the Rev. Mr. Harrell was returned to us for another year's service. During the reception Miss M. Porter presided at the piano while beautiful hymns were sung. Mrs. A. Farley made the presentation address which was accompanied by a box containing shirts, socks, handkerchiefs. Refreshments followed.—Mrs. Hezekiah Alfred.

Clinton.—Tuesday night March 5, 1913, at our class meeting the ladies of our church went in to the parsonage and surprised Rev. and Mrs. L. L. Greene. It was indeed an enjoyable affair. Miss Angrum presented to Mrs. Greene a lovely lamp. Mrs. Grimes presented to the Rev. L. L. Greene, a well-filled purse. Bro. Williams presented to the pastor two baskets of choice groceries. The addresses by various friends were very appropriate. All pledged themselves to be loyal to the church and pastor. Everything points toward a good year's work. We are elated over our new pastor. Four members have joined us already.—W. C. Brooks.

MISSISSIPPI.

St. Paul Church, Bay St. Louis.—Public reception was given by the members and friends of St. Paul Church, on Monday night, Feb. 17th, 1913, in honor of the Rev. and Mrs. W. A. Oates. The choir furnished good music. Welcome address by Mrs. M. L. Brown; remarks, by Prof. G. W. Brown; paper, by Miss Olive Fox; paper, "The Works of the Ladies' Aid Society, Mrs. McMillan. The African Methodist Episcopal Church was represented by Mr. J. Mott. Reading by Mrs. W. A. Oates. Methodist Episcopal Church represented by Prof. G. W. Brown. Selection, male quartette. First Baptist Church represented by the Rev. D. Johnson. Select reading by Mrs. P. Lasage. Selection, male quartette. Solo, by Mrs. P. Lasage. Paper, by Mr. Samuel Breard. Closing address by the Rev. W. A. Oates. The pastor and wife seem very much pleased with the start and they are hoping for great

results this year. We will endeavor to do our duty as members to make the work a success. Refreshments were served by the Ladies' Aid Society to a large number of visitors and friends. The program was rendered to a packed house and every one seemed to enjoy it. Master of ceremonies, Prof. G. W. Brown.—(Mrs.) P. Lasage.

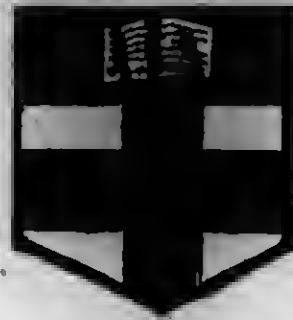
Natchez.—Our first Quarterly Conference convened at the St. John Church, February 19, 1913, with the Rev. J. E. Holmes in the chair. He dispatched business in a statesman-like manner. All of the officers were present, and rendered good reports on the night of the 19th. On Thursday night, Rev. Holmes preached an inspiring sermon on "Sabbath Observance" which was enjoyed by all present. The Sacrament of the Lord's Supper was administered to 26. Everything bids fair for a successful year at Natchez. The members are enthusiastic, and are ready to begin work as never before. We truly hope that this will be the Natchez "Jubilee."—D. L. Morgan, pastor.

Harriston.—At Harriston, the first Quarterly Conference was held in Harris Chapel, Feb. 15, 1913, at 3 o'clock with the District Superintendent presiding. All of the brethren were on time and their reports showed this to have been a period of church activities. The District Steward's Meeting met here Feb. 17 and was the best meeting of its kind ever held here. At 11 o'clock the District Superintendent preached at Pine Grove and was back at half past 7 o'clock and preached here to a fine audience to the delight of all. To the District Superintendent we have paid \$12.10; to the pastor, \$12. We are praying for the work to take on new strength this year.—Wm. Herman, pastor.

Fayette.—I arrived at my new appointment Feb. 1, and up to this writing we have held service four times amid cold and gloomy weather. We have raised for all purposes during these 19 days, \$50.18. Friends and members of our church united in giving us a storm party recently. The presentation speech was made by Miss M. Howard, a teacher in the city school.—J. H. Holston, pastor.

Ripley.—The pastor and family were the recipients recently of an enjoyable affair which brought their friends together in the parsonage. Many gifts were brought with them which delighted us all. An hour of merriment passed pleasantly and we will be glad to welcome at any time, this merry crowd of "stormers."—W. H. H. Murrell.

Columbus.—We came to our work a few days after the adjournment of the Annual Conference and were cordially received by the members of St. James and the people of Columbus. The trustees and parsonage committee have renovated the parsonage, and refurnished the same, after a few weeks my wife came and she was met at the depot by Mrs. M. E. Ferguson, and a large reception at the parsonage awaited her given by the committee. The church has taken on new life, and large crowds greet us at every service. Collections fine. Someone joins the church almost at every service. The first Quarterly Conference was held Feb. 21-23, the Rev. J. M. Marsh, the District Super-



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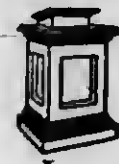
intendent was on time, and held a splendid quarter. On Sunday night, seven or eight hundred people filled our great church here and more than three hundred communed. Collection for the evening, \$30. We have set to work in earnest to raise all of our benevolences on Easter.—N. R. Clay, pastor.

Valden Circuit.—The Rev. E. F. Scarborough our new District Superintendent, held in the Midway Church the first Quarterly Conference on Feb. 8-9. The Conference was largely attended and the Superintendent was warmly greeted. The outlook bids fair for a good year's work. Sunday at 11 o'clock Superintendent Scarborough preached a wonderful sermon and administered the Holy Communion. At night the pastor, the Rev. H. Y. Sauter preached an able discourse. All are pleased with the new pastor. Total collection, \$28.—P. H. Blackman, District Steward.

Walnut Cave.—I was assigned to this charge October 7. I found the church at Walnut Cave without windows. After consultation with my people, we put in windows at a cost of \$30, finished ceiling, and bought benches at Rural Hall. The storm which arose, at Rural Hall on New Year's Day finally ended at the parsonage—and the damage was in groceries. Too much cannot be said in praise of our work at Rural Hall. February 9-10, District Superintendent Winchester held the second Quarterly Conference at Rural Hall. He preached a great sermon Sunday afternoon and administered the Lord's Supper. District Superintendent Winchester has the work well planned. We paid him \$10 this quarter; Missions \$8; raised on church \$50; paid pastor this quarter \$50; total raised during the quarter \$120. We now have our Church Record straight and can report 114 full members with 4 probationers.—A. E. Robinson, pastor.

State Line.—Our first Quarterly Conference was held Feb. 18-19, at Mt. Zion. Our District Superintendent preached two wonderful sermons and on Wednesday night administered the Lord's Supper. I thank the Lord for such a wonderful man as District Superintendent W. M. McMorris. We also are glad of our pastor for the year, the Rev. C. Washington. He is a wide-awake man in the Sunday School and is preparing to make Easter a great day.—Effe McLendon.

West Point.—The West Point charge has never been in a better condition than now. Every department is well organized. Our pastor the Rev. J. M. Walton, was returned to us by Bishop Thirkield Feb. 12th to begin his third year's work. The old table collections, with much time and singing and cracking of unnecessary jokes, has become somewhat a hindrance to the spiritual fervor of the church, therefore, our pastor being a great worker, organized the members into 12 clubs and placed a collecting steward at the head of each club, thus doing away with the old style of table collections for the pastor except one Sunday in each month



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and hopes to be able to cut this one Sunday out after the close of the first month. His salary being estimated at \$500, the stewards gave him at the close of the first month a check for \$41.66, with a small margin left in the bank to their credit. These collecting stewards go out and collect this money as they would to settle any other debt, and we find that not only time is saved by this method but the attendance and spiritual fervor have increased, and the stewards say by the close of the second month they'll be ready to give him his second check. No better feelings exist at any place in the Conference between pastor and member than on the West Point Charge.—Miss B. L. Rush.

Macon Charge.—On the 18th of February a large number of friends visited the parsonage, leaving in their wake a choice lot of good things that gladdened the hearts of the pastor and his family. This company of kind friends was led by Mrs. P. T. Johnson.—(Mrs.) O. W. Crump.

TEXAS

Teague.—This work is doing nicely under the leadership of our new pastor, the Rev. E. W. Summers. He is a young preacher, but it up on his work as a pastor, and knows how to bring success to a church. The people here know our pastor is in town. Sunday, February 10th, at Teague Methodist Church, the Rev. Mr. Summers preached from the subject, "Christ, the Rock of Ages." Collection for the day, \$22.30. We are preparing for the District Conference in the month of August, 1913, at Teague.—(Miss) Augustine W. Hill.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Nickerson.—Henry J. Nickerson born in 1880, died January 3, 1912. He was a faithful member of Baldwin's Booneville, Mississippi, Methodist Episcopal Church for 15 years and was chorister of the church 12 years and class leader 2 years. He leaves a sorrowing mother, step-father, wife and four children. The church has keenly felt its loss because of his faithful service.—J. W. Thompson.

Cook.—February 9, 1913, George Cook, a young man of Robeline, Louisiana. He is survived by his mother, brothers, other relatives and many friends. The Revs. W. R. H. Harry, and B. F. Branch assisted the pastor, the Rev. S. P. Branch, in the funeral service.

Linzy.—Mr. John R. Linzy of Lake Providence, Louisiana, of St. Peter Peter Methodist Episcopal Church, January 29, 1913. Brother Lindsay was a devoted husband and a good citizen. He loved the church although not a member and was a Christian. His death, a violent and sudden one, was greatly deplored by all. A man of singularly, sweet disposition, he is greatly missed in his community. His funeral was largely attended by the best people of Lake Providence. The Rev. J. H. Thompson had charge of the funeral services.—J. H. Thompson, pastor.

Gardenhigh.—At Algood, Tennessee, February 10, 1913, Mrs. Sarah Gardenhigh, one of the oldest members of Burton's Chapel being 75 years of age. Her children and friends will miss her loving presence greatly. The funeral service was conducted by the Rev. H. Hanna who paid her a tribute.—Evelina Car.

Parker.—Mrs. Elizabeth Catherine Parker, a native of New Orleans, Louisiana, passed from this life February 21, 1913 in full hope in Christ. She lived a consistent Christian life and was conscious of death's approach. Sister Parker leaves her husband, two children. The funeral service was held at Williams Chapel and conducted by the pastor, assisted by Dr. B. M. Hubbard, pastor of First Church this city and the Rev. W. S. Chinn, pastor of Trinity Church. Prayer was offered by Rev. Dan Wilson one of our Baptist ministers.—J. A. Landry, pastor.

Johnson.—Frederick Johnson February 15, 1913. He was not a member of the church, but was buried from Pleasant Plain Church on February 18. He was a member of the Young and True Friends of Louisiana. He leaves a wife, mother, sister and father. The Rev. Mr. Charles of Maldan Chapel, assisted in the funeral.—Olivia L. McKee.

Reece.—Frances Reece, age 57 years, died January 24, 1913. She had been a member of New Light Church for twenty-nine years, was faithful to every Christian duty and was loved and honored by all who knew her. She is survived by her husband and many friends.—S. A. Jordan, Pastor.

Burton.—Frank Burton, born in 1843, died January 28, 1913. He was

seventy years of age. He leaves two brothers, two daughters, four sons and many friends. Mr. Burton was not a member of the Church.—C. A. Jordan, Pastor.

Gleanings from the Field

LOUISIANA

Houma.—At the introductory service of our new pastor, the Rev. F. T. Chinn, on Thursday night, Feb. 20, nearly 300 persons were present. The Hon. W. L. Mann, master of ceremonies. Among the ministers who participated were the Rev. C. S. Collins, of Mount Zion Baptist Church; the Rev. Q. D. Reese, of New Salem Baptist Church, and the Rev. Mr. Nelson, of Little Rock African Methodist Episcopal Church. Organ solo by Miss B. Ford. Music by the Wesley and Mt. Zion choirs. Miss Alma Dumas, organist of the latter. Welcome address by Mrs. M. L. Wender, response by the Rev. C. S. Collins. Introductory sermon by the pastor, the Rev. F. T. Chinn. Collection lifted by the Revs. Messrs. Collins and Reese. Wesley Chapel is in a blooming condition. We were also glad to have in our midst the Rev. T. M. Collins, pastor of New Rising Sun Baptist Church; the Rev. Eli McGuire; Drs. J. W. Thomas and H. H. Ford. A perfect union with all the churches. One convert. Revival begins first Sunday in March.—Carrie W. Walker.

Newman Church, Alexandria.—The Rev. J. F. Marshall, the new pastor preached a strong and impressive sermon Sunday, Feb. 16, at 7:30 p. m., which greatly inspired the large audience. The membership is being organized for a great work this year; every indication points in that direction. On Tuesday night, the 18th, the Class Meeting was largely attended and after class, the members led by Sister Lue Alburn and Sister H. E. Coleman and others, gave the pastor and wife a real surprise by leaving more than 125 pounds of useful articles for their comfort.—S. E. Henderson.

Springfield.—We have started off nicely here. The people received me cordially. At the first service after my arrival I took 5 members into the church. The outlook is encouraging. At each meeting some one joins our church. We are planning a good year's work.—Jas. E. Harrison, pastor.

Wilson.—Our first Quarterly Conference held at Wesley Methodist Episcopal Church with the Rev. H. Daniel, District Superintendent in the chair was enjoyable. The District Superintendent found this place alive with our new pastor, the Rev. L. C. Thomas moving on the grounds and actively at work. All the officers were present with written reports. The outlook is bright for a good years work at Wesley and Wilson. Our new pastor was gladly received and has won a warm place in the hearts of the people. The District Superintendent is well pleased with the present outlook of things.—H. O. Galr.

Lutcher.—We arrived here Wednesday, Jan. 29, and were met at the depot by Dr. Spears through whose kindness we met Mr. J. B. Cooper, and Mr. William Joseph who carried us to the comfortable home of Mr. and Mrs. Gardener Knox, who made it pleasant for us. We at once called the sisters together for the purpose of cleaning up the church and they

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responded warmly. Notwithstanding the inclement weather, we enjoyed a splendid service Thursday night, Sunday and Sunday evening. Collection for the charge first Sunday, \$18.60. We met the good people at La-Place on Friday and Friday night. We were entertained by Bro. and Sister Eugene Augustus, who are standing loyally by the church. Up to this writing (Feb. 18), 12 persons have been converted and joined the church; 9 at La Place and 3 at Lutcher. The outlook for a good year's work is encouraging.—R. F. Long, pastor.

Pleasant Hill.—I take this method to thank the members and friends for an enjoyable surprise party given recently for the benefit of pastor and family. Many thanks. Call again. Your are welcome.—I. B. Henderson, pastor.

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ANNUAL EASTER MUSICAL
COLORED Y. M. C. A., 2220 DRY-
ADES STREET,
SUNDAY AFTERNOON, MARCH 23.
LADIES' DAY.

Some of the numbers will be as follows: Anthem, St. James African Methodist Episcopal Church Choir; Piano Solo, Miss Camila Todd; Vocal Trio, Mrs. J. W. Washington, Miss Irene Gorham and Mr. Louis Gorham; Solos: Baritone, Mr. Clarence Todd; Violin, Master Vance Mullen; Soprano, Miss Irene Gorham; Tenor, Mr. Eugene Willis; Piano, Miss Rita Holt; Soprano, Mrs. Eleonora McKee; Anthem, Sixth Baptist Church Choir. Several little children will recite. The public is invited. The program will begin at 3 o'clock sharp.

Pleasant Plains.—On March 10 we had installed five arc lights in the church, which had been long needed. On the 16th, at 7:30 p. m., Dr. R. E. Jones preached. The invitation was extended; twelve persons came forward for prayer and eight converts were received and joined the church. The Rev. John McKee is pastor.—Oliv-
ia L. McKee.

Thomson Church.—Sunday, March 16, at 5:30, the prayer meeting, and at 9:30 the Sunday school services were well attended. At 11 o'clock the pastor preached; subject "Triumphal Entry of Jesus." At night a large crowd heard the sermon on "Decision." During the night service five souls were converted and admitted into the church. Miss Joseph has taken an active part in the Sunday school, which is attended by a large crowd of young people. The revival will continue throughout this week. Collection, \$16.00.—H. E. Joseph.

First Street.—Last Sunday about thirty members of the Sunday school decided to enter on the Christian life. There were quite a number converted and joined the church at the 11 o'clock service. As announced, the Crucifixion service will be held next Friday at noon. Early Easter services will be had. Subject, Easter morn, "The Empty Tomb." The Sunday school will render the Easter program at 11 o'clock. At night the order, Court Patrons of Husbandry, will celebrate its anniversary. Pastor's subject, "Blessings of Fraternal Unity." The Rev. J. L. Wilson, D. D., pastor of Wesley, will occupy the pulpit of First Street, Sunday, March 30, at 11 a. m. Pastor Hubbard will occu-

py the pulpit of Wesley at that time. A rare treat is in store at First Street for the public in general on the occasion of Dr. Wilson's visit.—B. Mack Hubbard, Pastor.

Wesley Church.—March 16th early prayer meeting was conducted by Bro. R. J. Nash. It was well attended. The Sunday school was good. The pastor preached an excellent sermon in the morning, and at 3 p. m. he preached to the children. Thirty children united with the church. Sunday was Decision Day. At night the pastor preached another able sermon. Thirty-two souls were added to the church during the day. At Wesley, Sunday, March 23rd, at 4 a. m., sermon, subject, "The Victorious Christ;" 6 a. m., Prayer meeting; 9:30 a. m., the regular Sunday school services; 11 a. m., Easter exercises by the Sunday school; 6:45 p. m., Epworth League, Mr. Robt. Willis, president; 7:45 p. m., sermon, subject, "The Old Way the Best." Everybody cordially invited. The Rev. J. L. Wilson is pastor.—L. L. Harrison.

Trinity Church.—The services were well attended from early prayer service to late at night, and fully a thousand or more passed through our doors. "Decision Day" was inspiring. A class of forty-three children came forward and kneeling in prayer gave themselves to Christ, and added to a class of eighteen, already enrolled, making sixty-one. These were put into classes of instruction under Mesdames Mullen, Jones, Chinn, Miss Jones and Mr. Eades. At 2 p. m. the Screwmen's Association held memorial service, the pastor preaching the sermon. Mrs. R. E. Jones made the welcome address, President Woodland responding. Miss Carter rendered "Judith." Prof. Davage was master of ceremonies. The ladies served light refreshments after the service. Dr. R. E. Jones made helpful suggestions, urging the men to live better lives. The Palm Sunday recital, under the direction of Misses Carter, Norton, Davage, with Miss Armstrong as pianist, surpassed anything of its kind ever given here. Our Easter services will be of a very high order, beginning at 3 a. m. At night there will be presented several appropriate pantomime scenes. Our revival continues. The Lincoln Lodge, 179, K. of P., will be with us on the 30th inst., at night. The League will give a benefit recital at Union Church, at 3 p. m., on the 30th. Let all of our many friends attend. Collection for the day, \$75.00.—W. Scott Chinn, Pastor.

One of the most enjoyable social events of the season was the celebration of the twentieth wedding anniversary of the Rev. and Mrs. D. S. Sloan, of Mallalieu Church, this city, at their residence, 3442 Liberty street, February 28. The celebration was a token of the esteem and honor of the loyal members and friends for their pastor. Everything was beautifully arranged by a committee of ladies, viz: Mesdames J. B. Bates, Susie Wilson, Manda Foucha, M. M. Thornton, F. Harvey, M. Chinn, F. Dixon, Cora Williams, D. Thornton, Mary Williams, F. B. and Mrs. Moyer and many others. A splendid musical program was rendered. Miss J. Jacques and Mr. Bass were among those who participated. Many valuable gifts were presented to the Rev. and Mrs. Sloan, one being a costly bracelet pre-

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sented to Mrs. Sloan. Among the invited guests were the Rev. T. F. Robinson, Mrs. Billops, Mrs. Calvin S. Stanley, Mrs. Ada Antoine, Mrs. W. S. Chinn. Refreshments were served in abundance.

A SACRED SONG SERVICE AND RELIGIOUS MASS MEETING

Will be held at Union Methodist Episcopal Church, 1512, Bienville St., March 30, at 3 p. m. Drs. R. E. Jones, J. L. Wilson, W. Scott Chinn and B. M. Hubbard are among the speakers. Cordial invitation to the auxiliaries of all the churches. Music a special feature by the best local talent. A program full of inspiration and instruction, touching the main phases of church life and problems. The public is invited. Come and see.—J. H. Hubbard, Pastor.

FRIDAY NIGHT, APRIL 4th, AT STRAIGHT UNIVERSITY, LOUISIANA CONGREGATIONAL MISSIONARY COMMITTEE

Will present Prof. Wm. Pickens, who has just returned from an extensive speaking tour in the North and West. He will speak on "Frederick Douglass and the Spirit of Freedom." Miss Sylvia Ward, one of the finest vocalists Straight and Fisk Universities have sent out, will appear twice. Other numbers will be given by the Symphony Orchestra under the leadership of Prof. W. P. McNeal, and the Straight Chorus, directed by Miss M. B. Barrows. Admission, 25 cents.

District Rounds

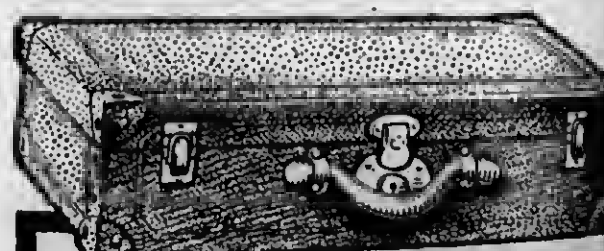
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Second Round.

Scottsboro, Holly wood and, Stevenson, April 5-6; Guntersville and Albertville, 12-13; Cedar Grove, 19-20; Athens and Johnson's, 26-27; Oakland and Belimina, May 3-4; Low's and Fuller's, 10-11; Decatur, 17-18; Triana and Madison, 24-25; Huntsville, June 1; East and West Decatur, 7-8; Center Grove, 15-16. The Laymen's Missionary Convention will meet in Huntsville, April 23-24.—A. W. McKinney, Superintendent.

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ALEXANDRIA DISTRICT.

Pastors of Alexandria District: Our Missionary Convention will convene in Asbury Church, Natchitoches, La., April 17-18, 1913. Dr. I. L. Thomas and other distinguished visitors will be present. Let each pastor come prepared to report to Dr. Thomas amount raised for Home Missions and Church Extension. Bring as many cash subscribers for the Southwestern as possible.—J. O. Richards, Superintendent.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, MARCH 27, 1913

Vol. No. 42—No. 13

"JUSTICE ONLY JUSTICE"

The inaugural address of President Woodrow Wilson struck the nation most favorably. While it is not to be regarded as a great state paper, it is pitched on a high plane in its moral purpose. It is comprehensive in its general terms, but outlines no definite plan of administration or policy, and this would hardly seem necessary in view of the campaign of last fall. Guided by the principles laid down, with full light turned on the vast problems before us, we may expect from Mr. Wilson, judging by his inaugural address, a good administration.

He says that "justice, and only justice," shall always be his motto. In laying a foundation for this motto, the President had previously, in his address, said:

"The first basis of government is justice, not pity. These are matters of justice. There can be no equality of opportunity, the first essential of justice is the body politic, if men and women and children be not shielded in their lives, their very vitality, from the consequences of great industrial and social processes which they cannot alter, control, or singly cope with. Society must see to it that it does not itself crush or weaken or damage its own constituent parts. The first duty of law is to keep sound the society it serves."

"Justice, only justice." This is a guarantee that corporations and trusts will be dealt with fairly. If found guilty of breaking the law, they will be dealt with justly, but not persecuted. The rights of the rich will be protected. There will be justice on the other hand for the workingman. He will have an uplift. There will be justice for the oppressed and the down-trodden. The program of justice will give the weakest a chance for complaint—nay, more than that, the President will voice their complaint for them. He must go out of his way to find injustice and substitute therefor justice. This done, we will have better courts, better laws, and better administrators of the law. This done and lawlessness will decrease, peonage will cease, traffic in women (white and black) will be a thing of the past, workingmen will have a living wage, and the well-to-do will have no cause for regret.

Best wishes for the new President in his program of "Justice, only Justice."

TEETOTALERS AT THE WHITE HOUSE

The new national administration has certainly ingratiated itself into the good graces of the temperance people of this country in the announcement that no wines or liquors will be served at any social function given at the White House. President and Mrs. Wilson and their daughters are strictly temperance people, as are Vice-President and Mrs. Marshall and the Secretary of State and Mrs. Bryan. It is said that about all of the Cabinet are strictly temperance people and Mrs. Champ Clark serves only cooling grape juices and lemonade at their entertainments. This is certainly an innovation that will meet with hearty approval. Wine has flowed all too freely at the Nation's capitol, and that it is to be abolished will offer a wholesome example to the people of the land. Let us hope that the example of the Chief Executive will be followed in all sections of the country.

SALOON LICENSES REVOKED

Coatsville, Pennsylvania, registered itself as one of the black spots of earth by the lynching which took place there some time ago. It will be recalled that it was impossible to convict any one for this atrocious crime. The main inspiration for this outburst of lawlessness was the saloon. The saloon and the lynch law go hand in hand, so much so that it would be entirely safe to say that if the saloon were abolished lynching would practically cease. The reckless leadership of the mob is usually under the influence of strong drink. Many cases of mob violence can be traced directly to the saloon. Eliminate the saloon and we make conditions better. Coatsville partially redeemed itself in the eyes of the law-abiding public when,



THE REV. D. D. TURPEAU,
Superintendent Colored Department of Anti-Saloon League for Maryland. (See page 8)

the other day, the judge of Chester County revoked the license of all saloons in that borough, thus giving Coatsville a chance to rehabilitate herself along lines of higher living. God be praised for this advance step in Coatsville. If the lynching moved the judge to this action it was a great price, but it may be worth it, for hundreds of men have been destroyed annually by the saloons in this county and now homes there will be sweeter, lives longer and the atmosphere purer. We could not wish that the entire country should be stirred to the revoking of saloon licenses by outbursts of mob violence, that would be too fearful to contemplate, but we could wish that the example of Coatsville should make an impression upon the country at large so that there would be a large following of this worthy example.

MAKING GOOD

Sometimes we overlook the importance of our work, and this is true in many instances concerning the work done by our Freedmen's Aid Society. We have minimized our industrial work all too much, when, as a matter of fact, we have been giving industrial training from the beginning. Gilbert Academy, at Baldwin, Louisiana, has the

possibilities of one of the greatest industrial plants in the Southland. It needs the attention and support of the Church for the realization of this possibility.

Professor J. R. Reynolds is accomplishing large things with his limited resources. There is no word of complaint from him. He is doing well, as the accompanying testimony signifies. Principal Reynolds has been teaching his students the art of canning. His success attracted the attention of the merchants of Franklin, Louisiana. The merchants of Franklin do a business, approximately, of a quarter million dollars annually of canned goods alone. Recently a representative committee called at Gilbert Academy, and, after careful investigation, sent a communication to the Freedmen's Aid Society at Cincinnati, among other things, saying:

"Several of us visited the cannery while it was in operation, and were surprised at the skill and ability of the manager, and no less so at the great success attained in raising vegetables in large quantities. The corn, okra, and tomatoes packed are of standard grade, if anything they are superior to the grade we handle. We have asked ourselves the question, why is it necessary to send to Baltimore for our canned goods when they can be packed so successfully here at our doors? We are not slow to appreciate any enterprise which will help us to develop the agricultural resources of our section."

We congratulate Professor Reynolds on this success and solicit for him the sympathetic co-operation of friends in all parts of the church to the end that this fine plant may fulfill its mission.

A NEIGHBOR'S WORD OF DEFENSE

Commenting upon the heroism of a Negro woman who rescued a four-year-old white child by "getting another Negro woman to hold her fast by the feet, she plunged in head first and seized the drowning boy," the NEW ORLEANS CHRISTIAN ADVOCATE says:

"At this time, when the crimes of colored people are so paraded in the public press, it is well to call attention to such incidents as this. Nor are they as rare as some may suppose. In this section of New Orleans in which we live, within the past two years two small children have been killed by a street car, and in each instance a colored nurse, though not on the track, sacrificed her life in an effort to save the child. The fidelity of Negro servants to their masters and mistresses during the stormy days of the Civil War has long been much extolled, and rightly so. Nor has this spirit of loyalty and faithfulness to those for whom they work by any means ceased to exist among the colored people of the South during the nearly fifty years of their freedom. The truth is, the black race, like every other, has in it both the good and the bad. To condemn sweepingly all who belong to it because of the crimes of some of its members is both illogical and unjust. With the tide of immigration from the Old World beginning to turn toward this section, we may ere long be made to realize, more fully than we do at present, that there are things vastly worse than a large Negro tenant population."

This spontaneous and sincere tribute of our neighbor to the character of the Negro will do good and is much appreciated by the people in whose interest our contemporary speaks.

What Negro Women Are Doing for Themselves

By Mrs. Booker T. Washington

Women's organizations, like all others, do not spring up like mushrooms, but are called into existence by necessity to establish or meet some great truth. So with the Federation of Colored Women known as the National Association of Colored Women's Clubs, to distinguish it from the general federation of White Women's Clubs.

Early in the nineties an English friend became alarmed as to the moral life of the American colored women. She wrote a letter to this country and a newspaper man answered her, declaring that this woman was not improving morally. She was sorely lacking in all that goes to make a clean womanhood in a race. The unpleasant subject was discussed pro and con by everybody except this woman herself. She was not indifferent, however. She was wondering all the time that she was being talked about how much of what was being said was really true and finally woman-like she decided that this thing was not as bad as pictured by the press and that the surest way to prove that the facts were overdrawn was to organize herself; thus bringing before the country from time to time the best women of the race. She realized also that the womanhood of the race was not all it could be and so another reason for concerted effort.

In '95 a call went out from the women of Boston, Mass., led by the grand old woman, Mrs. Josephine St. Pierre Ruffin. We went up from every section of the country, eager to prove that with equal opportunities to make a living, equal chance for an education we were not unlike other women of other races.

How well I recall that little group of women, some old, some very young, about forty in number, that first day in a little house on Revere Street in the City of Boston, discussing themselves, a most distasteful thing to do any yet a very necessary one at times. The result of that first call meeting was a permanent organization of Colored Women for their own moral and intellectual growth. I happened to be selected president of that First National Federation of Colored Women's Clubs as it was then called. Prior to this there had been a chain of clubs of colored women; thirteen in number, bad luck, doing good work. Its headquarters were in Washington, D. C., and its leaders was Mrs. John Cook of that city. After a few years we succeeded in breaking this chain and uniting all forces of colored women's efforts into one great body. We changed the name at that time and since then we have been known as the National Association of Colored Women's Clubs of America.

We are composed of local clubs, state federations and sectional federations. We have affiliated with us organizations in Canada, Liberia and Madagascar. We have thirty federated states. We have a membership of fifty thousand women and girls. There is no state in the Union without its Colored Woman's Club and few cities where we do not hold our own.

We have our membership in the National Council of Women, the most advanced organization of women, but one in the world and we are always represented at the Executive Meetings of the Council, paying a hundred dollars for the opportunity, as all other organizations who are represented, do.

We are controlled by the general officers and an Executive Board and must show at the biennial meetings a gain in numbers and in a gain worth.

Our last biennial was held at Hampton, Va. There were three hundred regularly elected delegates and hundreds of alternates and volunteer representatives present at that meeting.

And now having given you an introduction to our work, I shall tell you how we conduct it. We do our work through departments, the most important of which are: Social Service, Mothers' Meetings, Rural Conditions,

Education, Temperance, Children, Health and Hygiene, Juvenile, Business, Music, Rescue, Suffrage, Railroad Conditions Public Prints and Posters. The Big Sister Movement, etc.

The Social Service urges higher ideals in living. More room in the home; more care for the children there; introduction of the daily bath, the tooth-brush, the separate bed for all members of the family, the introduction of the one seat desk in the school room, the individual cup or glass there, the paper towels and napkins in all public places, so helping to make people cleaner morally as well as physically.

The Association realizes the tendency of the race, that part of it often whose opportunities have been best, to drift away from the Church and the influences of the Bible and so it tries to counteract this by placing Bibles and other sacred matter in eating houses, restaurants, hotels, etc. A few months ago this letter came: "I have been in the prison for two years and the Bible you sent me has been my constant solace. I leave here next month and this book will go with me and I know that it will keep me from wrong-doing all of the days of my life." All mothers, young and old, educated and uneducated, need to confer together, to study the best things in the rearing of and the caring for their children, to understand how to select and direct the reading, the music, the company of their boys and girls, to be able to study the life of their older sons and daughters and last but not least to be a wife and a mother. There are five hundred of these mother's meetings already at work and thousands of others still needed amongst us.

The country woman is sorely neglected. Her home is bare of pictures and books. Her churches and Sunday Schools are supplied with ill prepared men and women. Her schools are poorly taught. She and her children are left alone in the majority of cases to do both the work of the home and the field and thus to eke out a most desolate and miserable existence. Mrs. Warren Logan stands at the head of this department to bring suggestions to the National whereby this country woman may be fit for her mission and may be happy in her life.

The world at large realizes that the child must be saved in order to have the men and women needed for its development, and so the Juvenile Court is an Institution created and kept up by the influence of women as a result of the work of this department. We have in several states now the beginning of reform homes and schools for small boys and girls who would otherwise be shut up in the prisons with old and experienced men and women. The Home or School at Mt. Meigs, Alabama is the direct result of the influence of the National Association of Colored Women's Clubs.

Our attitude towards the suffrage is of the conservative kind. We have not blown up any houses with dynamite, nor have we been engaged in parading the streets in men's attire. We are reading and studying the great questions which are to make for the good of the country and when the vote is given to women as it surely will be where it is not already done, we shall be ready to cast our votes intelligently and there shall not be the

general accusation that our votes are for sale for all the way from a drink of liquor to two dollars.

There are the professional and business women whose interests are being pushed so that the woman who is inclined to be independent of her father and brothers in her struggle for a living may not be swallowed up. The National knows these women where they are located, what they are doing, distributes literature bearing upon their work; presents them to the public and in every way holds them together and adds to their strength and usefulness.

The National Association looks with disfavor upon rag time music and vaudeville tendencies. It knows too well that the play of these things upon the already overdeveloped emotions of the race is alarmingly harmful. The music of the best men and women of the race is exhibited at its biennials.

Cleaner cars, more rooms, a larger number of seats in the cars, separate toilets for men and women on the trains, separation of well-dressed, well-mannered people, stools at the cars for women, better ventilation in the cars, protection of young women and girls on the cars by the presence of at least the porter and the conductor now and then, the removal of the fruit and Coca-Cola stands in the small apartment set aside for us, lights and fires in the waiting rooms are all questions now before the department on Railroad Conditions. Now and then one sees a slight improvement in these directions.

Unnecessary, ugly posters are taken down by permission. Newspaper advertisements which carelessly magnify the physical features of men and women are written to and shown the harm of this sort of thing and you may be interested to know that very often courteous replies are received and slight efforts are made to correct this evil.

The Big Sister Movement is one of the youngest and also one of the strongest departments we have, strong because of its importance. Already hundreds of girls and boys have found their big sister in some woman whose counsel and advice tides them over a hard place or whose loving interest receives them into her home after a downfall until a place of refuge be found. The girl who is just getting ready to make a mistake, the girl who does not confide in her own mother, the girl who is left alone to decide for herself, needs this big sister quite as much as the girl who has gone astray and has fallen, and so this big sister will have much work to do.

This all means to the National Association of Colored Women's Clubs a hustling ground to build better homes, to establish good schools, to insist upon a cleaner and a more intelligent ministry, to teach respect for the aged, to bring the child and the parent closer to each other, to bring men and women, husband and wife to a realization of their individual responsibility and so reduce divorce and separation, to make a fireside for a race and last but not least the Colored Woman's Club's duty is to teach herself self-control to give the same lesson to all who come under her influence, revolutionizing communities and bringing about their moral and civic salvation and so saving the race to itself that the great National body of Colored Women shall realize its missions and shall do its work well.

Tuskegee Institute, Alabama.

The Danger of the Jubilee is in Delay

By Secretary I. Garland Penn

Two months of the Jubilee are in the past. Much has been done in organization for the year's work. Results have been forthcoming that encourage us. Since before the first day of January, the special Jubilee Fund from our colored Conferences has been coming into the office, but we have just begun. The winter months have been upon us, and also we have been in the transition period incident to Conferences meeting and our

ministers changing appointments in some cases, and in all closing the old and beginning the new year. These interruptions always render steady and continuous work impossible. But the settling down period for fifteen of our nineteen Conferences here. Before another month the remaining four will have met. It is, therefore, the opportune time for beginning the work on the Jubilee Fund. We may now prosecute it

the limit. Our District Superintendents, pastors and churches should realize that there is Danger in Delay. If every pastor would get the Jubilee matter out of the way in the beginning of the year and send in the funds to the office, it would accomplish several things. We should not be open to the risk of this extra effort not being cared for, which is so likely to be the case if there is delay in raising the funds until about the close of the Conference year, but vastly more important than that is the fact that if we shall get the \$400,000 from the Church at large, it will be forthcoming only as we are able to inform the Church as to what is being done by the colored Conferences in getting their \$100,000 and more. Listen pastors, the first thing to do is.

Organize.—To secure the results desired, organization is indispensable. Let it be understood that this money cannot be gotten in any confused and indefinite and indifferent way. There should be appointed in every church a Jubilee Commission, as has been time and again suggested. Each member of the Commission should have a group of ten. Only a few weeks ago we were in a church where we assisted the pastor in organizing 25 clubs, and each will report \$10 on the Jubilee Fund, which will make \$250 for that church.

Again the success of this movement is in placing definite responsibility upon a definite set of people. Many of the clubs in the churches are paying in twenty-five cents a month. By this method, in four months the Jubilee is out of the way and only an extra 25 cents has been required. This plan may be more desirable than the two cents per week, in as much as it gets the matter out of the way at once, which is greatly desired for the reasons we have named.

The plans we have suggested from time to time have been accepted as good ones, but let it be understood we do not wish to impose them upon our pastors and churches. What we really want is that each pastor and church shall work some plan that for them will secure the largest results. What we want after all is results.

Funds in the Office by June.—It will be apparent to all that unless the funds are actually in the office we cannot make an announcement to the Church. Therefore, reporting is as important as raising the funds. If the funds be raised and kept a day before reporting to the office, our opportunity to use and inspire others to do likewise is lost by just so much. If the funds be raised and kept until the next Conference session, or if the effort be delayed until the latter part of the year to raise the funds, it will be disastrous to the whole effort. We, therefore, hope that our District Superintendents, pastors and churches see that the success of the movement largely depends upon the next four months' work in order that the result of the first six months may make sure the follow up work of the remaining six months for the balance of the fund. The next general rally for the Jubilee Fund will be a Jubilee Day at each of the Commencements of our Freedmen's Aid Schools in May. Each District Superintendent, with his men, will report what has been raised thus far upon this day. Let us all get at it now and work to this end. Send to the office the names and postoffice addresses of the Commission in each church, and let us know your plan and if you are now at work for results. May God lead us to see and use our opportunity.

What Growing in Grace is Not

Growing out of sin is not a part of true Christian growth. Yet to many of us, it is to be feared, the seeking to lay aside one sin after another seems to be of chief importance in our growth. But sin is a foreign element, which has no true place in the growth of a Christian; for the Christian ought to be one who has "died in sin." No man can grow out of sin; there is but one thing to do with it; let the omnipotent power

Bishop Henderson's Corner

How Shall We Sing

Sitting by the streams of Babylon, the captive people could not sing the songs of Zion. An expert on bird life has observed "a bird in the hand never sings." Under the pressure and depression of coldness and captivity songs of Zion are impossible. Time was, doubtless, when, surrounded by the genial warmth of congenial spiritual atmosphere, your heart sang with ardor the songs of Christ and the Church. Are you singing them with all the fervor of your first allegiance to Christ? Why not? Have worldly ambitions, worldly pursuits, worldly pleasures stifled the song of salvation and consecration? With all the affection of a lover, time was when you sang

"Jesus, lover of my soul,
Let me to thy bosom fly."

Do you sing it with the same affection now? Did you not know the joy of Christ's pardon when first you sang with the heart

"O happy day, that fixed my choice
On thee, my Savior and my God."

Do you sing it with the same heart rapture now? Do you remember with what a sense of soul nearness and heart's devotion you sang in days of yore

"Forever here my rest shall be
Close to thy bleeding side."

And why do you not sing now as then? Has sin crept in and crowded Christ out? Has selfishness taken root in you life so deeply that Christ has but a meagre place in your life? Have so many things occupied and pre-occupied you that Christ has been a captive instead of a Master?

It was a beautiful fancy of Frances Ridley Havergal's, that the heart is like an aeolian heart which sounds out the wealth of music melody only when it is bared to the breadth of God. She tells in one of her poems of a friend to whom an aeolian harp was sent with the assurance that it would charm her with its indescribably sweet melody. The friend tried to bring out the music by thrumming it with her fingers, but found it metallic and unresponsive. Bitterly disappointed at the failure she turned to the letter which accompanied the gift and found that she had been told to place the harp in an open window where the wind would blow freely upon it. In the twilight the music came in low, sweet notes and "trembled out of silence, an antidote to doubt;" then followed flashes of music, "swift and bright, like the first throb of weird Auroral light."

of the blood of Christ blot it out, and then let true growth commence and go on unhindered by the disease. Our example in Christian growth, as in all else, we find in the Lord Jesus. Sin had no part in His life. He was the one child that received all teaching perfectly, taking the real truth out of each experience, and turning the truth into life. While we cannot here be like Him in His sinlessness, we can nevertheless be freed completely by Him from the power of sin; and the growth He would have us know is growth that is free from the power of sin. Shall we let Him purge out the disease, and give up trying to grow out of it? Only thus shall we be ready to use aright our privilege of growing in grace.—*From the Sunday School Times.*

Love sweetens all suffering; we suffer so much, because we love so little.

Good efforts, not great successes, count with God.

"Soon passed the sounding starlit march,
And then one swelling note grew full and long,
While like a far-off cathedral song,
Through dreamy length of echoing aisle and arch,
Float softest harmonies around, above,
Like floating choral robes of blessing and of love.
Thus, while the holy stars did shine
And listen, the aeolian marvels breathed;
While love and peace and gratitude entwined
In rich delight in one fair crown were mine.
The wind that bloweth where it listeth brought
This glory of harp music—not my skill or thought."

Have you been thrumming your heart's strings with bungling fingers, trying to get God's music out of them, or have you laid your heart bare to Him where He can breathe on it and bring forth the matchless melody of peace and joy, of trust and triumph?

Full Membership Gain

By Bishop Henderson

All churches in the East Tennessee, Tennessee and North Carolina Conferences making a net gain of ten per cent or more in full membership will be published in this column the first week of each month, with name of pastor and exact percentage gain, provided the exact information is sent to Bishop Henderson in time for such publication. When the gain has passed the ten per cent goal, the exact additional gain should be sent each month.

About Those Absent Members.

From time to time come inquiries as to the use of the term "Removed without letter" on the church records, and a glance at the quarterly reports of our pastors shows that many such notations are being made in the different charges. Perhaps the marking is correct, but the Bishop happens to have found some cases where members were improperly marked. Every pastor in Methodism should realize the importance of keeping members on the roll, until he is absolutely sure that the Discipline means him to mark them off as "removed without letter." The invariable rule is that a pastor may not mark anybody as "removed without letter" unless that person has removed from the charge and his address has been unknown for twelve months, in spite of efforts on the part of the pastor to ascertain it. Otherwise, if the address is known, whether it be in Maine or California or Australia, the name must be kept on the record and counted in the returns.

Encouraging Work Among Japanese Students

Mr. Harvey A. Wheeler, of the Anglo-Japanese School, at Nagasaki, Japan, writes that the devotional life of the students is being fostered by the observation of the Morning Watch. Through the Morning Watch organization there is presented to each new student a complete copy of the Bible, with an appropriate ceremony. On the last Bible presentation day, the following interesting facts were brought out. Of the 186 new students, only 20 had ever seen a Bible before going to the Chinzei Gakuin. Only 13 came from Christian homes. Only 8 were Christians. Yet more than 50 per cent of the students become Christians before they graduate from the school.

In order to train the students in definite forms of Christian work, they are sent out each Sunday into the neighboring villages to teach the children of the Sunday Schools Christian truths in story and song.

THE CHRISTIAN LIFE

Life's Lesson

Philip H. Hudson

Does the day's approach to night
Leave the heart a fainting light?
Is the thought consumed by toil
Till the life is void of soil?

Day of mine, what was thy care?
Heart of mine, what was thy prayer?
Thought of mine, what was thy food?
Life of mine, what was thy God?

Day of mine, this is thy care—
Heart of mine, this is thy prayer;
Thought of mine, this is thy food;
Life of mine, this is thy God—

Here, each day, to learn and know,
If the heart can free its flow
With the thoughts that live in Christ,
Life is God, and God is Life.

Northwestern Christian Advocate.

Anxiety About the Right Thing

By the Rev. Joseph H. Parker, D.D

"Seek ye first the Kingdom of God."—Matt. 6:33.

You tell me, when the Savior warns you against thought—understanding by that word cankering anxiety, killing fretfulness—that man is an anxious being; you say that no allowance is made for that great constitutional fact that man must forecast and provide and pre-arrange and meddle with things contingent and uncertain. You say the gospel arbitrarily forbids that which is instinctive. Let me once more correct your mistake. Jesus Christ does provide for this very instinct of anxiety. In effect He says: "You say you must be anxious; very good, by all means be anxious; be true to your nature; obey the law of your constitution—only this is what I have to say to you, be sure you direct your anxiety along the right lines; do not waste your anxiety, do not make your anxiety a leak in your nature through which all that is sweetest and best may ooze."

Anxious? Certainly, be anxious, but fix your anxiety upon the right object. Thus: Here is a friend who is going to take a railway journey. We will, in imagination, accompany him up to the point of starting. He has gotten everything with him that he thinks he requires. He drives to the station, he hastens to the book-stall, he is most anxious to get the last and best news. He buys papers representing every section of religious and political thought; he fills up his compartment with that varied literature. He has been most anxious about it, most fussy, almost turbulent; he has pushed other people aside in order that he might get his favorite paper and the principal antagonist to the doctrines which he believes in. And now there he is, with his compartment almost snowed up with the literature of the morning. The train will start in a minute. "Tickets, please!" He has not got his ticket. Then he cannot go—too late; the law may run that if you have not got your ticket there is not time to get it and you must wait for the next train. Has the man been too anxious? Most anxious—about nothing, about the wrong thing.

Of course I say to him: "Be anxious, be vigilant, be on the alert, be on the *qui vive*, do not close your eyes and fall into a slumber; be anxious, but be anxious about the right thing, sir." What avails it that he has stuffed his carriage with the literature of the morning and has forgotten the one thing without which he cannot go? How would you accost him if he explained his case to you on the platform? You might audibly accost him in the language of sympathy—I fancy you

would mentally accost him in a more appropriate tone.

This is precisely what many of us are doing, and Jesus Christ says: "Be anxious, most certainly, but do not waste your anxiety; fix it on the right objects, direct it to the proper quarter and the right end; seek, seek, seek"—and that word seek, as He spoke it, has in it agony, paroxysm, passion, importunity—"seek." Oh, how you did misunderstand Him when you thought He forbade anxiety and had omitted a constituent element of your nature, and had made no provision for the outgoing and expression of an almost necessary anxiety. He hits the case very graphically with a sharpness the dullest eye must see, for He says: "Which of you by taking thought, by doing all this kind of thing of the nature of fretfulness and peevishness, which of you by indulging in that expensive luxury can add one cubit to his stature?" What does it all come to in practical effect? is the meaning of Christ's doctrine. Which of you by fretting about to-morrow, planning for it and scheming about it, and worrying out your very souls concerning its fortunes and destinies, can make one hair white or black? There are rocks which your anxiety cannot melt into water; there are great rolling seas which it is not in the power of your anxiety to divide. Spend your solicitude upon the right objects; be careful about the supreme purpose of your existence; in that direction there cannot be too much solicitude. Give your eyes no rest nor close your eyelids in slumber until you have acquainted yourself with God and become at peace with him. And remember that anxiety, improperly used, wastes your nature, dissipates your energy, incapacitates you for the discharge of the noblest duties of life.—*From Onward.*

To What Are We Consecrated?

There is something better than yielding up our lives to fixed principle or a determined purpose. It is the yielding of our lives to a Person, God in our Saviour and Master, Jesus Christ. We may find that our principle or purpose was mistaken. God is never mistaken; and he is always Love. John R. Mott brought this out in a call to "The Consecration Adequate to Victory," when he said: "Let us remember also that it is consecration to God, and not to a field, not to an occupation. How much better to surrender to our loving Father than to struggle to get to India, or to struggle to stay at home against a reluctant will." We need not be concerned about the field or the occupation when God and his will are our supreme desire. The

moment any particular form of service becomes our goal, rather than God, that moment we fail to serve both that purpose and God. We can be best used in any field only when we are ready to abandon that field instantly at God's word. For God, and not His work, is the secret of our life and power.—*From the Sunday School Times.*

The Sentinel of the Soul

Those who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the Psalmist; "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath: neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—*Pittsburgh Christian Advocate.*

The Indwelling Christ

There are blessed and mysterious things connected with religious experience which no man can explain. The operations of the spiritual world are not to be investigated according to the methods of a laboratory. But nevertheless they are real, and they are to be spiritually discerned and spiritually experienced.

The fact of an indwelling Christ no Christian doubts for a moment. We experience a power within us greater than ourselves; a power that uplifts, purifies, comforts, sustains, inspires. We have beheld a light upon human faces that seemed as the light of heaven. We have seen exhibitions of spiritual beauty and strength that no mere human instrumentality alone could ever have produced, that can be explained only through the fact of the indwelling Christ.

It is this fact which insures spiritual growth. The Christ-filled life cannot be anything else but one of healthy, normal development. By the grace of Christ it is ours to increase in knowledge, in spiritual vision, in strength, in love, in effective service.

When the Master is given the unhindered right of way into our lives, when his possessions of us is complete, he can accomplish marvelous things through us. Our personality is not eclipsed but glorified, not subdued but vivified. Our spiritual capacity is enlarged, our horizon of vision is increased, and the talents which the God of goodness has bestowed upon us are abundantly employed in all the freedom and fullness of a consecrated life.—*United Presbyterian.*

Remembering Our Blindness

One sees best and most clearly, in the Christian life, when he is most conscious of his own blindness. Then he is readiest to depend utterly upon Christ's sight. When we substitute our counterfeit vision for Christ's and suppose that we are seeing clearly, then are we blinded and helpless indeed. The simple fact is that the natural man is always blind; the only safe thing for him to do, therefore, is to live in a keen and continued consciousness of this, and walk always by faith, never by his own spurious sight. The blind man who never forgets that he is blind, and always trusts a guide, is safer than the blind man who sometimes forgets his blindness. So let us confidently sing:

"I would not walk alone,
But still with Thee, my God;
At every step my blindness own,
And ask of Thee the road."
—*From "The Sunday School Times."*

OUR YOUNG FRIENDS

Why a Boy Should Sign the Pledge?

By Edith Stewart Hall

My Dear Boy—Your letter was gladly received, and we all enjoyed it as we sat around the fire this evening, though we should have been happier had you been with us. Father will write the home news to you later, but my letter must be just a little talk between ourselves on one thing of which you wrote.

You say, in speaking of the temperance meeting which you enjoyed: "They passed around pledge cards, and I was glad to see one old red-nosed chap sign one. They passed me one, but I shook my head. I guess they didn't know my ma was a W. C. T. U. woman and I'd been brought up on 'scientific temperance.'"

Dear son, mother *wants* you to sign the pledge, not because I think you are wicked or particularly need it now; but because I believe it a manly, outspoken, helpful thing to do and a safeguard for the future.

You have never tasted liquor, neither have I, except as a medicine, and that I would not do again. You have not met temptation along this line, and you do not realize that it is so strong that you will need preparation to meet it. You did not think it unmanly to stand up in church and take the solemn vows that bound you to Christ yet you *pledged* yourself then to Him.

You do not think it unmanly for father to sign a contract to erect a building. He does it for his own protection. Those who hire him do it for theirs. Neither party wants any backing out; they want everything down in black and white and conditions plainly understood. So, to me, the signing of a total abstinence pledge is a contract, signed for your own protection and for that of others—a witness to the world that you mean business and that business is the living of a clean, pure, clear-headed life for yourself and for all whom you can influence.

It means a *straight* life, no breaks in the line at social gatherings or "swell affairs" where drinking wine seems the thing to do; no crooked place when you may be travelling (as I do not doubt you will) in foreign countries where many make the impure water an excuse for drinking that which is the concentration of all evil germs. It means *strength*. Any other course than total abstinence means weakness in yourself and in your influence.

Then, too, dear son, there is in our family, as in nearly every family, the danger of awakening an inherited appetite for liquor if once a start is made. You may not know it, but though your father is and your grandfathers were strong temperance men, not all of the men of our family have been so.

One of the brightest of my uncles made a wreck of life because of drink; another died in the prime of life, glad to go because he feared the battle with an appetite aroused anew by the medicines given him in his sickness.

To taste of liquor is, to me, like the stirring up of a deadly snake—needless, foolish and dangerous. The only safe thing to do is to kill him before he awakens—and that is the mission of the pledge. As in all things, the safe way is the Bible way, "Touch not, taste not, handle not."

But it is not just for yourself I would have you sign the pledge. You are strong, athletic, manly—the ideal of smaller and weaker boys, for physical strength appeals especially to them. These boys who would not sign the pledge for fear of ridicule ordinarily will be proud to do it if they see a boy of your stamp not ashamed to sign it.

You can think of many boys here at home who would be very different boys if they had signed and kept such a pledge.

The pledge I am sending you may be stronger than the one passed at your temperance meeting, but it is the one I wish my three boys to sign and live—

Mother's Pledge.

"God helping me, I will abstain from the use of all alcoholic and malt liquors as a beverage, including wine, beer and cider; from the use of tobacco in any form, and from profanity. I will treat every girl as I should like my sister treated."

Because I want you to keep and increase your strength, physically, mentally, spiritually, because I know "your strength will be as the strength of ten" if your heart is pure; because I have a vision of the light shed out into a dark world by one manly, upright life, dear son, I urge you to sign, with prayer, this pledge, remembering that in no way can you better honor your mother than by living the white life. Your loving Mother.—*Epworth Herald*.

The Land of Storybook

At evening when the lamp is lit,
Around the fire my parents sit;
They sit at home and talk and sing,
And do not play at anything.

Now, with my little gun, I crawl
All in the dark along the wall,
And follow round the forest track
Away behind the sofa back.

There, in the night, where none can spy,
All in my hunter's camp I lie,
And play at books that I have read
Till it is time to go to bed.

These are the hills, these are the woods,
These are my starry solitudes;
And there the river by whose brink
The roaring lions come to drink.

I see the others far away,
As if in firelit camp they lay,
An I, like to an Indian scout,
Around their party prowled about.

So when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks
At my dear land of storybooks.

Robert Louis Stevenson.

A Miracle

Adelbert F. Caldwell

An egg in a nest,
And a nest in a tree—
What does it matter
To you or to me?

Listen! some day,
And it won't be long:
A miracle; out of the nest
Floats a song.

—*Western Christian Advocate*.

What the Spider Told

"I was spinning a web on a rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried. 'I can't! I can't!' Then the mother came and told her to look at me. Every time I spun a nice thread and tried to fasten it to a branch the wind blew and tore it away. This happened several times, but at last I made one that did not break, and fastened it and spun other threads to join it. Then the mother smiled. 'What a patient spider!' she said. The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the doorstep."—*Young Evangelist*.

If I Were in High School

A contributor, who is the father of a boy just entering the high school, has had several talks with him about his plans for the year. "These talks have set me to thinking," he writes, "and sometimes I plan what I should do if, like him, I were to have a chance this fall to go to the high school." Here are some of the things that the father regards as important:

Do not try to see how much you can study, but how hard. Learn concentration; much of the time a boy thinks he is working when he is only getting ready to work, or simply holding a book in his hand while his thoughts are wool-gathering.

Learn to do your work yourself. "Did you fellows get the tenth problem?" you may hear some high-school boy ask a group of his classmates, and then you will see him copy in his book the information that is offered him. In real life we must work things out for ourselves.

If you are ever called upon to make a speech, do your best. Every man at one time or another must speak in public, and correct speech is largely a matter of practice. The high school course offers a great many chances for practice.

Learn to play some athletic game well. there are not many things that bring more real pleasure and profit than clean, healthy, outdoor athletic exercise. It adds to the number of your friends, increases your physical powers, and develops your mental alertness. And later in life, when the tendency grows to sit at the desk or stick to business to the neglect of physical health, the old habit draws you out into the open air, banishes indigestion, and renews your youth.

Cultivate as fully as possible your friendship for other boys. All normal, healthy boys enjoy the companionship of girls, but you are likely to get the greatest good from the daily rough-and-tumble contact with boys of your own age.

Keep up your studies, but also take part in general school activities. Get as well acquainted as possible with your teachers. Above all things, stick persistently to some one subject, and try to learn it more than passably well.—*Youth's Companion*.

Something More Needed

It is always that way, is it not? The finest gift or service of today must be followed up by something tomorrow or it will lose its fruitfulness and value. The loftiest achievement in character can never reach a safe resting place. Life's work is never done and life's beckoning is never over. The only stopping by the way that is justified is that which gives us new strength for better and harder tasks. We may complain at this and wish that it were otherwise; but it is the sum of all wisdom to realize that it cannot be, and it is the consummation of all courage to accept the situation and just keep on climbing up the hard, yet brightening way of better things.—*The Christian Guardian*.

Lincoln Annual Conference

The eleventh annual session of the Lincoln Conference Methodist Episcopal Church, convened at St. John's Chapel, Independence, Kans., Bishop Robert McIntyre, officiating.

The Bishop captured everybody in his introductory remarks. They had the ring of sincerity and that fullness of that which only a large and varied experience together with ample scholarship, makes possible. Emphasis was placed upon the need of living according to high Christian ideals. Those who heard could but resolve so to do. From time to time we were favored with exhortations by the Bishop, which aroused all that was best in us and made each auditor resolve to work more energetically and consistently for the good of this old world the Christ died to redeem.

The District Superintendents and Dr. E. C. Clemons, assisted the Bishop in a sacramental service which was more expressive of the purpose for which that institution was established, than any it has been my privilege to witness before.

Organization was effected by electing A. W. Talbert, Secretary, with Spurgeon D. Davis and George T. Wooten, assistants; H. T. S. Johnson, Statistician, with E. R. Ross, C. P. Thompson, L. S. Lamb and E. M. Madden, assistants; D. G. Franklin, Treasurer, with C. W. Holmes and Willis H. G. Rowe, assistants; J. J. Cabbell, Postmaster; H. T. S. Johnson, Official Reporter.

We had two welcome addresses—one by the Rev. W. C. Wharton, pastor of the First Methodist Episcopal Church, and the Rev. Chas. Teal, pastor of the Second Baptist Church. Dr. Wharton brought words of welcome not only for his church, but also for his excellency, the Mayor, who could not be present at that time. The speech was short, but included all that is meant by that sweet word—welcome. Rev. Mr. Teal, brought greetings for his church and the colored people as a whole. His remarks bore the stamp of sincerity and were well received.

The following visitors were introduced: Rev. J. W. Warren, D.D., and Evangelist Edwards of the African Methodist Episcopal Church; R. B. Surratt, M. D. Porter, Oklahoma; D. H. Davis, M. D.; Revs. Jones and Kennedy, of the United Brethren Church; Messrs. Wilson and Sims, prominent laymen of our church in Kansas City, Kans.

The connectional interests were represented as follows: The Board of Sunday Schools, Dr. E. M. Jones; the Board of Conference Claimants, Dr. E. C. Clemons; the Board of Foreign Missions, Dr. D. D. Martin; the Board of Education, Dr. C. O. Gilliland; the Freedmen's Aid Society, Dr. J. C. Sherrill; the Epworth League, Dr. Chastian Smith; the Book Concern, the Rev. Dr. McCormack. The Board of Home Missions and Church Extension did not have a representative present. This Benevolence is so well understood and so generally appreciated that it could better do without representation than, possibly, any other.

L. S. Deas from the Savannah Conference; J. A. Rush, from the Atlanta; T. S. McMorris, from the West Texas; H. D. Canady, from the Central Missouri; Spurgeon D. Davis, from the Washington; M. M. Jefferson, from the East Tennessee; were transferred in, and, the following were transferred out: J. N. Wallace to the Central Alabama Conference; W. K. Stephens, to the East Tennessee and T. R. Wamble to the Little Rock Conference.

H. T. Swain, R. D. Gatewood, Riley Campbell and J. D. Rice, were admitted on trial and placed in studies of the first year.

E. M. Madden, Willis H. G. Rowe, M. M. Jefferson, Samuel H. Johnson, Thomas J. Jones, Spurgeon D. Davis and Larry S. Lamb, were advanced to studies of the second year.

H. Blye and Wyatt Waters were continued in studies of the first year.

Willis H. G. Rowe, Thomas J. Jones and M. M. Jefferson, admitted into full connection.

M. M. Jefferson, Larry S. Lamb and Riley Campbell were elected to deacon's orders. Bro. Lamb, under the Missionary Rule, and Bro. Campbell, under the Seminary Rule.

G. A. Maston, Warren McDonald and J. J. Cabbell were retired.

B. S. Whittaker, H. B. Hubbard, Seth Neal and J. C. Williams were put on the supernumerary roll.

The relation of David Bruce, L. C. Allen and L. E. Hayes, were changed from supernumerary to effective.

The orders of A. P. Blakemore as a local elder from the African Methodist Episcopal Church, were recognized.

CONFERENCE NOTES.

Bishop McIntyre is one of the saintliest of men. No one who knows him doubts his being led by the Holy Spirit. That being true, the Holy Spirit believes in the itinerant ministry for He directed many important changes this time.

Superintendent Strippling's report showed him to be a master of details. It was really informing.

I. W. H. Terrell in his report as superintendent of the Guthrie District, was careful to speak charitably even of the fellow who failed.

A new brick church at South Topeka and the purchase of valuable property at Omaha, were the items of greatest interest in Superintendent Smith's report for the Topeka District.

Dr. Martin says he has attended all of the colored conferences thus far held, and, nowhere, has he seen the ministry and laity respond more readily to the Freedmen's Aid "Jubilee Fund," than did the Lincoln Conference.

Rev. A. R. Harris, proved himself an efficient executive when he presided in the statistical session.

Sunday, May 18th, was the Conference Educational Rally Day and the following Wednesday, the 21st, will be the time when we shall gather at University Heights and, by program and other means, fix attention upon our Conference School.

Bishop McIntyre's sermon and his charge to the young men ordained deacons, proved the claim that he is one of the world's greatest preachers.

The retirement of Brother McDonald against his will was, indeed, sad. The old man's plea to be left in the effective ranks, puts to shame younger men, with many years yet before them, who resort to the doctor's certificate to obtain that relation.

Dr. Sherrill told the white folks of Independence that God was reserving the Negro to teach the world the lesson of the Brotherhood of man because the white man was too selfish to be used in this highest duty to which humanity is heir.

Dr. Jones (E. M.) has learned some real new stories which he got off with telling effect in his several speeches. He was an especial favorite at the Conference.

All other places must doff their hats to Independence as the place which gave the best entertainment in the history of the Lincoln Conference. All honor to Bro. Cabbell and the good people of all denominations in Independence.

Statistics—Total ministerial support paid this year, \$14,037; total Sunday Schools, 66; total officers and teachers, 374; total enrollment, 1,909; total adults baptized, 134; total children baptized, 108.

Church Membership—Total probationers, 639; total full members, 2,509; total local preachers, 55; total deaths, 47.

Epworth League—Senior members, 419; Junior members, 259.

Church Property—Churches, 58; estimated value, \$20,250; paid for building and improvements, \$5,994; paid on old indebtedness, \$12,415; present indebtedness, \$8,477; total Benevolence, \$1,493.

LINCOLN CONFERENCE APPOINTMENTS, 1913-14

GUTHRIE DISTRICT.

David G. Franklin, Superintendent, Guthrie, Okla. (411 N. 8th St.)

G. Kirkpatrick; Anadarko, J. W. Brown; Chickasha, J. W. Brown; Chandler, Thomas Miller; Cleveland, N. Coburn; Caldwell, D. Coburn; Earlsboro, M. H. Hinton; Guthrie, H. D. Canady; Dennessy, L. S. Shaw; Luther, to be supplied; Meridian, A. Haynes; Purcell, (supply) G. W. Walton; Shawnee, L. E. Hayes; Oklahoma City (Quayle), C. W. Holmes; Oklahoma City (Warren), A. G. Thompson; Waurika, (supply) W. F. Smith.

MUSKOGEE DISTRICT.

H. T. S. Johnson, Superintendent, Muskogee, Okla., Ardmore, Wade Hamilton; Ardmore Circuit, H. Atoka and Colbert, Riley Campbell; Boley, David Bruce; Boley Circuit, R. D. Gatewood; Boley Circuit (East), (supply) J. S. Bennett; Chetopa and Oswego, Kans., Larry S. Lamb; Cheotah and Brush Hill, S. D. Brown; Coffeetown, Kans., J. D. Rice; Eufaula and Bethel, Crawford R. Ross; Grand River, H. Blye; Hugo Circuit, Wyatt Waters;

Hudson Circuit, to be supplied; McAlester, L. S. Deas; Muskogee, T. S. McMorris; Nowato Circuit, J. E. Williams; Okmulgee, E. M. Madden; Porter, J. D. Gibson; Taft, John Leak; Tulsa, T. J. Jones; Weleetka Circuit, R. J. Taylor; Wetumka Circuit, to be supplied; H. T. Swain, left without appointment to attend school.

TOPEKA DISTRICT.

S. A. Stripling, Superintendent.

Alma Circuit, A. Foulkner; Bonner Springs, H. South; Burlingame, W. M. Dawson; Clay Center, Paul Prewett; Colorado Springs, Cal., M. M. Jefferson; Denver, Col., J. A. Rush; Dunlap, A. P. Blakemore; Fort Scott, S. N. Smith; Hastings, Neb., (supply) R. C. Melton; Independence, Willis H. G. Rowe; Kansas City, Spurgeon D. Davis; Lincoln, Neb., Albert W. Talbert; Mound City, to be supplied; Rosedale, Samuel H. Johnson; Topeka (Ashbury), Walton Brown; Topeka (Mt. Olive), I. W. H. Terrell; Valley Falls, Isaac Haynes; Wichita, S. E. Saunders; Manhattan, J. H. Taylor; Pueblo, Cal., Geo. T. Wooten; Saline and Ellis, L. C. Allen, H. T. S. Johnson.

"Back to the Farm"

The colored people of Kent and Queen Anne's Counties of Maryland, held their first Farmers' Institute in Jane's Methodist Episcopal Church, Charleston, Md., Feb. 12, 1913.

The President, Rev. W. H. Johns at 4:30 p. m. ascended the rostrum and called the Institute to order. The meeting began by song led by Jane's Chuhch choir and followed by prayer. The opening address was made by the president.

In a very precise way the president told how Rev. J. R. Holland and himself, had taken the initiative and called together the ministers of the two counties and with the assistance of these, made the plan for the great Institute.

The president told the farmers that the colored people in Kent and Queen Anne's Counties owned more land than is owned by colored people in any other two counties in the State. He finally said that the farmers had too much land now covered with bushes and briars and that the originators of the Institute had succeeded in finding some of the best farmers of Delaware and Maryland to tell them how to get rid of the briars and bushes and what to substitute in their stead.

After the president had told the Institute that along all vocations of life save one, the color line was drawn, but emphatically declared that the soil knew none; he then introduced Mr. Jesse Williams, of Cheswold, Dela.

Mr. Williams is widely known throughout Delaware and the Eastern Shore of Maryland as one of the largest strawberry growers. Mr. Williams in a colloquial manner told how it is possible to earn from \$150 to \$500 on an acre from berries alone.

Mr. Joshua Ferrell of Ewingtown, spoke on gardening. He told the farmers how he was able to get the first vegetables in the market at Chester town. The secret of his success lies in good attention. Therefore using these means with common sense, one can make money from small vegetables.

At the close of Mr. Ferrell's talk, Rev. J. R. Holland addressed the Institute. He made a striking address, after which, he announced that dinner had been prepared by a class of Domestic Science.

Mrs. Emma L. Miller, the supervisor of Domestic Science and Art in Kent County is doing a great work as was demonstrated by the graceful way in which the children served the great crowd. After dinner the afternoon session began with Georgetown choir, after which prayer was offered.

Prof. McCue (white) of the Delaware State College was introduced and spoke on the most productive crops. He spoke at length on tomatoes.

Mr. Aiken, of Cheswold, Delaware, told the farmers that in raising corn, one of the most important things was selecting the seed. To be successful, the men must plow the ground early and deep. It is important to select the seed corn bearing in mind the texture of the soil in which it is to be planted. The Queen Anne's men went home with a determination to select seed suitable for light land.

Mr. John S. Ferrell, of Pondtown, is one of the greatest sweet potato growers in the State. He told the farmers that sweet potatoes can be grown on any soil. The fertilizer should be put in the row from four to six weeks before the plants are set out.

(Continued on Page Seven)

Jacob and Esau

International Sunday School Lesson for April 6, 1913

Gen. 27:22-34 is printed.

Memorize Gen. 27:33, 34.

Read Gen. 24 to 27.

Golden Text.—Jehovah is a God of justice; blessed are all they that wait for Him.—Isa. 30:18.

Home Readings.—M. Jacob and Esau, Gen. 27:22-34. T. Birthright despised, Gen. 25:27-34. W. Esau's rejection, Heb. 12:14-17. Th. The submissive spirit, Gen. 26:12-22. F. The pact of peace, Gen. 26:23-33. S. A mother's bad advice, Gen. 27:1-20. Su. Love and hate contrasted, 1 John 3:10-18.

Connecting Links.

With to-day's lesson we resume the stories of the patriarchs of Israel. The Easter lesson was substituted for the story of Isaac and Rebekah which gave the mission of Abraham's aged servant and his return to Isaac with Rebekah (Gen. 24). The intervening narrative tells of the birth of twin sons to Isaac and Rebekah. The boys grow to manhood, Esau becoming "a skillful hunter, a man of the field," while Jacob was "a quiet man dwelling in tents," having less love of adventure and remaining with his flock near his father's home; and he became the favorite of his mother. Once when Esau returning weary and faint from the chase asked his brother for food, Jacob asked him and secured in return Esau's birthright—a valued possession, as it implied a better position in the family, and ultimately a larger inheritance than fell to the other sons. To-day's lesson tells how Jacob, instigated by his mother, deceived his aged father and wrested from his brother the paternal blessing. Isaac, old and feeble, and blind, asks his elder son to go out to the field and secure him venison and prepare a savory dish, that the father, after eating thereof, may impart to Esau his last solemn blessing. While Esau is away, Jacob, dressed in his brother's best clothes and weary hairy goat-skin gloves, brings to Isaac a dish of meat prepared by the mother. Isaac questions, "Who art thou, my son?" and Jacob gives the untruthful reply, "I am Esau, they first-born." Isaac then asks him to come nearer that he may touch him. Our lesson continues the narrative.

The Text Explained.

Isaac's suspicions aroused by the odor of Jacob, and by the short time which had elapsed since he ordered the venison are allayed when he touches the hairy gloves.

(a) The odor of the hunter's clothes suggests the thought of a field of the Lord blessed with abundance.

(b) Dew in Palestine refers to the "moisture brought by the west winds from the Mediterranean Sea and condensed during the cool nights into a plant crops."

heavy mist." During the hot dry summers this is essential to the growth of vegetation.

(c) Two of the three staple products of Palestine, the other being olive oil.

(d) Compare Gen. 12:3. This blessing, given in semi-poetic form, refers to the fortunes of Israel, the nation, dwelling in the Promised Land. It is not concerned with the personal experiences of Jacob.

(e) Though given involuntary, Isaac now seems to think it God's will that Jacob should receive the blessing and he cannot revoke it.

Esau pleads for a blessing also, and Isaac in similar semi-poetic language describes the fortunes of Edom, its territory, its warlike habits, its temporary subjection to and finally its independence from Israel.

The Character of Jacob

In Jacob we find a mixture of character traits. He is clever and diplomatic, but selfish, ever striving to turn circumstances to his advantage. He is ambitious, but scheming, and is willing to use foul means as well as fair, if they but serve his purpose. In this respect he is a striking contrast to Esau, who is frank, open-hearted and generous. The narrator comments on Esau's lack of appreciation of his birthright, but we, to-day, are more impressed with the avarice of his brother. It is likely, however, that in the days when the struggle for life and possessions meant warfare and stratagem, craftiness and deceit were less despicable than we feel them to be to-day. Certain it is that the moral sense generally was not educated up to the Christian standard. The experiences culminating in the struggle at Peniel form the turning point in Jacob's life. He acknowledges that he is unworthy of the least of Jehovah's lovingkindnesses, and the results show that here the higher elements of his character triumph over the lower. As an old man we find him gentle and tender-hearted, full of faith and grateful to God who has cared for him all his long life and redeemed him from all evil (Gen. 48:15, 16).

For Further Discussion.

What events intervene between the lesson for March 16 and this one? Compare and contrast the character of Abraham with that of Isaac. That of Isaac with that of Jacob. That of Jacob with that of Esau. How do you explain the part that Jacob's mother played in the deceit practiced by her son? To what extent is personal honesty an achievement in character?—From "The Lesson Handbook."

The Indignation of Jesus

Epworth League Devotional Meeting Topic for April 6, 1913

(Matt. 23:11-39.)

By the Rev. A. Preston Shaw, B. D.

THE SCRIPTURE MESSAGE.

The earthly career of Jesus of Nazareth is now about to end. The day of His passion and death draws near. By wonderful doctrines and mighty deeds of love He had sought to convince the religious sets of the Jews that He was the Christ, their longed-for king. How futile, however, His efforts had been! They had seen with their own eyes the works done by Him such that no man could do unless sent of God. Their ears had heard the convincing words of His teachings but their hearts by them had been hardened. The Scribes, the writers and readers of the law, could not understand their own writing when they saw it written and fulfilled in flesh and blood and life and love. The "old bottles" could not contain "the new wine." They would not even attempt the experiment of trying to do so. They rejected it. They continually thought the life of Him who was its representative. That Jesus should grow weary of the blindness and hardness of heart among the leaders in religion among the Jews is no more than could be expected. There are times when a plain, candid,

and sharp rebuke of wrong-doers is altogether in harmony of love. Of course, to those who think that religion is a sickly, vacillating kind of thing, it is difficult to harmonize Matt. 23 with the love of Jesus for the Scribes and Pharisees upon whom He sternly pronounces so many rebukes and woes. There are times, however, when the plain statement of the truth, no matter how stern it may appear, is more of a sign of love than the persistent white-washing of lies.

These woes pronounced upon the Scribes and Pharisees were not the product of hatred on the part of Jesus for them. He loved them. He was anxious that they might accept the truth. He was made sad because they to whom the oracles of God had been intrusted had refused to receive and honor His son. With what tenderness and love disappointed he closes the chapter! What more love do you want than that which comes from a disappointed broken heart that loves still in spite of it all! "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, How often would I have gathered thy children

together, even as a hen gathereth her chickens under her wings, and ye would not!"

THE MEANING AND APPLICATION TO US.

When we think of the indignation of Jesus we must not fail to keep in mind the broken hearted love that prompted it. Let us not seek so much to be indignant unless we have His mind in us.

It is as easy as it is foolish to grow very indignant over some little personal injury which we have received. Jesus was far above that. "He reviled not again." He did not resent a personal injury in the name of religion. Don't think because Jesus was rather severe in pronouncing his woes upon the Scribes and Pharisees that we have license to give our neighbors good "tongue lashings" occasionally. The difference between the two is as great as that between day and night.

Let us also note that Jesus did not make it a regular practice of pronouncing woes. Jesus used this method only as a last resort. So shall we. There are times when duty and love and righteousness demand that we become indignant but let us carefully examine ourselves to see that our motives are right.

On the other hand, as Christians, our minds should always be open to take a rebuke now and then. Often it takes these sharp sayings to cut away the obstructions to our clear seeing of ourselves. The Scribes and Pharisees earnestly thought themselves something. They thought they were the "ne plus ultra" in religion. They thought that their religion could not be improved. Jesus, however, showed them how small they were and had they been willing to see themselves as they were and profit by it, they would have been saved even by these words of rebuke. Instead of repenting they became angry. They lost therefore their last opportunity for salvation and were eternally lost.

Let us patiently hear rebuke. Let us learn a lesson from these Scribes and Pharisees and profit by their mistake. If our lives do not square with the truth let us repent and not get angry. For repentance leads to life, but anger unto death.

Winchester, Va.

"Back to the Farm"

(Continued from page 6.)

In setting out plants they should not be too large and ought to be put out as soon as it is warm enough. If any one should want to know anything about sweet potatoes, he would do well to write to Mr. John S. Ferrell, Millington, Md., R. F. D.

The people of this section have been anxious to know something about the poultry business. Mr. John W. Goldsborough, of Pondtown, showed that there is money in this business for any one who would take an interest in it. One should pick out a good breed and have warm, clean henneries, the food should be different at each feeding.

Professor Gibson, of Chestertown, read a very instructive paper on the training of the youth, showing that the Negro is losing ground by rushing to the city and that the time has come for him to stay in the rural district and make a living.

Professor W. C. Jason, president of Dover State College (Colored) on account of the time being far spent, gave way for the other participants on the program.

Dr. W. F. Cotton told the farmers to select the best horses, cows and hogs and get rid of all the mongrels, because they are a dead expense.

Rev. J. L. Parker and W. A. Hubbard spoke at night, telling the people that they must be producers as well as consumers. The farmer is giving greater inducements to the Negro than any other kind of work and it is the best place for him to-day.

The ladies enjoyed the afternoon by hearing an address by Mrs. O'Connell, introduced by Mrs. John R. Holland. Mrs. O'Connell, one of the most learned women of our race, came over from Washington, D. C., to tell the women how to keep house, instead of the house keeping them.

We believe that this Institute is going to be the means of our people tilling more ground this year than ever before. They see what there is in the soil as never before and they are asking that another Institute be planned for the coming summer.

Many have already begun to put into practice some of the things. We hope this may prove a prosperous year. The officers are: Rev. W. H. Johns, Rev. J. R. Holland, Rev. L. S. Moore, Rev. D. G. Waters, Rev. J. A. Jeffers, and Rev. J. L. Parker.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE ANTI-SALOON LEAGUE STARTS A COLORED DEPARTMENT

Maryland, for some years, has been the battle-ground for fierce fighting between the temperance and whiskey forces. The temperance forces have been gaining strength steadily. But the complete victory of the temperance movement must include the Negro, for Maryland has a large Negro population—Baltimore alone having a Negro population of near 90,000. The Anti-Saloon League has been wise enough to relate itself to the colored people in a strong way.

In November, 1912, there was started what is now known throughout the State of Maryland as the "Colored Department of the Anti-Saloon League." A man who would be at once capable and acceptable to superintend the department and to conduct an educational campaign among the colored people of the State, preparatory to the make-up of the Legislature of 1914 was wanted. He should give his entire time circulating among colored people visiting and speaking to them at Conferences, conventions, and preaching in their churches on Sunday, and distributing the Temperance and Anti-Saloon literature. Ample funds being available, the Anti-Saloon League proceeded to find the man.

The management of the Maryland State League, through its State Superintendent, Honorable Wm. H. Anderson, who is also Legislative Superintendent of the Methodist Episcopal Church Temperance Society, called upon the Colored Ministers' Alliance of Baltimore City and vicinity, and a committee representing five denominations was raised to make the selection and recommendation; six names were submitted of leading ministers in Baltimore City, from which number the Rev. D. D. Turpeau was selected as superintendent by the Headquarters Committee, and placed in charge of the department—officed at 1204 Druid Hill Avenue.

Here is started an entirely new work for the uplift of the race; the office is well appointed, located in the most representative section of the best colored people of the city—well equipped with everything to prosecute a telling campaign against the iniquitous liquor traffic. The large assortment of Temperance literature upon the tables, the ready and cordial services of the office clerk, and the vigorous and intense spirit of the Superintendent, are already telling upon the life of the people.

Brother Turpeau brings to this new work a large experience covering upwards of 15 years in some sort of social reform work or another. Though born in Louisiana, he has been most of his life in New York, and for the past twelve or thirteen years he has been in the active pastorate, having had charge of our churches at Ossining, N. Y.; New Haven, Conn.; Hudson, N. Y., and White Plains, N. Y., where he founded one of the most promising churches in that section of the Delaware Conference; and Orange, N. J., where he spent four years as pastors of St. John's Methodist Episcopal Church. In 1909 he was transferred to the Washington Conference by Bishop H. W.

Warren and stationed at Rockville, where he built, in one year, a modern parsonage and made a great record with that people. Bishop Warren, presiding over the Washington Conference at Pittsburgh, Pa., 1910, sent him to Ames Church, Baltimore, where he remained until November last, when he accepted the Superintendency of the Colored Department of the Anti-Saloon League.

In November, 1901, while pastor of New Haven, Conn., the Rev. Mr. Turpeau was married to Miss Ila Marshall, of New Orleans. The family now includes three boys and two girls.

Brother Turpeau is the first colored man who has ever been organically connected with, and officially recognized in, this great Temperance work. He began his education in the high school of Mt. Kisco, N. Y., later entered Bennett College, Greensboro, N. C., from which he graduated and then entered Drew Theological Seminary, Madison, N. J., taking his diploma in theology. He also was a student, for one year, at the Nyaac Bible



SHARP STREET MEMORIAL METHODIST EPISCOPAL CHURCH
BALTIMORE, MARYLAND

where the Washington Annual Conference will hold its fiftieth session beginning April 2, 1913. This plant is easily worth one hundred thousand dollars and is regarded by some as the best church occupied by Negroes in this country. It is a solid stone structure, with fine windows, an excellent organ and superbly decorated. This would be a most fitting place for a session of the General Committee on Home Missions and Church Extension or the Freedmen's Aid Society. The Rev. M. J. Naylor, D.D., is the present pastor.

and Mission School, and when in New Haven took the lecture course at Yale Divinity School.

Brother Turpeau is a fine preacher, gifted as a platform speaker and debater, and a hard worker, and in vigorous health. He will make a great success in his new field.

DR. BOOKER T. WASHINGTON IN THE NORTHWEST

Dr. Booker T. Washington is in the Pacific Northwest, speaking to large audiences, en route to the Coast; he was most cordially received at every point where he stopped. At Fargo, N. D., Dr. Washington was met at the depot by a committee of white citizens. He went immediately to the opera house, where he addressed a large audience, more than 2,000 being turned away for lack of room. From Fargo he went to Bismark, where he spoke before the Legislature. At Billings, Montana, the Chamber of Commerce entertained Dr. Washington at luncheon at the Elks' Club, before which body he made a short address. At Butte, Montana, Dr. Washington was the guest of the city. He

addressed a large meeting which was sided over by Governor Allen.

At Helena, Montana, Dr. Washington addressed a large audience presided over by Governor Stewart. The audience was posed of the best white and colored in this section. After the meeting, a banquet was tendered Mr. Washington by colored citizens in one of the finest halls the city.

On March 11th Dr. Washington was a guest of the Chamber of Commerce at luncheon in Spokane, Washington. In the afternoon he spoke before the Women's Federated Clubs in the Chamber of Commerce Building; dined with the Young Men's Christian Association; and later in the evening was tendered a banquet by the colored citizens. This is the first time that a colored man has ever been permitted to speak in the Chamber of Commerce and to the Women's Clubs.

A most unusual incident in connection with the tour took place at Seattle, Washington, where a large and enthusiastic reception was given Doctor Washington by the four hundred Japanese residents. The Japanese Imperial Counsel was present, together with the most influential Japanese of the city. At the conclusion of his address, it was decided by the Japanese present to present a scholarship to Tuskegee Institute.

Dr. Washington's address at the University of Washington was before the largest audience ever assembled in the University auditorium, which was formerly used for exposition purposes.

At Portland, Oregon, he spoke in the Gypsy Smith Auditorium to one of the largest audiences ever seen in that spacious building. Governor West of Oregon invited Dr. Washington to be his guest at the State capitol for a day during his stay in Portland.

The evangelistic services at the New Orleans University, under direction of the Commission on Evangelism, was conducted this year by the Rev. W. H. Morgan, D.D., of the Newark Conference. Doctor Morgan made a profound impression upon the student body here. There were a number of conversions, twenty offered themselves ready to answer Divine call to the field, and six offered themselves to the ministry.

Bishop Thirkield was present last week at the meeting of the Board of Trustees at Port Arthur College, the institution at Port Arthur, Texas, which is under the patronage of the Gulf Conference. Last Monday morning Bishop Thirkield dedicated a church of the Gulf Conference at South Houston delivered an address before the Young Men's Christian Association in Houston in the afternoon, and in the early part of the evening spoke at Houston Heights, and, later, spoke at Trinity Methodist Episcopal Church. He spent Monday at Baldwin, La., visiting the Bert Academy.

The Houston (Texas) colored night schools are supplying a long-felt need. The senior pupil of the night schools is 85 years of age, there is one of 77 years, another of 70 and a number of other whose ages range from 40 to 70 years. These, together with the boys and girls, young men and women who must work for their livelihood during the day, compose the 350 pupils enrolled in the night school classes in Houston, the colored high school and the Lawton school buildings. Courses are given in domestic science and manual training. The age limit of these night schools is from 12 to 100 years.

Of General Interest

TEXAS CLAIMS FIRST WOMAN POLICE OFFICER

The City of Dallas, Texas, claims to have within its limits the first woman police officer that was ever appointed in the United States. This office she has held for about seven years and has been most successful. When she began she had no intention of holding the place of police officer, but simply wanted to create the place that a woman might hold it. She is not only a police matron, but performs the office of policeman.

TORNADO BRINGS DESTRUCTION

Several Southern and Western States were sufferers this week and last week from severe storms that have swept across the country making considerable property loss and causing loss of life. The terrific disaster in Omaha, Nebraska, numbers 200 deaths which is greatest loss of life from the same cause known in recent years. While there have been, before, storms of equal force, they swept over open fields and smaller villages, while this that brought death to many, chose for its path the rich and thickly populated city, and at an hour on Sunday when everybody was at home. Stoves and furnaces were in use, and, of course, fires broke out and added to the horror of the tornado.

INAUGURATION BIBLE

It is interesting to note that of the Bibles used in the inauguration of the presidents of recent years, all but three were purchased by Clerk McKinney of the Supreme Court. Grover Cleveland brought with him a little red Bible his mother had given him when he was a boy, and which he had treasured as a keepsake. Mr. McKinley took the oath of office upon a handsome family Bible that had been presented him a few days before his inauguration, by a number of Bishops of the African Methodist Episcopal Church. For a long time this Bible was one of the objects of interest in the red parlor of the White House. One of Mrs. Roosevelt's most-prized mementos is the Bible that was used when her husband was sworn into office as Governor of New York, and which later served upon the occasion of his inauguration.

KING GEORGE OF GREECE MURDERED

The disturbed condition of affairs in the Balkans, last week had a further development when King George of Greece was assassinated. Since King George's triumphal entry into Saloniki at the head of his army, he has been accustomed to take an afternoon walk to the famous white tower or to the cavalry barracks, and so sure of the people was he that he went about freely, accompanied by a single equerry. The danger of this proceeding was apparent to members of his official family, who repeatedly requested the King to permit the presence of civil guards, but this suggestion was greatly objectionable to him, but at last he permitted two gendarmes to accompany him, but at a great distance. The assassin, a Greek, gives no motive for the crime, stating only that he was driven to desperation by sickness and want. It is not thought that the death of King George will have any effect upon the war or upon the peace negotiations which have been entered into and, are just at present in the balance, unless his assassination is proven to have been caused by the workings of the Turks or by a plot of the Bulgarians. His eldest son, Constantine, succeeds him.

The Board of Foreign Missions has just issued a revised catalogue of its publications. A complete list of the publications of the Missionary Education Department is also included. Write the Literature Department of the Board of Foreign Missions, 150 Fifth Avenue, New York City, for a copy and your request will be given prompt attention.

People of Interest

Bishop Joseph C. Hartzell is to sail for Africa April nineteenth.

The Rev. G. A. Deslandes, of Beaumont, Texas, was in the city last week.

Dr. J. O. Williams is the president of the Ministers' Council at Galveston, Texas.

There is a prosperous Negro colony in Cherry County. The colonists are engaged in farming and stock-raising.

The Rev. and Mrs. H. J. Wright, of Alexandria, celebrated the fortieth anniversary of their marriage on March fifteenth.

Centenary Church, Charleston, South Carolina, closed the revival with one hundred and five conversions and ninety-eight accessions.

Rabbi Max Heller is to deliver the principal address at the Educational Meeting in Straight University Chapel the evening of April second.

The Rev. D. J. Sanders, Superintendent of the Beaufort District, South Carolina Conference, is arranging a series of group meetings on his district.

Bishop David H. Moore held evangelistic services at Martinsville, Indiana, the first week in March. The church was blessed with thirty additions.

The Rev. C. W. Reeves, pastor of St. Paul Methodist Episcopal Church, Shreveport, and Mrs. L. T. Segue, were united in marriage March twentieth.

Dr. J. W. Moultrie of the Charleston District of South Carolina Conference has held several important District Meetings, looking toward extension work and evangelism.

The Rev. J. S. Thomas, who took charge of the Spartanburg District at the recent session of the Conference, reports the work in "fine shape, with large plans for the future."

Bishop Henderson has called a council of the Ministers of the Tennessee, East Tennessee and North Carolina Conferences to meet at Morristown, Tennessee, May 7, 8 and 9.

Dr. E. B. Burroughs will hold a series of group meetings on the Orangeburg District, South Carolina Conference. Group No. 1 was held March 13-14, with a very fine program.

Bishop Hughes, of San Francisco, is to deliver the baccalaureate sermon this year at the University of California, the University of Southern California, and at the University of Washington.

We have received a copy of the minutes of the last session of the Louisiana Conference. The secretary, the Rev. J. A. Lindsay, and the compilers, Drs. V. Chapman and W. S. Chinn, have done their work well. The printing is exceptionally fine.

Mrs. Ella Flagg Young, Superintendent of Schools, Chicago, Illinois, who visited Tuskegee Institute, recently, says that the theory of education is better understood and practiced there than in ninety-five per cent of the schools of the country.

Dr. J. C. Sherrill, of George R. Smith College, Sedalia, Missouri, represented the Southwest Kansas Conference at Wichita and the South Kansas Conference at Pars. Doctor Sherrill also represented the Society at the Lincoln Conference.

Dr. Lewis B. Moore, dean of the Teachers' College of Howard University, Washington, D. C., has accepted the invitation to deliver the commencement address, of the Agricultural and Mechanical College at Tallahassee, Florida, May 29th, of which Dr. N. B. Young is president.

Dr. J. B. L. Williams has opened up three new points on his district since the session of the Florida Conference. The Rev. W. P. Holmes, Superintendent of the Live Oak District, Florida Conference, plans a great educational congress in the interest of Cookman Institute and Boylan Home.

Secretary of State William Jennings Bryan is in constant demand for religious gatherings. Fifty clergymen, of as many different churches of Washington, are seeking to establish a men's Bible class to meet on each

Sunday afternoon in some central place, with Secretary of State Bryan as teacher.

St. Mark's Church, New York City, Dr. W. H. Brooks, pastor, has been blessed recently with episcopal visitation far beyond the average Methodist Episcopal Church. During the past months St. Mark's Church has had visits from Bishop Scott, Bishop Wilson and Bishop Thirkield, and the pastor adds: "We are all the better for their coming."

The Rev. W. H. Dean, pastor of our Ebenezer Church, Washington, D. C., who, when returning from a call upon sick members of his church, was assaulted and injured by footpads, is, we are relieved to announce, improving. He has not as yet been able to fill his pulpit. The prompt arrival of a policeman prevented his assailants from securing any valuables.

The Rev. Walter P. Williams, of Liberia, has secured a gift of \$1,000, to be known as the Dr. George M. Summerville Endowment Fund for the support of a medical student preparing for work in Africa. Among the reinforcements recently sent out by the Board of Foreign Missions is Miss Maude Wigfield of Philadelphia, who is to become the wife of the Rev. Mr. Williams.

The degree of Doctor of Divinity was conferred upon the Rev. S. B. Darnell of Hackensack, New Jersey, by the Liberia College, the institution of Liberia supported by the Republic. Mr. R. J. Clarke, secretary of the Trustee Board, studied under Doctor Darnell when he was president of Cookman Institute. Dr. Darnell is a superannuated minister of the Florida Conference.

Dr. E. Douglas Followell, now at home on furlough from Korea, makes an encouraging report concerning his hospital at Pyongyang, of which Dr. A. Garfield Anderson is temporarily in charge. During the month of November, 1912, there were 1,564 treatments and, in December, 1,523. In the nine months from April 1st to December 31st, our Mission Hospital treated 15,830 patients. This indicates the need there is for medical missionary activity among the Koreans.

The following interesting paragraph comes from the *Northwestern Christian Advocate*: "The Woman's Home Missionary Society of Pana, Illinois, recently pledged \$100 to the Eliza Dee Home at Austin, Texas, thereby naming a room, to be called the 'Lewis Payr Room.' This is done in memory of an old colored man who was an honored member of the Methodist Church at Pana, and an honorary member of the Woman's Home Missionary Society. He kept a mite box and frequently his box contained the largest amount of any box in the Conference. When he died last May the box was forwarded with seven dollars in it. In addition to this he also kept a mite box for the Woman's Foreign Missionary Society. Probably no man held a larger place in the work of the Church to which he belonged, and it is fitting that his memory should be perpetuated in such manner."

Mrs. Mary Church Terrell, of Washington, D. C., is in great demand by colleges and high schools of the country as a lecturer, and never fails to make an effective appeal in the interest of our people. She has addressed the student body of Ratcliffe College and recently delivered an address before the student body of Wellesley. The president of the Christian Association, in writing Mr. Terrell concerning her visit, said: "I don't know when a speaker has aroused so much interest and changed so many ideas in so short a time. Some girls had no conception of the problems or the means used to solve them; others were prejudiced merely because of hearsay. One Southern girl was very reluctant to go to the meeting, but, after it was over, she had not a word of adverse criticism to offer. I want you to feel that your visit here was distinctly worth while and that the Wellesley people of broad minds and broadest sympathies feel a distinct debt of gratitude to you for the strong presentation of your subject."

Supervising Industrial Teachers, 1912-13

State—	No. of Supervising Teachers.	No. of Counties	Total Salaries paid by Fund.	Average per County.
Alabama	16	17	\$ 5,127.50	\$301.62
Arkansas	8	8	2,835.00	354.37
Florida	5	5	1,630.00	326.00
Georgia	17	17	4,750.00	279.41
Louisiana	10	11	2,965.00	269.55
Maryland	1	1	337.50	337.50
Mississippi	17	17	5,412.50	318.38
North Carolina	14	13	3,770.00	290.00
South Carolina	10	10	3,065.00	306.50
Tennessee	5	5	1,460.00	292.00
Texas	7	7	1,915.00	273.57
Virginia	9	10	2,737.50	273.75
	119	121	\$36,005.00	\$297.56
Special teachers	5		1,395.00	
Totals	124		\$37,400.00	
Average (total) salary for 37 men.....				\$348.58
Average length of service for men....				7 mos., 9 days.
Average (total) salary for 82 women.....				\$308.41
Average length of service for women....				7 mos., 7 days.

Prof. and Mrs. S. E. Andrews of Houston, Miss., are rejoicing over the arrival of a fine 12-pound boy on March 21, 1913.

The Inter-Collegiate Prize Essay

The Honorable Charles Francis Adams of Lincoln, Massachusetts, offers through Howard University, Washington, D. C., a prize of fifty dollars to be awarded to the colored junior or senior in attendance upon some American college, writing the best essay on "The Effect of Emancipation Upon the Physical Condition of the Afro-American." The following conditions will govern the contest:

1. All competitors must be colored students, *bona fide* juniors and seniors in attendance at some American College.

2. Essay must not exceed four thousand (4,000) words in length, must be type written on but one side of paper twelve (12) inches by ten (10) inches with a margin to the left of the page of at least one inch. No essay must in any case bear the name of the competitor. Each essay, however, should bear a number. This same number should be written on an envelope within which is a sheet of paper bearing the name, college and post office address of the contestant. The whole essay and envelope should be forwarded to Professor Kelly Miller not later than September 1st, 1913.

3. Those intending to take part in the contest should send in their names before April 15th, 1913, to

Professor KELLY MILLER,
Howard University,
Washington, D. C.
Contest closes September 1st, 1913.

Ministers' Fraternal Council

Marion District.

The ministers of the Marion District were called together by the District Superintendent of the St. Paul Methodist Episcopal Church, Eutaw, Alabama, February 19-20. The organization was made permanent and will be known as the Ministers' Fraternal Council of the Marion District. Officers elected: The Revs. J. W. Martin, D.S., president ex-officio; L. C. Williams, secretary; G. W. Brownlee, treasurer; W. L. Darius, reporter. The Superintendent stated the purpose of the meeting and in his timely address urged that there be a better understanding and a better fraternal feeling among the ministers on the district. Subjects discussed: "The Pastor," "The Minister and His Officers," "The Disciplinary Method of Raising Minister's Support," and "The Best Method of Raising the Benevolence." On Wednesday night the sermon was preached by the Rev. W. L. Darius. His theme was: "The Opportunity of the Twentieth Century Christian." Thursday night the sermon was preached by the Rev. G. W. Mann. His theme was: "The Laws of the Kingdom." The ministers of the Marion district pledged themselves to enforce the laws of the discipline more than ever, especially those parts pertaining to public worship, support of the ministry, benevolence and urge the officers of the local churches to subscribe for the Southwestern. Brother Martin has the confidence of every pastor on his district. As a whole, the prospects on the district for the year are brighter than ever before.—W. L. Darius.

Gleanings from the Field

ALABAMA.

Decatur.—Our first Quarterly Conference was held at Kings Memorial Methodist Episcopal Church, Feb. 21-23, A. W. McKinney, District Superintendent preached a splendid sermon to a large crowd and received his full assessment on Friday night in the quarter. Total collection, \$32.25.—J. C. Chuman, pastor.

MISSISSIPPI

Union Church Circuit.—The first Quarterly Conference convened Feb. 22nd, at Union Church, the Rev. J. E. Holmes, District Superintendent was on time and conducted the business of the Conference with dispatch. A large number of the officers present with written reports. Sunday was a great day for our church. The District Superintendent preached two splendid sermons and seventy-five took the Lord's Supper. Ladies' Temple Society of Union Church, Miss., led by Mrs. Mollie Roundtree and Miss Artilmis Gilchrist stormed the parsonage February 19th. They brought the pastor seventy-five pounds of assorted groceries.—A. Davis, pastor.

Meridian.—St. Paul is moving. The officers members and members gave me a most cordial welcome on my return from Conference as their pastor for the second year. We are making a fine beginning. The fourth Sunday in February was a great day with us. We celebrated Lincoln's Birthday, the Rev. J. B. F. Shaw, Ph.D., President of the Meridian Academy was master of ceremonies. He directed the program with his usual vigor. The young people spoke to the delight of all. The choir did its best. Our collection for the Freedmen Aid was \$40.01. A full house met us at 11 a. m. and at 7:30 p. m.—Louis W. Price, pastor.

Greenville.—A storm party visited the parsonage on the 3rd of March and brought more than one hundred pounds of choice groceries. When we consider the burden under which these good people have been working, we can say they are the true

and tried. Quite a company of men, women and children came bringing their gifts with cheerful faces, many of them members and many of them friends.—G. Orange, pastor.

OKLAHOMA.

Hennessey.—I thank and appreciate sincerely the kindness of the good and noble people of Hennessey Circuit for their rally in my behalf which took place on the 3rd Sunday in February. The sisters of the church on one weeks notice formed themselves into clubs through the suggestion of Bro. T. J. Horton, steward which resulted in the following sum: Club No. 1, \$4.71; club No. 2, \$1.30; Club No. 3, \$2.01; Club No. 4, \$4.02 total \$12.02. At 11 o'clock a. m., Rev. J. C. Williams, teacher in the city public school of Hennessey, Okla., preached a splendid sermon. Collection, \$5.25. A bountiful feast was spread and everybody enjoyed it. At 3 o'clock p. m., we were favored with a most inspiring sermon by the Rev. Humphrey, pastor of the Baptist Church. Three dollars and seventy-five cents was raised at this service. At 8:30 p. m., the pastor, the Rev. G. W. Walton, preached his closing sermon of the Conference year. This pastor has had charge of this work only about eight months; yet through God's help, we have raised the benevolences apportioned us. The total amount raised in the rally for pastor, \$23.25.—G. W. Walton, pastor.

SOUTH CAROLINA.

Bamberg.—The first Quarterly Conference of the Hampton Charge, was held on the 8th of February, Rev. D. J. Sanders, District Superintendent presided. The audience at Bunson Methodist Episcopal Church were well pleased with him. The Ministerial Union organized about two months now with the following officers for president, Rev. H. H. Matthews; vice-president, Rev. W. W. Chappell; secretary, Rev. S. D.

Williams; treasurer, Rev. E. Sims. The first monthly sermon of the Union was preached at Thankful Baptist Church, at 8 o'clock p. m., last Thursday night by the Rev. S. D. Williams.—H. H. Matthews, pastor.

NURSING MOTHERS AND MALARIA
The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c

TENNESSEE.

Greenville.—The Rev. J. W. Tate held the second Quarterly Conference, which was held at Tate Methodist Episcopal Church, Feb. 24. The District Superintendent found the reports very good from all departments. Raised for all purposes this quarter, \$185. Our church is in a prosperous condition and all of the auxiliaries are at work.—Bessie Alums.

Brentwood.—The Ladies' Aid, with Mrs. Clara Scott, president, have just completed a \$60 job of papering and bought a \$52 set of pulpit chairs for the church. The trustees have just covered the church; put in new windows, built new steps. We have a round report this year. Two new members have joined. Our young people are bringing things to pass at Brentwood.—W. B. Crenshaw, Pastor.

At a rally given the third Sunday in February by the faithful class leaders of Brooks Methodist Episcopal Church was the best ever had here in the winter. Total amount raised, 33.45. The Rev. N. D. Shamborguer, pastor of Clark Memorial Methodist Episcopal Church at Nashville, Tenn., preached a wonderful sermon for us.—W. B. Crenshaw, pastor.

Mason.—A merry storm party composed of the good members of Alexander Chapel Feb. 15th, came to visit the pastor and family. The party was led by Mrs. Ada Byrd. All kind of linen and toilet articles were presented on that night at the parsonage. I cannot find words to express my thanks to the good people for their kindness.—H. P. Gordon, Pastor.

Murfreesboro.—To the members of Taylor Methodist Episcopal Church

at Leitchfield, Kentucky, Mrs. L. W. Flour extends heart-felt thanks for their exceeding kindness shown during her recent illness. To the members of the Baptist Church she also extends thanks for they were generous and kind.—L. W. Flour.

VIRGINIA.

Tiptop.—Tiptop and Mudfork Charge. The work of our second Quarterly Meeting was successful. Rev. W. T. Marley preached two of his fine sermons. It was wonderful how he stirred the people. Forty persons took the Lord's Supper. Paid District Superintendent \$12; paid to pastor, \$13.03; total raised at our meeting, \$25.03; total for the quarter, \$115.20.—J. M. Hogan, pastor.

Dead

Flemister.—Emma Lou Flemister, born March, 1887, died Dec. 9, 1912. She was one of our best young women, good Christian girl. Spent some years at Clark University and was a school teacher. She is survived by her father, mother, four brothers, and a sister. The ministers officiating were Revs. J. W. Swain, J. H. Davis, and the Rev. G. Y. Flemister.—Written by a Friend.

Harrison.—Willie Edgar Harrison, son of the late Rev. Wm. Harrison and brother of Rev. Jas. E. Harrison, pastor of Springfield, La., passed away Feb. 15, 1913. He was born April 10, 1889. He professed the Lord a few days before he died. His funeral was preached by Revs. Geo. Johnson and C. S. Sattiewhite, of the Baptist Church. He leaves three brothers and three sisters and a host of friends.—James E. Harrison.

Hamilton.—Mrs. Sarah Hamilton, an old citizen of Boyce, La., departed this life Feb. 12th, 1913. She confessed Christ before she died. Two sons, two daughters and many friends survive her. Her funeral services took place at Kynett Methodist Episcopal Church on the 13th day of February. Her body was laid to rest in the Boyce Cemetery.—A. B. Venable, Pastor.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

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Gleanings from the Field

ARKANSAS

Caddo Gap.—Rev. Howell was received for his fourth year with great cordiality and is busily at work again. He and his family were agreeably surprised Saturday night, February 14, when members of the church, together with their friends, brought to them more than \$7 worth of choice groceries that were graciously received by the pastor's family.—C. H. Howell.

Batesville.—The first Quarterly Conference of the Little Rock District was held at this place Feb. 16-17 with our efficient District Superintendent, Rev. T. L. Saxton, presiding. Our new pastor, Rev. S. McDonald, arrived with the District Superintendent and a most delightful spiritual service was held on the 16th, ending with the Sacramental service at night, after a splendid sermon by the District Superintendent. The business session of the evening was conducted.

We paid to our District Superintendent his assessment of \$13 and \$10 to the pastor. On the night of the 21st, a reception was given in honor of the pastor with the District Superintendent again presiding. Prof. T. W. Cochrine, principal of the City High School, gave welcome to the pastor on behalf of the public. The Rev. G. B. Ashford welcomed him on behalf of the African Methodist Episcopal Church. A collection of \$5.16 was taken and presented to the pastor by the District Superintendent. The Ladies' Aid Society has brightened up the parsonage with \$41 worth of new furnishings and are planning to do much more.—Mrs. A. C. Eason.

Fayetteville.—Arriving here on the 6th of February, we soon set about to organize our forces and now we have most of the auxiliaries in a working condition, and the outlook for a splendid year's work is good. We are blessed with the presence and service of our public school teachers in the persons of Prof. K. H. Byrd, principal, and Miss Susie Pettigrew, both of whom are rendering much service to the church. I want to say that we are praying for them. We served this people three years successively. Must say we left many warm friends at Pine Bluff where we last served. Among them are Mr. and Mrs. Brown, who out of their great hearts donated ten acres of fine land

near the city of Pine Bluff for an old folks home. This land can be sold for \$1,500 or \$2,000 at any time. It has more than fifteen hundred dollars worth of fine timber on it. It will be known as the 'Brown Home.' Ministers will be allowed to live here as well as laymen. This good man and woman deserve much credit for their liberality. We pray that the blessings of the Almighty may rest upon Mr. and Mrs. Brown.—W. B. Harris, pastor.

New Edburg.—Our first Quarterly Conference was held Feb. 22-23, the Rev. J. H. Greer, District Superintendent preached an eloquent sermon. Sixteen persons came to the altar and showed their willingness to be prayed for.—Wm. Hanna, pastor.

GEORGIA.

Mt. Vernon.—On Tuesday night, February 25, 1913, a company of the members and friends of this charge led by Mrs. Nancy Brown and Mrs. George Robinson, Mrs. Maggie McClure and others visited the parsonage. These friends left the dining room table loaned with choice groceries and articles of wearing apparel.—P. B. Gibson, pastor.

Brunswick.—Sunday, Feb. 23, was a splendid day at Grace Methodist Episcopal Church, Brunswick Charge. At 11 a. m. Miss Bessie M. Garrison spoke in the interest of the Woman's Home Mission Society. The entire service was devoted to this cause and the large congregation which heard her speak was very profitably entertained. Twelve dollars was donated to this cause. At 7:30 p. m., the Ladies' Aid Board rendered quite an interesting program. \$15.00 was raised in behalf of the stewards. At the close of the program we were very fortunate in having Miss Garrison speak again to the delight of all.—(Mrs. Mary E. Dent.

On the 27th of February, we had the pleasure of having with us, Miss Bessie M. Garrison, Field Secretary of the Woman's Home Missionary Society, who spoke to us in St. Andrews Methodist Episcopal Church. Her talk was full of inspiration. We are indeed proud of Miss Garrison, a talented woman of our race whose life and work are consecrated to the uplift of our women and race and to the service of our Lord and Master. The Woman's Home Missionary Society of this place tendered Miss Garrison a reception in which an enjoyable evening was spent.—(Mrs. Cassie E. Sapp.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 178, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

KENTUCKY.

Owensboro.—Under the leadership of the Rev. S. G. Turner, we have one of the best church buildings in the Lexington Conference. It is built of cement blocks, made by pastor and members. The membership is composed of the best people of the city, among them are three physicians and two school teachers, and two married children of Rev. F. P. Fielding, the former pastor, doing active service in the church. Sister Turner, the wife of the pastor, is in home and church

All Sunday School Superintendents desire success The Superintendent's Helper, 1913

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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

(in church) especially among the young people. This writer assisted the Rev. S. G. Turner in a three weeks' revival meeting. The results were only tolerable, but was not what we had in our minds to place not less than 1,000 converts, but the great flood stopped us. Among the many good and healthful signs of prosperity is the close and pleasant business and religious attention given to the church by the physicians and school teachers. Of course, this is an unusual thing for physicians and school teachers. There are scores of clear evidence to show that a Christian Methodist preacher and his wife have been about.—W. W. Locke.

LOUISIANA.

Eola.—Our first Quarterly Conference convened in Simpson Church, with District Superintendent, Rev. R. C. Worsham, presiding. The District Superintendent seems to be pleased with our work here, taking everything into consideration. Thursday night this District Superintendent held the quarter at Simpson with a very few of the officers out. These are all old officers at Simpson and are unable to attend duty on account of feebleness. We are in hope to put some young men in this church this year. We have five leaders; only one out to Conference. Not one local preacher out. Collection, \$3.35. Friday night we went to the new church at Sonflowers. The rain began to fall, but at night every officer with the local preachers were out with written reports. The District Superintendent then preached an able sermon. Collection, \$7.65. Paid District Superintendent, \$11. We are planning a good year's work on this circuit. We have a class of children, 12 in number received into the church since Conference.—Thos. A. Hampton, pastor.

Shreveport.—I gladly take this method of expressing my thanks to the members of my church for a splendid surprise given me and my family Feb. 25th. Beautiful songs were rendered and splendid addresses were delivered. We greatly enjoyed the occasion.—W. L. Dyas, pastor.

MISSISSIPPI

Sumrall.—The night of Feb. 25th a splendid gathering of church members came to the parsonage bringing many good things for the pastor and family. This band was led by Mrs. Sophia Jourdan, who is president of the Ladies' Aid Society.—A. C. Smith, pastor.

Winona.—We are indeed delighted over the splendid box of groceries weighing 230 lbs, received from Payne and Green Methodist Episcopal Church. For these choice gifts we desire to thank the good people of this place.—M. C. McEwen, pastor.

Valden.—On Feb. 24th there was a delightful storm party in Valden, composed of the good people of Valden, both Methodist and Baptists were in



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth

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the party, which left more than two hundred pounds of groceries for the pastor.—D. L. Subbs.

Goodman.—The first Quarterly Conference of the Goodman Circuit was held Feb 15-16 with good results. We raised during the quarter \$34.50. On Lincoln's Birthday we raised on the special fund, \$10. The Rev. H. B. Hart, District Superintendent was at his best in an inspiring sermon. He preached to a crowded church.—D. A. Bragg, pastor.

Gulfport.—The Rev. J. C. Houston held our Quarterly Conference. It convened Feb. 24th, with all officers present with written reports. The District Superintendent was an inspiration to the entire membership and they have gone to work as never before to build a new church at this point. We shall begin immediately.—James Gaddis, pastor.

Edwards.—A surprise party, led by Mr. and Mrs. Parks, Mr. and Mrs. Curtis and many others brought many good things for the pastor and wife to the parsonage February 24. The people here are kind-hearted and are always trying to show their kindness toward the pastor.—J. I. Garrett, pastor.

Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. For grown people and children. 50c. at stores.

Conference Notices

Special Notices.

LAKE CHARLES DISTRICT.—TAKE NOTICE that the Lake Charles Preachers' meeting will meet in connection with the Missionary Convention at New Iberia, La., April 9-10, 1913.—J. S. Weaver, vice-pres.; R. C. Worsham, supt.

District Rounds

MARSHALL DISTRICT. Second Round.

Concordia and Gilmer, April 4-5; Ebenezer, 6-7; Lodi, 12-13; Jefferson, 19-20; Texarkana Mission, 26-27; Texarkana, 27-28; Ore City, May 3-4; Harleton, 10-11; Pittsburg, 17-18; Longview and Hawkins, 24-25; Queen City, 31; June 1; Mallalieu, 6-8; Marshall Circuit, 7-8; Tyler, June 11-12; Mineola, 14-15; Dangerfield, 21-22; Lassater, 28-29; Woodlawn, July 5-6. Dear Brethren—Wiley University, under the Presidency of Dr. M. W. Dogan, assisted by his very loyal and able faculty, also the students and friends of Wiley, raised \$842, on Lincoln's birthday, February 12, 1913. This generous deed has blazed the way for the Freedmen's Aid Schools for generations to come. It demonstrated to our conference, our twenty colored conferences, the Church, and the world, that the Negro, under pro-

per leadership, when intelligently informed, will willingly respond to a worthy cause. Let us as pastors, teachers, and church officers read and familiarize ourselves with all the benevolent enterprises of our church, study the best methods of presenting their claims, warm up occasionally, live close to the Lord, and success will characterize all our efforts for good, in the Lord's work. Above all things let us get souls converted to the Lord. The following are some of our great plans that are now at our door. Half million dollars for our Freedmen's Aid Schools in the South. One hundred thousand dollar endowment for Wiley. If we raise twenty thousand the church will give us eighty thousand dollars. Can't we raise it? The Great Missionary Rally Easter Sunday, the great educational rally, second Sunday in June, are occasions that demand the best possible preparations to get the best results. Our missionary meeting will be held April 21-22. Brother pastors, let's make the League go, the Sunday School, and the Laymen's Association go. Remember Professor H. B. Pemberton, district Sunday school superintendent, Professor T. E. Brown, president of district League, and Professor W. H. McCane, president of the Laymen's Association, all will gladly render you any assistance in their power to make your auxiliary go.—P. H. Jenkins, superintendent.

SAN ANGELO DISTRICT. Second Round.

Moody, April 5-6; Temple, 12-13; Davilla, 19-20; Gatesville, 26-27;

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Vest-pocket size. Handy, Complete, Reliable. Unequaled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Sampson, May 3-4; Marble Falls, 10-11; Belton, 17-18; Rogers, 24-25; Brownwood, May 31-June 1; San Angelo, June 7-8; Abilene, 14-15; El Paso, 21-22; Sweetwater, 28-29; Holland, July 3. Dear Brethren—It is very necessary that I should urge you to do your work well as you know we don't want any blanks in our reports. Let every brother try to report all of his benevolences in the district conference. Please don't come to the conference reporting excuses for

there are none. Let each brother try to have a great revival. If you will start at it right the Lord will certainly bless your efforts. Brethren when we go up to the conference let us go with the actual results of good works. I am praying that God will take special care of each man. Brethren let us give more attention to the Southwestern and urge the people to take it. See to it that each claim has your hearty co-operation and all money sent at once to the

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The Tragic Fate of the Scott South Polar Expedition is practically the last chapter to Polar Exploration. The desire to be first to reach the Poles has whetted the ambition of intrepid and heroic men for years. Both North and South Poles having been discovered, there will never be the human interest in expeditions that follow that there has been in the expeditions of the past. Realizing, therefore, that there would be a big demand among our readers for a complete, reliable and vivid History of Arctic and Antarctic Explorations, we made a special arrangement with the publishers whereby we can furnish to our readers, on the exceptional conditions named below

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place designated. The ministerial council, San Angelo District, will meet from April 30th to May 2nd, 1913, at Lampasas, Texas. Each pastor and official of the district is requested to be present.—E. L. Jackson, superintendent.

PULASKI DISTRICT.

Third Round.

Big Stone Gap, April 5-6; St. Paul Circuit, 12-13; Bristol, 18-20; Abingdon, 19-20; Glade Springs, 26-27; Marion, May 3-4; Pulaski, 10-11; Independence, 17-18; Rural Retreat, 17-18; Wytheville, 24-25; Pulaski Circuit, May 31-June 1; Sadle Creek, 8; Christiansburg, 14-15; Radford, 15-16; Dublin, 21-22; New River, 28-29. Dear Brethren.—The district conference will meet in Big Stone Gap, Virginia on July 16-21, Bishop Anderson or his representative, will be with us one or more days. The Christian workers league will meet in connection with the conference. This league, includes the Sunday schools, Epworth leagues, and all the societies of the church on the district. Some prepared to make a full report for every department of your church; and to take an active part in the work of all the sessions. The program will appear in due time.—Anderson Davis, Capt.

MUSKOGEE DISTRICT.

First Round.

Nowata Circuit, March 22-23; Hudson Circuit, 25-26; Coffeyville, Kans., 30; Chetapa and Oswego, 5-6;

Grand River, 8-9; Tulsa, 12-13; Taft, 15; Shecatah and B. Hill, 16-17; Okmulgee, 19-20; Weleetka Circuit, 21-22; Wetumka Circuit, 23-24; Wewaka, 26-27; Muskogee, 3-4; Porter, 10-11; Boley Circuit, 17-18; Boley Circuit, (East), 20-21; Boley, 24-25; McAlester, 31-June 1; Eufaula, June 8-9; Atoka and Colbert, 15-17; Hugo Circuit, 22-23. Dear Brother.—Advance along all lines is what the church expects of the last man of us, this year. It will cost constant, industry, attention to details and a passion for souls, to get this result. Let every man on the Muskogee District decide to pay the price.—H. T. S. Jackson, supt., 411 North Eighth Street, Muskogee, Oklahoma.

CONROE DISTRICT.

Second Round.

Camilla and C. S., April 19-20; Fostoria and N. C., 21-22; Hufsmith, 26-27; Oakhurst, 30-May 1; Lovelady, May 3-4; Dodge, 10-11; Huntsville, 9-11; Willis, 17-18; Livingston Circuit, 24-25; Groveston and B., 26; Trinity Mission, 27-28; Welden Mission, 30; Onalaska, 31-June 1; Singleton and R. P., June 6; Bedias and Flox, 7-8; Richards and Iola, 14-15; Huntsville Circuit, 21-22; Montgomery, 25-26; Laurelia and N. W., 28-29; Spring, July 4-5; Conroe and Tamina, 12-13. Dear Brethren.—As pastors of the great Conroe district, let us keep up our former record of leading every district in the Texas conference. Remember that the thirty-first session of the District Conference Sunday School Institute, E. L. Ladies Aid Society and Woman's Home Missionary Society will meet with Chinla Methodist Episcopal Church, Montgomery, Tex., August 5-10, 1913. Please send in 3 names for the programme. The Rev. Tooley M. Jackson and his good people are making elaborate preparations for your entertainment. It is to be the greatest meeting in the history of the district. Drs. W. W. Lucas, E. M. Jones, R. E. Jones, I. Garland Penn and many other prominent visitors will be with us. Start today. Get souls saved; but with all thy getting, get money. Don't rest until every cent of your claims have been collected.—W. Hartley Jackson, Dist. Supt.

CHARLESTON DISTRICT.

Second Round.

Dorchester, St. John, March 30; Holly Hill, Two Run, 31; Lane's, Wesley, April 5-6; Greelyville, Wilson, 7; Maryville, James Island, 13; Charleston-Old Bethel, Charleston, 14; Washington and Ladson, St. James, 20; Charleston-Macedonia, Charleston, 21; Ridgeville, Enoch, 26; Summerville, Murray's, 27; Brooke Greene, Heaven's Gate, May 2; St. Paul and Winyah, Wacaamaw, 3; Georgetown, Wesley, 5; St. John, Bethel, 11; John's Island, Bethlehem, 17; St. Thomas, Zion, 18; Charleston Mission, Charleston, 25; Charleston-Centenary, Charleston, 26; Wesley, Charleston, 27; District Conference, Mt. Holly, July 23-27.—J. W. Moultrie, district superintendent.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

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BOOKS RECEIVED.

(Jennings and Graham, Cincinnati.)
The Swoop of the Seven, by Louise Jackson Strong; net, \$1.00.

(S. A. Millikin Co., Marietta, Ohio.)
Guide to Sex Instruction, by Prof. T. W. Shannon, A. M.; net, \$1.50.

(Eaton and Mains, New York.)
Rudolf Euckens' Message to Our Age;
An Appreciation and a Criticism,
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Smart men, clever talkers, "Just Like Finding good mixers—send us your name and address. We've got a truly wonderful proposition for men like you. We start you in tailoring business, furnish everything, back you to the limit. Hustlers make \$5 to \$10 a day.

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Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

BLASINGAME-BENSON.—On February 26 at the beautiful home of Mr. and Mrs. Edward Thayer at Liberty, South Carolina, one of the most attractive weddings of the season took place, where Miss Hattie Benson of Indianapolis, Indiana, and Mr. William A. Blasingame, one of the most skillful farmers of Liberty, South Carolina, were united. The ceremony was performed by the Rev. John C. Gibbes, and was witnessed by a large number of relatives and friends. The couple received many useful presents and happy wishes for their future life and prosperity.—John C. Gibbes, pastor.

CARLTON-STEWART.—Mr. James Carlton and Miss Stewart of Hagan, Georgia, the niece of Mr. and Mrs. Neal Sikes, at the residence of Mr. Sikes, February 23. Both bride and groom belong to families who are prominent in the social, religious and industrial life of the county since the emancipation. The large number of guests who gathered to witness this beautiful ceremony were old family friends who had known the happy young couple since the days of their childhood. A large number of gifts were received. The Rev. W. B. Hester performed the marriage ceremony.—W. B. Hester, pastor.

Gleanings from the Field

GEORGIA

Covington.—The services of Dr. Weatherby at Grace Church were very highly appreciated, both by the members of the church and people of the town. The advance methods in conducting a revival were greatly emphasized by him. The people heard him gladly, the church was greatly uplifted and benefitted by his scholarly and eloquent sermons. Dr. Weatherby is one of the strongest preachers in southern Methodism, and easily ranks in the fore-front of progressive pulpites of the race. He has been recently transferred from Clark Memorial Church at Nashville, and is now pastor at St. Matthew, Greensboro, North Carolina, which is without doubt the leading church of our Methodism in the old north State. The services of Dr. Weatherby will be long remembered by the city of Covington and the congregation of Grace Church.—J. H. C. Coggins, pastor.

LOUISIANA.

Opelika.—On February 21-23, 1913, our first quarterly conference was held in St. Paul church with the Rev. L. S. Price district superintendent presiding. Most of the officers were present with written reports, showing a growth along all lines of the church. The district superintendent preached to a large audience. The Lord's Supper was administered to forty members. Paid district superintendent \$10.56; also some benevolences were raised. The Rev. G. W.

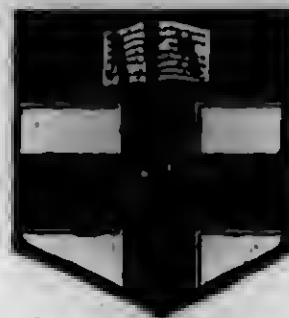
Reeves has got the work in hand here. He has plans set for a great rally in April for remodeling the church for the district conference meeting. Mrs. Inez McCary entertained the Ladies Aid Society recently and the pastor was present.—Rosie L. Jackson.

MISSISSIPPI.

Biloxi.—The Woman's Home Missionary of the Isrealite Methodist Episcopal Church, after a hard struggle, paid the sum of one hundred dollars and seventy-five cents balance due on a lot bought for the parsonage on Sunday, February 24, 1913. We rendered a program which consisted of an organ selection by Mrs. A. B. Pillard. Mrs. E. M. Gilbert read a good paper by Miss M. Rhodes of the African Methodist Episcopal Church. Address by the Rev. Nathan Jackson was enjoyed. After the meeting was closed all present participated in a reception in behalf of Brother Jackson as one who was always ready to help the Missionary cause when paying for the lot. We hope to make a good report this year. The new circle at Pascagoula is as follows: President of Queen Esther, Mrs. Dillon, Opan Springs; President Home Guard, Miss Helena Stewart, Handover; President of Queen Esther, Miss S. Renold; Mrs. C. B. Brooks, director of Home Guard, Pass Christian; Miss Brunetta Collins, President of Home Guard; Miss Nevena Sallovant, President Jewels, Biloxi; Queen Esther, President Miss Mabel Channey, New Life into old Ann and Queen Esther, Ocean Springs Mrs. Nicey Rhondolph, President, Handsboro, Mrs. May Childs, Pass Christian, Miss Pearl Belden, President one new Auxiliary, Pascagoula, Mrs. Rosa Huff.—Mrs. E. I. Johnson.

Corinth.—Our worthy district superintendent held our first quarterly conference here February 21. The Rev. W. H. Gillium listened to good reports from all departments of the church. The superintendent addressed the conference calling attention to the great need of the benevolent causes and general interests of the church. The able sermon on Sunday night February 23, was greatly enjoyed. The coming of Rev. W. H. Golden has given new activity to our church. The Rev. D. Vaniford of the Bell circuit was with us and assisted in conducting the altar service. Seventy-nine partook of the Lord's Supper. Collection, \$23.80. Paid district superintendent in full, \$20. Money raised for all purposes, \$98.—J. E. Richardson.

Officers of the Woman's Home Missionary Society of the Mississippi Conference for the year of 1913: President, Mrs. E. L. Smith, Moss Point, Miss.; First Vice President, Mrs. James Jordan, State Line, Miss.; Second Vice President, Mrs. D. J. Price; Third Vice President, Mrs. M. J. McKinnis, Ellisville, Miss.; Fourth Vice President, Mrs. J. A. Williams, Hattiesburg, Miss.; Mrs. C. L. Brown, treasurer, Brandon, Miss.; Mrs. R. N. Jones, recording secretary, Laurel, Miss.; Mrs. Lillian Coleman, supply secretary, Hattiesburg, Miss.; Mrs. E. J. Johnson, Mite Box Secretary, 306 Jefferson St., Biloxi, Miss.; Home Reading Circle, Secretary, Mrs. M. V. Hale, Mobile St., Hattiesburg, Miss.; Secretary of Temperance, Mrs. Anna Lewis, Ellisville, Miss.; Secretary of Literature, Mrs. K. W. Smith, Vicksburg, Miss.; Corresponding Secretary of



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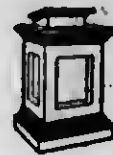
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Young Peoples Work, Mrs. W. W. Lucas, Meridian, Miss.; Conference corresponding Secretary, Mrs. L. P. May, Pelahatchie, Miss.

Pearlington.—On Friday night the good people met at Brother Winston's residence where the pastor and wife were stopping and a large company led by Mrs. E. L. Burton and E. Thomas and Mrs. Rosa Winston gathered at the door, singing. The pastor and wife were very much surprised when they opened the door and saw thirty or more members and friends waiting to be admitted. The party was led to the dining room by Mrs. Winston where they covered the table with groceries of all descriptions which were presented to the pastor and wife by one of the City School Teachers. A short talk was made by the pastor and his wife; also after which refreshments were served by the ladies.—W. A. Oates, pastor.

Handsboro.—On February 16th the Rev. Brooks preached an enjoyable sermon and the collection amounted to \$20. Forty-five persons partook of the Lord's Supper. The Rev. H. L. Kennedy was present and assisted the Rev. Brooks. On the above date the Ladies' Aid met and presented plans for this year's work.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

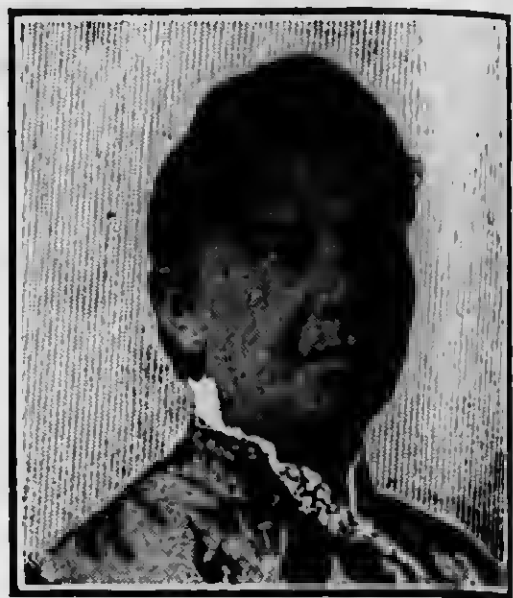
MISSOURI.

Clinton.—On the night of February 7, 1913, our St. James Chapel was crowded with friends and members in attendance upon a banquet given in honor of the district superintendent and his wife. The programme consisted of an organ selection, singing by the choir, welcome address and the closing address by the district superintendent, the Rev. MacAllister. The splendid committee whose duty it was to serve the guests on this occasion did their part splendidly and helped to make the evening indeed an enjoyable one. The members of this committee were Mesdames Susie Massingelle, Catherine Royston and Miss Iola Badgett and these, with the combined forces of the church, made this event one long to be remembered. Both the district superintendent and Mrs. MacAllister expressed themselves as deeply appreciative of this expression of regard on the part of the general public and the members of St. James Chapel.—James W. Jackson, pastor.

OKLAHOMA

Gadsden.—The Epworth League of Sweet Home Methodist Episcopal Church met at the usual hour Sunday, February 23, at six o'clock. The lesson for the evening was postponed and the meeting was merged into a glorious prayer meeting which was led by (Miss) Mary E. Kohn, the President of the Epworth League. This was one of the best meetings we have

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had here led by the young people of our church. The attendance was very large. The meeting was brought to a close and a large congregation listened to a wonderful sermon preached by our beloved pastor, the Rev. N. H. Redrick. Three young ladies asked the prayers of the Christians.—(Miss) Mary E. Kohn.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

TENNESSEE

Friendship.—Though the weather was cold and bad, yet the Almighty gave us great success in our rally at Hudson Grove. Raised \$85.00. Sister Malice Lanier reporting the largest amount won the prize. All the captains ran well and worked faithfully. The church had never been ceiled and neither had a flue. It is now ceiled and the flue up. The good people of Hudson Grove deserve much praise for their loyalty in this work. The members seem to be greatly uplifted.—W. L. Johnson, pastor.

Meadow.—In our charge we have had thirteen conversions, five of which have joined the church. Our Sunday School has been organized with Mr. F. Gillespie as superintendent. Among the workers are Mr. Charles Williams and Mr. James Bennett.—C. R. Russell, pastor.

CHANGE OF ADDRESS.

The address of the Rev. H. B. Harkins, D.D., superintendent of Greenwood district, has been changed from Wagona to 810 Howard Street, Greenwood, Miss.

The Rev. N. McNeal to Clinton,

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

MONTGOMERY.—Mr. John Montgomery of Terre Haute, Indiana, was born in Kentucky in 1852; died suddenly at his home, Friday, February 21, 1913 at the age of 61 years. He lived a champion for God. Brother Montgomery was trustee, class leader, president of the Epworth League, superintendent for twenty-five years of the Saulters Methodist Episcopal Sunday School, but at the time of his death he was the assistant superintendent and taught the infant class.

The largest gathering ever assembled was present. The pastor the Rev. J. F. White, officiating, spoke from St. Luke, 12th chapter, 37th verse. Thirteen ministers were present and assisted him.—J. F. White, pastor.

GILBERT.—Mrs. Priscilla Gilbert, age 76 years and for 50 years a faithful member of the Methodist Episcopal Church at Charlotte, Tennessee, died January 28, 1913. She will be greatly missed. Her door was always open to welcome the preachers and anyone that wished to stop at her home and was in need of attention.—Mrs. E. E. Nesht.

JACKSON.—Mr. John Jackson, an old member of Holmes Methodist Episcopal Church, passed to rest Friday, February 21, 1913. He was 75 years old and although complaining for some time, had borne his affliction with Christian patience and fortitude. In his home many travellers have found comfort and shelter. The funeral was largely attended. Brother Jackson leaves one son and a daughter and many friends.—W. A. Oates, pastor.

SMITH.—Mrs. Amelia Smith, one of the most honored and respected citizens of Fulton, Missouri, after six months suffering, at the age of 65 years. She professed a hope in the Lord. Two lonely daughters who were most kind and devoted to their mother, survive her. The funeral was conducted at their residence by the pastor and the presiding elder of the Mexico district. She leaves a brother and other distant relatives and many friends who are grieved because of her going.—Geo. W. Reeves, pastor.

SATERFEE.—Mrs. Caroline Saterfee, a member of the Methodist Episcopal Church, February 13, 1913. A daughter and many grandchildren survive her. Her church loses a good member and her daughter a loving mother. We will miss her presence greatly.—J. W. Wormly.

EDMONSON.—Mrs. Ross Edmonson, age 79 years at Chattanooga, Tenn., a member of the Missionary Baptist Church at Charlotte, Tenn. Sister Edmondson is the mother of the Rev. Jeff. Edmondson.—E. E. Nesht.

DEAMONS.—Balds Deamons, of Melville, La., at the age of 83, February 23, 1913. He was converted fifty years ago at St. Mark Methodist Episcopal Church, Washington, La., and was faithful and loyal always to his church. His wife, three sons and three daughters survive him. The Rev. A. C. Mitchell was assisted by the

Revs. B. Landry, F. Hudson and G. Britton.—A. C. Mitchell, pastor.

JACKSON.—Mrs. Nannie Jackson of Morton, Miss., Tuesday afternoon, February 3, 1913. Death was a relief to her for she had suffered but with patience. She joined the Methodist Episcopal Church during Rev. R. B. Anderson's pastorate. She was about 45 years of age. A mother, sister and one daughter remain and mourn her passing.—P. W. Baldwin, pastor.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

Gleanings from the Field

LOUISIANA.

Pineville.—Our first quarterly conference was held by the Rev. J. O. Richards, the district superintendent, who found all reports in readiness. The committee on reception of the pastor and superintendent served refreshments to all present and seventy-five pounds of groceries was brought and laid on the table for the pastor, besides the cash which was taken in charge by the pastor's wife. On Sunday the superintendent addressed the Sunday School which is one of the best on the district. He preached very acceptably to a goodly number at 3 p. m., when Brother James C. Calvin, the superintendent of the Sunday School presented the church with a regular pulpit bible and hymn book from our New York house on part of the Sunday School. The district superintendent responded in very beautiful words. All were made happy. At night the district superintendent preached his second sermon for the day. The stewards paid him in full for the quarter, \$12.50. The Rev. H. J. Wright, the pastor, has the full co-operation of his people and they are rejoicing on his return for the fifth time.—R. G. Calvin.

Clinton.—At our Asbury Methodist Episcopal Church the first quarterly conference was held February 23, 1913, with the energetic district superintendent, the Rev. H. Daniels, presiding. All of the officers were present with their reports. The Rev. Mr. Lamar, a local preacher of Wesley Methodist Episcopal Church, was with us in the conference and preached a good sermon. The district superintendent, the Rev. Daniels, gave the conference a splendid lecture. The welcome address was read by Mrs. Alice Taylor and was responded to by the pastor, the Rev. E. W. Jackson. The Lord's Supper was administered to sixty-two persons by the district superintendent and pastor.—E. W. Jackson, pastor.

Norwood. The members of Norwood and Mt. Zion received the new pastor gladly and are trying to do their best along all lines. The Rev. H. Daniels held our first quarterly conference February 20, 1913. He was glad to see that we had everything in hand and the work was alive. We had a splendid attendance and our collection was fair.—Jarrett Green, pastor.

TEXAS

Logansport.—My moving expenses, which were \$30.00, have been raised

IN FOUR YEARS THE Southern Pacific

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The "Limited," leaving New Orleans 12:30 p. m., arrives Alexandria 7:25 p. m., Dallas 7:22, and Fort Worth 8:40 next morning. The Cannon Ball, at 7:00 p. m., and Texas Express at 6:35 a. m., are splendid trains for Shreveport and North Louisiana.

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When in New York, see this Mother Church of American Methodism, founded nearly one hundred and fifty years ago by Philip Embury, Barbara Heck and Capt. Webb. Its historic settings and sacred memorials will edify and inspire you and also furnish a fascinating story for narration in your own home church circle. The registered visitors to this honored Shrine represent all parts of the world and every branch of Methodism. Business Men's Meeting every week-day at noon. Sunday worship at 11 A. M., and 8 P. M.

and my family is here. We plan to remodel the parsonage soon. We have a good Sunday School at both churches on the circuit.—J. D. McCain, Pastor.

Paris.—Monday night, Feb. 17th, a merry crowd invaded the parsonage of Mt. Zion Methodist Episcopal Church. On opening the door, this band of loyal members and friends entered, led by Prof. R. S. Thiveatt, singing, after which Prof. R. S. Thiveatt presented the tokens to the pastor, and he responded. Then the band left the table groaning under the load of good things and went on their way singing. Rev. D. C. Halley and family take this method of expressing their grateful thanks to those loyal members for the pleasant surprise. Come again.—Rev. and Mrs. D. C. Halley.

Edenborn Line

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Southwestern Christian Advocate

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Six Months75
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Invariably 1 advance, \$1 a year to pastors.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. Ida Johnson, a former member of Union Methodist Episcopal Church this city, but now residing in Biloxi, Mississippi, spent some time quite pleasantly here, recently.

Miss Virginia Priestly and Miss Cynthia Garrett furnished the potted plants that were given to the children of Trinity Church on Easter Sunday.

The Rev. Calvin S. Stanley has been requested by Faithful Lodge No. 85 of Knights of Pythias to preach their anniversary sermon Sunday 3 p. m., March thirtieth, at McDonoughville.

Scott Chinn Church—The Easter services were a benediction to all. At early morning a great crowd filled the church. Resurrection sermon by the pastor. The choir rendered soul-stirring music. Mrs. Edward Fields, who presided at the organ is to be commended for her excellent service. The members are revived. The Trustees, with P. D. Kennedy as chairman, have planned big things for this year. The Sunday School rendered a splendid Easter program. The Superintendent is to be commended. Night service was good. Collection, \$13.87.—Calvin S. Stanley, pastor.

First Street Church—Last Sunday the resurrection sermon was preached at 4 a. m., to an audience that overtaxed the seating capacity. After the sermon the invitation was extended, and while Mrs. Hubbard, the organist, sang "Flee As a Bird to Your Mountain," twelve came forward for prayer. Six persons united with the church at the early service. The Sunday School under the direction of the organist, Miss Z. Hubbard, rendered an excellent program at 11 a. m. Scores were turned away, at night, because of lack of accommodation. The auditorium was filled to its capacity. The gallery was full and even the annex was in use. The occasion was the celebration of the annual Thanksgiving of the order, Court Patrons of Husbandry of America, Grand and Subordinate Temples. The choir was at its best. The welcome address was by Attorney F. B. Smith, with response by Mrs. Ellen Jackson, of the Order. Grand Master A. Arceneaux delivered an address touching the order. Mr. J. B. Senior was master of ceremonies. Pastor Hubbard held the attention of his great audience from beginning to end.

Subject: "The Blessings of Fraternal Unity." Collection good. Dr. J. L. Wilson, pastor of Wesley, will preach at First Street Church, next Sunday at 11 a. m. Pastor Hubbard will occupy the pulpit of Wesley at 10:45 a. m. Baptism by affusion will take place, next Sunday night. All are invited.—B. Mack Hubbard, pastor.

St. Matthew, Algiers—Palm Sunday was observed with special service. At 11 o'clock the pastor preached; this service is growing constantly. Sunday night the order of the Eastern Star was present. The Thanksgiving sermon which was interesting and instructive was delivered by the honored pastor, the Rev. C. C. Landry. Easter Sunday, services began at an early hour. Members and friends crowded the church, and standing-room was at a premium. The Rev. C. C. Landry preached with much force, the resurrection sermon. Many persons came forward for prayer. The decoration for this occasion was, indeed, beautiful. Sunday night, the Sunday School children, under the management of Superintendent W. J. Brown, and that willing little worker, Miss Mabel Howard, rendered the Easter program to the delight of all present. The choir, throughout the day rendered special music under the direction of Mrs. M. E. Collins. Sunday night the jubilee choir of New Orleans University rendered several special selections in St. Matthews. This choir will give a concert at St. Matthews Saturday night, March 29. All are cordially invited to be present. Collection for the day, \$60.57.—C. D. Smith.

Young Men's Christian Association, 2220 Dryades Street—Sunday, March thirtieth, the Rev. J. C. Barr, D.D., of the Lafayette Presbyterian Church, this city, will deliver an address to men in the assembly-room of the Association Building, at 3:30 p. m. Good music will be one of the special features.

Williams Church—Our first Quarterly Conference was held March seventeenth. Dr. V. Chapman preached Sunday night, March sixteenth. He was at his best. We had a good quarter. Five persons came up for prayer. Raised, for all purposes, this quarter, \$122.48; paid District Superintendent, \$9.35; paid pastor, \$63.00; love feast, on the eighteenth, was well attended.—J. A. Landry, pastor.

Pleasant Plain—The Easter services were well attended all day. At 4 a. m. the resurrection sermon by pastor McKee. At 11 a. m. the Sunday School rendered an excellent program. Mrs. M. Powell, the Superintendent, deserves much credit for her work. At 3:00 p. m. two of the converts were baptized at the altar by pouring. We will finish our baptizing on the first Sunday in April. Total number of converts 11, and two reclaimed. At 7:30 p. m. several came forward for prayer. Collection, \$22.—Olivia L. McKee.

Wesley Church—The Easter sermon was preached to a crowded house. At 10 a. m. the Sunday School rendered the Easter program. Miss V. Hurst, superintendent, and the teachers deserve much credit for their successful work in preparing the children. At 3 p. m. the pastor preached the funeral of Sister Mary Story, and at 7:45 he preached to a full house. The day

Summer School for Teachers

JUNE 23 TO JULY 18, 1913.

Registration Fee, \$3.00; Board, Room Rent, Laundry, Etc., \$10.00; Total \$13.00. (More than 300 teachers present last summer) Write Principal, BOOKER T. WASHINGTON.

TUSKEGEE INSTITUTE, ALABAMA.

was all that could be expected. March thirtieth, at 10:45 a. m., Dr. B. M. Hubbard, of First Street Church, and the pastor, Dr. J. L. Wilson, will exchange pulpits. At 7:45 p. m. the pastor's subject will be: "The Blessedness of Being on the Mountain Peak With Christ." All are invited to the services at Wesley.—L. L. Harrison.

Mt. Zion Church—Easter was celebrated with glorious results; the early morning service was largely attended. Five were converted and added to the church, and two backsliders reclaimed. The Sunday School Easter program was rendered at 11:30 a. m. Miss L. E. Taylor, superintendent, and Miss O. A. Smith, assistant, deserve special commendation for their untiring efforts in the Sunday School and church. Sunday School collection for Missions, \$24.20. The night service was largely attended. Collection for Missions, \$44.11. Total for the day, \$61.57.—J. O. Brown, pastor.

Mallalieu—Our revival service was closed on Sunday night with good results. During the month we heard many able sermons, and our people have been greatly benefited. The Rev. M. S. Davage preached for us on the 9th, Dr. Chas. M. Melden, of New Orleans University on the 16th, and Brother Scott has also preached for us, and their sermons were a spiritual uplift to all who heard them. Easter morning will be long remembered at old Mallalieu. At 3:30 a. m. the building was filled. Dr. R. E. Jones delivered the Easter message. At the close of the sermon, Dr. W. H. Logan extended the invitation and many came to the altar for prayer. Two persons joined the church at the close of the night service. Sunday night, the thirtieth, Damon and Natious Lodges Knights of Pythias will be with us. The public is invited.—Dudley S. Sloan, pastor.

Malden Church—Easter was a glorious day here, beginning with the early morning service, which was largely attended. There were three conversions at 3 p. m. Four were sprinkled at the altar. Total converted during our revival and added to our membership, 13. The Sunday School under Superintendent E. E. Smith, had its exercise at 7:30 p. m. The audience was a large and appreciative one. The committee on decorations deserve great credit for the beautiful appearance of the church. Collection, \$15.—H. F. B. Charles, pastor.

Thomson Church—Easter Sunday at 2:30 a. m. the church was crowded to its utmost capacity. At 4 a. m. the Rev. Thos. F. Robinson, pastor, preached, Subject: "The Risen Christ." At the close of the sermon five persons joined the church and more than one hundred asked for prayer. At 11 a. m. the pastor's subject was: "Did Not Our Hearts Burn Within While He Talked With Us By the Way?" At 3 p. m. the Sunday School rendered a fine program. Miss Vloia Joseph, superintendent, deserves great praise for her work. At night the church

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Lots 50 by 150 in sight of Depot for \$30, \$5 down—\$2 per month. This a chance for a poor man to get a home.

was crowded and a good sermon was preached by Brother Moton, one of our local deacons. Collection for the day \$36.07. Number to join the church, 57. Our work is moving along nicely.—P. A. Goff, recording steward.

At Williams Church on March 13, 1913, the reception in honor of the pastor and District Superintendent, V. Chapman, under the auspices of all the auxiliaries of the church, was a grand affair. I take this method to thank the following committee: Mrs. Florence Mayo Barnes, president Ladies' Aid; Mrs. A. E. P. Albert, president King's Daughters and Sons; Mrs. Sylvia Obee of Stewardess Board; Mrs. D. C. Mead. Presentation by Miss Helen Brazely; response by the District Superintendent and pastor. Committee on reception: Lewis Brazely, E. L. Barnes, Dauphin Lemons, Stewart. The members of Williams Chapel know how to do things.—J. A. L.

Trinity Church—Easter services will be long remembered by all who worshipped with us, for at every service the attendance was good and interest intense. The revival spirit prevailed; 37 added to the church, we will continue the same. The Rev. G. A. Deslandes, of Beaumont, Texas, was with us Good Friday, and preached acceptably, as did Dr. W. H. Logan, Sunday morning, at 11. The Sunday School exercises at 3 p. m. were well rendered. Each child received either an "egg" or a flower. Their collection was \$17. The pastor preached at 7:30 p. m., and at both services upward of 18 or more knelt for prayer. The Pantomime "Holy City" was inspiring, and the selection "Hosanna," by Miss Carter elevating. The baptizing, Sunday, April sixth, at 5 a. m. and at 11 a. m. A class of children will be admitted to membership. The League recital, Sunday, at Union Church will be worth hearing, and the anniversary sermon of the Lincoln Lodge, Knights of Pythias at night. The Interdenominational Minister's Alliance will hold their second monthly rally, Wednesday night, April 2nd at 7:30 p. m., splendid program. Miss Demby, of Boston, Massachusetts, will give a recital, April 9th, at 7:30 p. m., ably assisted by our local talent. Collection for the day \$60.—W. Scott Chinn, pastor.

Southwestern Christian Advocate

NEW ORLEANS, APRIL 3, 1913

Vol. No. 42—No. 14

WHERE DOES THE MONEY GO?

Last year the Church gave to the Board of Foreign Missions, for our work abroad, \$1,997.20.

Every now and then some one raises the question of how this money is applied. Every man is entitled to know the exact budget of the Board, even to the expenditure of the last penny if so desired. This not only is good business, but the Board knows that it cannot hope for continued gifts if the givers are dissatisfied. The books of the Board are wide open, so that he who runs may read.

Some have inferred that too large an amount of the income of the Board goes for administration. In order to present this matter clearly, we are giving a diagram showing the relative use of the money handled by the Board of Foreign Missions, with the actual percentage spent in each department: 1, Administration; 2, Publicity; 3, Missions. It is seen at a glance that only 3.1 per cent is used for administration, an exceedingly small amount. And, if a comparison with similar boards were made, our Board would show up most favorably. If a comparison were made with business enterprises, the showing would be overwhelmingly in our favor. Four and four-tenths per cent goes for publicity, leaving actually 92.5 per cent to the field direct.

The Church will welcome this open dealing of the Board with the public in general, and will congratulate itself that the funds are so economically administered.

PADDING CONFERENCE REPORTS

We do not blame pastors for trying to make the best possible showing at the Annual Conferences. The dollar mark, however, is too evident in our reports. Too much we measure pastors by financial results. So that when our preachers meet for comparing notes one of the first questions is: "How much did you raise?" Not how many souls converted, but how many dollars did you bring in. Hence, the effort for a good showing at the Annual Conference.

We do not decry the financial effort. This is a necessary part of our work. Giving is Christian grace. It is a means of grace. We contend that the pastor should have credit for all money raised, but, to make the showing, some pastors go to the verge of deception. In a report of aggregate benevolence collections, there may be a large total with only a small per cent of disciplinary collections or the collections ordered by the General Conference. To swell the report and make a high-sounding report some pastors over-work the "other benevolences." What a wide field "other benevolences" cover! Here

is a refuge for many a slothful preacher, and sometimes a refuge for preachers who care little about the great activities of the Church. A man may report total collections of \$150. What are the items? There may be less than \$50 for disciplinary collections—the remaining one hundred dollars going for "other benevolences." We have known large sums reported, without even showing what is for other benevolences or without correct vouchers.

Contributions to traveling preachers, who

MOTT FOR CHINA

According to the press dispatches, President Wilson is anxious to have John R. Mott accept the Ministership to China. Evidently President Wilson is something of a Christian statesman, if not a prophet of God. The selection of Mr. Mott is a recognition of Mr. Mott's hold upon the student life of China, and Mr. Mott's influence has been decidedly on the side of Christianity. What a step forward when the President is willing to ap-

point as the Government's representative to China a man who has placed the whole weight of his life on the side of Christianity! The world knows John R. Mott as a religious leader. In some respects he is the foremost religious leader of our day.

Now wouldn't John R. Mott make a great minister to China? He would. But he is called by the Government because of his success as an ambassador of the Court of Glory. He would not accept credentials from President Wilson if they would interfere with his credentials from Glory. If the latter credentials would aid him in the work of God's kingdom, he might accept.

But at any rate this recognition of John R. Mott is a tribute to a Christian character and a consecrated brain.

FRIENDLY—BECOMING MORE FRIENDLY

All sensible men are praying and working for the coming of peace and good will between the races. He who stirs up race friction is an enemy of both races. There is no man in this country who is working more intelligently and more successfully in the interest of the large-

er democracy of good will and material happiness between the races than Dr. James H. Dillard of the Jeanes Fund. He knows the heart of the new South, and can speak as one of authority. In closing his last report to the Jeanes' Fund Board, referring to the outlook in the South, Dr. Dillard said: "I find continued encouragement in the increased interest and friendliness manifested by those people of the South who are disposed to favor the education of all the people. I think it is true that those who favor fairness and liberality are constantly becoming more pronounced in behalf of fairness and liberality. The friendly are becoming more friendly. The discouraging side of the situation is seen when we consider the unfortunate political conditions. With but one party, politics has become more and more a question of office-seeking, and the result is that a larger and larger number of the most intelligent citizens have practically withdrawn from all participation in election. Southern legislatures and county boards too rarely contain men who represent the best sentiment and most liberal thought of the community. It is hard to see

(Continued on Page 8.)

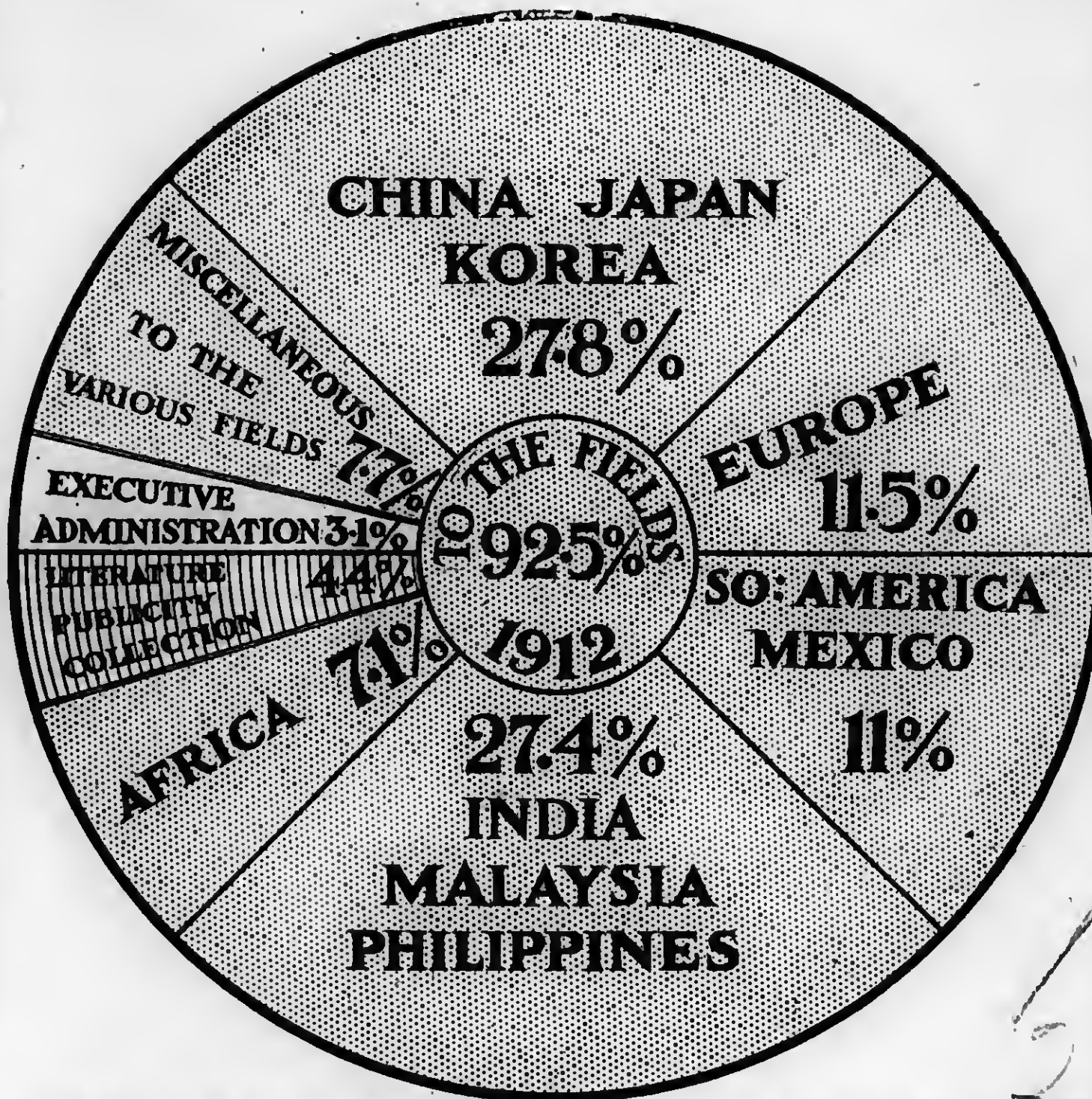


Diagram Showing how the Money of the Board of Foreign Missions is Applied

filled the pulpit are almost invariably included in "other benevolences," when, as a matter of fact, such contributions are for ministerial support and not a benevolence. Even the services of evangelists are included in "other benevolences." We actually know of funds raised for promotion of conventions and for reception to a Bishop that were put down as "other benevolences." When did a Bishop become "other Benevolences?" We know another case where a pastor reported a large amount for Woman's Home Missionary Society. One-third of the amount reported being a contribution from the Society on pastor's salary, and still another portion of this item being the funeral expenses of a poor person, which was borne by the Woman's Home Missionary Society. We have heard of receipts for subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE being put in as "other benevolences."

This padding of reports should stop. Pastors should report only the giving of the church in a fair way. Padded reports are deceptive, and the great causes of the Church suffer. Let us start in for clear benevolent reports. No padding.

Meeting the Challenge

Rapid Growth of Y. M. C. A. Work Among Colored Men

January 1, 1913, was an epoch making day for the Colored men of the nation. On that day Mr. Julius Rosenwald, of Chicago, Ill., made his splendid offer of \$25,000 to every city in the country which would raise \$75,000 for a Young Men's Christian Association building for colored men, including ground and equipment, during the next five years. Mr. N. W. Harris said on that occasion that it was "the greatest benefaction the Colored people had received since the emancipation proclamation." The Associated Press flashed the news over the entire country. Colored men and their friends rejoiced at such an offer and at once began planning to meet it.

Encouraged by a gift of \$25,000 from Mr. John D. Rockefeller, the Colored men of Washington had already well under way the erection of a building to cost \$100,000, including land and equipment. After due consideration, Mr. Rosenwald included this building in his offer and paid his first \$25,000 as his Christmas gift to the Nation's Capital City, December, 1911. The building is completed and has been occupied since May, 1912. Chicago was the first city to meet the challenge by means of a regular campaign. Their building, which will cost \$180,000, is being erected and will be occupied early in 1913. At Indianapolis, the challenge was met by white and Colored men working for ten days in a well organized campaign for no other purpose than to secure an Association building for Colored men. The white men set out to raise \$60,000 among white people and the Colored men \$15,000 among Colored people—both won. The building is in process of erection and will be ready for occupancy in the early part of 1913. Philadelphia met the challenge and has purchased a lot, well located fronting on two streets. Plans have been drawn and work will begin at an early date. Atlanta was not long in meeting the challenge, and an example was set by both white and Colored men in hearty, Christian co-operation in a great cause for the South and for the country. A well-located site is owned and plans have been made for an eight-story building which will be erected in the near future. Los Angeles, though removed as it is geographically, seemed to gather all the enthusiasm, if not more than those cities closer at hand, and nobly met the challenge. The ground for a building has been secured and work will begin on the much-needed structure soon. Up to the present time, six cities have laid claim to Mr. Rosenwald's offer—one has received it, and others will do so in a few months hence. A number of other important cities are preparing for campaigns in the near future; also a number of small cities were inspired.

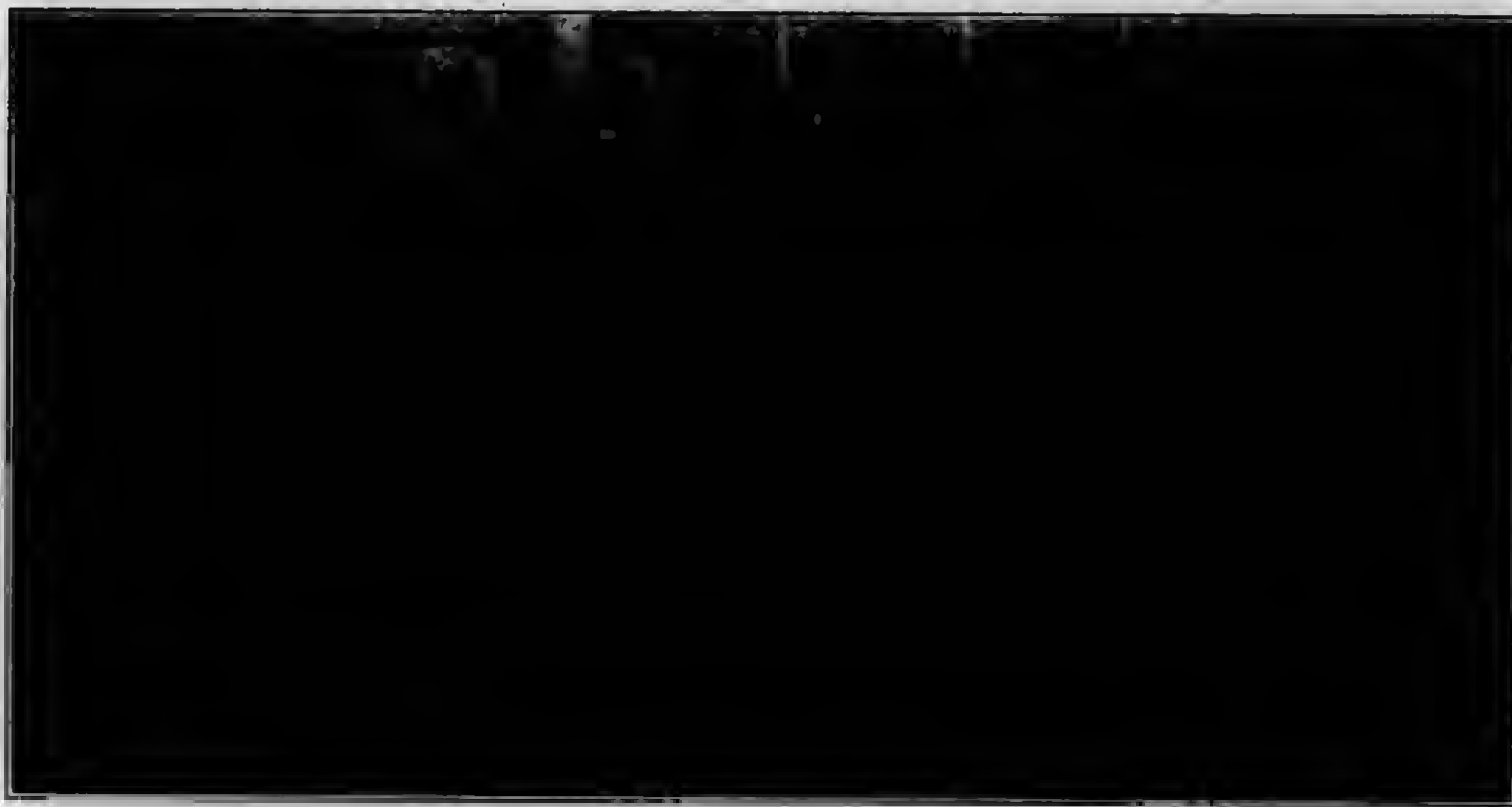
It is well to note that some years before this Mr. George Foster Peabody and brothers gave \$20,000 for the purchase of a lot, erection of a building and equipment for same, in their native city—Columbus, Ga. The Consolidated Coal Company, of Buxton, Iowa, which employs a large number of col-

ored men as miners, through the manager, Mr. Benjamin C. Buxton, provided a plant consisting of two buildings—one for men and the other for boys—at a cost of \$30,000, nearly ten years ago. The company contributed a part of the money and Mr. Buxton gave liberally. A colored man, Mr. Calvin Johnson, of Knoxville, Tenn., gave a little

men of both races, and it is proving beneficial to all concerned.

Nothing could inspire a true patriotic heart more than to see the interest manifested in securing funds for these buildings by interested men, from the Chief Executive of the Nation down to the humblest citizen. It is a beginning of a new chapter in the greatest National problem. On the other hand, had the challenge failed to find response in the hearts of leading Christian men, very little would have come of it. But it stirred the hearts of such men who are the anchors of the nation. Such men always make answer at the bar of a worthy challenge. They never fail in any crisis. Their work is recorded in history as the work of far-sighted Christian statesmen. The challenge called forth gifts from these men ranging from a few dollars to \$25,000 each. The colored people have never had such a comprehensive challenge to meet before. This is no local matter, but national. The challenge is double one for the colored man. First, Mr. Rosenwald makes a challenge, and in every case the local city association has made a second challenge, requiring the colored men to raise their part of their subscriptions to help meet the first challenge. This has been agreed to by both white and colored men and in no case up to this time have the colored men failed. No single effort has been such a test of the colored people's character in cities where campaigns have been as this one. It has called forth latent energy that has been waiting for a task that would call out true heroism. It has enabled an inspiring and rapidly developing race to take stock of itself. It has called earnest workers for an unselfish cause and has brought to light a number of people who have been frugal and yet are not stingy, but liberal of heart, almost to a pathetic degree. No such organized effort among colored people has been known for constructive self-help by all the people of a community. Pastors and laymen put aside sectarian differences and work side by side for the welfare of the present and future generations. New and powerful influences have been created which are by-products of the movement. They are seen and felt in churches, homes and society in general. The splendid spectacle of white men and colored men working unitedly for a common cause has created increased power and enthusiasm for better things. As the *Atlanta Constitution* said editorially, "it has taught the country a new lesson in dealing with the colored men."

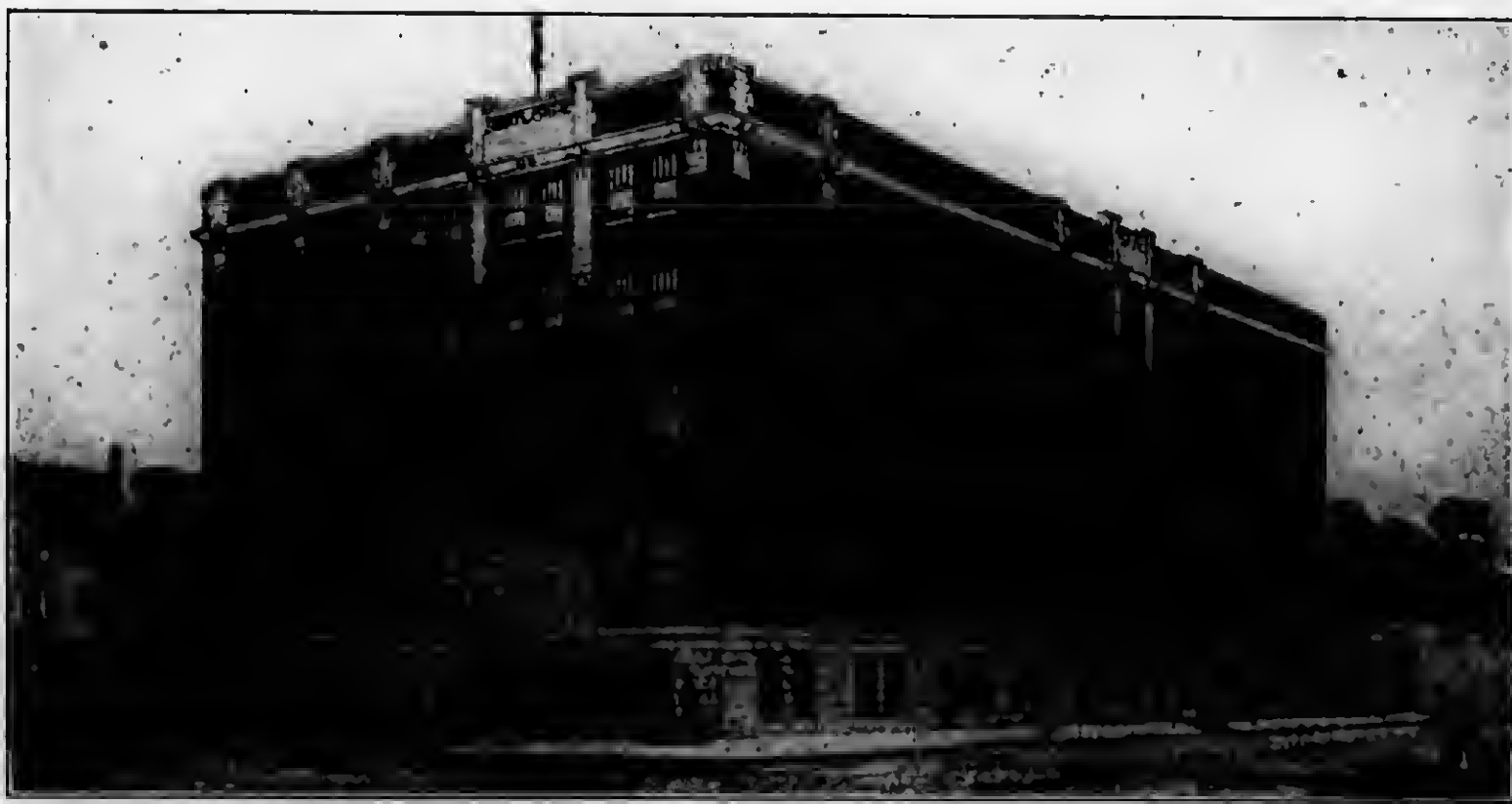
Some evidences of genuine interest: Henry W. Chase, of Washington, D. C., born a slave, now a laborer in Government service, was the first colored man to give \$500. This, he declared, when he handed over his check, was "a fine investment." James Tilghman, an employee of the Chicago Telephone Company, was the first colored man to give \$1,000. This was nearly all he had and represented thirty years' savings.



MEN'S MEETING, CHICAGO, ILL.

building costing \$2,000, as a memorial to his splendid, Christian wife, for the men and boys of his race in Knoxville. At the time it was the largest single gift ever made to the Association in the State of Tennessee, and thus far remains the largest ever made to the Association by a colored man.

Though the first Association among colored men was organized at Washington, D. C., in 1853, which was followed some years later by others at Charleston, New York and several other places with varying success and encouragement until nearly a score of places had small buildings by 1911, which were usually old residence buildings, poorly adapted to Association uses, and though interested friends made small gifts in a number of places, and many appeals were made through the press and from the platform,



PROPOSED NEW BUILDING, CHICAGO, ILL.

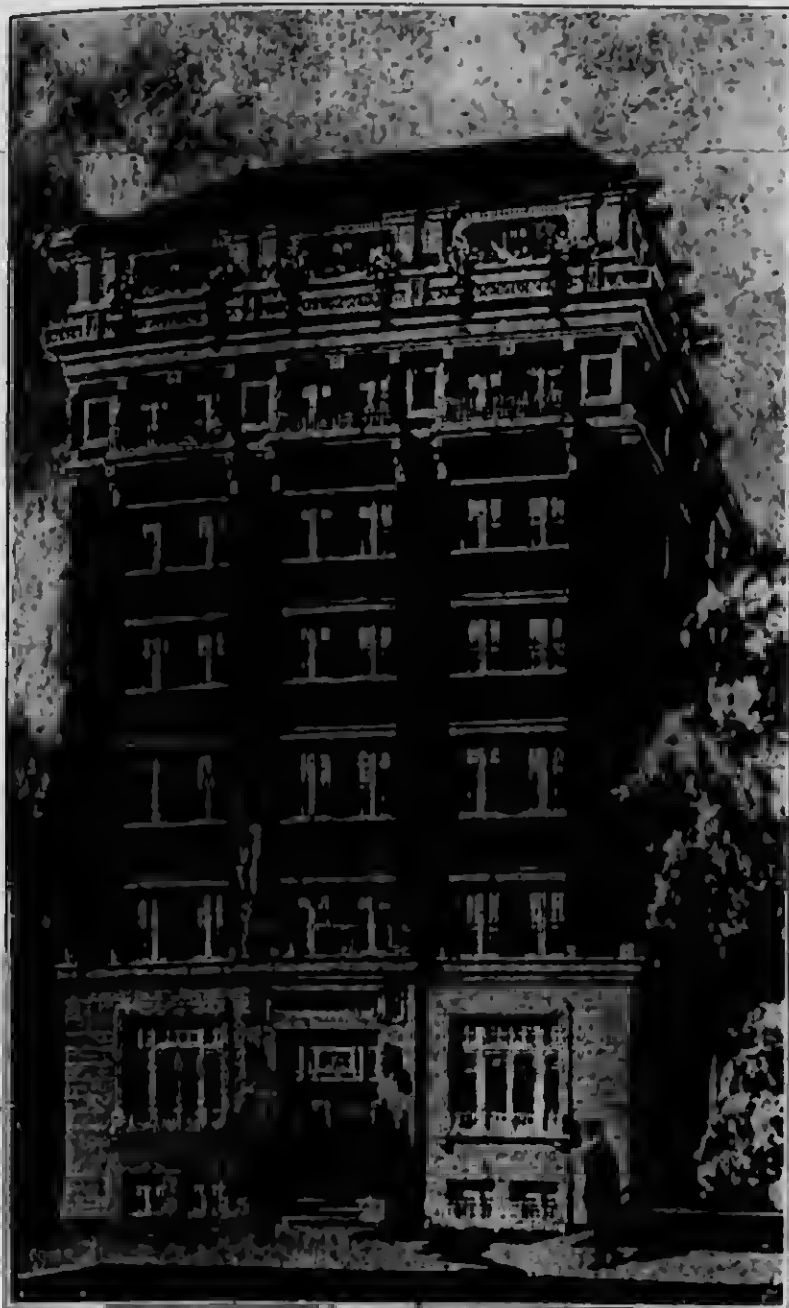
yet nothing seemed to give a general impetus to the movement until Mr. Rosenwald announced his beneficent gift. It is difficult to state the best results following the gift; whether the fine interest it created among the colored men themselves, or the leaders of the Associations where such buildings were needed.

Generally there is one Young Men's Christian Association in a given city with as many branches or departments as may be necessary to meet the needs of the various men and boys of the city. This plan of organization affords a working basis for the best of

ly for a common cause has created increased power and enthusiasm for better things. As the *Atlanta Constitution* said editorially, "it has taught the country a new lesson in dealing with the colored men."

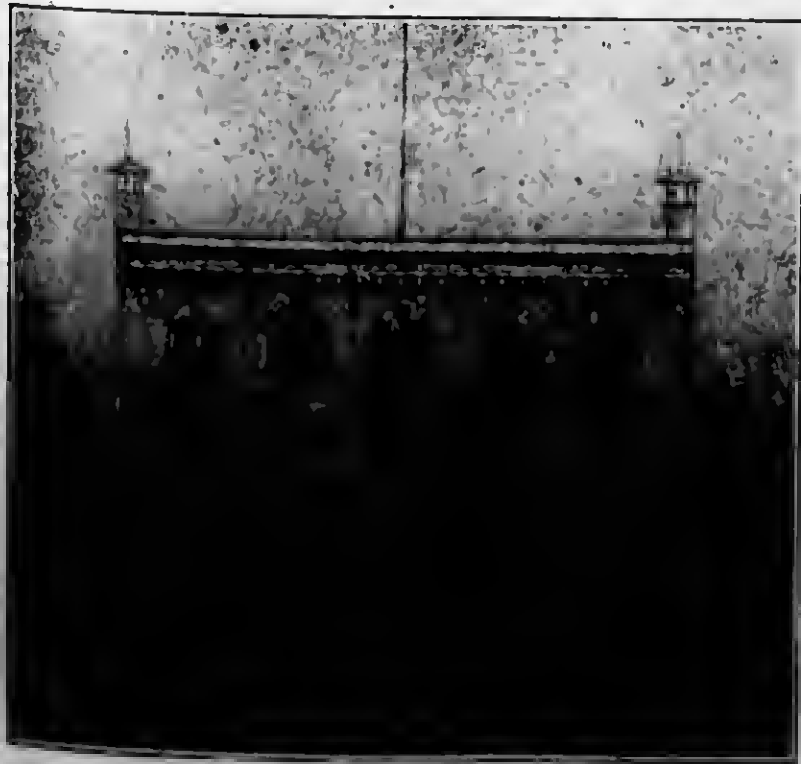
Some evidences of genuine interest: Henry W. Chase, of Washington, D. C., born a slave, now a laborer in Government service, was the first colored man to give \$500. This, he declared, when he handed over his check, was "a fine investment." James Tilghman, an employee of the Chicago Telephone Company, was the first colored man to give \$1,000. This was nearly all he had and represented thirty years' savings.

ings. When he handed over his check, he declared, "There are millions in it for my people." Mrs. Walker, of Indianapolis, the first colored woman to give \$1,000, said it was because she believed in her people that



ATLANTA, GA. (Proposed).

she did it. David T. Howard, of Atlanta, Ga., born a slave, who gave \$1,000, said, "All I am and all I have my people have enabled me to accumulate, and I am glad to give of that which I have received to help the men and boys of my race." A prosperous business man of Atlantic City, Thomas E. Lassiter, who began with nothing but his integrity of character, was glad to give \$1,000 because it would help struggling men and boys to make good in the world. Most of these givers have had much experience in life, and some of them belong to the old school. But there is just as ready a response in the hearts of the newer generation. William Driscoll, of Atlanta, Ga., a young man, gave \$1,000 and, with the enthusiasm of youth, craves to do more for his fellows. The same is true of Theodore W. Troy, of Los Angeles, Cal. Six different colored people have given \$1,000 each to these character-building institutions while they are living and have every reason to expect to see dividends on the investment in well-trained men and boys. At the same time givers, from the little newsboy who gave Five Cents and said, "It is all I have, but I want to help," on up to those who gave hundreds of dollars, were many.

PHILADELPHIA, PA.
(Meeting the Challenge)

The pledges in Washington amounted to \$32,000 and \$27,000 has been paid in. This being the first building finished, we can only base an estimate of what we may expect from pledges from this one case. Nearly eighty-five per cent of these pledges were paid, and we see no reason why we shall not secure seventy-five to eighty per cent in every case. The large number of small accounts necessary to secure large amounts as with any other people or business makes the trouble. This can be rendered in future campaigns. The Washington building is proving such a success that it passes the expectations of its most hopeful friends. The forty-four dormitories are filled with sixty men. Every activity is bristling with life. The membership is steadily growing, and up to this time the receipts have exceeded the expenditures, though no canvass has been made for funds. This will certainly encourage other cities to provide suitable buildings for colored men.

"Of all the hidden and unfathomable things in this unintelligible world, the deepest hidden and the least fathomable is the mind of man."



WASHINGTON, D. C.

The Work of the Jeanes Fund

By James H. Dillard, LL.D., D. C. L., President of the Jeanes Fund

I have frequently been asked to write something about the work of the Jeanes Fund, but have preferred to wait until someone who had watched it at first hand should do this for me. And now Superintendent J. P. Oliver, of Tallapoosa County, Alabama, has unintentionally served the good turn of doing what I was waiting for. He does not give definite figures, but anyone who will read Superintendent Oliver's article will get

more for our rural schools than efficient county supervision. If anything more was needed to convince me of its supreme importance, or what it means for the advancement of the rural schools, I have but to call to mind what it has done for our colored schools in Tallapoosa county during the present scholastic year.

"Learning that Dr. J. H. Dillard, of New Orleans, was President of the Negro Rural School Fund, founded by Anna T. Jeanes, I opened correspondence with him, resulting in securing Prof. Thomas J. Edwards for this purpose, his expenses to be defrayed from this Fund.

"On November 1, 1911, Edwards reported to me for work, with a letter from Dr. Dillard, placing him under my direction.

"After mapping out his line of work, Edwards commenced visiting the colored schools in the country, making weekly written reports to me, and getting further directions for each ensuing week. He commenced at once to organize in each colored school visited a school improvement association, co-operative corn and cotton clubs, where the school children and patrons cultivated the grounds, taking lessons in agriculture at the same time, and

agreeing that the proceeds arising therefrom should inure to the benefits of the school in equipping the same and extending the length of the school term, introducing manual labor, both for boys and girls. Edwards has kept me fully posted as to his work, and it is simply wonderful how much has been accomplished in so short a time. I have visited several of these schools in person, and the improvement is most striking. The schoolyards have been cleared

(Continued on Page 6.)

LOS ANGELES, CAL. (Proposed).
(Meeting the Challenge)

a good idea of the kind of work which was begun four years ago in accordance with the wishes of Miss Anna T. Jeanes, the donor of the Fund. Miss Jeanes desired to aid in improving the small rural schools for Negroes, and the plan of supplying to county or parish superintendents the salary for a trained industrial supervisor was hit upon as the most effective way of using the resources of the Fund. Last season there were industrial supervisors in 168 counties, as follows:

Alabama, 17; Arkansas, 6; Florida, 3; Georgia, 15; Louisiana, 11; Maryland, 1; Mississippi, 16; North Carolina, 12; South Carolina, 8; Tennessee, 3; Texas, 7; Virginia, 9.

Of these industrial teachers, 78 were women and 30 were men. Our average appropriation to the counties was \$327.22. What was done may be seen in Superintendent Oliver's article, which I give below, reprinted from the Alabama Progressive School Journal, Birmingham.

SUPERINTENDENT OLIVER'S STATEMENT

"Perhaps no one thing has claimed the attention of our educators of late that means

INDIANAPOLIS, IND.
(Meeting the Challenge)

THE CHRISTIAN LIFE

Prayer

By Henry Van Dyke

Almighty God, our Father in Heaven,
We have beheld Thy glory and Thy goodness,
Shining in the fact of Jesus Christ, the Savior of
mankind.

Send forth Thy light and Thy truth, we beseech
Thee,
And draw all people that on earth do dwell
Into the fellowship of Jesus and the joy of Thy
salvation.

O Thou who hast so greatly loved the world,
That Thou hast given Thine only-begotten Son, the
Redeemer,
Communicate Thy love to the hearts of all believers,
And revive Thy Church to preach the Gospel to
every creature:

O Thou who rulest by Thy providence over land
and sea,
Defend and guide and bless the messengers of
Christ:
In danger, be their shield; in darkness, be their
hope;
Enrich their word and work with wisdom, joy, and
power,
And let them gather souls for Thee in far fields
white unto the harvest.

O Thou who by Thy Holy Spirit workest wonders
in secret,
Open the eyes that dimly look for light to see the
day-star in Christ,
Open the minds that seek the Unknown God to know
their Heavenly Father in Christ,
Open the hearts that hunger for righteousness to
find eternal peace in Christ.
Deliver the poor prisoners of ignorance and captives
of idolatry,
Break down the bars of error, and dispel the shad-
ows of the ancient night,
Lift up the gates, and let the King of Glory and
the Prince of Peace come in.

Thy kingdom, O Christ, is an everlasting kingdom!
Strengthen Thy servants to pray and labor and wait
for its appearing,
Forgive our little faith and the weakness of our
endeavor,
Hasten the day when all nations shall be at peace
in Thee,
And every land and every heart throughout the
world
Shall bless the name of the Lord Jesus, to the glory
of God the Father. Amen.

—Written for the Livingstone Centenary.

Almsgiving

By T. H. Darlow, M. A

When thou doest thine alms.—Matt. vi. 2.

"Alms" is originally derived from a word meaning mercy, as the general outflow of a kind heart. Too often we narrow this term to denote mere gifts of coin, or soup, or blankets. Yet, "though I give all my goods to feed the poor, and have not love, it profiteth me nothing," and in the long run it does not profit the poor very much. Almsgiving is imperfect, and may easily become mischievous, when it relieves distress without any care to remove the causes of distress. "The gift without the giver is bare." Our donation will carry little virtue unless we add to it our personal thought and pains and sympathy—not sparing what St. Paul called "the labour of love."

What (asks Lynch) is the best form of alms in a world like ours? "Christ gave words oftener than coin. His chief gift was—Himself. And the most glorious spirit of giving is the giving forth of one's self to lessen the power of evil in the heart of man and his affairs. . . . We were all paupers once, if by pauper is meant one who cannot pay his way and who cannot find his way. We were all infants once, and our mothers did all for us, and we did nothing; and truly we fared sumptuously every day," through their tenderness and wisdom.

Affection does not evaporate in kindly sentiment. It takes shape in practical almsgiving, which is the appointed sacrament—the outward sign and vehicle—of Christian brotherly love. Again and again Christ enjoins on His disciples this duty of giving money away—for their own sakes as well as for the sake of the needy. No one else ever warned men so sternly against the moral danger of riches and the deadly sin of avarice. He shows us how the possession of property is meant to become our training school in goodness; it is a daily trust and stewardship for which we must give account to God. To be faithful in the unrighteous mammon—that is, in material wealth—is

the soul's test and discipline for the true riches. A saint may be recognized by his attitude towards money, and by the way in which he gives money away.

The Christian's giving must be done cheerfully, ungrudgingly, with alacrity. "Give quickly, when the power is in thy hand, and the need is in thy neighbor, and thy neighbor at the door." Moreover the Christian's gifts must always be unostentations, free from self-consciousness or self-complacency the root of ostentation. The apparent contradiction between "Let your light shine before men" and "Let not thy left hand know what thy right hand doeth" has been harmonized thus: "Show, when tempted to hide; hide, when tempted to show." And the Christian's giving will also be personal. In the words of a quaint writer: "If you minister with your own hand what your heart hath first decreed, you will find your heart endeared and made familiar with the needs and with the persons of the poor, those excellent images of Christ."

True almsgiving always costs the giver a personal sacrifice; it means that we relinquish, not a mere superfluity, but something which we miss. There can be no doubt that poor men on the whole, are in proportion more generous givers than the wealthy and the well-to-do. Christians who earn weekly wages give away habitually a larger percentage of their margin than Christians who pay income tax. So again there are Churches, like the Methodist, which have won a splendid distinction by the liberality of their rank and file. This is no new characteristic. In the *Edinburgh Review* for 1808 Sydney Smith complained of "the dreadful pillage of the earnings of the poor which is made by the Methodists," and quoted the shocking case of "a poor man with a family earning only 28s a week, who had made two donations of ten guineas each to the missionary fund."

"If thou hast no money yet thou must have mercy and are bound to pity the poor, and pray for them, and throw thy holy desires and devotions into the treasury of the Church; and if thou doest what thou art able, be it little or great, corporal or spiritual, the charity of alms or the charity of prayers, a cup of wine or a cup of water, if it be but love to the brethren, or a desire to help all or any of Christ's poor, it shall be accepted according to what a man hath, not according to what he hath not."

Few object-lessons are more moving and impressive than the sight of a Christian "though poor, yet making many rich." After William Burns, the heroic missionary, died in China, a trunk containing all the property he had left behind him was sent back to England. When it was opened, they found inside a few sheets of Chinese printed matter, a Chinese and an English Bible, an old writing-case, one or two small books, a Chinese lantern, a single Chinese dress, and the blue flag of the "Gospel Boat." "Surely," whispered a child, amid the awestruck silence, "surely he must have been very poor." There was One who for our sakes became poorer still.

All that she had, even all her living. Our Lord does not bid us go and do likewise. Yet here is the authentic touch of self-surrender—eager, absolute, ungrudging—which He loves, and watches for, and blesses whenever He sees it. The temper of the merchantman who joyfully barter away all that he hath for one pearl—that is what Christ desires above everything else in His disciples—just that passionate devotion dyed with the crimson of the heart. John Calvin carried the crest and motto of a genuine Christian. His crest showed a hand holding a burning heart; while underneath was written this legend: *I give Thee all; I keep back nothing myself.*—From "The Upward Calling."

Our Days Are in God's Hands

Do not worry, Do not hurry, but do your work well. Do not borrow trouble. "Fret not thyself." We are to walk by faith, and faith implies the gloaming. God takes his own time, because all time is his own. Jesus was never in a hurry. In his life there is determination, but never haste. We have not passed this way heretofore, but he has, and he knows every turn in the road. He knoweth the end from the beginning. So let us trust. The step from here to over there we all must take. It is a step into the unknown. We are to be always expecting something beautiful and gracious. Happy the man who can say with the sun-dial that Hazlitt saw in Italy, "I make record of only the hours of sunshine." Remember, if clear vision had been better for us, we should have it; but clear vision is not ours, and so it cannot be best for us. And, meanwhile, the trip is fascinatingly interesting. The night may be dark, but the morning will be cloudless.—Rev. Malcolm J. McLeod.

The Web of Life

By Alice W. Gallaudet

God gives us all a web of life,
And to each a pattern meant
For us alone to weave, then may
We work and be content.
No matter though the thread be rough,
The colors dimmed with tears
Though woven blindly in the dark,
God watches through the years.

He knows each pattern, and to Him,
Though marred, it never seems
Too bad to ravel wholly out,
Because he knows our dreams,
And though we seem to sadly fail,
Our heart's dream to make true,
He'll see beneath the colors dim
The thread of gold shine through!

—Exchange

Appeal of the Board of Home Missions and Church Extension for Flood Sufferers

To Our People in All Parts of the Country:

The unspeakable disaster which has befallen the States in the Middle West, costing the lives of thousands and the loss of millions in property, calls for the largest sympathy and most generous contributions. The first effort must be to furnish food and clothing and shelter for the unfortunate people who have been thus afflicted. When these needs are met and business resumes normal conditions our people will undertake to rebuild their ruined churches. The condition of our treasury is such that worthy appeals will be largely unavailing unless we receive liberal voluntary contributions from the members and friends of our Church. Will every one who reads this article kindly send a remittance to the Board of Home Missions and Church Extension?

We appeal to the rich to send hundreds and

thousands, and to those of less financial ability to send us smaller sums from a dollar upwards.

Our purpose in this appeal is not only to stimulate gifts for stricken families and congregations, but to urge upon all Methodists that their offerings for this general purpose, whether individual or from churches, be passed through the treasury of this Board. We shall see that, through our pastors and others on the ground, it promptly reaches those who most need it.

We wish to specially guard against Methodist funds being sent through miscellaneous or general agencies, however dependable, because the experience of this Board in relieving great disasters is that when worthy appeals are later pressed upon our Board, the wave of contributions from churches and people has already swept over the country, the money has been

remitted through general channels, the appeal of our Board comes too late and our worthy people and churches are without adequate relief. Thus **SEND EVERY DOLLAR OF EVERY METHODIST CONTRIBUTION TO THIS BOARD.**

Vouchers will be sent, which may be reported under the head of "Special Gifts," but these remittances will not, of course, be considered as part of the regular collection for the Board, and should not lessen it.

ROBERT FORBES,

WARD PLATT,

CHARLES M. BOSWELL,

Corresponding Secretaries.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1026 Arch Street, Philadelphia, Pennsylvania.

Make drafts and checks payable to Samuel Shaw, Treasurer.

Friendship But Not Intervention for Mexico

By John W. Butler

In the papers coming to us from the home land we find much, in these days, concerning the necessity or advisability of American intervention in Mexico. Even some of our church papers are falling into the habit. The supposed justification of all the arguments put forth is the events which have transpired in this country during the past two years and especially those most regrettable events which have recently occurred in the capital city of the Republic.

No one will attempt to deny that such happenings have not only been regrettable from every point of view, but their grave character has justly shocked the civilized world. But among those who most sincerely lament these things are all right-minded and intelligent people here on the ground both native and foreign.

We would not, for a moment, think of attempting to palliate much less apologize for any of these dark days through which, of late, we have been passing. But we do very much regret that so many of our papers in the United States are again raising the question of intervention.

Having tried to look at this subject from all sides, we unhesitatingly affirm that, thus far there is no justification for American intervention. Such action on the part of our Government would be contrary to the principles of international law, contrary to the oft-invoked Monroe doctrine, contrary to the best interest of the United States, and especially contrary to every principal of justice towards the weaker brother.

The American people surely have not forgotten how energetically the Washington government protested when certain European countries proposed intervention at the time of our Civil War. Nor can they forget that, just as soon as that war was over, how effectively Secretary Seward protested against French intervention in Mexico.

And it might, also, be well to remember, at this time, how leaders in China are declaring that one reason why the United States has gained the high esteem and sincere regard of their people is because of her consistent and persistent influence against the intervention of any foreign power in the domestic affairs of that new and great Republic. Shall we then be inconsistent, not to say unjust, when it comes to dealing with our next-door neighbor? We hope not. The argument so often advanced, that Mexico is full of precious metals, has immensely rich agricultural possibilities and an Eden-like climate and, further, that her states "would make very desirable provinces" is too commercial and unbecoming to receive serious consideration from the thoughtful people of a Christian land whose new President was applauded to the echo when in his inauguration, only a few days ago, he declared "justice and only

justice shall be our motto"; and whose newly-elected Vice-President on the same day expressed the ardent hope that "all our diplomats may spell peace with all peoples, justice for all governments and righteousness the world over."

We can never cease to be thankful that President Taft kept a cool head through all the agitation of the politicians and the clamor of the press these past two years and averted the exercise of "might over right," which at any time in the past would not only have been a gross injustice to this country, but would have been most disastrous to all Protestant missions here.

The lamented Gilbert Haven was the first Bishop of the Methodist Episcopal Church to visit Mexico. He came in the last days of 1872 and spent three months among the people. He crossed the country from Vera Cruz to Mexico City and thence to the northern frontier. His Pullman (?) was an old Concord stage coach, and the time required in the journey from here to Texas was eighteen days. He had plenty of time to review his history, to study revolutions at close range and to observe National characteristics. After his return north he said "let these people fight out their own problems, on their own soil with their own blood."

This advice still holds good. What the American people need just now is a little more patience with their Mexican neighbors. Out of the present turmoil a better day is surely coming to these long-afflicted people, for God is still "keeping watch above His own." Make a note of that fact in your little book where you may see it often.

And we venture another suggestion. If any of our church papers be again inclined to argue in favor of American intervention in Mexican affairs, may we plead that they reflect and decide that their space and editorial energy take the form of an appeal for money to build schools and churches down here? The result will be better at both ends of the line. The Gospel of Jesus Christ, and only His Gospel has an infallible remedy for every ill which Mexico has ever known or ever will know.

JOHN W. BUTLER.

Mexico City, March 20, 1193.

Bishop McConnell in Mexico

On arriving in New York from Mexico, Bishop McConnell was asked to give to the Church Press a statement concerning his personal impressions. He writes:

"I wish to make a statement to our Church as a whole, through the missionary press, concerning the condition in Mexico. The newspapers have kept the world full of reports concerning the distractions of that unhappy country. I wish to be permitted to

say, however, that after seeing all the warfare in the City of Mexico and after visiting the schools in Mexico City, Pachuca, Puebla and Orizaba, I am full of hope concerning our work in Mexico.

"The Woman's Foreign Missionary Society is to be greatly congratulated on the fine work at the Sarah Keen School in Mexico, and at our schools in Pachuca and Puebla. No better leaders can be found anywhere than Miss Temple, Miss Hewitt and Miss Purdy. I must mention also the very high character of the work in supervising the primary instruction being done by Miss Juana Placios. Altogether the work of these schools is marvelously effective.

"In a general administrative way every problem in the mission is being energetically dealt with. During the recent crisis the leadership of Dr. Butler was of the highest order. The group of young men now surrounding Dr. Butler—Brothers Hauser, Carhart, Wolfe and Morrow, and the older men like Bassett and Lawyer—make a united group of workers without any parallel I have heard of in missionary endeavor. I did not get to visit the work of Dr. Salmans, but I hear the finest things concerning it. Brother McGuire is making excellent progress in the English work in the City of Mexico. And this does not mention the fine work of the native preachers of the land. There are some things which foreign missionaries could not accomplish which these native workers perform in a wonderfully efficient way.

"In spite of the uproars which interrupt the progress the main mass of the activities of the country goes on. During the last year Epigenio Velasco brought one hundred and twenty-five men into an open profession of Christianity. Brother Sarza, one of the most faithful pastors I have ever known, continued his work of ministration in the streets of the City of Mexico when it was almost sure death to appear in the streets. The work which these men are doing is of a solid consistency and the results are permanent. In short, I came away from Mexico with largest hopefulness concerning the immediate and the remoter future."

If on this path which leads from dark to light,
You meet one soul who knows and understands,
Who sees the work you mean to do, demands
That you live up to what in love's clear sight
You're meant to be—what matters else beside?

Others may chance along your road, and praise,
Or scoff and scorn, then go their various ways—
Your one soul stays, content but to abide.

Not critic, but appreciating friend,
Whose loyal faith is like a lambent fire
To touch with flame the slumbering desire
In each of us to shape life to some end.

—Selected.

"My friend," said I, "you do not understand
The inner meaning of that simple rhyme.
A friend is what the heart needs all the time."

—Henry van Dyke.

Easter Collections

BIRMINGHAM, ALA.—Bradford Chapel.—Easter services began Sunday morning with a splendid Sunday school program at 7:30 p. m., the choir rendering splendid music. Collection, \$6.05.—J. C. Phillips, Supt.

BASTROP, LA.—Easter was well observed on the Bastrop Circuit. Service at Mt. Olive and Anderson Churches well attended. Collection for the day for all purposes, \$18.90.—Ermon Dunn.

FOREST, MISS.—The Easter Exercises were conducted on the Forest Circuit. Collection, \$12.50.—H. E. Morgan, pastor.

FRANKLINTON, LA.—At Windon Church and Lee's Creek, the Easter program was well observed under the leadership of Dr. E. N. Prescott and the Superintendent, Willie Martin. Collection for Missions, \$6.00.—W. L. Amos, pastor.

LAUREL, MISS.—St. Paul Church enjoyed the best Easter in its history. Mrs. R. N. Jones and Mrs. Dr. Wat's deserves great credit for the same. Collection, \$73.00.—S. S. Riley, Supt.

ELLISVILLE, MISS.—Excellent program and services. Mrs. M. J. McNis and Mrs. Luler Absom, with the children, made the occasion one of pleasure. Collection good.—W. H. Keley, Supt.

RULEVILLE, MISS.—Mallalu Chapel; Superintendent J. W. Vini deserves great credit. We had just passed through a storm which blew down thirty or forty houses, yet through the efforts of the following Captains, we raised—Joddie Sanders, \$10; J. W. White, \$10; H. Broadnax, \$10; Lovely Gray, \$10; J. T. Aldrige, \$10; Public collection, \$13; Total collection for the day with only one service, \$86.—J. H. Everett, pastor.

KNOXVILLE, TENN.—The Easter exercises at Seney Chapel were very good. Collection, \$8.42.—W. S. Hight, pastor.

TURKEY CREEK, MISS.—Program at Turkey Creek was well tendered. Total collection was \$24; \$15 for mission. Easter collection of Handsboro will be reported later.—J. B. Brooks, pastor.

GULFPORT, MISS.—St. John charge; Mrs. Louisa Travis had charge of the exercises, said to be the best rendered here. Raised for mission, \$2.26; raised at Mt. Zion, Delisle, \$3.05; total raised for missions, \$5.31.—James Robinson, pastor.

HOUSTON, TEXAS.—A well-rendered program with good music. Collection, \$20.—S. A. Pryor, pastor; C. Bradford, Supt.

MCKEILL, MISS.—The Sunday School rendered a nice program under the directions of Mrs. Violet Mondy, our superintendent. Collection, \$5.71.—J. C. Peter, pastor.

COLUMBUS, MISS.—At St. James the program was carried out in full. The Sunday School raised \$120 for benevolences.—N. R. Clay, pastor.

JESUP, GEORGIA.—At Emory Chapel two were admitted to the Church and \$81.20 collected. Dr. R. N. Jackson of Brunswick, Ga., delivered an interesting address at night.—A. N. Jackson, pastor.

OPELIKA, ALA.—At St. Paul Church, under Superintendent F. T. Thomas, the little ones rendered a delightful program. Collection, \$6.00.—G. W. Reeves, pastor.

RICHLAND, MISS.—The Easter program was carried out at Richland Church by Miss D. Byrd. Total collection, \$20.00.—J. H. Bynum, pastor; J. Byrd, Supt.

CAMPBELL, MISS.—The Little Ones rendered a good program and gave \$4.00 for Missions, the Church, \$8.00. Mrs. Enola Grogan, superintendent.—H. C. Wilson, pastor.

HAZLEHURST, MISS.—Mrs. E. J. Simon, superintendent, is a splendid Sunday School worker at Mt. Sinai Church, which raised \$20.91; Gallatin, \$1.15.—R. L. Carpenter, pastor.

PICKENS, MISS.—The Clubs did excellent work. Mrs. Clara Scott led with \$13.75; Mrs. Mary Edwards, \$11.81; Miss Candis Lemons, \$11.00; Mrs. A. Scarboro, \$9.41; Junior League, by Mrs. Sarah Brown, \$9.05; total, \$140.00.—J. C. Edwards, Supt.; Miss Candis Lemons, organist, J. H. Bynum, pastor.

POTTS CAMP, MISS.—The program was carried out nicely by S. M. Fetherall and Mrs. Webb. Collection: Zion Hill, \$2.15; Hickory Flat, \$3.40; Potts Camp, \$20.57; total, \$26.12.—Green Spencer, pastor.

EUTAW, ALA.—Good Easter services at St. Paul. Program well rendered. Collection, \$14.50.—G. W. Mann, pastor.

BOYCE, AND VILLAGE, LA.—Easter program was beautifully carried out, under direction of Mrs. L. Waters, superintendent, and Mrs. A. B. Venable. Collection good.—A. B. Venable, pastor.

COAHOMA, MISS.—Easter program carried out in this charge with good results. Pleasant Valley Church raised \$13.88; Nebo Church, \$1.50; Archdelphia, \$4.00; total, \$20.38.—D. P. Shaw, pastor.

HOT SPRINGS, ARK.—The Easter services were in every way helpful and encouraging to pastor and visitors of Haven Church. Almost \$40.00 was raised.—D. W. Boatner, pastor.

ITTA BENA, MISS.—The day was indeed a success. Splendid exercises. Total collection, \$523.70.—J. F. Strong, superintendent; E. C. F. Troupe, pastor.

JASPER, TEX.—The young people here are very active in church work. They made the Easter services very interesting. Collection, \$14.—Wm. White, pastor.

GREER, SOUTH CAROLINA.—The Easter program was well carried out by the Sunday School with Prof. B. S. Robertson, superintendent. The music was excellent. Total amount raised, \$166.30.—J. J. Miller, pastor.

JEANERETTE, LA.—Easter Sunday was appropriately observed at St. Peter. Collection, \$29.05.—W. J. Hampton, pastor.

Personal and General

On Thursday, February 27th, there was born to Mr. and Mrs. E. V. Pullings, of La. Grange, Georgia, a little daughter, Carrie Lee Pullings.

Miss Eugenia Warner, of Schulenburg, Texas, is the guest of her brother, the Rev. J. W. Warner, of Victoria, Superintendent of the Victoria District.

Mrs. Q. V. Williams, wife of the Rev. N. H. Williams, D.D., of Lexington, Mississippi, was called to the bedside of her mother who is seriously ill in Senoia, Georgia.

The Rev. T. M. Jackson pastor of China Methodist Episcopal Church, Montgomery, Texas, is the composer of two of the songs that are to form special features of the High School program at that place.

The Rev. F. D. Woodward, of Mason City, Iowa, assisted the Rev. G. B. Abbott in a very successful revival at Moberly, Missouri. The Sunday following his return Pastor Woodford delivered two very effective sermons and during that day six persons joined the church.

The Rev. I. L. Thomas, D.D., Field Secretary of the Board of Home Missions and Church Extension will be in Yoakum, Texas, May 11-12-13, where he will be the guest of the Victoria District Ministers and Laymen's Convention.

Mrs. May L. Pierre, widow of the late J. H. Pierre, a member of the Louisiana Annual Conference, died at New Iberia at her residence, February twentieth; age 56 years. Interment was made at St. Martinville in the Mallalieu Cemetery. The Rev. T. P. Norris had charge of the service.

Calvary Church, Thibodeaux has drawn resolutions, highly commending the faithful and effective service rendered by the Rev. T. F. Robinson, during the past year. The Rev. T. J. Johnson is serving Calvary Church this year. He was cordially welcomed by the membership and together they are working for large results this Conference year.

The Cave Spring, Spring, (Georgia), Methodist Episcopal Church, was destroyed by fire March eighteenth, and this membership is now without a house of worship. The Rev. W. A. Neely has reorganized his forces and plans are on for rebuilding. The church was only partially covered by insurance and any subscription toward the rebuilding fund, however small, will be appreciated. Send same to the Rev. W. A. Neely at Cave Springs, Georgia.

The Work of the Jeanes Fund

(Continued From Page 3)

off and planted in trees and flowers, corn and cotton clubs organized and work done on the little farms, and manual art and domestic science introduced into most of these schools, where wood work, raffia and straw basket making and sewing are being learned by the children, who seem cheerful, industrious and making progress, while this work does not seem to decrease their interest in their books.

"About two months ago an exhibition of the work done in these schools was given in the colored Baptist church in Dadeville, and it was a revelation and a surprise to all attending. The several schools vied with each other. In the exhibits could be seen axe and hammer handles, shuck foot mats, etc., executed by the boys, who told also of what they were doing on the school farms; while the girls showed baskets and hats of all sizes and shapes wrought from raffia, straw and shucks, as well as all kinds of needle work, from the coarsest fabrics to the finest handwork in center-pieces. This general interest brought about by social contact and community co-operation has resulted in lengthening school terms from two to three months and the organization and establishment of the Tallapoosa County Colored Fair, to be held in the New Adka community, in this county, on November 14-15, 1912, and an extensive premium list has already been printed and circulated, offering premiums to successful contestants where the purpose is to encourage manual art in schools and increase agricultural productions by our colored farmers.

"I have written about this as it is something new among our colored schools. If this kind of supervision does so much for colored schools, what may we expect for our white schools if our new law for county supervision is made effective by our county boards of education, giving such clerical aid to our county superintendents as will enable them to give most of their time in visiting and supervising our white rural schools?"

It should be added that the supervising industrial teacher is appointed by the county or parish superintendent and works under his direction—is, in fact, one of his corps of teachers. In some instances the local school authorities add to the amount of appropriation, either by augmenting the salary of the supervisor or by contributing to the expenses of traveling over the county.

I believe that this plan, which has been called the Henrico plan, because in that county in Virginia it was first put into effective operation over a whole county, will be adopted very generally. It is most gratifying to note the hearty endorsement which it has received from state and county superintendents throughout the South. To some readers in Louisiana it may be of interest to know that Iberville Parish was the first place in which was inaugurated this method of having an industrial teacher make the rounds of a number of rural schools.

Happiness is not end, but means. It is not the wreath at the goal, but the fine electric fluid which gives strength and speed to the limbs running to reach the goal; it is not the crown awaiting us at the end of the pilgrimage, but the very staff and shoes with which we set out on the journey.—*Celia Parker Woolley.*

Habits are sometimes heavy, troublesome chains; they are sometimes the best friends in sight. In driving over a mountain road on a dark night when one cannot see even his team, the deep ruts are a comfort and safeguard—as the driver hears the wheels chuckling along in the ruts he knows that he is not on the point of going over the grade.—*Charles Reynolds Brown.*

Our souls are like closed rooms, and God is the sunlight. With every new way find in which to obey Him, we throw open a new shutter.—*Phillips Brooks.*

Jacob at Bethel

International Sunday School Lesson for April 13, 1913

Gen. 28:10-22.

Memorize verses 20-22.

Read Gen. 28 to 31.

Golden Text.—I am with thee, and will keep thee whithersoever thou goest.—Gen. 28:15.

Home Readings.—M. Jacob at Bethel, Gen. 28:10-22. T. Jacob welcomed by Lahan, Gen. 29:1-14. W. Patient labor rewarded, Gal. 6:1-10. Th. Confidence and trust, Psa. 27. F. Jacob's flight, Gen. 31:11-24. Defense and witness, Gen. 31:36-49. Su. Safety of God's people, Psa. 121.

The Journey to Haran.

Jacob's fraud so stirs the anger of Esau that he threatens, after the death of the father, to slay Jacob. Rebekah learns of the threat and asks her favorite son to flee to her brother in Haran, until Esau's anger shall have subsided. To Isaac she suggests another motive for the journey. She wishes Jacob to take a wife from among her people rather than of the daughters of Heth, as Esau had done, and of whom it is said "they were a grief of mind unto Isaac and to Rebekah" (Gen. 26:35). In recent years much light has been thrown on the history of these children of Heth, or Hittite people, through the discovery in both Babylonia and Egypt of inscriptions referring to them. From these we learn that the Hittites were neither Semites nor Aryans, but probably Mongolians whom they resembled most nearly in physiognomy and dress. They had a peculiar language and a queer hieroglyphic system of writing which has thus far baffled the attempts of scholars to decipher. Their most prosperous national period was from 1500 to about 700 B. C., after which later date they were absorbed by the Assyrian empire. When we read on Egyptian monuments that they were "an ugly race, with yellow skins, black hair and eyes, receding foreheads and protruding upper jaws," and altogether an unclean and barbarous people, we can understand why Isaac so readily consented to the mission of Jacob and why the son departed with his father's blessing.

The Text Explained.

- The last place at which Isaac has been mentioned (Gen. 26:23).
- Chanced to come there. What place it was is explained in verse 19, below.
- All that follows, verses 12-15, is simply a dream, though one which Jacob interprets as a revelation of God's purpose.
- This feature of the dream may have been suggested by the steep and terraced hills on which Jacob had looked just before going to sleep. The natural features of the locality seemed to shape themselves into a flight of mighty steps of stone rising up toward heaven.
- Symbolical of the intercourse which is ever taking place between heaven and earth. In John 1:51 Jesus seems to have this vision of Jacob and its symbolical meaning in mind.
- Heb., break forth. To the west, east, north and south—A promise literally fulfilled in the time of David and Solomon, when the united kingdom reached its farthest bounds.
- Jacob seems to have been accustomed to ascribe his ancestors had dwelt and worshiped. It is difficult even for us to think of God as everywhere present.
- The Hebrew word translated "pillar" means literally standing-stone. Such sacred stones or pillars (monoliths) are often alluded to in the Old Testament as the distinguishing mark of a shrine or sacred place. They usually stood beside the altars of worship. In later times their use was "forbidden in connection with the altars of Jehovah" (Leut. 16:22), on account of their heathen associations and the fact that they prompted to idolatrous conceptions and ceremonies.
- Thus solemnly consecrating it to be a permanent memorial.
- Literally, the house of God. (Compare verse 7.) Beth-el in later times became a place of sacrifice, and after the division of the kingdom the great sanctuary of the northern kingdom.
- Luz was the ancient city; the sacred place which was in reality outside the city, but being

the better known and more famous, ultimately gave to the city its own name. (Compare Gen. 35:6; 48:3; Josh. 16:2; Judg. 1:23.)

(1) From Amos 4:4 we learn that in later times tithes were paid at Beth-el; "Come to Beth-el, . . . and bring your sacrifices every morning, and your tithes every three days."

Jacob's Dream.

The import of Jacob's dream is at least twofold: First it sets forth, in symbolic form, the intercourse between heaven and earth, between God and man. Communion with God is the privilege of every man. Second, it reveals the fact that God is interested in man despite past failures and shortcomings. Jacob had sinned and was even now a fugitive from justice, and we are not told the state of his mind or the degree of his contrition and repentance; yet God graciously takes notice of him, reveals Himself

to him and encourages him. The interest between earth and heaven has been ultimately and completely bridged by Jesus Christ. In His person the human and the divine are united, and we cannot tell oftentimes whether the Christ whom we know from the Gospel narrative is more divine or human, more God or man. Only when we contemplate more profoundly the significance of His words and His deeds, and let our thought follow step by step to the heights of His inner personal life, do we recognize the divinity, the Godhood, in Him. The realization of this fact brings to man a new vision of life, a new comprehension of the meaning and significance of humanity and of his own personal existence. This vision, in turn, lifts life above the sphere of the commonplace with its ceaseless round of duties, its uncertain joys, its punished sins, into a higher realm where the tender guidance, loving care and constant encouragement of a kind Providence are recognized.

For Further Discussion

Is God interested in sinful men? How is that interest manifested? Was he especially interested in Jacob? Does the teaching of Jesus about the Father lead us to think that He has any favorites? What are the means of communication between God and man?

The Promise of the Comforter

Epworth League Devotional Meeting Topic for April 13, 1913

(John 14:16, 17, 21, 23; 15:26; 16:7.)

By the Rev. A. Preston Shaw, B. D.

The Scripture Message

"I am going away." What sadness this thought must have brought to the hearts of Christ's disciples! They had forsaken all for Him. He was their hope and stay. The way of their future life was dark without Him. Every fond hope and ambition fled from them when they learned that He should leave them.

How merciful and considerate Jesus was even of their false hopes and whims! He gently broke the news to them and that not without the promise of a Comforter. His presence was their all in all. Without Him the new life which they had so recently begun was only a dream. His presence was their only comforter—"I am going away," He says, "And I will pray the Father and He shall give you another Comforter that He may abide with you forever."

Jesus was anxious to teach His disciples that a closer relationship than His bodily presence was possible. He wanted them to know that there was a greater and truer manifestation of Himself than His bodily appearance. He says: "He that hath My commandments and keepeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him. . . . If a man love Me, he will keep My commandments; and My Father will love him, and we will come and make our abode with him." Jesus wanted His disciples to know that if they loved Him and kept His words, His crucifixion, death, resurrection and ascension into heaven could not separate them from Him. He would dwell in them forever.

"It is expedient that I should go away." This expression of Jesus must have brought serious questionings into the minds of His disciples. "Expedient that He should go away? What will become of us?" And yet the testimony of Sacred Record is to the truth of this statement. The three years of association with Jesus on the part of His disciples made them only half-hearted, false, ambitious followers. They had not learned to love Him and His words. They loved their own dreams of power and honor and authority. Peter, the spokesman of them all, as soon as he thought Him conquered by His foes, says to his comrades: "Let's go fishing." How different it was on the Day of Pentecost! Then the promised Comforter came and they were filled with the Holy Ghost. Peter no longer thought of his old trade, but of the new one to which he was called by Galilee. He became a fisher of men and caught three thousand that day.

The Meaning and Application To Us.

We who live to-day are living in the greatest age of the possibilities of Christianity. There is no golden age of Christianity in the past. If there be

any at all, it is in the future. Not even the time when Christ was on earth was greater than our own.

It is true that we often see such sentiments expressed as that contained in the song, "I Should Like to Have Been With Him Then"—

"I wish that His hands had been placed on my head, And His arms had been thrown around me; I should like to have seen His kind looks when He said:

'Let the little ones come unto Me.'

But a too earnest longing for this is liable to cause us to overlook the fact that we have a greater privilege at hand. If we love Him and keep His words, He will come and dwell in us forever. The former is only a nice thing to remember, while the latter is the power of an endless life. What a difference!

The Holy Spirit promised to every one of us who will love God and keep His words is a greater worker than Jesus Himself. Did He not say to His disciples, "Greater works shall ye do because I go unto My Father. Here the sending of the Holy Ghost and that power that should come through Him is implied. What did Jesus do in disciple making while He remained on earth? The best of them could not watch with Him an hour while He prayed in Gethsemane. Peter, the spokesman, denied Him in the hour of His trial, and Judas betrayed Him with a deceitful kiss. Crowds followed Him. For what—that they might be healed of their diseases, for curiosity's sake, and for the loaves and fishes. Nobody went to prison for Him then. Nobody put his life in jeopardy for Him then. It was not until the coming of the Comforter that that true, unselfish followers became possible.

The Comforter is come. Are we accepting Him? Do we realize that a greater worker than Jesus stands ready to-day to work in and through us to God's glory and honor? Church of Christ, wake up! The Comforter is come. Let Him in. Let Him do His greater works!

Winchester, Va.

It is a false belief that life necessarily wears itself out as the years go by. Life means living, and so long as we live with our eyes open toward the future, with our ears attuned to catch the melody of the present day, with our hands eager for the unexpected path before us, we shall not grow old, but we shall remain young in heart and mind and spirit, which after all are our real selves.—Selected.

There is nothing more painful than a life spent in thinking of nothing but self.—Farrar.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

Of General Interest

FALL OF ADRIANOPLE BLESSING FOR TURKS AND ALLIES

After a most heroic defense by the Turkish army, Adrianople fell one day last week. Close upon this defeat came the death by suicide of the Shukri Pasha, the commander of the stronghold. Saturday of last week the victorious Bulgarian troops broke through the Tchatalja line in the neighborhood of Lake Derkos and are pushing forward victoriously on to Constantinople. The victory at Adrianople cost the Bulgarian army a loss of fourteen thousand killed and wounded, while at Tchatalja the Turkish loss also was heavy, being 2,600 killed and 7,500 wounded.

The capture of Adrianople is a real blessing for both the Turks and Allies, for it brings peace, their great need, distinctly nearer.

FLOODS IN THE MIDDLE WEST

The floods in the Middle West during the last few days have brought the worst stories of loss of life and property heard of in our country for many a year. Indeed, it may be said that the waters sweeping down the Mississippi River are bearing a flood through Ohio and Indiana which perhaps is the worst in history! Refugees from all parts of the lowlands are seeking safety in Cairo, Memphis, Louisville, and other points. As we go to press, it is reported that Shawneetown and Cairo, Illinois, are in very grave danger of being submerged, while other towns are in distress and anticipate alarming conditions. The United States marine hospitals at Evansville, Indiana; Memphis, Tennessee, and Cairo, Illinois, have all been ordered to arrange for flood victims.

Dayton, Ohio, was the worst sufferer by flood last week. The list of dead there numbers 150, while at Hamilton it reaches 91, with Columbus following with a list of 64. Zanesville, Chillicothe and Delaware, Ohio, are next in line, while many other towns follow with smaller numbers.

JULIUS ROSENWALD, PHILANTHROPIST, VISITS NEW ORLEANS

Julius Rosenwald, the Jewish philanthropist, of Chicago, manager of Sears-Roebuck & Co., is in New Orleans at the invitation of the Jewish public to address them on the subject of federated charities, upon which he is a recognized authority. Before Mr. Rosenwald's coming, an agreement for the federation of Jewish charities had been entered into, but it remained for him to launch the organization which he did Saturday night of last week at the conclusion of a banquet held in the Athenaeum in his honor. Arguing logically and carefully, Mr. Rosenwald convinced his hearers of the advantages of federation, and, at the conclusion of his address, subscription cards were distributed and an initial fund for the organization was subscribed to the extent of \$20,000. Mr. Rosenwald, in the course of his address, spoke warmly and enthusiastically upon what he had seen at the Touro Infirmiry, the Orphan's Home and Newman Manual Training School. Among other things, he said that men should give to charity in proportion to what they spend for their own comforts. This, he said, is the policy that the Chicago

federation works upon, and they have had a large increase in contributions.

J. PIERPONT MORGAN DEAD

The great financier, J. Pierpont Morgan, died at Rome, Italy, early Monday morning of this week. For several days his condition had been considered grave, the end coming while he lay unconscious. With his going, passes one of the most striking personalities of Wall Street. His vast financial power can be estimated when it is recalled that his was a private bank and not subject in any way to national, State or local supervision or any constitutional authority whatever. It is estimated that more than \$500,000,000 belonging to outside corporations was Mr. Morgan's to do with as he saw fit. During an investigation it was found that the entire cash balance of the United States Steel Corporation, amounting to over \$700,000,000, was on deposit with J. P. Morgan Company. More than 50,000 miles of railroad were con-



ZOAR METHODIST EPISCOPAL CHURCH OF PHILADELPHIA.

Where the Delaware Conference is Holding Its Fiftieth Session.

This church is called "Mother Zoar," for it is one of the oldest Methodist churches in that city, and is the finest of our colored churches. Zoar Church is located on Melon Street, near Twelfth. The audience room is well appointed and has been the scene of many a stirring meeting in the interest of our people. The Rev. Dr. James H. Scott is the present pastor.

trolled by him, as well as large American and British ocean transportation lines and English traction railways. Mr. Morgan was 76 years old and a man of taciturnity and gruffness to those who did not know him, and was very greatly against being interviewed, but he let his deeds talk for him. A great deal of his colossal fortune will be found to have gone back to the people through various channels of giving. Aside from giving \$1,500,000 for a hospital, his gifts would exceed \$5,000,000, and still there may be benefactions of which the public does not as yet know.

WOMEN HEAR LECTURES ON CARE OF CHILDREN

Realizing that the problem of the waste of child life is one of the gravest that confronts the country, Dr. W. W. Butterworth, one of the leading physicians of this city, together with other physicians of note, issued a call last week for a meeting in the hall of the Progressive Union, to all persons interested in the welfare of children. The meeting was addressed by the Mayor, Dr. O'Reilly, Dr.

Butterworth and Miss McMains, the latter a worker of large experience in the Kingsley House of this city. In line with this work, there is being given to the women of the city, admission to bi-weekly lectures in the Touro Infirmiry. These lectures consist of practical discussions on the care of children and touch upon problems which mothers are continually called upon to solve in the rearing of children, and of which so many know but little. All women are invited to attend these lectures, which occur on Wednesday and Friday of each week, at 4 p. m., in the waiting-room of the Touro Free Clinic.

THE LEXINGTON CONFERENCE

The Lexington Conference held its session last week in Louisville, Kentucky, under peculiar disadvantages. The high water in Indiana and Ohio prevented numbers of the preachers reaching the seat of the Conference. Bishop McDowell, who was to have held the Conference, was also cut off by the high water, and, up to Sunday morning, had not been able to reach the Conference.

The Conference, however, organized with Dr. Joseph Courtney as president. It was a real joy to see these men carry forward their business with directness and decorum worthy of any set of men. They had learned the lesson of self-control. Dr. Courtney presided with dignity and grace, and the brethren showed they could govern themselves. The Conference was true to its training.

LIFE-SAVING STATIONS

The Young Men's Christian Association answers a direct need in the effort to save men and boys. The church must lay hold of the men and boys who are drifting from the church. The Young Men's Christian Association comes to assist in the work among men and boys, not for the sake of the Association, but for the sake of the church. The Young Men's Christian Association is the church applying new methods to save men. If men's souls are reached through developing their bodies and intellects, so much the better.

We are presenting, this week, an illuminating article on the Young Men's Christian Association among colored men, showing how colored men are meeting the challenge of Mr. Julius Rosenwald, of Chicago. The most significant gift to the uplift of the Negro since the emancipation is Mr. Rosenwald's offer to give \$25,000 to every town or city that will raise \$75,000 for building and equipment for a colored Young Men's Christian Association. We pray that New Orleans may somehow meet this challenge.

There is not a more needed field in the nation for this work than New Orleans.

FRIENDLY—BECOMING MORE FRIENDLY

(Continued from Page One.)

the present remedy. If the new Democratic President could perform the almost impossible feat of breaking through the ranks of politicians and bringing to the front a fair number of new leaders it is probable that he could in a way do much in the direction of political improvement."

NATION'S CHIEF PRAISES GOUCHER COLLEGE

Heroic effort is being put forth to save Goucher College. Methodism will certainly save this institution of such large usefulness. It will stir the heart of every loyal Methodist to read the tribute paid this institution by President Woodrow Wilson. Bishop Lewis had charge of a great rally that was held in Philadelphia in the interest of the imperiled institution. The President was invited.

could not attend. But he sent the following heartening word:

"The White House, Washington.

"MY DEAR BISHOP LEWIS: I am heartily sorry that I cannot be present and take part in the meeting to be held on the evening of the 14th in behalf of Goucher College. The cause of the college is very near my heart. Through my two daughters, who had the privilege of attending it, I feel as if I myself had a personal identification with it. Its work has been admirable, its record most enviable, and I should deem it a great loss to the cause of education if it should be necessary to close the college, as well as a singular reflection upon the thoughtful givers of money in this country that it should be obliged to close its doors for lack of funds.

"I want to join with you in urging the liberal people of the country to come to the rescue of this admirable institution and am sorry that I must send you this message by letter instead of coming and delivering it orally.

Cordially and faithfully yours,
WOODROW WILSON."

People of Interest

Bishop Hamilton celebrated the seventy-third anniversary of his birth on March eighteenth.

The Rev. Warren McDonald died at North Topeka, Kansas, Saturday, March twenty-second.

President S. A. Peeler, of Bennett College, Greensboro, North Carolina, was a visitor at Tuskegee Institute, recently.

The recent consecration of a native of India as a bishop of the Anglican Church is said to be the first instance of its kind.

We are indebted to the Rev. J. B. Middleton, Secretary of the South Carolina Conference, for a copy of the minutes of that body.

Miss Ethel Roosevelt, daughter of Colonel and Mrs. Theodore Roosevelt, is to become the bride of Dr. Richard Derby, of New York City, on Friday, April fourth.

At the home of Mrs. Margaret Barnes, of this city, her daughter, Miss Ruby, was united in marriage to Mr. Louis Antoine, Wednesday night, March twenty-sixth.

The Rev. W. H. Dean, of the Washington Conference, will report at his Conference over \$8,000.00 raised for all purposes this year, with an addition of 510 new members and over \$1,000.00 for the general benevolences.

Bishop M. B. Salter, the twenty-first Bishop of the African Methodist Episcopal Church, died Sunday, March twenty-fifth, at Charleston, South Carolina. Bishop Salter was born February 13, 1841; converted in 1856; licensed to preach in 1865; ordained in 1866; elected Bishop in 1892; retired at the last General Conference, 1912.

Register of the Treasury and Mrs. J. C. Napier were interesting figures recently at a magnificent reception tendered by the Secretary of the Treasury and Mrs. Franklin MacVeagh, in honor of the bureau chieftain of the department. Mr. Napier was the only colored official of the department, who accepted the cordial invitation tendered by the Secretary.

The Louisiana Congregational Conference is in session this week—April second to sixth—at Straight University, this city. An interesting program is arranged for each session, and the six days thus spent will prove inspirational and helpful to the individual. Among the speakers we note the names of Dr. and Mrs. George W. Moore, of Nashville, Tennessee. On Friday night the distinguished orator and scholar, Professor William Pickens, of Talladega College, will deliver an address on "Frederick Douglass and the Spirit of Freedom."

Dr. J. H. Scott, the host of the Delaware Conference, is closing a fine year's work at Zoar Church, Philadelphia. During the year there have been 80 conversions, with 94 accessions, 64 have been received into full membership. Two hundred have been added to

the Sunday School and two adult Bible Classes organized. Six thousand dollars have been raised for all purposes, including \$1,000 on the church debt, and \$800 for benevolent collections. The congregation is increasing largely. The Epworth League and Junior League Chapters have received the special oversight of the pastor and are flourishing. Repairs have been made on the church and parsonage to the amount of \$400 and has been paid for. The ministerial support, amounting to \$1,440, has been raised in full.

The Rev. Charles M. Boswell, D.D., Corresponding Secretary of the Board of Home Missions and Church Extension, left Philadelphia on March twenty-seventh, for a trip that includes visitations to Grant's Pass and Portland, Oregon; Seattle, Tacoma, Walla Walla and Spokane, Washington. At these places he will be with Bishops Cooke, McConnell and Shepard and other church leaders participating in Parliaments held in the interest of all the Church Benevolences under the direction of the "Commission on Finance." Dr. Boswell will also visit Hawaii, where, with Superintendent J. W. Wadman, a tour of examination will be made among the Methodist Missions there. Upon his return to the States he will go with Bishop Cooke to Alaska to meet Missionaries in that field and study the needs and condition of the Mission supported by his Denomination.

Mrs. Eliza Cummings, one of the best known of Baltimore's leading colored women, was tendered a testimonial reception by more than two hundred of the most prominent women workers in church and charitable organizations. Eulogies were delivered on the Worth and Work of Mrs. Cummings in behalf of Metropolitan Church—of which she has been a member for fifty years; her service to the Women's Home Missionary Society, W. C. T. U., Aged Men and Women's Home and Morgan College. Among the tokens presented were flowers, rich and fragrant symbols of this woman's life of sweet service; \$2.50 from the W. C. T. U., and \$65 in gold in behalf of her many friends and admirers. The closing words of appreciation were made by the Rev. J. A. Holmes who has been Mrs. Cumming's pastor for the past sixteen years. More and more are we coming to realize that words and deeds of commendation are sweet to the living.

The Rev. J. W. Sayers, D. D., who was a very influential member of the Philadelphia Conference, bequeathed to the Board of Home Missions and Church Extension of the Methodist Episcopal Church the sum of \$2,000 for the building of a memorial church within the bounds of the Philadelphia Conference to bear the name of "Sayers Memorial," such bequest being payable upon the death of his widow, Mrs. J. W. Sayers. Mrs. Sayers is willing to make the amount designated payable as soon as some matters, now under consideration, may be adjusted. The Philadelphia Annual Conference pledged itself to co-operate with the Board of Home Missions and Church Extension and Mrs. Sayers in bringing to completion the desired enterprise. The Board of Home Missions and Church Extension, at a meeting held March twentieth, commended Mrs. Sayers for her readiness to make possible a new church, and promised to aid in every way plans that may be agreed upon. Bishop Berry, Corresponding Secretaries Robert Forbes, Ward Platt and Charles M. Boswell, District Superintendent Dr. E. C. Griffith, Dr. S. W. Gehrett, representing the Board of Home Missions and Church Extension, were appointed a Special Committee on the "Sayers Memorial." These will work with the Rev. L. P. Karholzen, Pastor of St. Marks Church, West Philadelphia, in securing the amount of money necessary to supplement the gift of Dr. Sayers to make possible a house of worship that will be a fitting memorial to the splendid man of God whose name it shall bear. All persons desiring to contribute toward the enterprise may send their checks to Mr. Samuel Shaw, Treasurer Board of Home Missions and Church Extension, 1026 Arch Street, Philadelphia, Pennsylvania.

We call special attention to the appeal of the Board of Home Missions and Church Extension for Flood Sufferers found on page 5 of this issue, and beg that as we respond generously to this call, we would follow the directions given so that our Church may get full credit for what she gives.

News Paragraphs

Six of our Bishops' wives have contributed \$1,000 for the relief of Goucher College.

President Wilson and family occupy the same pew in the same old New York Avenue Presbyterian Church in Washington that was occupied by President Lincoln.

Students of New Orleans University will render the Sacred Cantata, "The Seven Last Words of Christ," in the University Chapel, Sunday, April sixth, at 4 p. m.

The membership of the thirty-six Methodist Episcopal Churches of Columbus, Ohio, has been increased by 6,936 persons, as a result of the services held in that city by Evangelist Billy Sunday.

A handsome souvenir program is on our desk of the Fiftieth Anniversary of the Delaware Conference, to be held in Zion Methodist Episcopal Church, Philadelphia, Pennsylvania, Friday, April fourth.

As a result of the address by Miss Jessie Wilson, President Wilson's daughter, before the Consumer's League, Governor Miller signed the bill passed by the Legislature for a ten-hour work day for women in Delaware.

The United States Public Health Service states that it will take some time for the efficacy of the claims of the Friedmann tuberculosis serum to be tested, and asks that the public suspend judgment.

The latest announcement of the great physician Dr. Simon Flexner is that he has discovered the organism that causes infantile paralysis. The great practical value of this discovery lies in the probability that a serum for the cure of the disease will be found shortly.

Something new in moving pictures is "A Day at Tuskegee" to be introduced first at Orchestra Hall, Chicago, April 1st. Perfect pictures are given of one hundred scenes and industries of Tuskegee Institute in which nearly 3,000 students figure.

Upon the request of the John T. West School Improvement League of Norfolk, Virginia, the City School Board of Norfolk has recommended that an appropriation be made of \$1,700 for the purchase of lots adjoining the John T. West School as public play grounds for colored children. The Rev. C. I. Withron is president of the League.

Dr. Booker T. Washington states, in an article in the *Independent*, that Uniontown, in the western part of Alabama, is the metropolis of a farming district of 50,000 white people; and 220,000 Negroes. Negroes are said to do more business in Uniontown, in proportion to their number, than in any other town in the South. Uniontown has, also, the reputation of having the only wholesale grocery store conducted by Negroes in the United States.

The Triennial Conference of the China Medical Association held in Peking, was attended by more than 80 missionaries from Korea and China, representing all of the prominent denominations. President Yuan Shih K'ai tendered the Association a reception. He thanked the members of the Association most heartily for their work during the plague of 1911 and their Red Cross work during the revolution. The topics of the Conference were "Co-operation" and "Medical Education." After extended discussion it was agreed: (1) That no more Mission Medical Schools be established for the present. (2) That one Union Medical School be encouraged and helped in each of the following cities: Mukden, Peking, Taianfu, Chengtu, Hankow, Nanking, Shanghai, Foochow and Canton. (3) That each school should have a minimum of ten Faculty members giving full time to the work of teaching and research.

Gleanings from the Field

ALABAMA.

Akron, Ala.—Our church here is doing well under the leadership of the Rev. L. C. Williams. The church is making progress both spiritually and temporally. There have been brick pillars placed under the church at Wedgeworth and at Akron new window sashes have been put in and some improvements on the inside. On some improvements on the inside. Our first Quarterly Conference was held February 22-23, 1913, and was largely attended by both the members of the Conference and visitors. It was gratifying to note how much interest was manifested by all. The Rev. J. W. Martin, our efficient District Superintendent, is the man for that place. We are planning for our revival to begin in a few weeks and are praying for a great spiritual awakening.—L. C. Williams, Pastor.

Blount Springs.—Our church is doing well under the pastorate of the Rev. A. Callahan. Sunday last was a banner day at St. James Methodist Episcopal Church. The Rev. A. Callahan preached a strong sermon. Subject, "Keep the End in View." Mr. Step Chapman, one of the old men of this place, was happily converted and joined the church, and one other joined the church. We are planning to start a revival here next week. The Rev. A. Callahan is pastor.—I. B. Points.

Wetumpka.—This is my fourth year as pastor of St. Clair Methodist Episcopal Church. When I first came here in 1910, we found a debt of \$332.68 on the church, and no hell. But to-day the church debt is paid and a \$150 hell hangs in the tower, and some improvement has also been made on the church, which caused another debt of \$85 which we are planning to pay off on the fifth Sunday in March, 1913. On the fourteenth of February a storm party which resulted in groceries of all kinds given by the members of St. Clair Methodist Episcopal Church came to us. Our Zion Methodist Episcopal and Baptist friends joined with our hosts. We believe our Rev. J. A. Knox, is a God-sent man.—Mrs. Rosale Moore.

Wadley.—February the 22nd and 23rd were red letter days with the members and friends of the Rocky Mountain Methodist Episcopal Church. Our first Quarterly Conference was held here with District Superintendent S. J. Jordan, presiding. Sunday morning in the Sunday School the District Superintendent made a very able address to the school and at 11 o'clock he preached also. The church work here took on new life with the coming of this good man.—A. J. Herring.

ARKANSAS.

Newport.—I was returned here for the second year, and have been cordially received by the people. They have joined in with me to make this the best year in the history of this charge. The church has been repaired, as has also the parsonage. Flowers now grace the front yard much to the delight of passers-by. A piano is now in the church and the congregation is singing from the new Methodist Hymnal. Two members have joined the church since Conference. The first Quarterly Conference convened February 28th to March 2nd. Rev. G. T. Saxton, District Superintendent preached two strong sermons and the services were greatly bene-

ficial. Marriages for this Conference year: February 8th, Mr. Felix Malony to Mrs. Henrietta Pellem, at the residence of Mrs. Kelly on Elm St., Newport Ark. Mrs. Granville Jones to Miss Fannie Shaw. Mrs. Granville Jones belonged to the Colored Methodist Episcopal Church. The ladies are both members of the Baptist Church. The Rev. J. W. Terrell, officiating.—J. W. Terrell, pastor.

FLORIDA.

Lake City.—The Rev. G. B. Wilson the newly appointed pastor of Gethsemane Methodist Episcopal Church, entered upon his duties at the above named church on the third of February. He was received with much enthusiasm being cordially welcomed by the officers and members. He is meeting with great success spiritually and financially. The collections are the best in the history of our church. There have been two conversions in one month and 29 members added to the church. Two rural Sunday Schools have been organized with a membership of 72 pupils and two flourishing churches organized with large congregations in the wealthiest section of the county. Preparation is being made for the entertainment of the next session of the Annual Conference which will meet in our church in 1914. The church building will be enlarged and renovated in April, and in June, a large pipe organ will be installed. The outlook for a great ingathering of souls is very bright.—H. W. Ellis.

KENTUCKY.

Louisville.—On Sunday, February 16, the fourth and last Quarterly Meeting for this Conference year was held at Jackson Street Methodist Episcopal Church. The District Superintendent, Rev. R. L. Dickerson preached excellent sermons in the morning and evening. In the afternoon, Rev. Spillman of the African Methodist Episcopal Church preached and assisted the District Superintendent and the pastor, Rev. R. I. Broadus in the communion service. Truly a real love feast of spiritual blessing attended this service. The collection for the day was \$55 and 205 persons communed. The pastor has had a most successful and pleasant year to the glory of God.—Mary C. Broadus.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

LOUISIANA.

Maringouin.—We take this method of thanking the members and friends for the way in which they met us. Every officer welcomed us cordially. After an excellent meeting, the pastor and family were treated to a surprise party, the members of which brought 225 pounds of choice groceries. Mrs. Mary Scott read an excellent paper naming the donors. Mr. Pearl Migher and Prof. Green spoke pleasingly. Mrs. Priscilla Long presented the pastor a purse. Thanks.—O. J. Harvey, pastor.

Leesville.—The Rev. S. M. Haynes and family were cordially received at

Mt. Zion. The officers met them cordially. The parsonage is comfortably arranged. A handsome cooking stove and other household furnishings have been put in. On the 18th inst. the pastor and his family were presented several pounds of choice groceries and some money. All meetings are well attended.—Mrs. B. O. Gadson.

Baton Rouge.—In Wesley Chapel Methodist Episcopal Church, we have been having revival services with three converts and have added seven to the roll making ten in all. We have raised \$103.43 and paid our pastor \$55.73. We are going to place a parsonage on our ground soon.

Franklin.—Sunday, March 2nd, was an enjoyable day at Ashury Methodist Church. The speaking meeting at 3:30 p. m. was one of the best for years. Seven came up and knelt at the altar for prayers. At night the church was packed. The message that was given was gladly received. Collection for the day, \$27.85. One subscription for the Southwestern.—C. Spears, pastor.

Franklin.—At Ashury Methodist Episcopal Church, Sunday night, the 19th, the pastor preached his introductory sermon to a large and appreciative congregation. He has started his third year with a remarkable success. Twenty-one persons came up for prayer. The Sunday School is large. The altar was crowded. The cry is this year: One hundred converts in our church.—Emma J. Spears.

MISSISSIPPI.

Union Church.—A party led by Mrs. Hester McGloster and Mrs. M. M. Moundtree came to the home of our blind brother, B. Cissal Brown and left him 160 pounds of choice groceries and also Mrs. S. B. Shaw \$4 in money. A great many white friends helped in the effort. I have been blind for eight months. C. Brown, a local preacher of the Methodist Episcopal Church.—M. M. Moundtree.

Columbia.—Our first Quarterly Conference February 22-23, was held with the District Superintendent, P. H. Rembert in the chair. The Conference was well attended and reports showed a steady advance along all lines. The District Superintendent preached two splendid soul stirring sermons which he is well able to do. Raised during the quarter \$45. Paid pastor \$50; District Superintendent, \$16.50. One subscriber for Southwestern.—J. E. Coleman, pastor.

Brooksville.—The Rev. J. M. Marsh held the first quarterly Conference of the above named place on the 15th inst. Quite a number of the officials made splendid reports which points to a successful year's work. A goodly number partook of the Lord's Supper. Raised during the quarter \$46.21; this added to previous amounts make from my arrival to Quarterly Conference, \$106.76.—J. W. Thompson, pastor.

West Jackson.—Our First Quarterly Conference convened at Pratt's Chapel with each officer present with good reports, in spite of the rain. Dr. J. C. Hihbler, our District Superintendent, opened the Conference. We were all glad to have him in this new capacity. Of our pastor, the Rev. H. W. Woods, Jackson is proud. We promised the pastor \$600 or more this year. Our new church must go up. We plan to raise \$100 benevolence money. Dr. Hihbler preached a great sermon on Sunday night. At Mt. Pleasant at 11 he also preached. Total raised in this quarter \$40.35. Paid District Superintendent in full.—C. R. Richardson.

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MARYLAND.

Pisgah.—On January 31, 1913, at Emory's Methodist Episcopal Church, there was an enjoyable reception and presentation tendered our pastor, the Rev. L. E. S. Nash. There was a table laid for forty-eight, fitted with appetizing dainties of the season. Among the honored guests were the Rev. W. T. Carter and family, of Mt. Hope Baptist Church, Miss Edylth Clayton, of Shiloh Baptist Church, Baltimore. A very good program, rendered by the Literary Department of the Epworth League, was enjoyed. A large basket was carried to the center of the altar by Catherine E. Scott and Fannie Brooks, of the Ladies' Aid Society of that church, and filled. Among other things which the basket contained was a small purse. The presentation address was delivered in part by both these ladies.—Catherine E. Scott.

SOUTH CAROLINA.

Pickens.—On February 12, 1913, the natal day of the great Emancipation of Abraham Lincoln, a delightful celebration at Pickens Methodist Episcopal Church, took place. The program consisted of vocal numbers and readings. "The Voice of the Negro," and "On the Job," and addresses, "Our Lincoln" by Mr. J. C. Gihbs. The whole occasion was inspiring and made a lasting impression upon the audience who saw the big commoner's soul, and glorious results that have come to the race, Nation and Republic because he lived, labored, and loved humanity.—John C. Gihbs.

THE MINISTERIAL COUNCIL OF THE MARION DISTRICT.

ALABAMA CONFERENCE.

Eutaw.—The Ministerial Council, composed of the ministers of the Marion District convened in St. Paul Methodist Episcopal Church, Eutaw, Alabama, February 19-20. The Rev. L. C. Williams was elected secretary; the Rev. G. W. Brownlee elected treasurer, and the Rev. W. L. Darius, reporter. The Rev. J. W. Martin, District Superintendent and president ex officio, presided in the Council. He delivered a wholesome and timely address. Among the many topics discussed were "Pastoring," "Revivals," "The Pastor and His Officers," etc. Preaching services were held each night in which great sermons were preached by the Rev. W. L. Darius and the Rev. G. W. Mann. The brethren expressed themselves as being highly benefited by the meeting.—L. C. Williams, Pastor.

Rivival Notes

Abingdon, Va.—We have just closed a revival of five weeks duration resulting in sixty-five conversions and so far forty have united with our church. The age of converts range from 9 to 64 years. This is said to be the best meeting held here for many years.—W. A. Webber, pastor.

Moberly, Mo.—We have just closed here a ten-day's revival meeting which resulted in seven converts and some backsliders reclaimed. The Rev. F. D. Woodford of Mason City, Iowa, was the Evangelist. His sermons and his method of conducting a revival were highly appreciated. The pastor is closing out his fourth year's pastorate at this place. We have had great progress in this charge in the last four years. The church has been improved. A new parsonage built, and the membership increased and all debts are paid, so the church is in good condition. The Rev. G. B. Abbott, pastor.

A great Revival has just closed in the City of Roanoke, Virginia, it is said to be the largest ever had in this section of the country in point of interest and in conversions. The plan of the revival was suggested in a paper read before the Inter-Denominational Ministers Meeting, by the Rev. Samuel A. Virgil, pastor of St. Paul Methodist Episcopal Church, subject: "Missionary Needs at our Door," and the paper was a direct call to a union meeting that will embrace all the ministers of the city

and their churches. The ministers at once saw the plan as one of the best to engage in and at the same meeting a committee was appointed to outline the plans in which the Rev. Mr. Virgil acted as the chief advice. At a subsequent meeting the committee's report was received, and the Revival meeting appointed to open February 16th at the High Baptist Church with a seating capacity of 1,500. Every pastor of the city and its congregation who could get in the church were there at the opening services and the work of saving souls was begun. Dr. W. R. Brown of the First Baptist Church preached the opening service and the Rev. S. A. Virgil of St. Paul Methodist Episcopal Church preached the following night and so on the services continued for three weeks. Among the most attractive features was a street march at ten o'clock at night when there were upward of three thousand people in line, filling two of the largest churches in the city, the songs of the gospel along the line of march awoke the city and the revival fires were burning in every home. The next important point in the program was a meeting of all the women in the city at one point and all the men at another. More than one thousand women gathered at St. Paul church, and about seven hundred men gathered at the High Street Baptist Church, the Rev. Mr. Burks spoke to the men and the Rev. Mr. Virgil spoke to the women. We call special attention to these services as being the most fruitful in all the revival. The women after their meeting came to the point that they had

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never before received so much help as was theirs to receive at this meeting. The outcome of the revival was that there were 401 conversions and a city-wide union of religious interest. Every honor is given the Rev. S. A. Virgil for his pulpit work and his excellent power or organization. Roanoke feels that the conference has bestowed a blessing upon the city in sending him there as pastor and we pray that he will be among us many years yet to come.—Wm. Simms, recording steward.

Gleanings from the Field

NORTH CAROLINA

High Point.—South High Point is at work. On the 16th inst. the church gave to the pastor on salary \$40.00. We have among us some young men who are above the average. They are all generous contributors to the church finances, and there are others who give in proportion to their means, as well as young women. The church is planning to do more this year than ever before, with our beloved pastor

and his wife at the head. Our pastor is a hustler in business.—N. M. Ganaway, Pastor.

TENNESSEE.

Pleasanton.—We have already begun what we hope to make our best effort. The parsonage had been added to by two rooms, which are commodious and comfortable. This the Ladies' Aid Society has accomplished. This society recently met at the parsonage and served dinner to a number of men, women and children. Following this was an entertainment which netted \$25.00. We are preparing to take care of the Sunday School and Epworth League convention on the 18th of April.—J. D. Mackey, Pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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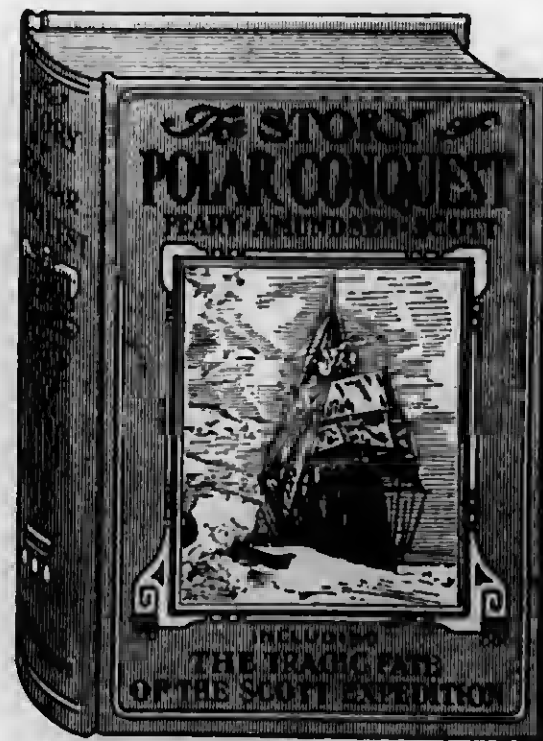
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Conference Notices

Special Notices.

To the Members of the Central Alabama Conference:

Dear Brethren—Your minutes are now in the hands of your District Superintendent. If you paid your pro rata at the Conference, send your Superintendent 25 cents and he will send your minutes at once. If you have not paid, send \$1.25.—Wm. Jones, secretary, 425 S. Jackson Street, Montgomery, Ala.

Marshall District—Pastors, District Stewards, Woman's Home Missionary, auxiliaries and other officers of the Marshall District:

Dear Coworkers—Our Missionary Convention, District Stewards' Meeting and Pastors' Council will meet at Jefferson Texas, April 21-22. Dr. I. L. Thomas and other prominent men will be with us. Let us come prepared to report our entire sum for Missions and Church Extension assessments to Dr. Thomas.—P. H. Jenkins, Superintendent.

THE MISSIONARY CONVENTION OF THE ALEXANDRIA DISTRICT

will meet in Natchitoches, La., April 17-18, at which time Dr. I. L. Thomas will be present, and all pastors are expected to report. A program will be sent to each pastor. By order of J. O. Richard, District Superintendent; H. L. Wright, Missionary Secretary.

District Rounds

WINONA DISTRICT.

Second Round.

Vaiden, April 19-20; Vaiden Circuit, 26-27; Grenada Circuit, May 3-4; Grenada, 9-11; Duck Hill, 17-18; Kilmichael, 24-25; Alesville, June 1; Abbeville, 7-8; Oxford, 6-8; Oxford Circuit, 7-8; Durant, 13-15; Sallis, 14-15; Hesterville, 21-22; Water Valley, 21-22; Winona, 27-30; Poplar, Miss., 27-30.—E. F. Scarborough, Superintendent.

BROOKHAVEN DISTRICT.

Second Round.

Expose, April 19-20; Columbia, 21; Hub Circuit, 22; Lampton, 23; Hub, 24; Liberty and Norfield, 30; Fernwood and Magnolia, May 1; Tyertown, 2; Chinagrove, 3-4; Kenolla, 10-11; Brookhaven Circuit, 17-18; Brookhaven, 24-25; Barlow, 30; Bowerton (Wesson) May 31, June 1; Hazlehurst, 3; Orna, 6; Crystal Springs, 14-15; Florence, 18; Star, 19; Crystal Springs Circuit, 21; Bridgeville, 28-29. Dear pastors: Now is the time to collect your benevolent money. If you failed to raise your full apportionment on Easter, please finish on Children's Day. Our beloved Bishop Thirkield is looking for every pastor on the district to make a round report at the next Annual Conference. Send your Easter money in and get a voucher for it. Remember the last Annual Conference and govern yourselves accordingly. Stand by the SOUTHWESTERN. Send in subscribers every week. Dr. Jones can not do the work by himself. We must help him.—P. H. Rembert, Superintendent.

GULFPORT DISTRICT.

Second Round.

Lumberton, April 19-20; McNeil, 22; New Augusta, 24; Sumrall, 26-27; Richton, May 3-4; McClain, 10-11; Bason, 17-18; Gulfport, St. Mark, 24-25; Gulfport, (north) 31, June 1; Bay St. Louis and Pearl-ington, 7-8; Pass Christian, 14-15; Bond and Wiggins, 21-22; Purvis, 24; Handsboro, 28-29; Biloxi, July 2; McHenry, 3; Ocean Springs, 5-6; Moss Point, 12-13; Escatawpa, 12-13. The District Conference is appointed to convene at Bond, August 31st. The pastor, the Rev. G. W. Coleman, is making large preparations and will give the Conference a royal reception. Quite a number of the general officers are expected and the Bishop himself, if possible, will be there. Let us push toward large things.—J. C. Houston, Superintendent.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, headache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

EVANGELICAL MINISTERS' UNION, SAVANNAH, GA.

The Ministers' Evangelical Union, of Savannah, held their installation services at St. James Tabernacle (A. M. E.), Wednesday night, February 19, 1913. In the face of inclement weather the attendance was very gratifying. The Rev. P. F. Curry, pastor of the church, was master of ceremonies. The installation sermon was preached by the Rev. H. E. Smith, and the Rev. T. W. M. Smith, D. D., delivered the installation address and installed the officers W. V. Daughtry, President; H. M. Rutherford, Vice-President; C. W. Prothro, Secretary; L. A. Townsley, D. D., Assistant Secretary and Chairman of Vigilant Committee; B. S. Hanna, Treasurer; R. H. Singleton, D. D., Critic and Chairman of Program Committee; P. F. Curry, Assistant Critic; E. D. Giddens, Chaplain; C. C. Warren, Librarian; J. S. Jenkins, Reporter to Savannah Tribune. At the conclusion of the installation exercises the members of the Union and their guests repaired to the basement, where an elaborate banquet was served by the Rev. P. F. Curry and his god members.—W. V. Daughtry.

STATESBORO, GEORGIA.

Miss Bessie M. Garrison, Field Secretary of Woman's Home Missionary Society of the Methodist Episcopal Church, visited our city during the present week. She visited the Statesboro Industrial High School and delivered one of the best lectures the student body has heard during their history. At 4 o'clock p. m. she spoke to the women and girls at the Methodist Episcopal Church, and at 5:30 p. m. was entertained by the Ladies' Aid Society at the home of Mr. and Mrs. T. J. Prescott. The guests were the Rev. W. A. Holmes and the faculty of the Industrial School. At 7:30 p. m. she spoke to the public. Her address on this occasion will live long in the hearts of our people. We need a great many more women of Miss Garrison's type. Women who are consecrated to their race and work. The Rev. Wm. Bellinger, Super-

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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

intendent of the Waynesboro District, was present and said many words of encouragement. The Rev. W. A. Holmes, pastor of the Methodist Episcopal Church, is doing much for the uplift of our people. Few men are making a greater sacrifice for the good of humanity than he. Our school, under the management of Prof. Wm. James, a fearless and energetic worker, is the best in its history. Our enrollment is about three hundred.—Wendell Holmes and Arthur Latimer, of Emily Howland League, Statesboro Industrial High School.

Augusta.—Our St. Mark's Church has taken on new life. The members seem much pleased in having their pastor, the Rev. J. B. Liburd, returned to them for another year. After our reg-

ular class meeting, Tuesday evening, February 25th, the pastor returned to the parsonage, only to find a jolly crowd rapping for admittance. The pastor opened the door and the crowd entered with two baskets filled with all kinds of groceries. Mr. I. S. Beasley, the leader of the appreciative crowd, presented the baskets and contents in behalf of the visitors to the pastor and his family, as a token of love and respect. After the above each member of the band made a short speech saying that they are going to stand by their church and pastor as never before and bring things to pass this year. The pastor responded in well chosen words, showing his appreciation and thanking them for their generosity and hospitality.—Walter H. Rogers.

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We were absent for a brief occasion and we are glad to know from mail now reaching the office that quite a number were disappointed at not finding our column in the Advocate. This absence and the extra work due to the increasing interest in the DOLLAR BRIGADE is responsible for the lapse. Our desk is piled with communications, many of which concern Life Annuity Bonds. In the wish to secure a life income as reliable and safe as government bonds, and at the same time to make sure that the money will perpetually help the Old Preachers there is no plan equal to the Life Annuity Plan.

The Corresponding Secretary acknowledges his obligation to the Old Preachers of Methodism for the many welcome greetings to him as their friend.

We are issuing "The Dollar Brigade Songs," taken from the Song Number of the Veteran Preacher. On request we will send you copies of this Song Number, together with envelopes, free of charge.

Almost every passenger on the Honolulu read with great interest Judge Horton's fine booklet on "Wills," and Mr. Collins's beautiful story of "The Banker's Investment." On arrival at the office we found that the copies of Bishop Quayle's booklet, "The Debt of the Republic to the Preacher," had been delivered. We will be glad to send you all or either of these publications on request.

We are going to move May 1, but will be doing business at the old stand until then and will be doing the same kind of business at the new stand in May.

We printed 35,000 March Veteran Preachers. A few copies are left. Subscribe now and we will send all the 1912 and 1913 numbers. Twenty-five cents a year. Club of ten for \$1.00.

Address all communications to
JOSEPH B. HINGELEY,
Corresponding Secretary,
Chicago, Ill.
14 W. Washington Street.

AN APPRECIATION OF MRS. E. J. COX, OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Out of respect and appreciation for the efficient and helpful work of our treasurer and co-worker, Mrs. E. J. Cox, who the "change of time" has removed from us, we, the members of the "Foreign Missionary Society of the Wiley Memorial Methodist Episcopal Church," deem it a duty as well as a pleasure to offer the following "Words of Appreciation."

As the Annual Conference has seen fit to remove the Rev. Cox, our District Superintendent, to another charge, thereby removing his wife, our treasurer, we hereby acknowledge our appreciation of her services to us, her loyalty, her constancy, her kindly advice, her sympathetic nature, her willingness, and ever-ready disposition to respond cheerfully to any duty.

Signed by Committee,
MRS. I. S. HOWSE,
MRS. B. C. PARKS.

THE PASTORS' COUNCIL AND DISTRICT STEWARDS' MEETING

was held at St. Paul Methodist Episcopal Church, Birmingham, Ala., March 20th. Dr. J. W. Thomas presided. The Rev. Joel C. Carson was chosen secretary. The business of the meeting was soon dispatched after

devotional services. The Rev. D. J. Price, the new pastor of St. Paul, recently transferred to the Central Alabama Conference, was introduced and was cordially received by the brethren. The remarks of different pastors show a great future for the district. The Revs. J. A. Holliday, A. G. Glenn, of Tuscaloosa and Bessemer, respectively, and the Rev. B. J. Brooks of this city, have new churches in view for this conference year. The District Superintendent's salary was placed at \$10.24 until District Conference, at which time a raise is expected.

THE BATON ROUGE DISTRICT PREACHERS MEETING.

Convened at Wesley Chapel at 12 o'clock, Feb. 25, 1913, with the Rev. J. D. Poole, presiding. Devotion exercises were conducted by the President and prayer was offered by the Rev. D. G. Taylor of Port Allen. The following were elected officers for the ensuing conference year: J. D. Pool, president; J. A. Lindsay, secretary and reporter and M. C. Harrison, treasurer. The following committee on program was appointed: J. A. Lindsay, M. C. Harrison, Robert Jones, H. Daniels, district superintendent; and D. G. Taylor. A motion prevailed to have a weekly meeting on Thursday at Wesley, St. Mark and Port Allen in turn. The monthly meeting will be held on the 27th of March at St. Mark's church at which time all on the district are expected to be present, and to report all benevolences raised. D. G. Taylor and M. C. Harrison were appointed to preach Thursday, the 6th of March, at St. Mark.—J. A. Lindsay, Postoffice Box,

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CENTRAL AVENUE CHURCH, ATLANTA, GA.

Dr. L. H. King, Pastor.

On March 17th our pastor, the Rev. L. H. King, D.D., was given an agreeable surprise at his residence, No. 364 W. Fair Street; in the nature of a donation party. There were some seventy-six in this party. We were royally received, and each member of this party carried something with them and deposited it upon the dining-room table. There were so many things and such a variety of things, it looked like a first-class grocery store. Some of the donors were thoughtful enough to bring along some delightful refreshments—sandwiches, potato salad and ice cream, cake, etc., so we had a most enjoyable time. After we had had our brotherly symposium, Mrs. Lula Leigh Hill, of Terry Street, was elected toast-mistress, and she called upon volunteers. Every department of the church was represented most fittingly by the following persons: Prof. W. F. Penn, the Trustees; S. Relford, the Stewards; Prof. W. B. Long, the Sunday School; S. H. Ports, the Auxiliaries; Dr. Lynden Hill, the Young People's Society, and the Recording Steward, E. E. Trammell, spoke for the church in general. The spirit of kind affection and a hearty desire to be of use in God's church, was quite

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inspiring. We are determined, by the help of God, to make this the "banner year" for Central Avenue. We invite all to our services.—The Official Board.

LIPPINCOTT'S MAGAZINE.

The April Lippincott's Magazine's contents for April 1913:

"Don't Trifle with Money," a complete novelette, by Mrs. John Van Vorst.; "What He Was," a sketch, by Frederick Moxon; "The Economic Administration of the Crusade Against Tuberculosis," a special article by Lawrence F. Flick, M.D.; "The Chain Succession," a short story, by Stanley Olmsted; "The Smaller Voice," a poem, by Richard Kirk; "Pasetsk the Second-Hander," a short story, by Mary Imlay Taylor; "Anderson of the Volunteers," a short story, by Charles Harvey Raymond; "A New Friend, an Old Friend," a poem, by Madison Cawein; "The Escape," a short story, by Annie Steger Winston; "The Oak That Fell This Morning," a poem, by Jane Belfield; "The Weakling," a short story, by Percy Shaw; "Bestowal," a poem, J. E. B.; "The Passion for Passes," a special article, by W. Dayton Wegefarth; "I Heard a Voice," a poem, by Florence Earle Coates; "The Smile's Suggestion," a short story, by Elizabeth Whitford; "I Wonder Is There Laughter?" a poem, by Ethel M. Colson; Short Story Masterpieces (Russian). VII. "Four Days," by Wsewolod Michailovich Garshin. Translation by John Cournos; Introduction by the Editor. "The Old House," a poem, by Mazie V. Caruthers; Ways of the Hour: "The Epoch-making Auto," by George Allan England. "When Not to Tip," by Littell McClung. "Capitals," by W. T. Larned. "Are Theatre Prices Too High?" by Robert Grau. "Industrial Preferred Stock," a financial article, by Edward Sherwood Mead, Ph.D.; "Walnuts and Wine." Twentieth Century Travel, Automobile Department, conducted by Churchill Williams. "Investments" conducted by Edward Sherwood Mead Ph.D.

THE APRIL CENTURY.

The April Century contains a careful analysis of the Balkan situation by Andre Tardieu, editor of the *Revue des Deux Mondes*, and of the "Bulletin of Foreign News," in the *Paris Temps*. This diplomatic expert here explains the international chess game that is going on, and tells just what moves the powers are making. The shrewdness of his conjectures is established by the fact that the latest reports from the Balkans tally with his predictions. Other articles of special interest are Annie Payson Call's "The Spoiling of Servants," in which she offers some helpful suggestions toward solving the housekeeper's most trying problem; "Realism and Reality in Fiction," by William

Lyon Phelps, showing that the sum total of true details may be a false picture of life; "In and Near Athens," a brightly colored travel article by Robert Hichens; and two significant chapters of southern history "The Aftermath of Reconstruction," by Clark Howell, editor of the *Atlanta Constitution*, and "How We Redeemed Alabama," by Hilary A. Herbert, secretary of the navy in Cleveland's second administration.

The fiction of the number consists of "A Monte Flat Pastoral," by Bret Harte (another of *The Century's* reprints of classics of a generation ago); stories by Amanda Mathews, John Trevena and Edith Barnard Delano, and further chapters of Mrs. Frances Hodgson Burnett's novel, "T. Tembarom." The list of poems includes a sonnet-series by Alfred Noyes, called "The Temple of Aphrodite."

From the point of view of art the number is particularly interesting, as it contains a discussion of "The Post-Impressionist Illusion," by Royal Cortissoz, profusely illustrated with examples of the work of Cubists, Futurists, etc., recently shown in New York; a wood engraving by Timothy Cole of Vermeer's "Young Woman With a Guitar," pictures in color by Jules Guerin to accompany the Hichens article; and reproductions of the work of Paul Manship, the young sculptor, who won the scholarship of the American Academy in Rome four years ago.

CHANGE OF ADDRESS.

The Rev. W. F. Isaiah, District Superintendent, is residing now at Starkville, instead of West Point, Mississippi.

The Rev. M. White, from Florence, Miss, to Wesson, Miss., R. F. D. No. 1, Box 42.

REVIVAL NOTES

Boyce and Village, La.—On Decision Sunday thirty-one members of the Sunday School on this work; the Rev. A. M. Venable, pastor, accepted Christ.

Moberly, Mo.—The Rev. G. B. Abbott and the Rev. J. D. Woodford, of Mason City, Ia., closed a revival meeting here with seven conversions.

Escatawpa, Miss.—We had a great service on Palm Sunday. Fourteen decided for Christ in the Sunday School.—A. H. Lathan, pastor.

Pineville, La.—On March 18, 1913, Decision Day at Wesley Methodist Episcopal Church, twenty-six children in the Sunday School decided for Jesus. The Rev. H. J. Wright is the pastor.

Jeanerette, La.—The revival has just closed at St. Peter, with thirty-three converts, and ten souls reclaimed; thirty-three of this number were baptized at the altar. W. J. Hampton is pastor.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

Booker-Brown.—Mr. Arthur Booker and Mrs. Helen Brown, at the home of the groom, in Baton Rouge, Louisiana, in the presence of a host of witnesses. The charming bride was the recipient of many valuable and useful presents. The Rev. Jno. A. Lindsay, pastor, officiated.

Coleman-Stanfield.—At Jules, Arkansas, February 23, 1913, on Sunday evening at the home of the bride's parents, was the quiet and beautiful wedding of Prof. Cupid Parker Coleman and Miss Laura Mae Stanfield. Both are formerly of Rust University, from which the groom is a graduate in the class of "1910." Both the groom and his bride are teachers in public schools of Arkansas. Many useful and valuable gifts were given by friends. Among the company we notice the Misses L. Louise and Rosalie Wyatt, Beulah Ellis, the Misses Powell Gilmore and Thomas and Miss Drucilla A. Kimmon (who was the bride's attendant) Mr. Houston Howard Webb (the groom's attendant) Dr. and Mrs. Edwards of Earle, Ark.; Professors W. C. A. Tyus, Jno. W. Walker, Mrs. Smytt Wyatt and Dixon, Messrs. A. L. Greene, S. Thomas and a large number of others. Mr. and Mrs. Coleman are members of the Methodist Episcopal Church. — William A. Greene.

Gaines-Flood.—At Simpson Methodist Church, Eola, La., a most lovely wedding too place Tuesday night, Feb 25, 1913, between Miss Louise Flood and Mr. Hayes Gaines. The bride is an active young member of the church, while the groom stands well in the community. We ask of God for them great success.—T. A. Hampton, pastor.

Wright-Hinds.—Mr. A. B. Wright and Miss Vera E. Hinds, of Morgan City, La., by the Rev. Henry Taylor on Wednesday evening Feb. 19, 1913 at 7:30 o'clock, at the Union Methodist Episcopal Church. The church was beautifully decorated, the Misses G. Baptist, L. Mills, H. Evans and Mrs. Edwards were attendants. The maid of honor was Miss Bertha Hind the bride's sister and Bertha Curtis of Patterson, La. The bride is a member of the Methodist Episcopal Church and also the president of the Busy Bee Club, and teacher of the Primary Class in our Sunday School.

Alexander-Woodford.—Mr. J. L. Alexander and Miss Chassie Woodford of Greenville, Tennessee, Feb. 11, 1913, by the Rev. Charles H. Hurd at the home of the bride.—Bessie Alums.

Butler-Thomas.—The Rev. F. R. Butler and Miss Eliza Thomas, at Shreveport, La., February 22, 1913. The bride is a faithful member of our church at Lucas, La., while the Rev. Mr. Butler, the groom, is one of our young preachers, and is doing church work at Atkins, La.—C. W. Reeves, Pastor.

Adams-McCarter. — Mr. Sampson Adams and Miss Clara McCarter, February 25, 1913, in Jamestown, Texas.

Mr. Nora Adams and Miss Sarah West were their attendants. A reception was tendered the bridal party at the home of Mr. and Mrs. McCarter. The groom is a member of our church and a faithful trustee and is also the Recording Steward of Pine Hill Methodist Episcopal Church. A large number witnessed the marriage and later attended the reception. N. N. Sawyer performed the marriage ceremony.

Daniels-Robinson. — Mrs. Isabelle Robinson and Mr. Daniels, of Woodland, La., February 20th, 1913, by Rev. N. McNeal.

Stepteau-Sanders.—At the home of the bride in Baton Rouge, La., in the presence of a host of witnesses and friends, Miss Della Sanders was joined in holy wedlock to Mr. Chester Arthur Stepteau. The ceremony was very impressive and its uniqueness will never be forgotten by those fortunate enough to be present. The charming bride was the recipient of many valuable tokens of esteem. The ceremony was performed by the Rev. J. A. Lindsay, pastor of Wesley Church.

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Gleanings from the Field

ARKANSAS

Lunsville.—On September 21 a very enjoyable reception was given by the members of McDonald's Methodist Episcopal Church, in honor of the pastor. Many interesting papers were read and a word of welcome was expressed by the Rev. C. Bobo, also words of greeting by Professor Sympson and the Rev. J. W. Nelson, our pastor, at Clow. Just after this a large crowd of the sisters came in to the church with a very large box packed full of choice groceries for the pastor. The party was led by Mrs. C. A. Brown, also Virginia Crump and others.—F. J. Jacob, Pastor.

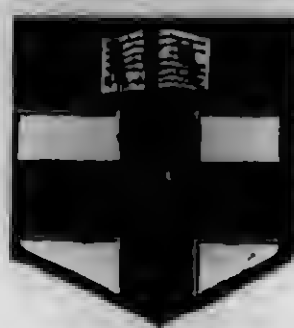
Marianna.—The members met in a good business meeting recently. This circuit is glad of my return. The members are working to meet every demand of the church.—J. W. Williamson, Pastor.

GEORGIA.

Buford.—The Buford Circuit Quarterly Conference was held on Feb. 15-17, 1913, with Dr. J. A. Richle, our good District Superintendent, presiding. This Conference was largely attended. Business was dispatched with much ability and exactness. All reports showed that the charge was in good condition. The Rev. C. H. Blake, our pastor, is doing a good work. As an evidence we have paid him \$50.00, raised \$55.00 on improvements, paid the District Superintendent in full. We have now plans on foot for all benevolences to be raised. Whenever our District Superintendent is coming white and colored look forward to it with delight, for he always has a message that is full of cheer and then he is a man of God. We thank the Conference for our pastor, who is also a man full of the proper spirit. May they live long to preach and teach the people of God's way.—Secretary of Conference.

LOUISIANA.

Rose Hill.—Our first Quarterly Conference was held March 1-2, District Superintendent J. M. Shumpert pre-



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siding. A goodly number of the Quarterly Conference members were on hand and rendered very nice reports. Sunday was a great day. The Rev. J. M. Shumpert preached and we were glad we were in the House of the Lord. On Tuesday night of February 25th a great storm arose in the west and swept down on the parsonage, where about forty people made their way to the dining room, and left on it groceries of a variety which made the pastor and his wife feel very grateful. I subscribe to the Southwestern. Surely these are a good people and much is expected of them.—D. R. Bentley, Pastor.

Shuhuta.—Having been appointed by Bishop Thirkield at the last session of the Mississippi Conference, I entered this new field of labor February 3. At the parsonage I found ample arrangements made for my comfort. On Sunday I met the good people I am to serve this year. They received me cordially and we began our year's work. We have our parsonage under repair and it soon will be completed, with five rooms, at a cost of about \$250.00. The people of Shuhuta seem to have put on new life for the advancement of the church and the Kingdom of God. We have also an Epworth League Chapter with 26 members and a Young Men's Christian Club with 18 young members. Our Ladies' Aid Society is doing good work with Mrs. Annie Poe. Everything looks bright for a good year's work. The Sunday School here has Mr. T. J. Gates as superintendent. We are planning for a great rally on March 30, for the parsonage and church, all over the work.—B. W. Robinson.

Escatawpa.—A crowd of young people, led by Miss Bettie Robinson and Mrs. Christina Moffet and Mr. Alverus Moffet and John Watson, Jr., came to the parsonage and left a choice lot of eatables. Two of the Stewards came with them in the persons of Bros. P. W. Stringfield and Nathan Stewart, also Bro. Geo. W. Hawkins. A visit like this is always welcome.—A. H. Lathan, Pastor.

Campti.—One March 3rd, 1913, under the leadership of the Rev. J. O. Richardson, our first Quarterly Conference was held with much satisfaction. Our District Superintendent gave a splendid address and impressed the people with the thought that they must reach after higher things and must give fuller devotion to the church.—Dan Turner.

MISSISSIPPI.

Guilford.—Our first Quarterly Conference convened here February 23, 1913. The Rev. J. C. Houston was on time. It was one of the best Conferences ever held in the history of St. Mark. We raised \$25.35 and paid the District Superintendent in full. We paid our pastor, the Rev. D. H. Dudley, \$10.35. The Rev. J. C. Houston preached two able sermons and made a lasting impression on all who heard him. The congregation was the largest that has been together since Bishop I. B. Scott was with us. The Rev. D. F. Dudley, who is waking up the town, has received eleven souls into the church and there are more

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coming. We have raised \$51.76 within thirty days. The outlook is fair for a great year's work. The Sunday school has improved 50 per cent; in short, everything has put on new life.—F. J. Fairley, Steward.

Holly Springs.—On arriving here some days ago, we found the people glad to greet the new preacher and his family. The people of Holly Springs made us welcome. They spared no pains in doing this. We spent the first three days at the home of Mrs. E. H. McKissack, where everything was done to make our stay pleasant. Just a few nights ago the tranquillity of the parsonage was broken by sweet songs and the tramp of marching feet. It was indeed a surprise and a very pleasant one. More than a hundred pounds of all kinds of eatables were given us. Space forbids giving the names of those participating in the surprise party, but a few of those leading were M. E. Blair, Mrs. Harold Oglesby, Sophia Selbry, Prof. and Mrs. E. H. McKissack.—Emma F. Henry.

TENNESSEE

Lebanon.—Mrs. Mary Ware, one of the oldest members in our church at Lebanon, Tenn., and also the president of the Ladies' Aid Society, has been very sick, but she is convalescent now. Recently she made a gift of six chairs to the church, and the church shows its gratitude to Mother Ware by reporting this gift to the Southwestern Christian Advocate.—Amelda J. Corder.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Wade.—John Wade, a faithful member, class leader and trustee of the Union Methodist Episcopal Church, Torras, La., passed to his reward January 3rd, 1913. He leaves a widow, three sons, three daughters and a host of relatives and friends. The funeral services were conducted by the Revs. Joe Washington, James Lucas, Thos. Washington and N. McNeal, the pastor.

Crudupt.—Mrs. Mary Crudupt, the wife of Bro. Seab Crudupt, was stricken on the 17th of February. She rapidly grew worse until on Sunday, February 24th she passed away. Sister Mary Crudupt was a faithful wife, a good Christian and a kind neighbor. The Sisters of the Household of Ruth assisted in conducting the funeral service.

Johns.—Mr. Israel Johns, of Austin, Texas, a member of the Methodist Episcopal Church and a good man was laid to rest on Sunday, February 24. The pastor, the Rev. L. H. Richardson, conducted the funeral.—L. H. Richardson, Pastor.

Jackson.—Bro. Jackson, an old citizen of Springfield, La., met an unfortunate death on the night of the 14th of February, when his house and contents were destroyed by fire. He was unable to escape.—Jas. E. Harrison, Pastor.

Gray.—Mary Gray, wife of Levy Gray and member of Galilee Church, at Oakville, Md., died February 12, 1913.

Porter.—Miss Easter Porter, on March 1, 1913. The home of Brother Tom Porter is bereft of its mistress, Mrs. Easter Porter. Sister Porter was beloved by all who knew her. She was a faithful member of Burns Methodist Episcopal Church, Oxford, Miss. Her husband and two children mourn her passing.—W. C. Conwell, Pastor.

Hall.—Mr. W. M. Hall passed away to his home beyond. Bro. Hall was a faithful member of Burns Chapel Oxford, Miss., and will be greatly missed. He is survived by his wife and several children, who mourn his loss. The funeral services were conducted by the Rev. W. C. Conwell.

Brown.—Mrs. Mayme Tutt Brown, wife of John F. Brown and daughter of Mr. and Mrs. Larkin Tutt, born May 23, 1888, died Feb. 10, 1913, age 24 years. She leaves her husband, mother, father, grandmother, brother, many relatives and friends. To her are recorded many acts of charity and kindness that always seemed to fill her joy in their doing. With her passing away we lose one whose influence will live and whose light will continue to shine while here on earth. She was a member of Centennial Methodist Church of Kansas City, Mo., but her remains were brought to Centralia, her childhood home, where funeral services were held by the Rev. N. L. Mackay, pastor of our church at Sturgeon, Mo., had charge of the funeral service.—M. Luther Mackay, pastor.

Holden.—Mr. Doc Holden, of Flourney, a true member of the Methodist Church. His last words were to take

care of our preacher. He leaves a wife, eight daughters, and a son.—G. W. Ogilvie, pastor.

Smith.—Mrs. Sue Smith, at Macon, Miss., February 9, 1913, after forty-two years of faithful service for Christ and His cause. She is survived by her husband and eight children.—(Mrs.) O. W. Crump.

Brazil.—Anna Brazil, a member of Drake Methodist Episcopal Church, February 25, 1913. One daughter, a sister and three grand-children survive her. Many friends mourn her passing.—C. C. Clay.

Ray.—Miss Bellmount Ray of Franklin, departed this life December 26, 1912.—She leaves her father and 8 sisters, an aunt, and other relatives who mourn her passing. She was laid to rest in the Lutheran Cemetery.—C. Spears, pastor.

Maghee.—Mr. Guen Maghee of Sardis, Miss., after a long illness, died February 25, 1913. He was a class leader of New Prospect Methodist Episcopal Church for many years. His wife, three sons and four daughters survive him. The funeral service was conducted by the pastor.

Harrell.—Walter Harrell died in peace at his home, surrounded by his relatives and friends. He was a faithful Christian of the Methodist Episcopal Church at New Orleans, La. His wife and one child survive him. The funeral services were conducted by the Revs. Johnson and N. McNeal.

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GAINESVILLE DISTRICT.

The new Conference year opens with a very bright outlook for the Gainesville District. Most of the pastors are satisfied with their appointments and have begun their work with a determination to succeed. To prevent much of the failure of last year, let me urge every pastor to begin at once to raise the benevolent moneys. Don't wait until the latter part of the year—health, weather conditions and other things may intervene and you may be cut off from your expectations. Be sure and use the committees appointed at the fourth Quarterly Conference, and let them raise the amounts apportioned the causes they represent. Up to this writing I have held nine Quarterly Conferences, and only one charge fell behind in raising the full salaries of pastor and District Superintendent. Our District Sunday School and Epworth League Association, which was to meet at Cedar, is changed, and will be held at Alachua Church, Thursday, June 19th, 1913. Brethren: Please elect the delegates at once and send their names to Miss B. M. Watts, Gainesville, Florida. Take special notice that the District Conference will meet at Williston, Thursday, September 18th, 1913, and all local preachers and exhorters must be present, examined and have their licenses renewed, for no one can preach without a license. The Scott's Institute will close Friday, April 18th, 1913, and the pastor is asked to collect the amount assessed to his charge and send it to Dr. R. B. Ayer, the treasurer, right away. I have sent cards giving the amount assessed to each charge for the publishing of our Annual Conference Minutes. Brethren, please collect and send it in now. May God's blessing rest upon the labors of each pastor and lay worker, and that this will be a glorious

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ous year for the conversion of souls. The Southwestern is classed among the leading Christian papers of the country. Let each pastor canvass his membership and let us increase its circulation, and we will surely see good results therefrom.—J. F. Elliott, Superintendent.

LOUISIANA

Washington.—Our first Quarterly Conference was held February 22, 23, at St. Mark Church with our new District Superintendent, the Rev. R. C. Worsham, presiding. Nearly all officers were at their post with written reports. The District Superintendent preached an inspiring sermon Sunday at 11 a. m. to the delight of those who heard him. Raised for this quarter \$50.45. Every interest of the church is being looked after. Each

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

THE COLORED Y. M. C. A.
will present

Dr. W. H. Shepard,
Returned Missionary from the Congo, in an address Thursday night, April 3rd, at First Street Methodist Episcopal Church, First and Dryades Streets, at 8:15 p. m. The public is invited. Admission free. Dr. Shepard is making a Southern tour, touching the College Associations, with International Secretary, David D. Jones.

First Street Church.—The prayer service was well attended on last Sunday morning. The Sunday school underwent its first quarterly examination. At 11 a. m. Dr. J. L. Wilson, of Wesley, occupied the pulpit. He made a good impression. At night Pastor Hubbard preached the Baptistal sermon and administered the Sacrament of baptism at the altar. Next Sunday at 11 a. m., the monthly testimonial services will be had. Our spring rally will come off May 11. We are planning to put our property in good shape.—B. Mack Hubbard, Pastor.

Wesley Church.—The early prayer meeting was well attended. The Sunday school is on the increase. A large number was present. At 10:45 a. m. Dr. B. M. Hubbard, pastor First Street Church, preached an excellent sermon. The pastor, Dr. J. L. Wilson, preached to a full house at night. Sunday, April 6, 10:45 a. m., subject, "Some Bitters and Sweets in the Christian Life." At 7:45 p. m., subject, "The Door of Opportunity." The captains and leaders of "Months" and "Weeks" will make their monthly reports.—L. L. Harrison.

Haven Memorial Church.—Easter services were good throughout the day. At 4 a. m. the pastor preached the Resurrection Sermon and twenty persons came forward for prayer, five of whom accepted Christ that morning. At 11 o'clock, the Sunday school, under the direction of Mrs. E. L. Bolden, our efficient and energetic superintendent, rendered a splendid program. The collection was the best in the history of the church, \$14.37 for missions. Our District Superintendent, the Rev. Valcour Chapman, preached a great sermon at night. The outlook for Haven Church is bright. The people are doing everything in their power to show their satisfaction over the appointment here. On March 6th they surprised us with many good things, and our hearts were made glad. Our first Quarterly Conference, on March 19th, was the best ever held in this church. The District Superintendent expressed great satisfaction with the progress of the work done since the Annual Conference. The people see good things for Haven—even a new church. The Sunday school is destined to be the best in the city. We have put in literature to the amount of \$3.67, a pulpit Hymnal worth \$1.18, a Record of Membership, \$1.50, and a Quarterly Conference Record, 60 cents and two Teachers' Bibles at \$1.25 each. We are receiving members at every service. Total Easter collections, \$36.58.—W. J. M. Price, Pastor.

Malden Church.—On Thursday, March 27th, was held our first Quarterly Conference, Dr. V. Chapman presiding. The attendance showed a new interest. The pastor had only been on the charge sixty days, and \$79.00 was raised for all purposes. The Superintendent preached Sunday night, March 30th, to quite a crowd. The sermon was splendid. His words of encouragement were timely and helpful. Our Stake Driving and Rally will be held on the 18th of May, to start our parsonage. All are invited.—H. B. F. Charles, Pastor.

Thomson Church.—Services were good all day Sunday. Sunday school was well attended. The attendance is on the increase. At 11 o'clock Pastor T. F. Robinson preached, and at 7:30 p. m. a large congregation assembled to hear the sermon by the Rev. M. S. Davage, which was a forceful and scholarly discourse. His visit to us was helpful. Collection, \$15.85.—Thos. F. Robinson, Pastor.

Trinity Church.—The Sunday school is on the increase; 119 were present and 14 new scholars enrolled. Dr. Coggins gave them a very helpful talk, and his sermon at 11 a. m. was well received. The sacred recital was held at Union Church at 3:30 p. m., and the attendance was great, the inspiration greater, and the collection \$16.00. The League will help another church soon. The anniversary sermon of Lincoln Lodge, No. 179 K. P., at 7:30 p. m., was well received. The revival continues this week, and this Sunday morning, at 4 a. m. we will baptize over thirty at the altar by sprinkling. At 11 a. m. a class of children will be received into the church. Sunday, April 13, the Mothers' Club of the Juvenile Court will hold a special service at 3 p. m., with addresses by Mrs. Thirkield and Judge Wilson. Parents are invited to come and hear these distinguished speakers. Miss Demhy's recital takes place Wednesday

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Southwestern Christian Advocate

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New Orleans

day night, April 9th. We are now publishing a Church Bulletin and are preparing for our great rally, Sunday, April 27. Collection for the day, \$35.—W. Scott Chinn, Pastor.

NEW ORLEANS UNIVERSITY CHOIR

Will render at

St. Matthew, Algiers,
Sunday night, April 6th, the cantata, "The Seven Last Words of Christ." Good singing by St. Matthew's choir. Admission free. The Rev. Dr. Brown, of the Methodist Church, South, will preach Tuesday night, April 8th. The public is welcome.—B. J. Dimond.

NOTICE TO CITY PASTORS

The pastor of each Methodist Episcopal church in the city of New Orleans will appoint himself and three members of his church as delegates to form a convention which will elect sixteen members of the Board of Control of the Lafon Old Folks' Home. The convention will meet at the Lafon Old Folks' Home, on Robertson and Amelia Streets; April 14th, at 10 a. m. Each delegate to the convention must be furnished a credential by his pastor.—Valcour Chapman, Superintendent of New Orleans District.

BRETHREN OF MISSISSIPPI CONFERENCE

The manuscript of our Conference Minutes was placed in the hands of a very competent printing concern, but owing to sickness the work has been delayed, and now the work is in the hands of another company which promises to complete the work in twenty days, at which time they will be promptly sent out. Those who did not contribute to the Minute fund will please send me their contribution at once, so that there will be no additional delay.—W. P. C. Morrison, Yazoo City, Miss.

WANTED

Two single men for work in Guthrie District; men who are members or wish to become members of the Conference desired. A good chance for competent, hard workers. Write to D. G. Franklin, District Superintendent, P. O. Box 156, Guthrie, Okla.

PERSONAL.

The Missionary and Church Extension Convention of the Shreveport District, the Rev. B. J. Reddix, superintendent, will convene at Daniel's Methodist Episcopal Church, Shreveport, La., April 14th and 15th.

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sionary Convention will be held in New Iberia, April 9-10. The Rev. R. C. Worsham is the superintendent. Bishop Thirkield is expected to visit the convention.

Our church at Eutaw, Alabama, was destroyed during a recent storm. The Rev. G. W. Mann is pastor.

St. Peter Church, at Jeanerette, La., under the pastorate of the Rev. W. J. Hampton, is to be enlarged and remodeled soon.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

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THE ARROGANCE OF LIQUOR FORCES A TEMPERANCE ALLY

The saloon is a blighting curse. To protect it there has grown up the powerful whiskey interest which is a menace to free government. The whiskey forces are lawless. They will not abide the decision of constitutional majorities. The whiskey forces break laws whenever breaking them will aid their iniquitous business. But the arrogance and defiance of the liquor interests will not be tolerated by free Americans. This attitude of the whiskey forces strengthens the temperance cause. Aside from the growth of temperance sentiment we can count on the foolish arrogance of the liquor forces to drive thousands into the temperance camp. Commenting on the Kenyon bill, the *North American* gives an utterance which is apropos at this point:

"The pouring of liquor into territory where the local laws say it shall not be sold has been carried on under the guise of interstate traffic and with the aid of the federal government. It is to stop this that the Kenyon bill is designed. The resentment which has grown out of this arrogant policy of the liquor traffic has done more than any other single force to confirm the deep-rooted opposition to the business. * * * Speaking to the liquor interests, we say that the more they fight the Kenyon bill, which represents the will of the people, the more it behooves them to cast about to find some other business for their children to follow. For as sure as light dispels darkness, the day is coming when the country will be awake to the truth that there is nothing in liquor domination which Americans will tolerate if they hope to remain a nation of free men and women."

THE NEGRO AS A TEXTILE LABORER

While it is generally admitted that the Negro is a good laborer and the best in the South it has also been claimed that he is a failure as a textile laborer. The *Charlotte Daily Observer* commenting on this situation among other things, said:

"It was declared that Negro operatives showed the racial trait of dislike for steady occupation, could not be trusted to report regularly, were racially averse to confining duty and grew sleepy-headed amid the hum of machinery while they were engaged. To be sure, most of these experiments were tried in the lower South Atlantic and Gulf Coast regions where white labor had proved unsatisfactory enough previously; the lassitude induced by a perennially relaxing climate and the ease with which subsistence is possible, without regular work continue to indicate that only the fringes of Southern textile manufacture or any other systematized indoor industry will ever exist there."

The Negro has never been given a fair chance in this form of labor, although it would have been hard to have commanded enough Negro children to operate a large mill except in rural communities where mills are seldom located.

For years, however, a silk mill has been operated at Fayetteville, North Carolina, with Negro labor, including the Superintendent, who also is a Negro. Now comes the

news from Savannah, Georgia, that a cotton mill has been operated there with 200 Negro women—and "so well satisfied are the managers, that they expect to double the number soon." If the Negro should prove successful and desirable it would add a new phase to the economic situation in the South. The mills are now operated by the poorer whites.

ANOTHER HEROIC CHAPTER

Viewed from one standpoint the taking of Andrianople was a reckless waste of life. But there is another side to the achievement.



THE REV. G. N. BABADJOFF
A Bulgarian Preacher, who was with
the Victorious Army at Adrianople

It has strengthened very materially the Balkan allies in the peace negotiations. They deserve every possible advantage. The taking of Andrianople will show what a sick man the Turk really is. He has been a great bluffer, but his days are numbered. The Turk should be driven from Europe and directed by the strong hand of some Christian nation. But the taking of Adrianople adds another chapter to the heroic achievements of mankind. There was a brave and stout defense, but a superior attack, and superior

courage and skill won. Right also on the side of the victorious army. When the peace envoys met in London, for the first time, representing the Turkey and the Balkan allies, the Turks said the taking of Adrianople was impossible. But the fort has been taken.

We are publishing appropriately in this connection a picture of the Rev. G. N. Babadjoff, a Bulgarian Methodist preacher, who was with the besieging army at Adrianople. This photograph was sent to us through the kindness of Bishop Nuelsen, who said that some time ago he had received from this soldier-preacher a touching letter written in the trenches. The photograph was taken by Bishop Nuelsen at Sofia, where he saw Brother Babadjoff when he was on his Christmas furlough.

WEBB-KENYON LAW PROVES EFFECTIVE

The only reason prohibition does not prohibit is that the police force does not enforce the laws. The Webb-Kenyon law seems to have borne early fruit at Charlotte, North Carolina. Commenting upon the enforcement of the new law the *Charlotte Daily Observer* says:

"The combination of Federal Webb law and State search and seizure act seems to have put a crimp in the industry technically known as blind-tigering in Charlotte. Throughout Saturday and throughout Sunday not a single arrest was made for intoxication and for the first time in many months, perhaps for the first time in many years, the Monday morning docket of the recorder's court will be unspotted by any charge of drunkenness against any person. If the new prohibition laws are not responsible it's a most striking coincidence, for the combination went into effect last Tuesday, April 1. The presumption is that tigers are stumped by the new array of legal forces against them and that they are racking their brains for some plan by which to beat the latest law."

This law makes it illegal to ship whiskey into a state having prohibition laws, furthermore, the search and seizure law provides the officers with extraordinary help in ferreting out the tigers and hedges the latter about with new restrictions whose violation will establish a prima facie case of guilt. Possession of more than a gallon of spirituous, or more than three gallons of vinous or more than five gallons of malt liquor at the same time in any number of places makes out such a case. And furthermore if a man shall receive by express or freight more than five gallons of spirituous or vinous liquors or more than 20 gallons of malt liquors in any four consecutive weeks he is deemed guilty unless he can prove to the contrary. Books of the transportation companies are open to inspection.

Evasion of the new law is doubly difficult because the consignee must not only sign his name but must be identified, and the shipper is required to specify that the packages contain liquor. This makes it difficult and practically impossible to muddy the waters by using assumed names or to smuggle the forbidden liquor through as legitimate merchandise.

A Study of Man

By the Rev. J. O. Thompson, D.D

"Know then thyself * * * The proper study of mankind is man."—Pope.

(FIRST PAPER.)

The students of material things are accustomed to take to themselves great credit for confining their attention to matters of fact. Often they sneer at those who devote their attention to the study of philosophy, metaphysics or psychology as visionaries, seekers after the unattainable, wandering in a thick fog in a vain search for something of which they themselves have no well-defined idea, and can never attain any definite knowledge. The materialistic scientists often repeat with great gusto the old story of the Scotchman, who, being asked by a friend, "What's metafeesics that I heard the meenister and the doctor talkin' aboot?" replied, "Why Sandy, mon, dinna ye ken aboot metafeesics? Aweel, I'll tell ye. Ye see ane chiel talkin' an' anither chiel listenin'. When the chiel that's talkin' disna ken what he's a talkin' aboot, an' the chiel that's listenin' disna ken what he's talkin' aboot, ither, that's metafeesics." And this is accepted as true, and by multitudes of people who include psychology, or the science of mind, in the term metaphysics. It is possible that this would be applicable to a good many would-be metaphysicians. They are of the class mentioned by Paul in his letter to Timothy, "Desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm." They have taken only a superficial view of the subject, hence they do not understand it, and, of course, can not make others understand it. The writer sincerely hopes that his readers will not see cause to place him in this category.

What is Man? This question has been often asked and never fully and satisfactorily answered. The materialist's answer is "A lump of matter, but so highly organized that it is capable of thinking, feeling and willing, and is possessed of what we call 'animal life.'" The average materialist, however, like the consistent necessarian, in denying the freedom of the will, and making volition an automatic yielding to an extraneous impulse, really denies its existence. A necessitated will is not a will, in the true sense of the word. The logical outcome of his view is that man does not really will, but is willed by circumstances, by heredity and environment. But we shall consider this question more fully in our discussion of the freedom of the will.

Another school holds that man is a compound, or, at least, a duplex being, composed of mind and matter. In the view of this school the body is really a part of the man. By necessary implication, then, the various material substances that enter into the composition of the body, the water, the lime, the iron and the rest, are parts of the man. But physiology tells us that these elements of the body are never permanently connected with it. The body of to-day is not identical in its constituents with the body of yesterday, and contains no particle of the elements which composed it a few months or years ago. If the body be a part of the man, then a part of the man is constantly becoming and dissolving, is undergoing a constant ebb and flow. At death the body is resolved into its primal constituents, and these are scattered to the four winds, many or all of them becoming parts of animals, plants, and undoubtedly, of other human beings. And it is not a wild supposition that the same atoms of these elements may have been parts of a score of human beings in succession at the hour of death. One can see without very extended reflection the effect of this fact upon the doctrine of the literal resurrection of the physical body comprising every atom of the material body which was laid in the grave, a doctrine which

I have heard proclaimed from the pulpit less than fifty years ago. But I am not discussing the doctrine of the resurrection.

A third view, and one advocated with much ability by the Rev. H. H. Moore, D.D., in his recent book: "A Study of Man as a Mind," is that, as indicated in his title, man is a mind. The body he holds not to be even a part of the real man, but only a temporary habitation for the man, permanently abandoned at death. This theory, as Dr. Moore presents and supports it, seems to me more reasonable, more in accord with the observed facts, than any other, and yet, as we shall see further on in this discussion, it does not definitely and finally and fully answer the question: "What Is Man?"

In fact, only He who made man can answer the question; He alone "Knows what is in man." To us He has given only partial, fragmentary suggestions rather than answers; but He has given us the assurance that some day we "Shall know fully, even as also I was fully known." I Cor. XIII, 12.

The Word tells us that "God created man in His own image; in the image of God created He him." Gen. I, 27. But in order to derive any knowledge of man from this statement we must know how far this is to be interpreted literally, and in what the "image" of God in man consists. Man's body cannot be in the image of God's body, for God must be conceived as infinite. A finite Supreme Being is unthinkable, and equally unthinkable is an infinite body. The image in which man was created cannot, therefore, be material. It seems to me that it is found first in his personality. What is a person? A self-conscious being, capable of thinking, feeling and willing. Is this statement strictly true? The materialist claims that it is not, and Mrs. Eddy declares that there is no such thing as a person in existence, that even God is not a person but a principle. But Mrs. Eddy's insane and idiotic vagaries do not entitle her to any consideration when any philosophical question is under discussion. And the materialist, scientist though he may call himself, wilfully ignores and denies so many facts, facts that may almost be dominated self-evident, that he has no standing in the court of philosophy. This is especially true of men like Haeckel, who, by falsifying drawings of fossils or animals to make them better support his theories, as he confesses he has done, has deprived himself of all right to be called a scientist. The man who will tell a falsehood in order to support his theory is no scientist, for the true scientist is a truth seeker, and never sacrifices the claims of truth for victory or anything else. Falsity is the theory in opposition to the truth—being—truth being the knowledge or conception of being; falsity would, therefore, be the conception of not-being, or the non-existent. As Josh Billings sagely remarks: "It is better not to know so many things than to know so many things that are not so." With this reference I am done with Mr. Haeckel, and no further reference is likely to be made in this series of articles to him or his theories. They mostly refute themselves, and even his scientific discoveries, or his accounts of them, are so colored by his bitter anti-theism that philosophically they are unworthy of consideration. As a force in the moral or scientific world he is as dead as Julius Cæsar or as Herbert Spencer, who has slain and buried by that redoubtable champion of clear Christian thinking. Borden Parker Bowne.

I fully agree with Dr. Moore, in his "Study of Man As a Mind," that the body is not only not the man, but that it is not even an essential part of the man. The relation of the body to the man is very much like that of the home to the family. It seems very closely related to the family, is very dear to all the members, and seems, sometimes, to be really essential to the existence of the family. But it may be

destroyed and the continued existence of the family not be affected in the slightest degree; and a new and more beautiful home may be provided, the whole family installed in it, and it may be so much better than the old that all may become much more attached to it than they were to the old one. Do we not believe this will be true of the resurrection body? Would it be true if the resurrection body were to be composed of the same identical particles that compose this body? Would not those particles, and so that body be subject to the same material laws which now govern it, and so subject to all "the ills that flesh is heir to?"

Dr. Moore and many other psychologists agree that "Man Is a Mind." But man almost always speaks of his mind in the possessive case, "My mind to me a kingdom is," sings a modern poet. Which is true, that "man is a mind," or that "man has a mind"? Is man—the Ego—a mind, or is he a being possessing a mind? It is a hard question. In answering it but one witness is to be examined, and that one is Consciousness. Consciousness I define to be that action (or state) of the Ego by which he cognizes, comes to know, himself, and through, or inseparably connected with that cognition, cognizes the not-self. "Function" connotes activity; "state" quiescence; but in experience both are so combined as to be practically inseparable. Consciousness is the absolutely irrefragable proof of existence, and the basis of all possible knowledge. There can be no knowledge without a knower, and a knower must know that he knows.

The late Prof. James, of Harvard, expends a whole essay of considerable length in the attempt to prove that consciousness is not an entity. Through a long life I have given a good deal of attention to psychology, but his essay is the first intimation I ever had that anybody believed consciousness to be an entity in the same sense that the Ego is an entity.

Consciousness being a state or function of the Ego, it is clear that there can be no consciousness without an Ego, but experience seems to teach that the Ego can exist, for a time, at least, without consciousness. We have all experienced lapses or cessations of consciousness from syncope, from a blow on the head, or from deep, dreamless sleep. Were we conscious of the absence of consciousness? It looks like a contradiction to say so, and yet I recollect certain experiences which appear to countenance such a belief. I was advised to try Dr. Winship's "Health Lift" as a remedy for some infirmities with which I was afflicted. My first lift seemed to send the blood spurting into my brain like water under high pressure from a hose nozzle. Of the second lift I remember the apparent jet of blood, and my next recollection is of "finding myself" prone on the floor, with the alarmed attendant anxiously inquiring "What's the matter?" as he tried to lift me to my feet. Though I may not have been conscious of the cessation of consciousness, I was conscious of regaining it; and the fact that I had no consciousness of falling, though the fact of falling was indisputable, proves that the lapse occurred.

The testimony of consciousness will be considered in the next article.

St. Petersburg, Fla.

Christ is in us in order that He may be seen through us, in all the activities of our lives and influence of our character. * * * If one is seeking, first and only His glory, then there is little doubt as to the clear shining of the light, and but little doubt also as to its influence.—J. Stuart Holien.

I did not know how richly I

With priceless gifts had been endowed;
With health and strength, I knew not why

I might be glad and brave and proud,
Until I learned to cease to grieve

Because some other won success,

But strove the harder to achieve

The fair rewards of worthiness.

—Samuel Ellsworth Kiser.

"Let My People Go!"

By Miss Dorothea M. Melden

When Israel was in bondage held
By Egypt's proud and wilful Head,
God called his servant, Moses, brave,
And gave to him the message dread,
"Let my people go!"

Is this then Justice when we take
The birth-right of the man free-born,
Denying him the right of law?
Is Freedom's edict now outworn,
"Let my people go?"

In later years when white men gained
Their wealth at cost of black man's life,
God chose a Lincoln who should dare
To fling this challenge in the strife,
"Let my people go!"

What though the years have brought to some
Success or learning, wealth or fame,
For those that still in darkness lie,
For them the message also came,
"Let my people go!"

Full fifty years have passed since then
But still to Justice black men turn
From scenes of wrong, injustice, death,
And say in words that flaming burn,
"Let my people go!"

Quit ye like men; like men, arise,
Assert your heritage to live.
The God of Israel speaks once more,
"To all men must ye Freedom give,
"Let my people go."
New Orleans.

Studies of Event in the Life of Christ—The Training of the Twelve

By the Rev. S. A. McNeil, S. T. B

III.

In the previous papers, I have spoken about the Temptation of Jesus, and the choosing of the twelve disciples. I shall speak now about some of the lessons taught to these chosen men upon whom was to fall the burden of bearing the gospel message of love and redemption to mankind. The task was large, but the preparation was adequate as future years show. Jesus did not organize and build a church (that might have stood for something or nothing) but He organized a few men and builded His truth into them. They must be trained men, large of vision, sympathetic of heart and courageous of spirit.

A Glorious Revelation: In Mark 3:20-21; 31-35; is recorded Jesus' words in regards to His kinsfolk. These words of Jesus, be it understood, were not spoken to show any disregard for earthly ties. Jesus had friends. He loved the companionship of people. And He loved His mother. The last thing which He did for any one was to make provision for His mother, John 19:26. The supremacy of the interest of the kingdom is the truth which He wants the disciples to learn. Duty first. "My meat is to do the will of Him that sent me, etc." Seek ye first the kingdom, etc." If He were hungry, He was never too hungry to cheer the faint. Though tired, He was never too tired to help the needy. Rest broken and sleepy He was never too much so to get up and calm the storm. He never went a by-path to shun a single duty. Nor did He permit a single personal interest to stand between Himself and a known duty. The disciples also learned the lesson. All through the Acts of the Apostles may be clearly seen the large place which duty holds in the minds of the apostles. They are forever acting or saying, "We ought to obey God rather than man."

"For whosoever shall do the will of God, the same is My brother and sister and mother." The real kinship is a kinship of soul and spirit. Racial lines are wiped out, and the limit of Christ's family becomes large enough to include every obedient heart. This thought sent Peter to Cornelius, Paul to the Gentiles, and to-day is sending Christianity to men of every race and nation.

What to expect from men: In the parable of the sower, Mark 4:3-8, Jesus taught the disciples not to expect that everybody would go "wild" about Christianity or be immediately and permanently saved into the kingdom. The Truths of the Gospel would be received differently by different men. Some would be enthusiastic to-day and indifferent to-morrow. The tide would ebb and rise; but it would go on ceaselessly, forevermore producing results some thirty, and some sixty, and some an hundred fold.

This lesson was needed by the disciples

then and by the disciples now. Men sometime grow discouraged, and even abandon Christian service because the truth of the Gospel is not received alike by all men. It is frequently necessary to turn to this parable and see that the business of the Christian worker is to "Sow the seed," but he cannot, however much he would, make it grow. Here lies the trouble with many workers—they are trying to grow the seed instead of faithfully sowing it. The disciples went about everywhere preaching the Gospel—simply "sowing the seed and men fairly herded themselves into the kingdom."

The inherent capability of human nature to respond to the truth: This is the fact brought out in the parable of the seed growing secretly, Mark 4:26-29. Jesus intensely believed in the capability of men to respond to the truths of the Gospel and to get what they needed through faith, even to the moving of a mountain. This was Paul's plea when he said, "For in Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love, Gal. 5-6. The sublime truth of the parable is that no man is hopelessly lost into whose heart the truth of the Gospel can find lodgement. The disciples were assured that because the heart of man was capable of growing the seed and producing a harvest in righteousness, they were to be encouraged to go on doing their work without worrying about results. So these men with faith in their message and in men, preached the Gospel by the way-side; in the crowded streets of the city; and in secluded prayer meeting-room and then passed on to another city. But true to Jesus' word the heart of men responded and brought forth fruit; "first the blade, then the ear, after that the full corn in the ear."

The Possibility of Small Things: This is the lesson of the parable of the Mustard Seed, Mark 4:30-32. If ever such encouragement was needed it was then. Here were twelve men called to preach the Gospel and evangelize the world. The theme of their Gospel was to be of a man who was ruthlessly put to death upon a shameful cross between two thieves. The authorities of the Church would condemn Him and the authority of the State would put Him to death. Would men accept such a Gospel? The disciples of Jesus were as a mustard seed in the world. But look what a mighty tree this little seed has grown into. Think of the comfort and rest it is giving to the footsore and told how large the dimension of a thing, however small, may grow. Up in the hills may be a spring of water, only a spring, but three or four hundred miles below men may call it the Mississippi River. So it may become with movements. This, at least, is the lesson the disciples learned, and they always spoke in terms of a world-redemption; a

world brotherhood; and a world kingdom with Jesus as its Head.

There is not anything too small or insignificant to be of service when intrusted to Jesus: Mark 6:34-44. This surely was an important truth for the disciples to learn and remember. There was danger then as always of saying that only so and so can do this or that thing for the Lord. After Judas' betrayal of Christ the disciples got together and got out a set of questions by which an applicant would be admitted into the circle of the apostles, Acts 1:21-26. This is about the first and last we hear of Matthias. To all appearance the Lord ignored the choice of the disciples. Paul, the very man whom they never would have thought of was the chosen vessel of the Lord. This thing has happened over and over again in the history of the Church that from unexpected sources have arisen the greatest helpers of the Lord. It may be a song or a sermon; a prayer or a word spoken by an humble layman; but if the power or talent has been consecrated to Jesus, He may take it as He did the loaves and fishes and multiply its usefulness so that it may reach many souls. The question is not and ought never be, "What are these among so many?" but rather "Can the Lord use them anywhere for anything?"

Few people, if any, would have chosen D. L. Moody, the clerk; Billy Sunday, the baseball player; or S. H. Hadley the drunkard; but the Lord did. And they have been a blessing to multiplied thousands, just because Jesus taught the disciples then and is teaching men still that you can never estimate the reach of a thing or of a man until he is put into His hands. "If Jesus could only have His way with men," as Bishop McDowell puts it, He would have hundreds of Pauls, Florence Nightingales, John Wesleys, and Clara Bartons to carry forward His Gospel of deliverance and sympathy and helpfulness.

The Mountain of Glory and the Valley of Suffering, Mark 9:2-29. Whatever other lesson the transfiguration of Jesus teaches, it certainly shows that from the summit of glory the path leads straight down to where somebody is suffering. It further shows that whoever meets these needs and alleviates this suffering must depend solely upon divine help. "Without Me ye can do nothing," was never to be forgotten by these men whom Jesus had chosen and trained to carry forward the work He had begun. From the scene of the Transfiguration these disciples could go knowing that heaven had recognized the Messiahship of Jesus, and that the old and the new covenant had met on that glory-lighted mountain peak. Surely they were somewhat fitted for the great work that was so soon to fall into their hands.

Lumberton, N. C.

Most of us believe that God can do more for our friends than we can. Yet how many of us act consistently on this belief? Do we count our prayer for our friends the most effective service we can render them? That rare man of God, Forbes Robinson, whose influence over men in Cambridge, England, and elsewhere was so notably blessed, found that "the secret of any influence which he possessed over men was the outcome of his efforts to pray for them." A friend who knew him intimately has written: "He told me that in his younger days he had taken every opportunity of personally appealing to men to come to Christ. 'But,' he went on, 'as I grow older I become more diffident, and now often, when I desire to see the Truth come home to any man, I say to myself, If I have him here he will spend half an hour with me. Instead, I will spend that half-hour in prayer for him.'" We may be very sure that any one who thus sacredly meets his prayer obligations to his friends will also not fail to let God use him in conversational evangelism as well. But we must always remember that what we say to a man for Christ is likely to be less important than what we have said to God in that man's behalf.—*From Sunday School Times.*

THE CHRISTIAN LIFE

"As Ye Did It Not"

Charles L. Graves, in the Independent

JESUS CHRIST is passing by,
Throw thy cheerful casement high;
Haste, oh haste! bid Him abide
This day with thee, the Crucified!

"Nay, nay, it is not He,
No lambent glory do I see,
No angels fill the throbbing air,
No being passes, kingly, fair;
'Tis but a beggar in the throng,
Who drags his shuffling feet along,
All weazened, wrinkled, pale of face,
He treads the street with weary pace."

Haste, oh haste! He comes again,
Jesus walks the ways of men,
Thy door throw open, open wide,
And draw the heavenly Guest inside!

"Nay, nay, no star I see,
I hear no holy minstrelsy,
No ringing shout, no kingly cry;
'Tis but a child is passing by,
All soiled and touseled, of the street,
With hatless head and shoeless feet,
Pushed, and jostled, giving place
With timid tread and pitiful face."

Jesus Christ is passing by,
He is coming, He is nigh,
He is looking to your door,
He may never pass you more!

"Nay, nay, ye do but jest,
For I see no holy Guest,
No hosannas do I hear,
Proclaiming that the Lord is near;
But I see a swarthy slave,
Bending 'neath his burden grave,
Numb and silent in his woe,
Down the sultry roadway go."

Blind, blind! ye would not see,
Jesus Christ came thrice to thee;
Pray, that on some sad tomorrow
He doth not despise thy sorrow,
When thou tread'st the tearful way,
That the Saviour trod today.

"The Love of Christ"

By T. H. Darlow, M. A

The love of Christ constraineth us.—2 Cor. v. 14.

What was that special aspect of Jesus Christ which kindled the hearts of His apostles into flame? It was the union in One Person of supreme power and utter self-sacrifice. It was the unsearchable riches which He so freely renounced, side by side with the unsearchable poverty and agony which He so freely embraced. It was this unspeakable condescension and humiliation—implied in His life and crowned in His redeeming death—this immeasurable sacrifice made for love of selfish, sinful men. Jesus Christ had laid them under an infinite and endless obligation. He had done for them what they could never do for themselves, what all their devotion could never repay. The sense of an incalculable debt breaks out in the New Testament in impassioned words, as often as its writers call to mind the perpetual question, "How much owest thou to thy Lord?"

"He loved me, He gave Himself for me. There was no goodness in me to invite Him, there was no gratitude in me to requite Him. But He set His heart upon me. He gave Himself for me in pure, spontaneous bounty, without conditions, without reserve. By one long act of His own will, through anguish of body and soul such as cannot be imagined, He gave Himself for me." Here is the content and quality of Christ's love, which fills it with such power to constrain and subdue.

The basest and meanest sin which it is possible for any human creature to commit is the sin of ingratitude. We find no other so hard to forgive. Dante did not err when he described the souls of those who had betrayed their benefactors as lying at the very bottom of the bottomless pit, "the most down-trodden vassals of perdition." And we all instinctively despair of a man who appears altogether callous to the claims of affection. We say he is without human feeling: he must have a black heart.

One great postulate is tacitly assumed

in the theology of the New Testament, which may be stated thus: "Let it be granted that God loves us, and that He desires us to love Him." Though we can never understand this mysterious Divine hunger for human affection, we must believe that God loves us with all His heart and soul and strength, and that He desires us to love Him as passionately and as unreservedly. He sets an inexplicable value on our love, and watches for it, as though He could not be content without it—as though all the splendors of creation were in His eyes of far less moment than a little child's first serious prayer. And so in Scripture God is called a jealous God—jealous of our occupying our hearts with any lesser good than Himself.

It follows clearly that the gratitude which our Lord desires above all else consists of a responsive affection, a humble, thankful devotion, which offers Him not so many duties and services but its own burning love in return. This is why we find in the Heidelberg Catechism—one of the characteristic documents of Reformation theology—that the whole section concerned with Christian ethics is placed under the head of "Gratitude." The Reformers knew how "good works" which are done in any lower spirit degenerate into a legal bondage, a painful, formal routine, until such works are not "good" any longer, but "dead."

How much of the ordinary religion of genuine Christians remains cold and dry and barren, because it fails to recognize as its master-motive: "The love of Christ constraineth us." For multitudes of pious and dutiful persons, that single sentence could turn the water of their experience into wine.

Happy is the Christian whose life is thus transformed into one long *Te Deum*. The passion of personal gratitude to Christ can be, nay, must be, fostered and cherished by recollection. "Forget not all His benefits" is one of the warnings which we need continually. Holy Gorge Herbert rebuked

himself for his own inward coldness in a poem whose confession pierces the heart:—

I could not use my friends as I use Thee.

True love delights in personal service. And the normal channel along which the devotion of the redeemed will flow has been marked out for us by our Divine Exemplar. When we ask how we can serve, our Lord designates one class of persons as His own special representatives, to whom we may hand on some fraction of the tribute which we owe to Himself: "The poor ye have always with you, but Me ye have not always." This was the motive of David Livingstone, when, to quote his own words, "in the glow of love which Christianity inspires, I resolved to devote myself to the alleviation of human misery." Those believers in whose hearts the fire of gratitude burns brightest rejoice to spend their spikenard on the disinherited, the suffering, the unhappy, who are Christ's peculiar people, concerning whom He says: "Inasmuch as ye do it unto one of the least of these My brethren, ye do it unto Me."—From *"The Upward Calling."*

A Positive Christian

One thing which strongly distinguishes Christianity from all other religions is its emphatic positiveness. From beginning to end, it is most positive in its authority, in its claims to a divine origin, in its demands for recognition by all people, and in its assurances of uttermost salvation to all who accept it on its own terms. It is because of its positive character that it has accomplished infinitely more for the welfare of mankind than all other systems of religion combined. It is absolutely true that had it not been for Christianity, the whole world would have been in a practically heathen condition to-day. Rev. Charles M. Sheldon says: "Christianity has done for the world what no other religion has done. It has brought about the civilization that we now have. It has abolished slavery. After a while it will abolish the saloon, and war, and all great evils that now are a part of our lives. Christ's teaching of love to God and men, if practiced in business and politics and amusement and daily life, would transform people's habits and make them love one another, instead of hate one another." Dr. Sheldon rightly maintains that it is because of the positive character of Christianity that its achievements have been so great and far-reaching. But we must remember that such a positiveness is mainly due to the ever-present power of God. Human positiveness alone would be grossly insufficient; yet it is needful that the supporters of Christianity should be intensely positive in their faith, and in their proclamation of the Gospel. Negative professors of religion are no help to the cause, but, rather, a hindrance. Positive preachers of the true Gospel need to be multiplied. For many doubters are in the ministry.—C. H. Wetherbe.

How to Be Happy

Great principles are involved in being happy, but these aside, here are a few little suggestions that may help some reader:

1. Form the habit of doing something for somebody every day. This will enlarge your knowledge of human conditions and increase your capacity for happiness.

2. Look for something cheery every day if nothing more than a flower to see, a good word to hear, a bright thought to consider. Such acquisitions will enrich your mentality.

3. Add a mite to memory's store. Commit to heart a fine motto, a radiant text, a beautiful verse, or a helpful phrase, if not more than three words. Some day when you are ill or lonely or sad or dying these memorized passages will come back to you like whispers of peace from heaven's throne.—*Michigan Christian Advocate.*

Let us be content in work
To do the thing we can, and not presume
To fret because it's little.

—Elizabeth Barrett Browning

Notes By Bishop Thirkield

The articles by Bishop Henderson, Chairman of the Commission on Evangelism, have been so suggestive and valuable that I trust they have been carefully read and preserved by all of our pastors.

The five elements of the "Co-operative Plan" should be considered and worked wherever practicable: namely, the ten per cent annual increase in membership, the restoration of the home's religious life, the new program of Christian Stewardship, the capture and training of the young people, and the special work for men and boys.

Methods for Sunday School and Evangelism—Brethren will be glad to know that I am planning to hold, at central points, such as Birmingham, Jackson and New Orleans, a series of Institutes for practical instruction in methods of Sunday-School work and Evangelism. Arrangements were completed to have Dr. Blake, Secretary of the Board of Sunday-Schools, and other efficient helpers with us for these institutes early in June. In view, however, of the plans of Dr. Penn and other leaders, for conventions covering our territory in the interest of the Finance Commission, the proposed Institutes have been postponed until fall.

Numerous Conventions—It is unwise, I am convinced, to hold too many conventions in addition to the regular District Conferences. In one of our Conferences it has been customary to hold a monthly gathering of all of the ministers of each District. This involves unwarranted financial loss to our pastors, as well as time for their work, to say nothing of the burden involved in this time of high cost of living on the entertaining charges. No speaker should be announced on the program or as "expected" unless his acceptance has been secured.

Programs—I trust that the programs for the District Conferences will be thoughtfully and very carefully prepared. To this end, I shall be glad to send a library of ten useful books to the preacher sending the best outlined program for a District Conference, by June first, to Dr. Jones, Editor of the SOUTHWESTERN.

Church Records—Let every pastor see that his church records are complete and accurate. Reports for every charge will be required from the District Superintendents. One pastor in a city charge failed to find any record whatever, and has with great difficulty finished a partial record of the membership. A permanent book for records must be secured.

Methodism in France

A very remarkable religious movement is prevailing under our Methodist Mission in Savoy, France. Not long ago a petition was sent to the Municipal Council asking that the village church—a deserted Catholic institution—be placed at our disposal. The Council was in favor of the proposition by a seventy-five per cent majority; but the proposal was thwarted by the activity of the Roman Catholic Bishop of the diocese.

Our services are being held in a tent and are regularly attended by 150 to 200 people. A small chapel is soon to be erected. A site was offered free by a man of the village, and an Italian Roman Catholic has undertaken the building contract.

The moment is a crucial one. Unless we prove adequate to the situation, multitudes now in the valley of decision will drift back into indifference and superstition in the Church or Rome, or will be swept into infidelity and atheism. Dr. Frease, of North Africa, recently visited this region, and was greatly impressed with the opportunity before the Church.

The Cross Triumphs in Liberia

The eightieth session of the Liberia Annual Conference has just ended and the feeling seems to be that it is one of the greatest sessions that we have held. The spiritual tone was splendid and the brethren all seemed happy because of what is being accomplished in the development of the work. We rejoice that we are advancing along all lines. The membership is increasing and the native people are thoroughly aroused regarding what they call "God Palaver." We are witnessing at last what both our fathers and the Christian world have so long prayed for. The question is no longer "Why do they not come" but how shall we provide teachers and preachers for them as rapidly as they come. Our membership which is now 8,728 has doubled in four years, more than doubled. Our Sunday Schools are increasing, our day schools have more than two thousand pupils and the benevolent collections that are this year \$900, are more than double what they were eight years ago.

Then, too, our people, even those who are just born into the Kingdom are being trained along lines of self-help and self-support. As a Conference we are raising more for self-support than ever before. During the past eight years we have raised and expended in building and improving church and parsonage property over \$50,000. The new-born native Christians seem to take pleasure in contributing to the support of their pastors and the benevolent collections as well. They are very happy to have passed from heathenism to the Christian way. It now looks as the whole Kroo tribe and a large part of the Grebboes could be Christianized within the next two or three years if the Bishop could have a few more good men and women and the means to support them. We are face to face with the marching, fighting columns of Mohammed, the false prophet, but our missionaries seem to fear neither they nor the vast hordes of heathenism as they bear the banner of Jesus into their very midst and come off victorious. Glory be to God, we conquer by the sign of the cross!

Rev. W. G. Alston, superintendent of the Cape Palmas District, with such men as the Rev. F. A. Price, and others, who had stood with him in the thick of the fight, came up to the Conference, shouting happy. He declares that his district is the biggest thing in Liberia. Both the benevolent collections and the membership were nearly doubled during the year on this district.

The Conference passed resolutions expressing gratitude for the increase in membership, the development of the spirit of self-help and the large amount raised for building and improving property resulting from the vigorous and brotherly leadership of Bishop Scott and apportioning something over two hundred dollars to be raised by the Conference to purchase a Loving Cup or whatever the Bishop may prefer as a memento from the Conference.

We go forth with the hope of another year of triumph. Pray for us!

THOS. A. ROSE,

Superintendent Leonard Mission.

The six Hansons, returning to China after furlough, among other things say:

"We have a great opportunity to make a Christianizing contribution to New China. Our Intermediate School for Boys at Taianfu must train Christian workers for five million people. In fact, the only Christian education of grammar and high school grades offered for these missions, is that in our school. Chufu, the city of Confucius, from which we were driven four years ago, is now inviting us to enter with our organized work. Other cities and towns are opening. I am so sure that the Lord means for us to enter these waiting fields before the approaching tomorrow when, perhaps, we cannot enter them, that I am going to send out men this year and shall become personally responsible for their support, which is \$50 to \$150 per year, each, according to the amount of preparation."

BISHOP HENDERSON'S CORNER

Lack of definite figures in a number of cases prevents giving the actual percentage gain for some of the churches, and it has seemed best at this time to give merely the list of charges that have apparently passed the ten per cent goal. All of the following have done this, and no doubt there are others, but the report has not come to the Bishop and hence they are not included. Next month, the actual percentage gain will be given in each case where it is known.

EAST TENNESSEE CONFERENCE

Berwind—F. A. Hatcher
Chattanooga, Wiley Mem.—W. R. Stephens
Gary—W. H. Brown
Harriman—D. T. Turner
Hill City Circuit—R. W. Wade
Jasper—S. L. Duncan
Jefferson City—T. G. Howard
Knoxville, Vine Avenue—E. J. Cox
Morristown—W. R. Marbury

NORTH CAROLINA CONFERENCE

Hickory—E. I. Swann
Norfolk—C. I. Withrow
W. Asheville—G. H. Caldwell

TENNESSEE CONFERENCE

Cumberland Furnace—W. T. C. Travis
Murfreesboro Circuit—J. A. W. Moore

Every man who makes his ten per cent gain may not have made a large number of pastoral calls, but every man who effects any widespread and permanent work in his church does it primarily as a pastor. Comment has been made on the methods of some of the brethren who have reported their gains, and it has been noticeable that one feature of real revival campaigns is always going after the people. Faithful pastoral work will accomplish wonders in a hard field. It will break down barriers and bring the pastor into better acquaintanceship and fellowship with his flock. It will give him such a knowledge of their needs as will enable him to preach to them more intelligently. It will give them such realization of his love for them as will lead them into friendship and fidelity and thus strengthen the church and the Kingdom. Is not all this worth while?

I have received a letter from one of our preachers who went to a new charge under most unfavorable circumstances. The people had been prejudiced against him and were not prepared to give him a warm welcome. This pastor knew what they thought, for he had been told; and he knew that he could not overcome their prejudices by preaching at them, however good sermons he might give them. He knew that he must get out among them and let them know that he loved their souls and longed to help them in their struggles and their needs. And so, instead of passing by on the other side the homes of those who were sure he was not the kind of a pastor they wanted, he began as soon as he was settled in his charge, to go around the parish, calling on every family in turn, once and twice and thrice. I need not tell how many calls he made; for pastoral work is not a matter of statistics; he went until he found the people changing their minds about him and his work. He went until he had made them realize that he was there to help them. He went until he reached their hearts. His church is showing the effects, and we shall hear of good things there in the future.

Many things may be given minor place in the work of the ministry, but pastoral visiting is not one of them. Indeed, there are senses in which there is nothing quite so important in all that a minister is called to do as to visit among his people and care for their spiritual welfare. You cannot find that constituency; certainly you cannot save it, unless you are alert and active in visiting from house to house. May I remind you that John Wesley has written some pertinent words on this subject, to be found in that not too well known book, the Methodist Discipline, under Pastoral Fidelity? Truly, if a pastor measures up to the Wesleyan standard of fidelity, he will find no excuse valid that keeps him away from his people, and no work of more value that going among them as the faithful shepherd of souls.

OUR YOUNG FRIENDS

Toothsome Coins Minted in Grandma's Kitchen

By Adelbert P. Caldwell

The snow had fallen steadily all night, and when the morning broke, the path from the house to the barn was filled with drifts. Grandmother Russell—she's always had the knack of seeing fanciful resemblances—called them "dwarf White Mountains."

It was six o'clock, and Phil, all unconscious of the job awaiting him after breakfast, lay still in bed, warmly "smuggled up" in heavy woolen blankets, when his grandmother peered out of the frost-covered kitchen window. Even the pump in the yard was hidden under the heavy snow mantle, save for the merest outline; and that might easily have passed unnoticed, unless one had known before exactly where the pump had stood.

"My! things outside are just buried this morning!" exclaimed Mrs. Russell emphatically, scraping away more frost from the window light, to make the "clear spot" a little larger. "For the life of me, I wouldn't know where to find the path, it is so filled up with snow. And the currant bushes; why—there isn't a stalk to be seen!"

She turned away from the window, and glanced at the clock on the mantelpiece.

"I wonder if I shouldn't call Phil," and his grandmother filled the teakettle with cold water. "It's early yet; but there'll be so much to do—before school time. And I wouldn't want him to be late."

Phil jumped out of bed at his grandmother's first call, and quickly drawing on his trousers, hurriedly ran down the uncarpeted back stairs to the warm kitchen fire.

"Golly, but it's—cold!" he shivered stretching his hands over the crackling stove. "And the bed did taste so good, grandmother."

"Any better than some of my nice fried sausage and piping hot biscuits?" laughed Mrs. Russell, stooping to open the oven door.

"No-o; but one has a different kind of a taste for a—bed," returned Phil. "But both that and the biscuits and sausage are awfully good—especially on a cold morning like this."

Having drawn on his shoes, Phil opened the kitchen door and looked out.

"But—my! what a pile of snow there is! It must be four feet deep."

"I wouldn't wonder—in places," agreed his grandmother. "It certainly looks it out by the wood pile."

"Well, I guess there's a job for me—shoveling. Had I better begin now, or—"

"I guess you'd better wait till after breakfast," suggested Mrs. Russell, peeping into the oven. "The biscuits are done, and I'll have them on the table in a jiffy. This cold weather makes a body spry; it's better than a tonic."

After a jolly breakfast—for it would have to be that with his grandmother at the table—Phil put on his heavy coat and mittens, and started for the shed.

He shoveled out the path as far as the lilac bush, and then returned to the kitchen for a drink of water.

"I tell you, grandmother, I wish a fellow could have pay for shoveling snow, bringing in water, and filling the wood-box. Not that I'm not willing to do it for nothing; but just think how much I could earn such a morning as this!"

Mrs. Russell glanced hastily at the shining baking tins on the table before her.

My Girl

The dear little children who pass all day,
I watch from my window above—
Darlings, with blue eyes and black and gray;
But one little girl I love.

It isn't because of her lovely face;
Her hair is as straight as a string.
It isn't because of some wondrous grace;
She's a round, little dumpy thing.

But she always mothers the littlest tots,
And is kind to the weak and small.
Swift on her two busy feet she trots,
To comfort and help them all.

Once, when the circus was passing by,
And the band was blaring along,
At the sound of a baby's piteous cry,
She turned from the hurrying throng.

She lifted the baby, and kissed the smart—
(I saw from my window above.)
She lost the circus but won my heart,
This dear little girl I love.

—Pauline Frances Camp, in St. Nicholas.

Grandmother's Counsel

Grandmother says, in her quaint old way:
"World wasn't made in a day—a day;
And the blue sky where the white clouds flit—
Why, the Lord was six days painting it!
The way isn't sunny;
But don't you fret;
Cheer up, honey—
You'll get there yet."

Grandmother says, in her quaint old way:
"World wasn't made in a day—a day;
The meadow there, where you love to sit—
Why, the Lord took time to carpet it!
The way isn't sunny;
But don't you fret;
Cheer up, honey—
You'll get there yet."

And still to me, in the fields and dells,
Her sweet voice rings like a chime of bells,
And I dream brave dreams as I hear her say:
"World wasn't made in a day—a day.
The way isn't sunny;
But don't you fret;
Cheer up, honey—
You'll get there yet."

—Exchange.

"I'll pay—you," and her eyes shone mysteriously. "I'll give you every cent—and more, that you want for this morning's work. Only," she added, "I won't agree to pay you till after dinner."

"I—I didn't mean—that," protested Phil, quickly. "I was only—joking."

"Well, I'm going to keep my word," smiled his grandmother, pretending not to notice the boy's embarrassment. "And you'll be willing to take every cent I give you—see if you aren't!"

After the morning work was done, Phil took his lunch and went whistling off to school.

"Remember, grandmother," he called back, with one hand on the door knob, "I was only fooling about—that pay!"

"Bless his heart," was her quick rejoinder. "He thinks I took him at his word, the dear! But I'll have the money for him, just the same, when he comes home. I haven't much work for to-day and can do it just as well as not."

Humming an old song, Mrs. Russell went to the pantry and set out on the kitchen table what she called her "golden treasury"—sugar and currants and spices of all kinds. "It's just good to have a boy to do things

for," was her half audible comment. "And isn't a boy a treasure—a good one! And they're all good if properly trained and have half a chance. Phil's no better—not a whit—than any other Phil or Ned or Robert would be in his place."

Mrs. Russell worked away busily for an hour or so, and when she got through, there were on the bread board, ready for the tins, dozens of dough coins, almost as regular in circumference as any of the real ones turned out in Uncle Sam's mint in Washington.

"There, they're of all denominations," declared Mrs. Russell proudly, looking through her glasses at her handiwork. Fives and tens and twenties—they were all there.

And when the coins were baked and turned out on the board to cool, they looked even more attractive than before.

"I'll cover them over with a clean napkin," going to a drawer in the closet, "for I wouldn't want to give Phil 'tainted money,'" she said whimsically.

When Phil came home and had filled the wood-box and water pails, his grandmother said she'd run and get his day's pay, if he'd sit down a moment.

"You know, grandmother, that I—I didn't mean—"

"Tut! Tut!" and Mrs. Russell bustled into the pantry.

"You see," she laughed, on returning, "I have a queer kind of purse," referring to a large blue bowl she held in her hands.

Phil eyed it curiously.

"And I've heard," she went on briskly, "that one shouldn't give a boy too much money; that it isn't good for him. But I'll risk—this," and taking off the napkin, there was revealed a whole bowlful of the spiciest and most toothsome coins imaginable.

"Why, these are—"

"Your pay, dear; and I want you to take every cent of them."

"Well, if that isn't the dandiest kind of money I ever saw!" exclaimed Phil, delightedly.

"And you needn't have any worry about investing it," laughed his grandmother; "for if you don't know what else to do with it—you can eat it.—In the Epworth Herald."

When the seven days of the week have been renamed, "Presently," "By-and-by," "Pretty-soon," "After-a-while," "To-morrow," "In-a-minute" and "Right-away," how busy we shall all be with postponed duties if we are at all mindful of past promises.—*Woman's Home Companion.*

Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out. Quick, before love grows cold!—*Robert Smith.*

Beam and Raindrop

Said a Beam to a Raindrop: "Just come down with me,

There's a flower on the earth needs us both, I can see;

Its petals are drooping, it hangs all awry,
And if we don't go there, I'm sure it will die."

"Agreed," said the Raindrop, "and I will go first,
For I'm sure, from its looks, it is dying of thirst;

For it's right that the Sunbeam should follow the rain;

And when I've refreshed it, your turn will be then."

So the Raindrop came down to the poor drooping flower,

And it gave forth a fragrance that filled all the bower;

It moistened its petals, so sere and so dry,
Then beckoned the Sunbeam to come from the sky.

And the Sunbeam came down, oh, so warm and red,

And the flower that was drooping soon lifted its head;

And it blessed the bright beam and the small drop of rain

That caused it to blossom in beauty again.

—Little Poet.

Jacob's Meeting With Esau

International Sunday School Lesson for April 20, 1913

Gen. 32:3 to 33:17.

BY HENRY H. MEYER, D.D.

We print only Gen. 33, 1-17.

Memorize Gen. 33:10, 11.

Read Gen. chapters 32 to 34.

Golden Text—Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. Eph. 4:32.

DAILY HOME READINGS.

M. Jacob's Meeting with Esau, Gen. 33:1-15. Tu. Jacob's prayer and present, Gen. 32:1-13. W. Wrestling with the angel, Gen. 32:22-32. Th. Effectual prayer, James 5:7-20. F. Christian behavior, Rom. 12:10-21. S. Triumphant faith, Acts 16:25-35. S. Promise of seed and land, Gen. 35:9-15.

MOTIVE DETERMINES CHARACTER.

The character of Jacob has sometimes been too greatly idealized in an effort to make all the Hebrew patriarchs models of character and conduct. His life is at best an example of the invincible power of ambition and perseverance in the achievement of material prosperity and social standing. The picture that we have of him in later life softens somewhat the hard lines of his character as revealed in the prophetic narrative thus far and shows us a man chastened by bereavement and grateful to God for multiplied providences which he recognizes as undeserved.

An uncouth exterior not infrequently hides a nobler soul. Esau was by nature and force of habit of a roving disposition. He had been unfortunate in his marriage and other alliances, but underneath it all there was a generous, brother's heart, capable of magnanimous action. Family ties and brotherly love are potent means in God's hands for molding human character.

Twenty years had passed since Jacob had cheated the older brother out of his birthright and had then fled to a distant land. Now, in returning with his family, and possessions to the land of Abraham and of Isaac, he was about to pass through the borders of the country in which Esau lived. Fearing that the wronged brother might still be angry with him, he sent messengers to tell Esau of their approach and to ask for his favor. The messengers returned and reported that they had seen Esau and that he, accompanied by four hundred men, was coming to meet Jacob. "Then was Jacob greatly afraid and was distressed." (Gen. 32:7). His proud heart was humbled. He acknowledged that he was unworthy of the least of Jehovah's loving-kindnesses, but in his helplessness he cried to the God of his fathers for deliverance, and his wrestling alone in the darkness may be interpreted as a symbol of wrestling with God in prayer.

Verse 1. *Divided*—Jacob had already divided his servants, flocks, herds, and camels into two companies, thinking that if Esau attacked one, the other might escape. (Gen. 32:7, 8). He had also selected a large number of animals and sent these on before him as a present for Esau.

2. *Rachel and Joseph hindmost*—Those he loved most in the safest place.

3. *Bowed himself to the ground seven times*—A customary salutation offered to kings.

4. *Esau ran to meet him*—The magnanimous spirit with which Esau received the brother who had so cruelly wronged him is worthy of all praise.

8-11. Among Oriental peoples the elaborate courtesy, the exchange of compliments, and the refusal of gifts which are later accepted are customary and may often be regarded as mere formalities of daily intercourse. However, the brotherly manner in which Esau received Jacob, and his frankness and impulsiveness shown earlier, would lead one to give to his words a deeper meaning. In accepting the gift Esau really places himself under obligation to Jacob, and Jacob wishes this further proof of Esau's friendship.

10. *Forasmuch as I have seen thy face*—Revised Version margin, "for therefore have I seen thy face," as one seeth the face of God, referring doubtless to Peniel (Gen. 32:30).

11. *Gift*—Heb. "blessing," the present being regarded as an expression of good wishes.

12. *I will go before thee*—The way is better known to Esau, and he volunteers to escort Jacob for his protection.

13-15. Jacob's reason for not accepting Esau's company seems a plausible one, but in refusing the offer of the help of some of Esau's men, there seems to be a desire to have their association come to an end.

14. *Until I come unto my lord unto Seir*—Jacob intimates that he will follow Esau to his home in Seir. As a matter of fact, however, he takes quite another direction. It may be that he still mistrusts Esau, or possibly, remembering how he had wronged his brother, Esau's kindness rebukes him; he feels ill at ease in his presence and is unable to bring himself to the point of accepting Esau's hospitality.

16. *Seir*—Practically the same as Edom, the land given to Esau for a possession (Deut. 2:4-6).

17. *Succoth*—The exact site is unknown. It was east of the Jordan and south of the Jabbok. The word is the Hebrew for "booths" and was given to the place after Jacob had settled there and made booths for his cattle. Jacob later removed to Shechem.

—From "The Sunday School Journal."

Easter Collections

DECATUR, ALA.—Our Easter program was carried out in full. J. C. Chuman preached in the morning and at night the program was rendered. Total collections, \$77.00.—H. L. Murphy.

COLFAX, LA.—The Easter services here were the greatest this place ever witnessed. Five persons were baptized at the altar. Collection for the day, \$13.—Frank Arthur.

TUPELO, MISS.—The Easter exercises were well rendered under the efficient management of Superintendent M. J. Shawn. The League had an excellent service at 3 p. m. President, Mr. Sam Scott. Collection, \$227.80.—J. P. Watson, pastor.

CAMP PARAPET, LA.—Easter was a glorious day for Ross Church. Superintendent C. D. Small conducted a splendid program. Collection good.—John Wise, pastor.

MERIDIAN, MISS.—At Haven Chapel the audience that filled the auditorium at night was highly pleased with the program rendered under the direction of Mr. J. A. Lagrone. Services good. Collection, \$30.95.—W. L. Mills.

BEAUMONT, TEXAS.—Easter program at McCabe Memorial was successful, under management of

our model superintendent, Mr. H. Armstrong. One conversion and thirteen accessions. Collection, \$27.65.—T. Edwards, pastor.

COTTON PLANT, ARK.—At Atkins Chapel the Sunday-school presented a good program. Collection \$13.00.—N. H. Isom, pastor.

GEORGETOWN, S. C.—The Easter services conducted at Wesley were claimed to be the best of any in its history. At night an excellent program was rendered by the Sunday-school. Collection, \$13.05.—A. P. Gillard, pastor.

ESCATAWPA, MISS.—The services were splendid. Under the able direction of Superintendent P. W. Stringfield the Sunday-school presented a good program. Collection \$19.01.—A. H. Latham, pastor.

PASCAGOULA, MISS.—With excellent services, program and inspiring music, the day was happily observed. Two accessions. Mr. F. L. Norvel is superintendent. Collection for missions, \$5.00.

BENTON, MISS.—A glorious day is reported on this charge. One reclaimed and seven children received into membership. The program, directed by Mrs. Mary E. Burns, was enjoyable.

COUPARLE, MISS.—An excellent program was ren-

dered. Collection for the day, \$18.75.—A. Holland, pastor.

PHILADELPHIA, MISS.—The Easter service was carried out to the letter. Collection good.—J. B. Roundtree.

CRAWFORD and GLENCOE, LA.—A delightful day was Easter Sunday. Nine persons were received into the church. Collection, \$20.—E. B. Green.

PASS CHRISTIAN, MISS.—The services and program on Easter Sunday were pronounced the best in the history of the church. Total collection, \$88.99.—W. L. Marshall, pastor.

HAHNVILLE, LA.—Easter Sunday, Pastor Williams preached three splendid stirring sermons. Accessions, 19. Collection, \$20.—Mabel V. Combe.

BEAVER DAM, KY.—The Easter service was a success in every way. Our Rally netted \$116.—A. R. Martin, pastor.

KOSCIUSKO, MISS.—The Easter Rally was quite a success. Collection, \$211.27.—F. J. Talbert, pastor.

EUPORA, MISS.—Easter was quite a success. The Superintendent, Prof. W. M. Ford, deserves much credit for the splendid program that was rendered. Collection, \$48.50.—C. E. Moody, pastor.

DANVILLE, ARK.—Our Easter program was well received by the large audience. Collection \$8.50.—W. H. Simpson, pastor.

McMINNVILLE STATION, TENN.—A great success spiritually and financially was the Easter Day. Total collections, \$200.

HARRISTON, (MISS.) CIRCUIT.—The children made the Easter day—program and music—a real joy. Good addresses and papers were heard.—Wm. Herman, pastor.

OXFORD, MISS.—Easter was fittingly observed. Good program rendered. Collection, \$12.—W. C. Campbell.

PLAQUEMINES, LA.—Easter was a great day at Hurst Church. The steward sisters collected \$5; Kings Daughters, \$5.80; Sunday-school, \$10; Public, \$41; total, \$61.80.—William S. Harris, pastor.

MASON, TENN.—We witnessed one of the greatest Easter programs at Alexander Chapel ever presented in the history of this church. The program was conducted by Miss Nina Fields and Mable Buggs. Collection, \$20.40.—H. P. Garden.

LOTTIE, LA.—Easter program was carried out by Mrs. M. P. Willis our public school teacher and our president of the Ladies Aid Society. She had her children well prepared. Collection from the school was good.—A. N. Miller.

McLAIN, MISS.—On this charge Moody Chapel raised \$10.01; Sweetwater, \$16.23; Sandy Branch, \$3.70; Mt. Nebo, \$1.06; total, \$31.—J. A. Patterson, pastor.

CONROE, TEXAS.—Very appropriate services were held. Program good. Total collection, \$21.—Jas. Hants, pastor.

WILEY (LA.) CIRCUIT.—Easter Sunday at Wiley Church \$7.00 was raised for missions. At the other church the Sunday-school, L. S. Johnson, superintendent, rendered a good program. Raised for missions, \$3.00.—S. A. Davis, pastor.

FOSTORIA, TEXAS.—We had a grand time on Easter. The charge is small, but we raised for missions, \$5.00.—I. H. King.

SAVANNAH, GA.—At Asbury Church our Easter program was well rendered by the Sunday-school before a very large audience. Collection, \$53.—W. V. Daughtry, pastor.

BRYAN, TEXAS.—The program was fine. Raised for all purposes \$111.—C. C. Smith, pastor.

HOLLY SPRINGS, MISS.—The program and music were excellent and too much praise cannot be given Miss Doxey and the choir. The Easter collection was \$355 with more coming in. Mr. Arthur Bolton, our efficient superintendent, is largely responsible for the success we are having in our Sunday-school work.—F. H. Henry, pastor.

WARRIOR and BANGOR, ALA.—The program was carried out and the people pronounced it the best ever held here. Collection, \$22.—J. T. M. Willis, pastor.

DANIEL and ROUND GROVE, LA.—Enjoyable services and program at both churches. Daniels' Chapel raised \$21.33; Round Grove, \$18.81.

GEORGETOWN, TEXAS.—The Easter program was postponed until Monday night, when it was presented before a fine audience. Collection, \$35.

SHUBUTA, MISS.—At St. Paul Church a good program was presented. Mrs. Henrietta Gates is superintendent. Collection, \$45.—B. W. Robinson, pastor.

(Continued on Page 10.)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE NEW MINISTER TO ST. JAMES

President Wilson is to be congratulated on his selection of Mr. Walter H. Page as the ambassador at the Court of St. James representing the United States. Mr. Page is entirely qualified for his responsible position. In his literary training, force as a public speaker and all forward movements, make him one of our foremost citizens. Mr. Page is a Southerner and therefore a born diplomat.

Mr. Page's selection gives opportunity to call attention to his position on the race question. He represents the most advanced thought and stands at the very forefront of the liberalism in the South which is growing on the race question. It is commonly understood that Mr. Page is the author of the "Autobiography of Nicholas Worth," a most stirring story which treats of the South, the race question and the industrial developments of this section. It is very severe in pointing out the folly of the race question as a political issue and is no less severe in its condemnation of the ex-Confederate soldier as a political factor. We are not in a position to place the authorship of Nicholas Worth to the credit of Mr. Page, but it is thoroughly in line with his known utterances on the race question, particularly his book, "The Rebuilding of the Old Commonwealth."

THE NATION'S GREATEST MORAL QUESTION

The *Independent* says:

"The largest problem before this country is not the tariff, nor the money trust, nor the labor conflict, but the really greatest moral question before the country is the treatment of ten million citizens who have more or less African blood."

Soberly, is this not about correct? What greater question is there than the question of human rights? The question of life, liberty and the pursuit of happiness for ten million people is of no small moment. This question not only effects ten millions of people, but is a test of this nation's righteousness and moral courage to deal justly with the helpless tenth. Will nine men protect one weak man in his Constitutional rights? That is the question.

The sixty-third congress opened on Monday of this week, called in special session by President Wilson. In the make up of the lower house there are 290 Democrats, 125 Republicans and 20 Progressives: giving the Democrats a majority of 145. In the Senate there are 51 Democrats, 44 Republicans and 1 Progressive; a Democratic majority of 6.

An old line Life Insurance Company has been organized in Atlanta, Georgia, manned and capitalized throughout by Negroes. This company is known as the Star Life Insurance Company and has complied with the requirements of the State of Georgia by placing \$100,000 on deposit with the State Treasurer, Mr. H. E. Perry, who has worked tirelessly at this enterprise, deserves great credit. He says that more than \$400,000 is now waiting to be passed upon.

Of General Interest

IMITATION OF AMERICA NOT WARMLY RECEIVED

The American proposal that all governments act in concert in recognizing China has not met with favorable reception by the other large nations, which express themselves as being desirous of waiting for the new government to adopt a constitution and to establish electoral machinery which would necessitate a delay of many months. When the constituent assembly met Tuesday of this week at Peking, only the United States, out of the six-power group which was interested in the loan negotiations, declared for the recognition of China.

MISS WILSON PREACHES

Last Sabbath Miss Jessie Wilson, the second daughter of President Wilson, addressed two large audiences in the Young Womens' Christian Association building of St. Louis. Miss Wilson used as her text: "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exaleth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ."

Miss Wilson's devotion to Christian service will influence no little young womanhood of America.

YOUNGEST REPUBLIC.

The youngest and also the largest republic is the Republic of China. Its first national assembly elected under republican auspices opened Tuesday, April 8. There are 800 members of the lower house and 300 members in the upper house.

For the first meeting the members will exercise a double function, being, in the first place, practically delegates to a constitutional convention, for the body is charged with drafting a constitution and the establishment of a permanent form of government. After that function is over the members will resolve themselves into legislators.

TO FREE EMPLOYEES FROM LOAN SHARKS

The heads of sixty big industrial enterprises of Chicago, employing about 100,000 persons, have subscribed funds that will be used in driving out of business local loan "sharks." These companies will establish a loan agency of their own, and already for this purpose have raised \$50,000. The beginning of operations is awaiting the passage, by the Legislature, of an act which will provide, among other things, a board of directors, two of whom will be appointed respectively by the Governor and the Mayor. Three per cent a month will be fixed as the legal rate of interest on unsecured loans. The rate of usury among the loan sharks has been as high as ten per cent a month.

NORTHERN SOCIETY TO DISCUSS NEGRO PROBLEMS

Large plans are afoot for the fifth annual conference of the National Association for the Advancement of Colored People, which will be held in Philadelphia, beginning April 23rd, and continuing three days. A committee of thirty citizens has charge of the arrangements and the meeting promises to be one of deep interest. Among the many interesting subjects to be discussed are "The Struggle for Land and Property," "The Problem of Work and Wages," "The New Southern Attitude," and "The New Abolition Movement." Among the speakers will be Bishop L. J. Chopin, United States Senator Moses E. Clapp, of Minnesota, and Judge Wendell P. Stafford, District of Columbia.

LEVEES HOLD REMARKABLY

The levees along the central stretches of the Mississippi River, are holding well against the greatest flood in the history of the valley. The situation at Memphis early this week was grave. The greatest height

attained last year when the levee broke on both sides was 45.3 feet, but the Weather Bureau forecasts a greater rise when the record will be 46 feet or somewhat higher at that point. At Cairo, Illinois, as we go to press, there is no change in the stage of the river. The greatest danger there is from a possible slide in the levee, which would easily result from a high wind. Reports are that conditions along the Ohio River were deplorable. At some points smallpox had broken out, and two hundred cases in all, had been reported. It is feared if the strictest sanitary measures are not enforced, that epidemics may follow.

DISTRIBUTION OF NEGRO POPULATION IN THE NORTH STATE

North Carolina has at least one county where there is not a Negro and where Negroes are not allowed. It is Graham, one of the Western counties—that has this distinction. It is said that some years ago this county would not permit Negro workmen who were erecting telephone poles to even enter the county. In the adjoining county—Clay, there are only a total of 158 Negroes, while Swain county has only 185. But this ratio does not keep up throughout the State for Halifax county, the second largest in the State has a Negro population of 24,328 or 64.6, while Warren has a still larger population of 65.2. In 14 counties the population is more than one-half Negro. In 41 counties the percentage Negro is less than 25 per cent. In all, there are 697,843 Negroes in the State. This shows an increase in population in 10 years of 73,344.

WOMEN PHYSICIANS DO EFFECTIVE WORK

In Ogden, Utah, a young woman, eighteen years of age, recently, was made city physician and quarantine officer. She received much opposition from men physicians, but continued on her way. Dr. Reis has been especially active and energetic in the performance of her duties. A few months after her appointment, she rode seven miles upon the cow-catcher of an engine in pursuit of a man who had passed through Ogden and was suspected of having the smallpox. The woman physician's worth is especially great in heathen countries, where they go as missionaries. Many women in rigid seclusion because of the laws of her land, have already welcomed the woman physician, for, before her coming, there was little help for the secluded one, as no man beside those of her own family were permitted to look upon her face. Coming into their homes in this way, the woman physician has been able to give the gospel message to the mothers of the nation who never could have received it otherwise. Hundreds of women physicians have been given to missionary work during this past quarter of a century.

PRESIDENT APPEARS IN CONGRESS

The special session of Congress, which convened at noon Monday of this week, and was called by President Wilson to revise the Republican protective tariff of 1909, and to revise currency laws and vote on Philippine independence, will last all spring and probably all summer. On Tuesday of this week President Wilson appeared in the halls of Congress and delivered his first legislative message in person, giving the House his views on the tariff. This was the first time that the President of the United States has appeared officially before either branch of Congress in deliberative session since John Adams in 1801, one hundred and twelve years ago. Since then no President has even suggested joining in the deliberations of Congress. The President hopes in this way to get in closer touch with the members of both Houses of Congress by personally expressing his views to them. He hopes too to hold conferences with the party leaders in Congress. The President's plan is simply to give advice as the leader of his party, and to offer suggestions to those with whom he confers.

People of Interest

Miss E. J. Emery, an American woman who died in London, recently, is said to have willed \$100,000 to the Salvation Army.

The Rev. A. W. Jackson, our pastor at Jesup, Georgia, is to deliver the commencement sermon for the Jesup School in May.

Mr. Cary B. Lewis, of Chicago, is delivering addresses on "The Literary Lights of the Negro Race," and other subjects, in various cities.

We are in receipt of a copy of the official journal of the West Texas Annual Conference of which the Rev. Thomas Wyatt is secretary.

Dr. Charles W. Eliot, president-emeritus of Harvard University, has declined the Ambassadorship to Great Britain. Mr. Eliot is seventy-nine years old.

Mr. Francis H. Warren, a well-known Negro attorney at law, of Detroit, Michigan, has been admitted to practice in the Supreme Court of the United States.

Mr. William H. Lewis, whose resignation as Assistant Attorney General of the United States took effect April first, is to return to the practice of law in Boston.

President William A. Shanklin, of Wesleyan University, is to receive \$1,000,000 by the will of the late Robert P. Doremus, of New York, an alumnus of the institution.

Rear Admiral Robert E. Peary discoverer of the North Pole, is to receive a medal from the Royal Italian Geographical Society. The honor is to be conferred upon him in Rome.

The Rev. I. H. Fulton, pastor of Centenary Methodist Episcopal Church, Charleston, South Carolina, who has been quite ill, preached on Easter Sunday for the first time in six weeks.

Bishop Hughes is one of the speakers on the program of the California Young Men's Christian Association, which holds its annual State Convention in Fresno, California, April tenth to thirteenth.

Dr. W. W. Lucas, assistant general secretary of the Epworth League, was the guest of honor at the banquet tendered by the Federation of Epworth Leagues of Baltimore, Maryland, Tuesday evening, April first.

Mr. Fred L. Hubbard, a Negro, has been appointed to the responsible position of Assistant General Manager of the Toronto, Canada Street Railway system. Mr. Hubbard has been with this company for thirteen years.

Bishop Burt will spend April nineteenth to the twenty-second in Grand Rapids, Michigan and vicinity, during which time he will inspect the ten churches and other institutions in that city and have a conference with the forty pastors of the Grand Rapids District.

Mr. George Bland of Goliad, Texas, is an example for many Negroes in this section of Texas. He owns 300 acres of land and has several renters. He picked and sold last year about 100 bales of cotton. Mr. Bland is a district steward and class leader in our Church. His success has come through work.

A cable message from Manila, Philippine Islands, announces the death of the Rev. Samuel H. Armand. He and his wife went out from Madison, Indiana, a little less than three years ago. Mr. Armand was a graduate of Moore's Hill College, class of 1907, and of Boston University School of Theology in 1910.

Mr. Alexander Hemsley, one of the most prominent and prosperous of Baltimore undertakers, died Wednesday, March 19th. Mr. Hemsley was born in Centerville, Maryland in 1848, coming to Baltimore when a youth. He became proprietor of his own establishment some thirty-five years ago and soon had the largest and best equipment possessed by any funeral director in that city. He was compelled to sell his outfit several years ago because of ill health. Mr. Hemsley was well known in fraternal organizations. He is survived by his wife, two daughters and two brothers, one being the Rev. William Hemsley, of Philadelphia.

Bishop Thirkield spent Sunday, the thirtieth, at Vicksburg and Natchez, Mississippi. Large congregations greeted him, and he reports the churches in good condition, with a promising outlook. The hope for the Natchez church is brighter than it has ever been.

The debt will be lifted. Bishop Thirkield spent last Saturday and Sunday at Pensacola, Florida, in an endeavor to arrange for the crushing debt on the church. The disheartening influence of so many debts on churches is deeply felt. The Bishop stands firmly and squarely against the making of further debts on the part of churches, without some reasonable provision in sight for the same.

Rev. Gervase A. Viets, of Waitestone, New York, a member of the New York East Conference, has been appointed Financial Secretary of the American University of Washington, D. C. Mr. Viets is of ripe experience in financial matters through his association with the East Side Missionary work in Brooklyn and New York City. A graduate of Drew Theological Seminary, he pursued post-graduate study at Yale University. He has a wide and varied knowledge of men and events. As a representative of the university he will bring strength and dignity to its rapidly expanding interests.

President Shailer Mathews of the Federal Council, has announced the chairmen of the various commissions under whose direction a large share of the united work of the churches will be prosecuted during the coming quadrennium. The chairmen are as follows: Commission on the Church and Social Service, Rev. Josiah Strong; Commission on Evangelism, Rev. William H. Roberts; Commission on Family Life, Rev. George Eckman; Commission on Foreign Missions, Dr. Robert E. Speer; Commission on Home Missions, Rev. Hubert C. Herring; Commission on Religious Education, Dean W. F. Tillet; Commission on Sunday Observance, Rev. Peter Ainslie; Commission on State and Local Federations, Rev. A. W. Anthony; Commission on Temperance, Rev. Rufus W. Miller; Commission on Peace and Arbitration, Rev. J. R. Remensnyder.

News Paragraphs

Mr. W. A. Hunton celebrated recently his twenty-fifth anniversary as a Y. M. C. A. secretary.

We are glad to state the steady improvement of the Rev. M. S. McLeod, of Florence, South Carolina.

Mrs. Ella Flagg Young has appointed eighteen women to act as deans in the high schools of Chicago.

The Minutes of the Thirty-Seventh Session of the Central Alabama Annual Conference, the Rev. William Jones, Secretary, are out.

The colored people of Omaha are said to have suffered a heavy loss from the tornado—many losing their homes and some lost their lives.

The Epworth League Chapter at Mechanicsville, New York, divided equally the proceeds of a recent entertainment between Goucher College and Claflin University.

According to a recent Sunday School census, there are in the States of Tennessee, Alabama, Mississippi and Georgia, 701,597 white children not enrolled in any Sunday School.

By a reunion of Confederate and Federal veterans the fifteenth anniversary of the battle of Gettysburg is to be celebrated on the scene of the battle of the Civil War, July second and fourth.

At Birmingham, Alabama, March twenty-first, two white men were hanged for the killing of a Negro, June, 1911, to which crime they admitted. This is the first hanging of its kind in Jefferson County.

During the January and February examinations by the State Department of Education, 1,383 applicants were examined. Of this number 801 were white—375 earned certificates—and of the 582 Negroes, 216 earned certificates.

According to careful estimate, there are over 195,000 insane persons and over 90,000 epileptics in the United States, and from 30 per cent to 50 per cent of these owe their condition to the hereditary effects of alcohol in the brain and nervous system.

New York is now in touch with Denver by telephone and it is proposed to extend the system from New York to San Francisco, a distance of 3,250 miles. It is said the rate for three minutes conversation will be sixteen to twenty dollars.

The Woman's City Club of Chicago has sent a petition to the Mayor, asking the appointment of another woman on the School Board and suggesting that the appointee be a physician. The Chicago Woman's Club indorsed the action of the City Club.

It is said that American property has been damaged eight hundred million dollars during the series of revolutions in Mexico. Senator Fall of New Mexico is the authority for the statement that 43 per cent of the total wealth of Mexico belongs to Americans.

For the preservation and development of the music of the American Indian, Geoffrey O'Hara, a composer, has been appointed an instructor in music under the Bureau of Indian affairs. Mr. O'Hara will record native Indian music and arrange same for use in Indian schools.

The lower House of the Ohio Legislature passed the Reppert Bill, prohibiting intermarriage in that State, by a vote of 63 to 33. This bill, if passed, will make felonious "the intermarriage of white persons with Negroes, mulattoes or Chinamen, or their living together as man and wife in that State."

The forty girls who roomed in the Claflin University practically lost all their personal effects and clothing in the recent fire. Anyone wishing to help bear the loss can send amounts to the office of the Freedmen's Aid Society and it will be forwarded to the President of the College at once.

President Wilson tendered the post of American Minister to China to Dr. John R. Mott, the well-known secretary of the International Committee of the Young Men's Christian Association. Dr. Mott declined the offer, but at the President's request will consider it further before announcing his final decision.

A United States army aviator, set last week, a new American endurance mark when he covered, with a passenger, almost three hundred miles in three hours and twenty minutes, and after passing over the post remained aloft another hour and two minutes, so their total time was four hours twenty minutes. The previous record had been three hours, fifty-four minutes.

According to the Official Directory of the Catholic Church, there are 15,154,158 Catholics in the United States, 7,131,989 in the Philippines, more than a million in Porto Rico, 11,510 in Alaska, 42,108 in the Hawaiian Islands, and 900 in the Canal Zone, in all a total number of 23,329,047 Catholics.

Chicago club and society women, some two hundred in number, assembled for the annual meeting and luncheon of the League of Cook County Clubs, walked out of the Hotel LaSalle Saturday, March twenty-ninth, when the management refused to seat Negro delegates. As the Negro women are regularly accredited members of the League, the body stood by them and not one member objected to the motion to leave the hotel. The luncheon was indefinitely postponed. Mrs. Ida Wells Barnett is one of the members to whose presence the management objected.

Tuskegee Institute raises funds each year to support a native church in Liberia. This movement was started at Tuskegee four years ago when Bishop I. B. Scott of Africa said that \$100 would build a native church in Liberia and \$40 per year would support a native minister. The exercises were held this year on March nineteenth, the one hundredth anniversary of the birth of David Livingstone. The sum of fifty dollars was raised and will be sent to Bishop Scott.

Easter Collections (Continued From Page 7.)

VICKSBURG, MISS.—The Easter services and program were carried out to the letter. Mrs. B. M. Johnson is superintendent. Collection for the day, \$72.—G. W. Smith, pastor.

HOUSTON, MISS.—The program was rendered before a large appreciative audience. Collection \$50.—S. T. Walker, pastor.

PORT ALLEN, LA.—The children are to be complimented on the excellence of the program. Collection for missions, \$17.83.—D. G. Taylor, pastor.

ZACHARY, LA.—A fine program was presented by the Sunday-school, Mrs. Elsen Ovelton, superintendent. Collection, \$5.—A. W. Goins, pastor.

CARROLLTON, (MISS.) CHURCH.—Easter day was a great success at Mallalieu. The program was rendered nicely. George Lee, superintendent; Wm. Beaman, assistant. Collection for the day, \$84.12.—W. S. Leake, pastor.

DURANT, MISS.—Our Easter service was observed with much success. The program, under the direction of Mrs. Scott and Mrs. Rooney, was rendered to the delight of all. The women raised \$125; the men, \$45; total, \$170. Our pastor is the Rev. J. J. Johnson; Superintendent, W. H. Scott.

ST. MARTINSVILLE, LA.—A great crowd was in attendance at Mallalieu. Mrs. Della Drake had trained the children for the splendid program they rendered. Five received into the church. Collection, \$21.95.—T. P. Norris, pastor.

LEBANON (TEXAS) CIRCUIT.—The program, conducted by Mrs. Armelda Corder and Superintendent Frank Hhone, was well presented. Raised \$6.74.—S. J. Boons, pastor.

CENTERVILLE and VURDEVILLE.—The Easter services were all that could be hoped for. Attendance good at both places. Collection for missions, \$5; total collection, \$21.—A. B. Harris, pastor.

BEVERLY, MISS.—Easter was a great day in Magnolia Church. The program was in the hands of Mrs. Henrietta Haughton and Mr. Minus, our Sunday-school superintendent, and Mrs. E. York. Collection, \$15.01.—(Mrs.) M. C. Pulliam.

YORKTOWN, TENN.—The Sunday-school was well attended. Collection, 90c. The Easter exercises were ably conducted at night by Mrs. F. M. Eusan. Collection, \$10.02. The Rev. J. C. Eusan is pastor.—Sam Willis.

LAKE ARTHUR, LA.—Easter Sunday was a great day at Wesley. Four converts were baptized and six were received into the church. The Easter program, under management of Superintendent R. R.

Dyas, was carried out to the delight of all present. Collection for the day, \$10.85.—S. S. Earls, pastor.

DUCK HILL, (MISS.) CIRCUIT.—Easter Rallies on the Duck Hill Circuit: Binford Chapel, \$60.61; Poinc Chapel, \$31.91; Green Chapel, \$14.59; New Salem, \$11.00; total, \$118.11. The Rev. M. C. McEwen is pastor.—G. M. Frazier.

LITTLE ZION CHURCH, MISS.—At Little Zion Church the day was happily observed. The Rev. G. W. Arnold is pastor. The children presented an interesting program. Total collection, \$8.22.

STONEWALL, MISS.—The Easter program was carried out and \$4.25 raised.

ENTERPRISE, MISS.—A beautiful program was rendered and \$6.10 collected.—N. B. Riley, superintendent.

EAST MACON, GA.—At Suttle Chapel the Easter services were a benediction to all. Easter ended the closing of our revival, which resulted in eight conversions and four accessions. They were baptized at 3 o'clock. Our organist, Mrs. J. E. Suttle, conducted an excellent program. Collection, \$4.50.

GAHAGAN, LA.—At Zion Church the day was beautifully observed. There were two accessions to the church. Collection, \$11.45.—A. A. Taylor, pastor.

LAKE CHARLES, LA.—The services were helpful at Warren Church. The children's program was enjoyed by all. Nineteen were baptized at the altar. Mr. Ed. Pert, superintendent. Total collection, \$86.67.—Florence Clarke.

CADES, LA.—Five converts were baptized at the altar. The young people, under direction of Miss Lillie Daniel, rendered the program. We raised \$1.49 per member for missions.—H. J. Robinson, pastor.

CHARLESTON, S. C.—Easter was a high day at Centenary. The Easter program, rendered by the Sunday-school at night, was very good. We raised all told for missions, \$150.—I. H. Fulton, pastor.

Personal and General

Mrs. Norris, wife of the Rev. T. P. Norris of Mallalieu Church, St. Martinsville, has been called to the bedside of her brother at Hammond.

St. Paul Church at Georgetown, Texas, is erecting a new house of worship. The building is to be of stone, the first story of which is up.

The storm that swept through Columbus, Louisiana, on March thirteenth, demolished churches and houses. Several lives were lost; also cattle.

The Rev. P. H. Patton writes from Magnolia, Mis-

issippi, that the Rev. F. Smith, who has been very ill for sometime, is slowly improving and is in need of financial assistance.

The membership and friends of St. James Church, Ocean Springs, Mississippi, presented to their pastor, the Rev. E. H. Langston, the sum of \$51.98 as a birthday gift on Sunday, March thirteenth.

Miss Emma C. Lewis, daughter of Dr. G. W. Lewis, pastor of our Warren Street Church, Mobile, Alabama, will graduate in May from the College department of Clark University. Miss Lewis has been at Clark nine years and has been for seven years in Thayer Home under Miss Flora Mitchell.

On Sunday morning, at Holly Springs, Mississippi, March 30th, Prof. E. H. McKissack with choice words and choice diction presented to the pastor on behalf of Asbury Sunday-school the sum of one hundred dollars. In the course of his remarks the Professor said it was in keeping with a custom long observed by the Sunday-school of Asbury Methodist Episcopal Church. Prof. McKissack is a teacher in the Sunday-school; a lover of his church, and pastor and one of their most staunch supporters.—F. H. Henry, pastor.

On the twentieth of March our church on the Gunnison (Mississippi) Circuit was completely wrecked by a storm. There are twenty-one members at Gunnison who, together with the pastor and the Hon. J. E. Walker, planned at once for the erection of the building. These faithful few ask for contributions from friends, however small, to assist in the effort. Send remittances to J. E. Walker, chairman of trustee board, or to the Rev. A. Marsh, Shaw, Mississippi, Box 213.

The Rev. A. L. Martin closes up his third year at Asbury Church, Atlantic City, New Jersey, with great success. Over \$7,000 paid on new church. Unity supreme. Over three hundred new members added to the church. Over one hundred converts. The congregation numbers from six to eight hundred every Sunday. The new church is up and will be dedicated this summer. Mr. Carnegie has agreed to raise his contribution on the new pipe organ from \$1,000 to \$1,500. The Second White Methodist Episcopal Church of Atlantic City contributed to the building fund over \$200. The Rev. Mr. Martin's people ask unanimously for his return and presented him with a new \$40 suit and overcoat.

Gleanings from the Field

ALABAMA

Theodore—The District Superintendent held his first quarterly Conference in Alabama at Harper's Methodist Episcopal Church, March 1st and 2nd. It was a splendid success. All members of the Conference except one were present with good reports. The condition of the church was considered to be first-class, both spiritually and financially. The District Superintendent's assessment for this church is \$12.50 per quarter, with less than 70 members; but, through the energy of our hustling pastor, the Rev. A. L. Lee, the entire membership came forward to the call of the Conference with their assessment. We had raised \$25.62. The District Superintendent said many helpful words to our congregation.—A. L. Lee, pastor.

ARKANSAS

Cotton Plant—I was appointed to Taylor's Methodist Episcopal Church to pastor a loyal people and have been cordially received. On the night of March 3rd we were at the home of the Rev. G. N. Johnson when the news came that we were wanted at the parsonage. Upon reaching there we found the house crowded with men and women, who were entertained by

Mr. N. Darby on the Old Folk's Home of Arkansas. After the departure of the friends, upon preparing to retire there was found \$6 worth of choice groceries, for which we are deeply grateful.

FLORIDA.

Tampa.—On last Tuesday night, February 26th, the members and friends of Bowman Church thronged the parsonage and agreeably surprised the pastor and family. This great host gathered around the church and parsonage while the pastor was attending a special meeting of the Trustees, and just before the meeting adjourned he was called. As he entered the parsonage he was surprised to find it crowded with the members and friends of Bowman. He was escorted into the dining room by a committee of ladies and there found the table laden with all kinds of choice groceries. His wife being ill, the reverend gentleman, in a few appropriate words, expressed his gratitude. In a short prayer he invoked God's blessing upon the gathering, after which the crowd retired. The following were among the number participating: Mrs. Jane Davis, Mrs. Nancy Gross, Mrs. Katie Cotton, and Mrs. Mamie Harold.—W. O. Bartley, Pastor.

MISSISSIPPI

Indianola.—Our first Quarterly Conference met in Raspberry Church, February 22-23, 1913, with the Rev. H. B. Hart, D. D., in the chair. The business of the Conference was entered into earnestly and twenty-two or more answered. The class leaders made their reports, which showed progress on all lines. We have never had such a quarter in the history of Indianola. The pastor, the Rev. R. B. Adams, is the man for the place, and we thank the good Bishop and the Conference for sending him to us. Our church has taken on new life. The pastor was here but three weeks before the Quarterly Conference and raised \$40.00 or more for the trustees, and in four weeks we paid him \$32.88, and our District Superintendent, \$18.00, which was in full, and for the sick, \$2.10, and in Sunday school, \$3.40. Grand total, \$96.38 for the quarter. On Sunday Dr. Hart preached. The large house was packed. After the sermon three joined the church. This makes seven who have joined in four weeks, and more are coming. The Lord's Supper was given to four tables. We raised on Saturday and Sunday, \$28.00. We are working for great things this year.—J. W. Winters.

Gulfport.—On the first Sunday in March we had a strong sermon at 11 o'clock by the Rev. Mr. Brooks. The choir rendered choice music. The receipts of the day amounted to \$18.00.



The Lord's Supper was participated by many.—E. D. Smith.

Gleanings from the Field

KENTUCKY.

Marshall—The year's work is closing nicely at Marshall. The church has experienced a religious growth as well as material. The District Superintendent, W. H. Wheeler has rendered valuable services during the year, and the assessments made for the support of the District Superintendent have been paid in full. A revival in the month of November resulted in great good. Seventeen persons have been added to the church this year. Twelve baptisms have been performed. Our benevolent collections during the year have been advanced 60 per cent over last year. The outlook for the future seems very bright for our Methodism in Marshall. Palm Sunday was an excellent day here. Green Valley Court was out in a body. Decision was made by several to dedicate themselves to the Lord's service. Six young people accepted the sacrament of baptism on Palm Sunday. Sermon by the pastor.—W. H. Smith.

LOUISIANA

Wardville—Our First Quarterly Conference was held February 27-28, in Washington Chapel, with the Rev. B. J. Reddix presiding. Reports came from all parts of the church. The pastor's salary was raised. The District Superintendent preached three excellent sermons and the people were made glad. Collection was \$26.19. The District Superintendent was paid in full.—T. A. Bailey, pastor.

TENNESSEE.

Fowlkes Station.—At Ross Chapel, March 2, we were blessed with the presence of the Rev. Dr. J. C. Sherrill, who had gone out from us some time but came back with a message that was food to all of our souls. The Rev. Mr. Sherrill met many of his own kindred and friends whom he had long wished to see. May success crown the work in which he is engaged.—Will Smith.

Newport Charge.—Just after the close of the Conference I came here and found the work in good condition. This is my second time at Newport, and third at Bellmount. I have to walk ten miles to some of the appointments. I held one revival at Dutch Bottom, conversions six; held one revival at Bellmount, conversions 10; one at Flattwoods, conversions one; at Gum Springs, conversions fourteen; one at Newport, conversions fifty; total conversions, eighty-one. Dr. Tate, District Superintendent, held his second Quarterly Conference at Newport March 8. He found us in revival services. He preached three inspiring sermons to crowded houses. We paid the Superintendent his full apportionment. He conducted a union meeting at Newport and got the Zion Methodist Episcopal membership and the Methodist Episcopalists together. Great good was accomplished. The Rev. L. E. Carr, of the Zion Church, was with us, also the Rev. G. W. Rose, of the Zion Church, and the Rev. V. E. Robinson. We desire one hundred conversions by the Annual Conference.—A. Roach, Pastor.

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Rockwood.—Our heroic pastor knows how to bring things to pass on this charge. He is an eloquent and impressive preacher. The church had all run down when he came to us, but now the church has taken on fresh life spiritually and financially. Our District Superintendent, the Rev. E. H. Forrest, held the second Quarterly Conference February 9-12, 1913. Reports showed the charge to be in fine condition. We have lately put in electric lights and a new stove, also song books and a pulpit Bible. Two souls have been converted and five members added to the membership. Collection for the quarter, \$137.00. Lincoln's anniversary was celebrated, to the delight of all, with a nice program and a collection of \$3.00. The Rev. R. M. Green is pastor.—(Miss) L. E. Vannoy.

TEXAS

Buffalo.—While the pastor was absent a storm party visited our home and left many good things in its wake. Mrs. Mattie Earl and Mr.

Jlm Edden, Mrs. Lizzie Johnson and Mr. Johnson and many others, some of whom were of the Baptist Church, were among the visitors.—J. P. Patrick, Pastor.

Bedias and Flox.—At Matthew Chapel our first Quarterly Conference was held March 1 and 2. Most of the officers were present with written reports, and Dr. W. H. Jackson, District Superintendent, presided. The work is taking on fresh impetus. At the close of the midday service, Sister Bolden and Brother McCowan were consecrated as "Father and Mother of the Church." The quarter closed with great results. Total raised for the day, \$22.25.—R. E. Dyer, Pastor.

Austin.—Our first Quarterly Conference was greatly enjoyed. The manner and methods which our District Superintendent, the Rev. F. L. Kirkpatrick, used in conducting our affairs pleased the Conference. The Conference was business like, and sermons were good. Collection, \$83.95. Three hundred and fifty-six partook of the Sacrament.—L. H. Richardson, Pastor.

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Conference Notices

Special Notices.

LINCOLN CONFERENCE.

The Minutes are now ready for press and will be ready for distribution by the middle of April. They cost \$75 including cost of distribution. The Conference allowed \$70 for printing; \$5 less than cost. Will each pastor and friend send in the amount you subscribed at the Conference at once to the Secretary that the work may not be delayed.—A. W. Talbert, Conference Secretary. 733 J. St., Lincoln, Nebr.

LA TECHE DISTRICT.

The Convention held at Napoleonville, March 26-27, was a great success in every respect. \$275 was raised in the convention. Brethren, now that Easter has passed, go in for Children's Day. Raise all your benevolent money before the end of the year. I am just delighted with your success.—J. Wesley Turner, supt.

DALLAS DISTRICT.

WOMAN'S HOME MISSIONARY SOCIETY.

Sisters of the Woman's Home Missionary Society:—We did not come up on all lines last year; money raised, \$107, so begin now your plans. Also remember the fifth Sunday in June is given to the Woman's Home Missionary Society. Where there is no Auxiliary ask the pastor to take a collection for us and send the money to Mrs. E. S. Spriggs, our conference corresponding secretary. Sisters! let us come to the district conference with good reports as we want to build the new home next year. You have done well, but we can do better.—(Mrs.) L. A. Richie, district president.

District Rounds

WASHINGTON DISTRICT.

First Round.

Mt. Zion, April 9; Simpson, 10; Pomonkey, 11; Pisgah, 12; Rockville and Scotland, 17; Boyd's 17; Sellman, 19; Nottingham, 25; Brandywine, 26; Haven, 29; Ebenezer, May 7; Bowie, 3; Union Mission, 6; Laytonsville, 9; Emory Grove, 10; Laurel, 13; Nash, 15; Tennytown, 19; Mt. Airey, 16; Daisey, 17; Sandy Springs, 24; Linden, 27; Central, 29; Deanwood, June 3; Bennings, 5; Marlboro, 6; Asbury, 9; Charlotte Hall, 13; Woodville, 14; Fairmount Heights, 16; St. Mary's, 21; Mt. Vernon, 24; Oxon Hill, 26; Shiloh, 27; La Plata, 28.—Dear Brother: Please report every dollar due on Carnegie Fund. Raise full apportionment of benevolent claim. If you have not received statistical blanks notify me immediately. Do not forget the Southwestern. Please advise as to the number of conversions and accessions.—E. S. Williams, District Superintendent, R. F. D. 3, Bennings, D. C.

CHATTANOOGA DISTRICT.

Third Round.

Rockwood, April 24-27; Cleveland, May, 1-4; Ooltewah, 1-4; Big Springs, 10-11; Harriman, 16-18; Kingston-Olivers, 18-19; Tatesville, 21-23; Dayton, 24-25; Ridge Dale, 25-27; Wiley, June 1-2; Hill City, 8-11; Grace Mé-

morial, 4-8; Stanley Chapel, 15-16; South Pittsburg, 21-22; Jasper, 29-30; Guild, 29-30; Soddy, July 6-7; Athens, 12-13. Dear Brethren:—The end of the Conference year is fast approaching. What is done must be done "quickly." You are urged to report "Jubilee Fund" to Secretary Penn at once; to observe Children's Day in interest of benevolence; to report 10 per cent gain of members to Bishop Henderson and to push the Southwestern claims. In the accomplishment of these objects, and any other advance work you may have in hand, I stand ready to help to the limit.—E. H. Forrest, District Superintendent.

SAN ANTONIO DISTRICT.

Second Round.

Gonzales Circuit, April 18-19-20; Gonzales and Elm, 25-26-27; Westhoff Circuit, 29-30-May, 1; Belmont Station, May 2-3-4; Hamilton Circuit, 9-10-11; Cuero and Clinton Circuit, 16-17-18; Pearsall and Cotilla Circuit, 21-22; Nixon Circuit, 23-24-25; Lavernia Circuit, 28-29; San Antonio, St. Paul, 30-31-June 1; Floresville and Kansas City, June 4-5; San Antonio, Cars Hill, 6-7-8; Runge Circuit, 10-11; San Antonio, Jacob's Chapel, 13-14-15; Corpus Christi, 18-19; Pleasanton Circuit, 20-21-22; Hondo Station, 24-25; Seguin Circuit, 27-28-29; Del Rio Circuit, July 1-2-3; Kingsville Circuit, 4-5-6; Kingsbury Circuit, will arrange date; Beeville Circuit, 4-5-6; Yorktown Station, 8-9; Boerne and Bander, 11-12-13; Kenville Circuit, 11-12-13; Kenedy Circuit, will arrange date; Harwood and Ootline Circuit, will arrange date; Sutherland Springs, 25-26-27. Dear Brothers:—The time to do business is now. Get all your claims. The demands are very important; let us do our very best. Let us work for a great revival in charge. Organize well your people for the Jubilee. We must do our duty in this great educational rally. I am feeling good over the reports from Easter Day. Every man on the district should do his best to win. Remember Children's Day! Get ready for it! Ministerial and laymen, April 29-30-May 1, in Harris Chapel at 8:30 p. m. Let all delegates be on-time the first day. All are needed, therefore come, brother pastors and bring your delegates. Let every pastor report a number of Southwesterners being taken on his charge. Good work counts. It is our paper and should be in every home on the district.—A. M. Mason, superintendent.

VICKSBURG DISTRICT.

Second Round.

Meadville, May 3-4; Natchez, 7-8; Kirby Circuit, 10-11; Hamburg Circuit, 14-15; Union Church, 17-18; Fayette (McNair) Circuit, 22; Harrison, 24-25; Fayette, 28-29; Centerville, May 31-June 1; Vicksburg, June 4-5; Vicksburg Circuit, 7-8; Cary Circuit, 11-12; Edwards, 14-15; Bolton, 21-22; Clinton, 28-29. — Jesse E. Holmes, Supt.

LA TECHE DISTRICT.

Second Round.

St. Peter, May 10-11; Jeanerette, 11-12; Winsted, 17-18; Godman, 16-18; Franklin, 23-25; Centreville Circuit, 24-25; Crawford and Glencoe, May 31-June 1; Berwick, June 6-8; Patterson, 5; Morgan City, 8-9; Houma, 15-16; Beattieville, 17-18; Schriever, 20-22; Thibodeaux, 22-23; Woodlawn, 28-29; Napoleonville, 29-30; Viron, July 1-2; Donaldsonville,

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New Orleans, La.

6-7; Hahnville, 12-13; Central and Darrow, 18-20; Lutch and LaPlac, 25-27; Camparrapet, July 31-Aug. 3. Dear Brethren:—The District Conference will convene at Morgan City, La., August 6-10. The La Teche District must lead.—J. Wesley Turner, Supt.

RHEUMATISM

Don't Invite Torture By Neglecting Nature's Warnings—
Try My Drafts.

Coupon Brings Them to Try FREE.



FRED K DYER, Cor. Sec. of the Southwestern Christian Advocate, writes: "I have been suffering from rheumatism for many years, and have tried every remedy known to man, but have not found relief. I have been told that your 'Magic Foot Drafts' are the best remedy for rheumatism, and I have decided to try them. I have ordered a pair of your 'Magic Foot Drafts' and will try them at once. I will be glad to send you a testimonial if I find them to be the best remedy for rheumatism." Do it to-day.

Don't let that Rheumatism gain another inch. Sign and mail my coupon and you'll get by return post, prepaid, a regular dollar pair of MAGIC FOOT DRAFTS, the great Michigan remedy for rheumatism of every kind, to Try Free. Thousands write us that the Drafts cure where everything else fails, even after a lifetime of suffering and trying. If it were not so, how could we send them On Approval, for we get the difficult cases as well as the mild. Then why hesitate? When the Drafts come, try them, they're simple, convenient and harmless, though powerful. Then after trying, if you are satisfied with the relief they bring you, you can send us One Dollar. If not, they cost you nothing. Send this coupon and make us prove these strong claims.

MAGIC

This \$1 Coupon Free.

Good for a regular \$1.00 pair of Magic Foot Drafts to be sent Free to try (as explained above) to

Name

Address

Mail this coupon to Magic Foot Draft Company, PK15 Oliver Building, Jackson, Mich.

Mode of Baptism Settled!

Latest Facts from Oldest Authority prove that Christ was not immersed

68-page Book Only 16 Cents.

Baptism Book Co.
Batesburg, S. C.

Lots For Sale

Lots 50 by 150 in sight of Depot, Waveland, Miss., for \$30, \$5 down—\$2 per month. This a chance for a poor man to get a home. Address, P. O. Box 124.

For the Neatly Dressed Man

who keeps his clothes in good condition, there is no wardrobe necessity so satisfactory and handy as the

"NU-PANTZ CREASER"

A distinct economy—a money-saver—at home or traveling. Creases your trousers, coat sleeves, presses ties, etc. in a few minutes—without damp rag, ironing board or stove. Not a flatiron, but a clever machine, working automatically with spring tension; self heating to exact temperature, and gives a sharp, clean-cut and permanent crease.

Creasing plates and hurner of solid aluminum, with brass shields, tempered springs and enameled hardwood handles. Outfit includes safety alcohol pouring can and trousers hangers in durable leatherette box weighing only two pounds, complete. Price, \$3.50, delivered anywhere on money-back approval. Descriptive circular first if you prefer.

Address

Modern Specialty Co.,
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HATTIESBURG DISTRICT.

Second Round.

Heidelberg, April 24; Laurel and Unionville, 26-27; DeSoto, 29; Quitman, May 1; Enterprise, 3-4; State Line, 7; West Enterprise, 10-11; Waynesboro, 17-18; Shubuta, 17-18; Paulding, 24-25; Shubuta Circuit, 27; Bay Springs, 31-June 1; Mathewsville,

June 7-8; Laurel Circuit, 7-8; Little Zion, 14-15; Vernal, 14-15; Hattiesburg, 20-22; Bentley Chapel, 21-22; Hattiesburg Mission, 24; Collins, 28-29. Dear Brethren:—You will observe that this is to be a kind of "test go," with the pastors. Our task or work is doubled. Our regular benevolent claims must be raised besides the special "Jubilee Claims." This Jubilee celebration has been on the way fifty years. It is now here. It is our first one. It will be another fifty years before another one. The special interest (education) for which it is principally observed is so important; so worthy and so necessary, we cannot as a people afford to fail. The least expected and required is that each member of the Church and Race pay \$1.00 cash or one dollar in weekly payments. Each pastor should appoint a commission of not less than five at each church and go to collecting money. Each pastor should begin now with Childrens' Day observance, and more than make up for failures on Easter as well as success in collecting for Childrens' Day. A special roll will be called at District Conference in July to see what has been done for the General Benevolences and for the Special Jubilee Fund. The pastor who makes successful reports proves his manhood, his ability to take care of the churches' interest intrusted to him. Brethren, remember every member of the Quarterly Conference is to subscribe for the Southwestern Christian Advocate. We expect our friend, Bishop Thirkield, D.D., to preach or be present at our District Conference.—Wm. McMorris.

CRESCENT CITY NOTES

Inspector Reynolds, are ready to sanction and stand by our efforts for the uplift of the race. Prof. M. S. Davage, was master of ceremony. A liberal contribution was given. All honor to the Epworth League of Trinity Church and the Rev. W. Scott Chinn, the worthy pastor, for this great meeting.—J. H. Hubbard, pastor of Union.

Cures Old Sores, Other Remedies Won't Cure.

The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same

Gleanings from the Field

GEORGIA.

English Eddy.—The Rev. W. B. Hester, of the Hagar Charge, was over at Burke's Chapel, March 3, and preached two splendid sermons.—Dan Grimes.

MISSISSIPPI.

Potts Camp.—We had a splendid am presiding. Brother Gilliam is the Quarterly Conference at this place on March 1-2, with the Rev. W. H. Gill-right man in the right place. The pastor's salary was fixed at \$450.00, the Superintendent's at \$42.00. Brother Gilliam refused to accept but \$40.00, and gave the pastor the additional \$2.00. We paid the Elder \$10.00 for this quarter, in full; paid the pastor \$40.00, including moving expenses.

Summer School for Teachers

JUNE 23 TO JULY 18, 1913.

Registration Fee, \$3.00; Board, Room Rent, Laundry, Etc., \$10.00; Total \$13.00. (More than 300 teachers present last summer)

Write
Principal, BOOKER T. WASHINGTON.

TUSKEGEE INSTITUTE, ALABAMA.

Good News for South HEALTH SPECIALIST SPROULE

The Great Authority on Catarrh Explains HIS METHOD of TREATMENT



R. SPROULE, B. A.,
Specialist in Catarrh and Chronic Diseases.

(Graduate in Medicine and Surgery, Dublin University, formerly Surgeon British Royal Mail Naval Service.)

Twenty-five years ago a young, but highly honored Surgeon in the British Royal Mail Naval Service astonished his friends by suddenly leaving and entering on private practice. That Surgeon was the now famous Catarrh Specialist Sproule, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant, Specialist Sproule studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject.

As he had foreseen, Catarrh spread with frightful rapidity. Thirty years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. Catarrh is to be more dreaded than yellow fever or smallpox. It is, in many, many cases, the forerunner of Consumption. Vital statistics show that deaths from Consumption in this country have increase more than 200 per cent in the last five years; too many of these cases have been traced back to Catarrh as their starting point.

Catarrh Specialist Sproule makes the treatment of Catarrh a specialty. This man, the first to make Catarrh a Specialty, has perfected the only scientific, constitutional and PERMANENT treatment. The widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Specialist Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the Specialist earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you have a phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel a dropping in back part of throat?

If you have some of the above symptoms your disease is Catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to

CATARRH SPECIALIST SPROULE,
432 Trade Building, Boston.

Be sure and write to-day.

DISEASES OF BRONCHIAL TUBES.

When Catarrh of the head and throat is left unchecked it extends down the wind-pipe into the bronchial tubes, and in time attacks the lungs and develops into Catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Have you a dry, hacking cough?
5. Do you feel worn out on rising?
6. Do you feel all stuffed up inside?
7. Are you gradually losing strength?
8. Have you a disgust for fatty food?
9. Have you a sense of weight on chest?
10. Have you a scratchy feeling in throat?
11. Do you cough worse at night and morning?
12. Do you get short of breath when walking?

If you have some of these symptoms you have Catarrh of the bronchial tubes.

NAME

Address

With the aid of our white friends, we have made quite an improvement on the parsonage.—Green Spencer.

TENNESSEE

Alexandria.—A great storm struck the parsonage on March 7, which deposited upon the shelves of the parsonage forty pounds of assorted groceries and some money. The storm left the pastor and his wife rejoicing. Some of the leaders of the storm are: Mrs. Harriet Burke, Mrs. Mary Tubb, Mrs. Maggie Beicher, Mrs. Fannie Williams, Mr. Peter Tubb, Mr. H. Williams, Mr. Jno. Turner, Mr. Jack Tubb. Brothers John Turner and Peter Tubb were the speakers on this occasion. Mr. Husher Williams and Mr. Dib Burks led in music for the company. Afterwards the pastor and his wife made

remarks thanking the crowd for coming.—Wm. Neal, Pastor.

Smart Men Wanted \$5 to \$10 a Day For Men Who Can Talk

Smart men, clever talkers. "Just Like Finding Good Mixers"—send us your name and address. We've got a truly wonderful proposition for men like you. We start you in tailoring business, furnish everything, back you to the hilt. Hustlers make \$5 to \$10 a day.

Be a Money-Maker! Look Prosperous!

Don't be a wage slave on small pay. Be your own boss! Make money fast and easy. Mix with prosperous people. Dress in the height of style. Our men are pointed out as top-notchers, winners, envied by all.

Grand FREE Outfit—Write for It Today

This big, wealthy tailoring concern spares no expense to start you right. Furnish Grand Free Outfit, handsome color plates, elegant cloth samples, tape measure, complete instructions and selling help—everything free. No money or experience necessary. Just write.

Start a Fortune in Spare Time

You can do it. Whole time or spare time. For 25 years this company has been famous for making the swiftest, best-fitting, longest-wearing made-to-measure clothes. Write today for Free Outfit. (15)

THE PROGRESS TAILORING CO., Dept. 24 Chicago

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

REEVES-SEGUL.

The Rev. C. W. Reeves, pastor of St. Paul Methodist Episcopal Church, and Mrs. L. P. Segul, a prominent member of the same, March 20th, 1913, in St. Paul Church, Shreveport, La. The Church was beautifully decorated and a large concourse of friends were present. The wedding march was played by Organist W. J. Walker. The officiating Ministers were: Superintendent B. J. Reddix, of the Shreveport District; the Rev. J. J. Obee, of St. James Church, Shreveport; the Rev. I. E. Robinson, of Lane Colored Methodist Episcopal Church, Shreveport and the writer—T. B. Oville.

YOUNG-DELAHOUSSE.—Mr. William Young, Jr., and Miss Kodrah Delahoussaye, of Morgan City, La., were married on the evening of February 27th, 1913, at Union Methodist Episcopal Church. The bride and groom are both members of our Church. A large crowd witnessed the marriage and reception.—Henry Taylor, pastor.

WRIGHT-HINES.—Mr. Arthur B. Wright and Miss Vera E. Hines, at Union Methodist Episcopal Church, Morgan City, La., by the Rev. Henry Taylor, February 19th, 1913. They are members of the Methodist Church. A large crowd witnessed the marriage.—Henry Taylor, pastor.

GRAY-WALTON.—Mr. Dock Gray and Miss Sue Lou Walton, at Mt. Pisgah Methodist Episcopal Church, March 6, 1913, at 8:30 p. m. at Okolona, Miss. The occasion was witnessed by a large crowd. The bride and groom both are from good families and are members of the Methodist Episcopal Church. The Rev. L. A. Armstrong, officiated.—L. A. Armstrong.

CRAIN-AMACKER.—On the evening of February 26, in Sweet Home Church, at eight o'clock, one of our best girls, Inez Amacker, became the bride of Mr. Bill Crain. Mr. Crain is a thrifty farmer, and a careful business manager. Both the bride and groom are of the wealthiest colored families of Franklinton. The church was most beautifully decorated with roses and ferns. To the strains of Mendelssohn's wedding march, the bride on the arm of her father, Mr. Almo Amaker, entered from the west door, and marched down the south aisle; while the groom accompanied by his mother, Mrs. I. W. Crain, marched down the aisle and faced the altar before which was erected a beautiful arch. Here the bride was presented to the groom. While the ceremony was being performed by the pastor, Rev. A. J. Scarborough, assisted by the Rev. W. L. Amos, Prof. W. H. Young played soft strains of music. The bride was beautifully gowned in silk over white and trimmed with gold as was the brides-maid, Miss Lena Magee. The best man was Mr. Wm. Dyson. The ring bearer, little Theodore Scarborough; the flower girl, little Ollie May Bickham, and Essie Crain. The bride and groom were recipients of

many handsome and useful presents.—M. L. Amos.

COLE-WALKER.—At the home of the bride, Okolona, Miss., Prof. I. W. Cole and Miss Catherine Walker, Wednesday, March 5, 1913, at 8:30 p. m. The marriage was witnessed by a few friends. Immediately after the ceremony a reception was held at the home of Mr. and Mrs. P. McIntosh, where the bride and groom were entertained from 9 to 12 o'clock. They departed for Memphis, where a reception was tendered them by the groom's parents, Mr. and Mrs. J. H. Cole, 768 Alston Avenue, Memphis, Tenn. The bride comes from a good family and is a faithful member of Mt. Pisgah Methodist Episcopal Church. The groom, also, is from a good family and quite a business young man. He is now, and has been for two years representing the Howart-Severance Company, at Chicago—L. A. Armstrong.

WILLIAMS-ENNIS.—Mr. Louis Williams and Miss Lizzie Ennis, by the Rev. J. F. Marshall, at Alexandria, La., recently.

BURRELL-DAVIS.—In Newman Memorial Methodist Episcopal Church, Alexandria, La., March 12, 1913, Mr. Wm. Burrell, of Greenville, Miss., to Miss Maime Edna Davis, of this city, the Rev. J. F. Marshall officiated. The church was beautifully decorated and the ceremony was witnessed by a large number of relatives and friends. After the festivities at the home of the bride's parents, the happy pair left at 6 p. m. for Monroe, La. They will make Vicksburg, Miss., their future home.—J. F. Marshall, pastor.

Will Relieve Nervous Depression and Low Spirits.

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

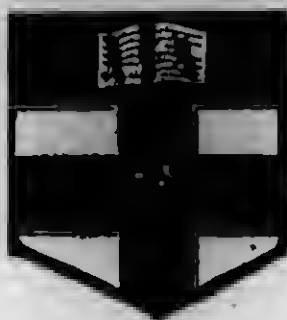
Gleanings from the Field

LOUISIANA.

Shreveport.—A grand reception was tendered to the pastor, the Rev. W. J. Jalker and Chas. Mitchell, on the 4th ult. Brothers Armsted Thomas, Sam Chambers and W. S. Collins spoke for the church, the pastor, the Rev. W. J. Walker, and Chas. Mitchell responded. Refreshments were served and a very enjoyable time was had, and we all returned to our homes feeling that St. Paul is on the upgrade. We are glad to have our pastor for the fourth year.—Eugene Turner.

Baldwin.—We wish to express our sincere thanks to the good people of Charneton and Baldwin, who came to us on the night of February 19th, 1913, bringing many good eatables and choice groceries, by way of a surprise. They were led by the president of the Ladies' Aid Society, Sister M. Davis, and the vice-president, Sister M. Washington; also Sister M. Pickett, president of the Gideon Band, and the vice-president, Sister S. Armillime. They came nearly one hundred strong. The first notice of their coming was singing. Arriving at the parsonage, they unloaded themselves. After the pastor had expressed his sincere thanks to them, a response was given by Mrs. Washington; Miss Georgia S. Payne sung one of her father's favorite songs. Our first Quarterly Conference convened at Godman Chapel, March 2-7, 1913. Our beloved District Superintendent, the Rev. J. W. Turner, presided. His presiding and sermon left a great impression upon all for good.—George A. Payne, Pastor.

Baldwin.—Mr. Owen Smith died



Church Furnishings and Memorial Gifts

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Art Glass, Mosaic, Decoration, etc.

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New York

February 24, 1913, at Roanoke, La., and was brought home to his people and buried from the St. John the Baptist Church; also Mrs. Emily Tony, a member of the same church, died in Charneton February 26, 1913, aged 82 years. She was fifty years a member of the St. John the Baptist Church. She leaves four sons and sixteen grandchildren.—G. A. Payne, Pastor.

Centerville and Vurdenville.—The Rev. A. B. Harris came to us just at a time when the service of such a man as he was needed at these places. We believe, under the leadership of this man who knows how to take hold of things, that this circuit will become what it ought to be. Two backsliders and one convert have joined the church. We are going to pay the pastor \$600 this year. We gave the pastor 250 pounds of groceries recently. The District Superintendent, the Rev. J. W. Turner, held the first Quarterly Conference March 4-5. The reports were good. He was paid in full—\$15.00. After the Conference the members and friends of Centerville came to the house where the pastor and District Superintendent were stopping and gave them a surprise party. Refreshments were served abundantly. The pastor was given his moving expenses. The parsonage has been renovated, the floors covered and furniture put in. The pastor plans to raise \$100.00 on April 14. Our church will be remodeled by District Conference. We are planning a great year's work.—K. Jupiter.

Morgan City.—In spite of the rain and wind storm recently, we were certainly agreeably surprised when a host of good friends and members came to the parsonage and loaded the dining room table with groceries of every description. A purse was presented the pastor, for which he is very grateful.—Henry Taylor, Pastor.

Koran.—Atkins Charge.—The Lord has wonderfully blessed us. Our pastor, the Rev. F. R. Butler, reached us on February 19th. He has succeeded in less than one month in receiving ten souls into the church. We have never had a church at this place before. We could never get a minister to come and organize a church. The Rev. Mr. Butler has not spared himself. He made a house-to-house canvass for the Southwestern, and is putting the 1912 Discipline in every home. He has also organized a lively Sunday school, with more than twenty in attendance. We mean to stand by our pastor and to do our whole duty.—Effe Farley.

Franklinton.—Monday night, February 24, will long be remembered by the members and friends of the Windom Methodist Episcopal Church. We turned out to welcome the newly appointed pastor, the Rev. W. L. Amos, and his wife and daughter. Under the auspices of the Steward Sisters, the old parsonage was made to look new. A new stove, a full supply of kitchen utensils were put in, also a box of groceries. Mesdames Esther Dyson and Margaret Bickham prepared a delicious supper in the parsonage, so they had but to come in and feel themselves at home. They were met at the train by Brothers Martin and Bickham. Franklinton appreciates a



CHURCH FURNITURE.—Chairs, Pews, Altars, Desks, etc., direct from our factory to your Church at wholesale prices. Ask for catalog 198-L. State fully your requirements and send floor plan. DE MOULIN BROS. & CO., Dept. L. Greenville, N. C.

Mme. Turner's



GREAT FRENCH SYSTEM

FOR THE HAIR AND COMPLEXION is used in our Beautifying Parlors on hundreds of ladies and gentlemen. **MME. TURNER'S MEDICATED HAIR GROWER** will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use. **MME. TURNER'S MYSTIC FACE BLANCH** will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of Creole hair goods of all grades. Wigs and Switches. Send \$1.00 for one of our beautiful pompadours.

MME. M. C. TURNER,

1602 12th Avenue, Oakland, Cal.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars.

J. O. STOKES, Mohawk, Fla.

good minister and the citizens of every denomination will help the church here at Windon, to make the pastor feel that he is pastor of one of the best charges on the District.—Rosa Amos.

Crawford Charge.—Mt. Zion Methodist Episcopal Church, under the wise leadership of our pastor, the Rev. S. Green, has made a successful start for the new year. We have raised our pastor's moving and travelling expenses and held our first Quarterly Conference (February 22-23) with the District Superintendent, the Rev. J. W. Turner, presiding. He preached a good sermon. The reports were fairly good. The District Superintendent was paid in full—\$16.00. Two souls for Christ this quarter. The Rev. S. Green is at the beginning of a great year.—E. B. Green.

Fordoch.—The surprise party occurring March 4th consisted of a large number of friends and members of the church, whose names we give in part below. These friends brought fifty pounds of choice groceries for the use of the pastor and his family. The leaders were Mrs. M. P. Mills, Mr. Ed. Powells, L. S. Johnson, Gen. Miles, E. Reales and T. J. Johnson.—S. A. Davis, Pastor.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, prolapsing or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment. This will also send some of this home treatment free for trial, with references from your own locality if required. Immediate and permanent cure assured. Send no money, but tell others of this offer. Write day to Mrs. M. Summers, Box 174, South Bend, Ind.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

REASONOVER—Mrs. Annie J. Reasonover, wife of the late Rev. J. R. Reasonover, February 4, 1913, at the age of 56 years, at Shelbyville, Tenn. She lived a consistent Christian life for 40 years as a Methodist preacher's wife. She passed in full triumph of faith at the residence of her brother, the Rev. R. A. Dowell, on the Nashville Pike. She leaves her aged mother, one sister, three brothers and many friends and relatives. The funeral was conducted by the Rev. A. Ransom, assisted by the Rev. H. W. Rucker and the Rev. A. Wooten. A paper on the "Life of a Minister's Wife," by Miss Susie O. Brown was read. Rev. H. W. Rucker and Mr. James of Farming came up to the funeral.

STEWART—On the night of February 21, 1913, at 8 o'clock, the Rev. G. M. Stewart of Butler, Texas, lost his loving wife, Rachel Stewart. She had suffered for several weeks. She was converted while quite a child and joined Pine Top Methodist Episcopal Church and was faithful until the end. Twelve years ago she married the Rev. G. M. Stewart, a member of the Texas Conference, and was faithful as a minister's wife, always going cheerfully with her husband wherever his lot was cast, sharing heartily with him in all the hardships that came to him. She was always pleasant and sweet. To this happy couple there were born six children, who survive her. As a mother she was loving and kind. Oh, how we shall miss her! Many relatives and friends are left, together with her dear husband and mother who mourn. The funeral was conducted in Pine Top Church.—G. W. Carter, pastor.

AVERETT—Mrs. Elvira Averett, at Wardville, La., a faithful member of Washington Chapel, departed this life February 26th at her home. She leaves 11 children, her brothers and a husband, and many friends who mourn her passing. The funeral service was conducted by the pastor.—T. A. Bailey, pastor.

TITUS—Zack Titus, born 1891, passed into his heavenly home February 20, 1913. He was converted and joined Pine Top Methodist Episcopal Church in 1910, and lived an exemplary life. Some two years ago his health began to fail him. Just before his departure his mother asked him if he was prepared to go, and he replied: "The Lord has come for me, and I am willing and ready to go." He leaves his mother, one sister, three brothers and many friends who mourn. The funeral was conducted in Pine Top Church in the presence of a large gathering.—G. W. Carter, pastor.

CARMICHAEL—Mrs. Beatrice Carmichael, of Hattiesburg, passed into the Home Beautiful, February 27th. She was a faithful member of St. Paul Methodist Episcopal Church and Sunday School. Her funeral was conducted by the Rev. A. J. McNair. There was a large number of friends in attendance.—A. J. McNair, pastor.



YOUR LUNGS
ARE THEY WEAK OR PAINFUL?
Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?
These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.
We Stand Ready to Prove to You absolutely, that Lung Germine, the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.
Let Us Send You the Proof--Proof that will Convince any Judge or Jury on Earth
We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.
JUST SEND YOUR NAME
LUNG GERMINE CO. 518 E. 8th, JACKSON, MICH.

BROADENAX—Mrs. Julia Broadenax, March 11th, at Hattiesburg, Miss. She was one of the oldest members of St. Paul Church, and had assisted the Rev. Dave Dudley in building the first church in Hattiesburg.—A. J. McNair, pastor.

BURTON—Mrs. Lucinda Burton, a member of Shiloh Methodist Episcopal Church, Meridian, Miss., for a number of years, departed this life February 20, 1913. She died at Gulfport and was brought back to Lauderdale, where her funeral was attended by the pastor, the Rev. R. L. Tate, in the midst of a large congregation. Her last words were: "I am ready and waiting, I want to go home out of my suffering."—R. R. Tate.

HARTEFIELD—Syrus Hartefield died March 2, 1913, at the age of 69. For forty years he was a steward in the Methodist Episcopal Church of McLain, Miss. The members and visitors of Moody Chapel will miss him. Four brothers, his wife, six sons, four daughters and many friends mourn his passing. J. A. Patterson conducted his funeral.—J. A. Patterson, pastor.

TILLMAN—James Tillman, of Pascagoula, Miss., 76 years of age, died March 3, 1913. He was a first-class brick mason. He was not a member of any church, yet he was inclined to the Methodist Episcopal Church. His family are all members of our Church in Scranton. The family has the sympathy of all.

JACKSON—Sister Rosa Jackson, of Escatawpa, Miss., died February 28, 1913. She was a member of our Church for 43 years. She was 60 years of age, a pure Christian woman. She leaves four daughters and a brother and many friends. The Rev. W. H. Smith our pastor at Moss Point assisted the pastor with the funeral. He preached a good sermon.

IN FOUR YEARS
THE
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KENTUCKY.

Cynthiana—Our Fourth Quarterly Meeting was held March 16th at Ebenezer Church. The District Superintendent, the Rev. J. S. Bailey presiding. Sunday evening we had the co-operation of the city pastors. The Rev. Mr. Andrews, of the African Methodist Episcopal Church, and the Rev. Harrison Nutter of the Baptist Church were present. Our services were good. Collection \$100. The Rev. E. A. Davis is pastor.—J. J. Warner.

TEXAS.

Jewett—The weather was very inclement, but we raised for the District Superintendent \$14.55, and he expressed himself well satisfied. While he was not at all well, he preached a

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strong sermon.—J. P. Patrick, Pastor.

Southwestern Christian Advocate

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Crescent City Notes

The anniversary sermon, delivered by the Rev. W. Scott Chinn, to the Lincoln Lodge K. of P. No. 179, in Trinity Church, Sunday, March 30, was inspiring and helpful. The Rev. Mr. Chinn, with the hearty co-operation of a loyal membership is bringing about splendid results at Trinity. —W. V. Smith.

The address of the Rev. H. B. F. Charles is 3529 Washington Avenue, New Orleans, instead of 2427 Second Street as heretofore.

MALDEN CHURCH. — Our services were splendid all day Sunday. The Sabbath school is growing. At night we had a large audience and the Lord's Supper was administered to quite 50. Collection, \$10.57. Our Stake-Driving Rally for our Parsonage will be May 18th; the Clubs are working with great vigor to help this effort. —H. B. F. Charles, pastor.

Pleasant Plain. — Our first quarterly conference was held March 31, the Rev. V. Chapman, district superintendent, presiding. He was very well pleased with the work that has been done this quarter. Paid district superintendent, \$10.75; total, \$15.00. On April 6, services good all day. At 11 a. m., we finished our baptizing. Total number received, 18. Our church is in splendid condition at this time. —Olivia L. McKee.

SCOTT CHINN CHURCH. — The services are rapidly growing in interest and attendance. Members and officers are on the alert, and are doing their work well. From early prayer meeting, throughout the entire day, the services were a benediction to all. In the Sunday-school 13 decided for Christ. One infant baptized at the altar. Baptism of adults will take place the first Sunday in May. A great crowd witnessed the Sacramental service. Collection, \$13.80. The pastor wishes to express his appreciation to the Leola Club, of which Mrs. N. Hobbs is president, for the gift of a purse of \$4.00. We are having our first grand Rally Sunday, April 30. The city pastors and congregations are invited. —P. D. Kennedy.

FIRST STREET CHURCH. — Sunday last was a good day beginning with the early service. The Sunday-school was well attended, also the testimonial meeting at 11 a. m. Four young people were at the altar for prayer. The Sacrament was administered to a large number at night. The collection for the day was good. The revival spirit lingers with us. The pastor will preach to the converts next Sunday night. Our financial rally for the beautifying of the church is on for May 11. Dr. I. Garland Penn, corresponding secretary of the Freedmen's Aid Society, will preach at First Street Sunday morning April 27th and will hold a Jubilee

Mass meeting at 3 p. m., which, as I understand it is for our entire city Methodism. The public is cordially invited to attend our services. —B. Mack Hubbard, pastor.

ST. MATTHEW—Algiers. — Sunday, April 6, services good all day and well attended. Epworth League rendered an excellent program. The Rev. H. H. Dunn, B.D., of Central Congregational Church, preached an excellent sermon during class service. The Revs. Messrs. Brown and Tansey, of the white Methodist Episcopal Church, South, accompanied by officers and members, were with us class night. The Reverend Tansey, who is 84 years of age, is yet a forceable speaker. The Reverend Brown was much at home. The meeting was a spiritual uplift and a benefit to all. The choir rendered special music. On Sunday April 20, President E. M. Stevens of Straight University will preach for us at 7:30 p. m. and the Straight Jubilee Choir will sing on the same night. Special service Sunday night. The public is cordially invited. —C. D. Smith.

TRINITY CHURCH. — Sunday services passed our own expectation, for the revival has proved a real revival of great help. Forty-three adults and three infants were baptized, fifteen joined, making 131 additions and 21 at the altar, hence the meeting continues. Three hundred and fifteen communed; 153 scholars in the Sunday school, and eight new scholars. Our school will soon be a model one. Dr. Coggins rendered valuable service. He is a great preacher and winner of souls. Sunday at 3 p. m. Judge Wilson and others will address the Mothers and children, under the direction of the Club. An interesting program will be rendered. Our Grand Rally will be held April 27, all day, and we invite our friends to help us. You are welcome here all the time. Collection for the day, \$70. —W. Scott Chinn, pastor.

WESLEY CHURCH. — Early prayer service, conducted by Brothers O. Thompson and Peter Gaskin, was a pentecostal meeting in which one soul was converted and united with the church. Many new scholars were received Sunday and the Sunday-school is steadily increasing as a result of the faithful efforts of Miss Hurst, the superintendent, and the teachers. At 10:45 a. m., and at night the pastor, Dr. J. L. Wilson, preached effective sermons. The Epworth League, conducted by Bro. Isaiah Catherine, took on new life. The Sacrament was administered at night to more than two hundred persons. The day was a spiritual and financial success. Three united with the church. Subjects, Sunday the 13th.: 10:45 a. m. "The Hard Way to Hell and the Easy Way to Heaven;" 3 p. m., Children's Church: "Christ and the Children;" 7:45 p. m., "The Battle Between External Forces and Good Purposes." —L. L. Harrison.

WILLIAMS CHURCH. — Sunday, March 23, the Easter services began with a helpful prayer service led by Brother Henry Parker, at 3 p. m., followed by the Resurrection sermon, preached by the pastor. The Sunday-school rendered an excellent program at 7:30 p. m., for which the Superintendent, Miss Eleanor Parker, her teachers and pupils, are deserving heartiest congratulations. Professor J. O. Morrison and Miss Lillian Tay-

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lor, instructors in New Orleans University, Miss Elizabeth Smith, soprano soloist, Miss Ruth Alexander and Mr. James Frer, students in New Orleans University, and Miss B. M. Bonner of Leland University furnished choice music. Collection, \$5.70. The annual anniversary of Crown Lodge No. 77, K. of P., held its service at William's Church, Sunday, March 30, the church was crowded. Miss Elsie Charles made the welcome address on behalf of the church. Sir Knight S. L. Leommons responded. Pythian Love Court No. 50 was present. The choir was at its best. Sermon by the pastor. Good services all day. Collection for the day, \$35.70. —J. A. Landry, pastor.

UNION CHURCH. — Easter Sunday the pastor preached the Resurrection Sermon at 4 a. m. to a very large congregation and two persons were taken into the church. The rally for benevolence was good, each member having been assessed \$1.50 by the official board. A majority of the members have paid in the assessment and others are still paying. The Sunday-school rendered an interesting program at 11 a. m., and also made a liberal contribution to the benevolences. A company of young people from Scott Chinn Church took an active part in the exercises. We appreciate their assistance and invite them to come again. Friday night, March 28th, a storm struck our parsonage and left a large variety of good things as well as a purse. A large company of the officers and members were present. Mr. Wm. Robinson, master of ceremony. Addresses were delivered by Mr. John B. Hall, the Rev. R. C. Metoyer and the pastor. Refreshments were served in three courses. The occasion was one of unusual pleasantness and social intercourse between pastor and mem-

bers. The good people of this historic church are teaching the pastor and family to feel perfectly at home among them. —J. H. Hubbard, pastor.

THE SACRED SONG SERVICE AT UNION.

The Sacred Song Service given at Union Methodist Episcopal Church Sunday afternoon, March 30th, by the Epworth League of Trinity Methodist Episcopal Church, was a grand success in every respect. Dr. W. Scott Chinn and his good people made an impression that ought to bear abundant fruit in our New Orleans Methodism. Dr. V. Chapman, district superintendent, and most of the pastors of our city churches with a goodly number of their members, were with us. Drs. Alfred Lawless and H. H. Dunn of the Congregational Church, took part in the exercises. Dr. J. N. C. Coggins of the Atlanta Conference was present. An interesting and inspiring program was rendered. The selections by the Straight University Glee Club and the Ladies' Quartette deserve special mention. The piano selections by Miss Elvira Madison and Miss Cumela Todd were greatly enjoyed by the large audience. The reading by Miss Sarah A. Jones was very appropriate and thoroughly appreciated. Mr. O. Adams of the Cable Piano Company and Chorists of the First Methodist Episcopal Church, South, gave a thrilling uplift to the program in his vocal solo, "Hosanna." His example is worthy of emulation and our people will not cease to sing his praise. Dr. Chinn delivered an address filled with helpful advice and interest relating to the young life of the church. His influence with the authority of the City Government was used with great effect and made evident the fact that our white friends, as represented

(See Page 13)

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

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THE NORTHERN NEGRO SHOWS UP TO A DISADVANTAGE

The failure of the Negro living in Northern communities to take advantage of the educational opportunities within his easy reach has been commented upon frequently. As a matter of fact the majority of the Negroes who graduate from Northern and Eastern colleges are natives of the South. Doctor Booker T. Washington in his recent observations of conditions in the Northwest remarked also upon this fact, and among other things said:

"For one reason or another the colored people in Washington and Oregon do not seem to take advantage of the opportunities offered by the institutions of higher learning. They are reasonably well represented in the public schools, but one rarely hears of a case where colored persons enter any of the classical colleges, agricultural and mechanical colleges or state universities. After careful inquiry I could discover only nine colored people who have ever graduated from any of the high schools in the state of Oregon. None it seems has ever graduated from any of the colleges in the state of Washington. Here as elsewhere there is a good deal of talk about higher education but it does not seem to go much further than talk. It certainly is a mistake for our people not to enter these higher institutions of learning when they can do so with so little cost. Speaking further of education in the West, in Utah I could discover only three colored persons who have ever graduated from the high school, and not a single one from any of the colleges or universities."

It is regretted that such is the attitude of the Negro in the Northwest. Doctor Washington remarks that one rarely hears of a colored person taking the classical course in that section. Not a single Negro, it seems, has ever graduated from any of the colleges in Washington and only three from the high schools in Utah, and not a single one from a college or university. The Northern Negro, especially the native, looks with condescension upon his brother in the South and boasts of his freedom, but he has not turned his freedom to good account, as the testimony of Doctor Washington shows and is a matter of record in other parts of the country. The Negroes at the North, if they had used their opportunities, could have been a mighty force for the uplift of the race. Not only were educational facilities at their doors, but all sorts of assistance could have been secured for their education. There were friendly and generous people who were willing to help every aspiring Negro. But the Northern Negro has taken his freedom in which to have a good time and caring little about the serious situation that faces the race, he has gone forward with his eyes closed to opportunity until his day of grace is passing, if it has not already passed. We are not unmindful of the cry that may be raised against this state-

ment and the exceptions to this rule that may be pointed out. But the fact, nevertheless, remains, to the shame and the discredit of the Negroes who live at the North that they have not used and are not to this day, using the privileges that are open to them in the best universities and colleges of the land. If we search the records of Harvard, Yale, Wesleyan, Dartmouth, Amherst, Columbia, Princeton and other leading educational centers we shall find that in a large number of cases the Negroes who have taken advantage of the opportunity offered by these institutions have been Negroes who have gone from the South, in many instances green and lacking entirely the finer culture of life, but nevertheless afire with a determination and zeal to make good and establish a record for the race. The Negro at the North needs to awaken and that right early.

IS THE GIVING ACCORDING TO ABILITY?

The Board of Foreign Missions has just

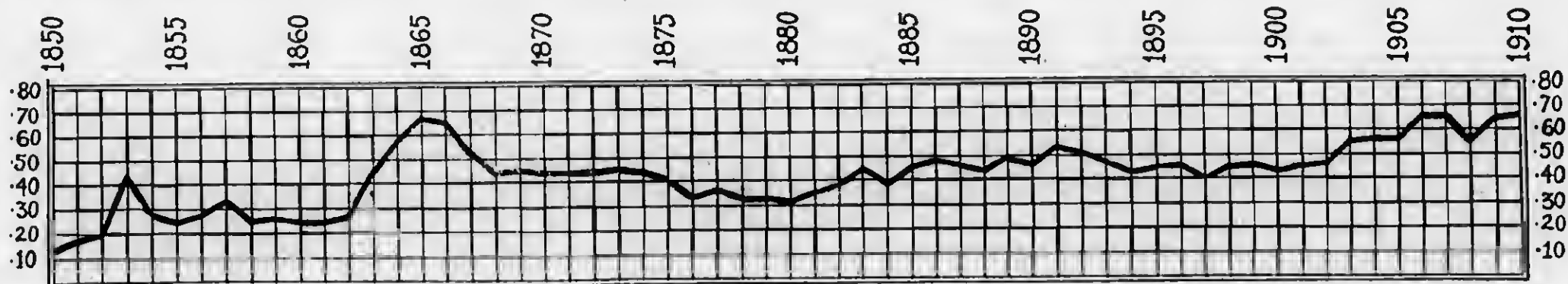
cents per member. In 1910, however, we gave sixty-five cents. This is the highest per capita given for Foreign Missions. That is to say, the Church is giving now for Foreign Missions, per capita, just about what it was giving for Foreign and Home Missions per capita in 1865. The diagram on this page shows the per capita giving of the Church for the period from 1850 to 1910. This diagram should cause the Church serious reflection which should lead to an immediate and substantial increase of our giving to the Board of Foreign Missions.

Is the Church really contributing to the various benevolent enterprises according to its ability—as each member has solemnly pledged to do? This is a personal question. It is up to you.

NOW FOR THE EIGHTEENTH AMENDMENT

Recent months have seen two amendments added to the Constitution of the United

States, one on the income tax and the other on the popular vote for United States Senators. The next amendment should be one which would prohibit the



The Chart indicates increase or decrease of Per Capita gifts to Foreign and Home Missions combined from 1850 to 1910.

issued a very attractive folder showing the per capita giving of the Church for Missions since 1853. The folder will no doubt arrest the attention of the Church, promote serious thinking and call forth no little personal examination on the part of those who are called to give and perhaps will lead the Church to larger giving.

From 1850 to 1910, the real and personal property of the United States multiplied seventeen and a half fold. The United States Savings Bank deposits during that same period increased ninety-four times. The per capita wealth for the United States in 1850 was \$307.69. In 1910 it was \$1,400.00, or four and one half times as great as it was sixty years before. In 1850 our membership in mission lands numbered 1,079, while in 1910 we had a membership of 340,893. One naturally would suppose that with this tremendous increase in our resources and with large demands made upon us by the needs of our membership in foreign fields and the opportunities awaiting us there that there would have been a proportionate increase in the giving per capita for foreign missions. But what is the case? In 1850 the Church gave for Foreign and Home Missions ten cents per member. In 1853 this increased to forty cents per member, while in 1865, at the close of the Civil War, the Church gave for Home and Foreign Missions an average of sixty-five cents per member, and it has never exceeded this amount. The Church gave less than forty cents a member in 1880 and then there was a gradual increase with a slight fluctuation until 1906 when the Church gave about sixty-five cents per member, but in 1908 we gave less than sixty

manufacture and sale of intoxicating liquors throughout the Nation. This is not at all an impossible step; it is a step that is entirely within the bounds of the possible and there are those of us who will see an amendment to the constitution of the United States by which our great country will become saloonless. The achievements of the past give every reason for hope that ultimately an amendment to the constitution prohibiting the manufacture and sale of liquors in the United States will be ratified. Let us recount that already 46,000,000 people of the United States live in prohibition territory, and that more than seventy per cent of the entire area of the United States is under no-license. There are, approximately 16,000 incorporated villages, towns and cities, with no license laws. Out of the 2,856 counties, 1,700 of them are without license, almost two to one. There are 500 cities with a population of 5,000 or more where saloons have been abolished, and there are 200 cities with a population of 10,000 or more without license and what is a still more encouraging fact, there are nine states with an aggregate population of almost 15,000,000 that have adopted prohibition.

In addition to the nine states now under Prohibition, there are seventeen other states in which from 50 to 90 per cent of the population is living under no-license. There are thirteen other states in which between 25 and 50 per cent of the population is living under no-license, and the remaining states have large sections of territory and a large proportion of the population which by one means or another have excluded the traffic. In fact, it is conservatively estimated that 60 per cent of the voters of the United States are in favor of the abolition of the liquor traffic.

(Continued on page 8.)

A Bible Budget

By the Rev. James Mudge, D.D.

The Bible is the most wonderful book ever written, fullest of God, best for men. It is the only universal book, adapted to all races, all centuries, all classes of people. It has in it something for each and for all, no matter what their age or degree of mental development. It is intelligible to the dullest, inexhaustible to the keenest. "It has shallows where a lamb may wade and depths where an elephant must swim." It is the most ancient of books, yet the newest. It has been the center of perpetual and passionate conflicts throughout the ages but has won a succession of marvellous victories. It is the book of magnificent achievements. It is the greatest civilizer the world has known. It has proved itself the purifier and regenerator of mankind. It speaks with highest authority concerning the facts and doctrines of redemption and concerning the principles of conduct for daily life. Its authority is inherent and intrinsic, resting on the truth it conveys, truth which finds prompt echo in such human hearts as are willing to obey it, truth which burns its way to the inmost soul. We know it to be inspired, or breathed through by God, because it inspires all who yield themselves to its influence.

Being thus precious, the only stream that can really quench our spiritual thirst, the only table where our souls can find fit nourishment, the only lamp whose steady ray shall guide us heavenward, the only tree whose healing leaves bring health to the heart, the pilgrim's staff, the mariner's compass, the warrior's sword, all in one, it is evident that the right use of it is essential to the growth of the inner life. Disrelish for it or neglect of it is a fatal symptom springing from nothing else than coldness towards its divine author. The genuine Christian will be an ardent lover of the Bible. He will study it. The little study of it in these days, its supersession, with most church members, by the newspaper, the novel, and the magazine, explains the weakness of the church and points to a sadly prevailing worldliness.

There are many methods of study that may be used and various rules to be observed. It is well to read a book through consecutively a few times to get acquaintance with all its parts. But qualitative analysis is more important here than quantitative. There is no necessary blessing in much reading any more than in much speaking to God. To select some special book for close exhaustive examination is a good plan, going through it minutely and repeatedly until saturated with it and master of it in all details. To study by topics is excellent, to take up particular doctrines, to trace the history of prominent persons, to follow special words, like "verily" or "believe" or "blessed," or "walk." A Concordance or Bible Text Book is a necessity. Much depends on the free use of pen or pencil for concentrating attention and preserving the results of labor. A marked Bible—with marginal notes, illustrative, experimental, practical, personal—has vast value. One should be familiar by name with the golden chapters. One should have at least some of the jewelled verses at his tongue's end. To commit to memory one verse a day would not be a formidable task, but if practiced for a series of years, with an occasional review, the results would be immensely beneficial. A company of like-minded people, taking it up together, could help each other very much.

Great freshness is given to the Bible by reading it in another language than one's own, in the original tongue, of course, most of all, and in other tongues. A new English translation, such as the American Revised Version or the Twentieth Century New Testament, by its unaccustomed phrases and changes in language, helps to set the mind at work. And this is the one main thing, to be sought by all means, that the mind should really work at the word, to get out of it, as

out of a mine, gems of truth. The exact meaning of the original writer should be mastered, if possible, then adaptations to our own times and analogical applications to our own needs may fittingly be found. Reason, research, imagination, affection, volition should all come in play; the two latter especially.

Devotional study is even more important for the Christian than critical or theological. He may not be qualified for the latter, he is for the former. He can find spiritual lessons where correct doctrinal inference might escape him. To this end let him pore over it on his knees, if not literally, then metaphorically, that is, in the spirit of prayer for divine help, of reverence and humility, with an appropriating faith, with a patient waiting for light, with a sincere purpose to obey whatever may be clearly revealed as duty. A little read in this way will do more good than much read carelessly, formally, perfunctorily. A true reading will inform the mind, warm the heart, kindle the soul, direct the life. Regular, systematic reading is important, once, twice, or thrice a day as circumstances may require or permit; with special time given to the matter on Sunday. A chronological reading helps not a little,

What Some Great Men Have to Say On Future Life

Compiled by Carl Theodore Wettstein

Alfred Tennyson—To a friend who lost his son:

"The instinct for another life is a presumption of its truth.—My own belief is that the son whom you so loved is not really what we call dead, but more actually living than when alive here.—I think I can see, as far as anyone can see in this twilight, that the nobler nature does not pass from its individuality when it passes out of this one life." This faith of his young manhood remained with the poet during the passing of the years. Thus did he say: "In my age I have a stronger faith in God even than in my youth."

In "Crossing the Bar."

"For though, from out the bourne of time and place,

The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar.

Alexander Pope—In *The Dying Christian*:

"Vital spark of heavenly flame,
Quit, of, quit this mortal frame,
Trembling, hoping, lingering, flying;
Oh, the pain, the bites of dying!
Cease fond nature, cease thy strife,
The world recedes; it disappears!
Heaven opens on my eyes, my ears—

Otto Von Bismark—In a debate on abolishment of the death-penalty:

"For one who has the belief to which I heartily confess, that death is only the beginning of another eternal life, the death penalty has no terror. We are able to write on the grave of even the worst criminal that promise: *Mors janua vitae*." (Death is the door to life.)

Victor Caro—Rabbi of Temple B'ne Jeshurun, Milwaukee:

"Is life on earth the end of existence, or is there a hereafter? This problem has been raised since humanity reached the threshold of thought and in its solution man has not advanced one step in all this time. But religion says for him that there is a hereafter. Read the history of all times and you will find that there was never a savage tribe without a belief in some sort of a future. Whether Indian, Buddhist, or whatever man may be, his belief in a future is a variation on the same theme. The idea is formed in man as is the sense of harmony from which the art of music is developed. The sense of

that is, a reading of some arrangement like that in Prof. R. G. Moulton's "Modern Reader's Bible," which puts each book or portion in the order in which it was written so far as modern scholarship can ascertain the fact.

Out of the great mass of Holy Scripture each person selects, by a natural affinity, for his own private, personal use those particular passages which most appeal to him and impress him. It is these he commits to memory. It is on these he feeds his soul. Let him copy them into a little book which shall be his own special Bible. One chapter in it will be a collection of the choicest promises, another will contain the most needful precepts, still another will have praises for its theme, and yet others will be made up of prayers, or purposes, or privileges, or questions, or nugget statements of truth under some other classification. This little book which he has thus in a sense made for himself with great pains, will be worth more to him than whole libraries. He will carry it in his pocket, consult it at all times, lie down with it at night, rise up with it in the morning, feast upon it continually. How can one better use time than thus? Such a one will become a stalwart Christian, armed against temptation, equipped for work, filled with the joy of Jesus, taking on more and more the image of the Master, filled increasingly with the Holy Spirit.

Malden, Mass.

immortality is virtually the sense of harmony. The heart is jarred by discords in life and this existence, without a hereafter, is the supreme discord of despair."

Heinrich Heine, Sermon Poet—In his last painful sickness:

"My friends, believe me, it is Heine who says it: After meditating over it for many years I come at last to the conclusion that there is a God who judges our actions. Our soul is immortal and, after this life, there is another, where good is rewarded and evil is punished. Take me as an example and learn from me, that the simple faith in the goodness and mercy of God can alone give us strength to bear the most dreadful pains without complaint and grumbling. Without this faith, I would have ended my life long ago."

"Our fathers (Heine was a Jew) were good people; they humbled themselves before God. I, however, boldly defied heaven, and humbled and lowered myself before men. Therefore, I now am laid low, like a crushed worm. Honor and glory to God in the highest."

Friedrich Von Schiller—In "The Battle":

"Farewell, ye fallen brethren;

To meet again in another world."

To a father mourning over the death of his son:

"Your son went back to Him from whom he came. So he came, sooner and purer, to that land to which we, also must go, but heavier laden with sins. He lost nothing, but received all. Dear father of my beloved friend, these are not common memorized sentences; they are the true personal feelings of my heart, which I drew from many sad experiences of my life."

Von Stein—Prime Minister of Frederick William III, of Prussia. To the Count of Dohna at the death of his mother:

"I say from experience and strong conviction that life is a burden to the devoted, a glance at his grave is a comfort. His contemporaries have vanished; the generation round him is strange to him; he is penetrated by the nothingness of human knowledge, of the emptiness of human activity. With longing he waits for the moment when our heavenly Father, who lovingly guided him during his life, calls him into His realm."

Thomas Carlyle—When his wife died:

(Continued on Page Four.)

THE CHRISTIAN LIFE

The Shepherd Psalm

My shepherd is the dear Father above,
And I as the least of his flock;
My every small need shall his goodness supply,
As he leads me past torrent and rock.

The pastures are green, where I rest by the way,
And dotted with beautiful flowers;
The waters I drink from are quiet and deep,
And refreshing 'neath cool leafy bowers.

When my heart is afraid and I cower in the storm,
My shepherd is near to give calm;
My soul he restores and he giveth me peace,
His voice bringeth soothing and balm.

And when through the dreadful dark valley I pass,
With its terror and shadow of death;
No evil I fear for he carries me safe,
And, "Little lamb, trust me," he saith.

And oft when mine enemies hover around,
And threaten my life with despair;
A table be spreadeth, a feast he prepareth—
And joy comes because he is there.

Sometimes with the brambles my body is torn,
But ere I lie down for the night;
With oil he anointeth my head, and my cup
Runneth over with joyous delight.

As long as I live shall his goodness and love,
Watch over, and keep me from harm;
In the house of my Shepherd I'll dwell evermore,
Where naught can e'er fright nor alarm.

—Mrs. H. L. George.

Ready for the Advent

By T. H. Darlow, A. M

Blessed are those servants whom the Lord when He cometh shall find watching.—Luke xii. 37.

One of our commonest mistakes is to assume that Christianity is complete—whereas, in fact, it proclaims itself still imperfect. That "the Life has been manifested" every Christian believes; nevertheless "waiting for the manifestation" describes the true attitude of the Christian spirit. The final act in the Divine drama has yet to be accomplished. And the great, wistful, age-long expectation of the Church finds voice in her song of praise, when the recital of redemption in the past modulates into undying hope for the future: "We believe that Thou shalt come."

The doctrine of the Second Advent, which the New Testament leaves so obscure in all its details, has been materialized and often degraded by its interpreters, by artists no less than by theologians. Yet the Church has never been able to forget these forward-looking thoughts. And the prophetic instinct of a climax and consummation in the moral order of things lies deep in the general heart of those who have loved righteousness and hated iniquity. There must surely dawn a day of final settlement and recompense when all wrongs shall be avenged, and all injustice shall be rectified, and all losses and sacrifices shall be made good.

It is strange and humbling to notice how men have agreed by a kind of common instinct to call that day of the Lord *Dies Irae*—not *Dies Amoris*—thereby, as Ruskin remarks, passing unconscious judgment on themselves.

The Second Advent, so far as it outward form is concerned, will probably disappoint and disconcert common expectation as utterly as the First Advent. We may be certain that those who say, "Lo! here" and "Lo! there" are mistaken, and that all calculations of dates for the fulfillment of prophecies will be proved utterly in error. Yet not the less, but rather the more, do we need our Lord's warning—to live continually as those who expect the Bridegroom at any hour. Dr. Marcus Dods paraphrases the meaning of Christ's command to watch: "He does not mean, 'Be ye always on the watch,' but 'Be ye always prepared.'"

The true tempter and attitude of expectancy keep us loyal in each day's service and patient in the continuance of well-doing. What men call success may lie beyond

our reach; but simple, dogged fidelity is possible for every Christian, and is required of every Christian. St. Paul summed up his highest ideal of spiritual success in these words: "Having done all, to stand." While our English poet reveals the root-secret of spiritual failure:—

*The sin I impute to each frustate ghost
Is the unlit lamp and the ungirt loin.*

The quenchless expectation of the faithful has desired nothing less than the return of Christ Himself. For they have felt that no one else except Christ could avail to put crooked things straight in the Church and to make rough places smooth in the world. Only He who has begun the work can finish it in the end.

Belief in the Second Advent has always burnt brightly in ages of tribulation. When men cried out in despair, *Hora novissima, tempora pessima*, they did not find it difficult to add, *Vigilemus*. To-day we are more apt to question how far the Christian expectation of Christ's Advent is compatible with our modern confidence in human progress, and with our experience of the triumphs of modern science. Yet the moral and spiritual progress of the race remains too vast and indeterminate a problem for any generation to dogmatize about. And who can tell "whether He, in whose sight a thousand years are as one day, has appointed us to be tried by the continued possession of the strange powers with which He has lately endowed us?" At any rate, our hope for the future must paralyze none of our energies in the present. As a great teacher has said: "It is indeed right that we should look for, and hasten, so far as in us lies, the coming of the Day of God; but not that we should check any human efforts by anticipations of its approach. We shall hasten it best by endeavoring to work out the tasks which are appointed for us here; and, therefore, reasoning as if the world were to remain under its existing dispensation, and the powers which have just been granted us were to be continued through myriads of future ages."

8. Finally, the signs of the Advent must be, from their very nature, spiritual tokens which only the initiated can discern. The fresh green shoots on the fig-tree, the red clouds round the sun-rising, utter their auguries to those who have eyes to see. And there

are signs in the moral firmament and growths in the Church's garden which speak without significance to the world at large. *Surely He cometh; and a thousand voices Shout to the saints, and to the deaf are dumb.*

Perhaps the sure omen of the Advent will be an unspeakable need for it. The fulness of time will be the emptiness of time. When the Son of Man cometh, He Himself questions if He shall find faith on the earth. —From "The Upward Calling."

Beginning the Days With God

Every day should be commenced with God and upon the knees. He begins the day unwisely who leaves his chamber without a secret conference with his heavenly Father. The true Christian goes to his closet both for his panoply and his "rations" for the day's march and its inevitable conflicts. As the Oriental traveler sets out for the sultry journey by loading up his camel under the palm tree's shade, and by filling his flagons from the cool fountains that sparkle at its roots, so doth God's wayfarer draw his fresh supply from the unexhausted spring. Morning its the golden time for devotion. The mercies of the night provoke to thankfulness. The buoyant heart that is in love with God makes his earlier flight, like the lark, toward the gates of heaven. Gratitude, faith, dependent trust, all prompt to early interviews with him who, never slumbering himself, waits on His throne for our morning orisons. We all remember Bunyan's beautiful description of his pilgrim's lodging over night in the Chamber of Peace, which looked toward the sunrising, and at daybreak he "awoke and sang." If stony Egyptian Memnon made music when the first rays kindled on his flinty brow, a devout heart should not be mute when God causes the outgoings of his mornings to rejoice. No pressure of business nor household duties should crowd out prayer.—Rev. T. L. Cuyler, D.D.

Which is Far Better?

The joy of meeting and remaining with Jesus in truly is a blessed prospect. Just as soon as the soul of the good man leaves the body that joy is realized. In anticipation of that pleasure Paul got a little homesick for heaven, and hardly knew whether to stay where he was, or to depart and be with Christ, which is far better. "Which is far better"? To abide, or to depart? In another note, and without a question mark, we have accepted the fact and philosophy of the apostle's longing and teaching, both of which are true to nature and grace. But would it have been better for Paul to go to Christ at that time? We raise the question because he did. He was ready and anxious to depart, and to be with Christ, which he knew and said was far better, but he denied himself the power and perfection of that joy for the sake of others. "Nevertheless," he said, while the lure of that heavenly life was upon his heart, "to abide in the flesh is more needful for you." In order to be of service to them, he was willing to forego his entrance a little sooner into blessedness. Heaven will be ready for us later. We can afford to wait just as long as we are able to serve. In this case, it is far better to remain.—Ex.

"If there is anywhere on your horizon a spot of light, fix your eyes upon it and turn your thoughts away from the clouds which may cover the rest of the sky. One spot of blue is worth a skyful of gray."

Hate keeps the heart always at full tension. It gives rise to oppression of the brain and senses. It confuses the whole man. It robs the stomach of nervous power, and, digestion being impaired, the failure of life begins at once. Those, therefore, who are born with this passion should give it up.—Great Thoughts.

Studies in Domestic Economy

Second Series. Part II

By Prof. J. R. Reynolds, Principal of Gilbert Academy and Industrial College

WHY FOOD SPOILS: METHODS OF PREVENTION

Science tells us that if a ball thrown from the hand meets with no resistance it will move on forever in a straight line. The fact is that no sooner than the ball starts on its journey opposing forces set up against it and quickly absorb the energy imparted to it by the hand. Somewhat similar is the case of a perfect apple in a pure state; it would keep forever if no outside influences affected it. The fact is that no apple is in a pure condition as it is affected by germs and bacteria from its very beginning and these continue to prey upon it till it is destroyed. The same is true of every article of food, in fact of all organic matter.

In order for food stuffs to be kept for even a short while two things are necessary; first, they must be freed from the bacteria which they contain and secondly they must be protected from outside bacteria. The process of destroying the germs which infect articles of food is called sterilization and is accomplished with more or less success in several different ways.

STERILIZATION BY HEAT

This is the method used by the canners; it is probably the best method of all as it is simple, effective and sanitary. Its basic principle is the fact that bacteria cannot exist for any length of time in high temperatures. A few minutes in boiling water (212 deg. F.) will destroy the bacteria in common fruits such as apples, peaches, pears, etc. Tomatoes require a longer time and so do sweet potatoes. The bacteria of corn, beans and peas develop a heat resisting germ which is called a *spore*. Spores are hard to destroy and this is why the housewife has such indifferent success with corn beans and peas. Forty minutes at 250 degrees will destroy these spores but the amateur has no method of attaining to this heat. It is possible, however, to destroy these spores by boiling them for four or five hours. But this makes canning such articles a difficult problem. When I come to it I shall give a method of overcoming these spores by what is called "fractional sterilization" and this is without doubt the easiest method for the amateur.

It would be little use to sterilize food products if they are left in the open air; millions of fresh bacteria would fall into them and destroy them much more quickly than at first. So the boiled goods must be placed in airtight vessels. Glass jars sealed by a rubber band have long been in use, but even the home canner of modern times has chosen a less expensive method of putting up vegetables. The tin can with a waxed cord has its advocates, but there is no doubt that the best way is to use regular packers' cans with the soldered top. Fruit and vegetables put up in this manner can be as sanitary as any and present great advantages in handling which outweigh any disadvantage which can be urged against them.

STERILIZATION BY THE AID OF SUGAR

Fruits boiled in a solution of sugar to the consistency of a syrup will keep indefinitely and need only to be protected from yeasts and molds. A thin coat of paraffine wax, or a waxed cloth tied over them is sufficient to keep out the floating dust which contain yeast germs. We call this preserving and the product preserves.

STERILIZATION BY THE AID OF SALTS AND ACIDS

The preserving power of salts and acids have long been known. Few bacteria can live in a strong solution of brine or of acid. The only acid that has entered into general use and which is not condemned by pure

food laws is the acid of vinegar. Yet it has been disputed that pickles have any food value.

THE WRONG KIND OF STERILIZATION

A man said to me some days ago, "What kind of stuff do you get from the drug store to put in the canned goods to make them keep?" I said to him, "My dear sir, I get nothing from the drug store to make my canned goods keep." It used to be a common practice to put certain things in canned goods to prevent the growth of bacteria—that is to poison them. It occurred to certain wise minds that since bacteria could stand more than most people that anything which would poison bacteria would poison people, do you think they reasoned correctly?

It is not necessary to describe the method of sterilization by poison as it is against the laws of most States to do so. I will, however, give you a useful experiment. I had a nice lot of paste which I could not use. It was a good flour paste and I did not wish to throw it away. I therefore mixed a few drops of carbolic acid with this paste, and we are still using it as we have need of it. The acid solution not only destroyed all bacteria, which would have caused the paste to spoil, but rendered it immune to any attacks from outside bacteria. But of course, we do not eat paste.

Some States allow one-tenth of one per cent of sulphur dioxide to be mixed with food stuffs as a preservative, provided that this is stated on the label. However, I have made up my mind that I do not wish to use articles of food which have only one one-thousandth part of poison.

If any one tells you of something to get from the drug store to make your canned goods keep, you may be sure that he is inviting you to sterilize your goods by poisoning the bacteria which they contain.

Of the four kinds of sterilization mentioned the kind which the canners use, needless to state, is sterilization by heat, at once the simplest, most sanitary and most effective.

Baldwin, La.

What Some Great Men Have to Say On Future Life

(Continued from Page Two.)

"With longing I look forward to that quiet land where we shall find our loved ones again. Amen! Amen!"

Thomas Jefferson—To John Adams at the death of his wife:

"I do not, by empty words of consolation, want to tear up again the wounds of your sorrow, but there is one consolation for both of us, that the time is not distant when our suffering and mourning bodies will be laid at rest for a happy reunion with those we have loved and lost, and we shall love forever and never lose again."

Abraham Lincoln—In a letter dated, Springfield, Ill., January 12, 1851, during a severe illness of his father:

"I earnestly hope that father will recover, but above all things, tell him to confide in our Creator. . . . Tell him that if it is decreed that he shall leave us, he will have a glorious reunion with the loved ones gone before, and where we others, left behind, hope soon to be reunited with him." (For other words of Lincoln's on God, religion, the Bible, etc., see Wettstein's book, "Was Abraham Lincoln an Infidel?")

Robert Browning—"My Lord! Once I will see Thee face to face. Then I shall see in Thy light how I have, in all I loved here, always recognized Thee."

Michael Angelo—"At the last parting, Oh, Thine."

New Orleans University Notes

President Melden has recently made an extensive trip through the State in the interest of Higher Education, visiting the city of Baton Rouge, where he inspected the Live Oak School, addressed the ministers of the Baton Rouge District in St. Mark's Church, and a mass meeting of the citizens at night in Wesley Church. Sunday was spent in Alexandria and Pineville, where he delivered five addresses during the day. Monday was given to Mansfield, where he advised with the local trustees concerning the condition of the Academy, suggesting ways by which the present exigency might be relieved. Tuesday he addressed the students in Prof. Hoskins' school at Lake Charles, and spoke at our Warren Chapel in the evening. Wednesday he visited Gilbert Industrial College, speaking to the students and conferring with Principal Reynolds concerning the Jubilee Fund. Wednesday night he lectured before a large audience in our church in Franklin. Everywhere he was received with great cordiality and enthusiasm, and it was felt that his visit was an inspiration to the local workers and would result in increased interest in the cause of education.

The students have been unusually favored within the last few weeks with addresses from prominent men. Dr. Martin of the Stuart Missionary Foundation delivered a strong lecture on Africa. Dr. Robert E. Jones and Prof. M. S. Davage, of the SOUTHWESTERN CHRISTIAN ADVOCATE, talked on the Jubilee movement. Mr. Chas. Stewart of the Associated Press spoke in his usual interesting manner; Dr. W. H. Shepard, a returned missionary from Africa thrilled the school with his adventures, and Mr. W. K. Cooper, of the Young Men's Christian Association, in Washington, brought an inspiring message from his recent visit to the Canal and from Washington. Bishop Thirkield will address the students in the near future.

By means of entertainments, concerts, picnics, and so forth, the various Jubilee Clubs are endeavoring to raise the anticipated fund. The Rev. W. Scott Chinn is lending his enthusiasm by pledging a certain sum if the students raise a required amount.

"The Seven Last Words" was beautifully rendered by the University vested choir on the night of Good Friday.

Children's Day Program for 1913

"The Children's Hour," the program published by the Board of Education is now ready. The general plan has been pronounced by competent judges to be worthy of unusual commendation. It includes recitations and exercises for all, from the Cradle Roll up to the Senior Department, and is without doubt the most attractive and usable program we have yet issued. See this service before buying elsewhere. Samples on request. Rev. Thomas Nicholson, LL.D., 150 Fifth Avenue, New York City.

How sacred, how beautiful, is the feeling of affection in pure and guileless bosoms! The proud may sneer at it, the fashionable may call it fable, the selfish and dissipated may affect to despise it; but the holy passion is surely of heaven, and is made evil by the corruptions of those whom it was sent to bless and preserve.—Mordaunt.

A resolution: To keep my health! To do my work! To live! To see to it I grow and gain and give! Never to look behind me for an hour! To wait in weakness and walk in power! But always fronting forward toward the light! Always and always facing toward the right! Robbed, starved, or defeated, fallen, wide astray—On, with what strength I have! Back to the way.—The Christian-Evangelist.

Joseph Sold Into Egypt

International Sunday School Lesson for April 27, 1913

Gen., chapter 37.

Verses 23 to 36 only are printed.

Memorize verses 26, 27.

Read Gen., chapters 35 to 37.

Golden Text—Love envieth not. 1 Cor. 13. 4.

THE LESSON TEXT STUDIES.

By Henry H. Meyer, D. D.

Parental partiality makes for vanity and envy in children. Joseph's dreams were natural to a high-minded and gifted youth, but the indulging partiality of the father tended to focus the boy's attention too much upon himself and to magnify the importance of the dreams, and consequently of the boy's own immediate, relative importance among his brethren. A natural further consequence was the growing envy and hatred of the ten older boys against their half-brother. These ten sons of Jacob were neither better nor worse than average children. They had been reared in the fear of their father's God, and their consideration for both their aged father and for Benjamin, shown in later life, reveals noble and worthy traits. Their treatment of Joseph was an act of injustice prompted by envy and jealousy, which in turn was due largely to the doting favoritism of their father.

Dreams have their place and function in the life of youth; and whether they be day-dreams or night-visions, they are the means used by the growing mind whereby it reaches out to measure the possibilities of the future. It is most unlikely that one who in youth has never dreamed of greatness will ever achieve such in later life.

The portion of our lesson chapter preceding the printed passage records Joseph's dreams and Jacob's favoritism. The story is perhaps the most familiar one in the Old Testament. It should be read again in its entirety.

Verse 23. *The coat of many colors*—The marginal reading in the Revised Version for this phrase in verse 3 above is "a long garment with sleeves," the exact meaning of the phrase being uncertain.

25. *A caravan of Ishmaelites*—All the inland commerce of the ancient world was carried on by traders, who carried their merchandise on camels, and for purposes of mutual protection traveled in large companies from one place and from one land to another.

Spicery and balm and myrrh—Products of the desert and highly prized in Egypt, where they were used in part medicinally, in part as incense, and in part in the process of embalming.

27, 28. *Ishmaelites * * * Midianites*—Three solutions are offered for the difficulty raised by the mention here of two different peoples. Some have thought the different names were intended to rather

loosely designate the same people. Other commentators have suggested that probably it was a mixed company of traders to whom Joseph was sold, there being both Ishmaelites and Midianites present. To this explanation the Bible narrative lends much plausibility, since, according to that narrative as we now have it in Genesis, Ishmael and Midian were both sons of Abraham. Their descendants would therefore be closely related and in the earlier generations at least, have many interests in common. The same biblical narrative, however, makes Joseph a cousin of the men to whom he was sold. Still another explanation and the one favored by a majority of Old Testament scholars today is that the occurrence of the two separate names is one of many indications pointing to the inter-weaving of two different accounts of the same event from which the Genesis narrator drew his information; one of these accounts mentioning the Ishmaelites as the people to whom Joseph was sold, and the other mentioning the Midianites.

Twenty pieces of silver—Heb. twenty *shekels*, two-thirds the price of an adult slave.

Into Egypt—Whither they were bound to dispose of their products.

29. *Rent his clothes*—A customary sign of distress and mourning.

30. *The child—Better, the lad.* The same Hebrew word is used sometimes to designate a servant and sometimes a young child, as well as a youth, as here.

32. *Sent the coat*—Perhaps by one of their number, whom they followed shortly; hence the expression also *they brought it to their father*.

33. *An evil beast hath devoured him*—Jacob draws the desired inference at the sight of the blood-stained coat.

34. *Sackcloth*—Coarse cloth worn as a sign of mourning.

35. *His daughters*—Only one daughter, Dinah, has been mentioned in the narrative thus far. (Compare chapter 34.)

Sheol—The Hebrew underworld or abode of departed spirits without distinction as to their moral qualities. The New Testament equivalent is *Hades*. From the descriptions of Sheol given in Isa. 14. 4-23 and Ezek. 32. 17-32 and elsewhere we learn that the dead in Sheol were thought of as "still conscious, but living a feeble, shadowy, ghostlike life."

Potiphar—An Egyptian name common in later inscriptions from the tenth century B. C., forward.

Captain of the guard—Chief of the executioners. Another translation is "chief of the butchers." Compare "chief butler" and "chief baker" in the subsequent narrative.—From "The Sunday School Journal."

The Italian in America

Epworth League Devotional Meeting Topic for April 27, 1913

(Eph. 2:18-22.)

Problems and Progress.

By Frederick Henry Wright,

Superintendent of the Italian Mission in America.

St. Paul puts the emphasis where it belongs—"the oneness of spirit" through Christ which unites all nations. There is nothing foreign to the heart of a sincere Christian.

Jesus was not simply a Jew; he belonged to the world and the self-assumed title "son of man" was a prophecy of His world relationship. We must be like Him, especially in the United States of America, where we have an opportunity to reach the world through immigration.

The other figure of a building is very striking. Each stone supporting the other and by association strengthening the whole fabric; Jesus Christ, the corner stone, is the important factor in the construction of the building which is fitly framed to-

gether and in the unity is strong, beautiful, and useful, "for an habitation of God through the spirit."

Problem or Opportunity?

1. As a problem. Humanity is continually face to face with problems. Here are some of the American problems: (1) The Drink Problem; (2) The Social Evil Problem; (3) The "Graft" Problem; (4) The Chinese Problem; (5) The Immigration Problem. Legislators are struggling to solve these problems, but often it becomes "confusion worse confounded. The methods adopted too often are superficial; they have nothing to do with fundamental principles; they are narrow in conception, provincial in outlook, and selfish in spirit.

Here is the attitude of the "practical" politician toward the evils just named:

The drink traffic must be restricted, as if such a method were possible.

Social evils have prevailed throughout the history of man; what has been, must be.

The desire for "graft" is universal, whether it be the unspeakable Turk or the enlightened American.

The "heathen Chinese" is an undesirable citizen in the land of the free; he ruins the labor market, and the unregenerate American will insist upon securing cheap labor, therefore we must exclude the Oriental.

The ignorant, superstitious, illiterate immigrant from Southeastern Europe is a menace to our civilization and he must be restricted.

This attitude is un-American and un-Christian. With such a policy drink will be tolerated, the social evil will be winked at, the desire for graft will continue unabated, the Oriental will get in, notwithstanding all restrictions, and great injustice will be done to poor unfortunates whose only crime is the lack of opportunity to know something better.

2. As an opportunity. "Where there is no vision the people perish." Problems are a badge of human progress. Every living thing is a problem at some point or other of its life, because that life touches other lives. If we are God's men, our problems will become our opportunity. The Italian in America may become an element of strength if properly guided, or a positive danger if neglected.

Who Is This Italian Immigrant?

He is the brawn and muscle of Italy. One has only to consider our industrial life to be convinced of this. Honest, sober, and industrious, as a class, he is indispensable and absolutely reliable. The Italian Government is devising methods to induce him to stay in his native land. Is this a proof or his undesirability? He does not leave Italy because he wants to. Immigration is chosen as a means of saving himself from the hopeless poverty.

He is the undeveloped brain of Italy. Illiterate he may be when he arrives in this country, but in the new environment he proves his ability to assimilate and to advance intellectually. Our legislators recently sought to exclude him because of his illiteracy, but this would be suicidal.

Fifty-nine per cent of our industrial laborers are foreigners, to say nothing of children of foreign-born parents, and the majority are illiterate.

He Has Broken With the Roman Church

For centuries the Italians have been suppressed in intellect and heart, and a nation of ignoramus was the result. The seed of Protestantism was, however, continually being sown and from Giordano Bruno, Arnold da Brescia and Savonarola down to the martyrs for union and liberty in the sixties of last century, the fruit continued to appear. The Italians are naturally religious, but a continual dropping wears away the stone, and from active Christian faith they drifted to a sullen indifference, and finally, open rebellion. Any impartial observer in Italy will note this.

In America, this spirit reaches its climax. In one city in Massachusetts, out of a population of 1,700 Italians, only sixty attend the Roman Church, and in another there is a colony of 6,000 Italians, of whom only 300 are attendants of that church.

There is the problem, humanly speaking, but with the light of heaven it is solvable. They are not hungry for the Gospel and in this they are different to the raw heathen) but they need it, and unless Protestantism bends to the task they will have no religious instruction whatsoever, and consequently they will become a menace.

We do not have to proselyte; we simply must seek to reach the vast majority of Italians in this try who are not only religiously indifferent but aggressively atheistic because of their protest against a domineering ecclesiasticism.—From "The Epworth Herald."

The Missionary Education Department, 150 Fifth Avenue, New York City, has prepared a special leaflet relating to this topic. The Department will be glad to mail this to any leader upon receipt of postage. The same Department is prepared to furnish the pamphlet by Dr. Frederick H. Wright, entitled, "The Italian in America," on receipt of five cents.

So be my passing!

My task accomplished and the long day done,

My wages taken, and in my heart

Some late lark singing,

Let me be gathered to the quiet West,

The sundown splendid and serene,

Death.

—William Ernest Henley.

Easter Collections

MANSFIELD, LA.—The Easter services were impressive. Sunday-school collection, \$6.85. Other collections, \$35.15.—J. E. Rolax, pastor.

CAMPTI, LA.—At St. Paul Methodist Episcopal Church, was raised on Easter day, \$40.26. One convert.—D. Kemps.

SPRING CREEK, LA.—The Sunday-school rendered an excellent program, while the services were good. Nine children were baptized.—Louisa A. Kimplin.

TEXARKANA, ARK.—Visitors' Methodist Episcopal Church was the scene of a beautifully carried out program. Collection good.—(Mrs.) M. E. Bragg.

MARSHALL, TEXAS.—The Easter rally between Concordia and Forrest Hill Churches resulted in \$41.50 at Concordia and \$37.07 at Forrest Hill; total, \$78.57.—R. V. Doakes, pastor.

SPIDER, LA.—Easter was a joyful day at Shady Grove Methodist Episcopal Church. Collection, \$7.14.—C. L. Angram, pastor.

NATCHEZ, MISS.—Easter collection for missions, \$15.00 with a good program and an inspiring address by the Rev. J. E. Holmes, district superintendent.—(Mrs.) A. Gray.

PINEVILLE, LA.—With a beautifully decorated church and a program well prepared the Easter services were enjoyable. Collection, \$15.45.—R. G. Calvin, pastor.

COLUMBIA, MISS.—Collection here was \$11.04 with a good program and a beautiful day.—G. L. Crosby.

ASHVILLE, ALA.—Our program was beautifully carried out under the management of Miss Bessie Mitchell.

SARDIS, MISS.—Easter services were in every way successful. Collections for the day were \$52.00.—S. D. Troupe.

DEKALK, MISS.—Although our pastor, the Rev. A. B. Britton was ill, under the guidance of his wife, a most enjoyable Easter celebration was enjoyed. Collection, \$40.48.—L. Rush.

BASTROP, LA.—All services were good. The church was lovely with its flowers and greens. Collection, \$17.27.—F. A. Bailey, pastor.

SHUQUOLAK, MISS.—Program carried out in good shape. Total collections from Shuquolak and Mt. Ararat, St. Peter Churches, \$101.10.

BASTROP, LA.—Easter services were good at Florence. Collections, \$5.00.—A. Smith, pastor.

MARSHALL, —, —Not soon will the Easter services be forgotten, while collections were good, the Easter spirit was evident.—S. P. Branch, pastor.

OCEAN SPRINGS, MISS.—Easter was a great day at Ocean Springs, Miss. Raised for Benevolences, \$23.00.—Elmo H. Langston, pastor.

CRAWFORD, MISS.—The Easter program was carried out in full. During the day raised \$32.04.—N. M. Petite.

WEST POINT, GA.—Easter was a delightful day at our church, and at Pine Grove. Collection, \$9.55.—Ulyses Johnson.

OKOLONA, MISS.—Under the guidance of the Sunday-school teachers our Easter program was faithfully carried out. The all-day collection amounted to \$60.70.—L. A. Armstrong, pastor.

ZEBULON, —, —Our services at Easttr were all that could be desired. Collection, \$33.—A. J. Evans.

HONEY GROVE, TEXAS.—A great day was Easter at Eighth Street Church. The Sunday-school presented a splendid appearance. Collection for the day, \$90.4.

SPRING CREEK, LA.—All the exercises of Easter Day were enjoyable and inspiring. A good collection was taken.—Louise A. Kimplin.

LOGANSPOUT, LA.—Easter was a great day on this circuit. Raised for missions, \$20.65.—J. D. McCain, pastor.

ACKERMAN, MISS.—Easter was a good day. Collection at Mt. Hermon, \$25; Rock Port, \$8.00; total, \$33.00. Nineteen children joined the church.—L. F. White.

CARROLLTON CIRCUIT.—Our total collection for Easter was \$24, while the services were good.—W. S. Leake, pastor.

RIGHTON, MISS.—Easter was a good day, and the program was well prepared. We raised in the collection, \$7.00.—J. K. Comfort, pastor.

HEMPHILL, TEXAS.—At Pine Grove Church Easter Sabbath was a day of enjoyment with a collection of \$18.—B. T. Henson, pastor.

GULFPORT, MISS.—Our Easter program was greatly enjoyed at Handsboro and Turkey Creek, also, with a collection of \$45.—E. D. Smith.

ALEXANDRIA, LA.—Both Easter and Palm Sabbaths were days of rejoicing with us. Twenty-six decided for Christ Palm Sunday and on Easter more than twenty young persons decided. The collection was \$16.—J. F. Marshall, pastor.

SHREVEPORT, LA.—Our services all day were most enjoyable. Collection for the entire day, \$21.00.—Jas. Hutchinson.

AUSTIN, TEXAS.—Easter services were faithfully observed and carried out. Collection, \$19.00.—H. A. Jones, pastor.

FRANKLIN, LA.—The Easter services were well attended. Amount raised in the collections, \$129.81.—E. Spears, pastor.

STATE LINE, MISS.—Easter services were well attended under the leadership of Mrs. Della Tyner, the Sunday-school did beautifully.—C. Washington, pastor.

HANDBORO, MISS.—Our Sunday-school had a splendid attendance Easter Sabbath. Visitors spoke interestingly. Our collection amounted to \$16.41. Two children were baptized.—E. D. Smith.

FORT LAUDERDALE, FLA.—Our Easter services were among the best ever presented here. Program excellent. Collection for the day, \$7.30.

STARKVILLE, MISS.—Our Easter observance was one of the best held in the history of the church. Splendid program rendered. Collection, \$107.67. The Rev. J. N. Winbush is pastor.

JACKSON, MISS.—Easter services at Central Church were a success. Raised for benevolences, \$117. The S. W. Coleman is superintendent.

Negro Teachers' Association and School Improvement League Meet in Norfolk

By the Rev. Chauncey I. Withrow, A. M.

More than five hundred delegates to the Negro Teachers' Association and School Improvement League met in Norfolk at St. John's African Methodist Episcopal Church, in its twenty-fifth annual session. Teachers and educators from all over the state were present, the session lasting through two days, with three sessions each day. The president of the association, E. A. Long, of Montgomery County, presided. Miss Annie E. Tucker of Norfolk, secretary. After devotional exercises, conducted by Rev. C. I. Withrow of Norfolk, opening remarks were made by Mr. R. A. Tucker, principal of the Samuel C. Armstrong School, Norfolk. A very scholarly paper was read Thursday morning by R. E. Saunders, on, "The Value of Business Training as a Factor in Education." Practical and helpful papers were read by Miss Walters, Hampton Institute, Prof. M. W. Conner, Portsmouth, and Miss A. E. Tucker, Norfolk, on Subject Matter and Method in Teaching Reading, Arithmetic and Geography. An inspiring address was made by Mrs. Munford, Richmond, President of the Co-operative Educational Society. After the afternoon session the Association was the guest of the Y. W. C. A. of Norfolk at the Norfolk Mission College. On Thursday night addresses of welcome in behalf of the school board by J. Paul Spence of the city schools, and Col. Kemple; The Local Ministers, by Drs. Huber and Hughes; The Business Men of Norfolk, etc., were made by W. A. C. Brown in the Banking and Business of the city. The feature of this session was the annual address of President A. E. Long. Following the morning session on Friday the delegates went to the Hampton Normal Institute, luncheon being served on the steamer enroute by the Institute. The afternoon session was held on the Institute Grounds. On Friday morning, Archdeacon Russell of Lawrenceville made an effective address on "How Secondary Schools May Help Public Schools." He made a strong plea for a closer relation between the two. On Friday night Major R. R. Moton of Hampton Institute and J. M. Gandy of V. N. & I. I. spoke on the work of the Association, and the Negro Organization Society. E. A. Long, of Cambria was elected president. The Association adjourned to meet next year in Alexandria. Following the Friday night session the delegates were entertained by the Colored teachers and people of Norfolk at an elaborate Banquet at Globe Hall. Prominent educators were present from all over the state, among them Major R. R. Moton and Captain Washington, of Hampton Institute, Prof. J. M. Gandy, Petersburg, Mrs. R. B. Munford, and Mr. and Mrs. J. B. Binford, of Richmond.

Personal and General

The Rev. and Mrs. J. I. Garrett, of Edwards, Mississippi, announce the arrival of a 12-pound boy at the parsonage on Monday, April seventeenth.

Mr. and Mrs. N. L. Lashley of Durant, Mississippi, has as their guest, during March, their son, Mr. Ira Lashley, who holds the responsible position of engine dispatcher in Waterloo, Iowa.

Mr. and Mrs. Frank Adams of Shreveport, Louisiana, announce that the marriage of their daughter, Olivia J. to Mr. Houston Wimberly, will take place in Fairfield Methodist Episcopal Church, Tuesday night, April twenty-second. Mr. Wimberly is an employee at the Glass Factory of Cedar Grove.

The Phillis Wheatley Art Club of Tampa, Florida, presented Madame Booker T. Washington of Tuskegee Institute, Alabama, President of National Federation of Colored Women's Clubs, accompanied by Mrs. Harriette L. Dorroh, State President of Florida and Mrs. Lillian A. Turner, Ex-State President of Minnesota, at Odd Fellows' Hall, Friday night, March 14th. Handsome flowers were presented to Mrs. Washington by the Dunbar Literary Society and the Civic League.

On the eighteenth of March our church at Cave Spring, Georgia, was destroyed by fire, leaving that membership without a house of worship. Pastor W. A. Neeley tells with deep gratitude of the brotherly kindness of the pastors and members of the Baptist and African Methodist Episcopal Churches, who opened their doors to his people, and on Easter Sunday, they raised \$30.00. Plans are on now for the building of a brick church and the Rev. W. A. Neeley asks that the friends assist in any way possible.

La Teche District

The Missionary Convention of the La Tech District was held in Napoleonville, Louisiana, March 26-27, 1913, and was all that could be expected. District superintendent Turner, presided. The Rev. D. D. Williams was elected secretary; the Rev. M. R. Walker, reporter. The superintendent then told of the conditions of the district which was very refreshing to hear for along all lines advancement had been made and the indications point to a successful year. The discussions were then taken up and Rev. T. J. Johnson led with a paper that was full of helpful facts followed by the Rev. Henry Taylor, W. H. Lang, E. C. Goisis, D. D. Williams and M. R. Walker. The night session was one long to be remembered in Napoleonville, for the Holy Spirit held full sway. Mrs. Corrinne Parker Blanchard read the welcome address on behalf of the Church and Citizens of Napoleonville. The Rev. T. J. Johnson preached one of his ablest sermons. Text, Lev. 6 chap., 13 verse. On the evening of the 27th at 3:00 p. m., the Love Feast was held. At 7:00 p. m., the Rev. M. R. Walker preached to a crowded house. Forty-nine came forward for prayers. The members and friends of Napoleonville entertained the convention royally with all that the heart could wish for. The choir was at its best under the tutelage of Mrs. Nelson, and it stands first among all choirs. The convention reported \$250 for all causes.—M. R. Walker.

Christ's Need

I think there is something profoundly touching in this trait of Jesus' Character—that He always, in every experience of the highest joy of the deepest sorrow, in the death chamber or Jairus' daughter, at the grave of Lazarus, in the Garden of Gethsemane, and on the Mount of Transfiguration, wished to have within call of His voice, and within reach of His hand, some friend whom He knew and trusted, some one who could give Him a sense of human sympathy. That is a chilly and frost-bound disposition which prefers to enjoy its happiness or bear its grief alone. The presence of a friend who can bear with us, even though imperfectly, the mere silent presence of a friend, even though he be asleep, as the friends of Jesus were, is something which enhances pleasure and mitigates sorrow in every true and noble heart.

WOMAN'S HOME MISSIONARY SOCIETY, LINCOLN CONFERENCE.

During the eleventh annual session of the Lincoln Conference, which assembled at Independence, Kansas, the women held a meeting Thursday afternoon. Mrs. Luther Taylor, Conference Correspondence Secretary of the South Kansas Conference, was one of the speakers. Her message was indeed interesting and inspiring, just what every woman in this Conference should hear. Other speakers were Mrs. E. W. Norris and M. M. Robinson, of our Conference. Many of the ministers expressed a great desire to see this work go forward, and promised that in the future they would do all in their power to speed the progress of the society. The few women now in the work are filled with enthusiasm and are putting forth every effort for its progress. Sisters, let us continue and make this the greatest year in the history of the society. Let us do more reading and get more subscribers for the Woman's Home Mission. The members in every auxiliary should be readers of the Home Mission literature. It will enable you to handle the work with greater intelligence. Don't fail on your pledges. Let every auxiliary send in all their money by the last of June. The Conference treasurer will then close her report for this year. After that time all money sent in should be entered on the next year's report. Any auxiliary failing on their dues or pledges means a failure to the Conference Society. Therefore, if we expect help in the future, we must not fail to do our part now. So let our prayers be for a financial and membership increase, which means success to the Conference.—Alpha Smith, Conference President.

CHURCH NEEDED IN HELENA, ARK.

This is a growing city with 15,000 inhabitants and is the second largest city in the Pine Bluff District. We need a church to compete with the other churches in that city. I appeal to the entire Little Rock Conference to get behind the proposition and push it to completion like the church proposition at Uatchez, Mississippi. Then appoint a man who can stand shoulder with any other minister in that city, after which, you shall see fruits of your labor. Putting Missionary money to this use, and assigning a man who can compete with other ministers of that city, you shall find at the close of the conference year nothing accomplished. Something ought to be done for Helena, there may be some one who is anxious to name a church in honor of a child, wife, Mother, brother, sister or friend by donating a few dollars in that direction. Here is an opportunity for any one north, south, east or west. Let the Little Rock Conference plant a church in Helena, that shall be a credit in coming years to Methodism. Brethren, we some day must serve it, now is the time to arrange for it, we have the opportunity. The proposition should have begun in the annual Conference, but since it has not, it may be brought up at the seat of the district conference, and at the seat of the annual conference it may be re-considered. We have members coming to the city of Helena the year around, and finding not the church of their choice they join other churches, there they remain. We ought to have two, but it is imperative that

we have one that shall be a credit. Brethren, we need the church now, because in a few years this city shall be 20,000 inhabitants strong. And should we fail to plant a church here, it will be a discredit to the district and conference. Who can tell what the future will bring forth. No one but God. This is a splendid opportunity for a school man to develop his powers. With the push of this conference he would make it. I am willing to lift a collection for Helena any time during this conference year. Yours for Christ.—J. W. Terrell, pastor of Emory Church, No. 902 Rammel Avenue, Newport, Ark.

BRIEF MENTION.

Clinton.—On Thursday night March 6, 1913 at the Union and K. of P. Hall, a reception was tendered Professor Edward J. H. Sorrell, who has labored so faithfully as teacher and leader of the young people, here, for the past two years and who was about to leave to take up other work. The affair was the thought of the school children, but their parents and friends all came together in an united effort to make this one of the most enjoyable social events of the season. The program was as follows:—Chorus, by the school children; an address by Mrs. Emma Kilbourne; solo, by Mrs. Angrum; recitation, Miss Martha Tapps; duet, the Misses Harrell; recitation, Miss Louise Harrell; duet, Kilbourne and Campbell and an address by Prof. Sorrell. Refreshments were served and games indulged in. The Rev. and Mrs. H. A. Sorrell, were present and occupied places of honor at the table, which was tastefully decorated with flowers and evergreens. Music for the occasion was furnished by Messrs. John Kilbourne, Bill Williams and Nance Williams. Mrs. Ella B. Gayden-Andrum was Master of Ceremonies. These and many others were present and all had an enjoyable time.—Daisy Lee Kilbourne.

JONESVILLE, NORTH CAROLINA

The Rev. S. P. West who came here as pastor about November 1st as an humble Christian and minister of God, devoted to his calling, found two of the churches in poor condition, one with a mortgage of about \$300. He planned at once for a grand rally in March, second Sunday, at Elkin, which broke all records in this vicinity. The debt-paying rally in Wesley Chapel, by clubs, reported the following results: No. 1, Mrs. L. E. West, \$40; 2, Mrs. Caroline Barker, \$16.15; 3, Mrs. Alice Daubs, \$28.20; 4, Mrs. Ina Stocton, \$12.30; 5, Mrs. Maggie Martin, \$22.39; 6, Mrs. Angeline Hunt, \$31; 7, Mrs. Emma Jones, \$14.05; 8, Mrs. Hattie Hickerson, \$13.34; 9, Miss Zollie Hamilton, \$9; 10, Miss Pattie Gwyn, \$11.25; 11, Mrs. Lillie Hunt, \$12.13; the Methodist Church, South, \$6; Mrs. L. A. Galloway, of the Episcopal Church, \$2; grand total for the day, \$217.81.—C. L. Hickerson.

West Raleigh.—Our second Quarterly Conference was held, Feb. 16-17, by the Rev. S. F. B. Peace, District Superintendent. On Sunday (notwithstanding the ground being covered with six inches of snow) the people turned out in goodly numbers, and enjoyed two well-delivered sermons by the District Superintendent. On Monday evening at 8 o'clock, the business session was held, and the reports of both pastor and officers demonstrated quite an advance along all lines. Paid the Superintendent, \$15 in full, and paid the pastor \$113.43 for

the quarter. For all purposes, aside from the Sunday School and Poor Sts. Fund, we have raised a little more than \$300. This being more than \$100 per month. We are also striving to make the 10 per cent gain in the membership. Eight have already been taken into the church since the Annual Conference. The Woman's Home Mission Society is also doing good work.—J. A. Robbins, pastor.

REVIVAL NOTES.

Lake Arthur, La.—At Wesley Church the revival closed Sunday. Four persons were happily converted; 7 joined the church, making 10 added to the church in all Since the arrival here of our new pastor in February. The church is spiritually alive. The Rev. Mr. Earls, our pastor, is truly a man of God and the man for Lake Arthur.—M. E. Helly.

CHANGE OF ADDRESS.

The Rev. C. S. Smith's address is changed from Shreveport to Benton, Louisiana, R. F. D. 1, Box 57.

The Rev. J. N. Golden from Holly Springs to Shuqualak, Mississippi, Box 58.

The Rev. J. H. Thompson from Zachary to Lake Providence, box 102.

Gleanings from the Field

ALABAMA

Center.—On the thirteenth night of this month, March, the great storm through Cherokee County that destroyed thousands of dollars worth of property and leaving many people homeless, a great part of whom were members of our church, passed. Several were badly injured in the storm. Many of the people lost all that they possessed. If you wish to help these, Ala., in care of M. A. Carrington. He will give it to those that need it. Please help a homeless people. Two of the families are without fathers and the mothers have a crowd of little children.—F. F. Owens, pastor.

ARKANSAS

Lewisville. — Our first Quarterly Conference was held March 8-10, Dr. W. S. Sherrell, Superintendent, presiding. This is my first year as pastor. The District Superintendent is well pleased with the splendid start I have made in church work. We had been here one month only when we had raised \$55 for all purposes. The people are very elated with the Superintendent's business-like way of dispatching affairs. He looks into every phase of the work and he insists that the Southwestern be placed in every home. Thursday night, March 13, the church gave a grand reception in honor of their new pastor and Superintendent at which time a splendid program was rendered. This bids fair to be the best year in the Clow District under our gallant leader, Superintendent W. S. Sherrill.—F. J. Jacobs.

GEORGIA.

Lawrenceville.—In Mount Calvary our second quarterly conference convened Friday night, March 7th, the Rev. J. A. Richie, superintendent of the Gainesville District, is loved by the pastors and members of his district. As visiting pastors, we had with us the Rev. C. H. Blake of the Beauford Circuit, who gave a very timely talk on the grand old Methodist Episcopal Church. Mrs. J. A. Richie, on Sunday afternoon, talked

quite interestingly on the Woman's Home Missionary Society of which department she is district president. The church is moving on nicely under the leadership of the Rev. J. F. Darsey, pastor, who so ably filled the pulpit Sunday. Too much cannot be said in praise of this good man and his wife. We have just completed a new church at a cost of about \$1,800. Electric lighted. This church is said by the superintendent to be one of the best frame buildings on the district and would be creditable to any city charge. We raised during our quarter, \$25.—(Miss) Maud Gholston.

Pulaski.—Miss Bessie M. Garrison, Woman's Home Missionary Field Secretary, was with us March 8-9. She made three stirring addresses to the women of Pulaski, and organized them. We were glad for we need every good thing in our church.—W. B. Hollaway.

LOUISIANA.

Lake Arthur.—Services good all day. The revival is now on. One convert and many at the anxious seat. Three rooms have been added to the parsonage, making a five-room parsonage instead of the two rooms that were here when I came. The Ladies Aid has put paper and matting on the two front rooms. The church is both spiritually and financially alive. Too much cannot be said in praise of the members and friends of Wesley Church. The Woman's Home Mission Society has been organized here with Mrs. M. E. Kelly, President; Mrs. Edith Gibson, Vice-President; and Mrs. Susie L. Earls, Secretary. They are doing nicely.—S. S. Earls, pastor.

Zachary.—In Albert Chapel, the first Quarterly Conference was held, February 10-11 by the Superintendent. We had an interesting session. A paper was read by Mrs. Bell Ridley on the grand old Methodist Episcopal Church and what she has done for the Negro, and one by Mrs. Cassie Fields on Home Missions. Response by District Superintendent H. Daniels, who spoke hopefully of the work, and preached a short sermon. We are proud of our new pastor, the Rev. A. W. Gains. Collection good.—E. Ovelton.

Port Allen.—At Scott Methodist Episcopal Church, Saturday night, March 15, District Superintendent Rev. H. Daniel, held his first quarterly conference. The attendance was unusual. The business session was very good. The conference made a great impression on all the members and friends. The reports on all lines showed improvement. One person joined the church and one man came forward for prayers; also, one convert.—D. G. Taylor, pastor.

Donaldsonville. — We thank the King's Daughters and other members for a surprise of about 150 pounds of choice groceries that came to us recently. The party was led by Mrs. Mary J. Harris, Ida Tropze and M. Green. A presentation speech was made by Mrs. Ida Trapze and response by Mrs. E. C. Goins.

Colfax.—Palm Sunday was fittingly observed at Lee's Church. It was decorated with taste. The pastor, Rev. Gual L. Turner, preached to the delight of all. We have anxious mourners at each service. At night the rally, which was delayed on account of the weather, took place. It resulted in raising \$60.86. Opposing forces were led by Rev. S. Mitchell and Mrs. Mary Mitchell, respectively. Every cause of the church is well in hand.—Frank Arthur.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.

NOW FOR THE EIGHTEENTH AMENDMENT

(Continued from page 1.)

With these facts before us, we should go forward and make one bold stroke and drive the saloon to the sea. The saloon men realize that the situation is serious, for there has been a rapid growth in temperance sentiment. On account of scientific instruction the people are realizing that whiskey no longer occupies a necessary place, but that it means only destruction and damnation.

Let us from this day forward resolve to do with all our might whatever is honest and honorable to exterminate the saloon. Let us pray, agitate, educate and vote until the country is rid of the last saloon and the flag is stainless.

Now for the Eighteenth Amendment!

AN ANNUAL ON NEGRO PROGRESS

The bound volume of the proceedings of the National Negro Business League has reached us. The volume is really an annual on racial progress. No one can peruse these pages without realizing that at least a portion of the Negroes have seriously set themselves to this task of racial upliftment. There are facts of progress along on many lines, but particularly in the commercial and financial world. The story of the success of Watt Terry, a Negro of Brockton, Massachusetts, is enough to stir the race. He is but 30 years old and is worth half a million, the result of a few years' hard work and application. Mr. Terry did not inherit a dollar. His accumulations are the result of intelligence, economy and thrift. There are other stories of success in this volume that are inspiring. There are addresses giving a hopeful view of the race question. The National Negro Business League is a constructive force as this annual volume shows. We congratulate Dr. Booker T. Washington and the officers of the National Negro Business League on the success of this great movement.

A YEAR'S RECORD

The following items, taken from the report of President Dillard of the Jeanes Fund for the last year, show the great good that is being accomplished by this movement under wise and judicious management:

SUPERVISING INDUSTRIAL TEACHERS, 1912-13

State—	No. of Supervising Teachers.	No. of Counties	Total Salaries paid by Fund.	Average per County.
Alabama	16	17	\$ 5,127.50	\$301.62
Arkansas	8	8	2,835.00	354.37
Florida	5	5	1,630.00	326.00
Georgia	17	17	4,750.00	279.41
Louisiana	10	11	2,965.00	269.55
Maryland	1	1	337.50	337.50
Mississippi	17	17	5,412.50	318.38
North Carolina	14	13	3,770.00	290.00
South Carolina	10	10	3,065.00	306.50
Tennessee	5	5	1,460.00	292.00
Texas	7	7	1,915.00	273.57
Virginia	9	10	2,737.50	273.75
	119	121	\$36,005.00	\$297.56
Special teachers	5		1,395.00	

Totals	124	\$37,400.00
Average (total) salary for 37 men.....		\$348.58
Average length of service for men....	7 mos., 9 days.	
Average (total) salary for 82 women.....		\$308.41
Average length of service for women..	7 mos., 7 days.	

Of General Interest

THOUSANDS OF ACRES OF FARM LANDS FLOODED

As a result of the ravages of the Mississippi during the last week, more than one million acres of farm and timber land were flooded, more than a score of small towns were depopulated for the time being and thousands of people are without homes. From Cairo to Memphis, the river has been steadily falling and the worst in that section is believed to be over. A big force of men have been put to work at Rosedale, Louisiana, in an effort to prevent an outbreak in the Mississippi in that section. Hard work on the sinking levee south of Beulah, Mississippi, prevented a break last week, but even now danger is not past. All along the reaches of the Mississippi the levees are being strengthened. The New Orleans and Northwestern Railway announced that live stock and household goods will be carried from all points in the event the Louisiana levees break.

SENATORS TO BE SELECTED BY THE PEOPLE

With a reform fought for, for four long years, accomplished, senators and representatives and President Wilson himself, congratulated themselves Tuesday of last week when it was learned that Connecticut had ratified the constitutional amendment for the election of senators by the people. Connecticut's ratification was the last needed to furnish the necessary three-fourths of the states. The adoption of the amendment to the constitution must be proclaimed officially through the State department and this cannot occur until the Secretary of State has received official notice of the ratification of the thirty-six states. So far, but twenty-five have sent in their official notices. The thirty-six states which ratified the amendment are: Arizona, Arkansas, California, Colorado, Connecticut, Indiana, Illinois, Idaho, Michigan, Missouri, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Dakota, Tennessee, Texas, Vermont, Washington, West Virginia, Wisconsin and Wyoming.

QUIETER METHODS USED BY SUFFRAGISTS

Some very effective work is being done in England by suffragists who realize that quiet methods are greatly more to be desired than the tactics employed by the militant suffragists with their attacks on property, which have sent from their ranks many men supporters. It is refreshing to note that there are English women who are, like the women in America, desirous of receiving the vote by constitutional means, choosing this means as being far more probable of success than that used by the militants. These women who are anxious to convert their opponents by press and platform arguments have come together under the name of the National Union of Women's Suffrage Societies and are at present carrying on a campaign through the country. Hoping to secure friends among the younger men they have held meetings at the universities and whenever the opportunity has presented itself, they have had demonstrations in most of the large cities. Mrs. Henry Fawcett, one of the first women in England to take up the suffrage question seriously, is the head of this non-militant organization and under her guidance a big fighting fund has been raised and each election will find its members busy in the field to support those who favor their cause.

ATTEMPTED ASSASSINATION OF KING ALFONSO

King Alfonso of Spain, was, Sunday of this week, fired upon at close range by an anarchist of Barcelona, Sanchez by name. This is the third time that the King has narrowly escaped being the victim of an anarchistic attempt. It will be recalled that when the king and his bride were returning from

Church on their wedding day, a bomb was thrown which killed an equerry and ten spectators. Just a year before this, an anarchist in Paris threw a bomb at Alfonso and President Loubet as they were leaving the opera. Luckily, both escaped injury. In this recent attempt at assassination the King owes his life to his own dauntless courage and quick action. When a man sprang from the sidewalk and seized the bridle of the King's horse with one hand and presented a revolver point blank with the other, the King realized the situation and with lightning-like rapidity put the spurs to his horse, which reared violently and caused the bullet which was intended for the King to find a mark in the horse's body. So close was it that the King's left-hand glove was blackened by the discharge. Ten minutes after the return to the palace where King Alfonso explained to his wife and mother "the incident which caused delay," the blocks immediately about the palace were black with people of all classes, desirous of showing their joy over the King's safety and their admiration of his bravery.

NASO, SCENE OF CONFLICT BETWEEN REBEL AND FEDERAL FORCES

The Huerta government in Mexico has been greatly weakened by the withholding of the official recognition of the United States. The new rebel movement has made greater progress than the provisional government has made in suppressing insurgency, and it is becoming known in all quarters that the condition of the treasury is such as will not permit the continuation of military operations much longer. Business operations in Mexico are reflecting gravely the revolutionary disturbances and transportation facilities remain greatly crippled, the railroads to the seaboard and Matamoras are the only outlets. Rebels control practically the States of Sonora, Coahuila and Durango in the North, while the Southern situation which Emiliano Zapata directs, has not materially changed. At Durango in Southern Coahuila, the situation is so uncertain that the government itself is unable to say whether or not the State Capital is held by government forces for there is no communication between Durango and Mexico City, either by railroad or telegraph.

During most of last week the lives of Americans in Naco, Arizona, were in danger from the fighting at Naco, Sonora, which on Sunday of this week resulted in the taking of the town by the Yaqui Indians under General Alvaro Obregon, commanding State troops, who at daybreak hurled themselves upon the Federal forces and fought terribly. The dead on both sides numbered 200. Gen. Ojeda, the Federal leader, refused to surrender to the State forces, and marched across the border with his band of faithful Federals during a heavy fire which caused them to scatter and run to the railroad tracks which separate the towns. Here he surrendered to the Americans. Captain Figueroa of the Federal garrison, who remained behind to cover General Ojeda's flight, died in the barracks at his post with fifteen of his men.

WORLD CONGRESS OF STUDENTS.

The name of Woodrow Wilson, President of the United States, heads the honorary committee on the Eighth International Congress of Students ("Corda Fratres") to be held at Cornell University, Ithaca, New York, August 29 to September 13. Other prominent Americans on the committee are Governor William Sulzer, of New York; Dr. P. P. Claxton, United States Commissioner of Education; John Barrett, director general of the Pan American Union; Hamilton Holt, editor of "The Independent"; Mary William J. Gaynor, of New York City; Edwin D. Mead, of the World Peace Foundation; Samuel T. Dutton, of the American Peace Society; together with the presidents and other officers of many of the leading universities of the country.

The "Corda Fratres," or International Federation of Students, was started in Italy in 1898, and now has affiliated organizations in many European countries and in both North and South America. The principal aim of the federation is "to support and spread the idea of unity and brotherhood among students," without regard to their religious or political beliefs. At the last Congress, held in Rome in 1911, the United States was selected as the meeting place for 1913, and it was determined to take up at this time a plan for developing an all-embracing world organization of students in the higher institutions of learning.

An elaborate program of entertainment has been arranged for the foreign delegates. Upon their arrival at Boston they will start on a tour of the principal points of historical interest in New England and New York. In New York they will be the guests of the American Peace Society, and at Albany they will be tendered a reception by Governor Sulzer. After the deliberations of the congress at Ithaca are over, the delegates will proceed to Philadelphia, and later to Washington, where they will be honored with a reception in the Pan-American building and will be presented to President Wilson.

The Cornell Cosmopolitan Club is making arrangements for the Congress and will act as hosts to the delegates in their handsome clubhouse at Ithaca. A general invitation has been extended to all student organizations in the world to send delegates to the Congress.

People of Interest

The Rev. E. J. Prettyman of the Methodist Episcopal Church, South, succeeds Doctor Pierce as Chaplain of the Senate.

Mrs. William Butler, although now ninety-three years of age, attends constantly the church service in Newton Center, Massachusetts, her home town.

We learn that Mr. Fred R. Moore, of the New York Age, who was appointed during President Taft's administration as minister to Liberia, has resigned his office.

Bishop Leete was the guest of honor recently of the Patten Chapter Methodist Brotherhood of the First Church, Chattanooga. He delivered an address on "The Program of Christianity."

The Rev. Charles E. Simpson and family, of Moradabad, North India, reached New York City, March 31. Their furlough address will be 4244 North 44th Avenue, Chicago, Illinois.

Dr. Irvine Garland Penn, corresponding secretary of the Freedmen's Aid Society of the Methodist Episcopal Church, will deliver the commencement address at Meharry Medical College, April twenty-second.

Two of our churches were destroyed or damaged in Omaha by the hurricane—Trinity, costing some \$15,000, and McCabe damaged \$5,000. Bishop Bristol, whose Episcopal residence is in Omaha, started a fund for the erection of these churches by a personal subscription of one hundred dollars toward each.

Bishop Berry introduced something new at the Philadelphia Conference—the examination in open Conference of candidates for the ministry. The Bishop says that under the old system of secret examination many mistakes have been made and unfit men have been admitted to the ministry who would not have passed so easily the scrutiny of an open Conference.

The Liberia Annual Conference at its recent session made special recognition of the inspiring leadership of Bishop Scott during the past eight years. After reviewing the progress of the work during the two quadrenniums, the Resolution extended to the Bishop and the Church, congratulations on the achievements wrought. As a substantial token of their esteem, the Bishop is to be the recipient of a loving cup.

Bishop C. H. Phillips, D.D., has accepted

the invitation to deliver the commencement sermon at Meharry Medical College on April twentieth. Bishop Phillips, and his son, Dr. C. H. Phillips, Jr., of St. Louis, Missouri, are graduates from Meharry and his younger son, Jasper T. Phillips, is a member of the graduating class of 1913, having passed the Tennessee Medical Board during his Junior year with a high average.

Dr. Davis W. Clark, of Cincinnati, representing the City Missionary Society, was given over two hundred dollars by the members of the Lexington Conference for the Second Church in Cumminsville, Ohio, which had been saved from sale through his efforts. Dr. Clark, speaking of the Conference, said that he had never seen a more decorous body of men and the felicitous manner in which they dispatched business was most commendable.

Bishop Anderson of Cincinnati, returned from England and the Continent, where he had been studying at first hand social and religious conditions, to find his own residential district suffering from the effects of the flood. The Bishop at once gave his attention to the needs of his district, visiting many points, giving his personal attention and gathering facts as to conditions and needs that will assist the Home Missionary Society in its work.

Fannie Crosby, the dearly beloved blind hymn-writer, was greeted by a thousand people in First Church, Bridgeport, Connecticut, on Easter evening, which was also the eve of Miss Crosby's ninety-third birthday. The participants on the program included the Rev. George M. Brown, pastor; George C. Stebbins, the composer, and Miss Crosby's friend, Mrs. Jennie Bennett Carpenter, the blind singer. Miss Crosby's response was in a voice clear and sweet and touching words revealing her close companionship with her Saviour. Miss Crosby's arms were filled with fragrant flowers at the close of the service.

The Rev. S. S. Lawton, a pioneer of the South Carolina Conference, has gone to his reward. He joined the South Carolina Conference in 1870 and was admitted into full membership in 1872. He was superannuated in Charleston in 1904 with eight others, four of whom yet survive. He served in the active ranks for about a third of a century holding acceptably many splendid charges. He was a sound gospel preacher, a sweet singer, a great church and parsonage builder, but above all, a loyal Christian gentleman, loved and respected by all who knew him. He lived honestly, worked faithfully, loved ardently his church, his school, his country; and died triumphantly. Full of years, abundant in labors, ripe in experience.

The Rev. T. R. Fletcher, of the Lexington Conference, whose work last year was at Portsmouth, Ohio, has suffered serious loss because of the flood. He says: "On my return from Conference, I found that the flood had reached seven feet in the parsonage, which caused nearly a total loss of all we had, including \$150 worth of books, a \$600 piano, a \$65 typewriter, furniture and clothing, and many valuables which would amount to not less than \$1,000. I would gladly accept an offering from a sympathetic friend, or friends." The Rev. Mr. Fletcher's appointment for this Conference year is Madisonville, Ohio. This good brother is deserving of any assistance that can be rendered.

The funeral services of J. Pierpont Morgan, who was rated the world's greatest financier, and banker, were conducted Monday, in St. George's Protestant Episcopal Church of New York, of which Mr. Morgan was senior warden. The ceremonies, carried out according to Mr. Morgan's written instructions, were conducted by the Right Reverend David H. Greer of New York; William Lawrence of Massachusetts and Chauncey B. Brewster of Connecticut, the Bishops of the dioceses with which Mr. Morgan was most closely associated. The hymns which he selected: "Asleep in Jesus," "Lead Kindly Light," and "For All the Saints Who From Their Labors Rest," were sung by the com-

bined choirs of the Church. Mr. Harry Burleigh, the well-known Negro baritone of New York, whose singing Mr. Morgan greatly admired, sang "Calvary." The ceremonies were simple, no eulogies being pronounced. The body was interred in Cedar Hill Cemetery, Hartford, Connecticut, the city of Mr. Morgan's birth.

News Paragraphs

The Mens' Bible Class of New Albany, Indiana, has the following significant motto: "Boost, Don't Roost; Work, Don't Shirk!" A good motto for many classes.

The Prudential Savings Bank of Birmingham, Alabama, recently celebrated its second anniversary. According to announcements the total deposits of this institution amounted to \$50,000.

In 1863, the Franklin Street Methodist Episcopal Sunday School, Wilkes Barre, Pa., gave its first missionary contribution, to-wit: \$5.00 from one class. On March 30, 1913, the same school collected \$2,400 as its missionary contribution for the year.

The Quick Printing Company is a thriving printing house of Birmingham, Alabama. Of the 132,685 inhabitants of Birmingham, Alabama, 52,305 are Negroes. A conservative estimate places the average earnings of the Negro labor of the city at \$100,000 per month.

The Annual Meeting of the General Deaconess Board will be held in Plymouth Church, Buffalo, May eighth to eleventh. Sunday, the eleventh, will be general Deaconess Day, at which time representatives of the Board will occupy the various pulpits of the city.

The disastrous flood caused a loss of twenty-one lives in Delaware, Ohio, on March twenty-fifth. Many homes and business houses were ruined but our Ohio Wesleyan University suffered neither by loss of life or property. The students of Ohio Wesleyan did splendid rescue work on that day and are referred to as "hero-students."

The Fifty-Sixth Anniversary of the National Association of Local Preachers of the Methodist Episcopal Church in America, will be held in First Church, Pottsville, Pennsylvania, October the ninth to twelfth inclusive. In addition to a large number of Local Preachers from all parts of the United States, there will also be in attendance representatives from the Wesleyan Methodist Episcopal Church in England.

Specifications for a bridge to be built over San Francisco Bay between San Francisco and Oakland, calls for a bridge nine and one-half miles long, supported by ten piers 2,230 feet apart, and about one hundred feet above the water. The piers are to rest on steel caissons 320 feet long, 225 feet wide, and 150 feet in height, with a weight of 80,000 tons and a buoyancy of 110,000 tons. It will be the most massive and longest bridge of its kind in the world.

The Colored Citizens of Denver, Colorado, have organized what is to be known as the Colorado Commercial Alliance. This organization is to act for the social and commercial interest of both the city of Denver and the State. The wage earning capacity of the Negro of Denver alone is \$2,000,000. The alliance, while not engaged in business itself, will see to it that a good share of this money is circulated among Negro business men, promoting business and giving employment to Negro boys and girls.

Sixty-two years ago the Young Men's Christian Association began its splendid work of uplift. During the first ten years of the twentieth century the valuation of property and equipment increased more than in all the previous fifty years, and the membership doubled. In 1900 there were \$1,439 associations; in 1910, 2,017; buildings, 359 in 1900 and 700 in 1910; property value in 1900, \$20,000,000; in 1910, \$70,000,000; membership in 1900, 252,000; in 1910, 500,000; annual current outlay in 1900, \$2,900,000; in 1910, \$7,163,000.

Gleanings from the Field

ALABAMA.

Selma.—I was returned to this work for another year and am again at work. Our church has been ceiled and glass put in window frames ready for District Conference. I have been taking our church paper ever since I was thirteen years old.—George W. Washington, Pastor.

Selma.—A recent Sunday was a happy day with us. The Sunday school took part in the services and marched with their flag unfurled. The pastor preached and at the evening service the Rev. H. C. Frederick, the District Superintendent of the Colored Methodist Episcopal Church, preached to us a glorious sermon. We will be glad to have him again. —George W. Washington, Pastor.

ARKANSAS

Althelmer.—On Thursday night recently, a storm party, led by A. G. Orr, G. W. Wagner, J. Williams, Evy Brown, Emma Wagner, and Sallie Pruitt, brought 230 pounds of the choicest groceries to the parsonage. Prayer and singing were followed by some kind remarks by the pastor, assuring them of his gratefulness.—H. Bright, Pastor.

Marvell.—The District Superintendent paid his first visit on the first and second of this month. He preached at Tomson's Chapel, Sunday morning, and Sunday night at Central. The Superintendent was very much pleased at the work of the church. We raised for our Superintendent \$10.00. We are proud to have the Rev. T. B. Barnes as our pastor again this year. The Rev. J. H. Green is our District Superintendent and the Rev. T. B. Barnes is pastor.—A. C. Whitley.

Marianna.—On March 8-9, the Rev. Mr. Stephens held his first Quarterly Conference at Scott Valley and Livingston Chapel. A glorious service was held at both places, and an outpouring of the Spirit was felt. During the quarter \$68.00 was raised. The pastor's salary was raised to \$600.00 for the year. The Rev. A. S. Miller is a wide-awake man, a splendid worker and most excellent speaker. The entire membership has caught his enthusiasm.—(Mrs.) Mattie Williams.

FLORIDA

St. Petersburg.—The first Quarterly Conference of the McCahe Memorial Church was held here on the 8th and 9th of March, by the Rev. S. A. Huger, Superintendent of the South Florida Mission. The business session was conducted with such care and precision that it is considered the best ever held in this church. Every interest of the church was carefully looked after in its details. Dr. Huger is one of the best and most wide awake District Superintendents in our Methodism. The cause of the Southwestern was presented, and with the assistance of the pastor, the Rev. F. W. Williams, every official member of the church subscribed for one year, which is considered a great victory for the church. The Emancipation Jubilee offering was urged both in the Quarterly Conference and during the services on the Sabbath, and the officers pledged their hearty co-operation with the pastor in collecting this fund. The services on Sunday were inspiring and helpful to all who attended. The Superintendent preached two able sermons to packed houses. Two per-

sons joined the church, Sunday night. One of these was the Rev. Solomon O'Neal, a promising young man from the African Methodist Episcopal Church. The church and community are greatly pleased with the return of their pastor, the Rev. T. W. Williams. He is an able preacher, an aggressive and successful pastor, and is working hard to make his church the leading church in this progressive city. The present building is inadequate to hold his congregations, and plans are on foot to secure larger quarters in the near future. This means a new location and a new modern church. The following are the officers who paid their subscriptions to the Southwestern for one year: G. B. McDaniel, Mrs. Hattie Wideman, Elder Jordan, C. L. McDaniel, L. Stevens, Mrs. H. A. Souders, R. H. Murray, B. L. Fletcher, M. L. Lodge, David Clarke, J. H. Childs, N. M. Whitaker, Mrs. Annie Cory and Mrs. Victoria Thomas.—J. J. Dehose.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

MISSISSIPPI.

McLain.—On February 15-16 our first Quarterly Conference was held at Moody Methodist Episcopal Church. Dr. J. C. Houston held the quarter on Saturday and preached two able sermons on Sunday. We had a good quarter and the District Superintendent was paid \$18.00, in full. The people were glad that the pastor was returned to them again this year. Notwithstanding the splendid work done last year they pledged themselves to do better this year than last, and we believe they will.—J. A. Patterson, Pastor.

Vicksburg.—Soon after receiving my appointment I returned to Jackson where I had lived for the past eight years and began at once to pack up for my new field of labor. Here I arrived January 25th and found the church in a sad state of confusion as the Bishop and brethren of the Conference know the flock was scattered—and many of them have not been found at this late day. Some had quit the church and joined the African Methodist Episcopal Church, and others still threatening to leave, when I reached here. But, however, the loyal members of the church and citizens of Vicksburg who are in sympathy with our church and interests here, gave me a cordial welcome. I began at once the study of conditions in order to restore peace and harmony. I began at once a revival meeting and after two weeks of hard work, we closed with eleven conversions and accessions and the church greatly revived. The various organizations of the church under the leadership of Mrs. F. Allister, Mrs. Emma Jackson and Mrs. Mary Humphries, with the Brotherhoods, are now at work raising money to meet the financial obligations of the church. A storm party visited the parsonage a few nights ago led by Mrs. May Frederick and Mrs. R. Kimper and left plenty good things in its wake. Wesley Methodist Episcopal Church will do well this year.—G. W. Smith, pastor.

West Point.—Our town was visited by a fearful storm on Thursday,

March 14th, and the St. Paul Methodist Episcopal Church was wrecked, and we are compelled to build a new church. The Colored Methodist Episcopal Church was also wrecked and the tower was blown off the Baptist Church. As we had no tornado insurance, we ask the aid of friends who will help us. Any amount will be thankfully received. You can send it to the pastor or to Mr. James Cook, treasurer of the Trustee Board.—J. M. Walton, Pastor.

Ocean Springs.—There came to the parsonage recently a host of friends hearing many good things for the inmates of the parsonage, for which we are deeply grateful.—Elmo Langston, Pastor.

Maple Spring Charge.—Our first Quarterly Conference was held March 7, 1913, with the Rev. W. F. Isaiah presiding. Reports showed improvement along all lines. The District Superintendent delivered his quarterly sermon at 7:30 o'clock p. m. Paid the District Superintendent in full, \$16.00. We are proud of our pastor, the Rev. C. I. Ashford, and believe him to be a God-sent man. Our Ladies' Aid Society, under the management of Sister Harriet Lamply, is doing effective work for the church. They have purchased a nice floor for the church which cost \$22.40, and also a nice set of chairs.—G. W. Lamply.

Aberdeen Circuit.—The exercises that were rendered at Pleasant Valley on Sunday, March 16, in celebration of Lincoln's birthday were indeed good. Prof. N. H. Cooperwood, the Sunday school superintendent, is to be commended for his faithfulness in preparing the program. Miss Mary E. Crawford read an excellent paper on the Emancipation Proclamation, which was followed with essays by Dr. W. H. Broomfield, Misses Annie M. Crawford, Celia Haynes and Pollie Williams. A goodly sum was collected for the occasion. We are looking for brighter days. I must not fail to speak of Prof. W. A. Dohson, who is one of our local preachers and doing all in his power to make things go on the Aberdeen Circuit. He is with the pastor, trying to help him in every respect. We have been hindered here on this circuit by bad roads, yet we are sticking to our hush. It is pretty hard for us. We ride twelve miles sometimes, leaving home on Saturday and returning on Monday. Our collection is about \$1.65, yet we are trying to stay and stick until Conference. Pray for us that we may overcome some day.—G. W. Baker, Pastor.

TEXAS

Goliad.—The District Superintendent, the Rev. J. W. Warren, held our first quarterly conference March 1-2. Saturday's session was well attended. Reports showed marked improvements in every direction. The District Superintendent preached inspiringly at 3 o'clock Sunday afternoon to a large and appreciative audience. The Rev. G. V. Cavitt, pas-

tor of Methodist Episcopal Church, Beeville, Texas, preached at the Sunday evening service. The District Superintendent at the conclusion of the service extended an invitation to the unsaved. Several came for prayer and one person joined the church. The Rev. G. V. Cavitt, Beeville, Texas, Rev. David Welsh, pastor of Congregational Church, Goliad, Rev. Ed. Taylor, pastor of Missionary Baptist Church, Goliad, and Rev. M. Thompson of the Congregational Church, Goliad, were with us during the meeting. We take pleasure in mentioning Mrs. Pennie Best, Mrs. Rachel Bland and Mrs. Lou Fant for their kind hospitality. Superintendent and pastor also were not forgotten. Miss Villa Sanders, one of the Junior Leaguers, led a pound party that brought eatables both pleasing to the eye and mouth. We thank also Brother Sanford Sapenter for the gift of a little pig. The proceeds of the quarterly conference was \$32.—M. L. Wyatt, pastor.

Daingerfield.—Owing to the inclement weather, I could not get the officers together until the 16th, and notwithstanding the weather was still unsettled and threatening we had three or four officers from each church on the circuit, some of them coming from eight to fifteen miles to be present at the meeting. The stewards, trustees, class leaders and parsonage committee have put into the parsonage some nice new furniture, also window shades, while the parsonage has been repaired and another room added. The officers and members have assisted me in getting a \$100 horse, so that I can get over the circuit. We are working and praying.—C. L. Kyles, Pastor.

Hemphill Circuit.—Pine Grove Methodist Episcopal Church was the scene of the Quarterly Conference March 1-2, with the District Superintendent, the Rev. W. L. Duncan, presiding. Our good pastor, the Rev. Plenty Edwards broke the record in raising his first Quarterly Conference claims. Sunday the Sunday school was well attended. The Superintendent preached a soul-stirring sermon. We have the Ladies' Aid Society and Epworth League in our church.—Miss O. C. E. Howard.

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Leona.—Notwithstanding the inclement weather, we have been wonderfully blessed. Our church is alive and all indication point to a glorious success. A missionary spirit is being planted in our church and Sunday school at this place. This was shown a few Sundays ago when a collection was taken up for the Inhambane famine and sent immediately to the Board of Foreign Missions. Our first Quarterly Conference convened March 8-9, in Two Mile Church, with our District Superintendent presiding. This great man, who has done so much for the Palestine District during the five years of his administration, has endeared himself to the entire district. Out of the twenty-nine officers all were present but three, and every one reported. Total reported in the quarter, \$26.35. The pastor's salary is \$550.00. The Rev. F. R. Morton and W. L. Washington were elected agents for the Southwestern for Leona and Two Mile Churches, and to report through its columns from time to time the names of all who pay as much as one dollar to the Freedmen's Aid Society. By these methods, with the pastor as general agent, we are determined to put the Southwestern in every home on the circuit. The continuous rains throughout the day Sunday prevented us from having services Sunday.—G. W. White, Pastor.

Calvert.—A company of Chapel Hill members stormed Brother Wm. Brattle's, leaving many pounds of choice groceries at his home February 20. After song and prayer the company unloaded themselves. The crowd was led by M. D. Gray, Sunday School Su-

perintendent.—R. B. Reid, Pastor. Nixon.—Harris Methodist Episcopal Church is alive spiritually and financially. Our first Quarterly Meeting was held on the 19th and 20th. Our District Superintendent, A. M. Mason preached two able sermons. We raised our full assessments and gave to our pastor \$3. Sunday, February 23, was rally day. We raised \$55 for the purpose of building a parsonage. We had 5 persons who joined the church. We are building a neat parsonage here. We have some of the most loyal and energetic members who are always responding to the demands of the church.—J. J. Hardemon.

Huntsville.—The pastor and wife, of the St. James Methodist Episcopal Church, were visited by a great storm Tuesday night, March 4, 1913. After a class meeting, while the pastor sat in the reception room of the parsonage, directing a night class, the school was disturbed by a rap at the door. Given entrance, the friends, led by Mrs. S. V. Carter and Miss A. E. Watkins, displayed all manner of eatables, from table salt up to sacks of flour. Neither the pastor nor his wife had the slightest inkling of the affair. Nearly every citizen in town, colored and white, was represented. One thing can be said of the good people of St. James. They are loyal to their church and pastor. Never will they allow any thing to go lacking around the parsonage. Mrs. S. V. Carter and Miss A. E. Watkins deserve great credit as the originators of the entertainment.—J. H. Anthony, Pastor.

Sulphur Springs.—On my return

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from the Annual Conference to St. Paul Church, my people received me gladly. The weather has been inclement ever since I have been here. I arrived the first day in January, 1913, and went to work to get my church organized. I succeeded in doing so. My traveling and moving expenses were looked after—\$35 received. We then went to work for our Quarterly Conference, which convened at St. Paul Church, Feb. 22-23. Success attended our first quarter. The Rev. Kay W. McMillan Superintendent preached. Splendid reports, showing activity, were made along all lines. The report of the pastor, was indeed good. We paid the District Superintendent in full, \$15.50. Our District Superintendent is the youngest Superintendent in our great Texas Conference, but he is cool-headed, and firm, though warm-hearted, in his administration, he looks well after every department of the work. We had a ten day's meeting before the Conference convened, conducted by Superintendent McMillan; the Rev. J. E. Beal, pastor of our church at Greenville,

and the Rev. J. P. Belcher, pastor of our church at Terrell. They rendered good service. One convert. The church is alive spiritually and financially. The District Superintendent preached at 11:30 a. m., and at 3 p. m. to the Christians. Large crowds heard him. Collections for the quarter, \$94.50. Wednesday night, Feb. 26, a storm struck the parsonage, led by Mesdames Sarah Geter, Vinnie, Mabry and others. They left the tables filled. We take this method of thanking the good people of Sulphur Springs. God bless them. The Conference made no mistake in sending us the Rev. S. A. Kelly as pastor. He has been here but two months and the church is alive. We are planning for a great year's work.—J. H. Hawkins.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Conference Notices

District Rounds

MEMPHIS DISTRICT.

Third Round.

Burdett Chapel, April 26-27; Ataka Circuit, May 3-4; Union City Circuit, 10-12; Halls, 14-15; Dyersburg Circuit, 17-19; Friendship Circuit, 23-27; St. Peter, 3 p. m., 25; Bells Circuit, 31-June 1; Covington Circuit, June 7-8; Mason, 14-15; Binghampton, 20-22; Warren Chapel, 22-23; Selmer Circuit, 28-30; Galloway Circuit, July 5-6; Klondike Mission, 2; Centenary, 13-14; East Mission, 15; North Mission, 17. Dear Brethren—Conference year is half gone. What have you raised for benevolences? What about your 10 per cent gain membership? The Freedmen's Aid is imperative. Push every interest of the church. Have church records ready for examination when I come. God bless you in your efforts.—D. T. Burch, supt.

INDIANA DISTRICT.

First Round.

Rushville, April 6-7; Connersville, 12-13; Terre Haute, Saulters, 19-20; Marshall, (Ill.), 21; Merrill, 23-24; Princeton, 25-27; Browns (Ill.), 28; Boonville, 29-30; Rockport and Newburg, May 1-2; Evansville, 3-4; Cannelton and Tell City, 6-7; Watson Circuit, 8-9; Jeffersonville, 10-11; North Vernon, 12-13; Madison, 14; Shelbyville, 17-18; Greenfield, 19; Anderson, 20-21; Muncie, 22-23; Newcasttle, 24-25; Indianapolis, Scott, June 1-2; Indianapolis, Barnes, 1-3; Indianapolis, St. Luke, 4; Indianapolis, Simpson, 8-9; Chicago, Scott, 13-15; St. Luke, 17-18; St. Mark, 20-22. Brethren—This marks the beginning of another year. The Indiana District advanced along all lines last year. We can do better this year.—Gloster R. Bryant, 920 N. West St., Indianapolis, Ind.

CUMBERLAND RIVER DISTRICT

Third Round.

Manchester, May 1-2; Tullohoma, 3-4; Algood & Cookeville, 10-11; Livingston, 12-13; Decherd, 17-18; McMinnville Circuit & McMinnville Station, 21-26; Sparta Circuit & Sparta Station, 28-31-June 1; Stonewall, 5-6; Gordonsville, 7-8; Liberty, 14-15; Alexandria, (nights), 15-16; Cherry Valley, 14-15; Lebanon Station, 21-22; Lebanon Circuit, 24-26; North Lebanon, 28-29; Hartsville, July 5-6; Gallatin Circuit, 8-9; Mitchellville, 11-13; Gallatin Station, 12-13. Pastors of the Cumberland River District:—The conference year is half gone. Are we half-way with the various causes that have been placed in our hands? Hold your revivals, get your 10 per cent membership, gain or more and report the same as requested by our beloved bishop Theodore S. Henderson. Raise your Jubilee offering at once and make as large report as you can. Send the same to treasurer at Cincinnati, Ohio, before June. Brethren, don't hold your benevolent monies 'till conference. Send it to the treasurer and get receipts for the same. Our next district conference will be held at Gordonsville, Tennessee, July 15-20,

1913. Let every member be present and stay until adjournment of the same. I am your humble servant.—Eli J. Guthrie, 130 Lafayette St., Nashville, Tenn.

ABERDEEN DISTRICT.

Second Round.

Wren, April 19-20; Aberdeen, 25-27; Athona, 26-27; Strongs, May 2-4; Aberdeen, second church, 3-4; Amory, 9-11; Quincy, 10-11; West Point, 16-18; Bell, 17-18; Columbus, 23-25; Caledonia, 24-25; Columbus, (second church), 23-25; Columbus Circuit, May 31-June 1; Brooksville, May 31-June 1; Macon, 6-8; Mashulaville, 7-8; Macon Circuit, 7-8; Shuquak, 14-15; Hickory Grove, 14-15; West Baldwin & Centerville, 14-15; District Conference, July 29-August 3. Brethren:—Soul-saving is a minister's first business. To this end plan well for great revivals in your charge. Make much of Childrens' Day. It should be the ambition of every pastor to make it the greatest day in the year. While some pastors are complaining that the benevolent apportionment is too high, other pastors are hard at it trying to raise their full apportionment. Watch the reports of these pastors at the Annual Conference. Plan for full benevolent reports at the district conference July 29-August 3. Do your best to report from your charge ten new subscribers to the Southwestern. Bishop Thirkield will visit our district some time in June or July.—J. M. Marsh, Supt.

MERIDIAN DISTRICT.

Second Round.

DeKalb, April 19-20; Haven, 25-27; Rose Hill, Meridian, 26-27; Boneta, 28; Meridian Circuit, May 2; Lauderdale, 3-4; Chunky, 8; Meehan, 16; Lake, 17-18; Mount Rose, 20; Garlandville, 22; Rose Hill, 24-25; Hickory, May 31-June 1; Lillian, June 6; Forrest, 7-8; Trenton, 7-8; Preston, 12; Philadelphia, 14-15; Stallo, 15-16; Daleville, 20; Fort Stephen, 21-22; St. Paul, 27-29; Southside, 29-30; Scooba, July 5-6. Dear Brethren—Remember Childrens' Day and please make an earnest effort to raise balance of your benevolent money upon that day. Take the Jubilee offering before June first.—J. M. Shumpert, supt.

MAYSVILLE DISTRICT.

First Round.

Washington, April 12-13; Germantown, 17; Mayslick (11 a. m.), 19-20; Pleasantville (3 p. m.), 20; North Fork, (7:30 p. m.), 20; Dover, 23; Aberdeen, Ohio, 24; Manchester, O., 25; Flemingsburg, 26-27; Sherburne, 29; Tilton (3:00 p. m.), 30; Poplar Plains, (7:30 p. m.), 30; Maysville, May 4-5; Augusta, 10-11; Louisa, 14-15; Ironton, Ohio, 16; Portsmouth, Ohio, 17-18; Orangeburg, 20; Tollesboro, 21; Holly, 22; Morefield (11 a. m.), 24-25; Sharpsburg (7:30 p. m.), 25-26; Mt. Sterling, 27-28; Clay City, 29; Covington, June 1-2; Mt. Olivet, 5; Boyd, (11 a. m.), 7-8; Folmouth, (7:30 p. m.), 8-9; Lair, 12; Cynthia, 14-15. Dear Brother—We are called to a blessed work. Let us go in to win souls for Christ. Begin now to raise your benevolences. Observe Childrens' Day, the second Sunday in June. Push the canvass for the Southwestern. Our Motto is no blanks.—J. S. Bailey, Supt., Maysville, Ky., Box 342.

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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Gleanings from the Field

GEORGIA

Hoschton—The pastor of Wesley Chapel wishes to thank the members of his church and their friends for the splendid lot of gifts they brought he and his family recently. The tables were filled with many good things to eat. A gift of money, also, was very highly appreciated.—Y. T. Frederick, pastor.

La Grange—The pastor of Warren Temple Methodist Episcopal Church desires to express his many thanks to the members and friends for the splendid donation in which so many took part, recently. We are indeed very grateful to our kind friends, and these kind deeds shall not be forgotten.—G. H. Lennon, pastor.

Hagan—The Rev. Sam Walker preached a truly impressive sermon on Paim Sunday at Smith Methodist Episcopal Church to a crowded house. The Rev. Walker is the moderator of the Pilgrim Association of the Baptist Church.—W. B. Hester.

KANSAS

Fort Scott.—Zion Chapel has been here for twenty-five years and during that number of years it has been cared for and helped by the Conference, of which it is a part [Lincoln]. Before the existence of this Conference it was a member of the Missouri Conference. There is next to nothing here. We have about 26 members and over half of them are old and decrepit, while the other few are children whose parents cannot do more than make bread for them. Now I, for one, am opposed to the giving of money to any place or charge or circuit where there is no hope for the future, and this is one of the places. Most of the work here is done by white men, even the washing largely goes to white women, making it difficult for our people to earn a living. As I see it and as many other thinking people see it, there is no hope for the future here and there is no need of putting more money into a situation like this.—S. N. Smith.

MISSISSIPPI.

Centerville Circuit. — Our first Quarterly Conference convened, at Springseat Church, March 1-2, the Rev. M. Q. A. Fuller, our District Superintendent presiding. Our District Superintendent was suffering from la-

grippe, but preached an able and impressive sermon. He left us in the afternoon, wishing and praying for him an early convalescence. We raised for the pastor \$35; paid Superintendent up in full, \$15; and \$2.80 on other claims, making a total of \$52.80 this quarter.—J. H. Mann, pastor.

Clinton.—Our first Quarterly Conference was held March 15-16 by the Rev. J. E. Holmes, our beloved Superintendent. He preached two able sermons to the delight of all. Every officer reported either in person or by proxy, which the Superintendent thought commendable. The people pronounce this the best Conference they have had for years. The Rev. J. E. Holmes is the man for the place. The collection for the day was very good indeed. On Decision Day we had a great time. Eight joined the church.—L. L. Shumpert.

Guilford.—The Ladies' Aid Society held its regular meeting at the home of Miss C. B. Brooks recently. An interesting time was enjoyed. Our Ladies' Aid Society is doing a good work in our church. Our pastor is doing all in his power to make the church what it should be.—E. D. Smith.

Richton.—Richton, Beaumont and Little Creek compose a good work. When I left Ocean Springs, Mississippi, I left a grand work and people. I find it is a good thing to go from one people to another. We had a grand rally on the fifth Sunday in March, and raised \$100 for the finishing of the church at Richton, Mississippi; we will soon have our fine new church at Beaumont, Mississippi. It is now finished and ready for use. I have been hard at work for two months trying to get the three churches on this work fit to preach in, and, by the help of the Good Master, we will soon have three fine churches on this work that will pass anywhere on the road. These churches are costing these good people about \$1,250. I have a good number of people to deal with. Twenty-five have promised to take our good paper as soon as we get in the new churches, and that will be about thirty days.—J. K. Comfort, pastor.

MISSOURI

Troy.—The fourth Quarterly Conference of Troy Charge was held by the Wesley Methodist Episcopal Church by the District Superintendent, Rev. W. C. Ellis, February 15-16.

This was by far the best Quarterly Conference of the year. The District Superintendent preached three masterful sermons during the day to large audiences. Raised during the meeting, \$29.72. This charge is moving along nicely. The Sunday school, the largest on the Mexico District, is doing good work. We are making commendable progress in a material way. We have put a fine stone basement under our church this year and now have in course of construction a new parsonage, thus making Troy easily one of the first charges of the Conference. We have raised and expended over \$1,000 for all purposes this year, the benevolent collections exceeding all previous records. But the greatest achievement we have to rejoice over is the many souls brought to the Saviour during our present administration. While conversions are numbered among all classes, one notable feature is the number of men that have been added to the church, among them some of the most intelligent and influential of the community. The pastor expects to go to Conference with the best report of his ministerial career.—H. T. Reeves, Pastor.

Mart and Spring Hill Circuit.—The District Superintendent, the Rev. T. S. Moore, preached two splendid sermons February 22-23, while he was with us holding our first Quarterly Conference. We raised during the meeting \$25.00 for the District Superintendent; for the pastor, \$8.80. Our work is going on progressively.—Clifton Thomas.

NORTH CAROLINA

Old Fort.—The pastor and officers of the Old Fort and Marlon Charge were called together by the new District Superintendent, the Rev. A. H. Newsome, on Saturday, February 22, 1913, for the second quarter. Reports showed an increase on all lines. The quarter was one of the best in the history of this charge. Paid the District Superintendent in full. Raised during the quarter, \$152.00. Raised at the quarterly meeting, \$26.00. We are glad to say that every part of the charge is alive. On this charge are two Epworth League Chapters, both of which are doing good work. The District Superintendent spent a few days in our town. We were glad to have him in our homes. His sermons on Sunday showed to all who were present that he is a preacher of the Gospel. We are satisfied that this is going to be a good year in the history of this charge. Our pastor, the Rev. W. O. Thomas, is indeed the right man for us. He is conversant with his duties as a pastor, honest in his dealings, courteous in his manners, and is indeed loved by all who know him. The jubilee movement is organized and will, we hope, do a good work. The District Superintendent urged upon the officers and members to subscribe and become readers of the Southwestern. As a result ten of the officers gave their names as subscribers to the paper, promising to pay the money over to the pastor within ten days. We are working, paying, and praying for a great success throughout the church this Conference year.—J. W. Deal.

SOUTH CAROLINA.

Charleston Charge.—We are delighted with the service of the Rev. S. L. [Name] for the past fifteen months' [Name] now leaves us to take up [Name] in the Lincoln Conference. He

has helped this charge by his labors and conversions. He is a splendid Gospel preacher. We are loath to give him up. Those whom he goes to serve will find in him an earnest Christian worker. He leaves us with our prayers and best wishes.—R. R. Lanier, on behalf of the Official Board.

Charleston.—Centenary Methodist Episcopal Church is abreast of the times. She has recently gotten out a folder of announcements, putting before the public every effort that the church plans. Up to the time of publication, \$619.35 had been raised on the indebtedness of the church, with a plan afoot to continue until \$1,000 is raised. It will require just a little more giving on the part of the loyal membership to achieve this. The pastor urges the membership to give honestly, "according to your ability."—I. H. Fulton, Pastor.

Georgetown.—The Rev. A. P. Gilliard, pastor of Wesley Methodist Episcopal Church, South Carolina, is slowly recovering from an operation which was performed upon him March 5th. During his illness the work of the church was carried on by the local preachers and trustee. Since the first Sunday in December, 1912, Dr. Gilliard has brought about splendid results. The church is rapidly increasing in its membership and the members are rallying to the support of the pastor.—I. J. Johnson.

Would you like to have a nice, steady income, without any hard work to secure it? I need colored men to sell my properties. We teach you how to sell. Others are earning fine money. Why not you? Write at once for full particulars. V. Cadres, Pythian Temple, New Orleans, La.

TENNESSEE.

Mitchellsville.—Our new District Superintendent, the Rev. E. J. Guthrie, held our first Quarterly Conference at Hopewell Church, February 1-2, 1913. Most of the officers were in attendance with good reports, showing their unabated interest in the work. Our District Superintendent preached with great power, and administered the Sacrament. Our pastor, the Rev. J. W. Satterfield, is with us again and for his fifth year. The church and community met him warmly. He is so faithful. We raised this quarter for benevolent funds, \$10.00, and paid our pastor \$61.18. Our District Superintendent was paid \$10. Total, \$81.18.—F. M. Turner.

McMinnville Station.—Easter Sunday was a great success on the McMinnville circuit, both spiritually and financially. Five weeks ago a rally was planned for Easter Day. The membership was divided into clubs, each club to raise \$25.00, but on day of rally, Mr. O. Brown, Club 1, reported \$55.90; Mr. T. H. Spence, Club 2, \$62.95; Mr. Howard Martin, Club 3, \$41.15; Mr. S. M. Leftrict, \$40.00; making a total of \$200.00. Our church is spiritually alive. On Easter morning seven united with the church, making sixteen additions for the month of March, and twenty for this Conference year. Our able pastor, the Rev. J. B. Booth, is doing a grand work and the people are interested, seemingly as they have never been before. All the services are largely attended.—T. H. Spencer, Recording Steward.

Shelbyville.—Scott Chapel is doing a good work under the Rev. A. Ransom. The Rev. R. A. Dowell, pastor of the Methodist Episcopal church at Clifton, Tenn., filled the pulpit at Scott Chapel, February 9th. The

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fourth Sunday in February was our second quarterly meeting and Dr. T. W. Johnson could not be with us. The Rev. A. Ransom held the quarter to the satisfaction of all. We paid the pastor this quarter \$111.69, collected through the clubs \$62.91 for trustees, paid District Superintendent \$10.50; total amount raised for benevolence, \$10.00; total in all, \$194.90. The entertainment given by Turner College for the rally was a success. Mrs. Nanule Davidson reported \$19.45, Mrs. Harriet McFadden \$20.05, while others reported smaller amounts. A total of \$80.00 was raised for old debts. Dr. G. R. Norman, pastor of Woolfork Chapel, African Methodist Episcopal Church, has preached for us recently, as has Dr. J. A. Jones, president of Turner College.—A. Ransom, Pastor.

Springfield.—St. John's Methodist Episcopal Church has taken on new life. Our pastor, the Rev. Fred R. Anderson, is interested in all departments of the church, and he is looking after every society of the church. The District Superintendent, the Rev. T. W. Johnson, D. D., has been with us twice and the whole circuit has made good reports. Raised for the District Superintendent, \$26.55; pastor, \$109.95. The Ladies' Aid Society, under the care of one of our loyal workers, Mrs. Amy Porter, and her co-workers, is doing a great work. They have raised \$39.40 and have a bank account started. The Epworth League is being revived and the interest is growing. The Sunday school, Prof. G. M. Banks, superintendent, has a fine attendance. The teachers are interested and the attendance large. The choir, under the leadership of a great worker among the young people of the church, Mrs. Elnora Henderson, renders sweet music. The trustees and Steward Boards are working and laying plans for greater things. Our pastor is beloved by everybody. Our services are well attended and much interested is manifested. The pastor never forgets to invite the unconverted to Christ, and we are hoping and praying for many conversions this year.—Miss Ida L. Lucas.

Dyersburg and Fowlkes Circuit.—Our church door was opened on the 2nd of February this year and closed December 27th, 1912, on account of the epidemic of meningitis, which has occasioned about 35 deaths among colored people in and around Dyersburg; and the back waters caused me to leave my house for two weeks in January. Brethren, it was a serious time with me, yet I had prayer from house to house; read the Bible and trusted in God for the future. When the church door was opened I started a battle against Satan with a series of two or more weeks meeting, which resulted in ten conversions, twelve joined the church and the churches were wonderfully revived. On the eighth and ninth of

February our beloved district superintendent held our second quarterly conference with success. His preaching and ruling has been great inspiration to our Zion here. We paid him \$10.55; paid pastor, \$18.15. The Rev. J. C. Sherrill was with us on the first Sunday in March and preached and lectured to the great satisfaction of all. Brethren! I ask your prayers.—Jessie P. Price, pastor.

Friendship.—Our District Superintendent, the Rev. D. T. Burch, came to us on his second round, Feb. 28 to March 2, full of forward-march-spirit. He spent five days on the work helping to inspire the members and friends to higher and nobler things. He preached two strong and instructive sermons. The morning sermon was preached at May's Grove from Luke xiv. 18, "And they all with one consent began to make excuse." This sermon made a broad and lasting impression upon both saints and sinners. We were at Hudson Grove at night and here we had a joyful time receiving a shower of the Holy Ghost. The quarter closed Monday night at Pines Chapel where we spent also some profitable hours. Though it rained and the weather was cold, but success was ours. Raised for all purposes this quarter, \$125.15.—W. L. Johnson, pastor.

Nashville.—The Rev. Dr. Lucas secretary of the Epworth League, preached to a crowded house at Clark Memorial Church at 7 p. m. March 1, 1913. He addressed the Epworth League at Clark Memorial in inspiring words. He spoke at Seay Methodist Episcopal Church to a crowded house, and made a good impression. On Monday night he addressed a mass meeting of all the leagues of the city, with all of the pastors present at Clark Memorial Church. The teachers and students of Walden University were present. Dr. Lucas was at his best. Returning on the 9th of March, at the invitation of the general public, Dr. Lucas took charge of affairs with a master hand; during the week there were 16 conversions, while 20 persons joined the church. The total number to join the church thus far this conference year is 43.—N. D. Shamborguer, pastor.

TEXAS.

Jasper.—The first quarterly conference was held in Neely Grove Methodist Episcopal Church, Feb. 8-10 with the Rev. W. L. Duncan, presiding. All officers were present with good reports. The district superintendent preached two good sermons and all well pleased. Paid the district superintendent in full. The district superintendent was well pleased with the work at this place. I wish to say I met at this place a loyal set of people. We have all of the church at work and we expect to make a worthy report this year.—Wm. White, pastor.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

ROBERTSON-MCKEEVER.—At the home of the bride, Logansport, La., Mr. Melone Robertson and Miss Eva Belle McKeever. The bride is the daughter of Mr. and Mrs. J. F. McKeever. Mr. McKeever is pastor of Class No. 2. Over 150 persons attended the wedding. The groom is a prominent young man and a member of the Methodist Episcopal Church. They left for Longstreet, La., where they will make their home.—J. D. McCain, pastor.

SMITH-FINLY.—Mr. Howard Smith of Grahamfield Methodist Episcopal Church and Miss Pauline Finly. Both are prominent in the community. Miss Finly is the tenth daughter in the family to marry; and although it was raining, people came from miles on foot, in vehicles and on horse-back to witness the ceremony. The marriage took place at the bride's home with the Rev. C. L. Kyles officiating.

WILLIAMS-MORRIS.—At the home of Mr. and Mrs. Reese, Feb. 23, 1913, Marvel, Ark., Mr. Joe Williams and Mrs. Ella Morris, by the Rev. T. B. Barnes, pastor.—A. C. Whitley.

BREWER-SCRUGGS.—At the home of the bride's parents, Mr. and Mrs. J. W. Scroggs, Augusta, Ark., Mr. Edgar B. Brewer and Miss Edna M. A. Scroggs, their charming and accomplished daughter, who was gowned in a lovely creation of white satin and all-over lace, trimmed in art lace. She was accompanied by her sister, Miss Bessie H. Scroggs, as bridesmaid, who wore a dainty dress of cream voile. The groom was accompanied by Mr. J. T. Clark. Many friends were present. The couple received many beautiful and useful gifts. They both are loyal members of the Church. Mr. Brewer is an industrious young man and his bride is a faithful worker in church and league. The Rev. J. R. Livingstone read the ceremony.—(Miss) Willie Clark.

TURNER-DAVIS.—At the home of the bride in Springs, Mississippi, Mr. E. R. Turner and Miss Ocerleon Davis. The bride, who is the daughter of the Rev. Robert Davis, is an active member of our church and Sunday-school. Mr. Turner is a respected young citizen. He owns a beautiful home. The Rev. L. L. Shum-pert performed the ceremony.

JONES-PORTER.—Mr. Paul Jones of Mississippi to Miss Lula Porter at the home of the bride's parents, Sunday, March 9th, 1913, at 5 o'clock. They are both members of our church. Some fine presents were presented and the contracting parties will make their future home at Springhill, near Paulding, Mississippi.—D. R. Beneley.

Gleanings from the Field

ALABAMA.

BIRMINGHAM.—Dr. D. J. Price, pastor of St. Paul Methodist Episcopal Church preached an excellent sermon Sunday morning March 9. The members and friends enjoyed his sermon very much. Our Sunday School means to make this the best year of

its existence.—Gertrude Mildred Speight.

GEORGIA

Mt. Vernon.—The first quarterly conference of the Savannah Conference, Savannah District convene Feb. 22-23 at Warren's Chapel. Dr. E. D. Gidden, District Superintendent, presided. Reports showed that the work was both alive. On Sunday at 11 o'clock our District Superintendent preached a wonderful sermon. Raised on Sunday, \$24.25. Raised during the quarter, \$147.20.—P. B. Gibson, pastor.

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LOUISIANA.

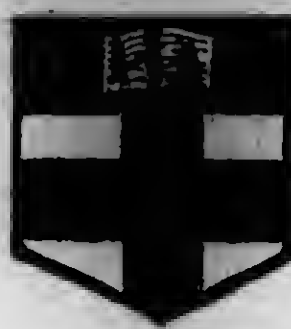
Bastrop.—Our first quarterly conference was held March 3, 1913 with the Rev. B. J. Reddix, district superintendent, presiding. The quarter was one of the best. The officers presented good reports. The Rev. Mr. Reddix preached to the delight of all. There were 40 persons who came to the altar for prayers. The church is in a fair condition.—F. M. Washington.

Sterlington.—The Willing Workers and Conference Daughters of this Church "stormed" the parsonage on the night of February 14th with many nice packages of groceries. The pastor, the Rev. E. D. Powell, was greatly delighted with the pounds, besides the change he received. The band was lead by the writer, Henrietta Williams.—E. D. Powell, pastor.

St. Martinville.—On the first and second day of March the first quarterly conference was held at Martinville by the Rev. R. C. Worsham, our district superintendent. He presided with dignity. All officers were present with good reports. At 11 o'clock a. m. Sunday, the Rev. Worsham preached a satisfying sermon. We give many thanks to the Ladies Aid for their kindness in helping Mrs. Norris to entertain the Rev. R. C. Worsham so bountifully. At this time I also thank the Ladies Aid and the Brethren for the presents given me just before my departure for the Annual Conference.—Timothy P. Norris, pastor.

Hahnville.—The Rev. Mr. Williams was gladly received on his return from the Conference and enters upon his second year's work with the work well in hand. He is a good preacher, leading the masses as well as the membership. The spiritual part of the church is in a far better condition now than it was when he came to us. The revival is now on and the pastor is at his best. Indications point to a spiritual success. A large class of children has been enrolled. We are standing by our pastor. Every week there is a pound meeting. An increase in the membership and collections is the watchword. The entertainment on Saturday, February 15th, by Sisters L. Tombia and M. Taylor, the concert on March 1, by Misses V. Hledge, P. Tombia, V. Winfield and Mrs. L. Kyle, were successful.—Mabel V. Coombe.

Bastrop.—The officers and members were delighted to meet our new pastor, the Rev. T. H. Bailey, February 2nd. Both he and his admirable wife have been well received. Services are being well attended. We are truly glad to say our church is rapidly progressing. Our first Quarterly Conference was held February 28th, by the Rev. B. J. Reddix, the District Super-



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BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars.

J. O. STOKES, Mohawk, Fla.

cious salads. Mrs. Harvey is active in all the work pertaining to the St. Paul Methodist Episcopal Church. She is a stewardess on the parsonage committee and sings in the choir. Below are given the names of a few of those who participated in this delightful affair: Mrs. Fannie Smith, Mrs. Tainer Strotter, Mrs. E. Morris, Henrietta Jones, Mr. and Mrs. Nelson, Mrs. E. Whitehead and Misses Sidney Steward, Leola L. and Elizabeth Strotter and the Rev. and Mrs. W. L. Marshall.—W. L. Marshall, pastor.

Corinth.—On our arrival at this place, we found the parsonage committee at the parsonage, preparing a nice dinner for us, which we enjoyed. These sisters and the trustees spared no pains to make the parsonage home for us, and we feel that we are with a good people and that "it is good to be here." On last Tuesday night, after leaving class meeting where we all enjoyed a spiritual feast, a host of the members and friends of Mt. Moriah Church, led by Sisters L. Preston and M. E. Woods, the Rev. H. A. Johnson, Bros. J. E. Richardson, W. R. Adams, U. G. Turner, S. Woods and others, returned to the parsonage and while Brother Woods sweetly sang "Glory to Is Name," on his clear-toned cornet, they marched in singing and left groceries of every kind for our comfort. This was indeed the greatest storm ever witnessed by the church. After the surprise was over, we joined the pastor in thanking them and invited them to call again. (Mrs.) W. H. Golden.

intendent, when all duties of the church work were carefully looked

Angle.—I thank the members and friends of Angle for a \$25.00 suit of clothes. Sister Silena Brown and Brother S. L. Brown led the movement. We have gone in for a good year's work.—C. E. Bradford, Pastor.

Mansfield Charge.—March 1-2 were the dates of the holding of our second Quarterly Conference at New Hope Methodist Episcopal Church. The Rev. Dr. E. M. Utley, our District Superintendent, presided. All but three members of Conference were present. The business of the Conference was dispatched in an orderly manner. We listened to an interesting sermon on Sunday by the Superintendent. Fifty-one persons partook of the Lord's Supper. Paid pastor \$44.36. For benevolence, raised this quarter, \$56.00. To the church added twelve.—E. F. Cartie, Pastor.

Cilnton.—I want to make this appeal to the mothers in our churches: Send your children to the Sunday school regularly every Sabbath. Teach the children to give God those beautiful hours in His service. If the mothers did their duty, our churches would be crowded Sunday morning at 9 o'clock, and your children would be saved to God and the Church.—Betty Scott.

Lake Providence.—St. Peter Methodist Episcopal Church.—Our first Quarterly Conference, held on March 8-9, 1913, with the Rev. B. J. Reddix, District Superintendent, presiding, was well attended. It rained all day Sunday and at night, yet we were able to pay the Superintendent in full. The stewards reported \$84.36 raised. The Ladies' Aid reported \$3.75 raised. The Ladies' Aid and the Epworth League and Junior League tendered the pastor and family a welcome reception. The Epworth League, led by Mrs. Marie J. Keller Linzy, presented the pastor and family with 125 pounds of choice groceries. A neat purse was presented by Mrs. M. J. Keller Linzy, on behalf of the two Leagues. Our pastor's report showed an increase in membership of fifteen. In crease in Sunday school, twenty-three. The pastor has planted flowers and peach and pear and fig trees, and beautified the parsonage front yard and has added two lamps to the church.—J. Henry Thompson.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

MISSISSIPPI

Pass Christian.—The sixtieth anniversary of the birth of Mrs. J. H. Harvey was celebrated Wednesday night, March 5, 1913. Mrs. Harvey was surprised by a party of friends, led by her younger son, Charles Harvey and Mrs. Irene Dideau, her daughter. The crowd brought with them all kinds of good things to eat. Cakes full of lighted candles and ice cream in abundance, with deli-

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

MRS. D. A. WILLIAMS.

Mrs. Williams, wife of D. A. Williams, who was an honored minister in the Methodist Church and at the time of his death was serving as presiding elder, died while visiting her daughter in Memphis, Tenn. She was laid to rest beside her husband in the family burying grounds at Holly Springs. She leaves five daughters, one son and a host of friends and grand-children to mourn their loss.—F. H. Henry, pastor Asbury Methodist Episcopal Church, Holly Springs, Miss.

MITCHELL.—Mr. Link Mitchell of Bastrop, La., January 23, 1913. His wife, two sons, two sisters and many relatives mourn his passing.—F. M. Lashington, pastor.

BROWN.—Mrs. Emily Brown, a member of Mt. Nebo Methodist Episcopal Church, born July 23, 1848; died February 22, 1913. She was President of the Woman's Home Missionary Society of Mt. Nebo Methodist Episcopal Church. She served for 23 years. She leaves her husband, four daughters and four sons who grieve because of her going.—F. M. Lashington, pastor.

GROGIN.—Brother John Grogin, a loyal member of our church at Gueydan, La., March 3, 1913. He was superintendent of our Sunday-school for 22 years; leader of class No. 1 for 20 years. The end came in the morning. Age, 46 years. He leaves his wife, four sons, a dear mother and brothers. The funeral service was conducted by our pastor, the Rev. H. C. Wilson, assisted by the Rev. E. B. Richards of our church and the Rev. L. J. Smith of Abbeville, La.—Lillie Gilbert.

ADKINS.—Mrs. Donie Adkins, wife of Howard Adkins, entered into Rest Sunday, March 2, 1913, after several months' illness. Deceased was a loyal member of Beautiful Zion Methodist Episcopal Church, Union City, Tenn. Rev. J. P. Price preached the funeral. Interment in East View Cemetery.—(Mrs.) J. C. Adams.

WILLIAMS.—Mr. Henry C. Williams of Scottsboro, Ala., departed this life March 5, 1913. Brother Williams was one of the prominent members in the Methodist Episcopal Church in this community. He served the church as steward and trustee for many years. He leaves a sister and a loving wife who mourn his going. Brother Williams has endeared himself to the many pastors who have passed this way. He was the preacher's friend. The funeral was preached by the pastor, assisted by the Rev. R. S. Bardville, pastor of the African Methodist Episcopal Church.—P. P. Wright, pastor.

PHARRIS.—Joshua Pharris, son of the Rev. D. G. Pharris at Rosedale, passed away happily, March 12, 1913.—Wm. Emmett, pastor.

CARTER.—Roshel Carter, of Rosedale, March 12, 1913.—Wm. Emmett, pastor.

WALKER.—Sylvester Walker died at Rosedale, La., as he had lived in the field.—Wm. Emmett, pastor.

GARNER.—Mrs. Manly Garner, liv-

ed in perfect faith in the Lord—just as she had lived, she died March 15, 1913 at Rosedale, La.

MOORE.—Mr. J. A. W. Moore, Jr., son of Rev. J. A. W. Moore, D.D., one of the leading members of the Tennessee Conference, died in Evansville, Ind., March 1, 1913. His body was brought to Murfreesboro, Tenn. the present home of his parents and he was laid to rest from Key Memorial Methodist Episcopal Church, March 4, 1913. Bro. Moore was born in Hines county, Mississippi, 31 years ago. He was converted under the Rev. J. M. Lyte, of the Tennessee Conference, in early childhood and joined Centenary Methodist Episcopal Church, Memphis, Tennessee, in which he lived a faithful member and officer until his removal from that city to Evansville, Ind. He was a high ranking member of the K. P. Lodge, and was buried with Pythian honors. Bro. Moore leaves a devoted wife, (Mrs. Ida Moore); his mother, father, four sisters, a brother and a host of friends.—W. R. Smith.

BUNTIN.—Brother Nealy Buntin departed this life Nov. 28, 1912; age, 42 years. He professed a hope in Christ in 1907 and joined the Methodist Episcopal Church of which he remained a faithful member, serving as a steward three years and dying in the faith. He leaves his wife, three children, a mother, a sister and two brothers; also many friends, who mourn their loss.

FUZEE.—Miss Virginia Fuzte, died at her residence in St. Martinsville, La., January 30, 1913; age, 35 years. She had been a member of the church, but had forsaken God until taken ill, and gave her time in which to repent. She prayed earnestly and professed faith in Christ before she died. Four sons and three daughters survive her; also an aged father.

HEARD.—Mrs. Eliza Fryee Heard, died at her home at St. Martinsville, February 18, 1913; age, 40 years. She had just returned to the church of her choice here, Mallalieu Chapel, Sunday, February 16. She had forsaken the church seven years before. On February 16 the pastor opened the doors of the church. Mrs. Eliza joined and on Tuesday she died suddenly. She owned a great deal of property valued at about three thousand dollars. She leaves her old father, who is a subscriber to the Southwestern and a faithful local preacher; five brothers, two sisters, three daughters and one son who mourn her loss. Many white and colored friends attended the funeral. She was laid to rest in Mallalieu Cemetery in a fine tomb erected for her purpose.—Timothy P. Norris, officiating pastor.

A tribute of respect to the memory of Mrs. Gray, the mother of Mrs. E. L. Lillard of Pittsburg, Texas, drawn up by Mrs. Rosa L. Hanson, Mrs. Luvonia Fitzpatrick and Mrs. Mary E. Pitts, voices the regret of Morris Episcopal Church in the passing of Mrs. Gray.

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MISSISSIPPI.

Oxford.—On March 13, a storm in our vicinity did considerable damage. Several houses were unroofed, while others were blown off the pillars. One was completely blown to pieces. Our

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church on the Abbeville Circuit at Providence was completely torn down and also the Masonic and Woodmen's Hall, just across the road, but the horse pinned down under the rubbish was found unharmed.—W. C. Hilliard, Pastor.

Couparle.—Upon our arrival here we were received warmly by the people. At once we got together and are doing a good year's work. Our first Quarterly Conference found the officers on hand with their reports, and was presided over by the Rev. J. C. Hibbler. An enjoyable message came from the District Superintendent on Sunday. The Superintendent was paid \$16.25. During quarterly meeting for all causes raised \$36.65. Six persons joined the church during the meeting. A new roof has been put on the parsonage and we are planning to purchase for

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the pastor a horse, so that he may get around more.—E. R. Jones.

Southwestern Christian Advocate

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Wesley Church.—The early prayer meeting, conducted by Bros. W. B. Buchanan and J. W. Turner, was well attended. The Sunday school is still increasing. The pastor, Dr. J. L. Wilson, preached at 10:45 a. m., 3:30 p. m., and 7:45 p. m. The Epworth League was well attended. Next Sunday, the 20th, at 10:45 a. m., sermon to the old people; 7:45 p. m., subject, "A Man Up a Tree." Everybody invited.—L. L. Harrison.

Williams Church.—On Wednesday night, April 9th, a company of forty persons came to the parsonage, with a variety of good things and a purse. I wish to thank Sister Elizabeth Reed, little Miss Isabella Porter and Miss Emily L. Chapman, who were the promoters of this pound surprise. The old as well as the young were present and enjoyed the choice refreshments that were served.—J. A. Landry, Pastor.

First Street Church.—Last Sunday was a good day. The early prayer service and the Sunday school were well attended. A good congregation listened to an instructive sermon delivered by Prof. Thomas W. Sherard, at 11 a. m. The pastor preached to the converts at night, subject, "Established in Grace." The revival fire still burns. The choir will have charge of the Annex next Saturday, April 19. The pastor will preach to the children next Sunday, at 11 a. m. At night, "The Dangers of Religious Progress" will be discussed. Dr. I. Garland Penn will preach at 11 a. m., Sunday, April 27. The Order, Tabernacle No. 6, accompanied by No. 11, will celebrate its anniversary on the night of the 27th. Grand United Order of Odd Fellows and two Chapters of the Household of Ruth will hold their anniversary Sunday night, May 11. Our rally is now on in earnest. The public is cordially invited to

worship with us.—B. Mack Hubbard, Pastor.

Trinity Church.—The recital by Miss Demby was a musical treat and her singing Thursday night in the revival was very helpful. The revival continues during our regular services. We are caring for the children. The Juvenile Court Auxiliary held their first public meeting at 3:30 p. m., Sunday, Mrs. Ella Boyd, president. The meeting was a success. Mesdames Chester, Palfrey and Dobeys gave interesting talks about the work. Miss Boyd rendered a solo. Collection for the day, \$20.00. This Sunday night we will hold a family reunion, with every family present and seated together. Pastor's text, "Me and my house will serve the Lord." Special singing. Our grand financial rally, Sunday, April 27th (all day). Friends are invited to hear our new "ministers" preach.—W. Scott Chinn, Pastor.

Union Church.—Early prayer service conducted by Mr. Jas. N. Cheri, was well attended. The Sunday school is growing under the direction of Mrs. Jno. B. Hall, as superintendent. The adult class is becoming a helpful department. At the 11 o'clock service the pastor preached from Rom. 1: 16. The Epworth League was conducted at 7 o'clock. The evening service was well attended. Collection good.

Sacred Concert.—There will be a sacred concert at Union Church, Sunday, April 20th, at 7:30 p. m. The best local talent will participate. Among those who will appear on the program are Misses Ida Hall, Juanita Laneuville, Alma Howard, Julian Jaques, and Sarah Jones, Mrs. Velma Smith, Mrs. G. E. Hubbard and Messrs. Paul Simmons, Henry Clark, John Riley and Robert Williams. The public is cordially invited.—J. H. Hubbard, Pastor.

"UNCLE TOM'S CABIN."

Miss Emily Chapman and Mr. John Pace, together with an excellent cast, will present "Uncle Tom's Cabin" at the Pythian Temple, Friday night, April 25th. The singing of Jubilee melodies will be a special feature. The play promises to be one of the best presented here by local talent. Admission: Orchestra, 35c.; balcony, 25c.

INQUIRY.

I wish to find my four brothers, Daniel, Lemuel, Jef and Charles Florence. These four boys belonged to a man by name of John Florence. Springhill was our postoffice. Our mother's name is Mahulda, our father's name is Daniel Frazier. They lived in the State of Alabama.—George Florence, Box 13, Sanders, Ky.

My son, William Ward, left home January, 1912, with a man named Dudley Wade. They went to Sunflower, Mississippi. In March, 1912, they went to Brinkley, Arkansas, in company with a white man. I have not heard from them since. Any information concerning him will be thankfully received. Address, George Ward, Troy, Miss.

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Keep your boys and girls busy by giving them wholesome occupations. They can earn valuable premiums by working a few hours after school each day. Watches, cameras, dolls, typewriters, Indian suits for boys and girls are a few of the premiums they can earn by only a few hours work. For further information, write A. H. Stewart, Tuskegee Institute, Ala.

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Gleanings from the Field

LOUISIANA.

Pineville.—On the last Sunday in March, at 3 p. m., the Rev. Dr. C. H. Melden, preached for us, to a very appreciative audience, an excellent sermon, which inspired all present. Bros. Scipio and James Compton, were the committee with buggies to meet the Doctor, at the Hotel at Alexandria, and the Rev. G. W. Forrest at the parsonage and convey them to the parsonage at Pineville, which they did after carrying them through the village. Dr. Melden delivered the sweet message of the Burden Bearer, and Brother Forrest sang and lifted the collection of \$5.45, after which a committee of ladies—Mrs. Maggie Holmes, Ellen Gaines, Margaret Brown and Mr. J. C. and Mr. R. G. Calvin and Mr. Archie Gordan—served ice cream and cake in abundance in the parsonage to their guest. A committee saw them to the bridge, and bade them call again. The visit of Doctor Melden to this place opens a door of new vision to these people, something they never had before. If more of the leading men of our Methodism could spare the time to look in on these people in the rural districts, there is no telling the untold good that would result therefrom.—R. G. Calvin.

MISSISSIPPI

Crawford.—The Rev. W. F. Isalah held the First Quarterly Conference of the above-named place on the 22nd of March. Most of the officers were present, with written reports, which promise of a good year's work. Paid the

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Oldest Authority
prove that
was not im-
68-page Book
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Batesburg, S. C.

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District Superintendent in full, \$31.00.—B. W. Wynn, pastor.

Durant.—The District Superintendent, the Rev. E. Scarborough, preached on Sunday during our quarterly conference to an appreciative audience. Sixty-two persons participated of the Lord's Supper. The Conference met in Wesley Methodist Episcopal Church, Durant, Miss. We paid the District Superintendent in full to the pastor, \$42.00. Our pastor, the Rev. J. J. Johnson, is increasing in his work.—L. B. Brown.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, APRIL 24, 1913

Vol. No. 42—No. 17

THE LOCAL COMMITTEE AT NEW YORK



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THE BOOK COMMITTEE OF THE METHODIST EPISCOPAL CHURCH

LEAVES FOR THE HEALING OF THE NATIONS

A Brief Survey of the Methodist Book Concern as a Maker of Christian Literature

A Giant's Small Beginnings

By the Late Homer Eaton, D. D., LL. D., Agent Methodist Book Concern, 1889-1913

(From an Address Delivered at the Book Concern Anniversary of the Last General Conference.)

My mind instinctively goes back through the one hundred and twenty-three years of the history of the great institution which we here represent to the small and unpretentious assembly room of old John Street Church, in the city of New York, and to the twenty preachers assembled in their Conference session with Francis Asbury presiding, and by whom, in May, 1789, the Methodist Book Concern was organized. That was indeed a historic Conference of notable men. There sat the heroic Francis Asbury, the scholarly Thomas Coke, the spiritual Richard Whatcoat, the zealous Freeborn Garrettson of giant strength, the modest yet far-seeing John Dickins, who was elected book steward—now designated publishing agent—and entered upon the difficult task of launching the new enterprise and directing its course over dubious seas.

Without funds—except the \$600 which he himself loaned to the new enterprise—without experience in the publishing business, and with a constituency of less than 60,000 members in the entire country, the outlook for success could hardly have been more dismal, but with an optimism and courage rarely equaled, Mr. Dickins entered upon his work. What do we see today as the result of that optimism and courage? Throughout the long period of its existence the Methodist Book Concern has gone steadily forward in its work, increasing the volume of its business year by year, until it has now attained highest rank among the publishing houses of the world.

FOUR FRUITFUL YEARS

The quadrennial report of the publishing agents to the General Conference of 1912 shows unparalleled results—larger sales and greater profits than in any like period in the history of the Concern. The combined sales of the two houses, East and West, during the last four years amount to \$10,321,284.20, while the net profits have reached the magnificent sum of \$1,514,501.37. The combined capital of the two houses is \$4,714,168. The cash dividends paid to Annual Conferences during the quadrennium amount to the sum of \$690,000.

LITERATURE, NOT MONEY, THE AIM

The figures representing profits and cash dividends, however, do not tell the whole story, nor the most important part of the story of the wonderful achievements of the



Methodist Book Concern. The primary object of its founding was not to make money, but to provide the Church with a suitable religious literature for our people. Who can estimate the value to the Church of the uncounted and uncountable millions of pages of Christian literature that have gone out from the presses of our publishing houses! This literature has helped mightily in the building of Christian character and in promoting spiritual life and activity among our people. It has been one of the most effective auxiliaries of the pulpit, supplementing the preaching of the gospel by the quiet presentation and enforcement of truth in the home.

If the little company of consecrated and heroic Methodist preachers who composed that Conference in John Street church, in May, 1789, and by whom the Book Concern was organized, could reappear in the flesh, what exclamations of surprise, gratitude and joy would come from their lips at the great and undreamed-of success of the unpretentious, and we might say unpromising, publishing business which they founded! If the millions of our present Church membership

shall be as loyal to our publishing interests and as faithful in circulating our literature as were the fathers in Methodism, this great publishing institution will be as surprising in its future development and achievements as it has been in the years that are past.

The Profits of the Book Concern

By Henry C. Jennings, D. D., Publishing Agent
Methodist Book Concern since 1896

(Delivered at the Anniversary of the Book Concern During the General Conference Held at Minneapolis, Minn.)

FOR WORTHY VETERANS

Is it not a great cause for congratulation that, while for many years no great amount of money was bestowed upon our veterans from this source, and while a large part of the revenues of the Book Concern have been turned to other matters in other years, since dividends were resumed in 1884 the Church has been roused as never in the past, not only to the larger patronage of a more generously supplied catalogue of the best literature, but that there has also been the underlying feeling that to patronize the Book Concern meant, in a certain sense, to help the deserving veterans of the Church?

It must not be forgotten that during the early years, and for the most part during the first century of the existence of our Concern, the people were poor and the country new and money not plentiful. Sunday school lesson helps, now our greatest source of revenue were a thing unknown, and that within a generation the membership of the Church has doubled, so that the obligation is now greater upon us than it was upon the fathers to make the right showing. Our dividends have resulted, for a number of years, in increasing payments each year to the Conferences.

NO FAVORITISM

A part of the glory of Methodism is in the fact that this division is strictly upon a per capita basis, the membership of the Conference determining always the amount of the dividend; that no matter what race the Methodist preacher belongs to or under what sky or in what continent he does his work, wherever there is a Methodist preacher in full membership in a Conference he is taken into the accounting when the division is made, and that whether he be in one hemisphere or another, north or south, east or west, each man is entitled to his share in the division, and this whether he has contri-



HOMER EATON, D.D.
General Agent
Died 1913



GEORGE P. MAINS, D.D.
Agent at New York



HENRY C. JENNINGS, D.D.
Agent at Cincinnati



EDWIN R. GRAHAM
Agent at Chicago

PUBLISHING AGENTS OF THE METHODIST BOOK CONCERN

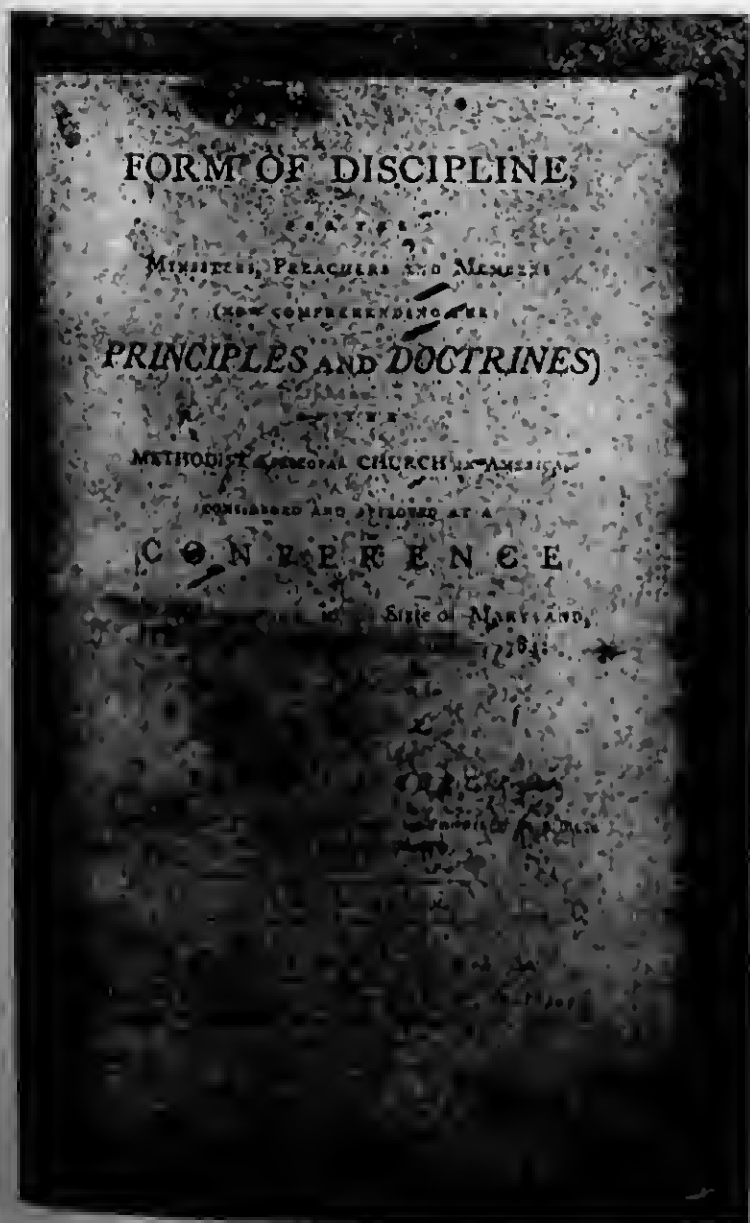
buted largely or in less degree to the making of the profits; whether his poverty or that of his people has kept him from much buying or whether he has, through better conditions, been a large patron, makes no difference in the division.

This year \$250,000 is the amount which the Book Concern considers it wise and safe to set aside for the Conferences, and it means \$13.53 per man to all the members of all the Conferences in all the Methodist world. The Book Concern has this relation to the Church, then, that it hopes and confidently expects to be able to give increasing amounts annually as the years go by.

A STRONG FOUNDATION

I think that I should add as an important item of information that not only have our houses, East and West, been able to build and rebuild all their buildings, equip their business with the best machinery, pay all their debts, meet every opportunity for cash discounts and owe no man anything, but, having annually as the dividend to the Conferences, have also laid aside other amounts which have been put into permanent investments until, East and West together, we have today nearly \$1,200,000 safely invested, the interest of which, together with the net rentals of our property, go directly into the annual dividend under the order of the Book Committee. If any man should have certainty for his portion, he is the worn-out preacher, whose earning days are gone and who ought at least to know what he can depend upon. If this plan, which follows the original intent of the fathers who organized the Book Concern, shall be carried out, so that each year there shall be set aside from the earnings what can be rightfully spared to help increase this great and growing "preachers' fund," then it will come to pass, as it already is coming to pass, that the Conferences will have their dividends anyhow, whether it be a good or a bad business year. With this sort of policy rightly managed, not forgetting the present demands of those who need, the time is not far away when it is not unreasonable to believe that a fund of five millions or ten millions of dollars, safely invested, will add its interest earnings to the annual distribution to our Conferences, and go a long way toward providing comfort for thousands of needy homes.

All hail to Conference endowments and superannuate funds of any sort! Let us build them up as best we can, but let us not forget that there, in the progress and success and growth of the Book Concern, is a great and certain endowment which cannot fail.

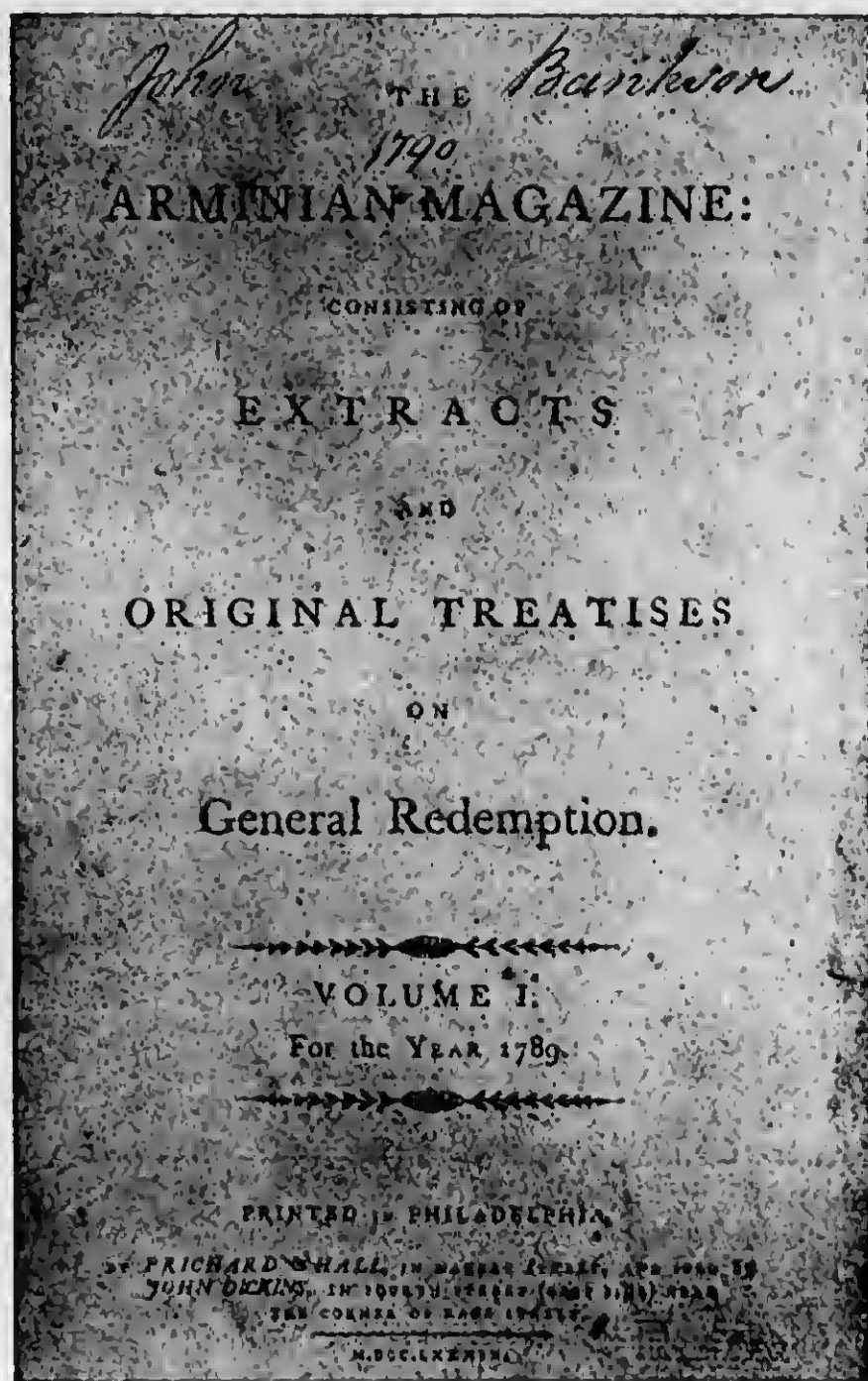


THE BOOK CONCERN'S FIRST DISCIPLINE

AN INTERPRETER OF TRUTH

We believe that the Book Concern has its mission as the interpreter of truth to our people. There is only one kind of truth. It is the high duty and privilege of book editor and book publishers to go everywhere on the quest for truth. We should stand where we can see that the man of science, possessed today by his doubts, and yet sincerely seeking light, has only to climb the hill of truth a little farther and he will meet the Gospel of John. It is the high place of the Book Concern to teach that the ultimate of all truth is in the knowledge of the Son of God.

The Methodist Episcopal Church, clothed with a great mission, with its brain and its



THE BOOK CONCERN'S FIRST PERIODICAL

heart and its faith all enlisted, should speak to its own people and to the great world through its Book Concern in the literature which so emphasizes the essentials of doctrine and righteousness of life which is the heritage from our fathers and which has given us the right to live. We have money enough and brains enough and people enough to stamp our doctrines and our literature upon the heart of this generation if we will only get busy and do it.

AN INTERPRETER OF CHRISTIAN PRACTICE

The Book Concern is called to be an interpreter of faith and culture and Christian practice, and he who thinks of it as anything less than this misses its primary right to live. We have given to us, if we will take it, the joy of administering to the spiritual life of the people, and of putting in a plain way the verities of the gospel.

It is ours, too, to help to change the level of intelligence among the people, to lift the ocean of humanity an inch, rather than an individual here and there to a greater height.

TWO THOUSAND MILLION PAGES A YEAR

Of course the devil has had a printing press through many years, and he does large business and large mischief with it. It is not, therefore, a small matter for me to say to you that in the Western Book Concern alone (and in this the figures of the Eastern house practically duplicate our own) we have printed and sent out from our own presses and bindery in the four years just concluded, pages of Christian literature, which have been actually sold and sent everywhere, to the number of 4,234,255,346, and this work, in the providence of God, with all that be-

longs to it, is to go on until the world is brought to a knowledge of the truth and all its kings and kingdoms recognize in Jesus Christ the supreme law and authority of the universe.

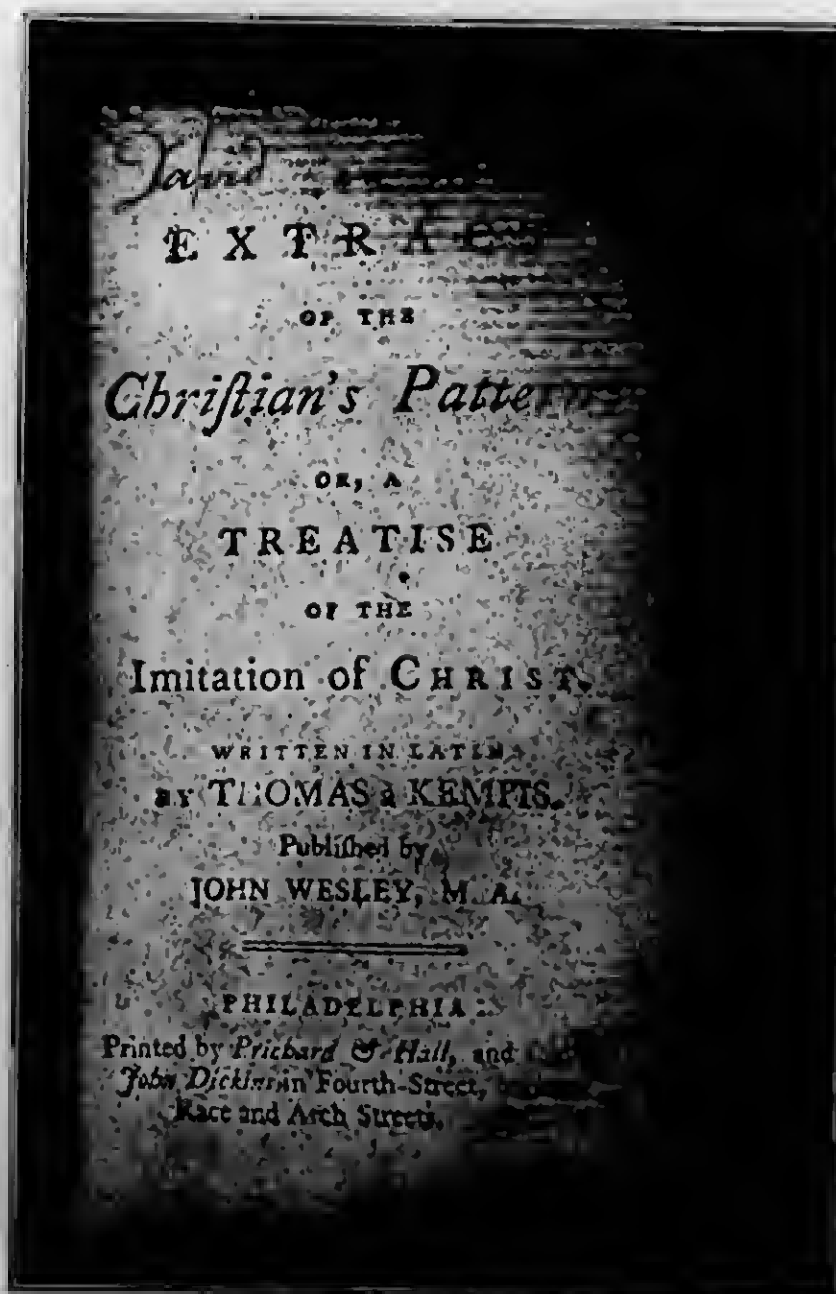
The Outlook for Christian Literature

By the Rev. David G. Downey, D.D., Book Editor

It is at least significant that the output of religious literature, in book form, is second only to the output of fiction. Publishers issue only in accordance with a demand. Readers buy only what they like to read. The demand for Christian literature of the right type is as insistent as it has ever been. This demand will surely continue. The reason for this is found in the fact that Christianity deals with an elemental or cosmic characteristic. "Man is incurably religious." His religiousness is his distinguishing characteristic. It is this that differentiates him from and lifts him above all other types of animal life. When Walt Whitman says that he "prefers animals to men because they do not lie awake in the dark and weep for their sins, and do not make him sick discussing their duty to God," he is unconsciously paying a high tribute to humanity. Men are God's children. Instinctively they know their high relationship and yearn toward it, no matter how far they may have fallen. Outside of the purely technical it may be said that the immortal books are those that deal with being, duty, and destiny—that is, with religion in some of its forms, alliances, or relationships. The more adequately a book treats of these fundamentals, the closer to immortality it is. This is the secret of the immortality of the Bible. It is both a record of divine revelation and a transcript of the highest spiritual experience and aspiration of mankind.

The problem of the religious publisher would seem to be the securing of material to meet the demand. Too often it has been assumed that because man was religious he was indifferent to the form in which his religious reading was cast. If the sentiment was good it was to be published, regardless of form or style. This, however, is a serious mistake. The religious instinct is eternal and unchangeable, but the form of its expression changes with the changing years. The types of stories, the method of stating the underlying truths, the religious arguments presented—all must be harmonized, stated and formulated in consonance with the current thinking of the age. Any publisher will welcome a manuscript dealing with the religious verities, provided it is written in attractive

(Continued on page six.)



THE BOOK CONCERN'S FIRST BOOK

The Advocate Family

Paragraphs Taken from Reports of the Editors to the Book Committee

The Christian Advocate, Dr. G. P. Eckman, editor.—"It is expected that we shall diffuse profitable religious literature among our people, but also that we shall secure good financial dividends from this output."

Western Christian Advocate, Dr. Leir Gilbert, editor.—"Our pastors have given themselves with downright ardor and hard work to the increase of the subscription list, and already they have more than made good their assertion that, if the *Western* were offered at a dollar rate, they could double the number of subscribers. They deserve our largest recognition and praise. The figures given us, as this Report goes to press, show a total of 19,336 new subscribers."

California Christian Advocate, Dr. Freeman D. Bovard, Editor.—"The opportunities confronting Methodism in the territory of the California Christian Advocate are not only enormous but increasing every day. The people from the East and Middle West are coming into Southern California and Central California in large numbers. These new communities are accessible to our pastors. We have been able to visit many of these communities and find a hearty response to our doctrines and church ideals."

Central Christian Advocate, Dr. C. B. Spencer, Editor.—"From now on emphasis must all the time, every day, be placed on the fact that attending to the business of the Advocates by the pastors is on the same basis as attending to the benevolent collections. No commission is paid for collecting missionary offerings, nor is any commission paid for attending to Sunday School periodicals."

Pittsburgh Christian Advocate, Rev. J. J. Wallace, D.D., Editor.—"We rejoice in the growing subscription lists of all our Methodist papers, in the good promise that all of them will live and prosper, and that most of the families of our Church will shortly be furnished with at least one wholesome periodical, and can be reached with information concerning our enterprises and with appeals for the furtherance of the Kingdom."

Haus und Herd, Dr. A. J. Bucher, Editor.—"With the present volume, *Haus und Herd* entered upon the fifth decade of its existence. It was founded in 1873, pursuant to a resolution of the General Conference of 1872, and serves a purpose of a three-fold nature and importance: It furnishes German Methodism with a high-class magazine, edited from a sane religious standpoint, and offering writers of our own connection a necessary and welcome opportunity to use their literary talent in the interest of our own denomination. Since 1,200 copies of *Haus und Herd* go across the sea, it is also an excellent means for Methodist propaganda outside of the United States, especially in Germany, Switzerland, Austria, Hungaria, and Russia. Because of its splendid make-up, it is in addition to that a testimony before the entire German world of the literary taste and intelligence of Methodism. This is of greater importance even to non-German Methodism than may at first appear."

Pacific Christian Advocate, Mr. Robert H. Hughes, Editor.—"When we take into consideration that in many places in this Western country a large percentage of our membership is made up of people of other denominations who attend our church because it is the only Protestant church in the vicinity and therefore are not interested in our literature, you will readily see that there is a high percentage of Methodist families who take the paper."

Methodist Advocate-Journal, Dr. J. J. Monker, Editor.—"For the successful prosecution of the work of the Methodist Episcopal Church in these Southern Conferences the Methodist Advocate-Journal is one of the essential and indispensable agencies. It is an absolutely necessary factor in every for-

ward and upward movement in the conferences for which it is the Chosen Organ for intercommunication. For these conferences the Advocate-Journal is the Home Church Paper. It is so with both the Preachers and the People. With them no other Church Paper can take its place. Nor could any other perform the mission which it even so imperfectly performs."

Epworth Herald, Dr. D. B. Brummit, Editor.—"The upward movement of the circulation which began about the time the new price was announced, still continues, though at this writing with necessarily diminishing momentum. The regular canvassing season is about over. The figures of this upward movement make rather cheerful reading; throughout the year 1912 the average weekly circulation was 83,000, while the weekly circulation at the present time is over 96,000, a gain of 13,000."

Sunday School Periodicals, Dr. J. T. McFarland, Editor.—"It is manifest that, great as the Sunday School progress of recent years has been, the Church very imperfectly understands the possibilities of spiritual power represented by the Sunday school. The fact is that a profound movement is taking place. New forces are being organized and a new program is taking shape for the progressive efforts of the Church. This program is based upon principles grounded in the teachings of the Word of God and the constitution of the human mind. These principles have not been adequately understood and even opposed. But God is in the movement and it will succeed. Its central current is deeply spiritual, and its aim is to introduce the vitalities of Christian truth into the lives of children and youth as a necessity for their normal development, and to accomplish the salvation of the soul by bringing it in the earliest stages of its growth into living relations with the Christ-life."

Christian Apologist, Dr. A. J. West, Editor.—"The *Christian Apologist* is celebrating this year its Diamond Jubilee, having entered upon its 75th volume on the 1st of January, 1913. Three-quarters of a century marks a long period in the history of this new and great Republic, throbbing with life and astonishing the world with its rapid growth and marvelous achievements, and who can measure the extent and value of the service rendered to the cause of Christianity and the Nation at large by the faithful testimony and uplifting influence of a strong and fearless Christian weekly during that long period—a period marked by stupendous moral and political conflicts in the onward march of our modern civilization? The *Christian Apologist* in the course of its history has witnessed the great division of the Methodist Episcopal Church in 1844 and the abolition of slavery in 1863. It stood for the Union during the Civil War and cheered thousands of German soldiers in the camp and on the battlefield. From its first issue to the present it has been loyal to Methodist standards in moulding the religious life and activities of its constituency. It has fought the battle of temperance in the face of deeply rooted German prejudice and custom, and has proclaimed the doctrines and traditions of Methodism with such strength of conviction and persuasive force, that today German Methodism is generally acknowledged to represent one of the purest types of primitive Methodism. This is not to be wondered at, for the paper was born in a flame of religious revival and missionary zeal. Its origin is almost coetaneous with the birth of German Methodism itself, whose founder at the very beginning of his missionary labors in this city felt the imperative need of an organ in which to defend Methodism against the misrepresentations and slanders of its foes in an Infidel and Roman Catholic German press, as well as to propagate its life and doc-

trines among its first converts. The Methodist Episcopal Church was keenly alive to the perils threatening our country from an unevangelized foreign immigration pouring in upon us in such great numbers, and an appeal in the *Western Christian Advocate* for a fund of \$3,000 to start a *German Christian Advocate* met with such a widespread and quick response that the new enterprise was speedily launched and the first number of the *Christian Apologist* was issued January 4, 1839—only four years after the founding of the *Western*. It was a small sheet of only four pages, but it had an ambitious program. Its full title was *The Christian Apologist and Evangelical Appeal to the Germans of North America*. The latter part of the title was subsequently dropped, but that clarion call to Repentance and Faith was as genuine as it was bold. It was Methodism's challenge to German Rationalism and Irreligion, and it was not in vain. It rang throughout the land and sounded across the sea. As a result of that first beginning we have today a strong and unified German Methodism in America and Germany which numbers 845 preachers in 13 Annual Conferences and one Mission Conference and over 100,000 members and probationers. As may be known to most of you, the *Christian Apologist* was the direct means of introducing Methodism into Hungary, where we now have a Mission Conference of six or seven preachers and between 700 and 800 members."

At Our Best

No man is the man he might have been—no man will become the man he may be—who does not come to know Jesus Christ. Christ is an appeal to manhood. He is the power to awaken the latent energies of one's better self. To know Him is a call to the heights. Peter came to know him, and the vacillating became the granite of stability. Thomas came to know him, and hesitation yielded to assurance. Bartimæus came to know him, and sightless eyes began to see. Zacchæus came to know him, and injustice became a fourfold power of integrity. Paul came to know him and the persecutor became the apostle. Bunyan came to know him, and the profaner became the "pilgrim"! The same transformations are being wrought in this day, for—

"Warm, sweet, tender, even yet
A present help is He;
For faith has yet its Olivet,
And love its Gallilee."

In Christ we see ourselves at our best, when the Russian novelist heard Paderewski play. As the ineffable strains were lifted from the flying fingers, tears came to the novelist's eyes, chords were awakened within him which he had not known, and he discovered that he, too, was musical.

"Looking into the face of Jesus we are transformed into the same image."

"I walked one day along the path
Of an inner solitude;
I saw a life of nobleness
With love's best gifts endued.
So charmed was I, I wondered who
This favored one might be;
A voice I heard in accents sweet,
'Thyself in him you see.'
'Myself,' I cried in wonderment;
'O, how can this be, pray?'
It was the Master's voice I heard,
'Behold, I am the way.'"

—The Rev. Ellsworth Higley, D. D.

In moments of utter discouragement—when we can neither feel God's loving-kindness in the daytime nor hear His song in the night—a question full of passionate protest sometimes rises to our lips: "Of what use is Father, is it all? Why is life what it is?" To these questions God makes answer in His own way.—May Brown Loomis.

Joseph Interprets Dreams

International Sunday School Lesson for May 4, 1913

Genesis, Chapter 40.

Verses 9-23 only are printed.

Memorize verses 14, 15.

Read Gen., chapters 39 and 40.

Golden Text—The breath of the Almighty giveth them understanding. Job. 32.8.

THE LESSON TEXT STUDIES.

By Henry H. Meyer, D.D.

The misdeeds of earlier life often cast a shadow of sorrow over its closing years. Even old age did not shield Jacob from cruel craftiness such as in his younger days he himself had practiced on others. The falsehood and deception of his sons, leading him to believe that Joseph was dead, was wholly successful, and for many years he was permitted, in addition to other griefs which bowed him down, to mourn the loss of his favorite son also. "Vengeance is mine, I will repay, saith the Lord." In these words we find the lesson of Jacob's life for us, yet not the whole lesson, for, coupled with the thought of the just retribution which the patriarch endured, there is reflected in the narrative of his life the thought also of God's overruling providence, which gives to many a cloud of affliction its silver lining and in the end makes even the wrath and wickedness of men to praise him.

The pearl of character takes shape and form in adversity. Thus Joseph's character grew during his enforced imprisonment. It was his prison experience from which he gained his first intimate knowledge of Egyptian life, and which made him cosmopolitan in spirit, charitable toward foreigners, and a lover of all men. The effect of adversity upon a man's life depends largely upon his own attitude of heart and mind toward that adversity. The lessons of affliction must be learned, its problem mastered by a diligent search for the hidden meaning of it all. The process is slow and one the outcome of which is not always apparent.

Verses 9, 10. Chief butler—Cub-bearer to the king.

A vine was before me—In his dream the king's cup-bearer sees the whole process of wine-making transpire before his eyes in a few moments of time. It was as though the branches of the vine budded, and as though their blossoms shot forth, and these in turn grew and brought forth ripe grapes.

Verse 11. Pressed them into Pharaoh's cup—The usual interpretation given to this verse would lead us to think of unfermented grape-juice, refreshing and as highly prized in ancient Egypt as it is in America today. But if we follow the suggestion given in the preceding paragraph in connection with verses 9 and 10, we can imagine the drama enacted in the vision to include the transformation of the grape-juice into wine before the cup is given into Pharaoh's hand. It is well known that fermented wine was a common beverage among many ancient peoples, including both Hebrews and the Egyptians.

13. Lift up thy head—Reinstate thee in office; to thee honor. Compare 2 Kings 25, 27: "Evil-merodach, king of Babylon, in the year that he began to reign; did lift up the head of Jehoiachin, king of Judah, out of prison."

14. But have me in remembrance—Do not forget a friend who is suffering unjust imprisonment when thou art again in a position to show kindness.

Bring me out of this house—Bring about my release from imprisonment and slavery and restoration to deserved freedom.

15. Stolen away—And therefore not lawfully a prisoner or slave.

16. Three baskets of white bread—The meaning of the word translated "white bread" is uncertain. Various earlier translations of the Hebrew contain different renderings, such as "baskets of palm branches," "wicker-work baskets," and "all manner of baked food," that is, baker's goods, such as pastry, cakes, bread, etc.

17. In the uppermost basket—The presence of all manner of baked food in this basket does not harmonize with the statement that there was white bread in all three baskets. (Compare comment

on preceding verse.) If we were to substitute in verse 16 the translation "three baskets of palm branches" or "three wicker-work baskets," then the two lower baskets might be thought of as being empty, so that when the birds had devoured the contents of the uppermost basket there was nothing left for the chief baker to serve to the king. The baker experiences the helplessness so common in dreams and is not able to frighten away the birds.

19. Pharaoh shall lift up thy head—The interpretation of the dream begins exactly like the interpretation of the butler's dream. Three momentous words are, however, added — from off thee. These change the interpretation from one of promise to one of doom.

The Sympathy of Jesus

Epworth League Devotional Meeting Topic for May 4, 1913

(John 11:31-36; Mark 6:30-46; Matt. 9:36, 38.)

BY THE REV. A. PRESTON SHAW, B. D.

THE SCRIPTURE LESSON.

In John 11:31-36, Jesus is about to end that weary journey from Gallilee to Bethany, the home of His friends, Mary and Martha and their brother Lazarus. Word had come to Him in Gallilee that Lazarus was seriously sick, and now four days have passed since his death. The glad news that Jesus was coming has reached the ears of Martha and hastily she has rushed out to meet Him. A sad meeting this! With tears of regret in her eyes and words from which hope has fled she thus addresses her Lord and Friend: "Lord, if thou hadst been here, my brother had not died." Conscious of His own greatness and power we should expect Jesus to stand unmoved in the presence of her weakness, faithlessness, and weeping. Not so. In spite of her lack of faith in Him; in spite of the shortness of her vision, with all His range of vision and power and knowledge, He was a sympathetic friend. He wept with them that wept.

Sympathy to Jesus, however, was not and end in itself. It was a call to action. "Weep not. Thy brother shall rise again," He says. He goes to the grave. He commands that they roll away the stone and with a loud and confident voice He exclaims, "Lazarus, come forth," and he obeys.

In Mark 6:30-46 and Matt. 9:36, 38, Jesus manifests His sympathy for His weary disciples and the weary, hungry, multitudes. He had compassion upon them. He was not willing to send them away hungry. Again His sympathy led to an orderly manner and blessing the bread He gave it to His disciples and they to the multitude and they were all filled.

THE MEANING AND APPLICATION TO US.

One of the mysteries of mysteries is the sympathy of Jesus. In our experience we find that the strong has very little patience with the weak. How the Holy can sympathize with the unholy, how the pure can have patience with the impure, how God in all His power, and wisdom, and holiness can enter into sympathetic relationship with weak and sinful man, are serious problems which are far beyond our solving. And yet, although we cannot understand the how and why, we have that better understanding. We know He can and does. Jesus wept by the grave of His beloved Lazarus. He wept over the doomed city of Jerusalem. He wept in the Garden of Gethsemane. He cares when we are in the midst of trial and persecution and before His Father's throne He now intercedes for those whose sins He bore upon the cross.

Not only, however, does He care in our trials and persecutions when we cry unto Him in trouble, but He also cares when our lack of faith hinders the progress of His work in the world.

It is possible for us who do not believe to hin-

der the work of Christ. He could do no mighty works in Nazareth because of their unbelief. His groaning by the grave of Lazarus was not so much the product of grief for the dead as it was on account of the wavering faith of Mary and Martha. He cried in grief in Gethsemane not so much because of the afflictions through which He was so soon to pass as for the failure of His chosen ones to watch with Him one hour. Therefore while we are comforted by the assurance that He cares for us when we are in grief and sorrow, let us also remember that He cares when we fail to trust Him for His grace and seek our own way in life. He cares when we fail to trust Him and thus hinder the progress and success of His Kingdom.

Winchester, Va.

Easter Collections

HOUSTON, TEXAS.—At the Dowling Street Mission, the Easter services were good, spiritually and financially. The program rendered under the management of Mrs. Logan and Mrs. Ford was greatly enjoyed. This being the first program rendered in the newly organized mission. Raised, \$10.00.—S. S. Frazier, pastor.

INVERNES, MISS.—The Easter program was excellently rendered. J. J. Miller, superintendent. Total collection, \$36.00.—J. F. Jones, pastor.

CARROLLTON (CIRCUIT), MISS.—The Easter services and program were nicely carried out at Mallalieu Chapel. Mr. George Lee is superintendent. Total collection, \$84.12.—W. S. Leake, pastor.

MANDEVILLE, LA.—Our Easter services were all that could be desired. The Sunday-school program was excellently rendered under the direction of Mrs. Odessa Robinson. The children raised \$4.00 for missions.—A. Robinson, pastor.

WINONA, MISS.—The Easter was observed with appropriate services and program. A splendid rally on that day netted \$106.56. Mrs. G. A. McEwens is superintendent.—J. R. Nevils, pastor.

PINE BLUFF, ARK.—Easter was an enjoyable day at St. Mark Church. We baptized and added six to the church. An excellent program was rendered. Collection, \$4.01.—J. H. Hines, pastor.

SOMERVILLE, TEXAS.—A very excellent Easter programme was rendered by our worthy Sunday-school superintendent, Mrs. L. C. Loud and her assistants, Miss Henreitta Morris of San Antonio, Tex. and Miss Tammenia Kilpatrick. Raised \$22.00.—C. G. Curtis.

MOSS POINT, MISS.—The Easter program was well rendered at St. Paul Church. Superintendent Thomas and his corp of teachers deserve credit for their faithful work. Total Easter collection, \$68, which is \$4.00 more than we raised last year.—W. H. Smith, pastor.

The Pastor as a Subscription Gatherer

By the Rev. M. B. Fuller, D. D., Pastor of Trinity Church, Lima, Ohio, and Winner, with a List of 323 New Subscribers on March 1st, of the First Prize in the Western Christian Advocate Contest



I am asked by the Western to state briefly how a pastor may get a Church paper into circulation. First, realize the importance of the Church paper. Pastoral visitation is valued because of the opportunity it affords to relate the membership personally to various phases of religious activity. Yet where the membership is large many calls in the course of a year are an impossibility. The Church paper increases pastoral efficiency. We want our Churches to be inspirational bodies. The Church paper, in editorial column and devotional page, contributes to that end. We wish our Churches to be great training schools. Do not the treatment of the Bible lessons and the various interpretative articles aid? Is the reformatory spirit needed? The Church paper presents the religious angle of truth in its weekly résumé and sends forth many a bugle-call to courage. De we wish philanthropy cultured? Information develops and sustains enthusiasm. The secular press, fugitive sermon work, abbreviated educational facilities in the average Church, are not comparable in value with the fund of information the weekly visitation of the Church paper provides. Is the Church to be a social power in the community? Where else do we find such insistence that individual regeneration express itself in social redemption? Do we value evangelism? Here the evangelistic spark is fanned into flame as we read the record of splendid victories won, and the way of success is suggested as methods are outlined. In no other literature that enters our homes do we see so clearly that Christ is the motive impulse of our evangelistic activity. He the object of our endeavor; the time, now; the place, beginning with the human heart; the spirit, deathless persistency until we win. Do we want our Church to be in sympathy with the passion of Christ? Where do we read more stirring missionary messages than we find in our Church paper? There we feel that the missionary impulse roots itself in the character of God, the nature of the gospel, the purpose of the Church, and the need of humanity. Let a pastor feel the importance of his Church paper, and whatever method he uses, with fine tactfulness and holy persistency he will press the claim until victory is assured. It is difficult to resist a personality consecrated to a definite purpose.

Second. I suggest the crystallization of the feeling entertained into special action; Public presentation is good. Have a copy of re-

present and did not respond when the public appeal was made.

How can our Church leaders get a hearing for their messages without the Church press? How can the Church paper get into our homes if the pastor, the only accredited representative, is recreant to his trust? How can the pastor persuade his people to take the Church paper? Well, objections now

cent issue in the pews. Scan contents with congregation, not forgetting "Antidismals." Press the subject home in a five minute address. Secure subscriptions at once. One appeal yielded seventy-seven responses. Pastoral visitation is best. In my own campaign most of the 281 additional names secured through the personal touch were



are puerile! The price is not too high. With the necessary limitations in circulation involved in a distinctly Christian constituency, the cost is absurdly low. "Too much reading now!" Curtail some, that the Church paper may have a chance. "Do not care to read it" is rather a serious reflection on one's mentality, Church loyalty, and Christian life. We found the people responded when they understood that the pastors had repeatedly asked for reduction in price, waiving their commission, believing that in this way the circulation would be largely increased. Insistence upon the idea that this was the Pastor's Movement, permanent if the membership co-operated, temporary if the people were indifferent, helped much. Relate the canvass to pastoral visitation. Begin in

October, so that the time of payment may be generous. Take it for granted that you will succeed, then push the battle to the gates. Nearly every remittance is accompanied with the phrase, "The paper is fine."

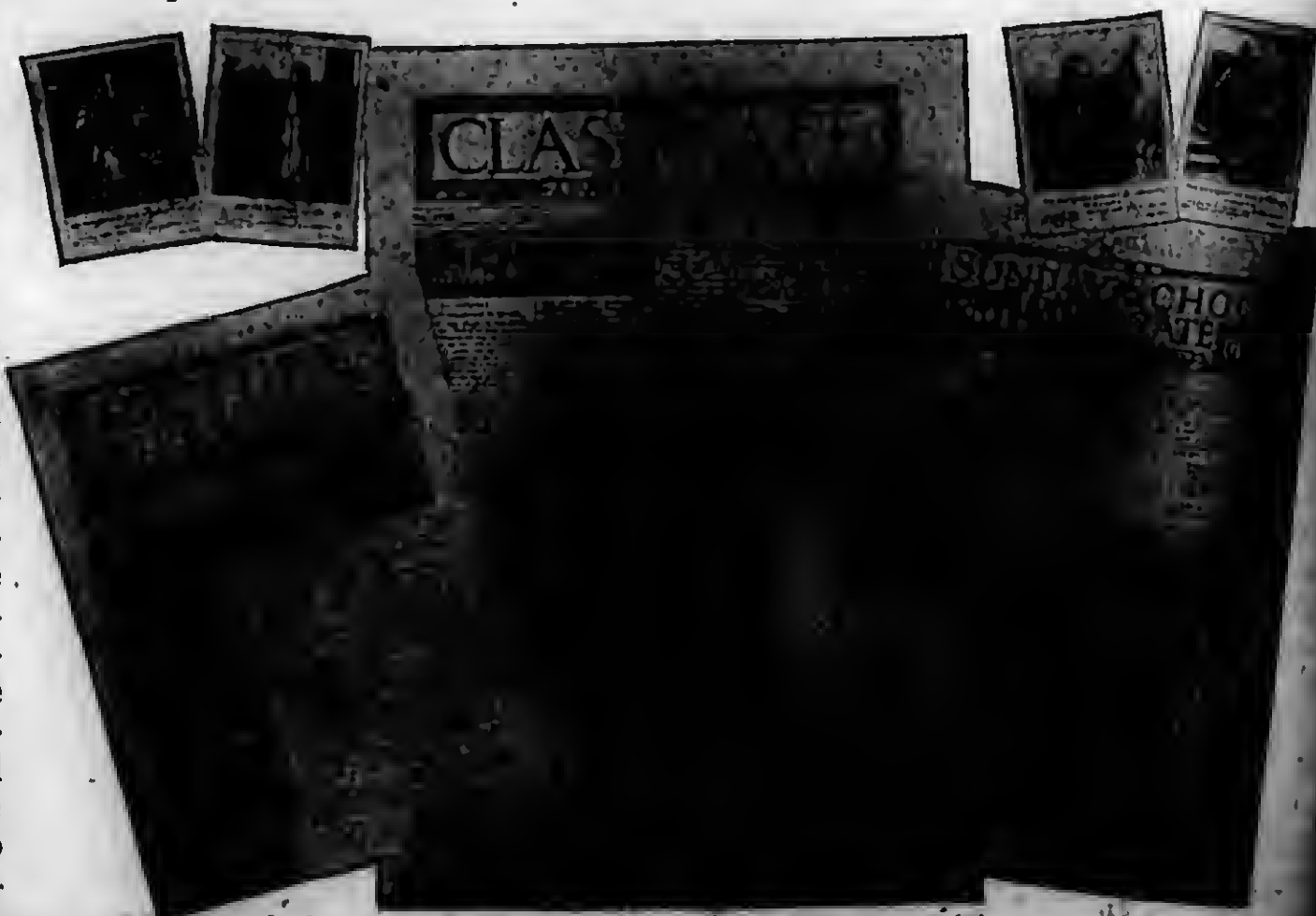
The Outlook for Christian Literature

(Continued from page three.)

style and with due recognition of the trend of modern thought and life.

Today more than ever the sense of humanity is in the ascendancy. "A man's a man for a' that," wrote Burns. When written, it was prophecy. The purpose of the twentieth century is to transform the poet's prophecy into history. Christian literature will find wide acceptance today just in proportion as it is saturated with humanity. The human note is dominant in literature, industry, and politics. This accounts for the present vogue of books on social questions. They are attempts to transcribe and translate life in terms of humanity. Religion is the only adequate interpreter of life. Today as much as ever, possibly more than ever, it needs to get close to the bosom and business of men. Herein is a hint for both author and publisher. The writer who can interpret religion in terms of human life, who can compress his message into the molds of present-day experience and thought—all the while keeping it close to the needs of the home, the shop, and the street—will not lack either a publisher or a constituency.

Much Christian literature has been narrow and one-sided. It has dealt too exclusively with the individual. It has restricted the range of the religious motive and activity. This it is that has given the opportunity to the semi-religious press. When we complain, as we sometimes do, that the distinctively religious journals are not increasing in circulation as rapidly as we would like, we must remember that the religious influence and the religious view are reflected in many magazines and papers not distinctively classified as religious. If Christian periodicals are to compete with the semi-religious and non-religious, they must push out their horizons. By this it is not meant that they are to lessen in the least their distinctive religious note, or that they are to abate one jot or tittle of their allegiance to the highest moral and spiritual ideals. It is meant, however, that they must extend and enlarge their religious view must not let any interest of the race escape its influence. It must claim the field and then make good its claim. Such literature will find warm welcome in an era that is tingling and thrilling with life, and that is anxiously seeking the best interpretation of life.



Who's Who of the Book Committee

For Pictures Taken from the Western Christian Advocate of the Men Who Direct the Largest Publishing House in the World

THE LOCAL COMMITTEE AT CINCINNATI

Robert T. Miller, LL. D., Cincinnati. Chairman of the Local Book Committee; a man of high character, of administrative genius; authority on all Constitutional questions regarding the Church, Methodist history, and General Conference action; of legal mind and regal personality.

Edward E. Shipley, Cincinnati. Interested in insurance; of business tastes, a student of men, a master of human nature, blessed with ability to get on in the world, devoted to his Church and the interests of mankind.

David R. Anderson, Chicago, Ill. A man with practical experience as a printer, a business man of varied interests, and actively engaged in many duties for the Church.

Rev. Herbert Scott, D. D., Portsmouth, Ohio. Pastor of a great Church, a master in the pulpit, an organizer, man of ideas, pleasing personality, and a friend to man.

Rev. Cyrus M. Van Pelt, Cincinnati. Superintendent of the Hillsboro District, Cincinnati Conference. A man of physical pre-eminence, of even greater intellect, a strong preacher, a student of the latest science and theology.

THE LOCAL COMMITTEE AT NEW YORK

Ezra Tuttle, Brooklyn. The oldest member in point of service and chairman of the Local Committee. President of the largest savings bank in the United States. A man of genial temper and reliable judgment.

John E. Andrus, M. C., Yonkers. A man of wealth, a member of Congress for two terms, of varied financial interests, son of a Methodist preacher. A great and valuable layman.

Rev. James E. Holmes, D. D., Brooklyn. Superintendent of City Missions, a man of learning, evangelistic in spirit, and acquainted at close range with the modern city problems.

Rev. E. S. Tipple, D. D., Madison, N. J. President of Drew Theological seminary; cultured, scholarly, easy of approach, of direct address, with a keen eye for the problems of the pastor's life and training.

James W. Pearsall, Ridgewood, N. J. A business man, an accumulator of a fortune, decided in his convictions, reliable in his business judgment, a good friend, and a noble man.

DISTRICT REPRESENTATIVES

John A. Patten, LL. D., Chattanooga, Tenn. Chairman of the General Book Committee; capitalist, man of affairs, philanthropist, of profound religious conviction, of inexhaustible energy, of great brain, of large human sympathies; a genius for leadership, reliable in his business judgment, and a counselor of supreme value.

Silas Peirce, Boston. A banker; in the prime of manhood; a good committeeman with splendid business judgment; quiet, approachable, and devoted to his Church.

Rev. John Hanley, Ocean Grove, N. J. Superintendent of the New Brunswick District, New Jersey Conference. A man built to stand in the breach; quick of wit; a good debater, with a strong voice; kindly of disposition, a reliable leader in Church administration.

Rev. Richard T. Stevenson, D. D., Delaware, Ohio. Professor of History, Ohio Wesleyan University. A man of scholarly tastes and attainments, an author and thinker of eminence, a man of unusual versatility.

J. G. Shepherd, Scranton, Pa. A business man, devoted to the world of finance.

Rev. William F. Conner, D. D., Pittsburgh. Superintendent of the Pittsburgh District, Pittsburgh Conference. A clean, sin-

cere, reliable man whom the Church has trusted with many responsibilities; trained in the school of experience, supported by the confidence of his brethren.

M. S. Davage, New Orleans. Business manager of the SOUTHWESTERN CHRISTIAN ADVOCATE; a carefully trained man with business ability; reliable in all his dealings, commanding confidence and inviting high regard.

Hanford Crawford, St. Louis, Mo. A business man of strong genial qualities; a promoter and organizer, with mental grasp of a situation which moves quickly towards its mastery. A man bearing many responsibilities and having many honors.

H. M. Hayner, Marengo, Iowa. A lawyer of ability; member of two General Conferences, with elements of leadership, and active layman.

Rev. Joe Bell, Galesburg, Ill. Superintendent of the Galesburg District, Central Illinois Conference; preacher, lecturer, patriot, with many years given to the Methodist ministry.

Rev. Charles E. Bacon, D. D., Vincennes, Indiana. Pastor of an important Church, of wide experience in Christian activities, of sterling character, reliable in business judgment, devoted to the interests committed to his care; with many talents for wide usefulness in the Church.

Joseph S. Ulland, Fergus Falls, Minnesota. Interested in banking and real estate; son of a Norwegian Methodist preacher; of that desirable type of Scandinavian-American in which the great Northwest is giving to the Church.

William E. Bletsch, Chicago, Ill. A manufacturer, son of a local preacher, formerly an employee of the Book Concern; conversant with the publishing interests of the Church.

Rolla V. Watt, San Francisco, Cal. Engaged in Life Insurance; public-spirited, a leader of men, a soldier of the common good, philanthropist, an organizer and promoter, quick witted, an intrepid debater, a redoubtable opponent; personally, a charming son of the "Golden Gate."

Rev. W. W. Van Dusen, D. D., Boise City, Idaho. One of the builders of the great empire of the Northwest: born in old New England, followed the path of empire westward with the Gospel of Christ, and wrote his name on the promontory of time among the pioneers.

Southern Sociological Congress

The program for the Southern Sociological Congress, which meets in Atlanta, April 25-29, has been completed and given to the press. This Congress is composed of six departments: Public Health, Courts and Prisons, Child Welfare, Organized Charities, Negro Problems, The Church and Social Service. Ninety-six of the greatest thinkers and workers for social and civic betterment in this country are scheduled to appear during the five general sessions of the Congress, or at one of the five three-hour sessions of the six conferences. These are specialists, men and women of light and learning, national leaders of commanding ability, who have promised to attend and be prepared to talk illuminatingly upon the topics assigned them.

It is a part of the program to hold a mass-meeting in every Southern college, university and city on Sunday afternoon, April 27 (at the same hour of the great Atlanta mass-meeting), to consider questions of social welfare. During that time it is expected that on that afternoon alone more people will be simultaneously assembled in the South for the study of social questions than ever before met for the purpose at one time in the history of the world.

Leading in this crusade for social health

and righteousness and participating directly in the "Council of War" at Atlanta, are Governor Hooper of Tennessee; Governor Brown of Georgia; Governor Mann of Virginia, and Governor O'Neal of Alabama; Chancellor Kirkland of Vanderbilt University; President Mitchell of the University of South Carolina; Professor Ellis, University of Texas; E. Stagg Whitin, Columbia University, N. Y.; Dr. Parmalee, University of Missouri; President Kilvington, Tennessee Industrial School; Prof. Potts, University of Texas; Prof. Brough, University of Arkansas; Prof. Huntley, University of Virginia; Dr. Sutton, University of Texas; Dr. DeLoach, University of Georgia.

Only a few of the important topics and other distinguished speakers need be mentioned: "The Social Problem of the Church," Prof. Walter Rauschenbusch; "The Great Destroyer," Hon. Richmond P. Hobson; "Movement for the Total Suppression of Segregated Vice," Clifford G. Roe, Chicago; "The Drag on Modern Civilization," Dr. H. S. Bradley, Worcester, Mass.; "The South's Greatest Public Health Need," Dr. Cressy L. Wilbur, Washington, D. C.; "The Social Task of the Board of Health," Dr. Oscar Dowling, New Orleans; "The Fight for Better Homes," John Ihlden, New York City; "A City Program for Organized Charities," Francis H. McLean, New York City; "The Jeanes and Slater Funds, and What They Are Accomplishing," Dr. J. H. Dillard, New Orleans; "How to Relate Church Activities to Social Service," Bishop Robert Strange, Wilmington, N. C. Scores of similar topics just as interesting and speakers of commanding ability will appear on the program.

The Southern Sociological Congress stands:

For the abolition of convict lease and contract systems, and for the adoption of modern principles of prison reform.

For the extension and improvement of juvenile courts and juvenile reformatories.

For the proper care and treatment of defectives, the blind, the deaf, the insane, the epileptic, and the feeble-minded.

For the recognition of the relation of alcoholism to disease, to crime, to pauperism, and to vice, and for the adoption of appropriate preventive measures.

For the adoption of uniform laws of the highest standards concerning marriage and divorce.

For the adoption of the uniform law on vital statistics.

For the abolition of child labor by the enactment of the uniform child labor law.

For the enactment of school attendance laws, that the reproach of the greatest degree of illiteracy may be removed from our section.

For the suppression of prostitution.

For the solving of the race question in a spirit of helplessness to the Negro and of equal justice to both races.

For the closest co-operation between the church and all social agencies for the securing of these results.

"Service"

BY THE REV. WM. R. CHASE.

"Saved for service" sounds well, but it is not safe to hang to, too tenaciously. To do so is liable to lead us either into bond service, neither of which is pleasing to God. The fact is if by service we mean work we were not called to it at all. To believe on Him whom He hath sent is to do the works of God. Service always has so much of the thought of fatigue in it and we are called to rest and not fatiguing work. The only way to accomplish for God is to be and not to do. After we have done all we can do we are unprofitable servants. He has saved us for His glory, to glorify Him, to draw water out of the wells of salvation with shouting, to praise Him, and not specially for service. To believe, really believe, on Him whom He hath sent is the highest form of service we can render God.—Creston, Ohio.

Book Committee Brieflets

In the beautiful chapel of the Book Concern building at Cincinnati, named for Bishop Wiley, the Book Committee held its recent session which closed on Monday of this week. Two members were absent, Mr. Hanford Crawford of St. Louis and Mr. James G. Shepherd. The giant of Methodism was not there for God had taken him. His going left a vacancy not easily filled. Few men would dare to claim his place. He who fills the post of honor, trust, confidence and service held by Homer Eaton must grow to it as he did by long years of upright living, faithfulness to large tasks with a brotherliness that is Christly. It was fitting therefore that the first act of the committee after roll call and the devotions was to pay a tribute of love to this servant now gloriously crowned. Dr. George P. Mains appropriately lead in prayer. Dr. Ezra S. Tipple read the principal eulogy. Then brief but touching addresses were read by Dr. H. C. Jennings, Mr. J. W. Pearsall, Dr. G. P. Eckman, the Hon. Robert T. Miller, Mr. E. B. Tuttle and Dr. C. E. Beacon.

A beautiful memorial volume on *Homer Eaton* containing the address read by Dr. Ezra S. Tipple and adopted by the committee, also addresses delivered at Dr. Eaton's funeral and telegrams and editorial tributes, were placed on the desk of each member of the committee.

Bishop F. D. Leete of Atlanta conducted the devotions of the opening session.

The members of the Book Committee took their task seriously, and well might they, for it is a task worthy of the best brains and heart of the church. We Methodists have not awakened to the magnitude of our great publishing interests. When the capital invested is reckoned it must be in millions. The printed pages sent out number many, many millions. Ours is the largest publishing house of the world, and the earnings each year amount to quite a half million dollars. All this has been done so quietly in the open market in competition with other publishing houses that Methodists have not altogether awakened to the glory of their heritage. But the material side is only one phase of the responsibility of this Book Committee. In controlling the output, the Book Committee is moulding the thought of world-wide Methodism. This Committee provides for the publishing of an Advocate, a Methodist Review, Sunday Literature and books of various kinds. The publishing interests literally control in a large measure the thought and therefore the life of millions of Methodists and millions of other occasional readers.

It is no wonder that these twenty-five men, thirteen of whom are laymen, face the task of each day after prayer with a soberness and intelligence and loyalty and dignity that are in every way worthy of the best traditions of Methodism. These men are at the King's business in a business way. They are thus employed not for the salaries alone, for the committeemen are not paid for their services, but count it a privilege to serve the church for Jesus sake. Thus there is expert service rendered that money could not purchase, and it is the higher type of service because it is beyond price.

After some preliminary motions and announcements the publishers read their reports. Dr. Mains, the residential agent at New York, reported on the year's business at New York and allied depositories, Detroit, Boston and Pittsburgh. The Eastern section of the Book Concern reported an aggregate business for the fourteen months ending December 30th., 1912, of \$1,375,241.96, with the following earnings from all sources:

From the Business.....	\$164,974.94
From Real Estate.....	27,806.10
From Surplus Investments.....	31,093.35
From Fire Reserve Fund—Dividend Account	3,590.05
Fire Reserve Fund principal....	2,821.55
Fire Reserve Fund interest....	2,045.16
From Cash Discounts on Purchases	5,434.85
	\$237,766.00

The report calls attention to "a marked depreciation in recent years in the values of our Fifth Avenue property. This depreciation is caused by the extensive invasion of cheap manufacturing in our neighborhood, and the employment of a class of labor which regularly for about two hours at midday literally congests our sidewalks from curb to building line, making it exceedingly uninviting for average purchasers, and especially for ladies, to shop in this part of the city during these hours."

The relation between the employers and the employed are "harmonious and satisfactory." The eight-hour day prevails and the highest regulation prices of the market are paid. Continuing, the report says: "It is true of our house, in a measure probably not as true of many others in the publishing business, that we retain in our employ a relatively large number of persons who have grown old in our service and whose real efficiency is not equal to that of younger persons. I believe, however, that this is not only the most Christian, but, all things considered, the wisest business policy for us to pursue."

A rest room has been provided for the women employees.

Dr. H. C. Jennings reported for the Western section of the Book Concern which included the Cincinnati house and the Depositories at Chicago, Kansas and San Francisco. "The year," says the report, "in which the General Conference is held, which is the same as that of the Presidential election, has always been considered the poorest year of the quadrennium in our business. In the case of the General Conference, there is much distraction and loss of business for at least two months of the year; and the national election always brings unrest in the financial world. In spite of these factors, however, this year we are able to report a substantial increase in the aggregate business of the House.

The report shows:

The total sales for the year were	\$1,826,889.03
Which is an increase over the sales of 1911 of.....	318,001.95

For the purpose of comparing the sales of the fiscal year of 1911 with the same twelve months of 1912, we give the following figures:

Total sales from November 1, 1911, to October 31, 1912..	\$1,539,302.86
Which is an increase over the previous year of	30,415.78
The earnings of the business from all sources for the year were	253,212.53
Which is an increase over the earnings of 1911 of.....	15,299.28
or 6 43/100 per cent.	

Thursday, beginning at 10 o'clock, was set aside for the problems facing the ADVOCATES of the Church. This was done with the hope of finding some way to stimulate circulation and relate the official papers more vitally to the life of the church. The Board of Bishops was requested to send a committee to participate in the discussion. Bishops Cranston, Wilson and Smith were present representing the Bishops. It should also be stated that Dr. Charles Parkhurst of "Zion Herald" and Dr. John H. Potts, of the "Michigan Christian Advocate,"

two of the leading semi-official journals, were invited to attend the session. Dr. Potts was present. The circulation of the Advocates gave the Book Committee deep concern. The discussion of the problems involved in their publication occupied the better of the morning and afternoon session. Editors, Bishops and members of a committee, furnished a frank and illuminating discussion. All regretted that the circulation of our Advocates was not larger.

There was also a unanimous feeling that the Advocates filled an important function in the life of the church, and could not be dispensed with.

This same question agitated the last General Conference and the question every member of the Methodist Episcopal Church must face. These questions can be answered now, effectively, personally. When? How? Can we make the Advocates respond to the needs of our membership? If so, will the membership support the paper, so that they will no longer consume large sums of money, which could be properly applied in other directions?

It is gratifying to note that the Western, Northwestern Central and California and Pacific Advocates have a total of 65,000 new subscribers since October 1, last.

Dr. H. C. Jennings, for thirteen years publishing agent at Cincinnati, was elected General Agent and Dr. John H. Race was elected publishing agent, with residence at Cincinnati.

Dr. David G. Downey is in great favor as Book Editor. His literary tastes and fine equipment make him especially fitted for this important duty. He has reported upon 253 manuscripts since his taking of office on July 1, last. Eighty of these have been approved and seventy-three declined.

The Rev. Hugh C. McDermott, D.D., District Superintendent of the Wilkesbarre District of the Wyoming Conference and leader of his delegation in last General Conference was elected member of the Book Committee, to succeed Mr. J. G. Shepard, resigned.

A dividend of two hundred and fifty thousand dollars for superannuates, same as last year, was declared.

Book Committee will meet in San Francisco, 1915, with the Exposition.

DR. JOHN H. RACE, THE NEW RESIDENT PUBLISHING AGENT AT CINCINNATI

Dr. John H. Race, president of the University of Chattanooga, by selection of the Book Committee, is the new publishing agent of the Methodist Book Concern to fill the vacancy created by the death of Dr. Homer Eaton. Dr. Race is one of the outstanding men of Methodism. He has won way to the front by careful preparation and by hard and successful work in positions that called for poise, force of leadership, and vision. Dr. Race has filled most creditably every responsibility the church has placed upon him. The general Church first saw him as chairman of a standing committee on education, Freedmen's Aid and Sunday-schools, at the General Conference of 1908, held in Baltimore. As chairman, he had difficult legislation to direct and put through. This he did so admirably as to win applause of all. At Minneapolis, Dr. Race was elected chairman of the Committee on Book Concern. That every report, prepared by this committee, was adopted without change by the General Conference was considered a tribute to the chairman. Since 1898 Dr. Race has rendered conspicuous service as president of the University of Chattanooga. When that institution was first opened it was called Grant University and, on account of serious earlier difficulties, the institution was neither in good financial condition nor in favor locally, the name was changed to the University of Chattanooga. Dr. Race's work in the South has attracted wide attention. The University has

great strides under his leadership. The educational standard is such as to meet the approval of the highest scholastic authorities. The local trustees now control the property and about one million dollars have been added to the material equipment. In the recent half-million-dollar campaign \$250,000 came from Chattanooga and the Houston Conference. Those who are familiar with the details of Dr. Race's service pronounce it as sacrificial as it has been unique and successful.

President Race has not confined his labors to the University, but through church dedications and other denominational and interdenominational events, he has made important contribution to the marked religious and educational advance in the South. Dr. Race was active in the recent successful \$1,000,000 campaign for Goucher College.

At Chattanooga Dr. Race has become one of the most popular and honored citizens, prominent in every good work. He is president of the board of trustees of the Carnegie Library and is active in all civic movements.

Dr. Race has remained a member of the



DR. JOHN H. RACE

Wyoming Conference, in the bounds of which he was born. From that conference he came as delegate to the General Conference of 1908 and 1912.

He was born at Paupack, Penn., March 10, 1862. Son of the late Rev. James L. Race, for more than fifty years a member of the Wyoming Conference; educated Wyoming Seminary, where he was secretary and intimate associate of President L. L. Sprague and A. B. Princeton, 1890; A. M. 1894; D. D. Syracuse. Married Miss Alice Bannister, daughter of the late President Bannister of the College of the Pacific. Entered New Jersey Conference 1890, where he served several student appointments while at Princeton.

Professor Greek and rhetoric, Wyoming Seminary, 1890-94. In 1893 assisted in raising \$68,000 for new buildings at Wyoming; pastor Centenary Church, Binghamton, in Wyoming Conference, 1894-98.

Dr. Race was a delegate to the Ecumenical Conference of 1911. He has recently retired from the presidency of the College Presidents' Association and is a member of the Board of Education and the University Senate.

At Minneapolis Dr. Race was nominated for publishing agent and it is known he had been tendered very influential support for the position. He withdrew his name, stating he would not be a candidate against any of the agents who had served the Church with fidelity and that he could not leave Chattanooga while the endowment campaign was in progress. His familiarity with the publishing interests as revealed by his work at Minneapolis and his recognized business and administrative strength, literary ability and fine platform gifts, suggested his name to the Book Committee, and inquiry among

those knowing him best strengthened the conviction that he was the man best qualified to take up the great task before the Church in its publishing department.

Of General Interest

LOUISIANA LEVEES WILL HOLD

Those in charge of the fight against the rising waters south of Memphis are now quite confident that the flood cannot greatly effect the embankment. At Helena, Arkansas, the first point of importance after leaving Memphis, the waters for thirty-four hours have risen four-tenths of a foot, making the stage 54.8 with the ability to stand a gauge of 56 feet. As far as Louisiana is concerned early this week everything looked bright for a successful fight. The levees are in better condition than ever before and are being patrolled while supplies and materials are being kept in readiness for use upon the shortest notice. Where breaks occurred last year, the earthen walls have been greatly strengthened and although an enormous volume of water is to rush through the state in the next five weeks it is believed the levees will hold.

REVOLUTIONARY LEADER, MEXICO'S STRONG MAN

Venustiano Carranza, Governor of Coahuila, is believed by those who are in a position to know, to have the capacity for success in his plan of retiring General Huerta and setting up a constitutional government in place of the military dictatorship as set up by Huerta. Carranza thinks he can convert Mexico into a constitutional republic as near like the United States as is possible under the conditions. There is a great difference between him and Madero, for, unlike him, Carranza is no dreamer, nor is he filled with ideals, except, perhaps one and that is his love for the Mexican flag. He has a hard head and is strong-willed and is an indefatigable worker.

The new revolutionary party, while desiring to have Mexico made over and along American lines is unwilling to break up the Mexican Union with a view to having the Northern States become independent as a condition preceding the application for their admission as States in this Union. The whole revolution means to carry out Francisco Madero's idea of a constitutional government in Mexico as opposed to that of the kind of Porfirio Diaz and Victoriano Huerta.

PHILIPPINES, A POSSIBLE SUGAR-PRODUCING CENTER.

A labor agent for the Hawaiian Sugar Planters' Association, who recently traveled quite extensively through the whole group of Islands, returns enthusiastic over the conditions of progress there and the possibilities for development. The agent, Royal D. Mead, gives the United States large praise for what already has been accomplished. The progress in agriculture, the building of roads, and opening of land, the inauguration of an educational system, the improvement of sanitary and health conditions, and the general uplift of the people, are such of which Americans may well be proud. With scientific methods in the growing of cane and milling it, the Philippines could easily lead every country in its sugar production, but at this stage, sugar is produced under exceedingly crude methods. The preparation of the land is done with small plows that do but little else than merely scratch the ground and after that, the cane receives practically no cultivation and very little fertilization, which of course, means small returns and because of the crude milling, a very poor grade of sugar. The cultivation of the cocoa nut palm is like that of sugar cane, capable of great enlargement. The probable returns from a coconut plantation can be larger than that received in sugar cane raising. The hemp industry is now on the up-grade with prices bigger than ever before.

People of Interest

Bishop Nuelsen has been presented to King Gustaf, of Sweden.

President Wilson's summer home will be in Cornish, New Hampshire.

Oklahoma is credited with forty-nine Negro post-masters, the office at Boley paying a salary of \$1,400.

The Tuskegee Normal and Industrial Institute has received \$5,000.00 from the estate of the late E. W. Marsh, of Bridgeforth, Connecticut.

Mrs. Wilson, wife of President Woodrow Wilson, has accepted the honorary presidency of the Southern Industrial Education Association.

The Rev. and Mrs. J. F. Cottingham, of San Isidro, Philippine Islands, arrived in New York April 16. Their furlough address will be Milan, Ind.

The Arch Street auxiliary of Philadelphia gave \$1,000 to the retirement fund of the Woman's Foreign Missionary Society in honor of Mrs. C. D. Foss.

Editor W. E. King, of the Dallas Express and other Negro citizens of Dallas, Texas, are working for the establishment of a library for Negroes in that city.

Mrs. Harriet E. Cook, of Cleveland, Ohio, who died recently at the age of ninety-six years, was said to be the oldest Sunday School teacher in the United States.

The Forty-fifth Anniversary Exercises of the Hampton Normal and Agricultural Institute, Hampton, Virginia, is to be held in the gymnasium, Friday afternoon, April twenty-fifth.

Returning to their medical missionary work at Changli, North China, Joseph L. Keeler, M. D., and Mrs. Keeler are scheduled to sail from New York on Saturday, April 19, by the steamer Majestic.

The Rev. J. S. Weaver, pastor of the Jennings and Welch Circuit, Louisiana Conference, was called to the city last week by the death of his father, Mr. J. S. Weaver, who died Wednesday the sixteenth.

Mrs. Harriet Tubman Davis, who rendered such great service to her race, during the days of slavery, by means of the underground railroad, gave her home in Auburn, New York, where she died, to the Zion African Methodist Episcopal Church as a home for "Indigent Aged Negroes."

The Rev. and Mrs. Walter B. Williams, who were married April 10th, sailed from New York two days later enroute to Liberia. The former has been in our African work since 1905, first at Quiongoa, and later at Grand Cess. Mrs. Williams, formerly Miss Maude I. Wigfield, has had both Normal School and Business College training.

In view of the early return to America on furlough of the Rev. Edwin T. Inglehart, he will be succeeded as manager of the Methodist Publishing House, Tokyo, by his brother, the Rev. Chas. W. Inglehart. These two sons of a distinguished sire, Dr. F. C. Inglehart, of the New York Conference, the vigorous and doughty champion of Christianity's fight against the saloon in New York State, are worthily maintaining the traditions of their ancestry.

News comes by cable of the death from typhus fever, April 14, of Dr. Edgerton H. Hart, Superintendent of the Wuhu General Hospital. A son of the pioneer missionary, the Rev. Virgil C. Hart, was born in Kiang, Central China, forty-five years ago. His degree of M. D. was received from the University of New York in 1892. Under the Methodist Church, South, Dr. Hart entered hospital work at Soochow, China, in 1893. Two years later he was placed in charge of the Wuhu Hospital. He was a member of the Commission appointed by the British and United States Governments to investigate the Kucheng massacre in 1895; and was a member of the American Medical Association. Besides his wife (formerly Miss Caroline E. Maddock), Dr. Hart is survived by seven children. His mother, Mrs. V. C. Hart, resides at Burlington, Ontario, Canada.

Fiftieth Session of the Washington Conference

Reported by C. G. Cummings, B. D.

Tuesday evening, April 1, 1913, the fiftieth session of the Washington Conference was begun with the anniversary exercises of the Board of Foreign Missions and Epworth League. These interests were presented by John F. Goucher, D. D., and W. W. Lucas, Assistant General Secretary of the Epworth League.

Organization

Wednesday morning, April 2nd, Bishop Earl Cranston called the Conference to order. After singing prayer was offered by W. M. Carroll, D. D. Bishop Cranston addressed the Conference upon the Doctrine of Sin. His remarks were impressive and instructive. The celebration of the Lord's Supper was observed. The Bishop was assisted by the District Superintendents. Roll of the Conference was called by the Secretary of the last session of the Conference. The Conference organization consisted of the following officers, who were chosen without opposition and authorized to name their assistants: Secretary, S. H. Norwood; Treasurer, M. W. Clair; Statistical Secretary, W. S. Jackson; Memorial services were conducted. Memoirs for Henry A. Carroll, an effective elder; W. H. Berry, a probationer; Mrs. Sallie Brown, widow of the late Benj. Brown; Mrs. Mary G. Briggs, wife of L. W. Briggs; Mrs. Lottie Gibson, widow of the late Joseph Gibson, were read.

Greetings to the Conference.

Mayor James H. Preston was to have been present to welcome the Conference on behalf of the City of Baltimore. He was detained owing to the pressure of business engagements. He was, however, represented by his private secretary, Mr. Robert E. Lee. Mrs. Florence K. Owens extended welcome for the Sharp Street Memorial Church, the Rev. W. A. C. Hughes for the Baltimore District. Responses were made by Bishop Cranston and D. W. Hays, D. D.

Fraternal Messengers.

The Baltimore Conference sent a fraternal delegation. Its spokesman was Don S. Colt, D. D. There was a similar delegation from the Baltimore Preachers' Meeting of the African Methodist Episcopal Church; M. F. Sydes, D. D., was the speaker. J. U. King, D. D., brought greetings and congratulations from the Delaware Conference.

District Reports.

The characters of all the District Superintendents were passed when their names were called. W. C. Thompson reported for the Alexandria District, W. A. C. Hughes the Baltimore, Joseph Wheeler, the Annapolis, George E. Curry the Cumberland, G. E. Hodges the Staunton, and E. S. Williams the Washington. The reports of these brethren showed evidences of faithfulness to duty. The effective elders of the several districts reported their work.

Important Resolutions.

Dr. Ernest Lyon presented resolutions signed by himself and others recommending that the Conference pledge itself to raise \$300.00 for the Goucher College million-dollar fund, as a mark of personal regard for Dr. J. F. Goucher, who has contributed so much of time and money to Morgan College. It was approved and the District Superintendents instructed to apportion the same to the districts.

C. G. Cummings was appointed to send a telegram of greetings and best wishes to President Wilson. The President acknowledged the same by sending an autograph letter of thanks.

A very strong set of resolutions was offered by Dr. Lyon and others condemning lynching. The recent editorial by Dr. Jones, in the Southwestern, under the caption "Who Cares?" was highly commended. The resolutions call upon President Wilson to recommend to the national congress the enactment of Federal laws that will result in the punishment of the guilty party or parties. The following committee was appointed to bear in person the resolutions to the President, together with a copy of the editorial, "Who Cares?" J. W. E. Bowen, C. G. Cummings, Ernest Lyon, D. W. Shaw, D. W. Hays, and R. W. S. Thomas.

Introductions.

Among the many visitors to the sessions of the Conference were: C. C. Jacobs, Board of Sunday

Schools; C. T. Wilson, Church Temperance Society; R. E. Jones Editor Southwestern; P. O. Connell and Sterling N. Brown, Howard University; I. G. Penn, Freedmen's Aid Society; W. W. Lucas, Epworth League; Dr. Clemens, Board of Conference Claimants; Edgar Blake, Board of Sunday Schools; C. I. Withrow, North Carolina Conference; T. G. Martin and R. T. Leek, African Methodist Episcopal Church; A. L. Carr, Colored Methodist Episcopal Church; I. L. Toomas, Home Missions and Church Extension; W. P. Wragg, American Bible Society; D. D. Terpeau, Superintendent Maryland Colored Department, Anti-Saloon League.

Board of Examiners' Work.

Elders: E. M. Mitchell, C. E. Queen, J. D. Brown, completed the four years' course of study and were graduated. Charles Bishop, Fairfax King, M. P. Hayling, C. E. Smallwood, R. F. Coates, R. D. Bolden and J. N. Yearwood were admitted into full membership in the Conference. Received on trial: Joseph G. Grant, Alexander Champion, Raynes Stennett, Charles C. Nelson.

Ordinations

Elders: E. M. Mitchell, C. E. Queen, J. D. Brown, R. A. Bolden. Deacons: Joseph S. Roberts, Preston R. Vauls, Charles E. Smallwood, Charles L. Lowery, Peter F. Brooks, Alex. F. Champion.

Fiftieth Session Celebration.

The Rev. N. M. Carroll, the only effective member of the first class of sixteen that was admitted at the first session, October 27, 1864, preached the sermon. The discourse abounded in historical facts, setting forth the progress of our Methodism during the past fifty years. J. W. E. Bowen spoke on "The Conference As I Found It Twenty-five Years Ago, and Its Subsequent Development;" Prof. G. H. Owens "The Development of Our Young People's Organizations During Fifty Years;" M. W. Clair, "The Makers of the Washington Conference;" Ernest Lyon, "Fifty Years of Progress." Poem by D. W. Shaw. Dedictory hymn, Joseph Wheeler.

Woman's Home Missionary Society.

This Conference organization conducted one of its most successful meetings in its history on Saturday afternoon. The following program was rendered: Mrs. M. W. Clair, President, presiding. Devotional exercises, Mrs. W. H. Dean, Ebenezer Church, Washington, D. C.; welcome address, Mrs. John N. Campbell, St. Paul's, Baltimore; address, Miss Ida R. Cummings, Reserved Field Secretary for Young People's Work; anniversary address, Dr. Benj. Haywood, Sibley Memorial Hospital, Washington, D. C.

Sunday Services.

The services were opened at Sharp Street Memorial Church, with a glorious love-feast. The presence of the Holy Spirit was manifested to an unusual degree. Ministers and lay members spoke as the Spirit gave them utterance. The pulpits of all the denominations were supplied by the brethren of the Conference. They equipped themselves to a degree, so as not in any way to do violence to the best standards of pulpit deliverances. Bishop Cranston feeling somewhat indisposed, requested Dr. R. E. Jones, of the Southwestern, to preach for him. Those who were privileged to hear Dr. Jones were deeply impressed with the message he brought them.

Social Features.

The loyal lay members, young and old, of Baltimore, being mindful of how pleasurable and inspiring it would be to have some social diversions along with the routine work put their guests under additional obligations to them for their generous hospitality. The Federated Leagues, under the leadership of Miss M. Edyth Cooper, tendered Dr. Lucas a most delightful banquet at Ames Memorial on Tuesday night. Covers were laid for 150 and the banquet was served by the leading caterer of the city.

On Thursday night the women's organizations of Sharp Street Memorial Church tendered a reception to the pastors and wives and others. A sumptuous repast was served in the lecture room by one of the best caterers. The affair was greatly enjoyed by all.

The auxiliaries of the Baltimore churches of the Woman's Home Missionary Society entertained their

fellow workers on Saturday night at Metropolitan Church. An interesting program was rendered in the lecture room. The program being concluded, the company was invited to the social room, where an excellent collation was served.

Monday Session

The work of the day was largely confined to hearing reports from Standing Committees. The disciplinary questions were finished by Bishop Cranston.

The Stewards reported their total receipts for distribution to be \$4,036. Dr. Spencer reported that \$1,381 was needed to complete the \$14,500 that the Washington Conference was assessed for the Carnegie Fund. A collection was taken and \$586.14 was raised in cash and pledges. The treasurer reported the total benevolent collection, \$22,503.

The night session was necessarily prolonged owing to the work of fixing the appointments. Bishop Cranston took the chair. He made a few remarks as preliminary to the announcement of the following list of appointments:

Baltimore District

District Superintendent, D. W. Hays

Baltimore—Ames Memorial, Joseph Wheeler; Asbury, G. E. Curry; Metropolitan, J. A. Holmes; Mount Zion, Matthias Williams; Sharp Street Memorial, M. J. Naylor; St. Matthews, to be supplied by Robert Green; Whatcoat, Alfred Young.

Belair, C. H. Matthews; Buckeystown, J. C. Norris; Centerville, C. C. Young; Chase, R. R. Riggs; Churchville, J. L. Brown; Fallston and Federal Hill, J. T. Stanley; Frederick, Asbury, L. J. Valentine; Gettysburg, Pa., M. F. Haylin; Gough, C. D. Hughes; Green Spring, Levi Miller; Hagerstown, Asbury, Edward Moore; Hagerstown, Pa., C. A. Leftwich; Hereford, Washington Murray; Hullsville, C. B. Bishop; Libertytown, D. L. Washington; Lutherville, William Brown; Michaelsville, W. H. Kent; Middletown, E. M. Dent; New Market, George De Young; New Windsor, C. E. Smallwood; Reisterstown, L. A. Carter; Sykesville, A. J. Mitchell; Westminster, E. D. Venture; Williamsport, C. A. Brady.

Cumberland District

District Superintendent, R. W. S. Thomas

Buckhannon, L. A. H. Moore; Charlestown, J. N. Yearwood; Charleston, J. S. Carroll; Clarksburg, J. H. Jenkins; Cumberland, Md., J. W. Waters, Sr.; Fairmont, C. G. Taylor; Frostburg, Md., R. A. Bolden; Grafton, J. H. Tucker; Huntington, J. H. Watson; Harpers Ferry, S. A. Lewis; Hedgesville, J. R. Davis; Hinton and Talcott, D. B. Martin; Inwood, C. H. Arnold; Keyser and Piedmont, J. N. Beane; Lewisburg, A. L. Jenkins; Montgomery, to be supplied; Moorefield, C. W. Matthews; Morgantown, J. H. Peters; Martinsburg, S. M. Beane; Mount Hope, E. P. Moon; Parkersburg, C. C. Gill; Pittsburgh, Pa., C. Y. Trigg; Point Pleasant, A. H. Whitfield; Romney, H. A. Johnson; Ronceverte and White Sulphur, J. A. Reid; Seebert, G. W. Cohen; Sharpsburg, Pa., J. H. C. McPherson; Shepherdstown, J. D. Brown; Sistersville, to be supplied; Union, R. S. Reid; Washington, Pa., W. E. Jeerson; Wheeling, John W. Jackson; Williamsburg, to be supplied.

Annapolis District

C. G. Cummings District Superintendent

Annapolis, Asbury, E. S. Williams; Atholton, W. M. Holt. Baltimore—Centennial, N. M. Carroll; Canton Mission, to be supplied; Eastern Chapel, S. R. Hughes; John Wesley, Ernest Lyon; North Point, J. W. Lavatt; St. Paul, S. H. Norwood; Brooklyn and Holly Run, Samuel Aquilla; Brooks and St. Luke's, G. C. Brown; Broad Neck, S. H. Brown; Chesapeake Beach, to be supplied; Churchton, A. H. Tilghman; Davidsonville, Joseph Henry; Eastport, Alexander Dennis; Ellicott City, J. H. Goodrich; Huntingtown, Daniel Collins; John Wesley and St. Mark's, L. W. Briggs; Lancaster, Va., C. A. Randall; Morans, Va., J. W. Jackson; Magothy, E. W. S. Peck; Mount Hope, J. T. Metes; Mount Zion, B. F. Myers; Prince Frederick, Elijah Ayres; Sparrows Point, W. T. Harris; St. John, J. J. Cecil; Waterbury and Mount Tabor, B. W. Brown.

Washington District

District Superintendent, W. A. O. Hughes. Bowie, Nathan Rose; Boyds, R. P. Lawson; Brack-

dywine, F. F. King; Charlotte Hall, R. R. Boston; Daisy (Woodbine P. O.), J. W. Jenkins; LaPlata, T. B. Snowden; Laurel, V. N. S. Hughes; Laytonsville, Benjamin Gross; Linden, R. A. Hart; Marlboro, Virgil Carter; Mount Airy, W. A. English; Nottingham and Croome, A. A. Brown; Oxen Hill (Congress Heights, D. C.); Washington Murray, Victor E. Johnson; Pisgah, L. E. S. Nash; Pamunkey, C. S. Harper; Rockville, J. C. Love; St. Inigoes, J. T. Reed; Sandy Springs (Ashton P. O.), J. W. Carroll; Scotland (Rockville P. O.), J. E. Carter; Selman, J. S. Sole; Shiloh (Wayside P. O.), Moses Lake; Washington Grove, B. T. Perkins; Woodville (Aquasco P. O.), R. F. Coates; Washington, Asbury, M. W. Clair; Bennings, W. J. Tyler; Central, T. P. Thomas; Deanwood, to be supplied; Ebenezer, W. H. Dean; Fairmount Heights, O. C. Sprague; Haven, W. H. Barnes; Ivy City, J. E. Roberts; Mount Zion, W. C. Thompson; Nash Memorial, George A. Davis; Simpson Memorial, W. S. Jackson; Tenallytown, A. F. Champion; Union Mission, W. L. Washington.

Raynes W. Stennett left without appointment to attend one of our schools, Asbury, Washington Quarterly Conference.

I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, member of Sharp Street Memorial, Baltimore Quarterly Conference.

J. W. E. Bowen, professor in Gammon Theological

Seminary, member of Asbury, Washington Quarterly Conference.

C. A. Johnson, professor in Morgan College, member of Sharp Street Memorial, Baltimore Quarterly Conference.

J. F. B. Coleman, missionary to Africa.

Alexandria District

District Superintendent, C. E. Hodges, Staunton Alexandria, N. M. Carroll; Bedford, E. A. Haynes; Bedford Springs, to be supplied by J. C. Ore; Bridgewater, J. W. Hollins; Brownsburg, J. H. Lewis; Buchanan, J. W. Warren; Charlottesville, J. G. Grant; Covington, F. E. Nicholas; Falls Church, J. W. Colbert; Grottoes, J. B. Arter; Hall's Hill, C. E. Queen; Hamilton, J. W. Dockett; Harrisonburg, J. H. E. Carter; Leesburg, J. E. Detsen; Leesville, J. H. Johnson; Lexington, E. J. Ruddock; Lincoln, G. H. Booze; Lynchs, J. W. T. Wilson; Lynchburg, C. S. Briggs; Luray, P. R. Vauls; Middleburg, C. E. Jones; McDowell, to be supplied by A. W. Jones; Pittsville, J. S. Roberts; Richmond, Asbury, I. H. Carpenter; Richmond, Leigh Street, E. M. Mitchell; Roanoke, S. A. Virgil; Rockbridge Bath, J. C. Allen; Salem, T. N. Austin; Staunton, G. W. W. Jenkins; Stewardtsville, W. B. Minor; Strausburg, R. D. Jennings; Waynesboro, J. W. Waters, Jr.; West Staunton, Bradley Johnson; Winchester, A. P. Shaw; Woodlawn, T. H. Brooks; Woodstock, J. W. Galloway.

The Central Missouri Conference

Reported by Quinctius Whaley

The twenty-seventh annual session of the Central Missouri Conference convened at St. Luke Methodist Episcopal Church, Mexico, Missouri, April 3, 1913, Bishop Charles W. Smith presiding.

The roll was called and sixty-five preachers answered.

Organization was effected by electing Dr. B. F. Abbott secretary, with S. P. Johnson and W. W. Goff assistants; J. M. Harris, statistician, with F. D. Avant, B. F. Bateman, E. P. Geiger and Q. E. Whaley assistants; G. W. Reeves, treasurer, with W. R. Rivere, W. A. Bohannon and L. R. Grant assistants; R. H. Smith, postmaster; J. Will Jackson, reporter to the Central Christian Advocate, and Q. E. Whaley reporter to the Southwestern Christian Advocate.

The Conference was greeted with three addresses of welcome—the first by his honor, the Mayor, Hon. Willard Potts; the second by Prof. I. J. Hicks, principal of the city schools, and the last by the Rev. R. P. Tyler, pastor of the Colored Methodist Episcopal Church in behalf of the churches. The Bishop responded in behalf of the Conference. The response captured all present. He especially emphasized self-help and declared that men receive recognition and honor as they become fit and worthy.

The Rev. R. C. Henderson, of the African Methodist Episcopal Church, was introduced to the Conference.

The connectional interests were represented as follows: The Board of Foreign Missions, Dr. Chas. W. Keeler; Board of Home Missions and Church Extension, Dr. B. F. Abbott; Board of Education, Dr. Otto E. Kreiger, of Central Wesleyan College; Freedmen's Aid, Dr. P. J. Maveety; Church Temperance Society, Dr. Edwin Locke; Board of Sunday Schools, American Bible Society and Epworth League, Dr. E. M. Jones; George R. Smith College, Dr. J. Cephas Sherrill; Southwestern Christian Advocate, Prof. M. S. Davage; Gammon Theological Seminary, Dr. S. E. Idleman.

H. D. Canady was transferred to the Lincoln Conference. D. J. Mitchell was permitted to withdraw under complaints. Arthur Diggs, A. M. Todd, Geo. Hancock and Ira Rolan were admitted on trial. Monroe Denny was continued in the studies of the second year. E. W. Hannah and J. B. Walker were admitted into full membership and elected to Deacons' Orders. R. G. Williams and Charles S. Webster to Elders' Orders. Brother Geo. B. Abbott was retired. T. W. Fulghem was suspended for one year. The orders of W. C. Allen, of the Baptist Church, as a local elder, were recognized. W. W. Goff was appointed to preach the missionary sermon next year.

The Conference convenes next year at Fulton, Mo.

Conference Notes.

On the second morning of the Conference, the Bishop, assisted by the District Superintendents, ad-

ministered the Sacrament of the Lord's Supper in a very impressive service.

This Conference will stand out as one in which great attention was manifest toward the connectional interest. The church was packed each night and the interest was intense as each speaker presented his case.

Dr. Sherrill in a masterly way presented the Jubilee Movement, and the ministers gave \$71.80 to this great cause.

Dr. E. M. Jones still entertains, inspires and edifies all who hear him. Sunday morning he preached a great practical sermon.

An eloquent missionary sermon was preached by Brother E. P. Geiger.

Sunday afternoon Bishop Smith, assisted by the District Superintendents, ordained E. W. Hannah, J. B. Walker and Silas A. Graves, deacons, also R. G. Williams and Chas. S. Webster, elders. After the ordination service the Bishop preached a sermon powerful in utterance and sublime in thought, from the second verse of the eighty-fourth Psalm.

Sunday night, Dr. B. F. Abbott presented the work of the Board of Home Missions and Church Extension, to the delight of all.

Large praise must be given to Brother R. H. Smith, his members and friends, for the excellent way in which they provided for the entertainment and comfort of the Conference.

APPOINTMENTS CENTRAL MISSOURI CONFERENCE.

KANSAS CITY DISTRICT.

W. H. Wheeler, Superintendent.

Armstrong, Leroy Woolrich; Arrow Rock, to be supplied; Blackburn Circuit, R. H. Young; Des Moines (Iowa), W. L. Lee; Glasgow, W. R. Rivere; Glasgow Circuit, L. F. Payne; Gillian, to be supplied; Independence, J. W. Jackson; Kansas City-Centennial, Richard Davis; Kansas City, Clark Chapel, A. J. Williams; Lexington, O. A. Johnson; Malta Bend, Monroe Denny (Supply); Marshall, W. H. Smith; Mason City, F. D. Woodford; Odessa, (to be supplied); Oskaloosa (Iowa), A. A. Tolson; St. Joseph, W. L. Deboe; Slater, T. H. Lockwood; Wellington, J. W. Parks.

MEXICO DISTRICT.

W. C. Ellis, Superintendent.

Boonville Circuit, to be supplied; Columbia, Beriah McCain; Danville Circuit, to be supplied; Fayette, A. H. Higgs; Foristell Circuit, to be supplied; Fulton, G. W. Reeves; Mexico, R. H. Smith; Moberly, F. D. Arant; Montgomery City, C. S. Webster; New Bloomfield, to be supplied; Randolph Springs, to be supplied; Sturgeon Circuit, M. L. Mackey; Troy, H. T. Reeves; Warrenton and Tinesdale, A. E. Diggs, (Supply); Willsville Circuit, E. F. Pate.

ST. LOUIS DISTRICT.

R. E. Gillum, Superintendent.

Bagnell Chapel, W. W. Goff; Bowling Green, Q. E. Whaley; Bridgton Circuit, R. G. Williams; Cairo, (Ill.), to be supplied; Clarksville Circuit, A. M. Todd (Supply); Curryville Circuit, J. C. Guyton; Desoto Circuit, J. H. Nolan; East St. Louis, (Ill.), M. L. Jackson; Elsberry Circuit, E. W. Hannah, (Supply); Farmington, J. L. Brooks; Fredericktown, B. D. Dixon; Grassy Creek, to be supplied; Hannibal, Geo. Grady; Ironton and Potosi, to be supplied; Jacksonville and Pittsfield, A. E. Miller; Louisiana, L. R. Grant; Poplar Bluff, J. P. Bishop; Webster Grove, to be supplied. Rolla, Albert Poston; St. Charles, A. L. Reynolds; St. Louis, Gratiot St. Mission, to be supplied; St. Louis, St. James, J. H. Boone; St. Louis, Union Memorial, B. F. Abbott; St. Louis, Wash St. Mission, to be supplied; Springfield, (Ill.), W. F. Walker;

SEDALIA DISTRICT

J. H. McAllister, Superintendent

Beaman, W. M. Divers; Butler, S. P. Johnson; California, to be supplied; Carthage, W. A. Bohannon; Clinton, B. F. Bateman; Dresden Circuit, A. M. Summerville; Georgetown, O. W. Rolan, (Supply); Greenfield, R. G. Smith; Harrisonville, G. D. Hancock (Supply); Joplin, E. P. Geiger; Knobnoster, H. G. Gibson; Lebanon, to be supplied; Neosho, to be supplied; Osceola, to be supplied; Sedalia, F. S. Bowles; Smithton, to be supplied; Springfield, J. M. Harris; Sweet Springs, W. H. H. Brown; Versailles, J. B. Walker (Supply); Warrensburg, E. F. Pate; Windsor, to be supplied. J. C. Sherrill, president George R. Smith College, member Sedalia Quarterly Conference.

Commencement Exercises, New Orleans University

Thursday, May 1, 8 p. m.—Entertainment by the Music Department; Friday, May 2, 8 p. m.—Piano recital by graduates of music department; Saturday, May 3, 7:30-9:30 p. m.—President's Reception; Sunday, May 4, 3:00 p. m.—Baccalaureate Sermon by President Melden; Monday, May 5, 8:00 p. m.—Alumni Reunion; Tuesday, May 5, 8:00 p. m.—Class Day Exercises by Normal and Preparatory Departments; Wednesday, May 7, 8 p. m.—Class Day Exercises by College Department; Thursday, May 8, 8 p. m.—Eighth Grade Entertainment and graduation; Friday, May 9, 2 p. m.—Commencement Exercises. All of these exercises will be in the University Chapel, 5318 St. Charles Avenue and are open to the public.

Easter Collections

BALDWIN, LA.—Easter services were very good, considering all things. The people deserve praise.—George A. Payne.

GRAND BAYOU.—Beginning the service at 4 o'clock in the morning, our meetings were good all day. Collection for the day, \$15.55.

THIBODAUX, LA.—Easter passed enjoyably. Large audiences greeted each service. The Rev. T. J. Johnson preached admirably. Two persons joined the church.

YAZOO CITY, MISS.—The Easter services which were held at night owing to the stormy weather, were not all that we had planned. The program was zealously carried out.—I. C. Rucker, pastor.

EUTAW AND SPRINGFIELD, ALA.—Our Easter program was a success. A nice program was rendered. Collection, \$9.23.—G. W. Brownlee, pastor.

JEWETT AND BUFFALO (Circuit), TEXAS.—Easter services were good and well attended. Collection, \$10.—J. P. Patrick.

VIRON, LA.—The services were greatly enjoyed all day by large audiences. One of the largest Easter collections in history of the church was raised.

GLENDORA, MISS.—At Shiloh Church Easter was a glorious day, and for the success of the program all praise is due Mrs. Ella Kimball and Mrs. Anna Smith. Ten children were baptized, at the altar. Collection, \$8.00.—A. B. Blewitt, pastor.

NATTLETON, MISS.—Easter was a happy day here. A very excellent program was rendered. Two united with the church. Total collections, \$52.80.—P. A. Lemon, pastor.

SHELBY AND MOUND BAYOU, MISS.—The day was indeed a success. Splendid exercises. Total collection, \$25.00.—(Mrs.) S. H. Dixon, superintendent.

CEDAR BLUFF, MISS.—We had a splendid Easter service. One convert and four new members received. Collection, \$85.00.—J. T. Cannon, pastor.



Conference Notices

Special Notices.

ST. LOUIS DISTRICT.

The District Stewards will convene at Wesley Tabernacle, No. 115 N. Eleventh Street, East St. Louis, Ills., May 28th, 1913.—R. E. Gilliam, Superintendent.

BEAUMONT DISTRICT.

Dear Pastors, Sunday School Superintendents and League Presidents: I am writing you as missionary secretary. I note that the District Superintendent has made the benevolent apportionments for the different Boards and societies which we are expected to raise this Conference year. Doubtless you are all in possession of one of his printed cards. I hope that each circuit and station observed Easter with good results. See that your standing committees are well organized and kept busy. See that your Sunday schools are organized into missionary societies and that one Sunday in each month is observed for missions (see Discipline, paragraph 565, section 2). Dr. I. L. Thomas will be at Orange, May 14-15. Let us meet him prepared to pay our full assessments for Home Missions. You are aware of a resolution which was adopted by our Annual Conference at Hempstead, endorsing the Freedmen's Aid Jubilee Thank-offering effort to raise money for educational purposes and calling for commissioners to supervise the work. The Revs. G. A. Deslandes, Tenola Edwards and myself have been named as commissioners on this district and we take this opportunity to call your attention to the plan of organizing your members into clubs of ten persons, with a commissioner in charge. The plan is to raise one dollar per member as a jubilee thank-offering within this Conference year. It can be done. As your commissioners, we will be glad

to hear from you on this matter as often as possible. Brethren: Bear in mind that the work of saving souls is superior to all and we should all work for a great harvest of sinners into the churches on the district.—Freeman Parker.

District Rounds

BATON ROUGE DISTRICT. Second Round.

Mt. Carmel, April 26-27; Asbury, 27; Macedonia, May 3-4; Stony Point Circuit, 4-6; Rylander, 9; St. Peter, 10-11; Clinton, 11-12; Mt. Zion (Norwood), 15-16; Wilson, 17-18; Slaught, 22-23; Jackson, 24-25; Zachary, June 1-2; Denham Springs, 3-4; Deerford, 5-6; Baker, Jordan, 8-9; Jones Creek, 11-12; Neeley, 13; Wesley, B. R., 15-16; Conrad, 16; Springfield, Natalbany, 17-18; St. Mark, B. R., 20-22; Port Allen, 21-22; Prairie Ville, 25-26; New Roads, 28-29; Bachelor, 29; Lobdell, July 2-3; Lettsworth, 6-7; Torras, 5-6; Rosedale, 12-13; Bayou Goula, 18; Plaquemine, 19-20. Dear Brethren: Up to this writing the District is in a prosperous condition. I am very much pleased with efforts that are being put forth. Remember, our joint convention that is to be held May 29-June 1. Let us put forth strenuous efforts to make the Jubilee convention the best in the history of the district. Pray for it, preach about it and invite your friends to come. Let each pastor bring no less than three subscriptions for the Southwestern.—H. Daniels, Superintendent.

OHIO DISTRICT. First Round.

Dayton-McKinley, April 12-13; Troy, 17-18; Springfield, 20-21; Oberlin, 26-27; Lorain, 27-28; Elyria, 29-30; New London, May 1; Cleveland, 2-4; Steubenville, 10-11; Cadiz, 12; Mt. Pleasant, 13; Flushing, 14; Bridgeport, 15-18; Bellaire, 16-18; Martins Ferry, 17-18; Columbus, Parker Street, 24-25; Columbus, Hawthorne Street, 3 p. m., 25-26; Columbus, Penna. Avenue, 27; Columbus, Arlington, 28; Delaware Circuit, 29-30; Columbus, Eleventh Street, June 1-2; Columbus, American Additions, 3 p. m., 1; Batavia, 8-9; Milford, 3 p. m., 8-9; Cincinnati, Madisonville Circuit, 10-11; Cincinnati, Cumminsville, 12-13; Cincinnati, Park Street, 15-16; Cincinnati, Mt. Zion, 22-23; Cincinnati, Steel's Sub-division Circuit, 24; Cincinnati, Westwood Circuit, 25; Cleves, 26; Xenia, 27; Urbana, 30. Dear Brethren: If you want success, give timely notice of your Quarterly Meeting. You are doing business for the King—keep busy. I will have benevolent apportionments and circulars out soon. Begin work in earnest now.—Joseph Courtney, Superintendent, 336 Fair Street, Springfield, Ohio.

ST. LOUIS DISTRICT. First Round.

Curryville Circuit, April 19-20; Bowling Green, 26-27; Grassy Creek, 29-30; Hannibal, May 3-4; Jackson-ville Circuit, 7-8; Springfield, 10-11; Bagnell Chapel, 14; Bridgeton Circuit, 15; Louisiana, 17-18; Clarksville Circuit, 20-22; Eisherry Circuit, 24-25; East St. Louis, 27-28; Cairo, 29-30; Poplar Bluff, June 14-15; Iron-ton, 11-12; Fredericktown, 18-19; Farmington, 21-22; De Soto, 28-29; Union Memorial, 7-10; Rolla, 2-3; St. James, 5-6; Gratiot Street Mission, 8-9; Wash. Street Mission, 10-11; St. Charles, 12-13; Webster Grove, 19-20.—Dear Brethren: Why not make this the ban-

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Women's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I knew that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 13 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER", with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stomach and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment is also the book. Write today, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

Flint Medical College

(DEPARTMENT OF PHARMACY.)

Thirteenth annual session begins October 1, 1912, and continues for seven months. The only school of Pharmacy for Colored young men and women in the extreme South. Has a strong faculty of ten members. Offers a two years' graded course leading to the degree of Graduate in Pharmacy (Ph. G.) (the rule of requiring one year's work in a drug store after taking the two in college having been discontinued, diplomas are now granted when the two years' course is finished.) Location unexcelled, tuition and fees nominal.

For catalogue and full particulars write the Dean

DR. R. T. FULLER

1566 Canal Street

New Orleans, La.

Sarah Goodridge Hospital

NEW ORLEANS, LA.

A hospital of 32 beds for Colored patients. Medical and surgical wards, for both men and women, with competent nurses on duty night and day. Cases cared for either by the patient's family physician, or by the hospital staff. Terms until October 1st will be \$7.00 per week; operative cases will pay an extra operating-room fee of \$3.00 or \$5.00, depending on the nature of the operation.

Any colored girl desiring to become a trained nurse may get a catalogue and full particulars by writing the superintendent

DR. R. T. FULLER

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New Orleans, La.

ner year of our ministry? First the salvation of sinners, then every other interest of the Church properly cared for.—R. E. Gilliam, Superintendent.

HOLLY SPRINGS DISTRICT. Second Round.

Pontotoc, April 26-27; Pontotoc Circuit, May 3-4; New Albany, 3-4; Houston, 10-11; Ripley, 9-11; Ripley Circuit, 10-11; Cotton Plant, 17-18; Potts Camp, 16-18; Corinth, 23-25; Corinth Circuit, 24-25; Holly Springs Circuit, May 31, June 1; Nettleton, May 31, June 1; Holly Springs, June 6-8; Houston Circuit, 14-15; Tupelo, 20-22; Okolona, 27-29; Okolona, 28-29; Olive Branch, 28-29; and Verona, July 5-6. Brethren: Let us pray for a great re-

vival in each church. Put the Southwestern in every home. Raise all of our benevolence on Children's Day and report our Jubilee thank-offering at once.—W. H. Gilliam, Superintendent.

Granulated Eyelids Cured.

The worst cases, no matter of how long standing, are cured by the wonderful old reliable Dr. Porter's Antiseptic Healing Oil. Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

Would you like to have a nice, steady income, without any hard work to secure it? I need colored men to sell my properties. We teach you how to sell. Others are earning fine money. Why not you? Write at once for full particulars. V. Cadet, Pythian Temple, New Orleans, La.

BOARD OF CONFERENCE CLAIMANTS

(of) CHICAGO, ILL.

JOSEPH B. HINGELEY, COR. SECRETARY

New Number, 1018 South Wabash Ave.
THINGS ARE MOVING.

Not only along the line of the Connectional PERMANENT FUND, but moving our office. The Book Committee sold the Book Concern Building, which has moved with all its departments to 1018 South Wabash Avenue.

We are very glad to get out of our cramped quarters. When we began we did not need much room, but with the rapid increase of work have been at a serious disadvantage for some time. We shall be glad if we increase so fast that at the end of the quadrennium we shall need to double our space again.

Help us to celebrate our first month in the new building by adding one FULL REGIMENT to the DOLLAR BRIGADE.

Send in at least One Dollar for the Permanent Fund accompanied by your good will and prayers.

The cause of the Aged Preacher represents heart throbs and earnest prayers. These old heroes do not speak for themselves, but their unselfish lives and loving service speak for them. Has that voice reached you? Have you heeded its appeal? Send your gift to us now.

The Church of God is disloyal and unfaithful to Christ when she herself does not practice toward her old preachers the Gospel she has preached so successfully in national, fraternal, and educational circles. Bishop Quayle's Booklet on "The Debt of the Republic to the Preacher" is a publication of the Board. If you want it, drop us a postal card. It will make you wise.

The 35,000 copy edition of the March Veteran Preacher is exhausted. We will print 40,000 copies of the June number. Send a Dollar or more and the DOLLAR BRIGADE and you will receive both the Asbury-Warren Illuminated Certificate and the Veteran Preacher magazine for a year.

The story, "The Banker's Investment," by Mr. Collins, and the pamphlet, "Wills," by Judge Horton, will be sent you on request.

Pastors can also receive without expense miscellaneous tracts, envelopes, and the DOLLAR BRIGADE songs. How many?

Call on us or write to us. Remember the NEW NUMBER, 1918 SOUTH WABASH AVENUE, CHICAGO.

District Rounds

SEDALIA DISTRICT.

First Round.

Sweet Springs, April 19-20; Georgetown, 26-27; Tipton, 30; Otterville, May 3-4; Dresden, 7; Knobnoster, 10-11; Warrensburg, 17-18; Harrisonville, 23; Butler, 24-25; Windsor, May 31, June 1; Clinton, June 7-8; Osceola, 11; Greenfield, 14-15; Neosho, 18-19; Joplin, 21-22; Carthage, 28-29; Lebanon, July 3; Springfield, 5-6; Sedalia, 12-13.—Dear Brethren: I am quite sure after sitting at the feet of our esteemed resident Bishop, Chas. W. Smith, D. D., LL. D., during the days of the great Conference presided over by him with such dignity, precision and ease, and, too, entertained in such a business-like and brotherly kindness and sisterly sympathy on the part of the Rev. R. H. Smith, his pleasant wife, and good people of Mexico, that you have taken hold of your work with vigor, energy and inspiration. Let us go forth with the following burdens burning upon our hearts: The salvation of souls, the quickening of membership, the palming of factional misunderstandings, the Southwestern in every home, the observing

of every general benevolent day, the presentation of all the causes, the immediate organization of all the benevolent committee, and a great Emancipation Jubilee movement in every charge. Remember Geo. R. Smith College. District motto: "Pray much for pure hearts, calm and clear heads."—Jno. H. McAllister, Superintendent.

KANSAS CITY DISTRICT.

First Round.

Glasgow, April 12-13; Armstrong, 19-20; Giliam, 22-23; Slater, 26-27; Arrow Rock, April 30, May 1; Marshall, 3-4; Odessa, 8; Blackburn (Pennytown), 10-11; Glasgow Circuit, 17-18; Lexington, 24-25; Malta Bend, June 28-29; Kansas City (Centennial), May 31, June 1; Clark Chapel, 7-8; Independence, 14-15; Wellington, 21-22; St. Joseph, July 5-6; Des Moines, Ia., July 12-13; Mason City, Ia., 19-20; Oskaloosa, Ia., 26-27. District Stewards' meeting, May 19, 9 a. m., Lexington, Mo. District Conference, Sunday School and Epworth League convention, August 6-10, 1913, Malta Bend, Mo. Pastors and Members: "On to higher heights." You have wrought well, bringing our district up to second place, having exceeded your own record more than one hundred dollars in point of benevolences over last year. Also the Lord hath given us more laborers; for all of which we are profoundly thankful. Let us retain our old motto, may it serve as impetus: "Save souls, raise money and roll up a big cash subscription for our great Southwestern.—Wm. H. Wheeler, Superintendent, No. 2410 Flora Avenue, Kansas City, Mo.

BISHOP THIRKIELD AT NATCHEZ.

We were honored with the presence of Bishop W. P. Thirkield, D. D., LL. D., our resident Bishop of New Orleans, March 30, who was greeted by a large audience of the best people of Natchez, at the St. John's Methodist Episcopal Church, representing all churches and denominations, besides a number of people from the nearby towns of Mississippi and Louisiana. Among the distinguished visitors seated with the Bishop were the Rev. H. Holston, of Fayette; the Rev. R. Z. Johnston, rector of the Episcopal Church; President S. H. C. Owens, D. D., of the Natchez Baptist College; the Rev. G. J. Lewis, of the Baptist Church; the Rev. H. B. Watkins, pastor of the Methodist Episcopal Church, South. In the audience were Dr. Coleman, Dr. H. Dumas, Dr. A. W. Dumas, Prof. Brumfield, Principal of the Union High School; Mr. W. L. Barl and the faculty and student body of the Natchez Baptist College, and many others. The Bishop preached a matchless sermon. Subject, "The New Mind and the New Man." At the close of the sermon several came forward for prayer. The penny collection was \$15.00. At the close the Bishop complimented the choir for its efficient service. The choir was made up of the lady teachers of the Union High School, members of the Zion African Methodist Episcopal Church, the Episcopal Church, Rose Hill, the Beulah Baptist Church, and others. All this was due to the influence of Mrs. S. L. Ross, who is always to be commended for her faithfulness as well as for her ability to do things.—D. L. Morgan, Pastor.

LOUISIANA.

New Iberia.—St. James Church, has begun a great year's work under the strong leadership of Dr. R. P. Threlkeld. We have just closed a most suc-

FREE ADVICE ON CURING CATARRH



CATARRH SPECIALIST SPROULE
Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service.

Read these questions carefully, answer them yes or no and send them with the Free Medical Advice Coupon. Specialist Sproule will study them thoroughly and write you in regard to your case, without its costing you a cent.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do cruds form in your nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your forehead?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drop into your throat from the nose?

Answer the questions I've made out for you, write your name and address on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail to me as soon as possible. I will cost you nothing and will give you the most valuable information.
Address
Catarrh Specialist
SPROULE,
432 Trade Building, Boston.

Free Medical Advice Coupon

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ADDRESS
.....

Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life welfare itself. Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself.

Catarrh is more than an annoying trouble—more than an unclear disease—more than a brief ailment. Unchecked Catarrh too frequently destroys smell, taste and hearing, and may open the door to the most dreaded of diseases. Take it in hand now—before it's too late.

I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

LET ME TELL YOU JUST HOW TO CURE CATARRH

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—today they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my twenty-five years of experience—my wide knowledge of Catarrh and the way to cure it.

Catarrh Specialist SPROULE, 432 Trade Building, Boston, please send me, entirely free of charge, your advice on the treatment of Catarrh.

cessful revival meeting with 42 conversions and accessions. On Easter morning, at 4 o'clock, you could hardly get standing room in our church. At 11 o'clock the pastor baptized 28 persons. The church is thoroughly united and we are expecting great things under the watchful care of this good man. A few nights ago a great number of persons crowded the parsonage and gave the pastor 150 pounds of groceries. Our District Superintendent, the Rev. R. C. Worsham, was on hand March 2, and preached an instructive sermon Sunday night, and held our first Quarterly Conference Monday night. Pastor's salary was estimated at \$1,000.00. Easter collection, March 23rd, \$53.00.—E. S. Gullet, Recording Steward.

Baldwin.—Our church being in such bad condition, made so some years ago by a storm, the building has never been fit for service, especially through the winter. It has a debt over it that in a single year went from \$150.00 to \$250.00. We are getting down to work now and hope soon to have the building in good condition and debts cut down, if not wiped out.—George A. Payne.

Grand Bayou.—At Corinth Methodist Episcopal Church, with the Rev. J. O. Ricbards, District Superintendent, presiding, our Quarterly Conference was held. Our pastor, the Rev. George

Johnson, is active and alert. The members were present. Collection, \$10.50. D. Jenkins.

St. Martinville.—The Rev. T. Pharris desires to thank the members and friends for the many pounds of good things brought to him March 20th—one hundred and thirty-seven pounds. Again we thank you.—T. Pharris.

Smart Men Wanted \$5 to \$10 a Day For Men Who Can Talk

Smart men, clever talkers. "Just like good mixers—send us your name and address. We've got a truly wonderful proposition for men like you. We start you in tailoring business, furnish everything, back you to the limit. Hustlers make \$5 to \$10 a day."

Be a Money-Maker! Look Prosperous!

Don't be a wage slave on small pay. Be your own boss! Make money fast and easy. Mix with prosperous people. Dress in the height of style. Our men are pointed out as top-notchers, winners, envied by all.

Grand FREE Outfit—Write for it Today

This big, wealthy tailoring concern spares no expense to start you right. Fashionable Grand Free Outfit, handsome color plates, elegant cloth samples, tape measure, complete instructions and selling help—everything free. No money or experience necessary. Just write.

Start a Fortune in Spare Time

You can do it. Whole time or spare time. For 25 years this company has been famous for making the swiftest, best-fitting, longest wearing made-to-measure clothes. Write today for Free Outfit. (15)
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Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

EVANS-JACKSON.—Mr. Philmore Evans and Miss Edith L. Jackson, at St. Paul Methodist Episcopal Church, at 7 o'clock p. m., March 30, 1913. A very large audience was present to witness the scene. The bride is a member of the Methodist Episcopal Church as are also the parents of the groom. The rites were celebrated by their pastor, the Rev. J. J. Woolridge.—D. Kemps.

BLESSINGAME-BENSON.—Mr. A. G. Blessingame and Mrs. Hattie Benson, at Liberty, S. C., March 6, 1913. John C. Gibbs.

REESE-BROWN.—There was a beautiful marriage at the Baptist Church in Escatawpa, Miss., March 26, 1913, that of Mr. Samuel Reese and Miss Frozena Brown. The church was beautifully decorated. A large crowd witnessed the ceremony. The bride is a member of the Methodist Episcopal Church in Scranton. The groom is a member of the Baptist Church. There were two flower girls. The bride wore a gown of white satin. A grand reception was held at the home of the bride's parents. The Rev. A. H. Lathan, pastor of Methodist Episcopal Church, officiated.

POLITE-MOORE.—Mr. Joseph Polite and Miss Rossena Moore. The bride is a member of St. Matthew Church, Algiers, La.

FLEMMINGS-McCULLOCH.—Mr. Augustus Flemmings, of Texas, a pharmacist in the C. S. Grana drug store and a member of our church in Algiers, La., and Miss Gertrude McCulloch.—Chas. C. Landry, Pastor.

BARRON-CUYLER.—Miss Mary Rachel Cuyler and Mr. Robert Barron, at the home of the bride in Clayton, Ga., March 27, 1913, by the Rev. W. B. Hester, of Smith Chapel, at Hagan, Ga.—C. C. Smith.

HOMES-MILES.—At the residence of Mr. and Mrs. General Miles, Mr. Norwood Homes and Miss Annie Miles, daughter of Mr. and Mrs. General Miles. The home was handsomely decorated. Father and mother and daughter are members of the Methodist Episcopal Church. A number of their white friends witnessed the marriage. They left the same evening for Lottio, La., which will be their future home. The Rev. S. A. J. Avis officiated.

TOWNS-HART.—Sunday evening, March 23, 1913, Mr. Robert Towns and Miss Martha Hart, by the Rev. W. B. Hester, at the home of the bride, in Hagan, Ga. The bride is a charming young lady and the groom is a successful farmer, owns his own home and stock, and is highly respected by all.—J. B. Brown.

Gleanings from the Field

ALABAMA.

The second Quarterly Conference of Enon Methodist Episcopal Church was held March 21-23. Dr. Thomas expressed himself as being highly pleased with the present condition of the church. Easter was properly celebrated and all hearts were made glad by

FREE ADVICE ON CURING CONSTIPATION



THE LIVER.

Don't suffer with Constipation any longer. It's far too dangerous a trouble to neglect. Let me tell you how to cure it.

Chronic Constipation means your liver is diseased. It can't produce Nature's great purgative, the bile, and you retain deadly waste matter that poisons the whole system and often breeds fatal sickness.

I'll gladly give you MEDICAL ADVICE FREE in regard to cleansing your liver and curing Constipation. Artificial purgatives can't do it. They only weaken the bowels in a perilous manner. But once the liver is purified and put in good working order, then your skin will freshen, your eyes brighten, your brain grow clear and active and you'll fairly glow with perfect health. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Advice Coupon and mail at once to HEALTH SPECIALIST SPROULE, 432 Trade Building, Boston.

FREE MEDICAL ADVICE COUPON

Are you constipated?
Is your complexion bad?
Have you no energy?
Are you irritable?
Do you get tired easily?
Are you nervous?
Is your flesh soft and flabby?
Are your spirits low at times?
Are you sleepy in the daytime?
Is there a general feeling of lassitude?

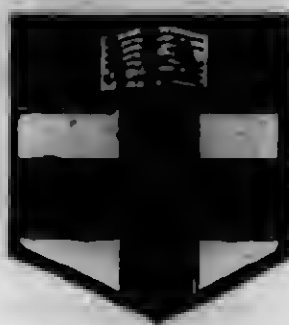
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ADDRESS.....

the two able sermons delivered by District Superintendent J. W. Thomas, D. D., and Dr. I. G. Penn, secretary of the Freedmen's Aid Society. The Sunay School rendered its program at 3 p. m., under the direction of Bro. J. L. Sneed, Sr. The collection for the day was \$57.79.—Joel C. Carson, Pastor.

TENNESSEE.

Zebulon—A few days ago Miss Besie M. Garrison, field secretary of the Women's Home Missionary Society, was with us, and rendered most excellent service in explaining her work. On March 29th and 30th our Second Quarterly Conference was held by the Rev. J. H. Pinkney of Stoval, Georgia. He did us excellent service in preaching two eloquent sermons. We raised \$36 for the District Superintendent.—J. S. Stripling. We raised the quarter for pastor \$100.50. On the first Sunday in April we had a rally for the rebuilding of Fullers Methodist Episcopal Church. Recently Rev. E. W. Moore, of Chipley charge, was with us and preached a soul-stirring sermon. Ten clubs reported as follows: Mrs. Ada Clemons, \$12.15; Mrs. Charity Moreland, \$13; Mrs. R. R. O'Neal, \$44.55; Mrs. Dicy Dix, \$8.25; Mrs. E. Lizzie Hall, \$7.75; Mrs. Georgia Freeman, \$7.50; Ella Walker, \$8.84; Rosetta Walker, \$7.57; Bro. Truman Walker, \$15.67; Willing Workers' Club, \$23.34. A public collection of \$7.00, made a total for the day of \$177.62. Under the leadership of our able pastor, the Rev. R. R. O'Neal, we are working for great results this year. He built the church that we are now worshipping in 25 years ago. This is Rev. O'Neal's second year in the second term that he has served us. Our District Conference comes to our place this year.—A. J. Evans.



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Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars.

J. O. STOKES, Mohawk, Fla.

VIRGINIA.

Norfolk.—Blest by nature, physically, climatically and socially, this city offers many advantages to the wide-awake pastor. Here, with fine edifices and great preachers and congregations all about, it is a fact that the Methodist Episcopal Church is only recently known as a center of force and influence. To our present house of worship, with its membership, I was appointed in 1909, and I found about twelve names. With work was coupled Newport News. For the past two years Norfolk has stood alone. During our second year, our revival ran four months and nine days and ran the roll up to one hundred and twenty-seven names on church book and one hundred and seven Sunday school pupils. Newport News was placed back into my hands last Conference and our revival of three weeks' time resulted in thirty-six conversions. Our membership roll now numbers one hundred and sixty, and our Sunday school numbers one hundred and seventy-five. The pastor's salary, including house rent, is estimated at nine hundred and forty-two dollars. We expect the District Conference here May 20-24, 1913.—C. I. Withrow, Pastor.

ELKIN, NORTH CAROLINA.

Our debt-paying rally in Wesley Chapel, March the 9th, as follows, was a success. Clubs reported: Mrs. L. E. West, \$40; Mrs. Caroline Barker, \$16.15; Mrs. Alice Daubs, \$28.20; Mrs. Ina Stocton, \$12.30; Mrs. Maggie Martin, \$22.39; Mrs. Angeline Hunt, \$31.00; Mrs. Emma Jones, \$14.05; Mrs. Hattie Hickerson, \$13.34; Miss Zollie Hamilton, \$9.00; Miss Pattie Gwyn, \$11.25; Mrs. Lillie Hunt, \$12.13. The Methodist Episcopal Church, South, \$6.00. Mrs. L. A. Galloway of the Episcopal church, \$2.00. Total, \$217.81.—S. P. West, pastor.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 80 years. Price 50c.

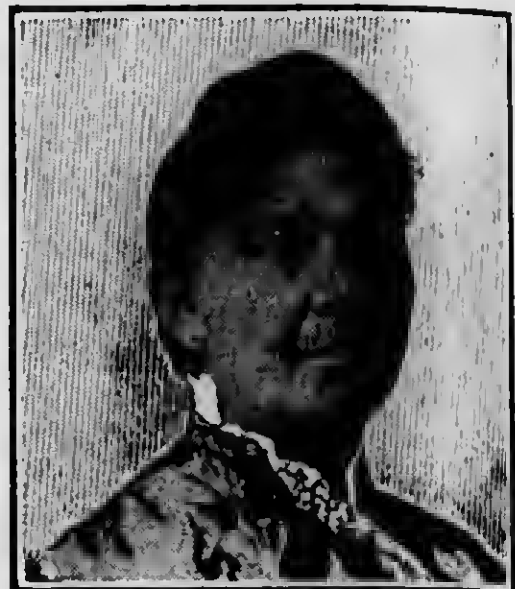
SOUTHERN LIFE MAGAZINE.

The short story by Mr. Welborn Victor Jenkins, announced to appear in the April number of Southern Life Magazine, may well be styled "a daring piece of imagination." It is a college baseball story, the title of which is, "Earnest of the Wings," recounting the experiences of an ambidextrous colored pitcher on a northern college team who was brought South with his team to play against the team of a southern college. Owing to his very fair complexion, the colored lad's racial affiliations did not become known until after the game was in full swing. Can you guess what happened? A pleasing thread of love-in-



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FOR THE HAIR AND COMPLEXION is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC FACES BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free.

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terest runs through the tale. It will be well worth anyone's time to read this story of an absorbing and unusual plot. Copies of this number will be on sale in several of our colleges. Single copies by hand, five cents; by mail seven cents. Address Southern Life Magazine, P. O. Box 38, South Atlanta Station, Atlanta, Ga.

AN APPRECIATION.

As pastor of St. Matthew's Church, Algiers, La., I take this method to express our appreciation to the members and friends for their many kindnesses. The pastor and his family recently dined at the home of Mr. and Mrs. C. A. Smith. Mrs. Smith, a daughter of the late Dr. A. E. P. Abbott, has the church and Methodism at heart. The Ladies' Aid Society, led by Sisters M. Jackson, N. Cooper, R. Garrett and others, gave the pastor and family quite a pounding. Mrs. Columbia Ross and Mrs. Julia Anderson led another party to the parsonage. Every kindness is shown the pastor and family. Our choir, with Mrs. M. E. Collins as the efficient organist, will soon be one among the best in the city. Every member of the choir deserves appreciation for the faithful way they perform their duty. Mrs. Effie Cox, our assistant organist, is always ready to serve. Prof. George Hooker, cornetist, and Prof. Lewis Armstrong, violinist, are the latest additions to the choir. B. J. Diamond, Henry Rozier, C. D. Smith, W. C. Hayward and E. J. McCoy are always on the firing line. St. Matthew will be heard from this year.—C. C. Landry.

Arouses the Liver and Purifies the Blood.

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives malaria out of the blood and builds up the system. For adults and children. 50c.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

CHARLES W. DALE.

It has pleased an all-wise and inscrutable Providence to remove from our midst our beloved brother, the late Charles W. Dale, and we do reverently bow to the will of Him who doeth all things well. Nevertheless we are deeply sensible of the loss of a man so upright in character, so calm in deliberation, so generous to others and earnest in his devotion to God. The leaders and stewards of Wesley Methodist Episcopal Church, in meeting assembled, share with his devoted wife this heavy affliction, and we do prayerfully commend her, as well as his other sorrowing relatives, to the never-failing promises of Him who never leaves or forsakes the least of His little ones.—Robert J. Armstead, Wm. G. Turner, James Crow.

WINSTON. — Shadrack Winston, March 16, 1913, in Full Triumph of Faith. He joined the Methodist Episcopal Church in 1884 and lived a consistent Christian. He leaves his wife, two boys, three girls, three brothers and one sister. He was both Class Leader and Steward of Georgeville Church on the Goodman Circuit. A good man has fallen.—D. A. Bragg, pastor.

MILLS.—Mrs. Nena King Mills, oldest daughter of the Rev. S. A. King of the South Carolina Conference and the wife of Mr. J. C. Mills of East Spartanburg, South Carolina, in full triumph of faith in God in the forty-fourth year of her life. She joined the Methodist Episcopal Church when she was five years old, and was converted in 1886 at Claflin University, Orangeburg, South Carolina. She was a great church worker; in Sunday-school; among the young people and was always willing and ready to assist the pastor on any way she could. She was one of the best school teachers in Spartanburg County. About (27) twenty-seven years were spent in teaching school, of which thirteen years were spent at her home school at Allen Chapel. She was "ready and willing." Thus ends the short and useful life of a good and useful woman.—Rev. R. C. Campbell, D. D., pastor.

JACKSON.—Mrs. Evalena Jackson, March 15, 1913. She leaves two daughters, three sons, two sisters and many relatives. Her brothers are the Revs. E. C., M. S. and A. W. Goins, of the Louisiana Conference. Interment was in the St. Mary's Cemetery.—Jas. E. Harrison, pastor.

TILLMAN.—Mrs. Augusta Tillman, beloved wife of Brother Meredith Tillman, of Springfield, La., died March 16th. She had been ill for a long time but bore it bravely. She leaves three children and many relatives who regret her passing. The Revs. Clayton, Armston and Jas. E. Harrison, conducted the funeral.—J. E. Harrison, pastor.

BROWN.—In the passing of Mrs. S. O. Brown, February 14, 1913, of Winston, Salem, N. C., removes from us one of the most cultured and highly respected citizens. He was popular in business and social circles. A



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof--Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

JUST SEND YOUR NAME TO LUNG GERMINES CO. 518 E. 12th, JACKSON, MICH.

graduate of the pharmaceutical department of Shaw University, Raleigh, N. C. Was a member of the Carter Drug Company of this city. Had married one of our accomplished young ladies in the person of Miss Nettie Hughs, an active member of St. Paul Church. He lived but three months after their marriage. His death cast a gloom over the entire community. He leaves a young wife, sister and brother. His body was carried to Raleigh, N. C., his former home and laid to rest.

WASHINGTON.—Mrs. Mary Washington, of Smithland, Texas, March 12, 1913. She was one of the old members of the Methodist Episcopal Church. After a long illness, she passed away. She bore her afflictions with patience. She was only trusting in the Lord. She leaves her devoted husband, two daughters and three sons who mourn her loss. The funeral was conducted by the pastor, the Rev. C. S. Williams.—M. L. Jeff.

BAILEY.—Sister Emily Bailey, of Starkville, Miss., who was a faithful member of Griffin Methodist Episcopal Church, fell asleep in Jesus January 18th, 1913. She was a blessed Christian woman. Her body was brought by a large number of people to its last resting place.—J. W. Winbush, Pastor.

WARD.—Sister Modena Ward passed away quietly on February 12th, 1913, in great peace. She was an earnest Christian woman and a member of Griffin Methodist Episcopal Church.—J. W. Winbush, Pastor.

BUTLER.—Little Edmonia Butler, a sweet little girl of five summers, passed away in January, 1913. She was baptized when an infant by the Rev. E. C. F. Troupe. She was the daughter of Bro. E. D. Butler, a member of our church.—J. W. Winbush, Pastor.

ADUON.—Celestine Aduon, aged 40 years, a faithful member of Scott Methodist Episcopal Church, of Port

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The "Limited," leaving New Orleans 12:30 p. m., arrives Alexandria 7:25 p. m., Dallas 7:22, and Fort Worth 8:40 next morning. The Cannon Ball, at 7:00 p. m., and Texas Express at 6:35 a. m., are splendid trains for Shreveport and North Louisiana.

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Allen, La., passed from this life to the eternal life, Sunday morning, March 2, 1913. This church has lost a faithful member. She is survived by two sons, a daughter and friends. She was laid to rest by the Grand United Order of Love and Charity, No. 37.—D. G. Taylor.

CHAPMAN.—Mrs. Gracie Chapman, of Spider, La., died February 28, 1913. She was one of the oldest members of Shady Grove Methodist Episcopal Church. She was born in South Carolina in 1827, and was converted when twelve years old. She was a member of the Methodist Episcopal Church for seventy-four years. She leaves a nephew here and many friends. Mrs. Chapman was the aunt of the Rev. H. Daniels, District Superintendent of the Baton Rouge District, Louisiana Conference. The funeral service was

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

CARD OF THANKS.

I wish to thank Mrs. M. J. Dyer for giving the Lafon Old Folks' Home a donation of \$3 worth of groceries. We hope that many others will follow her example.—(Mrs.) Eliza Gant, matron.

ASSOCIATION FORUM.

Ladies' Day

at the Colored Y. M. C. A., 2220 Dryades Street, Sunday, April 27.

Address by Mr. H. A. Rogers, of Leland University. A paper will be read by Mr. Eddie C. Thomas, and an oration by Mr. Sanders A. Jones, of New Orleans University. Special music and literary numbers will be rendered by some of the artists of the city.

Wesley Church—Sunday was a day of spiritual uplift, which began in the largely attended early prayer meeting conducted by W. J. Turner and C. C. Cannon. New scholars joined the Sunday School and the superintendent and teachers feel greatly encouraged. The pastor, Dr. J. L. Wilson, preached morning and evening, and all who heard the sermons speak of the helpfulness received and the sentiment created. Three united with the church. Sunday, 27, 10:45 a. m., subject: "Young People, Their Opportunity and Their Responsibility." 7:45 p. m., subject: "Saint Paul the Apostle and Agrippa the King." Everybody cordially invited.—L. L. Harrison.

First Street Church—The services were good all day on last Sunday. The pastor preached to the children at 11 a. m. Subject, "Christ Teaching by Parables." The stewardesses had a financial rally at 3 p. m. Dr. Billups, of St. Peter African Methodist Episcopal Church, and Rev. T. F. Robinson, of Thomson Church, and several of their members were present and rendered good service. At night the pastor discussed "Dangers of Religious Progress" to a large and appreciative audience. Miss Gibson, of Peck Home, was with us at 11 o'clock. Dr. I. Garland Penn, secretary of Freedman's Aid Society, will occupy the pulpit of First Street next Sunday

FORCED BY GRATITUDE OF HUNDREDS To Repeat His Offer of March 27 in the South. Chris. Adv.

I have been so moved the past few weeks by the gratitude of SOUTHWESTERN CHRISTIAN ADVOCATE readers, that I have decided to make again the offer which I made in the March 27th issue. This is what I said: "I am going to Give Away a Free Treatment for Deafness, to every sufferer who asks for it."

The letters of request have poured in; letters of grateful thanks have also poured in. From every part of the continent, the people whom I have cured of that terrible affliction—Deafness—are thanking me.

A letter from the Far West says, "Allow me to thank you a thousand times for the good hearing you have restored to me." A letter from New England says, "I bless the day I saw your offer, for you have cured me of deafness."

DEAFNESS TREATMENT FREE

These many letters of gratitude have touched my heart, and so I say again to the readers of the SOUTHWESTERN CHRISTIAN ADVOCATE: "I will give away a Free Treatment for Deafness to every sufferer who writes for it."

This treatment is entirely free. I want to help you. I know what you suffer in the approach of Deafness, and the intolerable agony of complete Deafness. I know that I have cured many, many people who were Deaf. I want you to have the same opportunity to hear again. Write today for my treatment for Deafness.

Send off now, a post card or letter request. Don't delay, or it may be too late. If you have even the slightest feeling that something is wrong with your ears, be on the safe side and send for treatment. It won't cost you anything. If you are growing Deaf, and have become discouraged and tired of experimenting, profit by the example of those who have been cured by my treatment. Many of these people thought that they never could be cured, they had tried so many different things which never did them any good. My treatment restored their hearing. Write today for a Free Deafness Treatment, to

Deafness Specialist Sproule,
432 Trade Building, Boston, Mass.

at 11 o'clock. Hear him. The Order of Tabernacle, Local No. 6, accompanied by No. 11, will hold the annual celebration next Sunday night. The public is cordially invited.—B. Mack Hubbard, pastor.

Thomson Church—On a recent Tuesday evening a large number of members and friends held an informal affair at the parsonage, under the management of Miss Hattie Joseph, Mesdames Parson, Parker, Robinson, Goff and others. A purse containing a handsome sum of money was presented to the pastor. The Rev. J. C. Smith, pastor of the Spain Street Congregational Church, spoke in happy vein. Refreshments were served. Sunday morning the Sunday School was well attended. Miss Agnes Williams and Miss Estelle Scott have the Sunday School in charge and it is succeeding. At 11 a. m. the pastor preached. Subject, "Power of Progress." At 7:45 p. m. the pulpit was occupied by Dr. Charles M. Melden. Subject, "Bear Ye One Another's Burdens and So Fulfill the Law of Christ." This was truly a great sermon. Miss Gibson, superintendent of the Peck home, made an appeal for the filling of the lot at this home and a good collection was given her. Next Sunday night Dr. R. E. Jones will preach.—T. F. Robinson, pastor.

Trinity Church—The revival continues, and four were added to the membership Sunday. The Class Meeting shows marked improvement in attendance, 222 being present last Tuesday night, with eighteen visitors. Collec-



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tion, \$12.60. We now have twenty-two classes with good leaders. The Thursday nights will be devoted to regular League and praise services for instructors for the young converts. The attendance was good Sunday and the pastor preached a special sermon to the children, organized the "Children's Hour," and will observe the same every third Sunday. The family reunion at night was well attended. Pilgrim Tabernacle No. 4 and United Daughters No. 1 will observe their anniversary this Sunday at 7:30 p. m. Our Rally will be all day, and the services will be entertaining. City pastors with their congregations are invited to come and help us, and hear our young preachers. The Sunday School is being taught in the gallery and pretty soon will be partitioned off and made "model" in many respects. One hundred and thirty-six scholars, seven new ones and five visitors. Collection for the day, \$21.—W. Scott Chinn, pastor.

THE BOARD OF CONTROL

of Thomy Lafon Old Folks' Home met in regular monthly meeting April 16, taking up matters pertaining to the building of this Institution, after which the following named persons were elected as officers: The Revs. J. L. Wilson, D. D., President; J. L. Brown, Vice-President; T. F. Robinson, Secretary; W. J. M. Price, treasurer. After the election of the officers an auditing committee was appointed as follows: The Revs. B. M. Hubbard, D. D.; D. S. Sloan, J. H. Hubbard, D. D. The newly-elected officers were then

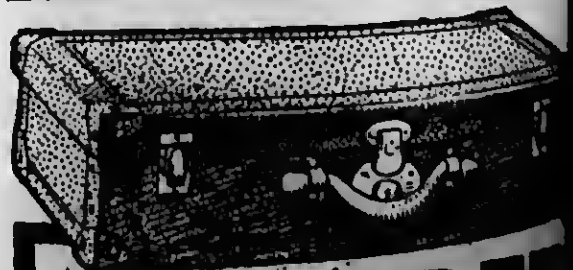
installed by the Rev. Valcour Chapman and the Rev. B. M. Hubbard. The District Superintendent of the Lafayette District, the Rev. J. W. Turner, was present as a member of this board, and with the co-operation of the local board we are going to put the home in a condition it has never been in before.—T. F. Robinson, Secy.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN.
Publisher

NEW ORLEANS, MAY 1, 1913

Vol. No. 42—No. 18

THEY WORKED TOGETHER

He who seeks to keep the Negroes and whites apart is an enemy of both. We need not fix the responsibility for the two races being here side by side, face to face. The fact remains that from all indications it is not a question of separation, it is a question of mutual understanding and mutual co-operation in the interest of all concerned. An effort should be made along this line and it can be made with full justice to all concerned and with due respect for each others rights.

This section of the country has been very much concerned by the rise of the Mississippi River. There have been breaks in the levees at several points. At Remy, Louisiana, there has been a falling away of the embankment and there was imminent danger of a crevasse. To avert the danger meant the saving of many lives, hundreds of thousands of dollars worth of property and the crops for this season. There was no time to quibble or to discuss racial differences—the common danger eliminated differences and made all classes and races work side by side. A dispatch giving account of the effort there says:

"Twenty-five hundred Negroes, Italians and plantation owners worked side by side, filling sacks and carrying them on their backs to places behind the break. Among the early volunteers was Emile Netter, mayor of Litcher, who threw aside his coat, began lugging sacks, and called upon the people of his town to follow his example."

It was a heroic struggle. A million bags of sand were handled. The struggle covered nights and days and at one time it looked as though all was in vain, but by and by the crisis was passed, the levee held, and then this significant statement was telegraphed to the City papers: "White men and black all worked intelligently and hard and the threatened danger was averted."

Just so should white men and black men work intelligently and hard, side by side, face to face in mutual respect, not only for the reclamation of the rich soil of Louisiana, but for the full development of this Southland, which would mean the enrichment of all without taking from any. Our rich country has plenty to give and to spare. But more, there is another side other than the material—that is co-operation in the interest of the moral, the civic and the religious welfare of all concerned. And just as the interests of the whites and blacks inter-locked at Remy just so are the interests of white and black intertwined in all the affairs of our community life. To eliminate the black man from participation in meeting the emergency is to endanger the lives and property of all. Let us be sensible. Let us not be sensitive. Let us set aside the traditions and petty prejudices of the past. May we not as black men and as white men with mutual interest work side by side for the common good of all.

An interesting item in the account of the averting of the flood at Remy stated as the gap was filled and the daylight came on and the danger passed, the Negroes burst into song and then the engineers knew more certainly than before that the danger had past. And so may we in some good day, as the daylight breaketh, when the crisis of racial adjustment is past, break into song of one common brotherhood under the flag of our one and only Christ.

A PRACTICAL TEST

The *Northwestern Christian Advocate* gives race prejudice a severe rap in a recent editorial and applies this test: "If one cannot kneel down between a Chinaman and a Negro and pray the Lord's Prayer, he really cannot pray it anywhere." If this test is a just one, and we believe it is, and if it were applied individually to the Christians throughout the world and particularly in the United States of America, many would be found wanting of the proper spirit in offering the prayer of the Christ. We have come up to the day when Negroes are actually not wanted even as visitors in the white churches and in churches, too, that are loud in the preaching of the brotherhood of man. Many Christians practice the doctrine of brotherhood by proxy, and distance adds charm to the doctrine.

The *Northwestern* observes further: "Separate sections in our cities, separate Churches, and in some instances separate schools for separate nationalities or races, exist at the bequest of race prejudice, and in turn foster and intensify that feeling." Separation does intensify racial feeling. What we need is not racial segregation, but racial contact with a mutual understanding and a mutual respect for each other. This will never come by the program which is being carried out in many quarters.

We know of a church that has set aside several of its back seats for the Negroes, with the placard "for Negroes only." This is just about the limit. The officials of this church by this act have repudiated the spirit of the Christ whom they seek to worship and their entire worship is robbed of grace and beauty because of the narrowness of their own souls. Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me.

THE OPEN SEASON FOR KILLING NEGROES IN ALABAMA CLOSED

We wrote recently an editorial calling attention to the reckless way Negroes are killed and that without redress. The article was a protest against the spirit of lynching that exists to an alarming extent. There was not a "pessimistic" note in the entire article. It was on the other hand a frank statement of an actual situation. We propose to refer to the replies to "Who Cares," later on in a more extended way. Just now we want to call attention to an act of Governor O'Neal of Alabama in refusing to commute the sentence of two white men who had murdered a Negro. When a delegation called to see Governor O'Neal to get him to commute the sentence to life imprisonment of the white men the Governor said to the delegation: "Gentlemen, when I assumed the governorship of Alabama the open season for killing Negroes closed. These men committed wilful murder. The fact that they murdered a Negro rather than a white man cuts no figure with me." The white men were hung. These words of Governor O'Neal are brave and timely. He knows full well that the season for killing Negroes has been open a long, long time. He proposes to close it. Too often white men go unpunished for killing Negroes. The truth is

it is hard in some sections to get a jury that will convict a white man for killing a Negro whatever the evidence. Many and many a time have men who have been empanelled, said that they would not convict a white man for killing a Negro under any circumstances. Maybe Governor O'Neal has ushered in a new day. He has our congratulations for his brave words. When would-be murderers are restrained, the Negro may have less restless nights.

"RISE, SHINE, GIVE GOD THE GLORY"

No one who is acquainted with Negro student life would for a moment be pessimistic on the race question. The men and women who have labored among Negro students are the most enthusiastic of all in the uplift of the Negro. We have faced recently groups of Negro students in widely different sections of the country and we avow that with an even chance in the race of life, these Negro youths will make good. To grant them less than an even chance is cowardly.

We were greatly stirred on Monday morning of this week, during the culmination of the Jubilee Fund rally at New Orleans University. The students and teachers had set themselves to the task of raising a thousand dollars among themselves. The final reports came in Monday. An informal report showed that the students needed about \$75 to make their offering \$700.00. In a few minutes enthusiasm was ablaze. "Dear N. O. U." stood before them. The challenge of the church rang in their ears. The gratitude of fifty years of freedom urged them on. The church spirit which permeates the school was the dominant note. Self-denial was the program. Shortly the amount was reached and with the gifts of the underpaid teachers the amount realized was more than a thousand dollars. With the Alumni report the fund will be ahead of any Freedmen's Aid school yet heard from. This amount is small comparatively but it is magnified many a time when we consider the poverty of the givers and their struggle for education. In a campus talk we heard one girl say, "I gave my lunch money," "so did I," chimed another. Another cut into commencement season necessities.

But back just a little. When President Melden announced the total and Doctor I. G. Penn of the Freedmen's Aid Society made his speech of congratulation and promised to find some one who would match dollar for dollar all that the students have given, the enthusiasm of youth could no longer withhold. And then there was no reason for doing so. College yells, raps, cheers and songs were in order. These literally stirred all who were present. Even Mr. Sobersides enjoyed it all. The yells and college songs done, the students quieted down and sang as only Negroes can sing: "Rise, shine, give God the Glory, Glory, For the year of Jubilee has come."

But what singing! Hearts were tuned to the chords of Heaven. It was God's children giving in God's spirit. A gift announced could not have warmed these students hearts more than as they experienced that it is more blessed to give than to receive.

Our Policy Toward the Negro

By the Rev. William F. Wykoff, D.D

The Methodist Episcopal Church will have to assume a large share of the responsibility for the agitation which resulted in the emancipation of the slaves in this country. Being close to the common people and possessing numerical strength her position at that time was one of great influence.

Methodism has always been a militant, courageous and aggressive type of evangelism. When duty has made her imperative demand that an attack be made upon some stronghold of evil, that some advance movement in the interests of humanity be initiated, obedient to the call of the hour she has set herself to undertake the task. Needless of temporizing counsels and deaf to the appeals of expediency, she has fearlessly trodden the path of conscious duty.

It was in this spirit she approached the great question of human slavery. Although the position then taken meant the severing of ties that were sacred and tender and would be followed by consequences that would be trying in the extreme, yet obedient to the new vision of duty and righteousness, like Martin Luther at the Diet of Worms, she boldly took her stand and prepared to assume the responsibility for the consequences. And in that dark hour of dissolving friendships and uncertain outcome, she sustained with her prayers and supported with her resources of men and treasure the arm of the government and was no small factor in the result achieved.

This pathway led through suffering and tears, for she loved her sons of the sunny southland and her heartstrings quivered at the prospect of separation. And she loves them still and cheerfully and prayerfully and confidently cherishes the hope that some day she shall again clasp their hands in glad reunion.

But she well knew that the legal steps then taken only prepared the way for the achievement of real freedom which could only be brought about by the colored people themselves. Abraham Lincoln could write and announce the Emancipation Proclamation but only those to whom it applied could make it effective. Jesus Christ upon the cross could prepare the way for human redemption, but it remains for men to avail themselves of the privileges of grace and be saved. So the Methodist Episcopal Church realizing that only the legal barriers which stood between the Negro and the freedom to be desired had been removed and that the real emancipation lay along the road of patient effort and the attainment of self-control has continued her active sympathy and support toward these people in their struggle toward the goal.

Has the policy of the church been justified by the results and should it be continued?

We have recently come in contact with the results of our work among the colored people in a way to give us a better understanding of its effectiveness and results.

It was my privilege to be present at many of the sessions of the Lexington Conference which recently met in the city of Louisville, Kentucky. The colored population of this city is about 60,000, so that I have had some opportunity to study these people. In comparing the average Negro as we have seen him in this city with the Negro we saw in this conference and among the people who assembled at its various sessions, I have no hesitancy in saying that the later in a very marked degree surpassed the former. And, if this Negro is to be taken as a sample of our work among the colored people since the close of the Civil War, there can be no question but that the policy of our church has been greatly blessed of God in the elevation of these people.

I have been profoundly impressed with the many evidences of progress which came to my attention in connection with the Lexington Conference. Here were a body of men whose appearance and deportment would

commend them to any unprejudiced observer. The Bishop who was to preside could not reach the seat of the conference on account of high waters, and a president was chosen from their own number. The order and dispatch with which they disposed of the business of the conference, the intelligent and pointed discussions of questions under debate, their abounding liberality toward all the interests of the church out of much poverty, their heroism and consecration in the face of difficulties and provisions, which but for the grace of God would appall the stoutest heart, their devotion to the ideals of our great church and their evident desire for the advancement of the kingdom of our Lord, were convincing evidence of the wisdom of our policy toward these people.

I came South with some question in my mind as to the wisdom of our policy toward the Negroes, but if I am able to judge from such information and observation as have been the result of contact with the people themselves, I am convinced that we have pursued the right course. And if it is the welfare of the Negro we seek, if we wish really to prepare these people for the important place they are to fill in the future of our

Should there be rules in religion? We say, yes. A perfectly upright life is the result of careful planning and ceaseless watching, of deliberate, determined, systematic effort. This is the way all important things are compassed. Method and perseverance are of as great value in acquiring right habits as in acquiring material riches. The character that shows consummate serenity and ease of movement, or symmetrical development, has usually been built up by long, patient continuance in well-doing. It is only by strict attention to rules for a good while that one reaches a place where rules can be dispensed with and what seems like spontaneous goodness be exhibited. Daniel's regularity in prayer had much to do with his reliability in an emergency. The spirit no doubt is more than the form, but in most cases it needs the form even as the containing cask is necessary to the preservation of the precious liquid. We append, therefore, in compact compass, especially suitable for the New York which has but recently come to us, a score or more of simple rules that have been proved helpful in the conduct of the Christian life.

Make everything—even the smallest matters and the hardest—a means of spiritual improvement; they will either help or hinder our growth in grace; aim not so much to get rid of troubles as to get rich by them, they cannot be spared.

Extend, in your thought, the scope of God's will to the more minute matters of momentary occurrence, and insist on an increasingly exact conformity to that will in your life; this will furnish a magnificent and practically inexhaustible field for progress.

Steadfastly aim to have always more humble thoughts of yourself, more kindly thoughts of your fellow men, and more trustful thoughts of God.

Pick out a few of the very finest, richest hymns and repeat them daily, sucking from them new sweetness and strength with each repetition; or use one for a whole week until it is wholly committed and absorbed, then select another for the following week.

Take some single great truth or text or couplet and see how perfectly you can embody it in your life for a single day.

With the hours as they strike, with the trains as they go, with the horses as they pass, connect some holy thought, some pious ejaculation that shall the closer join you to God; let everything you see lead you to the Lord.

civilization, we will not curtail the work we have been doing but will enlarge it and proceed with a more generous hand.

We have reached these conclusions in spite of our desire for a closer relationship with the Methodist Episcopal Church, South, and under an atmosphere that would hardly be considered favorable to such conclusions. The Southern Church has been very hearty and cordial in its fraternal fellowship and we esteem our brethren of that church very highly indeed. And I believe they appreciate our work above what we have thought, and I believe that sometime we will again be one. But to relinquish activities which have been fruitful of good as a step to such an end would not command their respect. They do not want us to be patronizing toward them and a courageous forward movement along all lines of our established policies will be more instrumental in the long run in bringing about a consolidation than any other.

The colored people constitute a very large portion of our citizenship and we can not advance toward higher things and leave them behind. They must go up with us if we go. And the work of our Freedmen's Aid and Southern Education Society is a mighty influence in the progress they are making and should receive the generous encouragement of the church at large.

Louisville, Ky.

Helpful Rules

By the Rev. James Mudge, D.D

Prove the preciousness of Jesus and your attachment to him, when you cannot do extraordinary things for him, by doing the common things (more especially one thing each day) with an uncommon amount of love thrown into it and a very particular purpose to please him perfectly in it.

Take time to be holy, for holiness cannot come otherwise, nor can time be better spent than in this direction; but one exceedingly profitable way to take it is by using in meditation and aspiration those scraps and shreds of time which are so frequently lost or wasted but may be turned to excellent account by letting the soul stream up to God in prayer or praise.

Be silent concerning the wrongs and slights and contempts you meet with; brooding over them or seeking comfort from others is weakness and pretty apt to do harm.

When temptations come do not stop to attack them directly but simply look away to Jesus and pass on to your work; replace the evil thoughts with good ones; the less attention the dogs get the quicker they will stop barking.

Aim to be a symmetrical Christian; it is true you cannot equally excel in all directions, but you can correct your main deficiencies, and this is a large part of life's task.

Arrange to get a full spiritual meal from suitable devotional exercises every day, if possible; if it cannot be compassed, make sure at least that Sunday furnishes it, lest the soul utterly starve.

Take all things from God and do all things for him; it is the only way to lead a truly sacred life.

Pause a second before taking any action to make sure that you are in just the right spirit, in close touch with the Master, and seeking primarily his glory.

Form the habit of using pen or pencil in your devotional reading to concentrate thought, to formulate purpose, to preserve materials for subsequent review.

Cultivate a devout practice of speech, avoiding those careless, current expressions which shut out the active agency of God in affairs, whether it be the weather or the changes usually attributed to "luck," "chance" and "fortune," good or bad; it is a pity to lose the opportunity for the practical witnessing and glorifying of God with our lips.

Be found as little as propriety allows in

(Continued on page three.)

THE CHRISTIAN LIFE

The Soul's Quest

"Oh! that I knew where I might find Him,"
And while our yearning souls thus cry our erring
feet
Are seeking Him amid the haunts of rank and
power,
Leaving the byways, where He might be found,
Turning our steps at each illusive sound,
And while we seek, He lingers where we seek Him
not,
Within the heart of each day's common hour.

"Oh! that I knew where I might find Him."
In things profound we plunge, amid
Keen mysteries of thought we seek His form to
trace,
Ofttimes in darkness groping, all our care
To gain His presence, and yet everywhere
Amid the mundane things of life He may be found,
In every bush bird's song He has a place.

"Oh! that I knew where I might find Him."
And while we yearn, we dream of lofty flight,
Forgetting step by step the heights are found
That every holy act brings Him more near.
That even on the dusty highway drear
His prints are seen, moving among us as a guest,
But oft forgotten in life's common round.

—British Weekly.

The Higher Unselfishness

The cruder conception of unselfishness is limited to men's outward acts. All its demands are sufficiently met if one is willing to give of his means or lend of his possessions. It has to do with what can be seen and handled. If one is ready to do us a tangible favor which will be a convenience to us in some concrete difficulty, that is, as a rule, all the unselfishness which we think we can demand of him. And as for ourselves, we are apt to look no more deeply into the matter when we discovered that we are ready to accommodate and have schooled ourselves to give. And yet we have this neighborly willingness to lend a rake or a harrow or an umbrella and still fail of the unselfishness which the world needs most. Evidently Christ insisted that men should be free with what belonged to them, but with our usual literalism we confine it all to goods or money or lending a hand. Probably most men in a decent community hardly dare to refuse these tangible things, and neighborhood life is so far greatly improved; but unselfishness is not all and not mainly a visible virtue. It has a higher form, and that was the form which Christ looked for and commended.

The higher unselfishness is that which operates within us where no one is looking. It is of a sort which men cannot ask for, and yet may miss if we fail to have it. To be generous in the very highest way is to be generous with one's soul and inwardly. We can buy ourselves off from this very easily in these days of increased wealth. We can hand out our money whenever it is asked for and get rid of the whole matter and feel very good about it as we betake ourselves to the leisure we have bought and paid for. For most solicitors are very easy compared with Paul, who said, "I seek not yours but you." Paul would never be content with any one's money. We often dare ask no more than that. The highest unselfishness is to give personality. It is first to give our own selves, and that is just what we would like to keep if we could. To be "lavish of personal influence and to put a great deal of ourselves into whatever we do, is the only real test of generosity. Some, indeed, are so made that to part with money may be for them the supreme test; but with most it is not.

Unselfishness then is far more a matter of attitudes than of actions. We can be unselfish when nobody is around. We are not required to live in an incessant doing of favors. To think of people with a larger sympathy than we do, to take over these set opinions we have formed regarding them, and to ask ourselves at times whether our

thoughts of our fellow-men are growing more generous and hopeful, these are tests which will let us know how we are advancing. For whether they know it or not, whether they describe it in that way or not, we might take it, is worth more to our neighbor than to send him something that he likes. And if we find that we have been judging his character according to the way he meets our taste and should then just resolve to leave ourselves and our tastes out of the test altogether, and should realize that a person might not suit our temperament at all yet still be one of God's successes that would be one of the most welcome gifts we could make.

It is no unusual thing to find some one who will never flinch at any duty you can put upon him, but cheerfulness he will not give. His natural mood is heavy, he humors it, and while he will give up all else he will not give up that. We would gladly give him back all his money and hours of time if he would just give us one hearty laugh or smile. As our conception of unselfishness grows finer, we consider a good deal the possibility of helping people by the things we don't do. Sometimes we find that an anxious, worrying spirit is a positive disservice which makes life heavier for all. Life is eased all around wherever any soul makes itself unimportant. Every host knows the value of the guest who finds it good whatever way things are done and requires no attention or notice. We give men relief not only by sending them gifts, but in more subtle ways, when we simply do not make ourselves or our concerns something that they have to consider. The desire to be prominent or always in the front or in a place of leadership on the part of anybody introduces as issue which may be slow in being felt, but which increases the difficulty of life for all. If one is inordinately sensitive he will go through life creating perhaps more heaviness and trouble than he can ever relieve. Yet people speak with a sort of pride of the ease with which they are wounded. It may be farthest from their thought to make trouble, but they do make it by the way they take it. It is not then to outward acts alone that we are to look, to establish proof of an unselfish life, but even more to the atmosphere a life creates around itself.

In days of weaker faith and lower conceptions we test the whole great matter by the amount we have done. If we have many good deeds we like to be able to turn to the definite good deeds we have performed; but the time comes when we can get no comfort from that, and crave a deeper, closer, friendlier,

proof. It may be that our service will reach its highest, henceforth, not by added activities, but rather by things we no longer do. The tangible services of bread and clothing and money a man comes to render as a matter of course. It is comparatively easy to render them. But the higher unselfishness makes us do for men things they can never know anything about. Christ said "for their sakes I sanctify myself." Whether they ask it or not, the men and women around us deserve and require that for their sakes we hold higher ideals all the time.—*The Sunday School Times*.

Loving Perfectly

It is just as easy to love a hateful person as a lovable person, when once we have learned the secret of loving. For real love is never affected by the attitude of the one toward whom it is directed. The heat and light of the sun are not affected by our attitude toward the sun. It keeps on pouring out its heat and light toward us no matter what we think of it or say about it; for its heat and light depend upon what the sun is, not upon what we are. So of God's love toward men; it never depends upon what they are, but only and always upon what he is. And we may have God's love toward our fellows, always, if we live wholly in Christ. When Christ is the fulness of our life, his love for those about us—which never depends upon what they are, but always and only upon what he is—is our love for them. Nothing that they can do or fail to do toward us can then affect our love for them; because our love for them is Christ's love for them; and Christ's love, like himself, is unchanging, the same yesterday, to-day, and forever. How this miracle-truth sweeps away the pettiness of bitter, resentful feelings, when these start to surge up in our heart toward some one who has cruelly hurt us or hatefully wronged us! Our love, then, is utterly independent of what they have done: it is Christ's love, perfect, unchanging! Our love depends simply upon what Christ is when self is crucified with Christ. It rejoices in Christ's own privilege of loving the unlovely. It is unwavering, undimmed, undefeatable. Have we tasted the joy, not merely of receiving, but also of giving out, Christ's perfect love?—*The Sunday School Times*.

Helpful Rules

(Continued from Page Two.)

circles where Christ is not named, and where the tone of your spiritual life will inevitably be lowered; seek companionship with those who will aid you in better living, or whom you can aid.

Guard diligently, vigilantly against leakage in spiritual strength and religious resources; it is lack of attention to little things—all of them slight and seemingly insignificant when taken separately, but mighty in combination—which brings in the tides of indifference and death.

Keep open the channel of supply from above—believing prayer—so that the nutrition of the soul may be always going on.

Watch not your superficial feelings, which vary with bodily conditions, but watch the indications of God's will and the promptness with which you follow them, for this latter is the test of your spiritual progress.

Build your happiness on the unchanging God if you would lift it above earthly casualties; and use the test of uninterrupted happiness to indicate to yourself and others whether you are leaning on the creature or the Creator.—*In Northwestern Christian Advocate*.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not.

Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—*Charles Kingsley*.

Observations of the Delaware Conference

By J. W. Henderson

In the celebration of the anniversary of the Fiftieth Session, this session of the Delaware Conference passed into history, being the most memorable since its organization. The program was so ingeniously arranged, both in its workmanship and makeup, that copies went at a premium for souvenirs. In the personnel of the program, there was not a misfit, for the masterly way in which each wrote or rendered his part, seemed that his selection indicated a peculiar fitness known to those who had the work in hand. Drs. Jolly and Jason, chairman and secretary of the Anniversary Commission, are not only fine examples of alliteration, but are splendid specimens of the rare literary tastes and tendencies, characteristic of the Conference. They are admired for their ripe and rich scholarship.

* * *

There is only one surviving member of the organization of the Conference, the Rev. J. H. Pearce, who is now 83 years old. In honor to Brother Pearce the Conference invited him to a seat on the platform. The Rev. L. Y. Cox is the next oldest living member, having joined the Conference in 1867.

* * *

In presiding over the session of the Conference, Bishop Berry, though positive and exact, was nevertheless, the embodiment of sweet spiritedness and great patience. His introduction of song-service during the business session, not only afforded a pleasant mental diversion, but a real spiritual awakening. The Conference invited the Bishop to preside over its session next year at Ezion Church, Wilmington, Delaware.

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Dr. R. E. Jones of the SOUTHWESTERN CHRISTIAN ADVOCATE was present and represented his paper. Secretary Penn of the Freedmen's Aid Society, and Drs. I. L. Thomas, W. W. Lucas, C. C. Jacobs were also present and addressed the Conference.

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Dr. M. C. B. Mason, corresponding secretary of the Inter-Denominational Society for work among Colored people, received a great ovation.

* * *

Assuredly Dr. C. A. Tindley is the greatest among us. His address on Temperance was marvelous and masterful. He has been elected an assistant corresponding secretary of the Temperance Society, and it is the prayer and hope of all that he will accept.

* * *

District Superintendents Cotton, Johns, Handy, Hughes and Pullett presented magnificent reports of their districts.

* * *

It was the opinion of all who heard Dr. P. O'Connell's address on Education that it was both profound and practical, and perhaps the best ever delivered before the Conference.

* * *

It was estimated that three thousand people heard the eloquent and highly evangelistic sermon, delivered by Bishop Berry Sunday morning. So great was the spiritual fervor that swept over the vast audience that several persons made a profession of faith in Jesus.

* * *

The missionary sermon, preached by the Rev. J. U. King, reached a climax hitherto unattained. His philosophy and presentation of the truth of the gospel was so simple and touching, that proud men, and vain women, audibly wept.

* * *

The Rev. J. H. Blake was elected secretary of the Conference for the eighth year.

* * *

After three years on the Philadelphia District, Dr. F. J. Handy, retired and became pastor of Zoar Church in Philadelphia, the Mother Church of the Conference, while

Dr. J. H. Scott, pastor of the church, succeeded to the district. Having served six years on the Centerville District, Dr. Scott brings to the office large experience and useful knowledge.

* * *

The people and pastor of Zoar Church are commended for the very excellent entertainment they gave to the Conference.

* * *

There were no real disappointments in the appointments. Those who cared to know about where they were going, if changed, were given such information. Thus ended the 49th year, and fiftieth session of the Delaware Annual Conference.

Intercollegiate Debate

During the school year many interesting and instructive events have been taking place at Rust University, which made the year one of unusual interest to both faculty and students. One of these chief events occurred on Friday, April 4, when the annual intercollegiate debate took place between Rust and Tougaloo. The subject of the debate was, "Resolved that the United States should permanently retain the Philippine Islands," the affirmative being taken by the Tougaloo students and the negative by Rust, John Branion, Robert Clay, and Wilbur Williams being the speakers. After a thorough and animated discussion of the subject, the judges, Dr. J. H. Howard, Profs. P. A. White and C. A. Greer, retired for consultation and soon brought in their unanimous verdict in favor of Rust. This announcement, of course, was the signal for great applause and rejoicing, especially as this honor of taking the prize has come to Rust University for the past two years. The day following the debate a match baseball game was played on the campus between Tougaloo and Rust teams. The score was 13 to 0 in favor of the Rust boys. This double victory has brought great rejoicing on the campus.

The University is approaching the close of its forty-seventh year in a happy and successful manner. The year has been one rich in great events and interesting experiences, and the closing days are seeing the fruits of a prosperous and happy year.

Teachers College Graduate in Demand

Dr. L. B. Moore, Dean of the Teachers College of Howard University, Washington, D. C., in his annual report to President S. M. Newman, D.D., concerning the distribution of the graduates of the Teachers College Class of 1912, reports an increasing demand in the public schools for professionally trained teachers. He says that the "stimulus" which has come to Southern education through the Jeanes Fund, the Slater Fund, and other gifts to education, has put additional emphasis upon the importance of thoroughly equipped teachers throughout the South, and especially in the Colored schools. The demand for trained teachers in special academic subjects and in the Manual and Domestic Arts has been especially pressing.

Of the 213 students who have been graduated from the Teachers College in the last twelve years, more than 85 per cent., he reports, have gone directly into the work of teaching. Of those who have not become teachers, several are active in the development of education in their respective communities. The reports which have come to the Dean's office from Superintendents of Education, say that the graduates of our Teachers College in this University "are making themselves more and more serviceable, not only as professionally trained teachers, giving satisfaction to their Superintendents, but also as community builders, taking part in the larger movements for the uplift of the Colored people."

BISHOP HENDERSON'S CORNER

The Semi-Annual Reports

Perhaps a word of comment would not be out of place as to the report blanks which the pastors have recently received. These blanks have been sent out by the Commission on Finance, in accordance with the action of the last General Conference, directing Bishops to submit to the next session reports for their respective residential areas. In the furtherance of this plan, the Board of Bishops has requested each member to present a report at each meeting of the Bishops, covering the work of his group of conferences. These first reports are therefore expected to be in the hands of the Bishops before the Spring meeting, the first week in May, so that each Bishop may have the data for preparing his own report for that meeting. It is earnestly hoped that every pastor will give heed to the request and send his report without further delay.

It will be noted that three report blanks have been sent. One of these is to be sent the Bishop, one to the District Superintendent and the other retained by the pastor. If any man in pastoral charge has not received these blanks, he should so notify his Bishop, as the plan is to have every charge included in the report, and the blanks have been sent, as far as conference lists have been in the hands of the Commission on Finance, to every pastor. This is more than a mere formal request and should be given prompt attention.

* * *

Some charges were overlooked in the preparation of the list of those making the ten per cent gain in membership. Among those which have since been located are:

Abingdon, Va., East Tennessee Conference, W. A. Webber, pastor.

High Point, N. C., North Carolina Conference, J. W. Wells, pastor.

St. James, Winston, N. C., North Carolina Conference, S. L. May, pastor.

Questions affecting the welfare of the colored race, and especially the part which the Church has in meeting and settling its problems, will be considered at the council to be held at Morristown, Tennessee, May 7, 8 and 9, under the personal direction of Bishop Henderson. A full program has been prepared for the three days, on which a number of our leaders are represented. Every one of the twelve District Superintendents of the East Tennessee, Tennessee and North Carolina Conferences has been assigned a topic of address, while others who have been invited to speak include Secretary Maveety, of the Freedmen's Aid; Secretary Fred B. Fisher, of the Laymen's Missionary Movement; S. Earl Taylor, of the Board of Foreign Missions; Dr. Hubbard, of Meharry; President Idleman, of Clark; President Hill, of Morristown; President Peeler, of Bennett; I. L. Thomas, J. P. Wragg, I. G. Penn, E. M. Jones, C. C. Jacobs, W. W. Lucas and R. E. Jones. Pastors in the vicinity of Morristown will be urged to attend these sessions, as well as the general public at some of the meetings, and the indications are for a successful and helpful conference.

"We cannot afford not to believe in ourselves, our own power of moral recuperation and influence. Out of this lower human trust will grow a higher one. Out of duty well and cheerfully performed the spirit of worship and praise will grow. We gain happiness, here or hereafter, only as we create it here on the way."

Lexington Annual Conference

Reported by H. W. Simmons

The Forty-fourth Annual Session of the Lexington Conference convened in the new Coke Methodist Episcopal Church, Louisville, Kentucky, Wednesday morning, March 26, 1913. In at least two respects this was the most remarkable of any previous session, namely: Bishop W. F. McDowell, who was to have presided instead of Bishop Anderson, was not able to reach us on account of high water, which put most of the railroads throughout Indiana and Ohio out of commission. The conference proceeded with its business 'till Wednesday, April 2—seven days—without a bishop. Fifty-two pastors were absent at roll call and several did not arrive at all. At 9:00 a. m. Wednesday the district superintendents and pastor of the church administered the Holy Communion, after which the conference organized by electing Dr. Joseph Courtney superintendent of the Ohio District, President. W. H. Riley was unanimously elected secretary with J. B. Redmond, J. H. Ross, W. H. Pope, C. M. Lee and W. L. Noel assistants. J. E. Wood, statistical secretary with B. A. Smith, B. H. Williams, A. N. Hewitt, J. W. White, assistants. E. A. White, treasurer, with B. J. Coleman, D. E. Skelton, H. M. Carroll, H. W. Tate, assistants. W. H. Renfro, R. S. Reed and Miss M. L. Woolfolk, delivered addresses of welcome on behalf of the Ministers' Union, Ministers' Alliance and New Coke Church, respectively. S. G. Turner responded on behalf of the Conference. H. W. Simmons, E. A. White and E. R. Lewis were elected reporters for the Southwestern and city papers respectively. The various conventional interests of the church were well represented by the following named persons, who were introduced and spoke: Dr. Davis W. Clark, president of the Cincinnati Methodist Union in the interest of our Cumminsville, Cincinnati, Ohio, Church; E. M. Jones, Board of Sunday Schools, J. P. Wragg, American Bible Society, W. W. Lucas, Epworth League, I. L. Thomas, Board of Home Missions and Church Extension; I. Garland Penn, Freedmen's Aid Society; Herbert Scott, Foreign Missionary Society; W. M. Whittsit, Conference Claimants; R. E. Jones, the Southwestern Christian Advocate; Dr. J. A. Kumer, president of Walden University and Dean G. W. Hubbard of Meharry Medical College were also welcome visitors who addressed the Conference. W. F. Wycoff, pastor of Trinity Methodist Episcopal Church, Louisville and host of the Bishop was a constant visitor and showed deep interest in the proceedings. He electrified the Conference by a speech on "Christian Fellowship" and also delivered the Conference Lecture in the place of Bishop McDowell. Other introductions were: the Rev. J. Bond, trustee of Lincoln Institute, Simpsonville, Ky.; R. S. Reed, A. Spillman of the African Methodist Episcopal Church and C. H. Clippinger and A. L. Bennett of Indiana Conference, J. H. Caldwell, Wm. Jackson, Beck, J. H. Latimer, Reynolds, M. D.'s. of Louisville, and several others. This session went on record as having raised more cash in open session than ever before in its history. \$300.00 was raised through an indefatigable effort of Dr. D. W. Clark for our Church in Cumminsville, Cincinnati. The Conference thanked Dr. Clark in fitting resolutions for his great efforts to save one of our best churches. Dr. Penn, always deeply in earnest in what ever he undertakes, stirred the conference through his appeals for the Jubilee Funds and raised, on the Dollar for Dollar plan, more than \$422. More than \$500 was raised and the pastors gave it, the visitors being few as compared with other years on account of the floods. Bishop F. D. Leete, D.D., L.L.D., of Atlanta, Georgia, was communicated with on Monday the 31st and reached the conference on Wednesday morning. And what a welcome he did receive! The business was up so far that the Bishop was able to ordain B. J. Redmond a local preacher and J. H. Bowling and Elizah A. Driver Elders, and to read the appointments at 5 p. m. Suitable resolutions were passed thanking the good pastor and people of Louisville, together with Dr. W. F. Wycoff of Trinity Methodist Episcopal Church, for their entertainment, and the press and the Rev. Joseph Courtney and Bishop Little for his presidency over the deliberations of the Conference. The presidency of Dr. Courtney for seven days showed conclusively that we have men fully able to preside over us and the conduct of the brethren showed that they are true to their training in self-respect.

Under no bishop has there been better conduct than the conduct of the brethren under the presidency of Dr. Courtney. Ezra D. Miller and Israel Simmons died during the year. Charles Jones retired at his own request. The treasurer reported \$6,569. Owensboro, Kentucky, was chosen as the seat of the next Conference.

Conference Notes.

Great regret was felt at not having Bishop Anderson with us.

The Rev. J. H. Ross is deserving of much praise for the manner of his entertainment of the Conference.

The Revs. G. A. Sissle of Cleveland; E. W. S. Hammond of Springfield; W. C. Statesman, of Dayton, Ohio, the flood-stricken City; W. W. Billings of Columbus and R. Acton of Troy; H. M. Carroll of Chicago; Thos. Prentiss of North Indianapolis and B. H. Ferguson, were among those who did not reach the Conference.

Editor R. E. Jones was present, representing the Southwestern.

We are always pleased to have with us Drs. Wragg, Penn, Lucas, Thomas, E. M. and R. E. Jones.

APPOINTMENTS.

INDIANA DISTRICT.

G. R. Bryant, District Superintendent.

Anderson, T. R. Prentiss; Bloomington, B. F. Smith; Brownville Circuit, S. H. Ferguson; Browns Ill., Supplied; Chicago, Scott Church, H. M. Carroll; Chicago, St. Luke, E. R. Lewis; Chicago, St. Mark, J. W. Robinson; Connersville, D. H. V. Purnell; Evansville, H. W. Simmons; Greenfield, Supplied; Jeffersonville, W. H. Riley; Madison, supplied; Muncie, S. P. Asher; New Castle, L. M. Haggood; North Vernon, A. P. Waller; Princeton, James Allen; Rushville, W. S. Robins; Rockport, supplied; Shelbyville, E. M. Bolden; Terre Haute; Merrill, Wesley Williams; Saulters, W. H. H. Renfro; Watson, James Bowren.

LEXINGTON DISTRICT.

P. T. Gorham, District Superintendent.

Anchorage, C. H. Pyles; Choplin (S.), T. S. Green; Cleveland (S.), Thos. Brown; College Hill Circuit, J. H. Boling; Georgetown, T. P. Fielding; Jeffersonstown, J. T. Leggett; Lagrange, S. W. Duncan; Leesburg (S.); F. Shipman; Lexington; Asbury, T. L. Ferguson; Gunn Tabernacle, H. W. Tate; Oxford (S.), Anthony Rice; Owenton Circuit (S.), Wm. Nutter; Monterey Circuit, W. H. Brown; New Zion, A. N. Hewitt; N. Middletown, Wm. Bush; Paris, J. B. Redmond; Pewel Valley, F. D. Breckenridge; Pleasant Point, B. J. Steuder; Shelbyville, W. H. Bloomer; Smithfield Circuit (S.), S. Hinkle; Simpsonville Circuit, C. E. Alexander; Versailles, D. R. Hickman; Warrentown Circuit (S.), A. B. Bland; Winchester, J. Small; Wilsonville Circuit (S.), C. H. Holmes.

LOUISVILLE DISTRICT.

R. L. Dickerson, District Superintendent.

Beaner Dam, A. R. Martin; Bowlinggreen, G. W. Thomas; Cloverport, A. D. Hines; Drakesboro Circuit, P. J. Smith; Eddyville Circuit, G. W. Staples; Hardinsburgh, J. H. W. McCoomer; Hartford, M. S. Johnson; Howesville Circuit, W. H. Hinton; Irvington, Jesse Henry; Litchfield, W. L. Noel; Louisville, Coke, J. H. Ross; Jackson Street, R. F. Broadus; Lloyd Street (S.), C. Miller; 35th Street (S.), C. R. Hinkle; Mt. Washington (S.), John isher; New Haven Circuit (S.), Rufus Sharpe; Owensboro, S. G. Turner; Princeton Circuit, F. P. Robinson; Morgantown Circuit, J. S. Jones; Smithland (S.), J. H. Caldwell; Paducah (S.), F. White; Sonora Circuit, H. Steene; West Point, G. G. Buckner; Conference Evangelist and Agent to Conference Claimant, W. H. Pope.

MAYSVILLE DISTRICT.

J. S. Bailey, District Superintendent.

Augusta, B. J. Coleman; Aberdeen Circuit (S.), Charles Rice; Covington, E. A. White; Cynthia and Lair, E. A. Driver; Falmouth and Boyd, C. M. Lee; Flemingsburg, W. C. Stovall; Germantown Circuit, W. A. Hinton; Ironton, O. (S.), Wm. Pierce; Louisa Circuit (S.), J. H. Saunders; Mayslick Circuit, J. W. White; Maysville, J. E. Wood; Mt. Olivet (S.), Mark Hawkins; Mt. Sterling, L. A. Upshaw; Moorefield (S.), H. P. Evans; Orangeburg Circuit; Portsmouth, Ohio, C. H. McDonald;

Sharpsburg, G. W. Harris; Sherburne Circuit (S.), Wm. Miles; Washington, B. J. Ward.

OHIO DISTRICT.

Joseph Courtney, District Superintendent.

Batavia and Laurel, G. C. McPheeter; Belair, I. F. White; Bridgeport Circuit, W. W. Billings; Cadiz, supplied, W. H. Blackburn; Cincinnati; Cumminsville, G. W. Tindrell; Madisonville Circuit, T. R. Fletcher; Mt. Zion, J. L. Franklin; Park, D. E. Skelton; Steele's Sub. Dw., supply, J. J. Kinney; Westwood Circuit, J. A. Smith; Cleves, supply, W. H. Williams; Cleveland, G. A. Sissle; Columbus; American Addition, V. A. Poindexter; Arlington, supply, Willis Hauser; Eleventh Street, E. L. Gilliam; Hawthorne Street, W. J. White; Parker St., Wesley Singleton; Pennsylvania and Wheatland Ave., J. H. Love; Dayton; McKinley, W. C. Statesman; McKinley Mission, supply, A. D. Jones; Delaware Circuit, supply, B. W. Kirtly; Detroit and Toledo, J. H. Payne; Elyria, B. H. Williams; Loraine, M. B. Mays; Martin's Ferry, W. S. Hayes; Milford, G. W. Zeigler; New Rendon, supply, W. H. Redmond; Oberlin, F. S. Delancy; Springfield, E. W. S. Hammond; Steubenville, J. E. Burton; Troy, R. Acton; Urbana, supply, John C. Linn; Zenica, supply, G. W. Bailey.

The Morristown Council

From inquiries that have been coming in, it is evident that it is not quite clear who shall compose the council to be held at Morristown on May 7, 8 and 9. The purpose of this gathering, as has been stated, is to discuss problems and prepare a program of work for my episcopal area. Everyone, therefore, who is related to the work of the three conferences, East Tennessee, Tennessee and North Carolina, is entitled to a place in the meetings and a part in the discussions. District Superintendents and other leaders have been especially invited, because of specific topics assigned them on the program, but the pastors who are able to attend should count it a privilege to do so, as the council will undoubtedly be a source of inspiration and help to all. Let no one feel that he is obliged to be present; but any pastor or layman interested in the problems of his race will surely be well repaid for visiting Morristown on any of the three days indicated.—Theodore S. Henderson.

Program.

Wednesday evening, May 7.—Health and Home—"Houses and Health," S. M. Utley; "The Moral Health of the Home," P. J. Maveety; "Home Training in Religion," J. P. Wragg.

Thursday morning, May 8, 8:30-9—Devotional services, Bishop Henderson; 9-10—"Prevailing Diseases Among Negroes," G. W. Hubbard; 10-10:40—Round table conference; 10:45-11:30—Symposium; the Country Church and Its Problems. (Speakers limited to fifteen minutes); W. T. Marley, A. H. Newsome, E. J. Guthrie; 11:30-12—Round table conference.

Thursday afternoon, 2-2:30—Devotional service, Bishop Henderson; 2:30-3:15—Deficiencies in Preaching and Evangelistic Work; R. W. Winchester. (Speakers limited to ten minutes.) T. W. Johnson, E. H. Forrest, W. R. Ziegler; 3-3:45—Round table conference; 3:45-4:30—Deficiencies in Pastoral Work. (Speakers limited to ten minutes); S. F. B. Peace, A. Davis, D. T. Burch, J. W. Tate; 4:30-5—Round table conference.

Thursday evening—The Temperance Crusade, I. L. Thomas, R. E. Jones.

Friday morning, May 9—Our Finances; 8:30-9—Devotional services, Bishop Henderson; 9-9:45—Address, S. E. Taylor, Secretary Board of Foreign Missions; 9:45-10:15—Round table conference; 10:15-11—Address, F. B. Fisher, Secretary Laymen's Missionary Movement; 11-11:30—Round table conference; 11:30-12—The Jubilee Movement, I. G. Penn.

Friday afternoon—Educational Work; 2-2:30—Devotional services, Bishop Henderson; 2:30-3—Education in Arts and Sciences, S. A. Peeler; 3-3:15—Round table conference; 3:15-3:45—Industrial education, J. S. Hill; 3:45-4:15—Theological education, S. E. Idleman; 4:15-4:30—Round table conference; 4:30-5—A Definite Program of Work, Bishop Henderson.

Friday evening—Young People in the Church and Community; The Sunday School in the Home through the Cradle Roll and Home Department, E. M. Jones; Our duty to the Boys and Young Men, C. C. Jacobs; The answer of the Church to the demand of the young people for recreation, instruction and inspiration—W. W. Lucas.

Joseph Made Ruler of Egypt

International Sunday School Lesson for May 11, 1913

Gen. 41. 1-45.

Verses 25-40 only are printed.

Memorize verses 39, 40.

Read Gen., chapter 41.

International Sunday School Lesson for May 11, 1913.

Golden Text: God giveth grace to the humble.
1 Pet: 5. 5.

DAILY HOME READINGS.

M. Joseph Made Ruler of Egypt, Gen. 41. 25-40.
Tu. Pharaoh's dream interpreted, Gen. 41. 14-31.
W. Joseph's wise provision against famine, Gen. 41. 46-57. Th. Joseph's exaltation, Psa. 105. 17-22.
F. Joseph blessed by Moses, Deut. 33. 13-17. S. Supreme headship of Christ, Eph. 1. 15-23. S. The Messiah's glorious reign, Psa. 72. 8-20.

THE LESSON TEXT STUDIES.

BY HENRY H. MEYER, D. D.

Faith in an overruling Providence which shapes the destiny of men and nations is reflected throughout in the story of Joseph, as indeed in the entire Old Testament narrative. "It is not in me: God will give Pharaoh an answer of peace," was the modest testimony of the Hebrew prisoner in the presence of the world's greatest ruler. And the humble yet absolute confidence in Jehovah expressed in those words of Joseph reflects a like confidence on the part of the writer to whom we are indebted for the preservation of this beautiful story of early Hebrew life. The Old Testament writes one and all interpret history in terms of divine purpose and volition, and the narrative which forms the basis of our study for to-day will fail of its intent in our lives unless we learn from it the lesson to likewise interpret all of the affairs of life in terms of God's eternal purposes. The emphasis of to-day's lesson is therefore to be placed not so much upon the station and honor achieved by Joseph as upon the divine guidance which determined the destinies of his life.

The fuller knowledge that we possess to-day of the universal laws which reveal to us God's working method should greatly strengthen our faith both in his absolute rule over and his infinite concern for individuals and nations. Our interpretation of his will and purpose for the individual and for society as a whole may differ in some respects from that of the Old Testament patriarchs and writers, but it must ever be such as to discover the hand of God and the beneficent purpose of an all-wise heavenly Father in the immediate and changing experience of the individual disciple.

Verses 1 to 24, which immediately precede our lesson passage, tell of Pharaoh's dream and of his chief butler's recollection of the Hebrew prisoner who, fully two years before, had correctly interpreted a dream for him. As soon as Pharaoh hears of Joseph and his reputed ability to interpret dreams, he summons him from prison and relates to him the dreams the meaning of which the wise men of Egypt had not been able to discover.

Verse 25. *The dream of Pharaoh is one—Rather, the dreams of Pharaoh are one in their significance. The reason for the two-fold vision is explained in verse 32.*

What God is about to do He hath declared unto Pharaoh—In these words lies the message which the writer of the narrative meant to convey to the reader. Not all dreams have significance in relation to future events in the dreamer's life; yet the deeper intuitions of the soul, by means of which it reaches out into the mysteries of its environment and forward into the shrouded horizon of the future, are real and of such a nature as to permit their being brought to consciousness when the mind is at rest from the crowding interests of its waking hours. Such intuitions may not seldom be veiled in the form of dreams, the meaning of which at the time is not clear.

27. *Seven good kine—"Fat-fleshed and well-favored" (v. 18).*

Are seven years—Represent seven years.

27. *Seven lean and ill-favored—Starved and lean-*

fleshed, such as had never been seen "in all the land of Egypt for badness" (v. 19).

Blasted with the east win—Blowing from the desert wastes of the Sinaitic peninsula.

28. *What God is about to do He hath showed unto Pharaoh—"Several instances are known from the inscriptions of the Pharaohs entering upon important undertakings in consequence of intimations conveyed to them in dreams. A vision of the god Ptah, for instance, appearing in a dream, encouraged Merenptah (the Pharaoh, probably, of the Exodus) to attack the Libyans, by whom Egypt had been invaded."—Driver.*

30. *Famine . . . plenty—The fertility of lower Egypt is wholly dependent upon the annual overflow of the Nile, caused by the heavy snow-fall and rain in the mountains near its head waters. A failure of the rainfall in these regions would mean drought in the river valley. The description of the years of bountiful harvests and of the succeeding years of drought and famine is most vivid and realistic throughout.*

32. *The dream was doubled—There were two dreams in succession, but with like significance. This is interpreted as emphasizing the fact that*

What Jesus Taught as to His Own Nature

Epworth League Devotional Meeting Topic for May 11, 1913

Matt. 9:6; 22:41-45; John 5:17-23; 10:30-33; 12: 45; 14:9.

BY THE REV. A. PRESTON SHAW, B. D.

THE SCRIPTURE LESSON.

In Matt. 9:6, Jesus taught that He had power to forgive sins.

The synoptic gospels picture Jesus as seeking primarily to establish His claim to the Messiahship. All His works and wonders lead to that end. In Matthew He began His work as a teacher. When He closed that sermon on the Mount "they were astonished at His doctrine." They looked on with mingled wonder and astonishment when He performed His miracles of healing. When He stilled the boisterous waves of Galilee, they exclaimed: "What manner of man is this?" To Jesus, however, these miracles were no end in themselves. Gradually He sought to lead His disciples and the people into that larger truth: that He was the Messiah, the son of God. He, therefore, took a step forward in the revelation of Himself when He said to the paralytic, "Thy sin be forgiven thee." The son of man not only had power to heal lepers, to cast out demons, to still boisterous waves, but He was able to do that which only God could do—He had power on earth to forgive sins.

In John 5:17-23; 10:30-33; 12:45; 14:9 Jesus taught that God was His father and that He was like Him.

Jesus not only sought to manifest His power but He sought to teach men who He was and who was the source of His authority and power. He told them plainly that God was His father and that He was doing God's works. He said: "Verily, verily, I say unto you, the son can do nothing of Himself but what He seeth the Father do. * * * For the Father loveth the son and sheweth Him all things that Himself doeth."

THE MEANING AND APPLICATION TO US.

The most important truth that Jesus taught concerning Himself to us is that He made God manifest to men. Since time immemorial men have sought to find out what God is like. The use of such broad terms as unity, omnipotence, omniscience in speaking of God has often clouded our vision and understanding of Him. Philip is not the only man that has cried out, "Show us the Father." There are many in these days who have read Christ's answer to Philip's request who cry out ignorantly still: "Show us the Father." What is God like? The answer which Jesus made to Philip cannot be excelled. No

the events predicted will surely and shortly come to pass.

33. *A man discreet and wise—Equal to the national emergency. Joseph goes on to suggest practical methods for providing against the seven years of famine by storing in advance the surplus yield of the land in convenient centers for subsequent distribution during the long period of drought which is to follow. The suggestion includes the appointment of a special national official, with a sufficiently large corps of assistants in different parts of the country, to see that the work is promptly and properly executed.*

35. *Under the hand of Pharaoh—All this is to be accomplished by a royal edict and under the immediate authority of the king.*

36. *For a store—For a supply of provisions to the land against the seven years of famine.*

That the land perish not—That it be not ruined by the starvation of its inhabitants.

37. *Good in the eyes of Pharaoh—Commending itself to his judgment, and to the judgment of his servants, or court advisers.*

38. *A man in whom the spirit of God is—This in the estimation of Joseph was an essential prerequisite to wise and timely action.*

39. *There is none so discreet and wise as thou—The man who, under divine inspiration, conceives the plan is, in the estimation of Pharaoh, the proper person to carry that plan into effect.*

40. *Thou shalt be over my house—In charge of the affairs at court and at the royal palace, as well as in the country at large.—From The Sunday School Journal.*

amount of logical, abstract, hair splitting can define God. He is no abstraction. He is concrete. He is like Jesus and Jesus is like Him.

In our searching, therefore, to find out God, let us not seek perfect knowledge of Him in the vagaries of philosophy or theology. Our search will surely fail us. Let us, however, study Christ. Learn of Him. Allow Him to send His Comforter to dwell in us and teach us all truth. Then and then only shall we know and understand what He is like.

Winchester, Va.

Easter Collections

GLENDON, MISS.—Our Easter program was interestingly carried out. Collections, \$8.50.—E. J. Turner, Pastor.

PAULDING CIRCUIT.—Easter was observed at Paulding, Leona and Oakbowerry churches. Each rendered splendid programs. S. P. Jones, Jno. Newel and G. W. Clayton, superintendents, had good services. Collection all told, \$3.50, for missions.—N. Toole, pastor.

EDWARDS, MISS.—Our Easter service was held at Kingley chapel. Good program. Collection \$5. Mrs. Mime Parks furnished sweet music. A. L. Parks, Superintendent.—J. I. Garrett, Pastor.

MCCOOL, MISS.—Easter was quite a success at White's Church. Collection, \$21.85.—J. W. Knox.

TAMPA, FLA.—We had a red letter Easter day. Our pastor delivered the Easter sermon at 4 a. m. The people came in crowds. At the close of the sermon collection was raised to the amount of \$22.00. At 3 p. m. we raised \$5.00, and raised at the evening service \$40.00. Raised for all purposes for the day \$67.00.—A. J. Graham, Recording Steward.

ORANGE, TEXAS.—Easter was a day of splendid success. An excellent program was rendered at night. Total collection, \$170.00.—Freeman Parker, pastor.

LOTTIE (CIRCUIT), LA.—At Green Chapel a good service was held by the Rev. S. A. Davis, pastor. Collection, \$8.00.

HAGAN, GA.—The services were enjoyable throughout the day. A good program was presented. E. E. Daughtery, superintendent. Collection, \$6.00.—W. B. Hester, pastor.

Personal and General

The Rev. W. H. Perkins, our pastor at Centerville, Mississippi, who has been ill for several weeks, at this writing is slowly improving.

In the contest at McCabe Memorial, Beaumont, Texas, Miss Eliza Collins was the winner of the gold bracelet. Rev. Senola Edwards is pastor.

The Ladies Aid Society, Lebanon, Texas, is doing good work with Miss Anna Rhone as president. Rev. S. J. Brown is pastor of this growing charge.

Dr. S. M. Walker, Moderator of the Pilgrim Association preached for our people at Smith Chapel, Hagan, Georgia, on Palm Sunday, W. B. Hester, is pastor.

Betty Hunt won the first, Luvater Jones the second and Cora Griffins, the third prizes at Hicton, Mississippi, in the Easter Rally. Rev. S. Walker is pastor.

Inogene Harris, the six-months-old baby of the Rev. and Mrs. J. M. Harris, of Pitts Methodist Episcopal Church, Springfield, Missouri, died Tuesday, April eighth.

The eighth session of the Sunday School and Epworth League Convention of the Savannah Annual Conference, convened in Mt. Vernon Methodist Episcopal Church, Brunswick, Georgia, April 24-27. Miss Ora Combre, a member of St. James Methodist Episcopal Church, Hahnville, La., a teacher in one of the public schools in New Orleans, was a visitor in her home church on Good Friday and Easter Sunday, and rendered valuable service.

The Rev. James Robinson, pastor of St. John charge of the Mississippi Conference, was given a token of esteem by his members recently in the form of a surprise. Mrs. Etta Gray, S. E. Gray and Mrs. Annie Spots were among those who got up the affair.

The Rev. A. B. Harris reports the work on the up-grade at Centerville, Louisiana. The fence around the church and cemetery has been rebuilt and plans are under way for remodelling both churches. Mrs. Harris was most cordially welcomed. Big surprise parties were given here, both at Centerville and Verdenville.

The Rev. J. D. Miles of the African Methodist

Episcopal Church preached the Sacrament sermon recently at Lottie, Louisiana. One joined the church; 13 came forward for prayer and 50 communed. Collection, \$16.—A. N. Miller.

The Boley (Oklahoma) Methodist Episcopal Church, of which the Rev. W. G. Franklin is pastor, was delighted with the address, on a recent Sunday morning, of the Rev. George H. Bradford, D. D., Chancellor Oklahoma Methodist University, of Guthrie. The address fully measured up to the reputation of the man.

Commencement Calendar

GAMMON THEOLOGICAL SEMINARY.

Sunday, April 27—Anniversary of the Young Men's Christian Association; 8 a. m.—Address by Rev. J. W. E. Bowen, D.D.; Annual Seminary Love Feast led by Rev. C. H. Haines, D.D.; 9 a. m.—Baccalaureate Sermon by President S. E. Idleman, D.D.; 11 a. m.—Anniversary of the Stewart Missionary Foundation for Africa and the Grand Prize Contest; 7:30 p. m.

Thursday, May 1, Commencement exercises in Clark University Chapel.

BENNETT COLLEGE, GREENSBORO, N. C.

Thursday, May 1, 8 p. m.—Cantata, "King Rudeness," by Primary Classes.

Sunday, May 4, 3 p. m.—Baccalaureate Sermon by Dr. P. J. Maveety, Secretary of the Freedmen's Aid Society, Cincinnati, O.; 8 p. m.—Address to Religious Societies by Rev. R. T. Weatherly Pastor St. Matthew Methodist Episcopal Church, Greensboro, N. C.

Wednesday, May 7, 3 p. m.—Commencement Exercises. Address by the Rev. Charles W. Byrd, Pastor West Market St. Methodist Episcopal Church, South, Greensboro, N. C.

WILEY UNIVERSITY, MARSHALL, TEXAS.

Programme of Commencement Week, May 6-14.

Tuesday, May 6—Closing Exercises Juvenile Department.

Wednesday, May 7—Closing Exercises English Department.

Thursday, May 8—Closing Exercises Preparatory Department.

Friday, May 9—Graduating Exercises King Industrial Home, Address, Rev. A. W. Carr, Pastor Ebenezer Methodist Episcopal Church.

Sunday, May 11—Baccalaureate Sermon, President M. W. Dogan; 7:30 p. m.—Annual Sermon at Ebenezer Methodist Episcopal Church, Rev. M. Q. A. Fuller, District Superintendent Palestine District.

Monday, May 12, 10 a. m.—Graduating Exercises of the Normal Class. Address to the Class. Superintendent B. B. Cobb, of the Marshall City Schools; 7:30 p. m.—Annual Literary Exercises of Alumni Association. Address by Hon. D. J. Wallace, Okmulgee, Okla.

Tuesday, May 13, 10 a. m.—The Great Jubilee Rally—Final Reports of Wiley Clubs, and Reports of Visiting Ministers with main address by Rev. I. Garland Penn, Litt. D., Corresponding Secretary of the Freedmen's Aid Society.

Wednesday, May 14, 10 p. m.—Graduating Exercises of College Class. Address, Rev. I. G. Penn, Litt., D.

MORRISTOWN NORMAL AND INDUSTRIAL COLLEGE.

Morristown, Tennessee, May 4-7, 1913.

Sunday, 10:30 a. m.—Baccalaureate Sermon by Rev. Albert Joseph McCartney, D.D., Chicago, Ill.; 7:30 p. m.—Annual Sermon by Rev. Andrew Gillies, D.D., Minneapolis, Minn.

Tuesday, 9 a. m.—Annual Meeting Board of Trustees; 10:30 a. m.—Address by Rev. William Stephens; Subject: "Why Seek and Have an Education;" 2 p. m.—Annual Meeting of Alumni Association. Address by Prof. Walter S. Lee of Asheville; 7:30 p. m.—Oratorical Contest.

Wednesday, 10:30 a. m.—Dedicatory Services of New Administration Building. Addresses by Bishop Theodore S. Henderson, Dr. P. J. Maveety and others; 7:30 p. m.—Commencement Exercises by graduating class. Awarding of diplomas, prizes, announcements.

Easter Collections

Fernwood and Magnolia, Mississippi.—The Easter programme was well carried out, conducted by Mrs. Alice Fox. The Magnolia School raised \$7. Under the leadership of Mrs. V. M. Thompson, the Fernwood School raised \$6; total, \$13. R. H. Patton, pastor.

Booker, Florida.—The Easter services and programme at New River and Sterrick Chapel were splendid. Collection, \$12.50. S. Sterrick, pastor.

West Enterprise Circuit, Miss.—Good services were held at all the churches. At Friendship Church, Mrs. D. James and Mrs. S. Mack conducted the programme. Collection, \$14. Mount Jordan raised \$8.08; Magnolia, \$2.50. A. Lee pastor.

New Albany, Miss.—A very happy day was Easter Sunday. Superintendent L. H. Doxey presented a good programme. Total collection, \$54.38. D. D. Reed, pastor.

Eola, La.—The day was appropriately observed. One addition to the church, making the total 18 since Conference. Benevolent collection, \$12.85. The Rev. T. A. Hampton, pastor, (Mrs.) Octavia Williams.

Gadsden, Ala.—The Easter service was conducted by Mmes. Alice Campbell and Mary Kohn. Benevolence raised, \$20. J. W. Weas, Superintendent, A. Redrick, pastor.

Fayette, Miss.—An excellent programme was rendered at night to a full house. Collection, \$27. Much praise to Sisters L. M. Baldrige, D. L. Rosier, C. F. Drayden, Mrs. E. H. Gibbs and others who helped to make Easter a success. W. S. Jackson.

Janes and Beulah, La.—Superintendent Rev. B. J. Reddix, preached a

great sermon. Collection at Jones, \$5.67. On the fifth Sunday at Beulah, collection, \$3.05, and one convert received into membership.—J. C. Clark, pastor.

Elliot and Duckhill Circuit, Miss.—Our pastor, Dr. M. C. McEwen, is infusing new life into the entire work. The exercises were interesting. Offerings: New Salem, \$11; Green's Chapel, \$14; Payne's Chapel (Duckhill) \$60.61; total, \$126.20.—S. C. Hardiman.

Lexington, Miss.—A large congregation listened to the splendid programme that was rendered Easter day. Our Rally was a success. Total amount raised, \$262.—E. O. Woolfolk, pastor.

Algiers, La.—Ross Church Easter was celebrated with glorious results. The early morning service was largely attended. Resurrection sermon by Pastor J. H. Wise. The Sunday School rendered the Easter program under the management of Superintendent C. D. Small, assisted by Mr. A. Jones. Collection good.

Brookhaven, Miss.—Kynette Chapel Sunday School rendered a nice program at 3 p. m., under the direction of Misses Bessie E. Garvey and Clara J. Harvey. Collection, \$8.46.—J. E. Thompson, pastor; Prof. D. D. Gullage, Superintendent.

Booneville, La.—The Sunday School under the management of the Sunday School Superintendent, Mrs. Virginia Sweetman, rendered an excellent program. Easter found us in the midst of a great revival; 52 converts, and 4 additions.—P. C. Colton, pastor.

Lumberton, Miss.—Easter was ap-

propriately observed at both Poplarville and Lumberton churches. Collection, \$11.—S. Jossel, pastor.

Goodman, Miss.—Easter collection, \$88.—J. S. Horton, Superintendent; D. A. Bragg, pastor.

Laurelia, Texas.—Our Easter programme was carried out in full under the leadership of Miss Cordie Moses at Moscow and Miss Mary Wyatt at Laurelia. Collections, \$42.50.—E. G. Gilmore, pastor.

Grenada Circuit, Miss.—Our Easter effort netted \$26. The programme was nicely rendered.—G. H. Harvey.

Mariana, Ark.—Easter was a glorious day. The programme and collection good.—J. W. Williamson, pastor.

Caldwell, Kan.—The Easter service was excellent. A delightful programme was rendered. Raised, \$3.50.—D. Coburn, pastor.

Greenwood, Miss.—At Wesley Chapel, Easter services were very fittingly carried out. Programme rendered in the afternoon and night. Music ably directed by Mrs. Adlena was managed by Mrs. Mary Hunter. Amount raised, \$126.—G. H. Hubbard, Superintendent.

Greer, S. C.—The Easter services were in every way successful. Rev. H. C. Asbury, C. B. Rucker, W. T. Kelly, David Butler, J. H. Walker and J. T. Williams, rendered good service. Collection, \$166.80.

Escatawpa, Miss.—enjoyed great services all day. There were 2 accessions. Miss Edwina Houston had charge of the music. There was a class contest for a Livingston picture. A. H. Latham, pastor.

Hattiesburg, Miss.—The Easter services under the leadership of Miss L. L. Bush were quite a success. Our collection, \$18.—(Mrs. H. Brown.

LOUISIANA.

Batesville.—We are alive, both spiritually and financially. On the 17th and 18th of March our District Superintendent, the Rev. J. W. Turner, was with us and we had a glorious time. Rev. Turner knows how to do things and does them. We are delighted with our new pastor, the Rev. M. R. Walker, who has taken hold of the work and is going forward. Everything is resurrected. On Tuesday night, March 18 a company of friends and members led by Mr. George Zelton, Mrs. Edrena Smith and Mary Verrette, brought many pounds to the parsonage and the pastor and family were indeed happy. Our revival was a season of spiritual rejoicing. Six souls were happily converted to Jesus Christ and Easter Sunday was a climax to the spiritual benedictions for those who were converted were baptized and God poured out his blessing upon us. We made an effort on this day to raise our benevolence and we have raised \$12.60 on the same.—George Zillon.

Lake Arthur.—The first Quarterly Conference of Wesley Methodist Episcopal Church was held March 20, with the Rev. R. C. Worsham, in the chair. The officers all had written reports. The reports showed marked advances on all lines. The pastor, Rev. S. S. Earl, has business well in hand. The people all love him. He is the right man for Lake Arthur. Though here only one month and a few days, we have raised \$75. After the Quarterly Conference, a grand reception under the auspices of the Ladies Aid was given in honor of the District Superintendent. Bro. J. B. Daniel delivered the welcome address. Everybody is pleased with the new pastor.—(Mrs.) W. E. Nelly.

Southwestern Christian Advocate

631 BARONNE STREET

IT WILL WEAKEN THE SERVICE

After a conference with Post-Master Burleson, a Congressman, a few days ago, gave out, in an interview, a statement which intimated that the Negro railway mail clerks, post-office clerks and mail carriers would be the subject of special consideration by the Post-office Department, with the view of eliminating as many of these clerks and carriers as possible in the interest of efficiency. It is entirely too soon to tell what the administration will do with regards to the large number of Negro railway clerks, postoffice clerks and mail carriers, now in the employ of the government in the South. But it is entirely safe to say that there are no more efficient men in that department of government service than these Negroes. In the first place they represent a higher order of scholastic training than can be found among white men in the same position. The reason for this is, at hand. The largest salary offered a railway mail clerk is something like \$1,400 and Negroes who have graduated from college eagerly seek these positions. We know a number of men with college degrees who made brilliant records in college, and have secured positions in the postal service because it is one of the very best fields open to Negroes. White men of like ability have a much broader field in the commercial world. It is an easy matter for an alert, intelligent white man to make \$1,400 and more, either in the school-room, the counting-room or in the large department stores. White men who usually secure these positions in the Postal service do so because there are no better openings at the time, and they are constantly looking forward to something better. The Negroes accept the situation and go in to master the service. We believe that to rid the service of these Negro railway mail clerks, postoffice clerks and carriers, will weaken the service instead of strengthening it.

ON TO SHREVEPORT

The Louisiana State Business Negro League will meet in Shreveport, Louisiana, July 4-5. The local league at Shreveport is making large preparations and a fine meeting is anticipated. Louisiana has a large number of Negroes interested in commercial life and these and others interested in the full development of the race should join hands and make the Shreveport meeting a great success. All together for a successful state league!

Three thousand Methodist men in this country and every missionary on the field are uniting in prayer for the National Convention of Methodist Men to be held at Indianapolis, Indiana, October 28-31. That our church may have a clearer realization of our resources in Christ. "All power is given unto me * * * lo, I am with you." Matt. 28:18; That our church may have a self-sacrificing readiness to face its entire responsibility at home and abroad. "Lift up your eyes and look on the fields." John 4:35. That these whom God would have to lead the Church to larger achievements may be assigned as delegates and may be enabled to attend the convention; That in arranging the program and convention details the General and Local Committees may have Divine guidance; That the convention may not be an end in itself but that there may result widespread conviction and determined effort on the part of the whole church with reference to the fulfillment of our Lord's last command: "And ye shall be my witnesses in Jerusalem (the local community), in all Judea and Samaria (the homeland), and unto the uttermost part of the earth," (the foreign field). Acts 1:8.

Of General Interest

ENGLISH SUFFRAGISTS CHASED

That the English public is tired of the methods used by the militant suffragists was shown at the beginning of the week, when suffragists were run off the promenade at Brighton and the house in which they took refuge, was bombarded with stones that smashed every window. Twenty thousand persons assembled on Sunday at Hyde Park, London, where a ban had been put on militant meetings. Only a large force of police, mounted and on foot, which surrounded them kept them from violence at the hands of the mob. Three hours were required to restore order. Similar scenes took place at two other suffragist centers.

IN MEMORY OF JOHN PIERPONT MORGAN.

In the City of New York, work was started recently, on the largest candle ever made, and at its completion, it will be sent to the Vatican at Rome to be burned there on certain important occasions to honor the memory of John Pierpont Morgan who died recently in Rome and whose body was brought home and laid to rest at Hartford, Connecticut. This candle will be the gift of Our Lady of Mount Carmela, in Jersey City. Mr. Morgan had endeared himself to the Italians, for he had been ever their friend. The candle will be sixteen feet in height, constructed in mission style with a square base of a foot and a half and will weigh 350 to 400 pounds. It will be covered with gold leaf and by burning on stated occasions will last three hundred years.

JAPAN'S IRE SOFTENED.

In Tokio, Japan, the announcement that President Wilson and Secretary William Jennings Bryan are making efforts to bring about a compromise in the California legislation as regarding the alien land ownership bill, has had a tendency towards mollifying Japanese wrath and the public is more optimistically inclined. Governor Hiram Johnson of California, is opposing the bill and this adds greatly to the comfortable feeling of the Japanese. The reported unwillingness of American missionaries to assist in opposing the bill has been looked upon with great disfavor and in several Japanese papers has been subjected to very harsh criticism. The missionaries were reminded by Count Okuma that Japan owed its first lessons in foreign humanitarian principles to the United States, and that it had now fallen to Japan to teach Californians the same lesson.

JOHN PIERPONT MORGAN'S WILL

The will of the late J. Pierpont Morgan begins by a most unusual and striking utterance which we give in full: "I commit myself into the hands of my Saviour, in full confidence that having redeemed and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father, and I entrust my children to maintain and defend at all hazards and at any cost of personal sacrifice, the blessed doctrine of the complete atonement of sin through the blood of Jesus Christ once offered and in that alone."

Following this are bequests and trusts, amounting to something less than \$20,000,000, while the whole residue is left to J. P. Morgan, Jr. By the various articles of his will Mr. Morgan prepared for everything liable to affect his family or banking firm, of that, in a very logical and well-balanced manner. In referring to his large collections of paintings, miniatures, porcelains and other works of art, Mr. Morgan expressed the desire that his son or his grand-son might be able to make a permanent disposition of them all or in portions which would be according to the plan he had in mind.

WILL SELL FOOD AT COST PRICE.

The New York Railways Company figuring that contentment among its employ-

ees will be cheap at a cost of \$15,000 a year, compared with the large cost of possible strikes, put into practice recently, its latest plan toward keeping its ment in a peaceful and satisfied state of mind. They will be the first to start what is called the "employees' stores," in which groceries, vegetables, fish and meat are sold absolutely at cost and in some cases probably below cost, this of course exclusively to the men and their families. This will bring about, a yearly deficit of \$15,000, which will be met entirely by the company. The company's first store, while being intended especially for the benefit of the 4,000 men of the vicinity where it is located, is selling to any employee of the New York Railways, until other stores are started in different sections. Each employee who wishes to purchase at the stores is given a card which entitles him or any member of his family to make purchases. Instant dismissal awaits any railway employee found re-selling groceries or permitting other than his family to use card. The groceries which are entirely first grade are being sold absolutely at cost prices. Finally the company hopes to carry clothing and shoes for its employees. There will be in the course of a few months, six such stores in New York.

MEHARRY COMMENCEMENT.

The thirty-seventh annual commencement of Meharry Medical College, Walden University, Nashville, Tennessee, was held at Ryman Auditorium, April twenty-second. Nearly five thousand were present. On account of the unavoidable absence of Dr. I. G. Penn, Secretary of the Freedmen's Aid Society, the Rev. Geo. H. Trever, D. D., of Gammon Theological Seminary delivered the address to the graduating classes. The address was well fitted to the occasion and was listened to with the closest attention. Dr. Trever was followed by a short address from Bishop Lambuth of the Methodist Episcopal Church, South, who has recently returned from a 5,000-miles journey in Africa, 900 of this trip was taken on foot. Bishop Lambuth is intensely interested in the evangelizing Africa, and has made arrangements for the establishing of a Mission by his church in a region which has a population of 15,000,000 heathens who are waiting to receive the light of Christian civilization and hoped that he will live to see a successful religion. Bishop Lambuth is a worthy follower of David Livingston and it is to be Mission established by his church in the Dark Continent. He was a schoolmate and friend of Dean Hubbard at Vanderbilt Medical College in 1875-76, and has always felt a deep interest in the success of Meharry.

The graduates in medicine numbered 89 largest in the history of the school, there were 25 in dentistry, and 20 in the class in pharmacy and 3 in nurse-training making a total of 137.

The work of this institution is cause for congratulations. The Methodist Episcopal Church has educated over half of the Negro physicians now practicing medicine. Dean Hubbard has been at work in the South now nearly 50 years and what a monument he has erected for the glory of the church in his heroic service!

The following is the list of graduates: Medical—G. A. Allen, Georgia; E. M. Blackman, British Guiana; W. R. Braden, Tennessee; A. W. Brown, South Carolina; S. H. Brown, Oklahoma; J. W. Burney, Georgia; T. H. Byas, Mississippi; J. F. Boddie, Georgia; Mark A. Booth, Mississippi; P. W. Bailey, Mississippi; L. N. Bass, Kansas; Ferdinand Bradford, Alabama; Jno. B. Bryant, Louisiana; Peter G. Byrd, Texas; S. R. Blackwell, Alabama; M. S. Bush, Maryland; E. S. Craven, Georgia; Henry M. Collier, Georgia; Rufus C. Cheek, South Carolina; Wm. Chapman, Florida; B. C. Chandler, Oklahoma; J. S. Collins, Arkansas; J. L. Curtis, Indiana; D. V. Darden, Tennessee; Jno. A. Dickey, Tennessee; S. H. J. Davis, British Guiana; Porter A. Davis, Texas; T. J. Davis,

Georgia; T. H. Derrick, Tennessee; W. J. Ezell, Jr., North Carolina; G. P. A. Forde, Barbados; R. B. Foster, Georgia; W. K. Flowers, Mississippi; P. T. Frazier, Jr., Kentucky; J. M. Franklin, Texas; W. L. Green, Mississippi; S. R. Green, South Africa; I. A. Jordan, Texas; Samuel Goodson, Texas; J. C. Gill, Kentucky; R. F. Goodsbey, North Carolina; E. L. Grimes, Texas; J. M. Hall, Louisiana; T. L. Mackett, Texas; A. L. Hawkins, Kansas; E. L. Hamilton, Louisiana; B. E. Howell, Texas; J. E. Hurt, Tennessee; W. S. E. Hardy, N. S.; H. R. Hurston, Florida; I. B. Jordan, Texas; J. T. Johnson, Texas; A. C. Jenrette, Georgia; Jacob Jones, British Guiana; G. M. Kendricks, Georgia; A. M. Lyles, Florida; L. B. Lester, Mississippi; Wm. H. Lesueur, North Carolina; G. J. Mills, North Carolina; M. J. Mosley, Texas; E. R. Mattison, South Carolina; L. C. Myers, Tennessee; D. C. Murden, Georgia; F. McClenton, Mississippi; C. A. McElroy, Missouri; J. T. Phillips, Tennessee; J. H. Presnell, Tennessee; R. B. Puritt, Mississippi; Z. G. Pusey, South America; Anderson Ross, Mississippi; Mack L. Ross, Tennessee; L. E. Ryan, Tennessee; R. T. Stanton, Texas; A. Q. Shirley, Texas; C. E. Shores, Tennessee; R. L. Smith, South Carolina; R. E. Smith, Kansas; P. F. Smith, Texas; W. P. Saunders, Alabama; J. E. Strain, Texas; F. E. A. Simpson, Jamaica; B. W. I. A. J. Thomas, Louisiana; L. D. Thomas, Trinidad; T. E. Taylor, South Carolina; I. E. Williams, Trinidad, B. W. I.; W. F. Willis, Kentucky; Edgar M. Wilkins, South Carolina; H. H. Walker, Tennessee; Thos. L. Zuber, Mississippi.

Dental—T. H. Adams, Georgia; J. S. Aegle of Jamaica; William Burney, Georgia; N. O. Bracy, Jr., Mississippi; J. D. Bonner, Florida; J. H. Bell, Texas; J. T. Fullilove, Mississippi; C. A. George, Texas; E. L. Grant, Georgia; J. L. Grigsby, Miss.; T. A. Garrett, Tennessee; R. W. Harrison, Mississippi; J. W. Harris, Georgia; William E. McCollum, North Carolina; C. R. Price, Kansas; E. W. Parrish, Mississippi; F. N. Rogers, Georgia; Thomas A. Robinson, Alabama; J. E. Ramsey, Mississippi; R. B. Smith, Missouri; C. W. Smith, Alabama; E. D. Strickland, Georgia; K. H. Terry, Georgia; S. A. Tillman, Florida; S. A. Thomas, Virginia.

Pharmaceutical—D. A. Adams, Mississippi; Lee Alexander, Missouri; S. R. Coleman, Florida; M. E. Dye, North Carolina; E. H. Durham, Texas; A. L. Ferguson, Tennessee; F. T. J. Forde, Mississippi; A. W. Goodwin, Florida; A. J. Houston, Tennessee; S. O. Johnson, Tennessee; B. F. Ledbetter, Mississippi; W. A. Patterson, Florida; E. A. Phillips, Alabama; S. H. Reid, Alabama; W. F. Pichie, Texas; Norton Taylor, Mississippi; C. A. Thomas, Pennsylvania; E. W. Thompson, Florida; J. D. Wright, Georgia.

Nurse Training—Hulda M. Lyttle, Tennessee; Rhoda A. Pugh, Mississippi; Mrs. Lula Woolfolk, Tennessee.

The music for the occasion was furnished by the Young Womens' Glee Club, the Young Mens' Glee Club and the Meharry Quartette under the direction of Miss Mamie E. Braden, who is head of the Musical Department of Walden University and she was assisted by Prof. I. J. Berry.

The Odd Fellows' new home in Atlanta, Ga., erected by the Negro Odd Fellows of that city, was formally opened and dedicated by the Negroes alone. This building cost \$110,000, every cent of which has been paid by the negroes alone. This building contains six fine stores, forty-two offices and six lodge rooms. It is of concrete with pressed facing, and the interior finish is of white marble. There is no building in the city better finished or better constructed.

The Negro Board of Trade of Nashville, Tennessee, is assisting in the effort to raise \$1,000 toward the purchase of a site for the Carnegie Library for Negroes in that city.

People of Interest

Prof Willis D. Moore of the United States weather bureau, has been dismissed after eighteen years' service.

Mr. Elias Zaring, brother of Dr. Robb Zaring, editor of the NORTHWESTERN CHRISTIAN ADVOCATE, died in Indianapolis, Indiana, recently.

Bishop J. C. Hartzell, who sailed April 19th from New York, will first visit our work in North Africa, and later journey on to the other conferences.

General Robert E. Small of Beaufort, South Carolina, who has held the office of Collector of Customs for nearly twenty years has been removed.

Bishop Wilson S. Lewis is recuperating in the Battle Creek Sanitarium. The Bishop led the campaign for the endowment of Goucher College.

We are indebted to the Rev. Freeman Parker, secretary of the Texas Conference, for a copy of the Minutes of the forty-seventh annual session of that body.

Prof. William H. Taft will deliver a course of nine lectures at Yale next fall on "Questions of Modern Government," in addition to his regular work in the classroom.

The Rev. W. Scott Chinn, pastor of Trinity Methodist Episcopal Church, this city, has been appointed one of the vice-presidents of the Milk Fund for babies, which was recently organized here.

Dr. E. A. Schell, writing from Delhi, in the Punjab, states that the mass movement has swept over the country to such an extent that there are actually 10,000 people in one district awaiting baptism at this time.

Dr. James M. Buckley is writing for the CHRISTIAN ADVOCATE interesting events of his splendid career under the heading, "Personal Sketches." The first installment appears in the ADVOCATE'S issue of April twenty-fourth.

Commencement exercises will be held at Meridian Academy May 11-14. The Rev. N. R. Clay, D. D., of Columbus, Miss., and the Rev. W. Scott Chinn, D. D., of New Orleans, will preach the baccalaureate and annual sermons, respectively.

The Rev. William J. White, whose death occurred at his home in Augusta, Georgia, April seventeenth, at the age of eighty-two was in the active pastorate in Augusta, editor of the Georgia Baptist and a member of the National Press Association.

Dr. J. W. E. Bowen of Gammon Theological Seminary is to preach the baccalaureate sermon for the West Virginia State College at Institute, May twenty-fifth and deliver the commencement address for the Kentucky State College at Frankfort, June fourth.

The second Sunday in May has been designated by the General Conference as Mother's Day. The Book Concern has just issued a suggestive program for the day, having for a general theme "The Mothers of the New Testament." It was prepared by S. Trevena Jackson.

The Rev. C. G. Taylor, pastor at Fairmount, West Virginia, of the Washington Conference, and brother-in-law of Dr. W. C. Thompson, died Friday, April twenty-fifth. The funeral service was held in Sharp Street Memorial Church, Baltimore, Maryland, April twenty-eighth. Brother Taylor was a graduate of Meridian Academy and Gammon Theological Seminary.

On Sunday, May eighteenth, the membership of Sloan Methodist Episcopal Church, Houston, Texas, will enter the new house of worship. The sermon on this notable occasion will be preached by Bishop Robert McIntyre. During February of last year this church and parsonage were destroyed by fire. The new Sloan church and a neat four-room parsonage stand now as a splendid testimonial of the work of the pastor, the Rev. E. D. Belcher, since conference.

Senator Nichols' Mothers' Pension bill provides allowances from county treasuries to indigent widows for children under sixteen years of age. For the first child, \$9 a month; for the second child, \$5 a month, and for each additional child, \$4 a month. Applications for the granting of these pensions are to be made through the State Board of Children's Guardians.

Bishop Walters is quoted as saying: "I am a churchman and want no position that the Democracy may offer me. A \$10,000 a year salary in an important Federal position does not appeal to me as does the work of the African Methodist Episcopal Zion Church. You may rest assured that under no circumstances will I accept the position as United States Minister to Liberia, from which Hon. Fred R. Moore recently resigned."

Dr. J. C. Sherrill, president of Philander Smith College, has been elected Field Secretary of the Board of Foreign Missions for work among the Colored conferences. Dr. Sherrill is well equipped for this position. He has missionary zeal. He spent ten years in Africa. He knows that field, and has a thrilling story to tell. We bespeak for Dr. Sherrill the largest success. A more extended notice will be made later, when we will have a good picture of Doctor Sherrill.

Commencement week at Samuel Huston College is from May second to seventh. The exercises of the Eliza Dee Home will be held Saturday night, May third, with Miss Ellen Nesbit, of the Austin High School and Mrs. E. S. Ratcliff, of San Antonio, as speakers. The baccalaureate sermon will be delivered by Dr. I. Garland Penn, secretary of the Freedmen's Aid Society, on Sunday, May fourth, and the annual sermon by the Rev. W. B. Lott. Bishop McIntyre will deliver the commencement address on Wednesday, May seventh.

The Right Rev. William Benjamin Derrick, Negrobishop of the West Indies, South America and the Islands of the Sea for the African Methodist Episcopal Church, died Tuesday morning, April 15, at Flushing, Long Island, N. Y. Bishop Derrick fought in the Civil War and was a Republican campaign orator before he joined the ministry. He was born in Antigua in 1843. He was in the battle between the Monitor and the Merrimack. In the Harrison campaign Bishop Derrick spoke with James G. Blaine and Senator Foraker. The Union League Club gave him a flag for an address he made before it.

That was a fine act of fraternity shown Bishop Thirkield and the members of our church at Vicksburg during his recent visit. Before the close of the morning service Dr. J. S. Hillhouse, of the Presbyterian Church; the Rev. Dr. Raymond Weeks, of the Baptist Church; the Rev. Drs. E. F. Emery and Saunders, of the Methodist Church, South, entered the church and at the close of the sermon were presented to the Bishop and the congregation and gave contributions to the offering. They had all by prearrangement closed their services early to be present with words of welcome, as the Bishop had an evening service in a neighboring city.

At Pensacola, on the 6th, Bishop Thirkield preached at the First Church, South in the morning. At the Interdenominational Mass Meeting at our St. Paul's Church at 3 o'clock many of the churches of the city were represented. Over \$600 was raised on the debt, of which over \$100 was given by members of the First Church. The Bishop has secured the reduction of the debt from \$5,300 to \$3,500, and with the \$600 subscribed the members are now enthusiastic in the assured hope of saving the church. On the night of April 8 he preached at our Pass Christian Church. Fourteen came as seekers to the altar. On the 9th he gave an address before the State Sunday School Association of Mississippi at Gulfport; on the 10th conferred with District Superintendent Houston and the pastor at that place, and carefully inspected the church property.

Gleanings from the Field

ALABAMA.

Center Grove.—Our first Quarterly Conference was held March 29-30, the Rev. J. S. Sanders held the quarter for Rev. McKinney. The pastor had things in good shape. Sunday was a good day. \$29.00 was raised. This was the best Quarterly Conference known in the history of this charge. Rev. H. F. Thomas is the man for this place. We, as a charge, love him and are going to take care of him. We are fixing and finishing our parsonage and are planning the erection of a new church 40x60.—J. W. Burnes, Recording Steward.

Macon City.—A recent rally held at this place brought into the pulpit of our church the Rev. Dr. A. P. Camphor, who preached to the delight of his hearers. Later the Rev. Eugene Green preached to a large audience as also did the Rev. C. B. Perry. Our own pastor, the Rev. McKinney is progressive and is well-liked. Collection in the rally, \$90.93.

FLORIDA.

Tampa.—The Annual Conference which convened in our church, Jan. 24 was a real blessing not only to our church and membership, but to the community as well. The kindly Christian spirit of our Bishop F. D. Leete won for us many favorable comments. Two days after the adjournment of the Conference, the trustees, with the pastor, adjusted the indebtedness of the church satisfactorily to all parties concerned. papers were drawn up and the lawyers on both sides were discharged. The membership is happy over the results and all are working now as never before. Our first Quarterly Conference was held March 24. All reports were gratifying. Our pastor the Rev. W. O. Bartley is giving his entire time to the church work. Our Superintendent, the Rev. S. A. Hughes was with us on Sunday, March 16 and had full charge of the services. Twenty-one young persons decided to lead a new life. The Superintendent preached two interesting sermons with good effect. In the business session of the Conference he carefully looked after every interest of the church and insisted that each official member subscribe to the Southwestern. As a result each officer is now a subscriber and Bowen Methodist Episcopal Church is on the official member's financial list which the Superintendent is trying to establish.—A. J. Grahage.

Tampa.—Our first Quarterly Conference was held, March 14-16, at Bowman Church, by our Superintendent, Dr. S. A. Huger. Sunday March 16, Dr. Huger preached two able sermons. Through his solicitation we gained several subscribers to the Southwestern. Bowman Church, under the pastorate of our well beloved pastor, the Rev. W. O. Bartley, is making rapid progress along all lines. Our Sunday School and Epworth League are second to none in the State. Our pastor is now beginning his third year's work, to the delight of the entire city. So far we are keeping up with our demands. Having raised already in subscriptions, to the amount of \$760, and \$494.68 in cash. Each of the above named amounts has been raised since the close of our last Conference.—A. J. Graham, Recording Steward.

KENTUCKY.

North Middletown.—Wiley Chapel, under the leadership of its earnest and efficient pastor, the Rev. Wm. Bush, closed a very successful and profitable year's work along all lines. Many were added to the church and the pastor and Superintendent's benevolent moneys and all indebtedness were raised in full. The Sunday School, Epworth League and other auxiliaries are in splendid condition. The sisters of the church surprised the pastor by giving him a delightful reception on the eve of his departure for the Conference. We are hoping his return to the pastorate of Wiley for the next Conference year.—Howard Buckner.

LOUISIANA.

Clinton.—At Asbury Church, the fifth Sunday in March, the Knights of Pythias held their annual anniversary session. There were about 400 people on the ground. The annual sermon for the Knights of Pythias was preached by the Rev. L. L. Green our pastor at Clinton. The Rev. L. C. Thomas our pastor at Wesley and Wilson Church, was also with us, and delivered one of his best sermons. Welcome address by one of the charming young ladies of this church, Miss D. W. McClelen; response by Mrs. Russell, of Clinton. The trustees have put in the church since Conference, ten benches and three beautiful lights. We are moving on successfully at Asbury. Collection for the day, \$18.55.—E. W. Jackson, pastor.

Rev. Samuel Green, pastor Crawford and Glencoe, Louisiana Conference, acknowledge the kindness of his people who surprised him, March 19.

Boyce.—I am sent back my third year. The people have gladly received me for the third year. The Rev. J. O. Richards, Superintendent held the first quarter. At night we had our Quarterly Conference. The Rev. A. B. Venerable was with us and made a good address. The Rev. J. O. Richards is an excellent District Superintendent. The spiritual condition of the church is better than it has been for quite awhile, and a brighter success is in view. We have added many to the church this year. We have torn down the old picket, and strand-wire fence and have built a neat hog proof wire around the whole place and built a new garden and made other improvements on the place which have improved the place and the people seem to be proud over it. Our Easter was carried out to perfection at 4 o'clock p. m. The church was crowded and \$7 raised.—C. D. C. Bryan.

Benton.—Newlight Church at Alden Bridge, is alive. Tuesday night the steward Sisters with several of the young people met at the church and after prayer meeting they presented to the pastor about 65 pounds of groceries. The presentation speech was made by Sister Mary E. Burns; the pastor responded, and gave them privilege to do so again. C. C. Smith.

Alexandria.—It is astonishing to those who knew this place in the past to see what rapid progress and extensive improvement have taken place here within the last fifteen years. This is the most central city in the State—a great railroad centre. Its strategic position and commercial im-

portance make it one of the leading cities in middle Louisiana. Saw mills, manufactories and many other plants of industry are attracting a large population. Churches of all the leading denominations are operating here. It is reported that there are no less than eighteen Baptist Churches, and the writer knows of two Methodist Episcopal and one African Methodist, and one Colored Methodist Church, all doing service for the Lord in this thriving city. Newman Memorial Methodist Episcopal Church, is a centrally located, in the heart of the city on Seventh and Murray Streets and has the reputation of being one of the most progressive churches in the Louisiana Conference. The parsonage is considered the best among us in the State. We have recently enjoyed a wave of revival stimulus and spiritual uplift. Following the joy of the Easter-tide came our Dr. C. M. Melden, President of New Orleans University, who brought us timely instruction and broke to us the bread of life, to the satisfaction and delight of all. Then appeared on the scene, Deacon Geo. W. Forest, of New Orleans, preaching the Gospel in song and convincing appeals from God's Word.—J. J. Marshall.

Philadelphia.—Our first Quarterly Conference was held at Mt. Zion Church, March 22-23. Dr. J. M. Shumpert was on time. Reports from the leaders showed signs of progress on all lines. The Lord's Supper was administered; 45 persons came to the table and communed. Paid the District Superintendent, \$22.50; paid to pastor, \$6; for Missions, \$6; and for moving expenses, \$2, grand total, \$37. A great many people own homes on this Circuit.—H. R. S. Erby.

Lake Charles.—After twenty-one days in revival, we came up to Easter with colors flying. On March 4, the District Superintendent, Rev. R. C. Worsham, held his first Quarterly Conference. Reports showed that a grand work had been done by the members, officers and pastor. Nineteen young people joined the church on March the 16, Psalm Sunday, (Decision Day), and seven backsliders were warmed back into the Christian life. At night the District Superintendent preached to a packed house. Total collection, \$6.67. Superintendent paid in full. On March 26th a grand reception was tendered the District Superintendent, led by Mrs. B. Hendrix, Doctors W. C. Hayes and M. M. Joshua, and the Rev. H. H. Williams, made addresses. Thus closed the first Quarterly Conference for the Lake Charles charge. Rev. Worsham, by his brotherly way and big heart has won the hearts of all.—Florence Clarke.

Caddes.—During Easter Sunday morning the pastor preached the baptism sermon and baptized at the altar two happy converted souls. One was a young man who had been a strict Catholic all of his life. His parents were Catholics. This was the first baptism this church has had in seven years. This was a record-breaking day for Cade. At night the young people had charge with Miss Lillie Daniel in the lead. The young men from the Catholic Church furnished music by the brass band. Rev. H. J. Robinson, the pastor, is in the lead.—Mary E. Traham.

Crawford.—The Eastern Star anniversary was preached by the pastor March 16, assisted by B. J. Dorsey, local preacher. Minor Gibson, the son of O. B. Gibson, died in Beau-

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mont, Texas, March 18, and was brought to Glencoe, accompanied by his father and the Rev. D. S. Lane, D.D. Collection of \$11.15 was taken to assist Bro. O. B. Gibson in his financial struggles. His body was laid to rest in Mt. Zion Cemetery.—S. G. Green, pastor; E. B. Green, reporter.

Campbell.—No mistake in the Godly judgment of the Bishop in returning our pastor, Rev. H. C. Wilson to us for a second year. All of which we are thoughtful. Psalm Sabbath were appropriately observed by the school and church. The Superintendent was with us on his first quarter. He preached to a full house—22 came forward for prayer. Good Friday was a day of outing for the young folks at Vermillion Bay. Our Easter programme were rendered at 9 o'clock by the Sunday School.—Mrs. Lillie Guilbert, reporter.

Gahagan.—Easter was observed with early morning service. Collection, \$11.45. Our parsonage at this point is being remodeled (4) set of glass windows have been put in; new doors; parsonage whitewashed on the outside and painted within; new kitchen and dining room built; cistern cemented; fencing built; parsonage furnished with new furniture; also new stove for kitchen. We are now planning to fix and paint our church.—Frank Allen.

Marthaville.—We were favored with sermons by the Revs. C. Gant Morgan, I. B. Henderson, and Parker Moore, of Pleasant Hill, in our Trustee Rally, Sunday, March 30.—S. P. Branch, pastor.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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INQUIRY.

I wish to inquire for my son, John Scott. He left New Orleans during the Spanish-American war. Any information will be thankfully received that will lead to a knowledge of his whereabouts. I was living in New Orleans when he left, but I am now living in New Iberia. Write in care of St. James Methodist Episcopal church.—Emma Alexander, New Iberia, La.

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Gleanings from the Field

ALABAMA

Warren Street, Mobile. — The church, under the pastorate of Dr. G. W. Lewis is making great progress. Dr. Lewis has been to this church not quite three months. He has taken into the church nineteen members and raised for pastor \$168, for District Superintendent, \$22.50; for trustees, \$347, and for benevolences, \$35; total, \$572.50. The congregation is growing at each service. This has been done in spite of the fact that the weather has been very bad. The members all are highly pleased with Dr. Lewis as pastor and are going to work for the church with renewed vigor. Brothers Floyd Thomas, George Carr, Jas. Davis, Noah Jackson, Kenny Butler, Abraham Rodgers, Richard Evans and all the class leaders are planning a big rally to pay off the indebtedness of the church. Dr. H. Rodger Williams, our prominent layman, is standing hard by Dr. Lewis, and is rendering marked service. In the recent rally, the sisters did remarkably well. Sister Emma Goin, wife of our ex-District Superintendent, raised the most money with her club, \$28; Sister Essex came second with \$21; Sister Harriett Lewis, Harriet Murray, Mattie Archibald, Mattie Fart, Mary Doyle, Cornelia Thomas, Katie Butler, Margaret Robinson and Daisy Evans did well—in fact all the clubs under the captains did well—raised \$218.30. A large part of the success of our Easter celebration is due to the untiring work of Sister Mary Doyle. This charge is also highly pleased with the new District Superintendent, Rev. William Jones. On his visit to hold our first Quarterly Conference, he made a splendid impression.—Noah Jackson.

Lineville.—Our first Quarterly Conference was held at Ashland, March 15-16, 1913, with our worthy District Superintendent S. J. Jordan, in charge. Although the weather was bad, we had a well attended conference and splendid reports. Bro. Jordan preached a good sermon on Sunday morning. Collection was \$27.55. We are putting forth every effort to make this our best year for Christ. Raised for all purposes this quarter, \$168.67. We are building a parsonage at Lineville, when completed, will add greatly to this work and will be a credit to the Circuit and Anniston District.—Chas. Coleman, pastor.

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LOUISIANA

Campbell and Gueydan.—The first Quarterly Conference convened March 13-15, Rev. R. C. Worsham presided. He dispatched business of the Conference quickly. All the officers were present. He addressed the Sunday School and preached to a large audience at 11 o'clock. Twenty-two came forward for prayer. The pastor has things well in hand here. He went to Munnt Gueydan and selected a site to erect our church which has been needed for fourteen years. At night the Superintendent conducted the devotional exercises after which he introduced Rev. E. B. Richard, who preached to this large audience. Five were received by certificate into the church. The Lord's Supper was administered. Our pastor, Rev. H. C. Wilson is bringing things to pass.—Lillie Gilbert.

Colfax.—We have the Rev. I. L. Turner for our pastor, formerly of the Shreveport District. Though Rev. Turner is a young man full of life and vigor and we believe when Bro. Turner's other half comes, great results will be accomplished at this charge, this Conference year. February 20-21 will be long remembered. Our District Superintendent, the Rev. J. O. Richards, held his first Quarterly Conference. Report of pastor, local preachers, class leaders, Ladies' Aid and stewards, showed advance on all lines of church work. Reported for ministerial support, \$43.95. After Bro. Richards sermon, 44 or more bowed around the altar to be prayed for. Thus closed one of the best Quarterly Conferences ever held in this place.—Simon Mitchell.

Bastrop.—The Conference Daughters, King's Daughters and stewards are at work at Mt. Nebo, with Rev. M. Lashington, pastor. The Conference Daughters raised the sum of \$7.58 for the pastor also bought a hymn book for the church. The stewardess bought the pastor a hat; the King Daughters presented the pastor a purse. The first Quarterly Conference was held at Mt. Nebo, March 3, 1913, with Rev. B. J. Reddix, Superintendent presiding. Reports were good.—Ada L. Chestnut.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers **FREE**. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

MISSISSIPPI.

Crawford.—The Rev. B. W. Wynn, pastor of Crawford, Miss., was visited Saturday night, March 1, by the good members and friends of the church, led by Mrs. Katie Hampton and Miss Joe Lee Carr, who left the dining table laden with choice groceries.

Carthage. — Our first Quarterly Conference was held at Wesley Chapel, March 8-9, our beloved District Superintendent, Rev. J. C. Hibbler, at his post. Sunday the weather was so inclement, the Superintendent preached for us on Monday night to a large crowd. Collection, \$15.90.—W. H. Smith, steward.

Haven Chapel, Minden.—I found here a set of loyal Methodists, a splendid Sunday School and Epworth League, Ladies Aid and Home Mission workers. I found the parsonage

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some distance from the church, but a plan was on foot to secure the house next to the church and that for \$200 difference, the first thing we went to work and did succeed in making the change. A few days ago we moved in after painting the structure. On Tuesday night, March 18, 1913, we had an old-time class meeting. After class, we went in to take our rest, but to our surprise, many of the members, led by Sister Lidie Young, Sister L. Willis, Bro. James A. Lagrone, Bro. H. Brooks, F. Willis, Sister Bufkin, Sister Frisan, Sister Fruit, and Bro. S. Young came to see us. They left many good things eatable for the comfort of pastor and family. The table was heavily laden. The doors stand ajar. Come again, you are always welcome.—W. L. Mills.

McLain Charge.—We have a splendid Ladies' Aid Society at Sweet Water Church, led by Mrs. R. A. Walker, president. This band of faithful women are raising money to help build a new church. We have four churches on this work and while Sweet Water Church is not the larg-

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est church on the charge, the Laides' Aid is doing the largest amount of work of any church on the charge. I am anxious that all of our sisters shall take hold of the Ladies' Aid and help make our churches spiritually and financially alive.—J. A. Patterson, pastor.

Handsboro.—The first quarter was held March 15. Collections for the day \$20. The Ladies Aid Society is increasing each week. We have organized an Epworth League Chapter.—E. D. Sweat.

Conference Notices

Special Notices.

THE LAYMEN'S ASSOCIATION OF THE WASHINGTON ANNUAL CONFERENCE.

Held its regular meeting April 4, at Union Baptist Church, Baltimore, Md. Officers elected: Dr. I. G. Penn, president; Jas. Hutton, vice-president; C. W. Posey, H. A. Barrette, E. A. Bolling, Jno. H. Mathews, Peter I. Butler, J. K. Taylor, A. B. Orum, treasurer; Geo. A. Owen, corresponding secretary; C. M. Morton, recording secretary. Executive Committee: Mrs. Jackson, Miss McRay and the officers elected. Every laymen is expected to be in line for better work this Conference year.—C. M. Morton, Secretary.

WOMAN'S HOME MISSIONARY SOCIETY.

CENTRAL MISSOURI CONFERENCE.

The tenth annual meeting of the Woman's Home Missionary Society, Central Missouri Conference was held in St. Luke's Church, April 5, 1913, at Mexico, Mo. Officers elected: President, Mrs. G. B. Abbott, Sedalia, Mo.; first vice-president, Mrs. M. A. Booker, Clarksville, Mo.; second vice-president, Mrs. J. M. Cockrell, Troy, Mo.; third vice-president, Mrs. E. Watkins, St. Louis, Mo.; fourth vice-president, Mrs. E. J. Cooper, Mexico, Mo.; corresponding secretary, A. A. Henley, Hannibal, Mo., treasurer, Mrs. T. H. Lockwood, Slater, Mo.; recording secretary, Mrs. B. F. Bateman, Clinton, Mo.; secretary literature, Mrs. R. C. Williams, Bridgeton, Mo.; secretary M. B., Mrs. E. C. Johnson, Springfield, Mo.; secretary supplies, Mrs. E. P. Geiger, Joplin, Mo.; secretary Y. P. W., Mrs. Jennie Irwin, Kinloch, Mo.; secretary Temperance, Mrs. Wm. Moss, Armstrong, Mo. District Organizers.—Kansas City—Mesdames Davis and Lockwood; Mexico—Mrs. E. J. Cooper; St. Louis—Mrs. Wallace; Sedalia—Mrs. B. F. Bateman.—N. B.

FOREST CITY DISTRICT.

The Woman's Home Missionary Society of the Forest City District will meet at Cotton Plant, May 15. We hope that every auxiliary will bend every energy to make the District Meeting a success.—Mattie Thomas, Pres.; V. L. White, Sec.

LITTLE ROCK CONFERENCE.

Dear Sisters:—The anniversary of the Society held in connection with the Annual Conference at Newport, Ark., was the best in many respects in the history of the work. Bishop Quayle in the dispatch of business, kindly and willingly gave space for this service, Friday, 3 p. m. He was the first to speak on the programme. His words of wisdom filled many hearts with needed information concerning the work of the Woman's Home Missionary and church Aid Societies. After the Bishop's address, urgent pleas and reports from Mrs. Mrs. G. T. Saxton, Young People's Conference Secretary, the Temperance Secretary, Mrs. G. F. H. Morris, the Conference Treasurer, Mrs. Georgia Gray; the letter of regret from the State President, Mrs. M. F. Thonton, showed that Christian spir-

it and loyal support had pervaded and marked advance financially. Last year, all pledges were raised and paid to the Home as follows: Thayer Home, \$25; Peck Home, \$15; Deline Smith Home, \$65; total, \$105. The faithful presidents of auxiliaries; the good pastors, District Superintendents and secretaries are due largest credit for whatever success achieved who out of a busy life cheerfully responded to the appeal of the writer urging the necessity of raising all pledges due the Conference. On Saturday morning of the Annual Conference, our much-beloved friend, Mrs. Knostman, Secretary-Treasurer, of West Southern States, beautifully addressed the Conference. Her plea to the sisters in the parlor meeting at 3 o'clock p. m., was worth hearing. After the many questions asked and answered, all were more enlightened and inspired to go forward and do their part to make the work count more for His Kingdom. To observe self-denial plea and the call to evangelism, Mrs. W. P. Thirkield, chairman of Evangelistic Committee, appointed at the national meeting of the Board of Managers, Des Moines, Iowa. Let us note the call on the evangelistic movement by Mrs. R. E. Pones, in the Southwestern, February 25th. We can help by having the deepest self-denial, consecrated heart using unlimited opportunities in our auxiliaries praise and prayer service. We can if we will. Let us make haste to do, the year is swiftly passing. Every cent of our pledges due our Adeline Smith Home must be raised before the close of this quarter. Amount for the new kitchen, \$225; scholarship \$50. The Home greatly needs the repairs. Each auxiliary is apportioned \$4. Each district officer, auxiliary president, push the interest without delay. Send money to Conference Treasurer, Mrs. Georgia Gray, 1318 Gaines Street, Little Rock, Ark.—(Mrs.) G. N. Johnson, Conference Corresponding Secretary.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 170, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

District Rounds

LAKE CHARLES DISTRICT.

Second Round.

Booneville, May 10-11; Bunkie, 11-12; Cottonport Circuit, 13; Eola and Sunflower, 14-15; Opelousas, 17-18; Washington, 18-19; Teche and Waxia 26-27; Melville Circuit, 24-25; Lafayette, 28; Cade and Jaquette, 29; St. Martinsville, 31, June 1; New Iberia, 1-2; Olevia, 5-8; Hubbertville, 7-8; Cambell and Gueydan, 14-15-16; Buggs and Abbeville, 13-15; Lake Arthur, 17; Welch and Jennings, 20-22; Crowley and Eunice, 24-25; Spring Creek Circuit, 28-29; Lake Charles, July 5-6; Longville, 1; Leesville Circuit, 2-3; Wiley and Lotta, 12-13; Maungowin, 19-20. My Dear Brothers: Accept my congratulation upon what you have accomplished in your several charges since the adjournment of the Annual Conference. You have wrought well. But don't stop. Let us go in to do greater work. Plan well. Children's Day make it a success. Let every pastor enter into the spirit of the Jubilee

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movement. Push the canvass for the Southwestern. Let us strive to make this the best year of our ministry.—R. C. Worsham, Superintendent.

WASHINGTON DISTRICT.

First Round.

Gunn Tabernacle, May 3-4; Warrentown Circuit, 6-7; Asbury, 11-12; Paris, 18-19; Versailles, 24-25; Smithfield, 27; Owenton, 28-29; Worthville, 30; LaGrange, June 1; Pewee Valley, 2; (8th 2:30 p. m.); Jeffersontown, 3-4; Dorsey, 5; Simpsonville, 6; Anchorage, 7-8; Wilsonville, 9; Georgetown, 14-15; Shelbyville, 21-22; Buck Creek, 23; Chaplin, 24-25; Winchester, 28-29; Howard Creek, 30; Cleveland, July 1; Richmond and College Hill, 2-3; New Zion, 5-6. Dear Brothers: We have just closed a successful year—a splendid increase. Let us plan and push our plans for another big year's work. I am with you in every good word.—P. T. Gorham, Superintendent, 340 East Short St., Lexington, Ky.

STARKVILLE DISTRICT.

Second Round.

Louisville, April 26-27; Weir, May 3-4; Ackerman, 10-11; Rock Hill, 10-11; Liberty Hill, 17-18; Bell, 17-18; Maple Springs, 17-18; Whites, 24-25; Hopewell, 24-25; Maben and Cedar Bluff, June 1-2; Crawford, 1-2; Eupora, 7-8; Bell Fontaine, 14-15; Starkville, 20-22; West Point Circuit, 28-29; Kosciusko, 28-29; Kosciusko Circuit, 28-29; Bradley, 28-29; Starkville Circuit, July 5-6.—W. F. Isaiah, Superintendent.

SHREVEPORT DISTRICT.

Second Round.

Keathville and Fairview, May 9-11; Fairfield, 11-12; Monroe, St. Paul, 13-18; St. James, 15-18; Bastrop, 20-25; Washington, 22-23; Lake Providence and Joyce, 27, June 1; Florence and Waterproof, May 29-30; Jewella and Flourney, June 14-15; Lachute and Scarborough, 17-18; Belcher, 21-22; Asbury, 24; Minden, 25; Mt. Sini, 27-29; Beulah and Jones, 28; Bonita, July 2-3; Mt. Nebo, 5-6; Shreveport, St. Paul, 13-17; Daniels, 13-16; St. James, 20-24; Johnson and Hayes, 20-22; New Light, 30; Vanceville, August, 1-3. Dear Brethren: You have made a splendid start. You reported over three hundred dollars raised in our convention for benevolent causes.

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You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, send forty-eight two-cent stamps to cover expense of mailing seventy-seven Pure Food Candy Formulas, and a set of assorted Bon-Bon Moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business. The candy is eaten immediately and more ordered. You don't have to canvass; you sell right from your own home. I made \$12.00 the first day; so can you. ISABELLE INEZ, Block 1060, East Liberty, Pittsburgh, Pa.

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Louisville, Ky.

Keep the revival fire burning; and the financial interest of the church will grow. Report your Jubilee collection for the Freedmen's Aid Society to Dr. Melden on Commencement Day, May 15. Our District Conference will convene at St. James, Monroe, La., August 20-25. Let each church send in at least five subscribers for the Southwestern.—B. J. Reddix, Superintendent.

CLARKSDALE DISTRICT.

Second Round.

Carrollton, April 26-27; N. Carrollton, 26-27; Philiff, May 3-4; Manly, 10-11; Batesville, 16-18; Sardis, 17-18; Carriere and Cooper, 19; Avalan, 15; Hernando, 24-25; Byhalia, 24-25; Shellmound, 31, June 1; Town's Chapel, 6-8; Minter City, 7-8; Charleston, 9; Bedford, 14-15; Webb, 14-15; Clarksdale, 20-22; Clarksdale Circuit, 21-22; Coahoma and Lula, 28-29; Ruleville, 28-29; Drew, 28-29; Tutwiler, 30; Tunica, 27; Darling and Falcur, 28-29; Chancey and Lambert, 28-29; Chrenshaw and Longtown, July 5-6; Belen, 7. Dear Brethren: Send in or bring your Jubilee assessment to Commencement at Rust. Make Children's Day a great day. Raise all your benevolence. Get subscribers for the paper. Push every claim of the Church. Look after the children in your charge. Have a good revival.—Chas. W. Butler, Superintendent.

Southwestern Christian Advocate

631 BARONNE STREET.

Entered at the Post Office New Orleans, La., as Second-Class Matter.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

NOTICE TO CITY PASTORS.

Dear Brethren: Don't forget the collection for the Lafon Old Folks' Home next Sunday. The Home needs every cent you can raise. With your financial support the old veterans in the Home will be cared for as they deserve to be.—J. L. Wilson, President; T. F. Robinson, Secretary.

Brother L. F. Wise, pastor of our Camp Parapet Church, was recently remembered by his members in a generous way, when they gave him several pounds of groceries, etc.

NEW ORLEANS UNIVERSITY.

The May Musical will be given Thursday night, the first. Admission 15c. Friday night, May 2nd, Piano Recital by graduates of Music Department.

Wesley Church.—Early prayer meeting conducted by Robt. Armstead and Johnny Smith. The Sunday school continues to increase numerically and financially. The pastor, Dr. J. L. Wilson, preached in the morning and at night the Rev. R. C. Worsham, the former pastor, preached. Next Sunday, May 4, 10:45 a. m., subject, "The Unerring Detective and Guilty Man;" 8 p. m., "The Sacrament of the Lord's Supper." Each captain and leader will report.—L. L. Harrison.

Ross Church.—Services were good throughout last Sunday. The Sunday school attendance and membership is increasing. Miss E. M. Williams, of Haven Church, rendered a good musical program. The Stewardess Financial Rally was held at 3 p. m. The Revs. W. M. Hamilton, Jos. Morris, Hickman, Wilson and Brother James Lewis, of Haven Church, rendered good service in this effort. Collection, \$19.60.

Williams Church.—Early prayer meeting led by Mesdames Marguerite Bartholomew and Arine Durphine. At 11 o'clock J. S. Scott preached; subject "Decision." At 7:30 the service was good; two came up for prayer and one joined the church. The Sunday school is receiving new scholars nearly every Sunday. April 15, we were glad to have the Rev. H. Daniels, Superintendent of the Baton Rouge District, with us. He gave us words of encouragement.—J. A. Landry, Pastor.

First Street.—Last Sunday was an unusually good day. The prayer meeting was well attended. Dr. I. Garland Penn, Secretary of the Freedmen's Aid Society, and Dr. R. E. Jones, Editor of Southwestern Christian Advocate, were with us in the Sunday school and

the 11 a. m. service, at which hour Dr. Penn preached to a large and appreciative audience. He made a good impression. A committee was appointed to organize the Jubilee Commission. The pastor preached to the G. G. A. O. of B. and S., Love and Charity, at night. The large auditorium was filled to overflowing. The choir, under Mrs. Hubbard, was at its best. Dr. R. E. Jones will preach next Sunday at 11 a. m. The trustees will have charge of the Annex next Saturday, May third. Our financial rally is on in full swing. Every member is expected to do his or her best in the rally, May 11. The G. U. O. Oddfellows will celebrate their thanksgiving Sunday night, May 11.—B. Mack Hubbard, Pastor.

Trinity Church.—The class social Tuesday night was a success and will be repeated soon. Good results are evident. Collection \$15.00. One hundred and forty-four students, with six new ones and eleven visitors present in the Sunday school. Mr. Phillips, of Beecher School, addressed the school. The school gave \$10.00 in the rally. Our early Sunday morning prayer meeting was a record breaker in attendance, and we began the rally by raising then \$40.00, with Prof. Davage, Arthur Obee and B. R. Harris acting as "captains." Later in the day Drs. Wilson, R. E. Jones, I. G. Penn and the Revs. Sloan, Robinson, McKee, Dunn and Worsham, added greater interest to the meeting by their wholesome words of cheer. Dr. Hubbard sent a check for \$7.00 from Union. The annual sermon of Pilgrim Tabernacle No. 4, and United Daughters No. 1, was preached at night, by the pastor, to a crowded church. Dr. Penn was present and was given the "Chautauqua salute" as he rose to speak. Collection for the day, \$450.00. One conversion and two additions, with the revival still going on until Sunday, when we will baptize at 4 a. m. in the church. The rally is on, and many will pay this week.—W. Scott Chinn, Pastor.

Mt. Zion.—Sunday, April 20, the early prayer meeting was conducted by Bro. Jodin Wilbug. At 11:15 sermon by the pastor; text, Job 1:8; subject, "The Quality of Human Character." Sermon at 7:30 by the Rev. T. Sprating. One joined on probation. Our chorister, Mr. B. N. Stewart, is very efficient in service. Miss O. A. Smith and the choir are rendering faithful service. Collection for the day, \$28.00. The entertainment dated for Monday night, April 28th, has been changed to Thursday night, May 1st. Activity among the officers and members indicates success to the Jubilee Rally on April 27th and May 1st. Our slogan, "Into the Basement of the New Church. One hundred in class meeting and Sunday school." April 27th, prayer meeting conducted by J. H. Davis, R. J. Harper, Mesdames Louisa Burtrand and Ada White. The Sunday school, under the care of Misses L. E. Taylor and O. A. Smith, is progressing. The Sunday school love feast and the visit of the Sunday school from Paine Memorial African Methodist Episcopal Church, Mr. R. W. P. Walker, superintendent, was delightful. Misses Rosa Johnson, Ruth Joldan, Mr. J. H. Credic, M. Swann, and G. W. Turner made short and spicy addresses. Services good throughout the day. The Rev. W. J. M. Price, of Haven Memorial, Dr. B. M. Hubbard, and the Rev. Mr. Goldstein, of First

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Pythian Temple

New Orleans, La.

Church, Brother Reddix, of Pleasant Plains and Father Edward Fields, took part in the union service at 3:30 p. m. Many thanks to them and their people for their liberal offering. The annual thanksgiving service of Tabernacle No. 18 was held in Mt. Zion. Welcome address by Miss Estella Warden. The Jubilee Rally, under direction of Mr. John Felix, is on and will close up with a jubilee entertainment Thursday night, May 1st.—J. O. Brown, Pastor.

Wesley Sunday School Concert.

On Monday night, April 21st, all who witnessed the concert were well pleased. The classical music and splendid readings by some of the best talent of the city deserve commendation. The people turned out in great numbers to witness the exercises and the program surpassed the expectation of many. Miss Viola C. Hurst, superintendent; Mr. Robert Armstead, assistant superintendent; Miss Alma Howard, organist; Misses Elvira Mason and Maude M. Donnell, and Mr. Robert Willis, Jr.—the ticket sellers and contestants—Mrs. Buchanan, Miss H. Hardin, Mrs. Rosa Johnson, and all the teachers and officers of the school deserve much praise for the faithful performance of duty. Mrs. Buchanan received first prize, \$10.00; Miss Hardin the second, and Mrs. Johnson the third prize. The total receipts amounted to \$122.00.—J. L. Wilson, Pastor.

UNION CHURCH, SACRED CONCERT

The Sacred Concert Sunday evening, April 20th, was quite a success. A large and appreciative audience enjoyed immensely the various selections. Some of the best local talent participated. Misses Julian Jacques and Sarah Jones, Messrs. John Riley and Robt. Williams rendered valuable service. Mrs. Velma Smith has a voice

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of rare strength and sweetness and sings with inspiring ease and grace. Her solo was greatly enjoyed. Miss Juanita Laneville's rendition of the "Holy City" was both impressive and efficient. A promising future awaits Mr. Henry Clark, who made evident his ability as an artist in his violin solo. Miss Alma Howard's selection was a charming feature of the occasion and made manifest the power of sacred music in the church. A cultured voice reinforced by an impressive personality made effective the vocal solo by Mr. Paul Simmons. The success of the program is due very largely to the efficient services of Miss Ida M. Hall, instructor of music at Straight University. She has the thanks and hearty appreciation of the church.—J. H. Hubbard, Pastor.

CHANGE OF ADDRESS.

The Rev. A. Toole from Enterprise to Hattiesburg, Mississippi.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

CHAPPELL-BLUE.—At Laurelia, Texas, March 23, 1913, Mr. E. L. Chappell and Miss Emma Blue by the Rev. E. G. Gilmore, pastor.

DUGAS-GOODEN.—April 9th, 1913, in the beautiful little home of Mr. and Mrs. George Gooden at the corner of Joliet and Spruce Street, Mr. Albert Dugas and Miss Maud Gooden. The occasion was a nice one and many of the best people of Carrollton witnessed the ceremony.—W. J. M. Price.

At the home of the bride, Booneville, La., March 13, Mr. Josiah Young and Miss Addie Chambers were united in holy wedlock; also of March 20th, at the home of the bride, Mr. Jonney Turperville and Miss Emma Gaines. Rev. P. C. Colton, officiated.

The following are recent marriages at Alexandria, La.:

Mr. James Kimbal and Miss Eleanor Sanders, March 3.

Mr. Arthur Sims, of Little Rock, Ark., and Miss Victoria Picou, a member of Newman Memorial Church, Alexandria, La., April 9.

Mr. Edward Wagner and Miss Caroline Moore, April 11. Rev. J. T. Marshall, officiating.

Mr. Willie James and Miss Sarah Cotton, March 8, at Petal, Miss.

At Clyde, Miss., March 9, Mr. Bud Jones and Miss Clara Leggins and Mr. Lee Bird and Miss Lillie Mc-Lendon.

March 10, 1913, at Petal, Miss., Mr. Sam Chury and Adeline Bell.

March 12, 1913, at Hattiesburg, Miss., Mr. Robert Turner and Miss Ada Dula. Mr. Robert is from Memphis, Tenn.

Sanford, Miss., March 22, 1913, Mr. Henry Roberson and Miss Patsy Cook, by the Rev. B. Preston Seal.

Clyde, Miss., March 28, 1913, at the home of the bride, Mr. Hesless Evans and Miss Sallie Samels.—Rev. B. Preston Seal.

HARDY-MCSHAN.—At the home of the bride's mother, in Leesville, La., March 10, 1913, Mr. Jenks Hardy and Miss Lula Bell McShar. The Rev. S. M. Haynes, read the ceremony. Mr. Hardy is one of our best young men of Leesville. His bride is one of our leading young ladies.

Gleanings from the Field

ARKANSAS.

Hot Springs.—Haven Chapel enjoys the name of being one of, if not the best, appointments in the Little Rock Conference. It is with pleasure that I bear testimony to the faithful, loyal, earnest company which make up the membership of Haven Chapel. There is something inspiring in the harmony prevailing between pastor and membership of this aggressive organization. The pastor has the confidence, love and respect of his entire membership. The writer was most hospitably entertained by Brother Richardson and others.—D. W. Boatner.

LOUISIANA.

Shreveport.—The first Quarterly Conference of Daniel and Round Grove Circuit convened in Daniel Chapel, Shreveport, March 21st, District Superintendent B. J. Reddix presiding. A strong sermon was delivered by the District Superintendent; subject, "The Crucifixion." The written reports progress along all lines. Eugene Webb, a local preacher, was elected secretary; P. F. Thompson and Thomas Crenshaw, District Stewards, reported the work to be in fair condition. The Woman's Home Missionary Society and the Steward Sisters showed in their reports a splendid beginning for a good year's work. One pound meeting has been given by the Stewards; \$400 has been raised by the church for the relief of sick members. The closing lecture by the District Superintendent, on "The Workings of the Church and Forward Movement," was an inspiration to all. Our plans are now under way for lifting a \$250.00 note. The third Sunday in May is the day. T. B. Oville, Pastor.

Thibodaux.—Our first Quarterly Conference convened March 24th, 1913, the Rev. J. W. Turner, District Superintendent, presiding. All officers were present with written reports. The Lord has wonderfully blessed us. Notwithstanding the inclement weather, we succeeded in raising this quarter \$174.32. Paid the District Superintendent in full \$20.00. We are proud of our pastor. He is winning for himself a place in the hearts of the members of Calvary and the people of the community. The Sunday school has taken on new life. The outlook is great. The officers of Calvary's "Brotherhood" were installed at 7 p. m., March 23rd. The Rev. J. W. Turner delivered a very eloquent sermon. The church was crowded at an early hour. His sermon was indeed soul-reaching. The Ladies' Aid Society was installed after the Rev. Mr. Turner's sermon. The Rev. F. A. Rylander, of the African Church, and his congregation, were with us at night. The Rev. Mr. Smith, of the Moses Baptist Church, and his congregation were present at 8 p. m. On decision day nine children in the Sunday school came into the church. Collection for the day, March 23rd, \$54.86.—T. J. Johnson, Pastor.

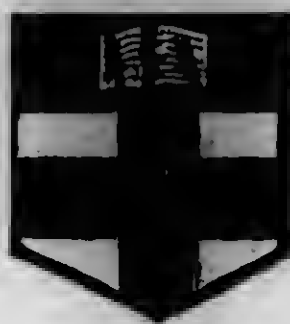
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MISSISSIPPI.

Itta Bena.—The night of March 21 a splendid gathering of church members came to the parsonage bringing many good things for the pastor and family. This band was led by Mrs. P. Patterson, who is treasurer of the Woman's Home Missionary Society at this place. There were too many to be mentioned.—E. C. F. Troupe, Pastor.

McCool.—Our first Quarterly Conference was held in Mt. Everett Methodist Episcopal Church, February 15-16, 1913. The Rev. W. F. Isaiah, District Superintendent, presided and impressed the people with the thought that the Conference ought to mean more than reading reports and collecting quarterly dues. It should prove a spiritual blessing as well. Most of the officers were present and made good reports.—J. R. Ashford.

Yazoo City.—At Mt. Olive, March 22-23, our first Quarterly Conference convened with the Rev. J. C. Hibbler, District Superintendent, presiding. Reports from the officers showed pro-



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gress. The District Superintendent preached a good sermon to a large audience and administered the Sacrament to a goodly number. — I. C. Rucker, Pastor.

Harriston. — On Friday night, March 21, 1913, a splendid concert was enjoyed by a crowded house. The Rev. P. Brown, of Port Gibson, was with us on that night.—Wm. Verman, Pastor.

NORTH CAROLINA

Wilmington.—The fifth Sunday in March was indeed a good day with us at Trinity Methodist Episcopal Church, when the Independent Order of St. Luke held their annual anniversary exercises. Three hundred people listened to a thanksgiving sermon. The pastor, the Rev. D. A. Williams, preached the annual sermon excellently, while the St. Luke choir furnished choice music. We are working strenuously now to raise \$1,000, May 4th, with which to build a new church and parsonage.—D. A. Williams, Pastor.

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SOUTH CAROLINA.

Liberty Chapel, Pickens Charge.—The second Quarterly Conference convened at Union Chapel, March 28th, 1913. The Rev. B. S. Jackson, District Superintendent, delivered a timely address, after which the duties of the Conference were entered upon. John Crew was elected secretary. All the Conference officials made glowing reports. The pastor reported improvement and advancement on all lines. Paid to pastor, \$31.36; paid to District Superintendent, \$12.00. After the Conference the ladies invited the brethren to a richly laden dinner table.—John C. Gibbs.

TENNESSEE

Liberty Circuit.—The second Quarterly Conference held March 22-23, with the Rev. E. J. Guthrie, District Superintendent, presiding, had a good showing. Reports from the officers were good. Raised \$24.95 Saturday and Sunday. Three persons joined the church. Fifty persons partook of the Lord's Supper. The meeting was good.—S. Knight, Pastor.

Cookeville.—On March 30 a rally for the purpose of raising funds to remodel our church resulted in the sum of \$40.00. The Rev. T. H. Hanna preached inspiringly and effectively.—P. W. Gordon.

TEXAS

Pelham.—On March 22-23, the Rev. N. J. Johnson, of Dallas, held our second Quarterly Conference. The wife of



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the Rev. J. S. Wyatt being ill, he could not be with us, so Dr. Johnson served in his place. The officers were out with good reports. Money raised, \$51.55; paid District Superintendent in full; paid pastor \$15.00. On Sunday the weather was very disagreeable, but the church was crowded when the Rev. Mr. Johnson preached an inspiring sermon. One hundred partook of the Sacrament; one joined the church and several came forward for prayer. The Quarterly Conference being on Easter, we did not carry out our program at that time. The Rev. R. D. Dennis is with us for another year. Pastor and people are working together in love.—(Mrs.) L. A. Richie, Pastor.

Jacksonville.—Most of the officers were present with fairly good reports during the first Quarterly Conference, February 15-16, 1913. Sunday was an ideal day. The community was out to hear the District Superintendent preach. We were blessed to have delivered to us an able sermon which was soul-stirring. Our beloved District Superintendent was ill that night and could not be with us. The pastor was requested by the District Superintendent to preach in his stead. Paid the District Superintendent, the Rev. M. Q. A. Fuller, his assessment for the quarter, \$13.25, and paid the pastor \$6.90, making a total of \$20.15 for the day. Our people are indebted to our Colored Methodists for their presence and liberality in these services. The Woman's Home Missionary Society of this point is doing excellent work under the leadership of Mrs. Maggie Price, assisted by Mrs. M. D. Robinson and a noble band of workers. They are very loyal to every interest of the church.—W. R. Robinson, Pastor.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. PROVIDENCE R. CRUMP.

Perfectly realizing, humbly acknowledging my utter inability to do justice to his beautiful life, yet loving him so well, knowing him so intimately, I want to add my little mite in honoring one among the most perfect Christian lives I have ever known. The Rev. P. R. Crump was born at Amory 63 years ago, and for several years was a faithful and earnest local preacher and Sunday school superintendent. Afterwards he was admitted into the Mississippi Conference, and served faithfully and acceptably as pastor, at Lauderdale, three years, Shuqualak two years, Forest five years, Hickory five years, Haven Chapel, Meridian, four years, and at Scooba nine years. Under his pastoral care hundreds of precious souls were converted to God and added to the Methodist Episcopal Church and new churches and parsonages were many in which he had taken a delight in building. In public and private he was a faithful worker for the Lord, numberless were the souls appealed to, showing them the way to Jesus. Even his visits to his friends were only opportunities to tell "The old, old story of Jesus and His love." Two years ago Brother Crump took a superannuated relation, on account of failing health, and yet he continued to visit his brethren and preach the Gospel and from them and their congregations he received a cordial welcome. At our last Annual Conference he was not able to be present. On Saturday afternoon, February 15, 1913, after having visited the leaders and stewards' meeting, in company with the new pastor at Scooba, the Rev. H. K. Roberts, and having taken an active part in the meeting, at the close of the meeting, while on his way home, he complained of a severe pain, and was about to fall when kind friends carried him into Sister Roy's house, which was no sooner reached than he breathed his last. Brother Crump leaves a wife and one son and many friends. "Servant of God, well done!"—J. M. Shumpert.

HODGE.—At Taylor, Texas, March 22, 1913, Ella Hodge, a member of the First Methodist Episcopal Church, at Taylor, Texas, died in full triumph of faith. She joined the Methodist Episcopal Church at Lockhart, Texas, during the pastorate of the Rev. Lee Harvey. Deceased was 27 years, 4 months and 6 days of age, having been born in Caldwell County, November 17th, 1885. She leaves a widowed mother, two sisters and a mother. Peace to her ashes.—J. R. Carms, Pastor.

WINFIELD.—Mrs. Eveline Winfield, March 21, 1913, at the home of her father, the Rev. Wm. Harp, of Bastrop, La. She died in the full triumph of faith after seven years and six months of faithful service in the church. She was 25 years old. She leaves her husband, four children, father and mother, two sisters and two brothers, one of whom is Mr. L. H. Harp, the only Negro silver-smith in this section of the country.

The Rev. L. H. Smith officiated, assisted by the Revs. J. S. Howard, A. R. Reddix and E. Hollins.

STEVENSON.—On the 25th of February, 1913, Julia Stevenson, of Burns Chapel, Texas, died of a hemorrhage before medical aid could be summoned. She lived a consistent Christian and she had been a member of the Methodist Episcopal Church for 35 years. She leaves eight children and five grandchildren. The Rev. W. B. Lott attended the funeral, the pastor being absent. Peace to her ashes.—J. R. Carnes, Pastor.

GREENWOOD.—Mrs. Cebo Greenwood of Edwards was born in Richmond, Va., 74 years ago. She was a faithful member of the Methodist Episcopal Church for many years. Ill for several years, she went Home Tuesday, March 25th. Two daughters and son survive her. She was the mother-in-law of Dr. E. W. Moor, of Jackson, one of the best known doctors in Jackson. She leaves nine grandchildren.—J. I. Garrett.

MANSEL.—Mr. Adam Mansel, of Liberty, S. C., passed into the Beyond, March 6. He was a trustee of Pickens Chapel and a man to be depended upon. We will miss him.—John C. Gibbs.

BROWN.—Mrs. Mary Brown, a faithful and well-loved member of Calvary Church, Thibodaux, La., passed to her reward, February 27th, 1913, at the age of 25, after an illness of short duration. Mary was converted in 1909 and had lived a consistent Christian. She leaves her father and mother, Mr. and Mrs. Louis Young. Four sisters and four brothers, her husband and a host of other relatives and friends mourn her going.

CROWLEY.—Elizabeth Crowley, at the age of 18 years, a convert of last year and a loyal member of Calvary Church, Thibodaux, La., departed this life in the fullness of faith, March 16th, 1913. Elizabeth was willing and anxiously awaited the summons. Her father and mother having preceded her to the grave years ago, her aunts and other relatives and a host of friends survive her. The Rev. F. A. Rylander, of the African Church, assisted in the funeral services.—T. J. Johnson, Pastor.

RICHARDS.—Brother Alan Richards, of Fisher, La., died at his home at Pine Flat, La., at the age of 45, February 23, 1913, in full faith in his God. The funeral service was conducted by the Rev. L. C. Brush and the Rev. Walker Lee, of the Baptist Church. He leaves his wife and four brothers and sisters and many friends who sincerely mourn his passing. He was laid to rest in the Macedonia Cemetery.—B. Carr, Pastor.

CHAPMAN.—William Chapman, of Spider, La., a member of Shady Grove Methodist Episcopal Church, died March 26, just six days after his wife passed away. He was a faithful member of Shady Grove Methodist Episcopal Church and was 72 years of age.—C. L. Angnum.

GREEN.—Mrs. Francis Green, of New Orleans, daughter of the Rev. and Mrs. Emperor Williams, died March 2nd, 1913, and was buried March 4th, 1913. Mr. Green was once a member of Winan Chapel, now known as First Street. She joined Williams Church in 1879. She died at her post of duty as a Steward Sister. She was truly a Methodist preacher's daughter, loyal and faithful to her church up to the last hour. Not only did she love her church, but

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she loved the members all and sought to help them in every way possible. Williams Chapel has lost a true and devoted member and the community has lost a friend.—J. A. Landry, Pastor.

BROWN.—Mr. Lee C. Brown, the only son of Sister Florence Brown, died with pneumonia in the City of New Orleans, March 30. He was not a member of any church, but with his mother and other good Christians praying by his bedside he was able, after praying to the Lord to believe that the Lord has accepted him. He was nearly 22 years old. His mother and a sister survive him. The pastor was assisted in the funeral service by the Rev. Mr. Veale, pastor of the African Methodist Episcopal Church at Pascagoula, and the Rev.

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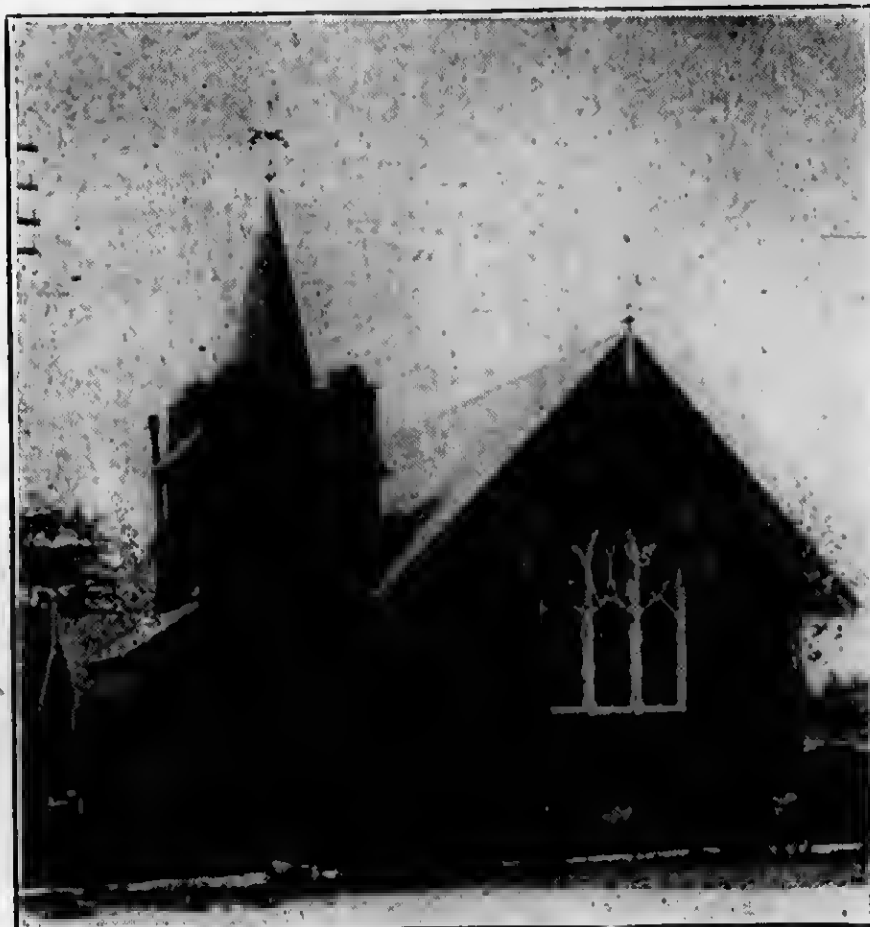
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Methodist Church Planned for Lincoln Colony.

Fill out this application and send it in to-day.

I hereby make application for.....
lots or.....farm in the Model Colony
of Lincoln, La., for which I enclose \$.....
as first payment and agree to pay \$.....
on the.....day of each month until the
full purchase price of \$.....has been
paid.

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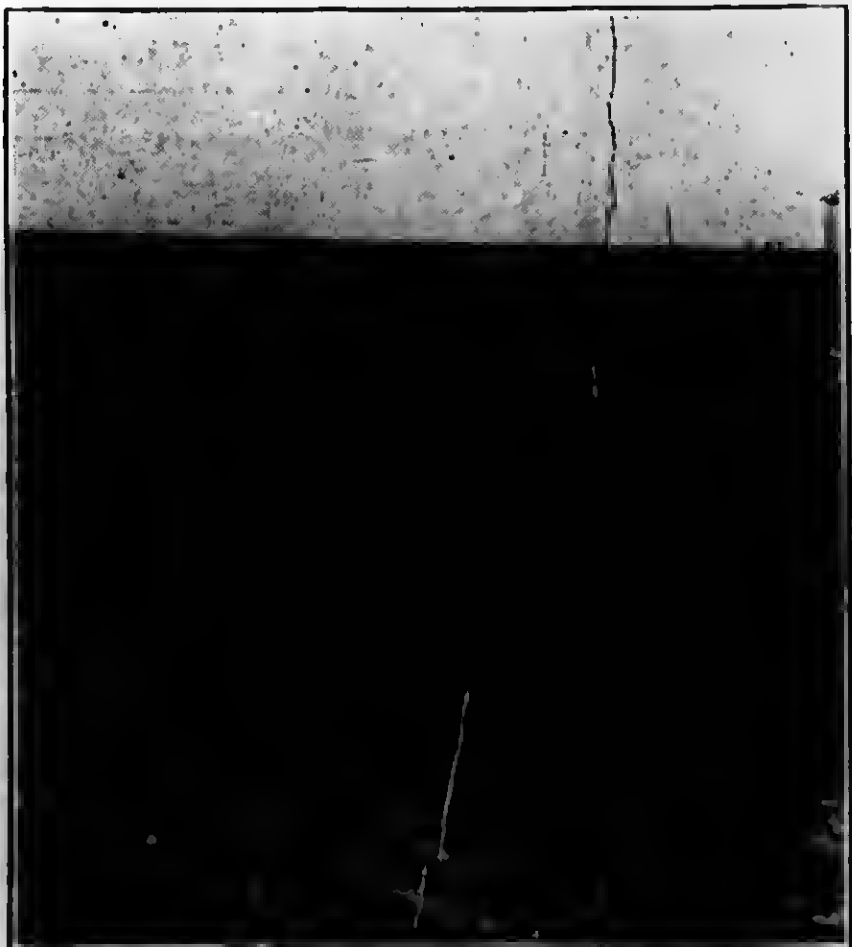
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Signed:

P. O.....

State



Figs From Trees Two Years Old.

DO YOU wish to become a charter member in one of the greatest financial and industrial movements ever attempted in the interests of the Colored Race; a movement which has for its object the organization of a great co-operative Colored Colony that will own its own Bank, Canning Factory and Preservery, Churches, Parsonages, School Buildings, Administration Buildings, Municipal Newspaper Plant, and also a Demonstration Farm and Poultry Farm; a Colony, the future prosperity of whose members is virtually assured because built upon a strong moral and financial foundation?

We demand the very best men and women the Colored Race affords as contract holders in this community, as from among its members all the officials of the Colony—Bank, Factory, City Officials, etc.—will be selected. These officials will be chosen from among the Colonists themselves and will have under their control many thousands of dollars in property and cash, and as any contract holder is eligible to a position of trust in the Colony, we are naturally careful in placing these contracts with people who are morally responsible.

This Colony will consist of a townsite of one thousand lots to be surrounded by one thousand farms of three acres each planted in Magnolia figs. These lots and farms will be placed under what will be known as the Keystone Contract, and only persons who can furnish at least two references as to their moral character will be able to obtain one of these contracts. There will be only a limited number of contracts placed in any one community, as we want as many different sections of the country as possible represented in this great Co-operative Colony.

The reason these contracts are called Keystone Contracts is that around this Colony we expect the largest Colony in the South to spring up, but only those owning these first few contracts will have any voice in the financial and industrial management of the Colony, hence you can readily understand not only the great moral but the great financial benefit to be derived from owning one of the Keystone Contracts.

The farm contracts will be placed at \$350.00 on terms of \$10.00 down and \$10.00 per month for one farm, and \$20.00 down and \$15.00 per month for two farms; not more than two farms to any one person, and we would much prefer placing only one farm to a person, as we consider that amply sufficient to support a family and make money besides.

The lots will be placed at from \$125.00 to \$175.00 each; terms, \$5.00 down and \$5.00 per month for one lot; \$10.00 down and \$7.50 per month for two lots, or \$15.00 down and \$10.00 per month for three lots; not more than three lots to any one person, as we want population not profit takers.

These farms will be planted in Magnolia figs and will be carefully attended by the superintendent of the Demonstration Farm, and will not be turned over to the contract holder until after the first year, at which time any person who has kept their contract paid up to date may move upon their farm. As you will notice from the figures given below, the second year's crop should not only be sufficient to keep up your payments, but leaves something over as a living fund besides. After locating upon their farm, any person making application to the Poultry Farm will be given absolutely free of charge a good start in the poultry business, and with three acres of figs and chickens you should be one of the most independent persons in the United States, besides you should be receiving dividends from your bank stock and factory interest.

We are placing this statement in the SOUTHWESTERN CHRISTIAN ADVOCATE because we feel that it reaches the very class of people we most earnestly desire for this Colony, and we are going to ask every reader of this paper if you are not in a position to accept one of these contracts, that you try and interest some one else whom you believe would make a good citizen for the Colony.

We are not placing this in the hands of Real Estate Exchanges and Land Brokers, as we do not wish to put it upon a commercial basis, as to us it is a strictly philanthropic enterprise for the benefit of our fellow man. Don't procrastinate, for procrastination is the thief of time and opportunity. Send in your application to-day; to-morrow never comes.

**Massachusetts Colonizing
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SOUTHERN OFFICE

615-617 Audubon Building

New Orleans, Louisiana



Baptist Church Planned for Lincoln Colony.

This statement shows the actual cash returns on one and one-third acres of Figs for four years at Alvin:

1902	\$175.00
1903	250.00
1904	350.00
1905	400.00

\$1,175.00

Showing a profit the first four years of \$1,175.00 on one and one-third acres only.

Isn't this one statement alone enough to convince any sensible man or woman that with a Lincoln Colony Fig Farm they should be prosperous and contented

This statement is taken from that well-known book, "The Fig and Its Commercial Possibilities," issued by one of the best-known exponents of the Fig industry in the State of Louisiana:

Three acres of Figs properly planted and tended, with Preservery in operation, should produce, even on the very low basis of 5c. per pound:

The first year.....	\$ 127.50
The second year.....	255.00
The third year.....	510.00
The fourth year.....	775.00

\$1,667.50

These figures are truthful and the fact that new fig land in the West costs from \$250.00 to \$400.00 is but one proof of this statement. Bearing orchards in California are held at standard value, \$1,000.00 per acre, and increasing each year.



Canning Factory, One of the Most Important Features of the Colony.

Southwestern Christian Advocate

NEW ORLEANS, MAY 8, 1913

Vol. No. 42—No. 19

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

THE CAUSE FOR POVERTY AMONG NEGROES

We are indebted to Prof. A. E. Martin, of the Westport High School, in Kansas City, Missouri, for an exhaustive study of the Negro population of that commercial center, given in the Anti-Saloon League Year Book for 1913. He found there are 23,566 Negroes in the city who own property assessed at nearly \$2,000,000 valuation. While fifty own property of more than \$10,000 value each, and one hundred others each have property valued at more than \$5,000, the average per capita in wealth is only \$59.40, yet this is \$28.01 more than is owned by the average Negro of the whole United States. The religious Negroes are the most prosperous. Lack of religion was everywhere found to be conducive of poverty. Prof. Martin's investigation further showed that very few of the religious Negroes drink intoxicating liquor, and this class owns nearly all the property upon which the race pays taxes in the city.

We have not had this side of the religious Negro brought forward before. We know that the Church is a tremendous force in the life of the Negro. Nearly all of the movements among Negroes for educational betterment are connected with the church. The church also does much to do in stimulating this commercial value of the Negro. Frequently ministers have been successful leaders in business enterprises. We are not surprised, therefore, that Prof. Martin claims that religious Negroes own nearly all the property owned by Negroes in that city. A nation-wide acquaintance with the race warrants us in expressing the conviction that this statement would hold good in any community of Negroes. We are not unmindful that exceptions to this statement might be brought forward—but, taking man for man, the church Negro is the foremost in all the activities of the race. A study of this question in detail would be interesting.

As revealing the cause for poverty among Negroes in Kansas City, Missouri, the further facts brought out by Prof. Martin show an alarming condition among the non-religious Negroes in that city. Fully \$400,000 is paid out annually for intoxicating liquor by the Negroes of the city, or an average of \$50 for the whole 8,000 Negro families in the city. Much of the liquor bought by Negroes is beer and is bought by the can and drunk in the home. Excepting food and rent, alcoholic drinks constitute the largest single item of expense, surpassing that of clothing, insurance and fraternal order dues, fuel and lights, savings and surpassing all they spend for car fare, church, funerals, pool halls, theatres, tobacco and taxes combined. The saloon is the greatest foe to the financial progress of the Negro, as it is his greatest foe along other lines. The saloon is wholly evil. There is no good in it. It is hell; hellish. It deserves no quarter. The Negro, of all men, should fight the saloon hard and that without ceasing. The saloon is a millstone about the neck of the Negro. In a race he cannot rise with it. To destroy the saloon means the financial growth of the Negro as well as growth along other lines. Let's destroy the saloon.

THE WAY OUT

In discussing the insufficiency of our benevolent collections to meet the needs of the several Boards, Mr. S. Earl Taylor, of the Board of Foreign Missions, suggested the following "way out":

- "1. Loyalty to the Official Benevolences; 2. More people giving rather than a great increase by those now giving; 3. A weekly offering instead of oft-repeated collections; 4. Frequent presentations of the causes when no collections are taken; 5. A right standard concerning Christian Stewardship."



THE REV. HENRY C. JENNINGS, D.D., LL.D.
General Publishing Agent of the Methodist Book Concern
(See page 8)

These five points are worthy of serious consideration. They go to the core of our financial deficiency. It does not answer the question to say that, as a denomination we are doing well in our several missionary and educational enterprises. We could do better. We must. A large percentage of our people are not even giving the widow's mite to our official benevolences. Every member voluntarily, on joining the church, obligates himself to contribute according to his ability to the support of the various benevolent enterprises of the church. By every sense of honor this pledge should hold. With a knowledge of the activities of the church for a member to withhold the offering he is able to give is sinful.

The fourth point in "the way out" is especially applicable to the church officials of all grades. There is no doubt but that in following up each presentation of a cause with a collection destroys at least, in part, the educational value of the presentation. This should not be, but it is. Most of our auditors discount the best efforts when the collection follows. "All he wants is the collection," some say. The frequent presentation of the causes when no collection is taken will develop an informed membership and an informed membership will contribute something for the support of worthy

causes. This may not be the final word on "the way out," but the five points brought forward have enough in them to demand serious consideration.

SEGREGATION DEFEATED

Race discrimination has another setback. This time the segregation law, which was enacted in the City of Baltimore, has been knocked out on the ground that the ordinance lacked definition.

The segregation ordinance was framed to prevent Negroes from moving into city blocks already occupied by whites. The constitutionality of the ordinance was not passed upon, the decision being given on the vagueness of the ordinance in describing what constituted a "white block" or a "colored block."

Judge Elliott, of the Criminal Court, in handing down the decision, among other things, said:

"It is needless to remark," said the court, "that the same block could be, as a great many blocks now are, occupied at the same time in part by colored persons, and in part by white persons and by the law it would then be unlawful for either white or colored persons to move into or remain in the block. So that every block in the city containing at the present time both white and colored persons would become depopulated upon any enforcement of the ordinance. When then, by definition of the ordinance, a block can be at the same time both a white block and a colored block, it would seem unnecessary to say that the ordinance is invalid and unenforceable to punish either white or colored persons."—*Baltimore Star*, April 24, 1913.

The most interesting feature of Judge Elliott's decision is that paragraph which goes to the very heart of the ordinance. Judge Elliott says:

"* * * While the court does not concern itself with the considerations which may have suggested the enactment of the ordinance, it is possible the evident difficulty of securing the objects which the framers may have had in view, had the effect of confusing them so that in the endeavor to please certain interests they have overlooked the rights of citizens generally."

Of course, the rights of citizenship generally were overlooked. The framers of law may be adroit enough to evade for a while the spirit and purpose of democracy. But laws that are based upon racial antipathy and racial oppression are contrary to democracy and, therefore, cannot long stand. They are shot through with the wrong motive, however carefully they may be worded. Just as the suffrage amendment is adroitly worded to apply to all men, but, in the speeches for the support of it, it was evident that it was intended to apply to the Negro alone. Subterfuge cannot long endure, and we can rely upon it that some day a high-minded court, interpreting the spirit that wrote these several race-discriminating laws upon the statute book will set them aside.

The Iowa Public Welfare League is to establish morals committees, composed of women, in various cities of that State for the protection of working girls.

Studies in Domestic Economy

By Prof. J. R. Reynolds, Principal Gilbert Academy and Industrial College

THE HOME VEGETABLE GARDEN

I have on my desk Farmers' bulletin No. 225 with the above title. These bulletins are sent out free of cost by the Department of Agriculture, Washington, D. C. A postal card request is enough to secure one. Herein is described various methods of raising many different kinds of vegetables in the home garden.

With access to such high-class information you can readily see that is not necessary to discuss methods of cultivation in a paper like this.

Where I think I may be able to help is in the division of the garden into two parts each with a different end in view, with my experience in making the best of the most important part.

The home garden should be divided into two parts. The first part for use during the summer and early fall and the other part should be prepared and cultivated and its products preserved for use during the winter when nothing or very little is obtainable from the garden.

I have very little to say about the first part of the garden as it should be prepared and cultivated so as to produce an abundance of such supplies as can be used at once for table purposes; the quality and quantity of its products will in a great measure be determined by individual taste and preference.

Concerning the other part of the garden which is to furnish supplies in a time of scarcity I shall have much to say.

Go into a grocery store on any winter day and watch for the different classes of canned vegetables which will be sold. You will note that tomatoes, often called the "poor man's meat," will take first place with possibly corn for a close second while the demand for such luxuries as snap beans, cabbage (canned) sweet potatoes, etc., will vary according to the locality.

If peaches could be bought for the prices formerly asked they would easily be the king

of canned fruits, unfortunately the demand is so great that prices have soared out of reach of the poor people.

Last summer while in a locality where peaches were plentiful I took particular attention of a half bushel of peaches which a man sold me for 25 cents. I put them up in tin cans each holding a quart. The market price of that half bushel of peaches at the present writing is 25 cents per can or \$2.50 for the half bushel. I estimate the cost of cans and canning at about 7 cents per can. But I assure you that few articles of food can be canned to yield as much profit as peaches.

Now since tomatoes are a staple product I would advise that a large part of the garden be devoted to them. And if you would make the canning of any one thing a specialty I should recommend tomatoes as that specialty. If fruits are available you should put up all you can procure such as apples, peaches, pears, plums and berries. All these are easily canned and find a ready market if you happen to have a surplus.

The canning of corn, beans and peas present difficulties seldom overcome by the amateur. I shall speak of the causes later. I shall, however, give the easiest possible method of canning these articles of food.

The winter garden should contain tomatoes, corn, okra and sweet potatoes if you live where these luscious tubers are not kept in the open market all the year.

The question is often asked how many cans of tomatoes can I get from one acre? It depends upon the nature of the soil and methods of cultivation. As many as ten thousand cans of the quart size have been a staple product that one should at least obtain from an acre; if you succeed in getting a third as many you will do well.

Although corn is difficult to can, it is such a staple product that one should at least attempt to put up enough for family use, the same, however, can not be said of beans and peas.

Our Atlanta Work

By Dr. J. W. E. Bowen

Atlanta has once again become the centre of a throbbing spiritual and ecclesiastical activity for our church. The coming of Bishop F. D. Leete as our resident bishop, has infused new life into the whole of our church work in this great state.

Our church has always looked to this city with her unsurpassing institutions of learning for the race, institutions of our own birth as a gate city, not only for commercial brand and of other denominational purposes, but for an entrance into the large activities for the redemption of the race. With these thoughts pulling upon her great heart strings, she sent to live here in the seventies the dauntless, almost reckless in courage, the never-to-be-forgotten Bishop Gilbert Haven; in the Eighties, the tall incomparable orator and statesman, Bishop Henry W. Warren and now in the opening of the new century, she selects and commissions to this field the cool-headed, far-seeing, and circumspect, yet withal, aggressive spiritual leader, Bishop Frederick DeLand Leete. Stand these three bishops side by side and it will be no disparagement to any other similar bunch to say that their like, grouped together, cannot easily be found. Bishop Leete came almost unheard of. His problems were exceedingly difficult and delicate and had he been less cool and resolute or less kind and just, less steady and cautious, less

circumspect and aggressive, it is safe to say that he would not have had the results that now begin to show to the gratification of the workers on the ground and to his own satisfaction. Not that he is satisfied, for he is not satisfied. A man of his make-up will never be satisfied until the Son, the righteous Judge, shall say: "Well done," and shall place the crown upon his anxious brow. But there must be some joy to the hard-working man, when he sees the seed beginning to grow. This is the case. The crust is broken, the blade shoots up and the harvest is prophesied in the shimmering sheen.

The work on the Atlanta district stands out perhaps as the most difficult the bishop has had to deal with and the one that may be taken as an illustration and demonstration of "the first fruits" of heroic and broad-minded effort.

Doctor George W. Arnold was appointed district superintendent. This four-square type of worker and leader threw himself into the work and every corner of the district feels the touch of his strong hand. No one has ever laid the sin of sky-rocketing at Doctor Arnold's door, but all recognize that he is "a worker that needeth not to be ashamed." It is pleasing and reassuring to feel the new life that has come to the work on this district. The bishop keeps in close and weekly touch with every church on the district. Our Episcopos was desirous that his resident city should show the first signs of an awakening. This result has come. The next great problem that Bishop Leete had to tackle was our Central Avenue Church, formerly known as Loyd Street Church. With-

out minifying any other point or exaggerating the work at this one, this church is the key to the State of Georgia. It is strategic in location, influence and possibilities. Built by wealthy whites in the early seventies, it occupies a land centre that makes it a tempting proposition to business men and real estate agents. In this old church were heard the voices of Gilbert Haven, Henry W. Warren, J. O. Fuller, George Standing, Aaron P. Melton, Charles Fisher, W. P. Thirkield, E. O. Thayer and every bishop of our church who held this conference, from the time of its organization. Here was organized also Clark University, and here Doctor W. H. Cragman, the "old Roman," of Clark University, first taught.

The currents of the life of this church when Bishop Leete came, were contrary. The first suggestion the bishop made was to call a halt to the rush for the sale of this property at what seemed to be a sacrifice. He examined her pillars, studied her bulwarks, surveyed her surroundings and said to the brethren, "Wait," and they waited and are now glad for that brother's voice of authority couched in the tones of tenderness and brotherly love, with the only end in view to serve God with this people in their larger interest. The next problem was to find a pastor for this church who could guide her safely through the turbulent waters without striking a rock or running upon the shoals. The bishop never rushes, but he advances steadily and cautiously, but it is an advance. He took the Rev. L. H. King, B.D., D. D., from his professorship in Clark University and placed him in the pulpit. The prophets of evil lifted up their voice as did the prophets of Baal upon one occasion, and like those same prophets, these were covered with shame, mortification, chagrin and utter defeat. The Lord answered prayer with a tremendous shower of religious enthusiasm among the people and crowned the painstaking and wise selection of the bishop with glory and unity among the hosts of that old church that has caused the ears of those who hear to tingle with delight and their eyes to sparkle with happiness. A seat in the church now is enjoyed by the early-comer, while the late comer is glad to get into the aisles. Old Loyd Street Church is much alive. The bishop suggested to Doctor King that it would be well to make some physical improvements in the property. The pastor and people have undertaken the work with unity and zeal. These will be given in detail at a later date. To observers, the crowds that flock to that church in this year of grace were not surpassed in the palmy days when the race had no competing places of amusements. Doctor King is a King in the pulpit. His church is growing in numbers and has steadily grown since conference met. The bishop joined hands with Doctor Oliver in planning the institutional church in the west-end of the city. Doctor Oliver is without a superior in this kind of work in the conference and happily he finds a bishop at his back who is no tyro in such fields, for he came to the Episcopacy with a rare experience in this type of modern, social church work. Efforts are now making to crowd that work to a glorious success.

In the next place, the bishop has met his district superintendents in counsel and is co-operating with all of them, that the whole work of the conference may show signs of new life.

I have touched only upon a few of the lines of activity that the bishop is inspiring. The conference feels the effect of this constant and positive residential Episcopacy and our resident bishop has already become a great factor in the life of the church in Georgia. The preachers have begun to feel that they have among them, not only a bishop, but a brother pastor, who has come, not to rule, but to help; not to boss, but to advise.

With Gammon Theological Seminary and Clark University as our vantage ground, it does not require any emotional prophetic temper to see the birth of a new day for our Methodism in Georgia, under the leadership of Bishop Leete.

"Methodism on the Upgrade"

Good news comes from New England, where one close to the work of the Church writes of the indication of the new spirit that has seized our people in returning to the work of winning men to Christ. It has come to be widely believed that the religious triumphs, if not the religious progress, of New England are all in the past. We read of the rapid encroachment of foreign peoples on our once flourishing centers, of old churches being dismantled and abandoned, of the intensity of the rural problem, because of the movement of English speaking people away from the soil; and we have felt, perhaps, that New England is not a promising field for evangelical religion. Now we read from the pen of one of our leading editors in that section: "Methodism is on the up-grade spiritually," and it brings joy to our heart. Figures and reports, with the spirit of the people, serve to encourage and inspire.

What is true of New England is true also of many other parts of the country. The columns of our Advocates, as they have not for years, teem with items telling of revival successes, by which hundreds and hundreds are brought into the Kingdom. One District Superintendent in the Middle West is speaking with assurance of the ten per cent. gain for his whole district, and even looking beyond. Everywhere there are signs of the progress of spiritual things.

We of the South must not fall behind. We have our part in what promises to be a great onward movement of the Church of God. Please God, we shall fulfill that part. Not long ago, you read in these columns the names of pastors who had made a ten per cent. gain in membership. Next month the list will be larger, because more men are working for that goal, because more churches believe it possible and because the signs of the times, not to be mistaken, are that "the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." Men and women are praying, and God is hearing; they are calling on the mighty arm, and it is still true that it is not shortened that it cannot save. You will find it so, my brother, on your charge. God can work there; He will work there, if you and your people will let Him. While the Church is going on, brethren, let none of us lag. Her victories are not over, her prestige has not passed, her Lord and ours still goes on before her, conquering and to conquer. Shall we not follow?

THEODORE S. HENDERSON.

Methodist on the Firing Line

Would you like to know how Methodism fares 'mid shot and shell? Can it face the fire, or is it a supine thing fitted only for "The piping times of peace?" Here is an extract from a letter of Dr. Elmer E. Count, Superintendent of our Bulgaria Mission:

"Thirteen Bohemian members of one of our churches were drafted into the same company. In the early morning, on the march, in the lull of battle, or in the evening, they would get together by themselves for prayer. Just before going into the now famous battle of Lule Bourgas, in which thousands of Turks and Bulgarians were slain, they were again together on their knees in prayer. It was at a very early hour of the morning when under cover of the darkness, the Bulgarians were to march to the disastrous attack. The Captain called the roll. They were all present but the thirteen Bohemians. Where were they? He was informed that they were still in their tent. Impatiently he ordered two or three of his sub-officers to accompany him to the place indicated. He was about to step in when he was arrested by the sound of prayer. 'Stand back,' he commanded in subdued words. 'They are praying in there. Hush! Do not disturb them. Let them finish in what they have begun.' With bowed heads

he and the other officers waited outside listening to the prayers and hymns of this band of devout Methodists within. When they came out the Captain accosted Dvorski, and said, 'Brother, we are now going into battle. Not all of us will live to tell its story. What do you think we ought to do?' 'I think, sir,' said Dvorski, 'we ought to humble ourselves before God, and get down on our knees and pray.'

"Into that awful carnage they went. The Captain fell mortally wounded. The battle waged hot for three days. The second day the Colonel came to Brothel Dvorski and found him reading his Bible. He asked, 'Dvorski, do you really believe in a life after death?' Dvorski replied, 'Believe in a life after death? Surely I do. Life here would not be worth the living were it not for the life after death.' Then this common soldier opened up the Scriptures and read to the dignified Colonel promises from the Word of God on the subject. It was a solemn moment for the Colonel. Like the Captain of the preceding day, the Colonel fell in battle and was summoned to test the verity of the words of the simple soldier."

The Methodist Brotherhood

The readers of the SOUTHWESTERN will be pleased to learn that we are receiving quite a number of applications for charters from the Conference within the bounds of its patronizing territory. This is as it should be. The Brotherhood stands for a masculine conception of the Christian life. Religion and morality are not divorced. The benefits of worship, Bible study, prayer and meditation, are expressed in terms of conduct in the places of business. Religion is the most practical equipment for the busiest man. He needs it in his business. There is need in most communities for a body of red-blooded men to stand for ethicalized religion, and Christianized morality. The Brotherhood recognizes the fact that life in the modern industrial and commercial world tends to express itself in groups. It is socialized. Now, if the church is to meet the deepest needs of this socialized life, she must organize herself into groups, and act through group-units. Among these effective groups is the Methodist Brotherhood—men of the church gathering in men from the world. Men of the church and men of the world modifying the life conditions of their community.

The Brotherhood proceeds upon the assumption that the atmosphere of religion should be the most congenial atmosphere for sociability and fraternal fellowship. Men of the Brotherhood use the "grip" and "password" freely. The grip is a good Methodist handshake. The password is a kind, cheerful greeting. Brotherhood men are at the church entrances at the opening and at the close of each service extending cordial greetings to strangers and acquaintances. Many an ossified church has been rendered flexible and vital by the application of warm Christian sociability. These Brotherhood men believe that it more than pays to renew their youth occasionally by banqueting, relaxing, laughing and singing. They set themselves to rescue sociability and humor from all forms of uncleanness. They reach out the social arms of the church to the worried, over-taxed and lonely men of the community, leading them sympathetically to the sanctuary of spiritual power.

Brother pastors, do you not believe that it will be well worth your while to organize in your churches on circuits and in stations, the men and boys into Brotherhoods and Knights? Let us help you.

WILLIAM S. BOVARD,
General Secretary.

A tender thought in warm emotion dressed
Outlives the laughter of the keener jest;
Who brings a smile can hardly get so near
The human heart, as one who brings a tear.

—Fred Emerson Brooks.

BISHOP HENDERSON'S CORNER

In many places the fires of evangelism have been burning brightly, kept alight by the zeal and faith of earnest pastors and devoted people. Our Church is sharing in the triumphs of the altar. Methodism seems to be registering a protest against meagreness of advance in membership and to be preparing for a record of real progress this year. This is—or ought to be—the normal thing. The Church must not stand still; she does not live up to her purpose unless she ministers to the world by saving men and women and drawing them to herself.

It is a source of much joy of heart to know that the pastors in the area containing the North Carolina, East Tennessee and Tennessee Conferences are working and winning souls. It is good to get the reports of additions and gain recorded; it is more heartening to realize that all this is part of a great movement spreading world-wide through the Church, of which we are a part, so that the work of a pastor in one of the most obscure circuits of the South is telling in the general result and helping the whole Church onward. Remember that, brethren, when the weary day and the disheartening night come. God is in the work, as He is in the Church, and He it is who will give us the reward on His roll of honor for what we have done to save people to Him.

Below is given the list, as far as it is possible to secure it, of the charges and pastors recording the ten per cent gain in membership. Since it has seemed impossible to get the actual gains in many cases, it has been thought best to give simply the list of those who have added at least one-tenth to their full membership roll since last Conference.

East Tennessee Conference

Abingdon—W. A. Webber.
Bristol—W. E. Mitchell.
Berwind—F. A. Hatcher.
Chattanooga—Grace—S. B. Johnson.
Chattanooga—Wiley Memorial—W. R. Stephens.
Coalwood—James Johnson.
Dublin—G. H. Pettis.
Gary—W. H. Brown.
Hill City Circuit—R. W. Wade.
Independence Circuit—H. G. Harrison.
Jasper—S. L. Duncan.
Jefferson City—T. G. Howard.
Kingston and Oliver Springs—L. Diggs.
Knoxville—Vine Avenue—E. J. Cox.
Lafollette—P. W. Smith.
Morristown—W. R. Marbury.
White Pine—W. A. Jackson.

North Carolina Conference

Asheville—G. H. Caldwell.
Hickory—E. I. Swann.
High Point—J. W. Wells.
Lincolnton—B. L. Burge.
Marion and Old Fort—W. C. Thomas.
Norfolk—C. I. Withrow.
Winston—St. James—S. L. May.

Tennessee Conference.

Cumberland Furnace—W. T. C. Travis.
Liberty Circuit—S. Knight.
Murfreesboro Circuit—J. A. W. Moore.
Paris—C. C. Teague.
Springville—J. F. Fenner.

Three Chinese Proverbs

I.

The Sun is longer overhead,
The Light is slower leaving;
There's time to add Another Thread
To every Daily Weaving.

II.

Who looks on Food with Greed,
On Work with Loathing,
May very shortly need
Both Food and Clothing.

III.

The Nightingale and Flowers fear the Passing of
the Spring,
The Chill of Autumn Winters and the Blight of
Winter Cold.
I hear a Crimson Linnet in the Almond Branches
sing,
"Oh, every Youthful Minute is a Precious Inch of
Gold!"

"The Youth's Companion."

THE CHRISTIAN LIFE

My Lord and I

"I worked for men," my Lord will say,
When we meet at the end of the King's Highway.
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you?" my Lord will say,
As you traveled along the King's Highway.

"I made life sweet," my Lord will say,
When we meet at the end of the King's Highway.
"I soothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy.
And what did you?" my Lord will say,
As you traveled along the King's Highway.

"I showed men God," my Lord will say,
"As I traveled along the King's Highway.
I eased the sister's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind.
And what did you?" my Lord will say,
When we meet at the end of the King's Highway.
—Robert Davis, in the Outlook.

The Incompetence of Selfishness

We all know that selfishness makes us unkind, but have we ever suspected that it also makes us incompetent? These dwindled characters which we see on all sides of us we cannot always account for by known or even suspected evil-doing. Characters shrivel before our eyes and we cannot understand why. It comes to be a common experience to see lives that start off with every promise of brilliancy and power and then after a number of years have gone by to realize slowly that the promise is not being redeemed. We resign ourselves to the superficial explanation that life is hard and that few can succeed at best, but we do not realize that much of the failure of men's lives is due to the steady, subtle and respectable selfishness which does not do its work at a stroke but does it surely none the less. No doubt many of us never suspected all this, simply because we have believed that selfishness was even a source of efficiency. The soul might be hurt by selfishness, the inner life might suffer, but that ability was decreased by it is the last thing that we imagine.

But incompetence is not the outside matter which we think it. The soul must show in everything we do. Personal religion affects many a thing which we do not immediately suppose has any connection with it. And many a talent which was vigorous and promising for a time has come to a standstill or become sterile through causes which its possessor never thought of. Ambition is, after all, not the main quickener of human abilities, though it has its place in early life as a stimulant and spur, but what brings life out and brings it to the full and makes more life all the way along is that free an dincreasing giving one's self out of which Jesus spoke.

All have some power of self-abandonment. Everybody has some unselfish traits. Each man knows well that at least some periods of forgetting and ignoring his own welfare are needful in order to do anything at all, but few suspect that the main condition of the greatest development possible to men is in an ever growing power to part with themselves. How far can he give himself up is the main question, with regard to a character. And if one would really possess anything it must be in just the proportion in which he can part with himself.

Christ spoke of the hireling with pity for his character. The hireling fleeth because he is an hireling. He has not yet reached the other grade of service. In the great crisis of the sheep-fold the man is incompetent and neither knows what to do nor how to do it, simply because the great motive has not yet found or influenced his life. He is a dull person. But the shepherd is quick, able, and resourceful, and knows a score of things

to do at once which no one else would ever think of. Before his conversion it is very doubtful whether Paul would ever have been of the least use at a shipwreck. He belonged to a nation which dreaded and disliked the sea, and he was brought up in a sect not likely to care much what became of heathen sailors. But his new found interest in the welfare of his fellow-men put him up on all sorts of wisdom and discovery about what could be done for them. The number of things he could think of after he became a Christian, things that could be done for men, made a new intellectual world for him as compared with the old one he had lived in. The love of Christ made him resourceful and inventive. Every faculty he had was expanded. The mental life which for so long was thought to be developed best by separation from the vulgar world and its sordid needs was in his case developed by that same world as he tried to serve it under Christ. Originality is not thinking up something no one ever thought of before, but it is in coming as near as possible to the thoughts of the great Origin of all. No man becomes original who leaves out the Origin, and no one becomes resourceful, who ignores the Source. And to take leave of that great truth which God in Christ has given us of a man's saving his life by losing it is to part with all hope of real and deep ability.

If we feel then a lessening of skill, if we realize that our work is not as good as it was, if we are perplexed at a present lack of adequacy, why press the search for its cause in every conceivable direction but this? Will not every one of us be ready to admit that the ever-besetting selfishness which at times gets the better of us all is enough to account for much beclouding of vision, much lowering of efficiency, and much failure and dullness in all directions? We may be never so alert in thinking about our work, but if we are performing it for selfish ends one thing after another which would add to its worth will just quietly drop out of sight or close up as flowers do under a chilling wind. We cannot get out all our forces, they simply will not come out under the selfish motive. We can never begin to think of half as many things to do for ourselves as we can think of for a work which we love to do for others. Fertility of resources is not for the selfish life. To have to give more and more thought to our own welfare means that avenues and visits and opportunities will slowly close up until at last the selfish life is seen to have little invention. It may seem, it will naturally seem to every one of us, that we must take care of ourselves, our talents and our culture, but who ever looks at any of these too closely will find them all dwindle. The too fre-

quent looking at any task or duty with the question "How is this to affect me?" shuts up and scares away many a delicate possibility. Many a preacher has seen open to him some beautiful or powerful insight, but has lost it because he fell to thinking about the advantage or disadvantage it would be to him and then gradually he has come to have no insights.

On the other hand, men by thousands have been made competent and efficient through their faith. They began with little. In some community where they lived they lent a hand, not asking what it would come to in the end. They never saw their way to any large influence and did not know even whether they had the gifts necessary to do what they had undertaken. But little by little they found new talents in themselves which they never suspected and would never have found in the way of self-culture. They took risks for causes they loved and the risks were justified by the abilities that came to them. All around them were men with education and training and privilege whose lives took on no new powers. At the end of twenty years they were less a force in the community than when they began. The adequate motive alone can create the adequate ability, and with self for a goal we can look forward to nothing but slowly and subtly losing our powers.—From "The Sunday School Times."

Breadth of Honesty

The word "honesty" is comprehensive in its full meaning. It has a breadth which includes many matters and relations. Probably the most of folks confine the meaning of the word to money and material things. But it is much broader than that. A person may have no disposition to cheat another one out of a dime, or even a cent, and yet he may be dishonest in other ways. There are pastors of churches who act as though it were right for them to induce members of other churches to leave them and join the pastor's church. This thing is often done. It is a species of dishonesty. The pastor who coaxes a member of another church to forsake it, and unite with his own church is guilty of defrauding that church. If a pastor of another denomination should pursue the same course toward the other pastor's church, the latter would accuse him of trickery, and rightly so. If a member of a church of his own free will, chooses to leave it and join another church of a different order, his action would be justifiable. It would be honorable. But it is quite another matter when there is a deliberate scheming to get members of other churches to desert their own body for the sake of uniting with another one. It is both unfair and dishonest. Professed Christians should be strictly honest with one another in such a matter as this is, as well as in all others. Then, too, one should be honest toward God. Whatever is due to Him should be paid. To withhold from Him what it is your duty to give to give to Him, or do for Him, is to act dishonestly. You call the man dishonest who withholds from you what he owes you, even though it may be little. You cannot afford to be dishonest with God or man. Maintain breadth of honesty. Pay debts of love. Render service to those to whom you owe it. You owe kindness to all; pay the debt.—C. H. Wetherbe.

O merciful Lord God, heavenly Father, I render most high praise and thanks unto Thee, that Thou hast preserved me, both this night, and all the times and days of my life hitherto, under Thy protection; and hast suffered me to live until this present hour. And I beseech Thee heartily that Thou wilt vouchsafe to receive me this day, and the residue of my whole life, from henceforth unto Thy good keeping; ruling and governing me with Thy Holy Spirit, that all manner of darkness and evil may be utterly chased and driven out of my heart; and that I may walk in the light of Thy truth, to Thy glory and praise, and to help and furtherance of my neighbor, through Jesus Christ our Lord and Saviour. Amen.—Henry Eighth's Primer.

Delaware Conference Fiftieth Session at Mother Zoar Church, Philadelphia

This session of the Delaware Conference, held at Mother Zoar, in Philadelphia, will go down in history as one of the greatest in its career. In Philadelphia, in July, 1864, the Delaware Conference was organized, the first Annual Conference in the Methodist Episcopal Church to be composed of brethren of African descent. It was befitting that this session should be held at Zoar Church, the oldest society of colored people in the Methodist Episcopal Church. Zoar was organized in 1784. Its first structure was built in 1794 at what is now Fourth and Brown Streets. It was rebuilt in 1838. The congregation removed to its present site in Melon, above Twelfth Street, in 1883. This structure was remodeled in 1897. This church has a combined membership in church and Sunday school of fourteen hundred and is one of the strongest churches of the connection.

Bishop Berry presided with the grace and dignity characteristic of the man. His great sermon Sunday morning to an audience of over three thousand in the Park Theatre was a masterpiece. His religious fervor was at high tide and a deep spiritual emphasis pervaded the session.

The official visitors represented their several causes with the usual earnestness and their speeches were listened to with rapt attention. Secretary I. Garland Penn, of the Freedmen's Aid Society; Secretary W. W. Lucas, of the Epworth League; Secretary Blake, of the Board of Sunday Schools; Dr. I. L. Thomas, of the Board of Home Missions and Church Extension; Dr. R. E. Jones, of the Southwestern Christian Advocate, were among the number who delivered able and enthusiastic addresses.

The anniversary proper took place Friday morning. The program had been carefully prepared by a commission selected for the purpose. The ministerial members of the commission were S. S. Jolley, W. C. Jason, J. H. Harmon, J. H. Scott, J. H. Blake, J. R. Brinkley, W. S. Brown, J. R. Holland and F. H. Butler. The lay members were W. F. Morgan, Harrison Jenkins, Herbert S. Wilson, Emory Birchard, Geo. L. Waters, Caleb G. Laws, and Cyrus Sinclair.

Bishop Berry presided at the anniversary and Dr. S. S. Jolley delivered the introductory address. Dr. S. S. Jolley delivered the introductory address. Dr. J. H. Scott delivered the historical address. Jehu H. Pearce, the only member of the Conference now living who joined at the organization, Lewis Y. Cox and Willis C. Dickerson gave reminiscences of the early days. An eloquent and scholarly fraternal address was delivered by Dr. G. Bickley Burns, representing the Philadelphia Conference. Mr. Herbert S. Wilson represented the laymen. Dr. C. A. Tindley led the Conference in singing the anniversary hymn. The historical survey of the development of the Conference by districts then followed. F. H. Butler representing the Philadelphia District, D. H. Hargis the Wilmington District, D. A. Ridout the Centreville District, J. W. Jewett the Cambridge District, and J. H. Nutter the Salisbury District. Bishop Berry gave a helpful and inspiring address, congratulating the Conference on its work for the uplift of the people, the intelligence and integrity of its membership and the advancement of our Methodism among its constituency.

From the surveys of the five Districts of the Conference we take the following extracts:

The Philadelphia District, represented by F. H. Butler:

"Our problem in the great centers of population in the North is a most difficult one. It is not impossible, though, of mastery. We purpose to be more earnestly devoted to this task, to take account of our assets and liabilities, to know the status of the communities in which we live and apply the practical teachings of our Gospel to the conditions confronting us."

The Rev. J. W. Jewett, representing the Cambridge District:

"The growth of the Cambridge District has been gradual and substantial rather than spasmodic and phenomenal, as a review of the statistics will show. But statistics cannot convey to the mind the real growth and progress of the humble people here represented. Where is the statistician who has recorded the patience, toils and sufferings of our pioneer fathers of '64—those pious heralds of the Cross—who, with their lives in their hands, went forth to

conquer the powers of darkness months before Grant conquered at Appomattox. How shall we procure a record of the benevolence and sacrifice of those faithful followers of Christ, who out of their penury and need, contributed to these splendid results we have presented to you today. They cannot be reduced to the terms of mathematics, and they are too much aglow with life and spirit to be restricted to the statistician's page. Therefore, we shall have to wait until the recording angel shall open the everlasting book to learn of the pain, the patience, the sacrifice, the suffering and death, that have made possible the present Cambridge District."

The Rev. J. H. Nutter, representing the Salisbury District:

"In 1864 there were three Presiding Elder Districts in the Delaware Conference, viz: Delaware River, Odessa and Choptank Districts. The Choptank District included the Salisbury and much more territory to the north. The name Salisbury District appears in the Conference Minutes of 1872, with Peter Burrows as Presiding Elder. The original charge known as Wycomico, Manokin Union and Pocomoke, appear to have covered the present territory of the Salisbury District now increased to thirty-five pastoral charges. Twelve Presiding Elders have served this District. The first was Willmore S. Elsey, and the last the Rev. W. J. L. Hughes. This district has given to the Delaware Conference many of her best and most distinguished ministers, dead or living. From a few hundred church members in 1864 we now have about 7,046. We have 32 parsonages, valued at \$27,850, 61 churches valued at \$135,350; raised this year as Conference benevolence, \$4,039; raised this year for all purposes \$27,641.77; conversions, 1,175. "Glory to God in the highest."

The Wilmington District, represented by the Rev. D. H. Hargis:

"The Wilmington District is the smallest of the five Districts in area, the youngest as to length of time it has been organized, but not the least in resources. Marvelous has been the intellectual, moral and spiritual progress of the laity. The pastors are the embodiment of the intrepid evangelical spirit of the fathers and the personification of the intellectual attainments of the present age. Our Ministerial Union presents a modernity. Last year the Wilmington District, composed of 26 charges, and with the Rev. W. F. Cotton, A. M., D. D., as its matchless District Superintendent, reached its climax when it reported \$2,766 for benevolence, \$15,395 for ministerial support, with church property valued at \$23,800.

"Dear Bishop, beloved fathers and brethren: The Wilmington District, composed of 3,100 loyal members, 2,400 enthusiastic Sunday school scholars, and 1,154 energetic Epworthians, greets you. This is a great and glorious day for our Methodism."

The Appointments

There were not many changes. Dr. C. A. Tindley returns to Calvary for the twelfth year. J. R. Holland returns to Janes Church, Chestertown for the tenth year, and J. S. Coulburne to Wattsville, Va., for the tenth year. F. H. Butler returns to St. Mark's, Montclair, N. J., for the ninth year; W. T. Hemsley leaves Haven, Philadelphia, after a successful pastorate of fifteen years; J. H. Scott leaves Zoar for the Philadelphia District, and F. J. Handy leaves the District for Zoar.

The complete list as read by Bishop Berry is as follows:

Philadelphia District

J. H. Scott, Superintendent

Atlantic City, A. L. Martin; Bridgeton, Haman B. Ward; Brooklyn, L. T. Robbins; New York, C. H. Anderson; Burlington, J. H. Blackston; Camden, E. O. Parker; Cape May, E. E. Parker; Chester, St. Daniel, W. T. Hemsley; Chester, Siloam, W. E. Waters; Englewood, to be supplied; Fordsville, H. T. G. Jennings; Grenlock and Rhodes, M. C. Jennings; Hudson, H. T. Johnson; Magnolia, P. M. Shelton; Merchantville, J. W. Parker; Mount Clair, F. H. Butler; Mount Molly, A. S. Liles; Morrisville, A. R. Shockley; Newark, J. R. Waters; Ocean City and Pleasantville, J. H. Kiah; Orange, J. C. Dunn; Ossining, to be supplied.

Philadelphia

Bainbridge, to be supplied; Calvary, C. A. Tindley; Frankford, W. R. A. Palmer; Germantown, J. F. Fletcher; Haven, J. R. Brown; St. Paul, B. C.

F. Parker; John Wesley, M. V. Waters; Somerville, W. S. Brown; Zoar, F. J. Handy.

Salem, N. J., W. J. Moore; Salem Circuit, H. P. Purnell; Swanton, E. P. Smax; Spring Lake, to be supplied; Woodbury, Oscar Brown; White Plains, R. R. Robinson; Yonkers, N. Y., A. H. Hill.

Centreville District

E. A. Johns, Superintendent

Carmichael, H. H. Coleman; Centreville, J. H. Blake; Centreville Circuit, R. L. Stepney; Charles-town, J. R. Holland; Church Hill, M. W. Clark; Cordova, W. H. Hayman; Denton, F. T. Johnson; Denton Mission, J. H. Cooper; Easton, R. H. Wallace; Easton Circuit, Lawrence Benckman; Fairhill, Abraham Chase; Federalsburg, W. H. John; Greensboro, J. M. Dickerson; Longwood, R. A. Earles; McDaniel, W. G. Matthews; Miletola, D. R. Dunn; Milford, W. E. Holton; Milton, T. O. Johns; Nassau, Malachi Ralsin; North Berlin, T. H. Woodley; Queponco, to be supplied; Seaford, J. T. Harmon; Sinepuxent, to be supplied; Snow Hill Circuit, C. W. Briddell; Stockton, J. C. Banton; Taylor's Island, B. F. Nichols; Trintly, to be supplied; Whaleyville, R. W. Thomas; Vienna, D. S. Quillen.

Cambridge District

C. W. Pullett, Superintendent

Aireys, J. W. W. Cox; Beckwith, R. C. Hughes; Box Iron, I. D. Palne; Bridgeville, J. W. Fenderson; Bridgeville Circuit, J. R. Hollis; Cambridge, S. S. Jolley; Church Creek, J. R. Purnell; Crapo, to be supplied; East New Market, J. W. Gilles; Frankford, L. H. Martin; Harrington, to be supplied; Hurlock, D. W. Martin; Laurel, C. W. Windler; Lewes, J. W. Cook; Lincoln, W. J. Helm; Linkwood, G. W. Downs; Madison, J. L. Nichols; Oxford, D. A. Rideout; Pomona, M. P. Sterling; Preston, W. C. West; Ridgely, C. W. Moore; Rock Hall, Joseph Angulo; Royal Oak, T. W. Cooper; St. Michael's, J. U. King; Stevensville, G. F. Fields; Trappe, C. A. Norwood; Wiltson, C. J. Hall; Wittman, A. F. Ennel; Woodland, F. J. Lee.

Salisbury District

W. J. L. Hughes, Superintendent

Cottage Grove, to be supplied; Crisfield, C. S. Spriggs; Danes Quarter, G. T. Townsend; Deals Island, S. A. Waters; Exmore, Va., to be supplied; Fairmount Centennial, I. D. Pitts; Fairmount, St. Andrews, W. A. T. Miles; Fruitland, W. C. Browland; Greenwood, C. W. Shockley; Hopewell, J. K. Adams; Janestown, T. R. Coleman; Kingston, to be supplied; Lawsonia, S. T. Parker; Lemont, E. Rodgers; Liberla, L. J. Waters; Mardeia Springs, C. L. Anderson; Marion Station, W. T. Purnell; Mt. Vernon, C. T. Covington; Nanticoke, T. A. Johnson; Orloie, W. H. Turner; Parsonburg, J. L. Davis; Horntown, William Ginn; Pocomoke City, J. H. Nutter; Princess Anne, Abraham Nichols; Quantico, L. W. Deakins; Salisbury, J. R. Waters; Salisbury, White Chapel, L. D. Beckham; Salisbury Circuit, G. B. Coleman; Sharpstown, R. G. Riley; Unionville, J. H. Gusby; Wadsville, J. S. Colbourne; Wachapreague, B. W. Brown; Wettipquin, A. W. Lowber; White Haven, I. H. Johnson; Withaus, J. T. Wallace.

Wilmington District

W. F. Cotton, Superintendent

Barclay, R. J. Taylor; Catlin, W. J. Murphy; Creswold, Moses Thompson; Cokesbury, S. J. Horsey; Coleman, W. T. Spellman; Crampton, L. S. Moore; Delaware City, O. P. Dickerson; Dover, J. W. Jefferson; Dover Circuit, J. O. Johns; Galena, J. A. Jeffries; Marydel, J. E. Cook; Millington, W. A. Hubbard; Millington, P. W. Price; New Castle, A. L. Henry; Newport, E. W. Webb; Odessa, T. E. Randall; Port Deposit, J. Harris; Port Penn, R. S. Johns; Sassafra, J. S. Simmons; Smyrna, J. O. Stanley; Still Pond, to be supplied; Townsend, L. T. Toulson; Wilmington, Ezion, J. A. Faust; Wilmington, Haven, J. L. Parker; Wilmington, Mount Joy, D. H. Hargis.

Pazasia O'Connell, Professor in Howard University and member of Ezion Quarterly Conference, Wilmington, Del.

W. C. Jason, President of Delaware State College for Colored Youth, and member of Dover, Delaware Quarterly Conference.

T. H. Kiah, Principal of Princess Anne Academy, and member of Princess Anne, Md., Quarterly Conference.

The following poem was composed by D. Lyman Ridout, 14 years of age, and read by his father, the Rev. D. A. Ridout, at the anniversary:

Of all the Districts in our Conference,
I like Centreville the best;
On her I was born and partly reared,
And I think that she is blest.

I love her and her preachers—
They are valiant-hearted men;
They are ever-working, faithful,
And I love them, once again.

Dear Father, bless our District,
Oh, bless them one and all;
We know that Thou wilt bless us,
And if Thou dost, we can not fail.

And as we still go onward,
"Excelsior!" is our cry;
We'll fight until the very last,
And bravely will we die.

The Fiftieth Anniversary,
How I wish I could attend;
But in this little poem
I'll sincere greetings send.

I wish you much success, brethren;
God bless you, one and all;
I'm sure you will accept it,
Altho' to you I'm small.

Our District is the very best—
Of course, we love the others;
But, to us, ours is the best—
Say, don't you think so, brothers?

Oh, Centreville, Centreville District!
Altho' you may be small,
Others will fall prostrate at your feet,
And crown you best of All!

Anniversary Hymn RETROSPECTION

By the Rev. C. A. Tindley, D. D.
We, from the distance of this day,
Look through the fleeting years,
Along a rough and rugged way
Marked out by toils and tears.

CHORUS

Our fathers' church of long ago,
Is our church to-day;
The God who led them hitherto
Will lead us all the way.

Behold from fields and woods and plains
A humble group of men
Who bore the scar of slavery chains,
And blight of fettered ken.—Cho.

The Church on them essayed to place
A two-fold work to do;
To educate an ignorant race
And preach the Gospel, too.—Cho.

Not from the Schools these pioneers came,
Replete with polished word,
But humbly, in their Master's name,
Did wield the conquering sword.—Cho.

Their sons and daughters in our band,
How many things they know,
Their fathers did not understand
Some fifty years ago.—Cho.

Our Conference is the heritage
Of those who went before;
Their names are on its history's page,
Their souls on yonder shore.—Cho.

Address by the Chairman of the Anniversary Committee the Rev. S. S. Jolley, D.D.

Dr. Charles Elliot has said that the writing of prefaces is a lost art. In view of his interpretation of the decay of the introduction to speeches on great occasions, I shall not attempt, this morning, to make a long preface on this occasion.

My business, however, as chairman of the Com-

mission, is simply, in a few words, to portray to you the architecture by which we built this program. It was impossible to have addresses from all the members of the Conference. It was impossible to have representation from any minority of the Conference, representative to such a degree as the Commission would like to have. We studied a method, by which we thought that the life and the history of our successes might be interpreted. We did not, however, desire that the exhibition of facts be the genius of this occasion. We wanted that touch, that spirit of enthusiasm, that might be a fitting cause to the endeavors of the past and a spirit of the prophecy of hope for the future.

We have selected among the addresses of the morning, "Moments With the Fathers." Those, who are to give these addresses are from the first ten years of the history of the Conference.

The hymns were to be read, the Scripture lessons read and the prayers made from those of the first twenty years of the history of the Conference. Our organization was touched, largely, through the general spirit and foresight of the Philadelphia Conference. Dr. S. W. Thomas could be most fittingly called the patron saint of our Conference. We, therefore, asked that the Philadelphia Conference should be represented upon this program. The work of our people and those in the locality of the East was most truly that of twin birth. The difference of time between the organization of our Conference and the organization of the Washington Conference is so small that we felt that this program would not be complete without a representative from that Conference. We wanted a survey of the history of our work. We wanted that we have an address which would give a general survey of the work and history of our Conference. We recognized that we were a Conference, not because of the incidents which make an array of history, but because of the emotions which are touched by the spirit of the fathers that never seems to leave the breasts of our brethren. Being bound by duty to select some one, we chose one who had been many times a representative to the General Conference, and with his relationship to the records, which need to be studied, we felt that our selections were proper ones.

Our general survey would not have done. We, therefore, studied the Districts so that we could find a representative, who could tell us of the growth of the Districts. We recognized that the preachers had been successful laborers largely through the spirit of the queens who ruled in the parsonages. We asked that they be represented by one of their number. We have been workers together, the laymen working as they have been inspired to helpfulness and duty, they will speak through their representatives. The program is not complete; it is not perfect; but in the judgment of the committee, it is the best we could do; faithful in its history, noble in its inspiration, prophetic in vision; we pray your patience; we trust we will wreath these moments spent with memories of the past.

A Chinese Testimony

Tao Wen Tsuing, a student in the University of Nanking, Central China, gives the following account of his Christian victory.

"For about four years my heart has been a battlefield. Jesus Christ and Satan have been struggling for possession of it. But Jesus has won the victory. From this time forth I am a follower of Jesus Christ.

"I have not come to Him because of some great benefit which I expect to get from Him. If there is anything I despise, it is the man who is always asking, 'What can I get out of it?' I have come to believe in Jesus largely through the study of a book by Professor Jenks, of Cornell University, entitled 'The Social Principles of Jesus.' It is not necessary here to go into any detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is His teaching that 'we should love all men as ourselves.'

"In addition to this, in my study of history I have taken notice of the great leaders, and of their relation to Jesus Christ, and I have found that a large proportion of all

the philosophers and scientists are firm believers in and followers of Jesus Christ.

"Again, what country to-day is the greatest Republic on the face of the earth? You say, of course, the United States? Where did the United States come from? I see Washington as its founder; I see Lincoln as its savior. What kind of men were these? Both men gave themselves and all that they had to their country, in the name of Jesus Christ. They loved their country and their fellow-men as Jesus Christ did, because they were close followers of Him.

"Where did the Chinese Republic come from? You say from the reformers and the revolutionists. You don't go back far enough. Dr. Sun Wen was in a large measure responsible for it all, but where did he come from? Where did he get his principles of freedom and equality? These were instilled into his heart years ago by a missionary; a follower of Jesus Christ, laboring in China for the direct purpose of teaching how Jesus came to save the world.

"You take the system of education in China to-day. Where are the centers? At Canton Christian College, St. John's University, the University of Nanking, Boone University, Tientsin University, Peking University, the Tsing Hwa College in Peking and other similar institutions in China that are the direct outcome of the spirit and church of Jesus Christ. Blot out of China to-day the education which owes its origin to Jesus Christ, and where will China be? In the depth of deepest ignorance.

"Here, too, we have our own teachers who have left their homes and country to come out here to teach us. They teach us philosophy, history, mathematics, science, and we accept it. They teach us religion, the highest religion the world has produced, the religion of Jesus Christ and we reject it. If they taught us philosophy and history and we should reject it, it would indeed be a pity. But these subjects and others are constantly changing. But if they teach us the fundamental principles of religion which are permanent, and we reject them, how much more is the pity."

Consecrated Work

The Christian should have a very different view of the work which he does for the Lord's cause than the people of the world have when they perform any kind of good work. The Christian should view his work in the light of a holy consecration to the service of God. He may be in secular business, yet even in that there should be the purpose of consecrating the products of his business to whatever demands God may make upon them. It is God who gives to the Christian business man whatever success he may have. And it is certain that if such a man will consecrate his whole business to God, he will be blessed and honored as he would not be if it were not for the consecration. This is true Bible teaching, and, therefore, it can be depended upon. Moreover, a Christian business man ought to consecrate a portion of his time, and his talent to the specific purpose of aiding God's cause, as represented by the Church to which he belongs. Many Christian business men do this thing, among them being Mr. John Wannamaker, of Philadelphia, the great merchant prince. Although giving much attention to his business, he devotes a good deal of time to purely Christian and church work. He keeps the idea of consecration ever before him; and God has wonderfully prospered him. Allow me to say that, as a writer for religious papers, I have, for many years, regarded my work as being consecrated to God. I have reason for believing that He has led me into this work. Hence it is that I daily pray that He will not only aid me in every article that I write, but will make my work a special blessing to others. In view of this fact, you will not wonder that I am, grieved when certain editors despise my work, and even mistreat me, without any just cause. Beware how you treat a work which has been dedicated to God.—C. H. Wetherbe.

Joseph Meets His Brethren

International Sunday School Lesson for May 18, 1913

Memorize verses 15, 16.

Golden Text: Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

M. Joseph Meets His Brethren, Gen. 42:3-17. Tu. Conscience awakened, Gen. 42:18-25. W. Sin finding them out, Gen. 42:26-38. Th. Increasing anxiety and trouble, Gen. 43:1-5. F. Pardon with punishment, Psa. 99. S. Confession and forgiveness, Psa. 32. Su. Prayer for forgiveness, Dan. 9:1-10.

The Lesson Text Studies

By Henry Meyer, D. D.

Every person, of whatever station or calling, is, consciously or unconsciously, willingly or unwillingly, an instrument in God's hands for the achievement of His eternal purposes. The cruel brothers, the desert merchantmen dealing in human slaves, Potiphar, Joseph's fellow prisoners, and Pharaoh, are so many links in the chain of our lesson narrative. Yet each is also a free moral agent, capable of doing right or wrong. And the acts of each, even those acts which must have been consciously wrong, are overruled and utilized by God in the execution of His purpose. In the light of the total revelation that comes to us from the Bible it is the privilege of every Christian to place his life consciously and voluntarily in line with the divine purpose, and to consciously and voluntarily make his life contribute to those higher ends in life the attainment of which means the upbuilding of the kingdom of heaven.

The external circumstances which surround the life of the individual may change suddenly; and it is not infrequently the sudden change of circumstances which test the human character. In early boyhood Joseph was a favorite son, indulged by a doting father. At seventeen he was a slave; at twenty-five he was in prison; at thirty he was ruler over all Egypt. The character that endures an experience such as his without weakening is alone equal to the larger opportunity for service which sudden prosperity and power bring.

Suiting his act to his words, Pharaoh promptly appointed Joseph vice-regent over all Egypt. "And Pharaoh took off his signet-ring and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him all over the land of Egypt" (Gen. 41:42, 43). The subsequent narrative relates that Joseph at this time was thirty years of age, that he married the daughter of an Egyptian priest of high rank, and that during the years of prosperity and plenty two sons were born to him, Manasseh and Ephraim, who were ultimately to take the place of their father among his brethren in the list of twelve patriarchs and heads of Hebrew families and tribes.

Verse 3. Joseph's ten brethren—Better, ten of Joseph's brethren. So large a company would make for safety against attack from robbers. The distance from the southern border of Palestine to the border line of Egypt was about one hundred and fifty miles. One of the Egyptian kings, Phothmes III, led an army over the distance in nine days. The journey from Beersheba would be about two—and the journey from Hebron about three—days longer.

Went down—At the suggestion of their father, Jacob (compare verses 1, 2).

To buy grain—The amount of grain needed for their households, including servants, and for their cattle, would require a considerable caravan of asses, and perhaps camels, for its transportation across the intervening desert. This would be an additional reason for all of the ten brothers making the journey together.

4. Benjamin, Joseph's brother, Jacob sent not—Joseph and Benjamin were the sons of Rachel, the favorite wife of their father, Jacob. Since the death of Rachel and the supposed death of Joseph, the affections of the aged patriarch naturally centered upon Benjamin.

8. Among those that came—Many other people from Canaan and other near-by countries came to purchase food in Egypt.

9. He it was that sold to all the people.—Apparent-

ly Joseph had himself taken immediate charge of the sale of grain and other foodstuffs to foreigners. It is not improbable that he anticipated the coming of some of his brethren from Canaan and was on the lookout for them.

Bowed down themselves to him—Thereby unconsciously fulfilling his earlier dreams recorded in Gen. 37:7-9.

7. Made himself strange unto them—Took particular pains to hide from them his identity.

Said unto them—Speaking through an interpreter, as the subsequent narrative shows.

9. Ye are spies—The desert border of Egypt was especially open to Bedouin raids. The Egyptian governor's suspicion of this group of tribesmen from Canaan would therefore be quite natural. Joseph found this method a convenient one for learning the facts concerning his father and Benjamin, without arousing the suspicion of his brothers by a direct friendly inquiry. Apparently also it was part of his purpose to put his brothers to a severe test, as to their present disposition toward each other and toward Benjamin and their aged father.

The nakedness of the land—The defenseless points offering an easy entrance.

The Greater Work Ahead

Epworth League Devotional Meeting Topic for May 18, 1913

(John 5:20; 14:12)

THE SCRIPTURE EXPOSITION

By Arthur H. Howland

Two kinds of "greater works" are referred to in the passages of Scripture assigned for Anniversary Day. The first are greater works which God will do through the Son, works in which man will have no share, the mighty miracles of resurrection and judgment, mentioned in the verses following our first reference (John 5:20).

The second are the greater works which Jesus declares his own followers will perform on earth after he has returned to the Father (John 14:12).

THE FAVORITE WORDS OF JESUS

Work and works were among the favorite words of Jesus. He liked to see things accomplished; and when anything was accomplished he liked to think instantly of something greater that would be accomplished in the future.

In the first passage he is speaking affectionately about the perfect co-operation, in which he and the Father unite upon the tasks to be wrought; in the second he emphasizes again his unity with the Father and declares that those who believe upon him as the representative and embodiment of the Father shall do greater works than he himself has done.

AN ANNIVERSARY DAY MESSAGE

It is this second passage that is of special importance and interest to us on Anniversary Day. It is one of the staggering places in the Bible. Perhaps it was for that very reason that Jesus preceded the statement with the steadying words: "Verily, verily."

Let us set about very calmly and reasonably to see what the words literally mean. In what sense can it possibly be true that the followers of Jesus are to do greater works than he himself did? Let us see.

JESUS HAD BUT FEW FOLLOWERS

There were not actually many avowed followers of Jesus at the close of his earthly ministry. Many heard and admired him; many would follow him with a shallow sort of curiosity and a dogged persistence that, after all, was very temporary. Almost all of even his closest friends forsook him when they saw he was in danger of death.

BUT THE FEW WERE POWERFUL

Yet after he went away Peter preached a sermon

11. We are all one man's sons—Thrown off their guard by the charge of being spies, they seek to disarm the governor's suspicions by volunteering full information concerning their home and family. Of their communicativeness Joseph promptly takes advantage, at the same time emphasizing his suspicion of their real purpose and character, thus forcing them to make a still further statement concerning themselves.

13. We, thy servants, are twelve brethren—More exactly, we thy servants were twelve brethren.

One is not—One of our number is no longer with us. They do not say that the absent one is dead, though this is the only inference to be drawn from their statement.

15. Hereby ye shall be proved—Their statement concerning themselves is to be put to an extreme test.

By the life of Pharaoh—This form of oath is known from Egyptian monuments belonging to the twentieth dynasty. Popular Hebrew forms of oath were, "As Jehovah liveth," and "As thy soul liveth."

16. Send one of you . . . and ye shall be bound—This command Joseph later reconsiders, contenting himself with keeping one of them as hostage and permitting the nine to return together into Canaan.

17. Put them all together into ward—His arbitrary treatment of them as criminals already convicted was quite in harmony with Oriental customs. This experience at the same time enabled them to realize how an innocent prisoner feels (like himself, Gen. 37:24), who, in spite of his innocence, has the worst to expect.—From "The Sunday School Journal."

once, and within a few days the number grew to that won three thousand souls to his allegiance at five thousand. And the allegiance to the new faith was so real that they gave up all their possessions for the sake of it and for the love they bore to one another and to their Lord.

JESUS WORKING THROUGH HIS FOLLOWERS

The *Christian Herald* contained some months ago a sermon by Dr. Parkhurst on "The Acts of Jesus," in which he declared that the book of Acts ought really to have been given that title instead of "The Acts of the Apostles." What the apostles did was really the achievement of Jesus. He had declared that he would be with them, in them, with his measureless power. It was their tongues and hands and feet that made the motions, but it was really Jesus himself who was doing the work.

He spoke of it before he went away as their work, but he said in the same conversation: "Without me ye can do nothing." It is the same union of ideas that Paul expresses in the second chapter of Philippians: "Work out your own salvation . . . for it is God that worketh in you."

HIS FOLLOWERS ARE COUNTLESS

The works of Christ's followers should be greater than the works he wrought in the flesh because there are countless more tongues and feet and hands to this new body of Christ, his Church, then belonged to the body in which his Spirit was incarnated when he spoke those words.

Not one tongue, two hands, two feet, but millions of tongues and hands and feet, all to be guided and inspired and energized by his omnipotence! Verily, the works should be great, growing greater and greater as the years advance and the numbers of the workers grow.

THERE IS A GREATER STORY TO TELL NOW

In still another sense the works of the Church may be thought of as greater than the works Jesus performed in the flesh. We have a greater story to tell than he had. That heartbreaking, overwhelming story of Calvary could not be told then, for it had not yet taken place. That is the business of our tongues now—to announce to the world that the Son of God has died to save it. That is the business of our hands—to write the message or to work in order that the good news may be spread.

(Continued on page ten.)

Southwestern Christian Advocate

631 BARONNE STREET

- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

THE MOST USEFUL AMERICANS

The *New York Independent*, in its issue of this week (May first), publishes the result of a referendum of *Independent* readers on the most useful Americans. This is one of the most interesting things which has appeared in this most valuable journal. In its issue of January 30th, the editors of the *Independent* put to their readers, the following question:

"Who are the most useful Americans?"

"If life insurance could really insure against loss of life, on whose lives should the American people best afford to pay the highest premiums? In other words, who among our contemporaries are of the most value to the community? Whose places would be most difficult to fill? If Congress should decide to award ten prizes to the most deserving men and women in the country and leave the choice to popular referendum, who should get the largest number of votes?"

The *Independent* states that when the returns came in the editors found that they had over ten thousand names to count and 343 persons had been considered worthy of the honor of being included in the list of the ten most valuable citizens.

The most interesting thing about the poll is that the only colored man who seems to have been seriously voted for was Booker T. Washington, Principal of the Tuskegee Institute, at Tuskegee Institute, Alabama, who received 326 votes; including the vote received by Dr. Washington, the poll shows the following:

Thomas A. Edison.....	898
Jane Addams	611
Andrew Carnegie	604
Theodore Roosevelt.....	514
Helen Gould Shepard.....	474
Alexis Carrel	470
George Goethals	461
William J. Bryan.....	458
Woodrow Wilson	427
Luther Burbanks	398
Booker T. Washington.....	326

The editorial comments of the editors of the *Independent* in this discussion of "The Most Useful Americans," referring to the Negro educator follows:

"Highest in the class of educators comes Dr. Booker T. Washington, but of those who include his name in their lists not so many mention his development of a system of vocational training at Tuskegee Institute as his services to his race as a whole, as the following phrases show: 'The inspiration of 10,000,000', 'the evangel of peace in the South,' 'doing for the South what Jane Addams is doing for the slums,' 'the Moses of the Negro race, leading them up from slavery through the desert and into the promised land,' 'race pacificator and educational opportunist,' 'solving the second hardest question we have to deal with in America,' because of his efforts for the promotion of a better understanding between the races."

The whole article is most illuminating and should be carefully read by the readers of our various colored newspapers.

THE GENERAL PUBLISHING AGENT

The last General Conference created a new office in our Methodist machinery—General Agent of the Methodist Book Concern. The Discipline describes the duties of this officer as follows:

"It shall be the duty of said General Agent to classify and distribute to the several Publishing Houses and administrative officers herein described, the work of producing and circulating the various publications of the Church. He shall be responsible for the administration and management of the affairs of the Book Concern and shall perform such other duties as the General Conference or the Book Committee from time to time may direct."

This position was first held by Dr. Homer Eaton. The new General Agent is Dr. Henry C. Jennings, whose name is known in every Methodist family and many others outside of our denomination. He is a fine business man. He knows books. He knows the book business. Forceful as a debater, he is frank in the expression of his convictions and has always the courage of his conviction. In the total number of 728 votes cast at the last General Conference for publishing agents, Dr. Jennings received 656. His promotion meets the approval of our Methodism in all sections.

At the recent session of the Book Committee the following commission was appointed on locating and caring for the next General Conference: Dr. E. Squire Tipple, chairman; Mr. E. E. Shipley, secretary; Dr. R. T. Stevenson, Dr. W. F. Conner, Messrs. Silas Pearce, Hanford Crawford and O. P. Miller, treasurer of the General Conference. Mr. Shipley received every vote of the committee except his own.

FALL CONFERENCES

Bishop Henderson—East Tennessee, Abingdon, Virginia, September 24th; Tennessee, Murfreesboro, October 1st; North Carolina, Maxton, November 26th.

Bishop Thirkield—Central Alabama, Alexander City, November 20th; Gulf, December 4th.

Bishop Leete—South Carolina, Orangeburg, November 19th; Atlanta, Covington, December 4th; Savannah, Waynesboro, November 27th.

Bishop McIntyre—West Texas, Calvert, December 10th; Texas, Palestine, December 17th.

Mrs. E. L. Knostman, of Manhattan, Kansas, has been in the city for some days, looking after Peck Home. The Woman's Home Missionary Society has no Bureau Secretary more interested in and consecrated to the work than Mrs. Knostman. Through Mrs. Knostman's effort an immigration station has been opened in New Orleans. In past years there has been no receiving station for immigrants in New Orleans, nor any examination for immigrants. Now that the Panama Canal is nearly completed, the Government has built a very good station here. In opening the immigrant station, Mrs. Knostman has consulted both Bishop Thirkield and the Methodist pastors, and they approved the plan. Mrs. Knostman has been through the building with the commissioner, Mr. Redfern, and has secured from him a desk in the room for Christian workers. She has a plate engraved "Woman's Home Missionary Society, Methodist Episcopal Church," above the desk. Our Missionaries in New Orleans will hold the place until fall, visiting the station two or three times a week until a permanent missionary shall be employed for this special work. The Germans are greatly interested and said to Mrs. Knostman: "The Methodists must get in on the ground floor."

Sewing classes in the Italian Mission in New Orleans, of the Woman's Home Missionary Society, are increasing in interest. "John" has made himself a shirt. When it was finished he waved it and cried: "See my shirt, I am in Heaven now." Poor, neglected boy! Both father and mother are drunkards. Miss Helen Thirkield has charge of the cooking class for older girls in this mission, and Mrs. W. P. Thirkield has consented to help in the Mothers' Meeting.

Of General Interest

A PINK BOLL WEEVIL IN EGYPT

Another kind of cotton worm, in color pink, is declaring itself in Egypt—a foe to cotton. It is equally as ravenous as our own boll weevil, and as greatly to be feared. To prevent its being brought into our country it becomes the duty of the Secretary of Agriculture, in accordance with Section of the plant quarantine to consider the advisability of restricting or prohibiting the importation of cotton seed that may be infected by the pink boll worm from any region in which the insect is known to occur. In compliance with the act, a public hearing will be held at the department, May twentieth, in order that all persons interested may have an opportunity to appear and be heard concerning the establishment of a quarantine on all cotton seed coming to the United States.

PANAMA CANAL WORK DELAYED

Work on the Panama Canal last week was delayed because of the strike by the white caulkers of Gatun. The strike was entered into because of the difference of five cents per hour in the wages of the men employed at Gatun and those employed at Pedro Miguel and Miraflores. At the two latter places the men receive 70 cents per hour, while at Gatun they receive but 65 cents; but, according to contract. The company which is placing the gates and iron work in the locks of the Canal at Gatun, and the two other points claim that the men contracted for 65 cents per hour for six months, and that the difference of five cents paid the men in the other division is no ground for an increase at Gatun. The delay to the lock gates will be considerable. In the meanwhile the work is being continued with Negro help and that of a few new white caulkers.

FIFTIETH ANNIVERSARY CELEBRATION

The Emancipation Proclamation Commission of Pennsylvania, which is preparing for the fiftieth anniversary celebration of Emancipation, has made the following announcement:

"There will be, in connection with the position, a Religious Congress, an Educational Congress, and a Sociological Congress, each of which is in the hands of able men."

The Commission also announces the following prizes:

Prize for the best Emancipation Ode—fifty dollars.

Prize for the best drama, of three acts, titled "Fifty Years of Freedom"—fifty dollars.

Prize for the best Emancipation Hymn set to music—fifty dollars.

The Committee is making accommodation for the entertainment of strangers. Address Hon. H. W. Bass, secretary, 1352 Lombard Street, Philadelphia, Pennsylvania.

IMMIGRANTS SYSTEMATICALLY HANDLED

The value of the immigration station at New Orleans was proven Friday of last week when eighty-six immigrants, in less than three and a half hours were examined by Government officials and put ashore. Before this, four, five and six days were consumed in examinations, which gave New Orleans the poorest kind of a recommendation as a distributing station for foreign immigrants. Hereafter New Orleans must be considered a first-class port for the entrance of desirable immigrants, second perhaps to no other but New York. The immigrants who were mentally and physically above the average, represented several countries, with Spain in the lead. Of the number all but one was in good physical condition and the one who gave evidence of tubercular affliction will have to undergo a further examination before he will be permitted entrance into "the Land of the Free." The efficient and systematic handling of the immigrants

pleased all the officials concerned and furnished a bright outlook for the future.

HAMPTON INSTITUTE ANNIVERSARY

"Every time I think of Hampton, I get a new definition of education and a new ideal for human training. I believe that Hampton is, after all, the real American university. I believe that this institution comes nearer having found the clew to the maze in this great process of training people for life, in life and by life, than any other institution in the world." This striking tribute was given to Hampton Institute by Dr. Wallace Buttrick, secretary of the General Education Board, at the closing exercises of the school's Fifti-fifth Anniversary. Over 1,800 people assembled in the Hampton Institute gymnasium and enjoyed the striking demonstrations in roof framing, bed making, cooking and bricklaying.

Interesting addresses were delivered by the Rev. Dr. Wilton Merle-Smith, Mrs. Walter C. Roe, Starr J. Murphy and Job E. Hedges. An excellent summary of farm-demonstration work among Negroes in Virginia was given by Griffin E. Oliver, of Crewe, Virginia, a Hampton graduate of 1883. Frank J. Stoney, of Sumter, South Carolina, related his up-hill struggle "from nothing to a carpenter."

COLORED STUDENTS IN CONFERENCE

The second session of the Kings Mountain Student Conference will be held May 20-28 on the Lincoln Academy Campus, King's Mountain, North Carolina.

The object of this important conference is to train the leaders of student associations for their work next year and to help them to choose a life calling that will enable them to render the largest possible service in the world.

The International Committee of Young Men's Christian Associations has arranged an excellent programme for this conference. Among the speakers expected are: President John Hope, Atlanta Baptist College; Dr. W. W. Lucas, Assistant Secretary Epworth League, Methodist Episcopal Church; Dr. Charles S. Morris, President Smallwood Memorial Institute, Virginia; Dr. W. H. Shepard, F. R. G. S., Missionary to the Congo; Mr. Lewis E. Johnson, Secretary Young Men's Christian Association, Washington, D. C.; Dr. M. Ashby Jones, Augusta, Georgia; Dr. W. D. Weatherford, Nashville, Tennessee; Prof. A. M. Trawick, Nashville, Tennessee; Prof. W. C. Craver, Shaw University, Nashville, Tennessee; Messrs. W. A. Hunton, C. H. Tobias and David D. Jones, Secretaries of the International Committee, and others.

Mr. John R. Pinkett, Amherst's 'varsity half-back, will have charge of the recreation each afternoon. The singing will be led by Mr. Sidney Woodward, the well-known tenor and chorus leader.

More than one hundred delegates are expected to attend this important conference representing most of the principal schools of the South.

PEACE DELEGATES ARRIVE IN NEW YORK

To frame plans for the celebration of the one hundredth anniversary of peace between English-speaking people, there arrived in New York, Sunday of this week, representatives of Great Britain, Canada, Newfoundland and Australia. In a five-days' conference, these representatives, together with fifty delegates from the United States, will plan for the above-mentioned centennial to be celebrated two years from this time.

Among the English delegates are men of much prominence, some of them being members of parliament. Of the American delegation, Jos. H. Choate, Ex-Ambassador to Great Britain, is chairman. Some of the other members are Admiral Dewey, President Hibben of Princeton, Gen. Nelson A. Miles, Mayor Gaynor of New York, Seth Low and Gov. Foss of Massachusetts. The delegates will be entertained at a banquet at which the Secretary of State will be present,

and Walter H. Page, Ambassador to Great Britain. Col. Roosevelt will entertain at a luncheon at Oyster Bay, while a garden party at the home of Andrew Carnegie will be an occasion of great enjoyment. On their way from New York the peace delegates will spend two days in Washington, where they will be received by President Wilson and Secretary Bryan. A dinner by the Carnegie Engowment will also be an occasion of enjoyment.

People of Interest

The Negro must take a larger hand in his own battles. That the race is developing men who are taking high rank for their intelligence, poise and initiative is a sign of genuine progress. The Negro race is developing its lawyers. Among these is the Hon. W. Ashbie Hawkins of Baltimore, who is in the very forefront of the best. Attorney Hawkins conducted the case for the Negroes that recently set aside the segregation law in Baltimore. Mr. Hawkins is a Methodist Episcopalian.



The United German Societies have barred the colored students of Germany.

The Rev. W. Scott Chinn, B.D., delivers the annual sermon of Meridian Academy next Sunday.

Dr. and Mrs. C. M. Melden, of New Orleans University, will spend the summer in Europe.

Dr. D. D. Martin will deliver the Baccalaureate Sermon of Haven Academy, Waynesboro, Georgia, next Sunday.

Mrs. W. P. Thirkield speaks next Sunday afternoon in Sixth Street Church, this city. The public is cordially invited.

Secretary Bovard of the Methodist Brotherhood, says that Bishop Shepard has the gift of administration.

Dr. E. L. Gilliam has been royally received for the eleventh year as pastor of the Eleventh Street Church, Columbus, Ohio.

Bishop Hughes' subject before the Chicago Sunday Evening Club, on Sunday, April twenty-seventh, was "Circles of Obligation."

Mr. David D. Jones delivered the Baccalaureate Address of Lincoln Academy, King's Mountain, North Carolina, last Sunday.

Dr. J. L. Wilson will deliver the commencement address to the religious societies of Straight University, this city, May twenty-sixth.

Bishop Lewis recently underwent an operation at Battle Creek Sanitarium and is making good progress. His return to China will be somewhat delayed.

Bishop Thirkield attended the Bishops' Meeting last week in Charleston, West Virginia. The Bishop will remain a few weeks here for engagements that carry him into July.

Dr. J. F. Marshall, of Alexandria, Louisiana is in the city for the New Orleans University Commencement. Dr. Marshall is president of the Board of Trustees of the University.

The Rev. N. R. Clay, D.D., will preach the Baccalaureate Sermon for Meridian Academy May eleventh, and deliver the Commencement Address for the Macon High School May thirtieth.

The Rev. W. Hartley Jackson, District Superintendent of the Conroe District, Texas Conference, will preach the Commencement Sermon of the Colored City School, May eighteenth.

Dr. J. A. Holmes has been most cordially received for the seventh year as pastor of Metropolitan, Baltimore. Under Dr. Holmes Metropolitan leads all churches in colored Methodism in benevolent collections.

District Superintendents Turner, Reddix,

Worsham and Richards were in the city last week and held a council with Secretary Penn on the Jubilee Fund Campaign. These brethren report their work in fine shape.

Dr. August Stanfield, an alumnus of Howard Medical College, went before the State examining Board for license to practice in New Jersey, and passed the highest examination in a class of more than forty-five applicants.

At the Claflin University Commencement, on Wednesday of this week, Dr. W. H. Hanna delivered the address on behalf of the Trustee Board and Prof. W. H. Hand, State High School Inspector, delivered the annual address.

Dr. J. Beverly F. Shaw, Principal of Meridian Academy, is in Buffalo, New York, this week, attending the annual meeting of the General Deaconess' Board, on which he is the representative for the Seventh General Conference District.

In his semi-annual report, just submitted to Bishop Henderson, the Rev. R. T. Weatherby, pastor of St. Matthew, Greensboro, North Carolina, reports one hundred ten accessions since the Annual Conference of last October.

Addresses will be delivered at the convention of the Young Men's Christian Association in Cincinnati May fifteenth to eighteenth by Mr. John R. Mott and Mr. George Sherwood Eddy, who have returned from their world tour.

Before a magnificent audience of more than 4,000 people, Prof. G. H. Trever, of Gammon Theological Seminary, delivered the Commencement Day address before the Meharry Medical College last week. Theme "The Physician and the Preacher."

Mr. Joseph Cephas Howard, a Negro, one of the two hundred applicants before the Civil Service Commission Board, stood fourth among the successful ones, and was appointed storekeeper for the water department of the Queen Lane Station, Philadelphia.

Dr. I. G. Penn spent a recent Sunday in New Orleans, preaching at First Street Church in the morning, and addressing a full audience at Trinity at night. Dr. Penn participated in the closing rally for the Jubilee Fund of New Orleans University.

The Rev. George A. Sissle, a prominent member of the Lexington Conference, and for the past eight years pastor of Cory Church, Cleveland, Ohio, died suddenly in Cleveland last week, at the age of sixty years. The remains were conveyed to Lexington, Kentucky, for burial.

Dr. J. C. Sherrill informs us that his appointment as Field Secretary for the Board of Foreign Missions is a temporary one, covering the summer months. We should all work with him to make the position a permanent one. Our work needs the inspiration of just such leadership as Dr. Sherrill will give.

Mr. E. R. Graham, the recently-appointed Publishing Agent at Cincinnati, was royally received by the employees of the Book Concern at Cincinnati, at a delightfully informal affair in the assembly-room of the new house. The employees presented Mr. Graham with a handsome rest chair, while the gift of the Sunday School office was a large bunch of American beauty roses.

It is well known that Bishop Thirkield is giving especial attention to the insurance of our churches. He appreciates the difficulty in many instances in securing insurance on certain buildings. He has communicated with Mr. H. P. Magill, Secretary of the National Mutual Church Insurance Company, Chicago, and has assurances from him that policies will be issued on our buildings. Mr. Magill writes: "I beg to say that while a good many of your churches are not insured with us, many of them are, and we should like to serve the others as they need the service and apply for it. Our applications will be sent to any of them at any time, as per the enclosed. The terms, of course, will depend somewhat upon the location, and the construction of the churches, and will be made as favorable as possible."

The Greater Work Ahead

(Continued from page seven.)

That is the business of our feet—to carry us about on our task of telling the story.

"Then they that were scattered abroad went everywhere, preaching the Word." That was the way the Church began to grow; that was the way it began to turn the world upside down. And the

newest and greatest successes can be gained only as we tell the old, old story.

LARGER VICTORIES AHEAD

This ought to be the greatest Anniversary Day the Epworth League has ever celebrated. Good news keeps coming from everywhere of fresh victories in the name of Christ. There is no limit to the lengths we can go and the numbers we may reach

—only the limits of our own faith and haste and perseverance.

In this land and in other lands hungry hearts are waiting to yield to the glad assurance that God loves them and has provided a way for their salvation in the Cross of Jesus. The League has done splendid things but there is a *greater work ahead*. What part are you going to have in it?—From Epworth Herald.

Gleaning from the Field

LOUISIANA

Manhac.—I arrived at this place, March 29, and found the members much disturbed owing to some unfair means taken against them and their church. The matter is now adjusted and we are going right ahead. The parsonage was wrecked, the fence dilapidated, but we have repaired them and now are ready for the pastor's family. We have some good people here, such as the Widow S. S. Wright and sons, who are local preachers; Mrs. James, a sister of the Rev. P. W. Clarke; Brother Phil Reed, father of the Rev. Jno. H. Reed, in Africa, and others who stand for the upbuilding of the Church. Easter collections, \$15; for benevolence, \$7. Every department is already organized for work.—James E. Harrison, Pastor.

Crawford.—Sunday, March 30th, the thanksgiving sermon of the K. of P. Lodge No. 12 and Courts of Calanthe was preached by the Rev. S. Green, from Prov. 18th chapter, 24th verse, to a large audience. This service was one of the best of its kind ever witnessed at this place. Welcome address by Ada Gasper; solos by Laura

Bowles and Georgiana Roberson. Collection, \$15.00.—E. B. Green.

Angie.—I take this method to thank the members and friends for their gift of one hundred pounds of groceries. Their kind thoughtfulness has made the pastor and his family very happy. The leaders in this movement were Mesdames Laura Jefferson, Leana Brown and Lucy James.—C. E. Bradford, Pastor.

MISSISSIPPI

Craig Circuit.—The first Quarterly Conference was held April 5th to 6th. Dr. J. C. Hibbler presided. It was indeed a great Conference; \$14.95 above the District Superintendent's salary for the quarter was raised; total money raised, \$36.20. A large subscription was taken for the Jubilee offering. The following persons subscribed \$5.00 each: Bros. H. Woolfolk, A. A. Cheek, A. W. Jones, J. R. Woolfolk, W. Colly, and others whose names do not appear.—J. C. Smoot, Pastor.

Laurel.—There was a grand reception tendered the pastor and wife, led by Mesdames C. E. McGee, M. E. Car-

vin, T. Bowen, L. Barnet, A. Jones and husband, Miss L. Marshall and others. We shall gladly welcome these kind members and friends any time they desire to come and we shall endeavor to do our best while here we stay. On March 29, a great storm swept through the parsonage, leaving the table loaded with many choice groceries and a nice purse. The investigators were Mesdames Nettle Owens, C. E. McGee, A. Dill, M. J. McCann, Mrs. Harper, Miss Mary J. McCree, Prof. Tapp, M. L. Carvin, S. J. Bridges, and others.—R. N. Jones, Pastor.

Bay St. Louis and Pearlinton.—On March 1-2 our first Quarterly Conference was held in Holmes Chapel, the Rev. Dr. J. C. Huston, District Superintendent, presiding. Nearly all officers were present with reports showing a growth along all lines of church work. The District Superintendent preached to a large audience. Paid Superintendent in full, \$20.00, also some benevolence was raised. We raised for the day \$31.75 and also have raised \$100.81 since the Annual Conference, up to March 1-2, for all purposes. Dr. J. C. Huston preached two able sermons at Pearlinton and Monday night, in his address, he held

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the audience spellbound in St. Paul Church, Bay St. Louis. The members are enthusiastic and are ready to begin work as never before. We truly hope that this will be the year of the Bay St. Louis and Pearlinton Jubilee.—W. A. Oates, Pastor.

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The Tragic Fate of the Scott South Polar Expedition is practically the last chapter to Polar Exploration. The desire to be first to reach the Poles has whetted the ambition of intrepid and heroic men for years. Both North and South Poles having been discovered, there will never be the human interest in expeditions that follow that there has been in the expeditions of the past. Realizing, therefore, that there would be a big demand among our readers for a complete, reliable and vivid History of Arctic and Antarctic Explorations, we made a special arrangement with the publishers whereby we can furnish to our readers, on the exceptional conditions named below

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The First Authentic Story of

The Discovery of the South Pole by Amundsen & Scott
and the Detailed Account of

THE TRAGIC FATE OF THE SCOTT EXPEDITION

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from the days of the Vikings to the present time. It tells of the search for the Northwest Passage by Hudson, Baffin, James Cook and other early explorers; of the ill-fated expedition of Sir John Franklin, who perished in the frozen North, and the subsequent efforts to find him; of the explorations of Kane and Hayes; of how DeLong perished with the "Jeannette," of the famous Greeley Expedition, of its rescue by Captain (afterwards Admiral) Schley; of how Nansen in the "Fram" reached what was then (1896) "Farthest North;" of how Abruzzi in 1900 eclipsed this feat; of the twenty-three years of heroic effort of Lieutenant Peary; of the South Polar Expeditions of Lieutenant Shackleton and the Japanese, and of

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Gleanings from the Field

ARKANSAS.

Marianna.—Our first Quarterly Conference was good. Stella Deberry, Jamie Graham, Robert Lofton, Mallinda Conner, R. E. Graham, Jack Sale, district stewards, all reported well. The District Superintendent said that he felt better over the work than ever before.—J. W. Wilkinson, Pastor.

Richmond.—We had a high day Easter. A grand program was had Sunday night, conducted by Miss F. E. Martin. The Easter railroad rally, conducted by Mesdames A. J. Breed and C. B. Newell, was a decided success. Mrs. Breed, conductor No. 1, drew an engine and coach on a large curtain to represent her train. It was indeed beautifully represented. She knows just how to bring things to pass. She raised a goodly sum. Mrs. C. B. Newell conductor No. 2, with her active crew, ran the more successful train. The whole affair was indeed highly spirited. Everybody seemed deeply interested. The collections were as follows: Sunday school, \$5.52; Conductor No. 1, \$26.10; Conductor No. 2, \$36.15; Southwestern Christian Advocate, \$2.00; Pastor, \$15.70; total, \$85.47. The church was stormed Tuesday night, April 1, with a pound party amounting to about seventy-five pounds. I feel very grateful to the good people of Richmond and especially to Sister H. I. Ragland and C. B. Newell.—Wm. Mack, Pastor.

MISSISSIPPI

Biloxi.—Our first Quarterly Conference was held by the Rev. J. C. Huston, District Superintendent. The committee on reception of the pastor and Superintendent served refreshments. Several pounds of groceries were brought to the parsonage, besides cash given to the pastor. This committee was as follows, Brother A. Stidmon, Sister A. B. Pettard, Sister E. Goure, Sister M. Seymoure and others who joined in with them. On Sunday the Superintendent addressed the Sunday School; his words were very encouraging. He preached a very acceptably sermon at 11 a. m., and addressed the Queen Esther Circle at 4 p. m., and at 8 p. m., Dr. Houston preached again a soul reviving sermon to a good crowd. He was paid up in full for this, our first quarter.—J. J. Young, pastor.

Alexandria.—Our second Quarterly Conference was held March 23-28. The Rev. E. J. Guthrie, Superintendent, preached a strong sermon the night of the 23rd. The Sacrament was administered to a large number. The business session, held

on the 28th, was said to be the best quarter ever held at this place. The five Class Leaders all presented written reports. The president of the Epworth League, the Superintendent of the Sunday School and Junior League and the president of the Ladies Aid Society, the Rev. F. N. Collier, pastor of Chery Valley Circuit and the Rev. T. Belcher, pastor of the Gordansville Circuit were present, and pronounced our session one of the best Quarterly Conferences that they had ever witnessed. Superintendent Guthrie does not leave a stone unturned. He looked after every cause of the church and urged the pastor and members to push the Jubilee cause. Raised this quarter, \$100.43. Paid the District Superintendent in full. Raised for benevolence, \$11.07.—Wm. Neal, pastor.

The Rev. A. B. Britton, of DeKalb, Miss., on March 21, was "stormed" by his members, led by Mrs. Overstreet.

New Albany.—The second Sunday in March, we raised \$22.50 which we paid off our indebtedness. Our Quarterly Conference was very well attended. The Rev. W. H. Gilliam, our District Superintendent, was with us and preached two sermons, Easter, which was a great day. The Superintendent, J. H. Dorsey, knows how to make things go. Raised during the day, \$46.38.—D. D. Reid, pastor.

Vicksburg.—Our Wesley Sunday School here is quite small in numbers; yet great in deed and in accomplishments, under the direction of Mrs. B. M. Johnson, as Superintendent. The Bishop, Wilbur P. Thirkield, was with us on the 30th of March and preached at 11 o'clock to a full house to the delight of all present. The troubles in the church here were greatly pacified as a result of his coming. We now have a rally on foot to pay off the heavy debt hanging over this church. Brother J. D. Johnson, is leading one wing of the army of Wesley and Brother G. W. Stith, is leading the other. These two great leaders are now rallying their forces, each contending for victory over the other, and will make a united and final charge on the debt early in May.—G. W. Smith, pastor.

Shuqualak.—The Rev. J. W. Mach, our District Superintendent, preached to us interestingly on Sunday, March 30, after presiding over our Quarterly Conference, Saturday, March 29. During the Sunday services the Lord's Supper was partaken of. We raised in the meeting \$50.28. Collections for the quarter, \$225.36.—J. W. Golden, pastor.

Glendon.—A good start has been made for a successful year. The Rev. J. W. Butler presided over our first Quarterly Conference, March 22-23, at which time he delivered a good sermon and the Lord's Supper was administered. Paid pastor, \$34.60; Superintendent, \$13.30. Collection for quarter.—E. J. Turner, pastor.

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SOUTH CAROLINA.

Charleston.—Our first Quarterly Conference was held Feb. 24th, with Dr. J. W. Moultrie in the chair. The Conference was full of interest and harmony. The report of the pastor showed the following results since Dec. 1, 1912. A glorious revival lasting three weeks, resulting in 105 con-

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Southwestern Christian Advocate

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versions, 98 accessions, and the church greatly revived. Raised for all purposes during the quarter, \$1,200. The pastor's salary was fixed at \$1,200. An increase of \$200, and the District Superintendent's salary was fixed at \$160. The people are loyally standing by the new pastor and the church, and we are looking forward to a great year. The pastor has had a severe attack of la-grippe, from which he is slowly recovering. During his sickness the interests of the church was ably looked after by the Rev. J. H. Holloway, the local elder of the church.—Correspondent.

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TENNESSEE.

Gordenville.—Our second Quarterly Meeting was held by our much beloved District Superintendent. He preached on Sunday March 15. Fifteen sinners came to the altar for prayer. Our charge are alike on all lines of church work. Ladies Aid has raised for pastor and church, \$30.—Thomas Belche, pastor.

TEXAS

There was a large gathering at the Presbyterian Church to take part in the 12th anniversary of the pastor, the Rev. A. M. Plant. The Rev. T. S. Pryor, pastor of St. Paul Methodist Episcopal Church, preached the annual sermon and the people rejoiced. The Rev. C. S. Tius, of the Colored Methodist Episcopal Church,

the Rev. E. M. Edwards, Baptist Church, the Rev. J. W. Johnson, of the Methodist Episcopal Church, the Rev. J. H. Clayborn, pastor of St. James, African Methodist Episcopal Church, and C. A. Taylor, of Visitors Chapel Methodist Episcopal Church were present. Collection, \$227.25. The Lord is with us and is blessing the work of the union. The Rev. Mr. Plant is pastor of the Presbyterian Church and a teacher in the public school, a Christian gentleman who stands high with the people of both races and is doing much good for the poor.—C. A. Taylor.

Brookston.—The second Quarterly Conference of the Brookston Circuit was held, March 29-30, the Rev. K. W. McMillan presiding. The conference was a success in every particular. Report of committees were excellent. Raised during quarter \$60. The Rev. K. W. McMillan preached an excellent sermon at 11 o'clock from Luke 24:29. Subject: Abide with us; it is toward evening. At 3 o'clock the Rev. Taylor Moore preached to the delight of his hearers. At night the Superintendent inspired our hearts and souls with a thoughtful message from I King 10:7.—M. H. Harrison, pastor.

Austin.—On March 15-16 our first Quarterly Conference was held by Superintendent F. L. Kirkpatrick, who preached two strong sermons. Paid to District Superintendent \$13; \$2.50 for pastor L. W. Roberts. There are but thirteen members at this place, but we have built a new church—Pleasant Ridge—which is nearly paid for.—(Mrs.) Hattie Alexander.

Jacksonville.—The Easter exercises were well carried out. In the absence of the District Superintendent, Mrs. M. D. Robinson acted in his stead and was alert in her duties and helped to make the services a splendid success. Collection, \$15.32. W. R. Robinson,

Conference Notices

Special Notices

CENTRAL MISSOURI CONFERENCE.

The District Stewards of the Kansas City District, Central Missouri Conference, the Rev. W. H. Wheeler, district superintendent, is called to meet at Lexington, Missouri, May 26.

LINCOLN CONFERENCE.

The trustees of University Heights, Lincoln Conference, School, are called to meet at Muskogee, Okla., May 21, at 10 a. m., in Spencer Church. We desire a full attendance, as there is business of importance to attend to. Remember the rally, brethren.—D. G. Franklin, President of Board.

District Rounds

ALEXANDRIA DISTRICT.

Second Round.

Cheneyville, May 10-12; Lecompte Circuit, 13-14; Rapides Circuit, 15-16; Pineville, 17-18; Colfax, 20-21; Alexandria Mission, 22-23; Boyce, St. Paul, 24-25; Boyce and Village, 25-27; Logansport, June 7-9; Logstreet, 10-11; Zwolle Circuit, 13-15; Columbus, 16-17; Noble, 18; Pleasant Valley Circuit, 19-20; Shady Grove Circuit, 21-22; Frierson Circuit, 23-24; Bonchest Circuit, 25-26; Thomas Chapter, 27-28; Mansfield, 29-30; South Mansfield, July 1; Pleasant Hill Circuit, 2-3; Allen Circuit—St. Paul, 4; St. Matthew Circuit, 5-6; Allen Circuit—Rosa, 7; Allen, 8; Marthaville Circuit—Marthaville, 9; Robelin, 10; Victoria, 11; Clarence—Mt. Zion, 2-13; Campti, 13-14; Cane River Circuit, 16-17; Natchitoches, 18-20; New Town Circuit, 22-24; Grand Bayou, 25-27; Gahagan Circuit, 27-29. Dear Brethren—We had a great Missionary Convention. Let us come to the district conference, prepared with great results, both spiritual and financial. Let each pastor bring at least five cash subscribers for the Southwestern Advocate. Let us ask largely and expect large results.—J. O. Richards, superintendent.

NEW ORLEANS DISTRICT.

Second Round.

Trinity, May 7-11; Asbury, 10-11; First Street, 15-18; Mallalieu, 16-18; Mt. Zion, 19-25; St. Matthews 21-25; Wesley, 28-June 1; Haven, 30-June 1; Scott Chinn, 4-8; Williams, 6-8; Union, 12-15; Thomson, 15-16; Gretna, 19-22; Malden, 20-22; Mandeville and Covington, 25-27; Slidell, 28-July 1; Franklinton, 2-6; Angie Circuit, 12-14; Pleasant Plain, 18-20. District Conference will convene at William Church, New Orleans, Wednesday, July 23rd., at 9 a. m. Dear Brethren—Do your very best to raise your apportionment of the Jubilee offering and raise your apportionment of the Episcopal Fund which is one and one-fourth per cent of the apportionment of your salary, house rent included. You will be expected to report the first and second apportionment of the Episcopal Fund, your Jubilee Offering, and whether you have forwarded to the church treasurer your Easter offerings and what amount at the District Conference.

We must do our whole duty. Let this be a year of record-breaking in church work. More is expected of us than of some others because of our superior advantages.—Valcour Chapman, superintendent.

PALESTINE DISTRICT.

The District Stewards' Meeting and the Missionary Group Meeting will convene at Hearne, Texas, May 8 to 11. All the pastors of the District are expected to be present as well as the District Stewards. Each pastor is expected to pay off the Home Missions and church claims in full to Dr. I. L. Thomas, Field Secretary of the Home Missions and Church Extension Board, who will be present. We have emerged from a very severe winter, and after much sickness and many deaths among our members and friends, we have made a start on the road to success, though our Easter collection was not what we hoped for. However, some money was raised on our benevolent claims. I expect to make Children's Day a great day on the District.—M. Q. A. Fuller, Superintendent.

FORT SMITH DISTRICT.

Second Round.

Marche Circuit, May 10-11; Conway Circuit, 17-18; Solgohatchie, 24-25; Springfield and Plum, May 31, June 1; Morrilton and Atkins, June 7-8; Fayetteville, 14-15; Bentonville Circuit, 21-22; Van Buren, 29-30; Fort Smith—Ebenezer and Charleston, July 1-2; Mallalieu, 6-7. Danville, 12-13; Roland Circuit, 19-20; Little Maumee and St. Mar, 26-27. Dear Brethren: The end of this quarter means that the year is half gone. Get the benevolences. Put the Southwestern into every home.—H. P. Coulter, Superintendent.

Gleanings from the Field

ARKANSAS

Mallalieu, Fort Smith.—The first quarterly conference convened April 14th with Dr. H. P. Coulter in the chair. Brother J. G. Webb was elected secretary. The work is spiritually and financially alive. The Sunday-school under the management of Prof. W. J. Kidd, has taken on new life. Four years ago the Sunday-school enrollment was less than forty. Today our enrollment is about sixty. The pastor and superintendent of the Sunday-school are leaving no stone unturned in the way of building it up. The sick and the dying claim the attention of the writer both night and day. Very often I find myself unable to fill some of the engagements. The people of all denominations can be found in our congregations. The financial life of the church is moving nicely. Sunday the district superintendent preached two great sermons to a large audience. Eighty-six knelt at the communion table. Collection for the day, \$22. Paid district superintendent \$17.50. Paid pastor this quarter, \$86.55. Trustees, \$26; Sunday School, \$20.00; benevolences, \$34.00. total monies raised this quarter, \$206.—D. F. Harris, pastor.

MISSISSIPPI.

Scooba.—A large number of the generous-hearted people of Scooba visited the parsonage on Monday night, March 23rd, Methodists and Baptists. They left provisions sufficient for the needs of the members of the parsonage for many a day.

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This company of friends was led by J. P. Crump, Mrs. Minnie Gun and others.

Hub.—A meeting for the organization of the Womans Home Missionary Society was held late in March. The pastor of the white Methodist Episcopal Church gave a most enjoyable sermon that was listened to with deep interest. Forty-two members joined themselves into a Womans Home Missionary Society. Later in the afternoon service, a splendid service was held.—N. C. Brewer.

Ocean Springs.—The first quarterly conference held by Dr. J. C. Huston, was enjoyable. All of the officers were present with their reports except three. The district superintendent gave the conference a splendid lecture which was indeed delightful to hear. We paid our district superintendent in full. To the pastor for this quarter, \$79.99; on old indebtedness, \$44.95. Two persons added to the church. Benevolence raised, \$25. The district superintendent, while with us, preached splendid sermons. He impressed upon us the importance of the Jubilee Fund.—J. C. Jacobs.

Owens.—Our second quarterly conference, Owens Circuit, was held April 19-20. Dr. H. B. Hart, presided. Good reports were presented by all the officials from both churches. Dr. Hart's presence in a quarterly meeting is soul-inspiring. During the quarter the following sums have been paid; on old debts, parsonage furniture, \$10; parsonage debt, \$82.50; district superintendent, \$22.50; benevolent cause, \$14.00; and pastor's salary, \$68.77; total raised for all purposes during the quarter, \$197.77.—N. H. Williams.

Escatawpa.—The Ladies Day Rally was a great success. It was on the quarterly conference day, but success came just the same. Strong sermons preached by the following ministers: Rev. W. M. Johnson of the Baptist Church; Revs. Laster, Fred Watson, N. Martin, G. W. Hawkins, and Brown. Sister Clarissa Dixon, who represented the Mother of Methodism, raised \$22. Sister Julia Stringfield, who represented The Queen of Sheba, raised \$47.55. Brother Nathan Stewart, who represented Solomon, raised \$25.30. The public helped us also, for which we thank them. Total raised in this rally, \$100. This money is for no other purpose, but to repair the church, the trustees are planning to begin work at once. These ladies are doing a good work here.—A. H. Lathan, pastor.

Pass Christian.—Bishop Wilbur P.

Thirkield spent three or four days this week on the coast, two of which were spent in Pass Christian. While here, Tuesday night, April 8, St. Paul Methodist Episcopal Church pulpit was graced with his presence. The congregation was blessed with a soul-stirring sermon preached by him from Eph. 4:23. Two precious souls were happily converted and joined the church. Pass Christian is the place for the Bishop and great men. We welcome them. Come again Bishop.—W. L. Marshall, pastor.

Escatawpa.—Our first quarterly conference was held in Summersville Church with Dr. J. C. Houston, our district superintendent, presiding. A. B. Starr was chosen secretary. Forty-two members out of fifty-two, were present. We paid the district superintendent in full; raised on the night of the conference, \$20. We raised for all causes this quarter, \$300. Dr. Houston, gave the pastor and trustees plans for the work on the church in Escatawpa and instructed them to do this work without going in debt. At Scranton, the other point of the circuit, Dr. Houston preached a very strong sermon to a pretty full house. He rose and said to the pastor and people, "we must do something at once for this church. He said, "I want you that are here to give me 6,000 feet of lumber to rebuild this church." In 25 minutes he had what he asked for, to be placed on the ground by June the first.—A. H. Lathan, pastor.

Aberdeen Circuit.—In our second quarterly conference which convened in Pleasant Valley April 19, 1913. The Rev. J. M. Marsh filled the chair with grace and dignity. The good women spared no pains in preparing baskets for the occasion. Sisters Ward, Walker, Crawford and the good sisters of the Baptist Church, all joined in with us and rendered great aid. On Sunday the District Superintendent excelled himself. We had representatives from League Chapel, Brass Field and Union Grove Churches. Sixty-three partook of the Lord's Supper. Raised this quarter, seventy-five dollars.—G. W. Baker, pastor.

Gulf Port.—At a meeting of the City School Board Friday night, Prof. J. A. Gardner was unanimously re-elected Principal for the term of 1913-14. There were a total of eleven applicants for the principalship, but since Prof. Gardner had worked so hard to build up a good school here, the board, as well as the people, could see no need of a change at this time. Prof. Gardner came to our

three years ago, highly recommended and we are glad to say that, he has more than made good as a teacher. Under his efficient management, and his ability to select wide-awake and up-to-date teachers, the city school of Gulfport, Miss., has been brought to the front. It is now one of the leading colored schools on the coast. Dr. Warhoochie Eagle of Jackson, Miss., spent several days in our city lecturing and preaching. Dr. Warhoochie is one of the most intelligent Indians that we have ever met. His lecture before the City school was a treat. His subject was, "A prospective View;" his advice was, "Get the Money." The churches of Gulfport, Miss., are taking on new life under the guidance of their able pastor, Rev. D. F. Dudley of the Methodist Episcopal Church has made considerable improvement around the parsonage. Judging from the preparation made by him for vegetables, he evidently intends to put others out of business. Rev. B. S. Williams, the popular pastor of the African Methodist Episcopal Church is some hustler, both for souls and dollars. He put on a rally March 30th and raised \$160. He has just put in electric lights, which were greatly needed. Dr. E. A. Taylor, the leading colored physician on the coast, left for Vicksburg today to visit his sick mother.—Geo. Moseley, reporter.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

OKLAHOMA

Welston.—The churches of Luther and Waurika Charge are doing well. Dr. W. F. Smith, appointed to this work after an absence of six years, finds the entire circuit pleased. He has the church in working order. With the Sunday Schools reorganized new life has been put into the young people. Easter collection, eight dollars. A revival is now in progress and we are expecting good results from it. Dr. D. D. Franklin, himself a splendid leader, is our district superintendent and is helping us to have a glorious revival in this church.—P. Talbert Stuart.

Pickens.—The Rev. J. C. Gibbes, our pastor, preached very impressively on March 30, 1913, a most enjoyable sermon to the Knights of Pythias who celebrated their anniversary in the Ebenezer Baptist Church. At this time a splendid address was delivered by the Sir R. A. Goldman, while the proclamation was read by Sir. A. G. Bowen. A solo by Miss Jessie Bowen and the choir trained by Miss Daisy E. Jones, furnished an enjoyable musical treat.—John C. Gibbs, pastor.

TENNESSEE.

Rockwood and Spring City Charge.—The church work is moving along nicely. The Easter program was rendered to the delight of a crowded house. Misses Annie Waterhouse and Rosa Calaway, assisted by Mrs. Susie Green, are to be praised for the excellent program. Collection, \$6.91. On Sunday night the Easter program was carried out at Rockwood Church, Miss L. E. Vannoy having charge of the exercises. This was a glorious service. Raised for pastor, trustees and missions, all day, \$22.50. Our Sunday schools are growing in membership

The Rev. Robert C. Worsham is the new district superintendent of the Lake Charles district of the Louisiana conference. Brother Worsham received his commission at the last session of his conference from Bishop Thirkield. Prior to this appointment Brother Worsham had served quite ac-



THE REV. ROBERT G. WORSHAM

ceptably among other appointments, Baldwin, Alexandria, Simpson (now Mount), this city and Wesley, this city. Brother Worsham is making a fine start and we prophecy for him a beneficent career.

and interest. Prof B. J. Campbell, who has charge of the City School, is of great help in our church.—R. M. Green, Pastor; J. S. Leeper.

Russellville.—The conference which convened at Knoxville in September sent to us the Rev. F. S. Scruggs and he is making things go. This charge is assessed \$72 for benevolences. We conducted a rally which closed April 13, which netted \$53.25. Thirty-three members paid one dollar each.—Harriet Cain.

Cherry Valley.—The Church at this place has taken on new life. When completed we will have the best church in the Cumberland River District and it will be a credit to the membership and also the church in general. We have just closed a revival with good results, eleven persons were united with the church. Easter was a great day in this part of the vineyard. Mrs. Nancy Turner had charge of the music. Mrs. Minnie James was the mistress of ceremony. Collection on that occasion, \$8.05. Our second quarterly meeting was held April 12-13. The District Superintendent, the Rev. E. J. Guthrie, is certainly looking after the interests of the church. We have reached the ten per cent gain already. Sunday, April 13th at 11 a. m. and 7:30 p. m., the District Superintendent preached. Two joined the church. Collection for the day was \$32.88.—G. W. Hasten, district steward.

Cookville.—Our work is along progressive lines here. A recent rally returned \$74.21. Larger success would have been ours, but for the inclemency of the weather. The leaders of this rally were Mesdames Buck, Glover, Stone and Beard. A recent storm party brought to the cupboard of the parsonage many good and necessary edibles.—T. H. Hanna.

TEXAS:

Taylor and Granger Circuit.—The Rev. F. L. Kirkpatrick who held our first quarterly conference March 29-

cerning the condition of the church. 30, was active in his inquiries concerning the condition of the church. We were cheered by his sermons under whose influence 41 persons were moved to ask for prayers. Good collections marked these meetings. We are busily at work at Taylor where we have but 14 members trying to build a new church. There are many discouraging features connected with it, but we are determined to have a church building here. If there is any person whose heart leads them to help us, we prayerfully hope that you will respond to our appeal for help by sending any sum that you desire, to Box 211, Taylor, Texas.—J. R. Carnes, pastor.

Nixon.—The Nixon Circuit is spiritually and financially active. The Rev. J. J. Hardemon is a good man. Our membership has increased from 38 members to 65 members. We raised \$31.15 at a recent concert. A nice little parsonage has been built at a cost of \$175. For all purposes \$174.52 has been raised.

St. James, Houston.—The Lord is wonderfully blessing our efforts in this city at the St. James Church, as the report will show. The home department and cradle roll department of the Sunday School have been organized. Fifteen persons have been added to the church, one class formed for religious instruction; current expenses met up to date; and some back accounts paid and \$275 raised for all claims upon our membership. An active Ladies Aid Society which has done and is doing a splendid work in connection with the parsonage committee has put \$108 worth of furniture in the parsonage. The Sunday School and Church have been supplied with the necessary books and periodicals to help make them a success. All of our services begin on time and are well attended for which our people deserve much credit.—E. H. Holden, pastor.

Stoneham.—The first Quarterly Conference of Stoneham Circuit was held at Gasboro, March 22-23, 1913, with Rev. J. F. Barrow in the chair. Reports. Superintendent Barros knows how to make his mark. Sunday was a high day. Paid Superintendent, \$15.25; pastor, \$65. Raised on Easter, Stoneham, \$15.90; Gasbate, \$18.01; Pleasant Grove \$26.39; total Easter collection, \$60.31. Bishop McIntyre did not make any mistake by returning the Rev. E. Micheaux. This is Brother Micheaux second year. He has built a new parsonage at a cost of \$27 and now is planning to build a new church at Gasbate. Rev. Micheaux is a worthy pastor and a good preacher. This is his second year in the ministry. He has built churches and parsonages Cayon, one parsonage and three new churches; Stone Circuit, three new churches; Stoneham Circuit, one new parsonage on the Garbaro Circuit, one new parsonage and one new church at Mexia, one new parsonage. Many souls have been brought to Christ by Rev. Micheaux.—R. B. Henry.

Greenville.—At the close of the Annual Conference, held in Hempstead, Bishop Robert McIntyre presiding, I was appointed to Greenville Charge, as pastor. The Rev. K. W. McMillan, A. B., District Superintendent, informed me that Greenville was a promising field for a hustling pastor. I went to Greenville determined to succeed. I met about 63 members. Smallpox was raging. People were dying. I stopped in the home of Dr. N. J. Atkinson, and am at present making

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THE LIVER.

Don't suffer with Constipation any longer. It's far too dangerous a trouble to neglect. Let me tell you how to cure it.

Chronic Constipation means your liver is diseased. It can't produce Nature's great purgative, the bile, and you retain deadly waste matter that poisons the whole system and often breeds fatal sickness.

I'll gladly give you MEDICAL ADVICE FREE in regard to cleansing your liver and curing Constipation. Artificial purgatives can't do it. They only weaken the bowels in a perilous manner. But once the liver is purified and put in good working order, then your skin will freshen, your eyes brighten, your brain grow clear and active and you'll fairly glow with perfect health. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Advice Coupon and mail at once to HEALTH SPECIALIST SPOULE, 432 Trade Building, Boston.

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Are you irritable?
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Are you nervous?
Is your flesh soft and flabby?
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this my headquarters. I could not be in the home of a better family and truer Methodists. We have at this point a loyal set of Methodist Episcopalians, who are full of energy and church pride. Our first quarter was a decided success. Paid District Superintendent in full, and \$7.40 to pastor. On the fourth Sunday in February we put on a rally for all causes of the church, and with our little band we succeeded in raising \$118.28; Mrs. Lulu Lee raised, \$11.36; Mrs. Annie Hines, \$13.15; Mrs. M. T. Tyler, \$9.80; Mrs. Charity Hines, \$8.60; Mrs. M. S. Atkinson, \$30.37; Mrs. Alice Cuiberson, \$7.05; Mrs. Lulu Owens, \$13.50; Mrs. M. E. Weseley, \$8.00; Miss Emma Holley, \$10.46; public and Sunday school combined, \$5.79; making a total of \$118.28 raised on Easter Sunday. This surpassed all Easter rallies ever held in Warren Chapel.—J. E. Beal, Pastor; N. J. Atkinson, Recording Steward.

Would you like to have a nice, steady income, without any hard work to secure it? I need colored men to sell my properties. We teach you how to sell. Others are earning fine money. Why not you? Write at once for full particulars. V. Cadree, Pythian Temple, New Orleans, La.

LIPPINCOTT'S MAY MAGAZINE.
CONTENTS FOR MAY.

Cover Illustration. Clarence Underwood. Anybody but Anne. A Complete Novelette. Carolyn Wells. The Seasons of the Heart. A Poem. Edward Wilbur Mason. A Crisis for Our Consular Service. A Special Article. Dudley Harmon. A Birthday. A Poem. William Stanley Braithwaite. "Mazeppa." A Short-Story. George Hibbard. The Inn. A Poem. Mary Eleanor Roberts. The Unwilling Philanthropists. A Short-Story. Lowell Hardy. Of an Artist. A Poem. Charles Wharton Stork. The Javelino Skin. A Short-Story. Elizabeth Maury Coombs. The Road to the Heart. A Short-Story. John D. Swain. "The Secret of Suzanne." A Criticism. Sigmund Spaeth. Short-Story Masterpieces. (Russian.) VIII. "The Old Bell-Ringer," by Viadimir Korolenko. Translation by John Cournos. Introduction by the Editor. Romance. A Short-Story. Carl H. Grabo. Ways of the Hour. "The Way of the Transgressor." By Selina Yorke. "The Automobile." By W. T. Larned. "Hats Off or Hats On?" By Frank M. Bicknell. The Corporation Deed of Trust. By Edward Sherwood Mead, Ph.D. Walnuts and Wine. Twentieth Century Travel. Automobile Department. Conducted by Churchill Williams. Investments. Conducted by Edward Sherwood Mead, Ph.D. East Washington Square, Philadelphia.

INQUIRY.

I desire any information available concerning my people. My grandfather's name was Jesse Richardson. Their two sons were sold from them—namely—Dick Richardson, the elder, and Louis, the younger. Any information concerning them will be gratefully received by

MATTIE M. RICHARDSON,
Boynton, Okla.

BRIEF MENTION.

Not since the appointment of the Field Secretary of the Woman's Home Missionary Society of the Methodist Episcopal Church had she been permitted to visit the Waynesboro and Ashury Charge until March 1-3 last, when Miss Bessie M. Garrison visited our charge and by her addresses and advice so moved the women of our charge that they expressed a willingness to be and were by Miss Garrison organized into an auxiliary of the Woman's Home Missionary Society. There was a mass meeting on Monday night, March 3, when Miss Garrison spoke to a full house, and at the close of her address the people laid on the table \$10.00 for the work which she represents. And when it is remembered that this charge gave last year only \$2.900 for Woman's Home Missions, and that it gives this year \$10.00, an increase of \$8.00, which is \$2.00 above the apportionment, the effect of Miss Garrison's presence and addresses may be seen. May the Lord bless this young woman and her work.—James Jackson, Pastor.

A NEW CHURCH.

Our church was organized in Ragland, Ala., January 18, 1913, and we are progressing nicely. The Rev. H. S. Jordan, District Superintendent, held his second Quarterly Conference here Saturday and Sunday. We paid the District Superintendent's salary and raised \$5.00 for the Rev. A. D. Moon, pastor. We are struggling to build a church and we have money in the bank for that purpose, and we ask

all who are friendly toward Methodism and the cause of Christ to help us in this great work. We are now worshipping in the Baptist Church. The Rev. E. M. Jones, Field Agent of the Sunday School Board, spoke for us the third Sunday in April.—A. D. Moon, Pastor; L. V. Culpepper, Secretary.

BATON ROUGE DISTRICT MISSIONARY CONVENTION.

The Baton Rouge District Missionary Convention convened in St. Mark Church. District Superintendent H. Daniels was elected president; J. D. Pole, secretary; J. A. Lindsay, treasurer; M. C. Harrison, reporter. The following ministers answered roll call: The Revs. H. Daniels, J. D. Poole, J. A. Lindsay, M. C. Harrison, A. W. Gains, Nolan McNeal, John D. Wilson, L. L. Green, Jarrett Green, J. C. Brown, D. G. Taylor, A. M. Taylor, J. A. Sanford, Jas. E. Harrison, A. Vincent, S. A. Wason, Eli Williams, Wm. Emmett, H. C. Gair, J. A. Barnes, L. C. Thomas. The District Superintendent made a short speech on the progress of the District. He said "the results of his first round on the District this year was very gratifying, surpassing all previous years in the history of the District. Cash reports of benevolent money: Cash, \$101; vouchers, \$44; total, \$145. The \$145 raised is just the beginning of the forward movement towards the joint convention which will convene in Baton Rouge May 29 to June 1st, when New Orleans District will join us in a contest. The afternoon session was marked with enthusiasm when the brethren reported the results of decision day. Thursday night, Dr. Lindsay and L. L. Green preached. The spiritual tide ran high, and all went away rejoicing. Friday morning's session was a lovefeast. All spoke of the progress of their work and the method by which they surpassed last year in conversions and benevolent money. In the afternoon, Dr. Chas. M. Melden, president of the New Orleans University, brought greetings from that institution. The brethren pledged their hearty support. M. C. Harrison responded. Prof. Blundon addressed the convention. The convention moved into body to Wesley Church, which resembled a garden of flowers, made so by the hands of the Kings Daughters. M. C. Harrison and Rev. A. W. Goins conducted the devotional exercises. Dr. Lindsay introduced Prof. Clark who welcomed president Melden on behalf of the Baptists. Prof. Trozier, principal of the City Public School brought greetings on behalf of the teachers, and Prof. Grosely, of the Baptist College. The Rev. H. Daniels introduced Dr. Melden whose subject was "The Second Emancipation, That of the Mind." The impression made upon the business men, physicians and teachers of this city will help the cause of Methodism in this place as never before. The choir sang to the delight of the congregation. Dr. Lindsay knows how to gather the people. Thus closes the best convention in the history of the Baton Rouge District.—M. C. Harrison.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

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BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars.

J. O. STOKES, Mohawk, Fla.

LAKE CHARLES DISTRICT CONVENTION

The Lake Charles District Missionary Convention convened in New Iberia, in St. James Methodist Episcopal Church, April 9th, at 3 o'clock p. m. The Rev. R. P. Threlkeld, pastor; the Rev. R. C. Worsham, District Superintendent. The Rev. S. S. Earl was elected secretary, Prof. R. C. Barrow was elected reporter. Dr. I. L. Thomas not being able to be present to receive the money for Home Missions and Church Extension, the Rev. P. W. Clark was appointed and received the money for same. The Rev. R. C. Worsham, our new District Superintendent, showed rare skill in managing the convention. The roll was called and all of the brethren reported hut two. Many important questions were discussed, among which were the Methodist Episcopal Church as a missionary church, and Entire Sanctification and When Does It Take Place? The Rev. Mr. Sims, pastor of the Congregational Church; Prof. J. S. Henderson, principal of Howe Institute, and Prof. R. C. Barrow, principal of Douglas Institute and supervisor of the colored schools of Iberia Parish, were with us and addressed the convention. The Rev. S. M. G. Taylor being somewhat indisposed, the Rev. S. S. Earl preached the sermon at 11:30. The District Preachers' Meeting was organized with the following officers: P. W. Clark, president; T. P. Norris, vice-president; T. H. Hampton, secretary; E. Hutchinson, treasurer. Thursday, at 7:30 p. m., the Rev. T. P. Norris preached a very able sermon. The Rev. R. P. Threlkeld and people deserve much praise for the manner in which they entertained the convention. Collection for Home Missions and Church Extension, \$114.00.—S. S. Earl.

LAKE CHARLES AND LA TECHE CONVENTION.

The Rev. J. W. Turner announces the change of the Lake Charles and La Teche convention from New Iberia, La., to Balwin, La., June 2-4, 1913.

WOMAN'S HOME MISSIONARY SOCIETY.

LEXINGTON DISTRICT.

Dear Sisters: I desire to enlist your interest in my department (supply work). It has become a fixed custom with us at our Conference meeting of the Woman's Home Missionary Society to have a shower of some kind and send it to some of our homes or schools. Last year our silk and linen shower on our 18th anniversary was a success in every way. I am asking you this year from now until June, in your weekly meetings to begin to make articles such as dresser scarfs of linen, crash or Indian head, laundry bags, shoe bags, washable hair receivers and pillow cases. Make cases 18 inches wide by 36 inches long; scarfs 24 inches by 50 inches long. These things to be sent to our



CHURCH FURNITURE—Chairs, Pews, Altars, Desks, etc., direct from our factory to your Church at wholesale prices. Ask for catalog 198-L. State fully your requirements and send floor plan. DE MOULIN BROS. & CO., Dept. L. Greenville, N.C.

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MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free.

We have a full line of Creole hair goods, of all grades. Wigs and Switches. Send \$1.00 for one of our beautiful pompadours.

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meeting in June by your delegate. If you do not send a delegate, send the things by Parcel Post to St. Marks to me, mare of the Rev. J. W. Robinson, pastor. I know I can depend on you to do your best, as you have never failed. Value your articles and mark them with name of auxiliary, place and District. I insist on your delegate bringing back a report of your entire District, and you will get it. Report all local supply to your District Supply Secretary. All boxes or barrels filled and sent to homes or schools or to ministers must be reported to me promptly and District Secretary also. I am praying for your success in this year's work.—(Mrs.) A. C. Topson, Supply Secretary of Lexington Conference.

WEST VIRGINIA.

Freeman.—Our second Quarterly Conference was held at this church, March 22-23, by the Rev. W. T. Marley, District Superintendent. Reports showed success on all lines. The District Superintendent, the Rev. W. T. Marley, was pleased with the reports from the officers. Sunday, at 11 a. m., he preached an able sermon and administered the Lord's Supper to twenty-nine members. At 3:30 p. m. the Easter program was rendered with credit to the church, conducted by Mrs. Laura Graves. At 7:30 p. m., the Rev. W. T. Marley preached a wonderful sermon. One came forward for prayer. Collection for the day, \$50.52. Paid the District Superintendent \$11.25, in ful. Raised on benevolence, \$10.49; trustees, \$23.21; pastor, \$105.63; total for the quarter, \$151.55. One new Southwestern subscriber. The Rev. A. W. Randolph is one of the best preachers in the East Tennessee Conference.—J. W. McClanahan, Recording Secretary.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

MRS. MARGARET M. HARRIS.

Mrs. Margaret M. Harris, wife of the Rev. A. D. Harris, at Blackburg, S. C., entered into rest, April 5, 1913. She was a great sufferer for many years, but bore her affliction with becoming Christian patience. Mrs. Harris was a model Christian, an affectionate mother and faithful wife. She is survived by five boys and four girls. She was loved and honored by the congregation, wherever she served with her husband. She loved her Savior and loved the church of God dearly. "Servant of God," well done.—One by whose side she walked forty years.

MRS. HATTIE G. RICHIE.

On April the 7th, after only two days illness with the appendicitis, Mrs. Hattie G. Richie, wife of the Rev. J. A. Richie, District Superintendent of the Gainesville District, quietly passed into that rest prepared for the children of God. She was a loving and faithful wife to Rev. Richie for 20 years, and as a church worker, she had but few equals. The funeral was conducted from St. Paul Methodist Episcopal Church, Gainesville, Ga., attended by Dr. M. M. Alston, assisted by Dr. G. W. Arnold, Superintendent of the Atlanta District; Dr. J. D. Lovejoy, Superintendent of the Griffin District; all the pastors of the Gainesville District, except, two, and a number of the other pastors of the Conference attended the funeral, said to be the largest funeral since the death of the Rev. E. L. Hummott. She leaves one devoted daughter, Amelia, of Clark University, and two sons, Thirkield and James, and her husband, who for 20 years looked after her interest. She was a faithful Christian and president of the Woman's Home Mission Society of the Gainesville District. "Servant of God, well done."

WEAVER.—Mr. James Weaver, father of Rev. J. A. Weaver, our pastor at Jennings and Welsh, of the Louisiana Conference, died at his residence in New Orleans, April 16th. The bereaved family have some comfort in his returning to God at the eleventh hour. His daughter, Mrs. Buckhanna, a widow bereaved for twelve months, his wife and sons are remembered in prayers to God for grace to sustain them in their sorrow. The funeral service was held at Mt. Zion (Longshoreman's Hall) assisted by Rev. H. B. F. Charles, pastor of Malden Church.—J. O. Brown.

FISHER.—Tuesday, April 8, 1913, little Maranda Fisher, the youngest niece of Florence Mayo Bons crossed the river of death at 10:45 p. m. The obsequies were largely attended at the Broadway Baptist Church, New Orleans, of which she was a member, the Rev. H. C. Johnson, officiated, assisted by the Revs. J. A. Landry, A. A. Carter, C. C. Smith, C. W. Brooks, R. W. Washington.—Florence Mayo Bons.

JORDAN.—Brother Lee Jordan, was born in Middle, Tenn., Jan., 15, 1864, died at Terre Haute, Ind., March 6,



YOUR LUNGS

ARE THEY WEAK OR PAINFUL?
Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?
These are Regarded Symptoms of Lung Trouble and

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1913. He was a loving, devoted husband; a true Christian gentleman. He leaves to mourn, a wife, a mother, three brothers and a host of friends. Saulters Chapel has lost two main pillars within two weeks in Brother John Montgomery and Brother Lee Jordan. The pastor, Rev. J. F. White assisted by Dr. M. W. Sparks, of the African Methodist Episcopal Church, officiated.

Cures Old Sores, Other Remedies Won't Cure.

The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

REVIVAL NOTES.

Centerville, La.—We have just closed a 10-nights revival at Vurdenville. Fifteen happy souls were brought to Christ. We are prepared to pitch battle at Centerville the first Sunday in May.—A. B. Harris, pastor.

Moss Point, Miss.—St. Paul Church has just closed a two-week's revival meeting which resulted in 33 conversions and accessions, and \$55.70 for pastor; \$60 for lights; \$150 for sick. Sunday was a great day in old St. Paul. At 3 o'clock the baptizing and lovefeast was a great service. At night 4 came to the altar for prayer and joined the church and more than 100 persons communed. Three Southwestern subscriptions were secured. This church is alive spiritually and financially. We are in advance of last year at this time.—W. H. Smith, pastor.

Georgetown, S. C.—Wesley Methodist Episcopal Church has just closed a very successful revival meeting. Thirty-six converts and 50 accessions. Dr. A. P. Gilliard, the pastor, has added 70 new members to the church in the last four months. The people of Georgetown style Dr. Gil-

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liard as the silver-tongued orator. May God bless Dr. Gilliard. He is loved by both old and young.—Amos Richardson.

The members and friends of St. James Methodist Episcopal Church, Clinton, Mo., gave the pastor a birthday surprise, April 11, 1913. A number of good things were brought to the parsonage for the Rev. Mr. Bateman, wife and baby.

BRIEFS.

The Rev. James Jackson, of Haven Memorial, Waynesboro, Ga., is grateful to his members for a "shower from a cloudless sky," of March 18, with large blessings in form of food and clothing. Prof. Wm. Gordon, made the presentation speech and the pastor responded.

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Rev. W. H. Simpson, of Danville, Ark., was "stormed" recently.

Southwestern Christian Advocate

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Crescent City Notes

COLORED Y. M. C. A., 2220 DRYADES STREET.

LADIES DAY — SUNDAY AFTERNOON, MAY 11TH.

Dr. A. Oscar Browne, of the Presbyterian Church, this city, the great Evangelistic pastor, will be heard in Address and Song. A rare treat is in store for all who attend this meeting in the Assembly Room of the Association. Sunday, May 11th at 3:30 p. m., the meeting is open to all.

The members of the New Orleans Preachers Meeting will make an effort to raise the funds necessary to carry out the plan to fill the lot owned by Peck Home. Miss Ida Gibson, superintendent of Peck Home, visited Thompson Church, the Rev. T. F. Robinson, pastor, on Tuesday night of last week, and was given the sum of \$5.00 to aid in the proposed plan.

MISS SYLVIA ALICE WARD will appear in a Song Recital Monday Evening, May 12th, at 8 o'clock. Miss Ward will be assisted by some of the best local talent. Admission, 25c. Central Church, Liberty and Gasquet streets.

PLEASANT PLAIN—Our work is moving along nicely. Services good all day on May 4. A large number communed and one joined the church. Our Sunday School is increasing. Our six captains are working hard for our grand Trustee Rally on Sunday, May 25. All the pastors and their congregations are invited to be with us on that day. Collection for Sunday, \$16.—Olivia L. McKee.

WESLEY CHURCH—The early prayer meeting was led by Brother Frank Hughes and W. J. Turner. Dr. V. Chapman was present and addressed the Sunday School. At 10:45 a. m. and 7:45 p. m., Dr. J. L. Wilson, pastor, preached. Two persons united with the church and 234 communed. Next Sunday at 10:45 a. m., the Rev. T. W. Sherard will preach; at 3 p. m. the Rev. J. H. Hubbard, D. D., will preach the Anniversary Sermon for Rose Bud Tabernacle No. 31; at 8 p. m. the Rev. T. F. Robinson will preach the Anniversary sermon for the Order of S. M. T. The pastor will return on the 14th.—L. L. Harrison.

Mr. Oscar B. Worsham, of Beaumont, Texas, a graduate from the pharmaceutical department of Flint Medical College, this city, spent a few days in New Orleans recently with his parents, the Rev. and Mrs. R. C. Worsham. Mr. Worsham is with the People's Drug Store, of Beaumont.

FIRST STREET CHURCH—Last Sunday the early prayer meeting and the Sunday School were well attend-

ed. The Rev. R. E. Jones, D. D., Editor of the Southwestern Christian Advocate, preached to a large audience at 11 a. m. At night the church was filled to overflowing. The Lord's Supper was administered to a large number. The collections for the day were good. The Sewing Circle will have charge of the Annex next Saturday. Our financial rally will come off next Sunday. Drs. Billups, Willard, Bell, J. O. Brown, G. B. Brown, D. S. Sloan and their congregations are invited to be with us in our rally. Every member is urged to pay his assessment in full. Indications already point to a successful rally. The Grand U. O. of Odd-fellows and several numbers of the Household of Ruth will hold their Annual Thanksgiving next Sunday night, the pastor preaching the sermon. Subject, "The Essentialities of a Noble Life." The Rev. Mr. Spradley will preach next Sunday, at 11 a. m. The public is invited.—B. Mack Hubbard, pastor.

SCOTT CHINN CHURCH—There is some progress noticeable in the church work of Scott Chinn. The parsonage has been beautifully painted on the outside and neatly papered on the inside. The fences white-washed and a nice flower garden laid. The first quarterly conference was held by District Superintendent Dr. Valcour Chapman, the quarterage is now paid in full, \$10.00. We want to thank the following ministers for their recent visits and services rendered: The Revs. W. J. M. Price, H. B. F. Charles, T. F. Robinson, John McKee, J. H. Hubbard, John T. Lyvars, Jessie Standard. The Sunday School is holding it own under the leadership of P. D. Kennedy. Among the teachers is Mrs. H. C. Stanley. They are doing their work nicely. Sunday, May 4th., services were good throughout the day. Collection for the day, \$14.03.

MALLALIEU CHURCH—Our church service was very well attended during the past month. The Sunday School is increasing in attendance each Sabbath. The class meeting was a record-breaker on last Tuesday night. On the 20th of last month we baptized five persons by immersion at the river. Sunday's services were all good. The Rev. R. C. Worsham, superintendent of Lake Charles District, preached for us. Sixty-seven persons communed. Sunday at 11 a. m. and at 3:30 p. m., Mrs. W. P. Thirkield will take part in the meeting to be held in the interest of Peck Home. The public is invited. Mrs. R. E. Jones and Miss Ida May Gibson will also address the meeting. Our second quarterly conference will be held on May 16-18.—Dudley S. Sloan, pastor.

THOMPSON CHURCH—Tuesday night April 22, our class meeting was well attended. The Rev. J. W. Turner, superintendent of La Teche District, was present; his words were helpful. He is loved by this people. At 11 a. m. Brother Moton preached a good sermon. At 8 p. m. the pulpit was occupied by Dr. R. E. Jones. Sermons good all day Sunday. The Sunday School is on the increase. Too much cannot be said of Miss Agnes Williams and Miss Estelle Scott for their splendid work in the Sunday School. They have, on a house to house canvass, and are getting hold of the children who are not in any school.

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TUSKEGEE INSTITUTE,
ALABAMA.

At 11 a. m. speaking meeting. At night the church was crowded. Pastor Robinson preached, subject, "The Indestructible Foundation." A large number communed. Collection very good.—T. F. Robinson, pastor.

ST. MATTHEW, ALGIERS.—Sunday, April 20th, good services and all well-attended. At 7:30 p. m. the members and friends of St. Matthew, were delighted to have with them, President E. M. Stevens of Straight University, who preached a practical sermon, which was beneficial and inspiring. He was received heartily by the friends, students and graduates living in Algiers. Accompanying President Stevens came the Jubilee Choir that is so well known the city over. This choir, under the efficient training of Miss Sylvia A. Ward, took part in the service, rendering songs that were not new to our people. President Stevens and the Jubilee Choir are welcome at any time. Tuesday night class was well attended. Rev. R. A. Tausey, who has given 54 years to the ministry, accompanied by Postmaster Jos W. Daniels, his wife and friends of the Methodist Episcopal Church, South preached for us. The sermon was helpful in many ways. The choir rendered fine service. Services good all day Sunday, April 27. At 7:30 p. m. standing room was at a premium. Guiding Star Tabernacle No. 14 was with us in their Thirty-first Anniversary. Welcome address by E. D. Smith. Response by Mrs. Taylor. Sermon by the Rev. Kegler. The following Thursday night was held the special Rally.—C. D. Smith.

TRINITY CHURCH—With the young converts added, the Tuesday night class services are largely attended. One hundred and thirty-seven were present last Tuesday night. Collection, \$15. The Thursday night service, is growing also. Services Sunday were fine all day. At 5 a. m. six adults were baptized, and three infants, with more than 50 persons present, and one addition. Sacrament was administered to 295. The Deaconesses served acceptably. One hundred and four children present in Sunday School, nine new scholars and twenty-seven adults. Collection for the day, \$70. Hereafter our Sunday School will be held at 12 m. Our 5 a. m.

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service will be one of the regular services with a sermon at that hour and Miss Carter leading the singing. We are in the midst of our second quarterly conference with a first-class report. The Rev. M. S. Davage and Dr. Chapman will preach Sunday. Dr. J. L. Wilson will lecture for the Daughters of Trinity on the 16. Prof. Lew of Sam Houston College will give a recital on the 19, and on the 25 at 2 p. m. the G. A. R.'s will have their Memorial services. We are to give a Recital for Pleasant Plains on the 18 at 3 p. m. Our revival is closed, and we are preparing to do some needed repairs about the Church.—W. Scott Chinn, pastor.

UNION CHURCH—Good services all day beginning with early morning prayer meeting. The Rev. Mr. Goslin of the African Methodist Episcopal Zion Church worshipped with us at 11 o'clock. Pastor J. H. Hubbard preached, subject, "Spiritual and Material Light." The Sunday School and Epworth League are growing in interest and attendance. Mr. Wm. Robinson delivered a helpful address on the "Motto of the League." The Rev. R. C. Metoyer delivered an able sermon at the evening service. Collection good. Next Sunday at 11 o'clock the pastor will preach on "The Power of the Silent Forces." Mrs. Mary Hathaway, Mr. Robert Williams and others will take part in the Epworth League service. The public is cordially invited to all of our services.—Jno. E. Riley.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, MAY 15, 1913

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THE EVOLUTION OF AN EDUCATIONAL PLANT

A detailed record of the establishment and growth of the Morristown Industrial College reads like a romance. The two pictures on this page, in part, tell the thrilling story. So rapidly does history move, at times, that we hardly appreciate the shift of epochs. No stranger stories are recorded in human annals than those connected with the uplift of the Negro. In all this history God is working against racial antipathy. God's hand is nowhere more clearly manifest than in His purpose to teach the white and black races mutual respect for each other.

The best gift of the Methodist Episcopal

in this building. The Hon. Wm. McFarland was at that time a strong Union man and defended the cause of the Federal Government; Albert G. Watkins advocated secession. Later, when by the proclamation of Governor Harris the State seceded, Mr. McFarland became a pronounced Confederate and Mr. Watkins a strong Union man. During the war the building and grounds were in turn occupied by the Confederate and Union soldiers.

A ROMANCE

This building was also used as a slave market. In the early part of 1860 a Negro slave-

woman, with her un-named baby boy were sold in the church for \$1,400 — quite an un-godly use of a church. But vengeance is mine saith the Lord. And vengeance came in due time. After the war this building became a plant for the religious and educational uplift of the Negro, thanks to the people called Methodists. Where two or three Methodists are gathered together there will be a

stead of the auctioneer, representing the slave-owner, who cried off in sums of dollars, a human mother and her offspring—Christ is represented by a preacher of the Gospel and he offers, without money or price, pardon and salvation to any man; that meant the once slave boy too. And by a strange providence this boy seeker of salvation, once sold in the place, knelt at the mercy seat. The old settlers say the boy knelt in the same spot, or thereabouts, where his slave mother stood, and he was sold. What romance! What a change of history! The lad was converted and it was a happy conversion. He might have appropriately said, as did Brother Emperor Williams of Louisiana, when he turned the first spade of dirt for the foundation of New Orleans University: "Is this the world I was born in?"

This lad was not only converted, but went to school and graduated in the same building, and when A. F. Fulton, that was his name in freedom, received his diploma, history seldom has reversed itself as it did in his case. Since his graduation Professor Fulton has taught in the same building, which covers his journeyings from slavery to freedom. He is still a professor in Morristown Industrial College.

A NEW DAY

Although the old building was rich in romance, it has outlived its days of usefulness. A new administration and recitation building was needed, and President Hill set himself to the task, just as he had done before in erecting the magnificent Cary Hall (the central building), the Boyd Memorial (the industrial building), and other necessary buildings.

The second picture on this page shows the new administration building. The rear extension, not shown in the picture, provides



The first building of Morristown Industrial College, showing its humble beginning

Church to the Negro uplift has not been dollars, but men and women. Our educational work did not begin with acres of lands, building and endowments. Strange as it may seem, the Church was so spiritual in its vision that it forgot material things necessary for an educational system, and sought, first of all, consecrated heart, brain, energy and self-denial. The wisdom of this program is manifest to-day. The Bradens, Duntons, Hubbards, Hills, Standings, Thirkields and Crogmans have been worth far more in the construction of our educational system than any material assets.

A REVERSAL OF HISTORY

The first picture on this page shows the humble but prophetic beginning of Morristown Normal and Industrial College. The two persons in the picture are Mrs. Stearns, long since gone to her reward, and Dr. Judson S. Hill, the present president of the school of which he has been a directing force for thirty-three years. He loves his work devotedly, and his achievements are worthy fruits of his love, self-denial, suffering, incessant labor, patience and his consecrated scholarship. Dr. Hill and Mrs. Stearns were the first and only teachers at the opening of Morristown College.

But the building! It is closely associated with moving and thrilling history. It was erected by the Baptists in 1830, and was used by them until 1858 as a church (as a "meeting-house" as Bishop McIntyre would have it) The last discussion on the question of secession before the war in Tennessee was held

revival. Thus it happened that in the new order of things a revival was held. God had arranged the scene to His own lik-



The new administration building one of the substantial buildings of Morristown Industrial College — In marked contrast with the beginning

ing, and the slave boy, who had been sold in this same place, is in the spotlight. The stage is the same, but the slave-block now becomes an altar of salvation. In-

for a fine chapel seating 700, finely lighted, adequately ventilated on three sides, seated with opera chairs, and well appointed in

(Continued on page eight.)

A Cathedral of Co-Operation

The title of this address is suggested by the word of our old-time friend and fellow-worker, the Reverend Dr. J. W. Lee, always citizen of Atlanta, no matter where he lives.

A cathedral proper represents the religious aspirations and ideals of a people. A noble place of worship, often embodied in stone, it speaks of the unseen and eternal. A Cathedral of Co-operation represents an ideal central organization, to be used as a clearing-house for the co-operative civic, religious and moral reform activities of the people. It stands for the idea of united activity. It is a religious organization without a church, but rooted in the hearts and sympathies and reciprocal relations of all the people; it stands for the higher life of the social whole.

Our plea is for a permanent basis of Christian union, moral sympathy and co-operation among all races in America; a Cathedral of Co-operation, established and maintained in every community as a common meeting place for the representatives of all races, intent on the moral and social betterment and the uplifting of all the people.

As a nation, we face a problem unmatched in human history. The world is centering here. America has become the melting pot of the nations. Here all races are melting, seething and reforming. America will be to them either the fires of God, cleansing and redeeming, or the fires of hell, corrupting, destroying, damning.

The necessity of a well-defined basis of co-operation between diverse peoples is illustrated and enforced by the following incidents of history, relating merely to two races, but the principles of which apply to the co-operative relations of all races.

In the first campaign for prohibition in Atlanta in 1885, the best elements of two races met together in a campaign that developed the noblest spirit of moral earnestness I have ever witnessed. In the enthusiasm of the hour, black and white, then constituting practically the entire population of the city, were fused together in moral sympathy, and in co-operation for the great cause of civic and social betterment. The interests of both in the success of the campaign were identical. They met and spoke on the same platform to the united body of citizenship. The campaign ended in a decisive victory that wiped out the saloons from Atlanta. The law was enforced, and for two years evidences of progress furnished a demonstration in favor of prohibition in a large city.

Seeing the necessity for continued co-operation and a bond of moral and religious sympathy between their leaders, a plea was made in the Evangelical Ministers Association for a joint meeting of white and colored ministers every three months for mutual prayer and for the encouragement of a spirit of unity in the interest of temperance and moral reform and for the consideration of ethical, civic and religious questions common to all men.

This proposal was rejected, unwholesome tendencies might be wrapped up in it, was one objection; and others said it was best for the races to hold apart and each work out its own salvation. This developed self-reliance, and so on.

At the end of two years came the second campaign. The argument from facts was entirely on the side of prohibition. The union of white and colored leadership was not so complete. Prohibition was defeated. The only district or precinct in the entire county for prohibition was the South Bend district, in which were located Gammon Theological Seminary and Clark University. The reasons for this defeat were apparent. There was no bond of moral union, no well defined basis of co-operation, no fusion of the races in a united and enthusiastic movement, as before. The united rum

An Address Before the Southern Sociological Congress, Atlanta

By Bishop W. P. Thirkield, D. D. LL., D

power had been at work in a campaign that was too much for the prohibition forces, the organizations in support of which had merely been hitched up together for this occasion.

The open saloon won. The forces of moral disorder and violence again held sway. Vile dens were opened to white and colored men; the worst whiskey was sold; the chain gangs, under the convict lease system, an organized school of crime, were again kept filled to the profit of the lessees. The moral tone of the entire city was lowered.

In less than twenty years came the fruitage in the terror, bloodshed and death of the awful Atlanta riot, when for days the city was held at the mercy of an angry and resistless mob, the red flames of which had been fed by intemperate and violent race agitation, heated by the hot liquor of the saloon. Two races stood arrayed one against the other. Violence reigned. A whole city was in terror. The tragedy of the situation was in this—there were no channels of communication open between the better elements of both races. Even white ministers were not in touch with the colored leaders. There was no Cathedral or broad common meeting place for the religious elements among white and black, no basis of co-operation in the interests of peace and moral order, for which the best elements of both races stood.

Finally, at the colored Y. M. C. A., led by Gov. Northern—revered, beloved—Christian white man, met with the educated colored leaders in the effort to find a basis for counsel and co-operation. But these moral leaders in the same community looked each into the others' eyes as strangers. In this crisis they fell on their knees and prayed themselves into a spirit of brotherly sympathy and co-operation. This small plain Y. M. C. A. building, through this act, rose to the dignity of a cathedral of God. As a result, a platform of mutual confidence and harmony between the best elements of both races was established. Riot and bitterness were allayed. A city was snatched from the remorseless and inhuman jaws of a bloody, revenging resistless mob. Now a new atmosphere obtains, and new relations, as witnessed in the recent Y. M. C. A. campaign. A colored leader has said that the riot proved a blessing in disguise.

This bit of history enforces my plea for co-operation as opposed to separation, neglect, or repression in the treatment of all immigrant or belated races and backward peoples in this land of composite civilization. The principle proposed is simply that of the Golden Rule and the application of the teachings of the Sermon on the Mount among various peoples who must live and work out their destiny together.

This idea of a cathedral of co-operation is American, reasonable, Christian. It is based on the Christian doctrine of the Fatherhood of God and the brotherhood of man. This is the central doctrine of Jesus who was in the word of a great historian, the "first to bring the value of every human soul to light, and what He did no one can any more undo."

This plea is based on the Christian doctrine lying at the foundation of modern democracy—reverence for man as man. As Kant has put it: "Always treat humanity whether in yourself or another as a person, never as a thing." It is in the interest of giving every man a chance to develop the best and divinest that is in him; to give to every man a footing of equality of opportunity in the struggle of life. It is only as all men plan and work together in sympa-

thy and co-operation that democracy comes to its best.

Jesus never taught the flat equality of men. He did give a working principle which, wrought out in the life of mankind, would bring harmony and peace and the highest development to the individual and society.

This idea of co-operation lies at the very basis even of material progress. It encourages every man to be and to do his best. Permanent progress rests back in the home. It has to do with food and health and family welfare. A spirit of co-operation opposes the policy that would leave weaker peoples to lift themselves up by their own bootstraps. It would lend a hand to the weaker brother. Forever is it true that the hand that contracts and cheats any race clutches at the throat and chokes broadest prosperity.

The moral life of all is involved in this plan of co-operation. People who trample any part of the social whole under the foot of ignorance, corruption, sensuality,—will sooner or later find themselves under the hoofs of the same devil. No man can put a chain around the ankle of his fellow-man without sooner or later finding the other end of that chain about his own neck. Unless we lift all people up, sooner or later they may drag us and our children down.

Such a broad plan of co-operation among races will overcome tendencies to violence. Lawlessness sets no limits of race. The Anglo-Saxon in the end is not safe where the rights of any other man are violated. Retaliation is human and inevitable. Kant is right: "If law ceases, all worth of human life ceases also."

The seat of race antagonism is race prejudice. The united sympathy at the basis of co-operation curbs this harmful spirit. Never before has there been such a mingling of nationalities. National and race barriers are breaking down. The world is becoming one. To-day the adjustment of race differences is the problem not only of the humanitarian but of true civilization. The modern ideal must be the world citizenship.

Our love for Christ has not made the progress it should in demanding humanity, justice and sympathy for all men. How often we hear the terms, "Sheeney," "Nigger," "Dago," "Hobo,"—damning to hate and intolerance a whole race because of the coarse or objectionable qualities of certain members. This is utterly un-Christian. The very attitude toward the Jew, for example, is the tragedy and the reproach of Christian history.

Such names are apt to have behind them an attitude of contempt and hate that is dangerous. It is often the spirit of the clenched fist, with the stone held for hurling in the hour of crisis. If not curbed, we shall often see, as in the past, in California toward the Japanese, in Omaha toward the Greek, and in Mississippi toward the Negro, the demon spirit of Russia that drives out the Jew, confiscates, murders. Face to face with an unprecedented commingling of the races, such an attitude is full of peril.

One of our first problems is the conquest of race prejudice. In this is involved not merely religious progress but true civilization. You can never reach and Christianize peoples whom you patronize or despise as inherently and forever inferior because of birth or color or nationality. Red, yellow, black or brown skins are the gifts of God as well as white skins. Human hearts beat behind them all, and suffer and struggle and bleed and aspire.

Our Anglo-Saxon civilization is gathering up in its sweep and current men of all races. Only a spirit of broad sympathy and generous co-operation will redeem these peoples out of the narrowness of race feuds and hatreds and rivalries, into a civilization that

is genuinely tolerant, co-operative, Christian.

Objection to this spirit of co-operation roots back into the really groundless fear of what is called social equality. Such a fetish has this become, especially as related to one race, that it has led to neglect and indifference that are startling. As the late Gov. Northen has said: "I have heard many sermons preached on missions to Negroes in Africa, but I never heard a sermon on missions to Africans in the South."

Such a fear is groundless, because there is no such thing as social equality. There is social privilege and civil right, but no such a thing as social right. Every man is lord of his own castle, and his personality is sacred against invasion. Gov. Northen has pierced to the center of this whole business in the following word: "Social equality is a delusion set up by the demagogues in civic contentions to meet his ambition for place and personal power, and paraded as a device of the devil for the strengthening of the influences against the Kingdom of God." What men want is not equality, but sympathy and humanity, civic justice and human rights.

Preachers are the leaders of the moral forces in all races. Let there be an organization, as broad as humanity and as catholic as Christ, in every town and city, to membership in which representatives of all churches and of all religious and moral reform movements, of every religion and race shall be eligible. And here let us note the startling fact that there has been a larger spirit of co-operation between scientists and physicians of various races, in work for human welfare, than there has been between ministers of various faiths and races for the moral and social betterment of all peoples. That is, science has done what religion has failed to do. At stated

meetings of this body let all matters that relate to social well-being and moral and civic progress be freely considered.

The outcome will be mutual sympathy, religious tolerance, and a broader spirit of co-operation. In the hour of calamity or of social conflict, this federated body will furnish a center for common leadership and united action.

For example, interest will be quickened in the common schools, which are fundamental to a democracy; the teaching force, the equipment, the methods of instruction, the general moral atmosphere of the schools, may be wisely considered.

The housing of the people, sanitation, the cleansing of physical conditions, such as has lifted Wilmington to a higher plane, would be considered.

In such a union, the solidarity of race would be evident. The fact that disease draws no race lines would clearly appear; and that the pestilence that walketh in the darkness and squalor of the alley, flies forth in the destruction that wasteth even in the noonday of the electric lighted street.

Such an organization would in itself go far to creating a new atmosphere of hope among all peoples, and would especially stimulate and encourage depressed classes. Without hope and high incentive born of civic sympathy and co-operation, no race or people can come to its best.

And when this spirit of genuine co-operation and patient sympathy wins its way among all peoples, then shall be fulfilled that prophetic dream of your own Henry W. Grady—the dawning of that new and larger day, when eternal sunshine shall rain its light and benediction on all races, walking together in mutual co-operation and abiding peace.

A Study of Man

By the Rev. J. O. Thompson, D. D

(This paper is the second in a series of three papers—the first having appeared in our issue of April 10. The third paper will appear shortly—Editor)

"Know then thyself. * * * The proper study of mankind is Man."—Pope.

SECOND PAPER.

In the former paper we reached the discussion of the question, "What Is the Testimony of Consciousness Relative to the Ego?" And here every man can and should test all statements for himself. He should question his own consciousness as to the truth or falsity of what he reads.

It has long been held that universal beliefs are probably true, at least fundamentally. It is also true that beliefs often appear, at least, implicitly, in the forms of speech, in the words of a language. Words, it is true, are often used to deceive, especially between individuals. Talleyrand, the famous French diplomatist, is said to have declared that, "The use of language is to conceal thought." From his standpoint, as a tricky and insincere diplomatist, that was undoubtedly true, but even then, his meaning would be better expressed by substituting "words" for "language." For really, the language of a people, both by what it expresses and by what it omits, reveals the real thinking of the people whose vernacular it is. I have read that the missionaries, when they attempted to translate the Bible into Chinese, experienced the greatest difficulty in finding Chinese terms by which to translate the statement of the Lord Jesus to the Samaritan woman, as recorded in John IV, 24, "God is a spirit," or, as it is in the margin of the Revised Version, "God is spirit." It was stated that the Chinese language had no adequate term by which to convey the idea of a spiritual existence. Could anything more plainly indicate the gross materialism of the people than such a lack? All peoples find or make terms to express the ideas which they have. I have read that the language of the Hottentots of

South Africa has no term to express the idea of moral purity. If this be true, could the degradation of the people be more emphatically declared?

Now the testimony of the universal use of language, as far as I am able to ascertain, is to the effect that the Ego, in speaking of mind, powers or faculties, always uses the possessive case. He always says, "My will; My affections; my feelings; my judgment; my mind." These powers of thinking, reasoning, comparing, deciding, willing, directing, seem to me not to be parts of a mind, which, taken together make up a mind, which is a man, but mere faculties or powers—the ability to act in certain directions; and I find it impossible to conceive of faculties, powers or ability to act, except as inherent in some being, some person. I know with absolute certainty that there is one such person. The knowledge of his existence is at the basis of all my actual or possible knowledge. In this matter there is no possibility of mistake, for the making of mistake would prove the existence of a maker. A nonentity cannot make a mistake. And unless we lose ourselves in the idiotic morass of solipsism, the doctrine that while I may possibly know myself I cannot possibly know anybody else, we are sure that there are other beings, like and unlike ourselves. It may be objected that our knowledge of other beings is not absolute; to which it may be replied that it is sufficient for all purposes of life or thought, and that it is not wise to seek anything further in that direction.

A faculty or power cannot be an entity, can have no existence of itself. It must be the power of some being; and, strictly speaking, an entity or being possessing a power must be self-determining. If not, the power would not inhere in it, but in that superior being which determines its action.

There are circumstances in which the Ego loses the ability to exercise one, some or all of these powers, and yet its existence as an Ego is not in any way affected. Everybody will admit that memory is an essential to the continuity of conscious being. There have been many cases in which, from injury to the brain, or from disease, the power of recollection seems to have been utterly destroyed, and for years the man has been unable to recollect anything, any circumstance of all his life previous to the injury, and sometimes for longer or shorter periods after the injury, and yet a surgical operation or some shock to the nervous system, or a recovery from disease, has completely restored to memory the record of the forgotten years. Prof. James says: "In my psychology I have tried to show that we need no power other than the passing thought." Essays in Radical Empiricism, page 4, footnote. I do not recollect to have read anything, even in the "Adventures of Baron Munchhausen" or those of "Peter Wilkins," more absurd than this. He would make a thing—I use the term "thing" in no material sense—at once both known and knower, both subject and object, would make the thought the thinker of itself. Now a thought just as much implies a thinker as an act implies an actor. A thought is the act of a thinker, and, by implication, at least, he endows the "passing thought" with all the attributes of a thinker. He is careful to say "passing thought." Does he mean to imply, as he seems to do, that there are "thoughts" which do not "pass?" thoughts which remain and become the permanent possession of the thinker? But if it be true that "there is no knower but the passing thought" what or who is there to retain the "passing thought," or the thought which does not "pass" but remains?

But again we question consciousness. It admits that there are passing thoughts, that, undoubtedly, many of them have passed away. Of course, it can not specify them, as, in case it could do so they would be present and not past. But it also declares that not all its possessions are of this ephemeral class, dying in the moment of birth. It declares that there are in the mind firm convictions that have remained unshaken for years, and that, indeed, become firmer and firmer as the years pass. It has a grasp of moral and intellectual principles which have remained firm and unshaken "since the memory of man runneth not back to the contrary."

Consciousness declares, moreover, that the Ego of which it is the function is a self-determining entity. It is not the sport of the "passing thought," but it says to one thought, "Pass on! I have no further use for you!" To another it says: "Tarry till I examine you and prove you, and decide whether you are worthy to be entertained permanently." That Ego says to the mind, "You have been thinking in this direction long enough. Leave, now, this line of thinking, and pursue this which I choose." In saying this the Ego is often conscious of determined resistance on the part of the mind, and there is, sometimes, a strenuous contest between the Ego and the refractory servant, his mind, and the victory is not always on the side of the master. Then, I am conscious of the "passing thought." I measure it, weigh it, accept it, reject it, speed it on, retain it. I, the Ego, am master as well as knower of it.

And there is no function of the mind, no power of the Ego, of which the Ego is not, in a greater or less degree, in control. Indeed, it has come to be generally acknowledged among thinkers that the more complete is this control of the Ego over all its powers the nearer the norm, or perfect pattern of man, the highest scale of being, is that Ego. This is manifest in all literature and history. Every greatly wicked man is a man of great abilities who has allowed some of his appetites to take control of him, and a warped, distorted character, going

(Continued on Page 7.)

One Vision for the Entire Church

METHODISM has heard the demand of the times for a determined attack by the Christian Church upon the entire problem before it. And, true to her heritage she is planning to meet the demand by adequate performance. Realizing the futility of anything less than intelligent grasp of the entire present-day situation, her first effort is to secure for both clergy and laity such a full vision of the practical possibilities awaiting the touch of her faith and the spirit of her Christ, as will enable her to secure actual results.

To this end is the National Convention of Methodist Men to assemble in Tomlinson Hall, Indianapolis, Indiana, October 28-31. From both coasts, from the Northern and Southern Conferences laymen, ministers and Bishops, some 3,000 carefully picked men, will meet to consider with prayerful concern the many interests of the Kingdom of God upon earth, which the Methodist Episcopal Church has obligated herself to look after. Not for purpose of debate and oratory will these men lay aside their daily work, travel hundreds of miles and put themselves to personal expense—but for the purpose of setting at one view the task before them in such light as will make the whole responsibility of the Church so concrete as to enable them to carry back to their local parishes ideals of leadership backed up by practical knowledge.

There have been conventions and conferences for special groups of Methodist Church workers, but never before has a call gone forth for the meeting as one body of Bishops, General Conference Officers, members General Missionary Committees, members of Benevolent Boards, Educators, and Secretaries, Editors, District Superintendents, Pastors, District Missionary Secretaries, Trustees, Stewards, Sunday School Superintendents, class-leaders, Epworth League Officers, members of missionary committees, leaders in the local church, Foreign Missionaries on furlough and Home Missionaries.

Not only is the convention to be made up of all departments of church life. These will all come with credentials. Serious business will be on hand, and only those who come with heart and mind set on serious conference will either help or be helped. In the evening parallel meetings will be held to which the public will be admitted. Here opportunity will be given for a general hearing of some of the convention speakers.

The attendant upon the partisan convention of a decade ago will find his prayer answered here. For with one aim and with one message—although a multi-sided one—there will unite as one the General Conference Committee on Finance, the General Conference Committee on Evangelism, the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Freedmen's Aid Society, the Board of Sunday Schools, the Board of Education, the

American Bible Society, the Church Temperance Society, the Methodist Brotherhood, the Publishing Interests of the Church, the Board of Bishops, the General Laymen's Association, the Methodist Federation for Social Service, and the Epworth League Board of Control. Such co-operation is potent with the greatest possible future concerted aggressiveness of the Church. It means a new all-roundness to local church activities. It sounds the arrival of discipleship alive to every need of every man, whatever his race, country or condition. Truly the dawn of a new day is at hand!

Every speaker on the program will have an urgent message. A strong list of national and international leaders, Methodists and of other denominations, laymen and ministers will be present and participate. And an unusually large number of laymen will bring contributions of thought and plans out of the work of their home churches. It will

be a constructive program.

What a privilege it will be to be present at a convention of this sort whose purpose is to increase missionary intelligence and to deepen the spiritual life; to present the definite responsibility of Methodism both at home and abroad in relation to other denominations and Christian agencies; to adopt a practicable denominational program and policy of advance; to place more definitely before the Church the New Financial Plan as adopted by the General Conference

for the Church as a whole and for the Local Church; to emphasize the principles and practice of Christian stewardship as adopted by the General Conference; and to discover and enlist more men for missionary and evangelistic service.

REMEMBER!

The date is October 28-31, 1913.

The place is Indianapolis, Indiana.

The Convention is to be self-entertaining, the committee in charge having a full list of Hotel and boarding-house rates to send to those who apply for them.

The registration fee of \$3.00, which entitles each delegate to a seat at all the sessions of the convention, a delegate's handbook and button, and all the other privileges of a registered delegate, should be paid on enrollment.

The Convention is under the direction of the Laymen's Missionary Movement of the Methodist Episcopal Church.

Full information concerning it may be secured by correspondence with the Laymen's Missionary Movement, 150 Fifth Avenue, New York City.

Do not put off writing. Do it now. Both for yourself, and in the interest of the man in your church who ought to be present, but who will neglect it until too late unless you help him out.



BISHOP DAVID H. MOORE

HON. CHARLES W. FAIRBANKS

Clerical and Lay Leaders, Local Committee, National Convention of Methodist Men, Indianapolis, Indiana, October 28-31

Negro Wealth in Greensboro and Guilford County, N. C.

By Prof. C. H. Moore

In looking through the "Report of the State Tax Commission of North Carolina" for the year 1912, I ran across some data and figures relating to the personal and realty holdings of the colored citizens of Greensboro and Guilford counties that may be of interest to some of the readers of this paper.

To make a comparative statement, I refer to the year 1900 when, according to the auditor of the State, the total value of property listed by the colored citizens of Guilford county amounted to \$203,607.00. According to the State Tax Commission of 1912, the value of property listed by them in this county in 1911 is \$583,473. Adding to this at least 10 per cent. increase for 1912 according to expert authority we have a grand total of \$641,842.30.

The percentage of increase in value of property, therefore, listed by colored citizens in Guilford county between 1900 and 1911, is 53.6, according to the State commission figures.

Furthermore, when one takes into reckoning stock owned by some colored citizens in banks, building and loan associations and a few other corporations in the city and elsewhere, and that the above figures do not include church and school property, the homes of the fraternal organizations and property of benevolent associations, etc., and that the assessed value of property is from 1-2 to 2-3 of its real value, it may be seen that the real value of Negro holdings in Guilford county will, perhaps, reach one and a half million dollars.

Another item of no small consequence is that, the colored brother has caught on to the trick taught him by his "brother in white," namely, not to list all that he really owns. It is safe to say that 3-4 of this one and a half million wealth is here in the city of Greensboro; the balance elsewhere in the county.

The total population of both races in 1910 in Guilford county was 60,497. We have not the information at hand, just now, as to the ratio between the two races, but the Negro population is, doubtless, nearly 15,000. In 1900 it was 11,103. The number of acres of land owned by these 15,000 negroes is about 16,000, not counting town lots.

According to the census of 100, the population of the colored citizens in Greensboro was 4,089; in 1910, 5,719, showing an increase of 1,621.

The number of town lots in Greensboro if one stops to reflect that, when the Negro credited to the colored, according to the commission report, is 688. This means that every eighth Negro one may meet on the streets of the city, not only owns his own home, but perhaps "some more."

was physically emancipated fifty years ago, he practically owned nothing, scarcely the raiment on his back, the above figures portray most eloquently the progress being made by him in Greensboro and Guilford counties.

In view of the above showing, who can foretell what the story will be fifty years hence, provided he is given a fair and impartial hearing and just consideration by those who have it within their power to do so?

Greensboro, N. C.

The world can never give nor take,
Nor can they comprehend
That peace of God, which Christ hath bought,
That peace which knows no end.
—Selina Hunnington.

When the world opens to you as a plan of God,
When all existence is vocal with his meanings, when
His intentions thread the universe so that he who
reads human progress, in its largeness or in its littleness,
reads God's will,—that is "seeing God."—
Phillips Brooks.

A Revival in Bulgaria

By Bishop Nuelsen

During my recent visit in Bulgaria I became convinced that the supreme opportunity for the Methodists of Bulgaria to render the greatest possible service to their country had come. Before leaving I wrote a personal letter to each of our pastors urging them to do their utmost to relieve suffering and also to begin a vigorous, evangelistic campaign. The very deprivations and losses of the war tend to turn the attention of the people to the things that abide, and I was impressed that many hearts would be susceptible to the gospel call.

A letter received this morning brings the first news of the beginning of a gracious revival. The writer is the Rev. Pavel L. Mishkoff, our pastor at Sistow. I visited his church in January and found that Brother Mishkoff and his wife had gathered over two hundred children from the street, teaching them evangelical songs and Bible stories, not only on Sundays but also several afternoons during the week. This was a splendid idea especially in view of the fact that the public schools have been suspended since the beginning of the war. The attendance upon the prayer-meeting on the day I was in town was one hundred and twenty adults and children. The pastor was afraid he would have to suspend his school on account of the lack of funds to buy fuel for heating the church. Of course I gave him the money needed both for fuel and for books.

Now he writes me under date of February 25th: "I am very glad to say that the work is prospering. The church is always crowded half an hour before the time to begin, the church is crowded and I have to lock the door in order to stop the crowd. The whole city is stirred up. Several friends told me the other day, 'You have to enlarge the church building.' We have put in five big benches more and yet many people have to stand at the door, at the windows, and around the pulpit. It is a revival—no other word for this awakening. I have sold forty-two hymn books to the orthodox people, (members of the Greek Orthodox Church), and now they are coming to church with song books in their hands.

There are several conversions. One saloon-keeper is converted. He quit drinking and smoking and quit his liquor business and with his whole family takes up the cross of our Master to follow Him. Now he and his family are under persecution, but he is so persuaded, that nobody will separate him from our church. Several young men are almost in line. Oh glory be to God. He has blessed us and is working among us. We hope for more blessings and more conversions. Will you pray for us and for the work in Sistow?"

I am sure that our friends in America will remember Bulgaria in earnest prayer. May God grant to that stricken country a gracious outpouring of his spirit.

From all of our pastors come heart-rendering accounts of suffering. Brother Gantcheff, our pastor in Rustchuk, reports that the Mayor of the town gave him a list of over three thousand families that are in dire need of food and fuel. We are helping as much as we can, but we need more funds. Some English friends assisted us with a contribution of several thousand francs. Dr. Count writes me that our relief work is opening up the eyes of the people to see that the Evangelical Church is the one who truly sympathizes with them in their great need.

"Give as you would if an angel
Awaited your gift at the door,
Give as you would, if to-morrow
Found you where waiting is o'er.

"Give as you would to the Master,
If you met His earnest look,
Give as you would of your substance
If His hand your offering took,"

BISHOP HENDERSON'S CORNER

One thing quite clearly established by the semi-annual reports which the pastors have been submitting is the need, as voiced before in this column, of greater care in keeping church records. It has not been a rare occurrence for a pastor to find some classes with no accessible records whatever. It is by no means uncommon to read in the reports, "There were reported such and such a number on this charge last Conference, but I found only so and so." One pastor's record dropped over one hundred in numerical strength. In many cases, where men have been working honestly and building up their membership, and where they have reported gains of ten per cent. on the basis of the figures shown last year, they have found on investigation that they have really lost, because the record of the previous year was incorrect. Here is a concrete case: A pastor added some twenty to a membership reported at the last Conference as 164, which of course gave him a clear ten per cent. gain. But, when he came to make out his report, he found that he had originally only 120, so that, even with his gain of ten per cent., he is considerably under the figures, as given in last year's statistics. It is by no means his fault, but his church loses credit on the returns, because they were not properly made last year.

This fault is not confined to any class or locality; it is in all, white and colored together. Evidently, all around, there is need of a little more sanctified ciphering on the part of some of the brethren who have been the victims of careless calculation in the past. It ought to be a matter of religion to see that the accounts are kept straight. Again, let it be said that the pastor is the man to do this work. If class leaders have the roll of their classes, there should still be one central record, on each charge, in the hands of the pastor, and this should be the official one for the statistics.

Aside from the fact that only about half the reports were returned by May 1, there were many gratifying features. The membership figures, in spite of the drawbacks already mentioned and others not to be enumerated, are promising, and far above the percentage gain of the whole Methodist Episcopal Church last year. Let us rejoice that this is so; but let us not in any sense feel satisfied at this, or any achievement of the kind, but let us press on, working always to win men and women away from sin unto salvation. We set out for a year of victory, and with six months more of toil and prayer and faith, the victory will be worth not only a shout, but a hallelujah chorus. Will you be one of those who will sing?

Bishop Neely and South America

The Secretary of the Eastern South American Conference announces that on the first day of its recent session it adopted by a standing vote and by acclamation a resolution that "This Annual Conference declare, through the Secretary to the first of its resident Bishops, the Rev. Dr. Thomas B. Neely, its profound and real sympathy toward him, in view of his having ceased to be an effective Bishop, and that he shall always be remembered by us with sincere admiration and gratitude, both on account of his wise and just administration, as on account of his constant interest and sacrifices on behalf of this South American work, high monuments to his pastoral fidelity; (his books) 'La Predication,' 'Juan Wesley,' 'South America,' etc., etc.

"The Conference wishes also to express their brotherly sympathy and share in the great loss in the death of his dear wife, Mrs. Neely, so good and faithful a friend to our work in these lands," and the Bishop is addressed "as a beloved father in our blessed Lord and Savior Jesus Christ."

Joseph and Benjamin

International Sunday School Lesson for May 25, 1913

Gen., Chapter 43.

Verses 18, 19, 23-34 only are printed. Memorize verses 29, 30.

Golden Text: He that loveth his brother abideth in the light. 1 John 2. 10.

Daily Home Reading.

M. Joseph and Benjamin, Gen. 43, 18, 19, 23-34. Tu. Judah's plea with Jacob, Gen. 43:1-4. W. Wisdom's feast, Prov. 9, 1-10. Th. The gospel feast, Luke 14, 16-24. F. The universal invitation, Isa. 55. S. Guests at Jehovah's feast, Psa. 45, 6-17. S. Marriage supper of the Lamb, Rev. 19, 1-9.

The Lesson Text Studies.

By Henry H. Meyer, D.D.

Love and forgiveness are invincible. Confronted with the consequences of their own wrong-doing at an unexpected and painful crisis in their lives, Joseph's brothers looked forward to their second meeting with the stern Egyptian governor with anxious and somewhat gloomy forebodings. They had, however, endured the test of character through which they had been forced to pass, and it remained only for Joseph to manifest himself to them in the spirit of generous forgiveness and sincere brotherly affection in order to complete in them the work of reformation and to reunite the broken family circle, bringing joy beyond measure to the aged father, anxiously awaiting their return in far-off Canaan.

A man's loyalty to friends and relatives in more humble stations of life than his own is the surest evidence of his nobility. The hour of Joseph's highest achievement, power, and social preference found him true to his father and brothers, though these occupied a lower station in life and were unfamiliar with the manners and customs of the environment in which his position and calling required him constantly to move.

The observance of established forms and customs in social life is not necessarily inconsistent with a true regard and sympathy for men of every rank and station. Joseph banqueted his brothers, but as ruler of Egypt he dined at a separate table. To show one man a favor it is not necessary to affront his neighbor or his employer by a ruthless breach of social etiquette. It is true that many social requirements and restrictions of every age are foolish and un-Christian, but this fact seldom warrants the individual in disregarding these social requirements without discrimination.

The narrative intervening between this and the preceding lesson recounts the experiences of Joseph's brethren between the time of their first appearance in his presence and their return into Egypt a second time. On this second journey they brought Benjamin with them in compliance with the strict request of Joseph, who had chosen to make this the test of their sincerity, having retained Simeon as hostage during their absence. It is a beautiful story, rich in its Oriental coloring and thrilling in its descriptions.

As soon as Joseph beheld Benjamin, he was reassured concerning the present character of his other brothers, and their spirit toward each other. But to make assurance doubly sure, he determines to put them to a final test regarding their consideration for Benjamin and for their aged father. Before applying this final test, the manner of which is reported in the chapter following our lesson passage, Joseph indulges himself in a temporary relaxation in his manner of treatment toward his brothers, and gives himself the pleasure of being their host at a banquet in Benjamin's honor, while still keeping them in the dark as to the meaning of it all.

Verse 18. The men were afraid—His former treatment of them and the recollection of the money found in their sacks was sufficient cause for dreading a further personal interview. Their inference that they were being forced into a trap was natural.

Seek occasion against us—Literally, roll himself upon us, that is, take us by surprise, for bondmen.

19. Came near to the steward of Joseph's house—Determined to let him know in advance that they were not only returning the money found in their sacks, but additional money for the purchase of more grain.

23. Peace be to you, fear not—The steward was

clearly aware of the real attitude of his master toward these men. In treating them kindly and setting at rest for the moment their suspicion, he was no doubt acting under instructions from Joseph himself.

Treasure—Heb., hidden treasure.

I had your money—Heb., your money came to me. The steward could not explain fully without betraying his master's plans.

24. Washed their feet—In harmony with Oriental custom upon entering the house.

Provender—Grain or fodder.

25. The present—On which their father, Jacob, had insisted. "Take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery, and myrrh, nuts, and almonds" (verse 11.)

27. Is your father well?—Or, is it well with your father? Thus rendered Joseph's first question becomes preparatory for the second:

Is he yet alive.

28. Made Obolsance—Thereby fulfilling the second time his boyhood dream.

30. Made haste—To close the conversation and retire.

31. Refrained himself—Held his emotions under control.

32. Set on for him by himself—His rank did not permit him to dine with them at the same table, and while sincerely cordial toward them he is not guilty of a breach of the social etiquette demanded by his station.

For the Egyptians—Officers of rank. These, too, would dine separately, though in the same room.

An abomination unto the Egyptians—Under the circumstances the Hebrews were the foreigners, in later centuries the exclusiveness of Judaism was almost as severe as that of the Egyptians, reflected in this narrative. The reasons for this national exclusiveness common among the ancient peoples were fundamentally religious. Thus Herodotus explains that the Egyptians would not so much as use the knife or cooking utensil of the foreigner, lest it might have been employed in preparing food from the flesh of some animal by them considered sacred.

34. Messes—Special honorary portions, sent as marks of attention to those whom it was desired to honor.

Drank and were merry—Literally, drank and drank largely. The second verb is usually used to designate excessive drinking, though it also implies the merry-making which was a prominent feature at Oriental banquets.—From "The Sunday School Journal."

The Social Impulse: Human Fellowship

Epworth League Devotional Meeting Topic for May 25, 1913

(John 2:1, 2; 13:15; Mark 3:14; Luke 7:34, 36; 19:1-10.)

The Scripture Message.

John 2:1, 2; 13:15: These passages give us two extremes in the social life of Jesus. In one instance using his supernatural power to contribute to the social needs of a wedding; in the other taking the place of the slave in the lowliest act of service performed in the Oriental home. In the one case speaking of His pleasure to share with us in the natural joys of life—yes, even to the point of acting divinely to obtain it; in the other case pointing to the oneness of human beings in His sight so that the highest should not think it a hardship to be called to serve the need of the lowest. To produce human joy, whether natural or spiritual, is what God is after. The difference between us and him in the matter is that we make a selection as to whom we shall serve and how we shall do it. To him there is no difference, no choice, as to the one he would bless or make happy. He is so eager to do it for all that he shows us how he feels about it, let us see that he needs human instruments and says, "I have given you an example, that ye should do as I have done to you."

Mark 3:14. Note the little clause: "That they should be with him." Even Christ craved human companionship and sympathy. Why else did he keep coming back to the three sleeping ones during the awful Gethsemane-hour? Why did he take these three inner-circle disciples apart to be with him in his suffering? What could they do when only angels sent of God could strengthen? It is true they were being constantly brought closer to his life because of their more important service for the future. But in some way he needed them then or he would not have reproached them that could not watch with him.

Luke 7:34, 36. Repeatedly we find Christ at the feast. In his life extremes were always meeting. At one time spending a whole night in prayer, that long drinking at the fountain head might renew every depleted power; at another time eating and drinking even with the element that in these days we call the world. How could he do it? Why did he do it? All he wanted was an opportunity to minister or to preach. He was not choicer as to the nature of his opportunity. He seized upon everyone. Whether his followers can imitate him depends altogether upon how well saved they are. As Andrew Murray has put it: "No one is so well fitted to go out into the world as he that is thoroughly saved from the world." Only the Spirit of God can

lead his people in this matter. Most of us are far more ready to imitate his example of going out to feast with the world than of humbling ourselves to do a mean and despised service in order to cleanse our brother from the defilement his travel through the world has brought him. Yet in the first case, unless surely led of God, we endanger our spiritual life, while in the latter we are sure of spiritual good.

Luke 19:1-10. In this case we see how Christ used the well-known Oriental hospitality to win a soul. Seemingly only curiosity led Zaccheus to climb into the sycamore tree, but in that moment that the Jewish crowd murmured that he had gone "to be guest with a sinner"—despised as a publican perhaps as we despise the grafter—the Spirit of God got hold upon his heart and there was immediate surrender. Greed had been his sin and now he proposes to give away half of what he possessed to the poor and to restore four-fold in every case where he had defrauded.

Practical Application of the Lesson.

There is a great lesson for us in the story of Zaccheus. If we do not care for what people say when we are called to an unpopular service there is an immediate going forth of divine power to bless our service. Or if we do care, but do it anyhow, the blessing may still be greater. When we crucify ourselves before others for the sake of Christ there is a wonderful reward, provided we do it in the right spirit. The greatest favor the writer has ever known has come from just such people.

We have also very practical social teaching in Christ's first miracle. There is great need of money-giving in the world but it is not the first need. Everywhere people long first for friendship, for fellowship, to be taken in instead of being left out, to have themselves and their affairs interest us. It is the social impulse toward human fellowship, but often this is more difficult to give than gold.

Yet some see only the financial needs of people, the financial needs of missions and a hundred good causes. God is not a pauper. He owns much money. A part of the need is play for children and social relaxation for adults.

The little daughter of two very self-sacrificing missionaries prayed earnestly that Santa Claus would bring her a beautiful doll. The parents listened in dismay as they heard her describe it, knowing that it would cost at least five dollars. What should they do? If they had ever so much money

they would not think it right to pray, that for a doll. Yet where should they draw the line as to what their little one should pray for, having taught her we should pray about all things? They concluded to wait until the disappointment of Christmas morning to explain to their child why God could not answer such a prayer as she made. Instead they had to explain to themselves what they found in a package—a beautiful doll, just like the one the child had prayed for, and a letter from a very wealthy man who had often sent them money for missions, telling how a strong constraint had been put upon him to send their little girl a Christmas present in the shape of a doll.—From "Notes of the Epworth League Devotional Meeting Topic."

Shreveport Missionary Convention

The Missionary Convention of the Shreveport District was held in Daniel Chapel, Shreveport, April 14-15. Dr. I. L. Thomas in his lecture on Twelve Hindrances to the Progress of the Christian Church was well received. The church was full to seating capacity and standing room all taken. Daniel Chapel showed herself as master of the situation. The ladies entertained nicely. They did feed and entertain. St. Paul and St. James came on Tuesday with royal entertainment and a dinner. The reception to the convention of the Woman's Home Missionary Society of Daniel Church, on Tuesday night, was a joyous affair. District Superintendent Reddix presided. The introductory sermon by Rev. J. J. Obee was eloquent and powerful. St. James choir was at its best. Every minister seemed hopeful and no man present failed to express his joy in the success attending the district. Mrs. L. D. Davis read a paper on Missions. The discussions were warm, instructive and inspiring. The judgment of the District Superintendent was sustained in fixing Monroe, St. James Church, as the seat of the district conference on the ground that it is the most centrally located as the district is now arranged. Dr. G. A. Cain put in his appearance and gave a good talk on Health. The church community and delegates are all better off in point of information, enthusiasm and zeal.—P. F. Thompson.

Who's Who in Methodism

A new volume of Methodist biography, to be entitled "Who's Who in Methodism," is being prepared by Mr. Carl F. Price, Recording Secretary of the National Epworth League Board of Control.

Our Methodist brethren in England have published three editions of their "Methodist Who's Who," and this book has in a measure filled the needs of Wesleyan Methodism. Their book contains, however, nearly 3,000 Wesleyan, Primitive and United Methodists, and only 119 from the Canadian Methodist Church, 158 from the Methodist Episcopal and 48 from the Methodist Episcopal Church, South. It has, therefore, been felt that such a book prepared distinctly for North American Methodists would be of high value to our Church on this continent, where Methodism is strongest.

Mr. Price is the author of "The Music and Hymnody of the Methodist Hymnal," and after the publication of that book by the Methodist Book Concern he was urged by several editors of Methodist papers to undertake this work for the sake of American Methodism.

Personal and General

Mrs. Mittie B. Gordon, wife of Prof. E. L. Gordon, of Jackson, Mississippi, has returned from Chattanooga, Tennessee, where she was called to the bedside of her sister, who died Tuesday, April 29.

The Rev. R. W. Davis, A. B., our popular pastor at West Point, Ga., and member of the Central Alabama Conference and his excellent wife, Mrs. L. B. Davis, have the sympathy of their many friends in their bereavement on account of the death of their infant daughter, Sarah Esther, three months and four days old, who died May the 3rd.

Mrs. Dr. S. W. Hayman, of Little Rock, Ark., accepts the position as Evangelistic Secretary of the Woman's Home Missionary Society, Little Rock Conference. She is co-worker with Mrs. W. P. Thirkield, Chairman of the Evangelistic Committee of the Woman's Home Missionary Society of the M. E. Church. Let each Auxiliary President start the evangelistic fire by prayer service in the Auxiliary meetings.

Washington Letter

By Tam

Conference is over and the pastors and people are settling down to the work of the year. All indications point toward a year of success. Both pastors and people seem well pleased with the pastoral assignments.

The Coal Club of Ebenezer, Mrs. Emma Gilbert, President, extended a reception to the pastor, the Rev. W. H. Dean, who begins his second year in this charge. It was a creditable affair. The following ministers were present and spoke: The Revs. E. S. Williams, D. D., former District Superintendent; Rev. W. C. Thompson, B. D., the new pastor of Mount Zion; Rev. T. H. Brooks, Woodlawn, Va.; Rev. C. E. Queen, Hall's Hill, Va.; Rev. W. J. Howard, D. D., Zion Baptist Church; Rev. Rudolph Wheeler, and Rev. W. W. Clair, D. D. At the close of the literary and musical exercises the club served refreshments to all present. Mrs. Mary E. Griffin presided.

Bro. Dean and his good people are busy hoping to raise \$6,000.00 in June, and pay off the debt on the church. We wish for them glorious success. Washington Methodism plans large things for this year.

Monday, April 20th, the Washington Preachers' Meeting organized for the year. The following officers were elected to serve six months: Rev. T. H. Brooks, President; Rev. W. H. Barnes, Vice-President; Rev. Walter S. Jackson, Secretary; Rev. W. J. Tyler, Corresponding Secretary; Rev. Geo. H. Davis, Treasurer; M. W. Clair, W. C. Thompson and E. S. Williams constitute the Executive Committee. The meeting is held every Monday morning except the fourth Monday, when the Ministers' Alliance meets including all the pastors in the city and vicinity.

Our newly appointed District Superintendent, the Rev. W. A. C. Hughes, D. D., enters upon his work with a strong, brave heart. He will have the support and most hearty co-operation of both pastors and people. Under his enthusiastic leadership success is sure.

The City Missionary and Church Extension Society held its first meeting at Haven Church, April 23. The officers elected for the ensuing year are: M. W. Clair, President; W. H. Barnes, Vice-President; Mrs. Cora Doy, Secretary; Mrs. Margaret Dyson, Treasurer. This society has done much and hopes to do more toward spreading Methodism and strengthening weak churches. The Rev. W. C. Thompson has been received by the good people of Mt. Zion with open arms. We bespeak for him a brilliant and very successful career in this charge.

All is well and hopeful for Washington.

A Study of Man

(Continued From Page 3.)

with swift steps to ruin, has been the inevitable result. There is no faculty that has not its legitimate use; but there is also no one that can not be illegitimately used. All sin is the illegitimate use, the abuse, the use in evil, of powers given for good.

This control extends a greater or less degree, to all the faculties. In a perfect character it is practically perfect. The lack of ability to control any one of them is regarded as an imperfection of character. But what or who exercises this control? Of course, we cannot think of one power as controlling another, nor of two or more as combining to control others, for we must never forget that the powers are not entities, they are simply faculties of an entity, the ability of an entity, a person to act in a certain direction. Of course, there may be clashes in the action and interaction of these faculties, but unless we forget the fact, and it is often forgotten, that the faculties are not entities, not persons, but simply impersonal attributes of a person, we can never attribute the clashing to the faculties themselves.

A faculty, then, is the power or ability of a person to act in a certain direction. The faculties combined cannot make a person, for a combination of non-entities cannot make an entity. The instruments combined cannot make the user of those instruments, the thing by which the actor acts cannot create the actor.

It seems clear to me, then, that there must be an Ego who possesses and uses and con-

trols all these powers, and that the powers or faculties are not the Ego. He may exist even when some of them are, apparently, absent. This has been demonstrated in the case of memory, as above referred to. And yet while this faculty of memory is apparently essential to the continuity of conscious being, the Ego has existed for long periods while this faculty was completely in abeyance.

In our next paper we shall consider the classification of the faculties of the Ego, and their relation to each other.

Meridian Academy Jubilee Rally

A few weeks ago Principal J. Beverly F. Shaw of Meridian Academy called together the faculty of the institution and outlined plans for the Jubilee Campaign. The teachers entered into the plans with enthusiasm. The student body was divided into clubs with a teacher at the head of each club. The Principal furnished each teacher with a list of names of club members selected miscellaneously from the student body. He made talks in the chapel from time to time explaining the Jubilee idea. Mention was made of what others were doing for the cause. The students yelled:

"Rickety Russ! Rickety Russ!"

What in the world is the matter with us? Nothing at all! Nothing at All!"

and the campaign was on. Teachers rivaled, students vied with one another as to who should do the most. Boarding students sent letters home with soliciting cards. People of wealth and influence were appealed to. They responded—Methodists, Baptists—all. Money came from almost every town and village in Mississippi, and from Alabama, Louisiana, Arkansas, Tennessee, Texas, Georgia, South Carolina, Kentucky, Missouri, Ohio, Illinois and Kansas.

Friday night, May second was set for the time of collecting and accounting. The beautiful operetta, "Golden Hair and Three Bears" was prepared by Mrs. Lizzie B. Shaw for the entertainment of the people that gathered. During the progress of the entertainment the teachers were reporting to the principal's office the result of their efforts. The amounts, by club leaders, were as follows: Mrs. Lizzie B. Shaw, \$241.26; Miss Melissa E. Orange, \$140.45; Prof. M. C. Collins, \$128.16; Mrs. Lillie M. Harris, \$105.22; Miss Lilla E. McDonald, \$100.50; Prof. J. Marion Taylor, \$84; Mrs. Emmalee A. J. Isable, \$77.21; the proceeds from the operetta brought the total up to \$900.

Prof. E. H. McKissack, Prof. J. A. Q. Williams and Dr. J. H. Howard, of Holly Springs, gave \$5 each; John M. Steele, a five-year-old, collected \$6.13; Dr. J. M. Shumpert gave \$11, Mr. T. A. Wilson \$10; Prof. W. I. Mitchell, of Columbus, Miss., the Hon. John W. Harris, Mr. Henry H. Donald, of Moscow, Miss., Mr. S. C. Finley, and the principal himself gave \$25 each.

There was great rejoicing when the total was announced, and expressions of determination to make the total \$1,000 by the close of the school. The students again yelled:

"Rickety Russ! Rickety Russ!"

What in the world is the matter with us?" and the rally closed.

"The mood into which a friend can bring us is his dominion over us," says a modern thinker. Also the mood into which a friend brings us is the test of whether that friend's influence is good or evil. A comrade who makes a young man cynical, a companion who makes a young girl careless and reckless, is not a good friend.—Great Thoughts.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And few can save or serve, but all may please—
O! let th' ungente spirit learn from hence
A small unkindness is a great offense.
Large bounties to restore we wish in vain,
But all may shun the guilt of giving pain.

—Hannah More.

Southwestern Christian Advocate

631 BARONNE STREET

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THE EVOLUTION OF AN EDUCATIONAL PLANT

(Continued from page one).

every way. The main part of the building, shown in the picture, contains recitation rooms, study hall, rooms for the literary society, laboratory, domestic science room, a number of music-rooms, the president's office and other appropriate rooms.

President Hill says this is the finest building in the Freedmen's Aid system, and we think it is. A college president, who knows, says this is the best building in the South for Negro education, except perhaps, the academic building at Tuskegee. Truly a new day has come for Morristown Industrial College, and we offer our congratulations to President Hill, the faculty, students, alumni, the territory this institution is to serve, and the Methodist Episcopal Church, by whose fostering care Morristown College is sustained.

THE SOUTHERN SOCIOLOGICAL CONGRESS

"The Call of the New South" is the title of the bound volume containing the addresses of the first Southern Sociological Congress, held in Nashville, 1912. The second session of the Southern Sociological Congress was held during the closing days of April, in Atlanta. Verily the movement is the call of the New South for a greater South. The movement represents the "silent South" now speaking out. It is the most advanced movement in the South dealing with social questions. Those who are behind the movement represent the best of Southern culture and leadership. This last fact stated, secured for the movement immediate attention and consideration. The *Survey*, in referring to the movement, says: "Genuine enthusiasm and interest on the part of nearly a thousand social workers, who gathered in Atlanta from April 25-29 to attend the sessions of the Second Southern Sociological Congress, tended to disprove the statement of a speaker at the opening session that 'when sociology came South it met with a cold reception.' At Atlanta sociology received a hearty welcome. Signs that a spirit of 'constructive criticism' is awake in the South were present on every side, in the newspaper, the pulpit and in conversation."

The congress was divided into seven conferences on the following subjects: Organized Charities; Courts and Prisons; Public Health; Child Welfare; Traveler's Aid; Church and Social Service, and Race Problems.

The chairman of the section on Race Problems was Dr. J. H. Dillard, of New Orleans. The results of the meeting furnish more grounds for hope for the Negro than anything that has happened in recent years. There were near a hundred Negroes present. Some went to the meeting with misgivings, but they left perfectly satisfied. We have met several who attended the sessions, and they were perfectly delighted with the meeting. The Negroes had a right to the floor, to make motions, and debate at will. It is said that the Negroes showed fine sense on each appearance. Here Southern white men and women and Negro men and women were big enough to forget petty differences and counseled together for the common good of all. This was something new, at least under the Southern sun.

The *Star of Zion*, in referring to the meet-

ing, said: "The Negro delegates declared that never before had they heard such honest, frank and broad views expressed upon the platform by the ablest men and women of the South. The delegates, one and all, were evidently greatly helped and Southern white leaders met Southern Negro leaders, and together they conferred as never before in the history of the South."

The *Atlanta Independent* was equally as enthusiastic in its praise of the gathering: "For it was the constant talk of all the visitors, that nothing like it had ever come to pass before. Now, as to the program, what can be said? Well, in attempting to describe it, one word is as good as a thousand. It was great! Let me speak of one section alone, the one on 'Race Problems.' After the very first session the note of fairness and hope was sounded so strong, that those who came to scoff, as Oliver Goldsmith would say, remained to pray. We have particularly in mind one good brother who came to the city red hot, and for a while it seemed that he would turn the city upside down; but, after he had a chance to attend the sessions, his thoughts were turned to nobler strains. One thing stands out most prominent of all, that gave most help and uplift to the workers on the field, was the broad and open stand taken by the young college professors of the South, on giving to the Negro a man's chance, and equal justice before the law. Special mention should be made of Prof. Morse, of the University of South Carolina; Prof. W. O. Scroggs, of the University of Louisiana, as taking the lead in this regard. One can never forget the address of Mrs. Hammonds of Augusta. Her words went directly to the heart, and while she spoke many eyes were filled with tears."

This was a remarkable convention. Thirty-one States and Canada were represented in the registration. Over ninety addresses were delivered.

The officers elected for this year are: President, Gov. Wm. H. Mann, Virginia; first vice-president, Dr. John E. White, Atlanta; second vice-president, Mrs. J. A. Baker, Houston, Texas; treasurer, Mr. M. E. Holderness, Nashville, Tennessee; general secretary, J. E. McCulloch, Nashville, Tennessee.

The addresses and important reports of the Congress will be published immediately in a handsomely bound book of about 500 pages. This book will sell for \$2. It will, however, be furnished free to all members who pay the regular fee of \$2. Since it costs about twice as much to produce this book as the price at which it is offered, it is hoped that many will send in the price at once to Dr. J. E. McCulloch, Nashville, Tennessee.

THE MORRISTOWN COUNCIL

Bishop Henderson called together, at Morristown, Tennessee, May 7, 8, and 9, the District Superintendents of Tennessee, East Tennessee and North Carolina Conferences to advise together on problems of the field and project plans that would cover the work of the quadrennium. The Council was in every way satisfactory. The program was serious in purpose and practical in scope. Conventions are of a doubtful expediency, but not where directed by such a masterful spirit as Bishop Anderson.

There were present, besides the Bishop and all the Superintendents of the Conferences named, a number of pastors. There was also present Mr. S. Earl Taylor, Mr. Fred B. Fisher, Dr. J. B. Timble, Dr. J. C. Sherrill, of Board of Foreign Missions, Dr. P. J. Maveety and Dr. I. G. Penn of the Freedmen's Aid Society; Dr. W. W. Lucas of the Euworth League, Drs. C. C. Jacobs and E. M. Jones of the Board of Sunday Schools; Dr. J. P. Wright of the American Bible Society; Dr. M. W. Dogan of the Board of Education; Dr. S. E. Idleman of Gammon Theological Seminary; Dr. G. H. Hubbard of Meharry Medical College; Dr. J. S. Hill of the Morristown Industrial College, and the Editor of the *SOUTHWESTERN*.

The first speaker was Dr. S. M. Utley, of the Tennessee Conference, who gave a good paper on houses and health, deploring the congestion among the people, and declaring that seventy-five per cent of his people are improperly housed.

Dr. P. J. Maveety, of the Freedmen's Aid Society, in his address on the "Moral Health of the Home," asserted that the home life depends upon the morality of the Negro women, but that the women are vastly better in morals than the men. He said that one of the contributory causes of immorality among the men is laziness, and that men ought to be compelled to work or leave the community. Where the mother is compelled to go out to work, the children are endangered.

Dr. G. H. Hubbard, of Meharry Medical College, dealt with the diseases prevalent among the Negroes, and declared that tuberculosis claims two to four times as many Negroes, proportionately as white people. Among other needs, he mentioned that among nine millions of colored people there are only two thousand colored physicians, and that the need of physicians is greatest in the country. Some of the prevailing diseases are due to immorality, and the cure must be a moral cure rather than a medical one.

In the symposium on the country church, District Superintendent A. H. Newsome, of the North Carolina Conference, and District Superintendent E. J. Guthrie of the Tennessee Conference, brought out that the chief deficiency was in doing things at utter random, without any system. System needs to be applied to every form of church work, not only to finances, but to pastoral work, pastoral fidelity and the co-operation of laymen. Since the country church is the only center of social life for the Negro, it must be made attractive or there will be no center of community life.

Under "Deficiencies in Preaching," the following were brought out: (1) lack of study on the part of the pastors. In a group of twenty ministers, when the question was asked as to how many had read a new book within the year, only six out of the twenty had done so; (2) playing on the feelings, instead of the will and the intellect; (3) the minister compelled to be the financial agent of the church and to be too much occupied with the material part of the church life; (4) lack of ethical tone in the sermons. This last was urged with much emphasis.

Under "Deficiencies in Pastoral Work," it was mentioned (1) the ambition of some men to be great preachers kept them from devoting themselves to pastoral work on the ground that they could not do both; (2) lack of the power of adaptability to different classes of people; (3) some pastors would rather win hearers to the Word than to get them to be doers of the Word.

Dr. E. M. Jones brought a good message on the need and the importance of the cradle roll in Sunday School work, and Dr. C. C. Jacobs gave a fine address on work among boys and young men.

Bishop Henderson led in the discussion of a model District Conference program. This discussion will be covered next week in a separate article. Mr. S. Earl Taylor discussed the financial plan of the Church, advocating systematic and regular giving from each member of the Church, and Mr. Fisher showed how this had been done, and Dr. Timble urged the brethren to do it. Dr. Penn talked the Jubilee movement. Dr. J. S. Hill showed the value of Industrial Education, and Dr. Idleman made an appeal for recruits to be trained for the Christian ministry. Dr. Lucas gave "The Answer of the Church to the Demand of the Young People for Recreation, Instruction and Inspiration." Dr. Dogan spoke of the several elements found in a student body, and the Editor of the *SOUTHWESTERN* spoke on the Temperance movement.

The Council was, in every way, worthwhile, and the men are urging similar meetings for next year.

Of General Interest

BOY POLICE OFFICERS

In the handling of juvenile offenders, Portland, Oregon, is to have a boy police force. This has been announced after considerable discussion between the regular police and the juvenile court officials. There will be a boy chief of police, as there also will be captains, sergeants and other officials for each ward of the city. The ages of the boy police will range from twelve to eighteen. Each boy will be provided with a star upon which is inscribed: "Portland Junior Police" and each will be numbered. A competent set of rules will govern these boy officers, and, with some exceptions, there rules will not permit the boy police to actually make arrests.

THE FLOOD CREST PASSED

For a while it was feared that the Mississippi would rise above the highest flood stage reached last year and break all records for a number of years past. Happily these fears have proven groundless for it now seems that the crest of the flood has passed without having reached the mark attained last year. The danger of devastating crevasses in this district has about passed, and there is, consequently, great rejoicing. The farmers in the threatened sections can now return to work with greater assurance and give their full attention to their crops.

The high water has taught valuable lessons. It has shown the weak places in our levees and the defects in our system of maintaining them. It is to be hoped that Congress will see the wisdom of affording such relief as will render the low sections of Louisiana and other States permanently secure from the ravages of floods caused by the giving away of weak levees.

SPAIN IS PROGRESSIVE

In Spain to-day there is found a spirit of thrift, enterprise and progressiveness, the like of which would not have been thought possible a few years back. As will be recalled, scarcely more than ten years ago Spain was regarded as a waning nation; but now, through her agricultural pursuits, the country's standing is on the upward trend and it is believed by many that these agricultural pursuits spell for Spain a happy solution of her various troubles, political and otherwise. Spain to-day plants 5,000,000 more acres of cereals than she did ten years ago, the yield at that period being about 87,500,000, as contrasted with 150,000,000 bushels in 1913. Just now, she consumes 175,000,000 bushels of wheat yearly, but fresh districts are being brought into cultivation each year, which must yield large crops. People optimistically inclined are of the opinion that five years more will make Spain into a wheat exporting country.

CANCER WILL RIVAL TUBERCULOSIS

Cancer, it is confidently stated by those in authority, will, in England and Wales, at least, soon rival the "white plague." By a recent summary of death statistics, it is observed that the annual death list from cancer in England during the last sixty years has grown from 497 out of each million, to 960 out of a million, which is almost doubling the percentage. Tuberculosis, which now is well in hand, falls into insignificance by the side of this other foe. The latter disease has people who campaign against it by the hundreds, while, as yet, in England, the war against cancer is left to a single imperial committee; but the time has now arrived when the public must have its intention most impressively directed toward the stamping out of this terrible disease.

In Boston, recently, there has been put into use rabbit serum which, up to this time, seems effective although its discoverer, Dr. Howard Nowell, of Boston University, is not ready to claim that he has a cure. Among the fifty patients inoculated recently at the Massachusetts Homeopathic Hospital by the

physician, there has been found a steady improvement in their conditions; but whether the growth has been lessened, the physician does not yet know, but in one case.

People of Interest

The *Boston Globe* says a number of bankers have contributed to the fund for Tuskegee Institute.

Bishop Shepard is to deliver the baccalaureate sermon at the Kansas State Agricultural College on June fifteenth.

Dr. W. H. Brooks has returned to St. Marks Church, New York for the seventeenth year. More popular than ever before. This is a great record.

The Hon. William H. Lewis, has been succeeded, it appears, by a white man, Mr. Samuel J. Graham, of Pittsburgh, Pennsylvania, as Assistant Attorney General.

Methodist Day at the "World in Chicago" is to be held Thursday, May twenty-second. Bishop McDowell is chairman of the committee on arrangements.

The Rev. H. E. Luccock, of the New York East Conference, son of Bishop Luccock, has been appointed lecturer in the School of Missions at Hartford, Connecticut.

The Rev. A. H. Lathan, of Escatawpa, Mississippi, was in the city last week to witness the commencement exercises of New Orleans University. His daughter completed the English course this year.

More than eight hundred person attended the farmers' and teachers' conference held at Princess Anne Academy, April twenty-fifth and twenty-sixth. President J. O. Spencer says good results will follow.

The members of the Senior Class of the Department of Pharmacy of New Orleans University are Miss Mable Dauphine, Louis C. Hudson and Uriah I. Tarver. The graduating exercises were held Thursday evening, April twenty-fourth.

The students of the high school for colored youth in Fort Worth, Texas, of which Prof. I. M. Terrell is supervisor, raised the first English peas marketed in Tarrant County. There is a farm of sixteen acres attached to the school, where the students are given practical lessons in agriculture.

Bishop Francis J. McConnell, D.D., LL., D., will preach the commencement sermon at Iliff School of Theology, University Park, Denver, Colorado, Sunday, May twenty-fifth. President Wm. W. Guth, S. T. B., Ph. D., of the College of the Pacific, will deliver the commencement address, Tuesday, May twenty-seventh.

The SOUTHWESTERN is happy to announce that it will publish a series of letters from the pen of President Melden, growing out of observations during his forthcoming summer trip to Europe. Dr. Melden sees well and writes all that he sees in an interesting manner. This series of European articles will be of great value.

The Rev. L. W. Briggs, one of the veterans of the Washington Conference, was stricken with paralysis, Sunday, May fourth, while administering the Sacrament in one of his churches in Arundel County. The Rev. C. S. Briggs went at once to the bedside of his father, whose condition, according to latest report, is slightly improved.

The will of the late J. Pierpont Morgan as made public gives \$16,000,000 to his family and \$700,000 to the public. The residue, between \$25,000,000 and \$50,000,000, goes to his son, who is recommended to make such disposition of the great art collections as will make them permanently available for the instruction and pleasure of the public.

Meridian Academy, Dr. J. B. F. Shaw president, is a top-notch among the Freedmen's Aid Schools in the Jubilee Fund Rally. This institution has raised around \$900. This is most remarkable, and the blue ribbon goes to Meridian. For, considering the resources, the Meridian Academy has excelled its more favored sister institutes. Here's a hearty shake for Dr. Shaw and the plucky Meridian Academy. Meridian, you lead.

The annual sermon to the graduates of the Virginia Collegiate and Industrial Institute, Lynchburg, Virginia, will be delivered by the Rev. S. A. Virgil, D.D., in Jackson Street Methodist Episcopal Church, Sunday, May twenty-fifth. The Rev. Thomas P. Monteauch will deliver the class day address, in the afternoon of the twenty-seventh. Commencement address Wednesday, the twenty-eighth by Dr. I. Garland Penn, corresponding secretary of the Freedmen's Aid Society.

The Rev. J. A. Holmes, who, at the recent session of his Conference, was returned to Metropolitan Church, Baltimore, for the seventeenth year, was tendered a reception by the church the evening of May second. The gathering was large and representative. A handsome set of engrossed resolutions were presented the Rev. Mr. Holmes, which highly commended his pastorate. Pastor Holmes is commended also for his influence with civic movements, especially those that have waged war against the saloons.

Mr. Adolphus Stewart North, the elder son of the Rev. Frank Mason North, D.D., after some months of residence in Pasadena, California, died on May fifth. Mr. North's home, for a number of years, had been in Montclair, New Jersey, where he was successfully engaged in building enterprises. He was graduated with honors at Wesleyan University, Middletown, Connecticut, in 1898, and had many friends among the alumni of that institution. Mr. North had been a member of the Methodist Episcopal Church since his childhood. His wife, the daughter of the Rev. Charles H. Bisby, D.D., rector emeritus of St. James Protestant Episcopal Church, Hyde Park, Chicago, and their infant son survive him.

Dr. Andrew Gilles, pastor of the Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minnesota, has been voted a five months' vacation, and, with Mrs. Gilles, sailed from New York for Europe April twenty-sixth. The Rev. Gilbert Stansell, associate minister, is in full charge of the pulpit and parish. This great church of 1,700 members is in the midst of the greatest year in its history, having received nearly 300 people into membership since Conference. In the beginning of the year the church became responsible for the entire Muttra District, in the Northwest India Conference. This parish abroad contains some 14,000 Methodists, and is presided over by Dr. Rockwell Clancy, one of the ablest missionaries in the foreign service.

APPOINTMENTS BY THE BISHOPS

The Bishops made the following appointments at their spring meeting, at Charleston, West Virginia:

Commissions—On priority of organization of Methodist societies at John Street, New York, and Sams Creek, Md., C. W. Baldwin, J. F. Goucher, E. L. Watson, of Baltimore; J. S. Chadwick, W. V. Kelley, G. P. Eckman, New York; W. F. Conner, Pittsburgh.

Representatives on the Interchurch Conference on Marriage and Divorce—Bishops Wilson, Walden, McDowell; Dr. W. V. Kelley, Lemuel Skidmore, J. Frank Hanley, Dr. D. H. Tribou, Dr. J. F. Bickerton and J. Alexander Simpson.

On the General Deaconess Board: Edgar Welch, of Westfield, N. Y., to succeed Byron Walker, resigned.

On the University Senate—President G. R. Grose, to succeed Dr. H. A. Gobin.

THE BISHOPS ALL GOING TO INDIANAPOLIS

The importance of the National Convention of Methodist Men to be held in Indianapolis, Indiana, October 28-31, is seen in the significant action of the Board of Bishops at their Spring Conference, just held in Charleston, West Virginia, when they voted to attend the convention in a body, and so arranged the Fall Conferences so that District Superintendents, pastors and laymen of those Conferences might all be present.

Gleaning from the Field

LOUISIANA

Welsh and Jennings.—Our first Quarterly Conference was held April 13-14, the Rev. R. C. Worsham, District Superintendent, presiding, the Rev. J. S. Weaver, pastor. Jennings charge is improving. One member added to the church. At Jennings the stake-driving was successful and netted the sum of \$61.00. We are preparing to erect a new church, having 208 feet front by 117.25 feet in depth, ground all clear and no debt at all. The Rev. Robert Anderson is District Steward. Welsh is flourishing, with several members added this quarter. We have a great host of good unconverted friends at this place, who are always ready when called. The District Superintendent preached two strong sermons. Quite a reception was tendered him by the unconverted friends, under the auspices of the Willing Workers, Mrs. Lula Promise, president. On Sunday night the District Superintendent made a good impression. Too much can not be said regarding the Willing Workers, composed of the Ladies who do not belong to church, also the friends and members. Collections for this quarter, all told, \$110.08.—H. C. Cheney.

Baldwin.—The first Quarterly Conference was held March 1-2, 1913, in Trinity Methodist Episcopal Church. The Rev. J. W. Turner, District Superintendent, presided. The officers of the church reported promptly. The Superintendent preached two splendid sermons on Sunday. His ad-

dress Monday, at Gilbert Academy and Industrial College, was joyfully received. Collection, \$28.00. Quarter paid in full.—Cornelius Johnson, Pastor.

Washington.—Easter services were good all day at the St. Mark Church. The Sunday school and Epworth League rendered a splendid program in the evening. Collection good.—Milton S. Goins, Pastor.

MISSISSIPPI

Fort Stephen.—A very successful session was our first Quarterly Conference on March 27th. The people were out in large numbers. We paid the District Superintendent, J. M. Shumpert, in full. Ministerial support up to first quarter, \$69.00.—R. S. Hammond, Pastor.

The Rev. W. A. Neely, pastor at Ocean Springs, Mississippi, thanks the numerous participants in the surprise party that visited the parsonage recently, bringing a choice assortment of groceries. Among those present were Josie Brandon, Lula Waters, Mattie Swain and Jennie Hughes. Space forbids the mention of other names.

Shiloh Church.—This church is on Mr. R. C. Townes' plantation. He is among one of the best white men in the Delta and is a friend to our church. On Easter Sunday ten children were brought to the altar, baptized and placed in a class under the watchful care of Mrs. Laura Hill. Collection, \$8.00.—A. B. Blewett, Pastor.

HOT BISCUIT,

*hot cakes, made with
ROYAL Baking Powder
are delicious, health-
ful and easily made.*

Oxford Circuit.—On March 22-23, our quarter was held. We had a good Conference and paid our District Superintendent. He preached a good sermon. We were glad to have him with us. Dear Brothers: We are trying to build up the church of God here. The total collection was \$34.40 for Easter Day.—W. F. Burton, Pastor.

Winona.—We arrived here January 21st and were met at the station by the Rev. U. S. Leak and the Rev. A. G. Marshal, who led the way to the parsonage where we were cordially received by many of the members who had gathered there and prepared a dinner fit for a king. We enjoyed quite a pleasant evening and in spite of the inclement weather the good people of Winona are making us feel at home. They also showed their appreciation

by coming to the parsonage on last Tuesday night. Pastor J. R. Nevils admitted them and they marched through the hall to the dining room where they loaded the table with groceries of every description, also clothing. This party was led by Bro. Warren Joiner and others. A goodly number of the Baptists took active part.—(Mrs.) Lydia O. Nevils.

Mound Bayou.—Our first Quarterly Conference convened here April 5-6. Dr. H. B. Hart, District Superintendent, was on time. Sunday was a great day at Wesley Chapel. We were not able to seat the congregation. Dr. H. B. Hart preached two able sermons and made a lasting impression on all who heard him. Theme: Joy in the Grace. Raised during the quarter, \$71. Paid the District Superintendent in full.—G. M. Chisholm, pastor.

THIS GREAT BOOK Practically FREE

The Tragic Fate of the Scott South Polar Expedition is practically the last chapter to Polar Exploration. The desire to be first to reach the Poles has whetted the ambition of intrepid and heroic men for years. Both North and South Poles having been discovered, there will never be the human interest in expeditions that follow that there has been in the expeditions of the past. Realizing, therefore, that there would be a big demand among our readers for a complete, reliable and vivid History of Arctic and Antarctic Explorations, we made a special arrangement with the publishers whereby we can furnish to our readers, on the exceptional conditions named below

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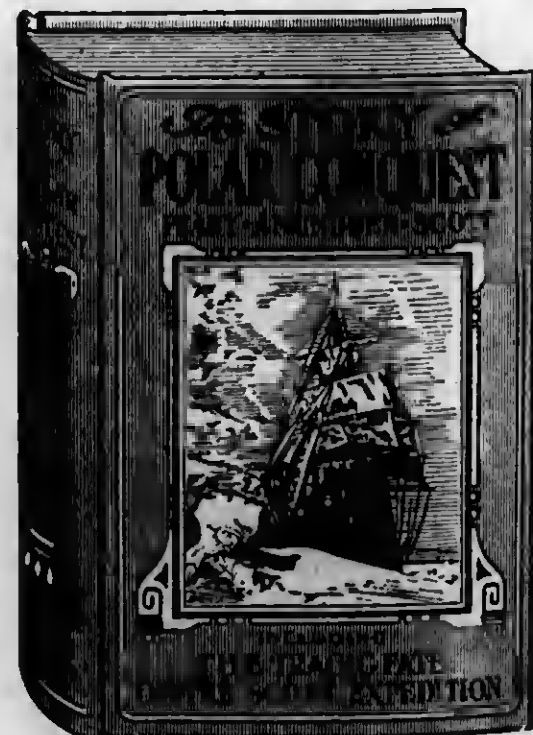
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BISHOP W. P. THIRKIELD AT PENSACOLA, FLA.

Sunday April 6th was a great day at St. Paul Methodist Episcopal Church, Pensacola. This is one of the most valuable as well as one of the most beautiful pieces of church property belonging to the Central Alabama Conference, but it was hopelessly in debt until the arrival of Bishop Thirkield on the grounds. When Bishop Thirkield arrived on the scene Saturday morning the outstanding mortgage with interest was \$5,300. The congregation was small and almost hopeless. The first wave of the Bishops' magic wand provided for \$1,800 of this amount leaving a balance of \$3,500. The congregation was encouraged. The local committee had provided for a great Inter-Church Mass Meeting to take place Sunday at 3 o'clock. It was decided that the Bishop should preach at the First Methodist Church, South, at 11 o'clock, while the District Superintendent preached at St. Paul. At 3 o'clock the programme as arranged by the local committee including a sermon by Bishop Thirkield, was carried out. All of the prominent ministers of the city with their congregations were present and assisted in making the occasion a great success. At the conclusion of the Bishop's sermon, more than six hundred dollars was subscribed towards the remaining \$3,500 of the indebtedness against the church. The Bishop preached again Sunday night and administered the Lord's Supper to a fine congregation. Many friends, both white and colored, were made for our church in Pensacola by the presence of the Bishop and this great meeting. Our own people are encouraged and inspired as never before. The Bishop won the hearts of all with whom he came in contact. Our St. Paul Church is saved. —Wm. Jones, District Superintendent.

CLARKE COUNTY SUNDAY SCHOOLS.

The third session of the Clarke County Sunday School Association will be held at Pachuta, June 3-4, 1913. Every Sunday School in the County is urged to send delegates. Every pastor attend and urge full delegation from Schools where you are pastor. District Presidents, Department Superintendents and Sunday School Superintendents be there. Will not each District President have a Beat Convention during this month? Send reports and offerings to Bro. S. H. Terrall Quitman, W. Fred Long, General Secretary and W. A. Chisolm, Field Worker, will both be there. Nothing preventing, Miss Elizabeth Kilpatrick, J. E. Byrd and Miss Lona

Miley some of our best denominational workers, will be there. Pachuta opens wide her doors and will entertain all who attend. Jasper County Convention meets on 5-6 about 5 miles from Pachuta and special invitation is extended their County President to attend.

W. H. PATTON,
County President, Shubuta, Miss.

AN APPEAL.

The Methodist Episcopal Church at this place was destroyed by storm about a year ago, and our people are now struggling to rebuild. The trustees made an appeal to the Board of Home Missions and Church Extension for a loan and also a donation. Both were denied. The church was insured against fire only, so they could not collect any insurance. The churches of all other denominations were destroyed at the same time. So the people of this place are in a great struggle to rebuild their churches, and no one is able to help the other. I am asking our friends to assist us in this struggle to rebuild. Any amount that they can give will be highly appreciated. — L. Beasley, Pastor, 132 Knot St., Talladega, Alabama.

PERSONALS.

The Rev. S. S. Jossell of Lumberton, Miss., reports the kindness of his members in filling his pantry on April 8th. Mrs. R. Green, Mary Davis, Estelle Presswood and Mrs. Georgie Williams were the leaders in this kindly act.

The Rev. D. F. Vance of LaGrange, Texas, reports a visit from the "Jolly Stormers." L. D. Cook, M. D.; Mrs. L. E. Moore and Mrs. Etta Rogers were among the participants. The pastor says, "Call again."

The Rev. O. E. Whaley of Bowling Green, Mo., says twenty-three is no "skiddoo" number out there; for 23 members gave him a rousing welcome at his return for the fourth year, and they stormed him, too.

CHANGE OF ADDRESS.

The Rev. P. A. Lemon from Holly Springs to Nettleton, Mississippi.

To Relieve the Pain of a Burn Instantly.

and take out all inflammation in One Day. Apply the wonderful, old, reliable DR. FORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

Gleanings from the Field

ARKANSAS.

Clow.—The Clow Church is alive. We came to this charge on the third Sunday in February and was received gladly by the people. I found that there were certain things to be done and we went at once to do them. Now every department of the church is at work, and doing well. Our collections are better than has been in some time, and the spiritual tide is high. Nearly every officer is at his post doing his duty as never before. We are endeavoring to make this the greatest year of service and church work that Wiley Chapel has ever known. The Epworth League was organized the first Sunday in April and there were quite a number of young people out in the organization. Under the leadership of our president, Bro. E. R. Sampson, our League will be one of the best on the Clow District. The Woman's Home Missionary Society is the best in the District and is increasing weekly in interest and in

All Sunday School Superintendents desire success

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New Orleans, La.

membership, with Sister D. H. E. Harris as its president. There is no department of the church that is doing more work and good than the Ladies' Aid Society, of which Mrs. Ella Gamble is president. This Society has newly furnished the parsonage of four rooms with window curtains, and on the 19th ult., it led a gathering of clouds among the membership from all corners of our little town, which gently glided towards the parsonage, making its way to the dining room, where it finally formed a cloudburst, leaving there many kinds of table dainties and groceries of all kinds. We thank God for such treats. There have been seven persons enrolled under the Methodist Episcopal Church since we have been here, and everything is moving along nicely. On the first Sunday, our congregation was graced with the presence of our ex-pastor, the Rev. G. A. Hall, who is now pastor of the Loneoke Circuit. Our congregations are unusually large and increasing.—J. Wm. Nelson, pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

LOUISIANA.

Gueydan.—For the appointment to this work of the Rev. H. C. Wilson, we thank the Bishop. The pastor came and found a faithful few, called them together and began services. We have received five into the church, have secured a site for our church and paid off the first note on the ground. On the evening of April 15th our pastor was visited by

a large crowd at a late hour, accompanied by a band of music. A pleasant evening was spent.—(Miss) Virginia Winton.

The Rev. S. Green, pastor at Crawford and Glencoe, La., was recently the recipient of more than 200 pounds of choice groceries at the hands of the members led by Mr. and Mrs. Bell, Rosa Broussard, James and Mary Jackson.

Viron.—At St. James Church, March 27, the Rev. D. D. Williams preached a splendid sermon. The children welcomed him with beautiful flowers. March 28 our District Superintendent held the first Quarterly Conference. The Rev. Mr. Baldwin preached a great sermon as did also Superintendent Turner. Mrs. Lily Love delivered the welcome address; B. B. Thorrt responded. A vocal trio was rendered by three girls of the Baptist Church. After the service a reception was given for the District Superintendent.—Beatrice Gibbs.

Spider, La.—The first Quarterly Conference was held at Shady Grave Church, April 12-13, by the Rev. J. O. Richards, Superintendent. The brethren all presented written reports. The Superintendent was well pleased with the work of the church. We had raised this quarter \$121.19. The Estimating Committee reported also. They increased the pastor's salary from \$560.00 to \$710.00. Sunday, the 13th, the Rev. J. O. Richards was at his best. God bless this good man that he may live long to do the work of the Lord.—C. L. Anglum, Pastor.

Shrewsbury.—The first Quarterly Conference of Ross Church was held by the Rev. J. W. Turner, District Superintendent. Officers' reports good. We succeeded in raising \$78.25 for all purposes. Paid District Superintendent in full. The Rev. J. W. Turner preached an eloquent sermon. Collection for the day, \$8.25.—C. D. Small.

Conference Notices

Special Notices

GUTHRIE DISTRICT CONFERENCE
The Guthrie District Conference will convene at Shawnee, Okla., July 16-20.
D. G. FRANKLIN.

District Rounds

CROW DISTRICT.

Second Round.

Caddo Gap, May 24-25; Stamps, June 1-2; Lewisville and Canfield, 7-8; Texarkana, 15-16; Perulomu, 21-22; Saratoga and Tollett, 28-29; Murfreesboro, July 5-6; Bengin, 12-13; Center Point, 19-20; Lockesburg, 26-27; Horatio, August 2-3; Clow Station, 9-10; Clow Circuit, 16-17; Gurden and Camden, 18-19. District Conference Horatio, Ark., August 20-24. Dear Brethren: Remember that your reports will show what you are doing with your charge. The church wants the man who can bring things to pass.—W. S. Sherrill, Superintendent.

ATLANTA DISTRICT.

Third Round.

College Park, May 30 and June 1; Palmetto, May 30 and June 1; Battle Hill, June 13-15; Ariel Bowen, 15-16; Trimble, 20-22; Hogansville, circuit, 21-22; Oakland City, 27-29; Fairburn, 28-29; Hogansville, 28-29; Grantville, July 4-6; Franklin circuit, 12-13; Lutherville, 19-20; Foss Chapel, 20-21; Newnan, 27-28; Warren Chapel, 27-29; Grantville circuit, Aug. 2-3; Newnan circuit, 9-10; Central Avenue, 24-25; South Atlanta, 24-26. Dear Brethren: Make Children's Day, June 8, a rally day for Benevolence. Use all your forces for this purpose. The roll will be called at Clark University, May 7, for the Jubilee Fund. Each pastor is expected to report there. The District Conference, Sunday School and Epworth League Conventions will meet at Powell Chapel, near Newnan, Wednesday, Aug. 6, at 10 o'clock a. m. All local preachers and exhorters will report as subscribers to The Southwestern Christian Advocate.—G. W. Arnold, Superintendent.

SAVANNAH CONFERENCE.

Third Round.

LaGrange circuit, May 31-June 1; Culloden, Thomaston and Crest, June 7-8-9; Woodbury, 14-15; West Point, 21-22; Greenville, 28-29; South LaGrange circuit, July 5-6; Concord and Yatesville, at Concord, 5-6; Whitesville, 12-13; LaGrange Station, 19-20; Zebulon, 26-27; Chipley and Hamilton, August 2-3-4; Stovall, 9-10; Harris, 16-17; Columbus and Waverly Hall, 25-26; Pine, 28. Dear Brethren: Children's Day comes June 8th. Aim to finish the benevolences. Remember the semi-centennial claim. We are to report in May for the first half year. Make a good one. The District Conference comes July 24-27. Remember our plan for Local Church Extension work. Two hundred subscribers and five hundred souls saved is our motto.—J. S. Stripling, Superintendent.

HOUSTON DISTRICT.

Third Round.

Audubon Place, St. Mark's, June 6-8; Dowling Street, 8-9; Houston Heights, 14-15; Mallaleu Chapel, 15-16; Boynton Chapel, 15-17; Harrisburg-Dyersdale, 22-23; Independence Heights, 25; Chew's Addition, 26;

Sloan Street, 29-30; St. James, July 6-7; Mt. Vernon, 13-14; Dickinson, 11-13; Trinity, 20-21; Angleton-Columbia, 26-27; Brazoria, 27; Sweeny-Velasco, August 2-3; Richmond-Kendleton, 8-10; Thompson's Circuit, 9-10; Rosenberg, 10-11; Liberty Circuit, 16-17; Texas City, 22-23; St. Paul, 24-25; Tabernacle, 26-31; District Conference, Wesley Tabernacle Church, Galveston, August 27-31. Notice of railway rates, program, etc., will appear in the columns of the "Workman" later.—W. H. Logan, Superintendent.

OPPELIKA DISTRICT.

Third Round.

Bethel and Eclectic, June 13-15; Benson and Riverside, 20-22; Wetumpka Circuit, 27-29; Lomax and Elmore Circuit, July 4-6; Rockford Circuit, 11-13; Alexander City, 18-20; Opelika-Tuskegee, 23-27; District Conference, Opelika, Ala., July 23-27; Dadeville Circuit, August 1-3; Kellyton, 1-3; Lanett-Goodsell Memorial, 8-10; River View Mission, 7; La Fayette Circuit, 14-17; La Fayette and St. John, 15-17; Five Points Circuit, 22-24.—Dear Brethren: Push every cause of the church and especially the Jubilee rally. Also your soul-saving rally, keeping in mind the 10 per cent increase of your total membership, together with an increase of the Southwestern Christian Advocates on your charges and circuits. Make full proof of your ministry. The District must lead the Central Alabama Conference along all lines. We have the people, we have the men, we have the opportunity to lead. Plan for a large ingathering of converts and accessions and a round report for all the benevolent causes. Brother Pastors: See to it that your district stewards are present on Friday of the District Conference, with full reports. Also see to it that each of your local preachers and exhorters comes prepared to take the Southwestern Christian Advocate. Please have them understand this was an order of our last Annual Conference. May God bless you in your labors.—Lewis S. Price, Superintendent.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

Gleanings from the Field

LOUISIANA

Baldwin.—Our good people of Goodman Chapel deserve praise for coming forward and taking hold of the work of the church. They stand ready to be led out and battle against the debts and everything that opposes the church. The membership is growing as is also the Sunday School.—G. A. Payne, pastor.

Mandeville.—Our first Quarterly Conference was held Friday night, April 4, with Dr. Valcour Chapman, our excellent District Superintendent, presiding. The reports showed a steady growth in the church in all departments. Dr. Chapman commended the officers and members for their loyalty and devotion to the church. The Love Feast was enjoyed by all. The Doctor also preached an excellent sermon on the following Sunday night to the delight of all. He was paid in full.—A. Robinson, pastor.

MISSISSIPPI

Hattiesburg.—Our first Quarterly Conference was held Friday night, April 11, by the Rev. Wm. Morris, District Superintendent. Twenty-three class leaders made good reports as well as the presidents of the different departments. All indicates success. It must be admitted that this was the largest Quarterly Conference ever held in St. Paul Church in the city of Hattiesburg. Our church is spiritually and financially alive. While no regular revival has as yet been held, our pastor, Dr. H. J. McNair, holds revival services every Sunday. He reported fourteen accessions and three converts who had been baptized. Paid pastor in full in two months and eleven days, \$157; paid District Superintendent, \$28.00; paid Bishop, \$2.50; Conference claimants, \$1.25. All claims have been met to date. Raised for all purposes, \$365.75. After the quarter the pastor and family and the Rev. Mr. McMorris were sitting quietly in the parsonage when a great host of friends entered and filled the dining room table with 120 pounds of good things. Dr. McNair is one of the best preachers of the Mississippi Conference. He is also a good planner and a good organizer as well. He has organized our church into twelve clubs and we are now working to raise money with which to build a brick church in Hattiesburg. We ask the prayers of the entire Church for our success in so great a work. Sunday, April 13, was a great and glorious day. At 11 a. m. the Quarterly Love Feast was held, conducted by our pastor and at 8 p. m., the Rev. McMorris, District Superintendent, preached a great sermon, and administered the Sacrament to 150 persons.—H. Blakeney.

Cedar Bluff.—We had our first Quarterly Conference, Feb. 23. Our District Superintendent, the Rev. W. F. Isaiah, was very much pleased at the condition of the work under the pastorate of the Rev. J. T. Cannon. Raised \$22.25 and paid District Superintendent \$16. The Superintendent preached a great sermon.—A. D. Sharman.

Aberdeen.—The exercises on Easter were conducted by Miss Rosetta Franklin. Too much praise cannot be given her for the well conducted programme. Collection, \$230.—B. T. Woolfolk, pastor.

Meridian.—St. Paul Charge is still moving onward. Dr. J. M. Shumpert held our first Quarterly Conference, April 5-7. All the leaders and the Ladies' Aid and the Superintendent of Sunday School made good reports. The Superintendent presided with his usual dignity. Raised this quarter for home purposes, \$196; for Benevolent, \$65. Baptized 28; conversions and accessions, 76, and the District Superintendent paid in full, \$30. Services ran to high-water mark Sunday. Large crowd at 11 a. m. and at 7:30 p. m. One hundred and seventy-six communed. The Superintendent was at his best Monday evening. One cash subscriber for Southwestern. Pray for our continued success.—L. H. Price, pastor.

Starkville.—Our reception here in this splendid charge was all that heart could wish. Bros. E. C. Collier and G. W. Bell, stewards, who were greatly assisted by the good sisters of Griffin's Methodist Episcopal Church, pulled off one of the grandest receptions that we have ever enjoyed. Our watchword this year is "to the front," on all lines. Our Sunday School is increasing each Sabbath. Our first Quarterly Conference the people say



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was the best in the history of the charge. Raised \$51.85 on that occasion. Paid District Superintendent, W. F. Isaiah in Quarterly Conference, something new. Twenty-five souls received into the church. Our revival was a great one. The Rev. W. F. Isaiah, is a great leader of men—he has the District well in hand—the men love him.—J. W. Winbush, pastor.

Nettleton.—I arrived at this place a few days after the adjournment of the Conference. I found a good people and was received with much hospitality. A beautiful set of furniture has been put in the parsonage by the parsonage committee. My family arrived on the 6th of March. We were met at the train by Sisters Anna Talbert and Sallie Lyles. Sister Lyles had spared no pains whatever, in preparing dinner for us. That night, a storm came upon us, led by Sister Amanda McGaughey, Anna Talbert, J. H. Talbert and others, leaving a table loaded with groceries of almost every kind and a little cash. I take this method to thank these good people.—A. Lemon, Pastor.

On April 13, in St. Paul Church my first Quarterly Conference was held by the Rev. J. C. Huston. The business part of the conference was good. Benevolent money raised this quarter, \$77. Paid pastor this quarter in full; paid District Superintendent \$27.50. Thirty-five persons have been added to the church in the last revival. We raised \$56.70 in the conference. Too much cannot be said for the Queen Esther here. Saturday was their tag day and they raised \$24. The Superintendent expressed himself as being delighted with the work. The Ladies' Aid reported \$70 raised this quarter. We are planning now to remodel the church. Bro. Huston preached two very able sermons.—W. H. Smith, pastor.

Ruleville.—Our first Quarterly Conference was held Saturday and Sunday April 5-6, by the Rev. C. W. Butler. Reports of the officers showed the church to be on the advance line. Our pastor has increased the membership of the church from 90 members to 116. Paid this quarter, \$90. Paid District Superintendent \$25. Raised in the Quarterly Conference, \$42.25. Raised for all purposes this quarter, \$185. The church has taken on new life under the pastorate of Rev. J. H. Everette. I have been here 18 years and never in the history of the church has the outlook been so bright. The pastor has paid off a debt of nine years' standing, and some one joins the church at every service. Our pastor is respected by the best white people of our town. We are having a great Sabbath School. The Superintendent, J. N. White, is at his post. He raised \$10 on Easter and says he is willing to pay \$10 more. Joe Sanders is also ready to pay \$10 on Children's Day. J. T. Aldridge and L. Gray, and others are also falling in line.—J. H. Broadnax.

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* * *

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* * *

WE HAVE MOVED. We are following the Methodist procession to the new office building, so when you write or send money or subscriptions, address,

Gleanings from the Field

ARKANSAS.

Caldwell Circuit.—On the 29th and 30th of March our first quarter was held at Union Chapel. The Rev. A. T. Stephens, our District Superintendent, presided. This was an interesting session. The reports showed that the work is in good shape. The District Superintendent preached a soul-stirring sermon Sunday at 11 o'clock. Sixty persons partook of the Sacrament. Four persons united with the church. The District Superintendent was paid in full. We raised during

the quarter, \$90.—J. A. Brooks, pastor.

Bentonville.—The work at this place is moving forward under the leadership of the Rev. E. Washington. Money raised for all causes to date \$86.27 with churches taking on new life and the membership on the increase. The Rev. H. P. Coulter, D.D., was with us Sunday on his first round and was at his best. He preached a strong sermon. Among the many things he said was that each parent is responsible to God for their children. We paid the Superintendent \$18.25.—W. Levy.

FLORIDA

Fort Lauderdale.—Superintendent S. A. Huger was with this membership April 6 and the services were all helpful. Superintendent Huger's sermon and addresses were strong and invigorating. We paid him in full for the quarter.

GEORGIA.

The members and friends of our church at Savannah, enjoy a social evening occasionally. Recently they visited the parsonage and the Rev. C. W. Prothro and family were presented many useful pounds. This visit gladdened their hearts and filled the larder.—Nora B. Prothro.

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MISSISSIPPI

Pass Christian.—March 23 was the best Easter ever known in Pass Christian. Resurrection sermon was preached by the pastor, the Rev. W. L. Marshall at sunrise. At 9 o'clock the Sabbath School was largely attended; at 11 o'clock sermon by the pastor. The best of all was the night exercises by the Sabbath School which was one of the best Easter programs we have had. Pearl Beldon deserves credit and praise for the children's great work, also the Superintendent, J. W. Randolph. Beautiful solos were rendered by Mrs. L. E. Marshall, the pastor's wife, also Miss Leola Strotter, and Miss Estelle Palode. The collection was the best ever known in the Pass for one day's work. Total collection, \$88.79. May God help the Rev. W. L. Marshall to continue this good work.—Mary D. Palode.

DeKalb.—Our second Quarterly Conference convened here April 19-20 with Dr. J. M. Shumpert presiding. A goodly number of the officers were in attendance. Paid the Superintendent in full. Dr. Shumpert preached ably. Total collection for the day, \$30. We are putting the Jubilee offering to the front.—A. B. Britton, pastor.

The pastor, W. C. Conner, pastor at Hernando, Miss, was agreeably surprised when the members and friends of McDonald and Steven's Chapel, thronged the parsonage and brought many good things for them. Among the friends participating were Mrs. Isabella Atkins, Mrs. Chapman, Mr. Porter Chapman, Mr. and Mrs. Nash Easley, and Miss Annie Wise.

NORTH CAROLINA

Forest City.—Our second Quarterly Conference was held March 8, our

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highly esteemed District Superintendent, A. H. Newsome called the Conference to order at 3:30 p. m. The business of the session was rapidly dispatched, but wisely, so, and the members seemed to catch new visions of their work in the church. Sunday Elder Newsome preached two forceful sermons—one at Brooks Chapel and one at Wells Spring, Forest City. We paid the quarterly assignment to Elder Newsome, \$29.20. Raised for pastor on Sunday, \$17.50. Total raised during the quarter for all purposes, \$287.27. Elder Newsome's position in the church is one of great importance, and we are led to believe that this great man will measure up to the requirements. The Forest City charge is a great one. We have here a loyal membership. They have an ear that hears Methodism's call, and they answer with both money and men. Some of the great men of our North Carolina Conference have gone out from this charge. And they have had a great hand in making our North Carolina Conference what it is to-day. We are now remodelling our church at Forest City at a cost of \$300. Our people are proud that we are to entertain the Epworth League Brotherhood and Sunday School Convention which is to meet the 22nd of May. We are planning to roll up a great report for the Jubilee movement and the Southwestern at the setting of the convention.—W. M. Crawford, pastor.

TENNESSEE.

Lebanon.—The second Quarterly Conference of the Lebanon Circuit was held at Tucker's Cross Roads April 4-6, the Rev. E. J. Guthrie, District Superintendent, presiding. Reports showed that much good work had been done during the quarter. On Sunday the Superintendent preached two able sermons. The Rev. S. J. Boone is a strong pastor, and a pulpit orator. He is pushing things to the front in this charge. Collection, \$28.50.—(Mrs.) Lizzie Bailly.

Tazewell.—Our Easter services were well attended. A splendid programme was rendered. The church seems to be taking on new life, and also the Sunday School, under the Superintendency of Sarah Jackson who is untiring in her efforts. The church has enough money on hand to purchase new seats which will be done soon. Easter collection, \$7.70; Seney Chapel, \$8.42, total, \$16.12.—W. S. Hight.

TEXAS

Columbus.—Our Easter programme was carried out nicely. Mr. J. L. Pollard, Superintendent, Miss Lucy Norman conductor of programme and accompanist. The music was fine. Collection for the day, \$22. We have the best and largest Sunday School in the District, numbering 160 scholars. Our Epworth League, with Mr. L. V. Miller, president, is fine, the best in the District. Our work is far in advance of last year. We are expecting

to bring up a round report to Conference at Calvert and more subscribers to the Southwestern.—J. W. Worimly.

Queen City.—Our Easter was carried out with great results as follows: Mount Carmel, \$24.35; Queen City, 24; Kildale, \$6; total, \$54.55.—J. Jones, pastor.

Orange.—Easter at Salem Church proved a high day on financial intellectual and religious lines. A large congregation greeted the pastor at 5 o'clock. Six persons joined the church. The Sunday School hour found the teachers and an unusually large number of children present. Collection \$2. At 3 o'clock in the afternoon, the Rev. J. A. Ames, of the Colored Methodist Episcopal Church was present with his people and preached an acceptable sermon. The largest crowd of the day was in attendance at night and witnessed a most excellent program rendered by our children and young people. The pastor of the Presbyterian Church (white) and a number of his members were present and contributed liberally. Mesdames J. F. Pettaway and E. Robinson and Messrs. R. M. Prater and W. M. Dean as leaders of our four-corner Easter Rally reported as follows: Mrs. J. F. Pettaway, \$44; Mrs. E. Robinson, \$58.25; Mr. R. M. Prater, \$25, and Mr. W. M. Dean, \$20.25. Mrs. Rosa Hamilton, \$8.50 and public collection, \$12; total, \$170. We sent up \$100 on a Church Extension loan which was made our church here on May 29th, 1884 and the balance was applied on our claims. "Decision Day," was observed here. A class of twenty children came forward and kneeling in prayer gave themselves to Christ. The "Good Intent" lodge No. 78 K. of P. and Gate City Court No. 46 with a membership of more than 200 turned out on March 29, at 3 p. m., in their anniversary services, at which time the pastor delivered their annual sermon.—Freeman Parker, Pastor.

Dead

GREEN.—Mrs. Rose Green of Stonehamville Methodist Episcopal Church for 47 years a faithful and consistent Christian, passed to her Reward April 8, 1913 at the age of 80 years.—E. Micheaux, pastor.

HARRINGTON.—Marian Harrington, of Goodman, Mo., died April 10, 1913. He was a consistent Christian for 45 years; a life-long member of the Georgeville Methodist Episcopal Church.—D. A. Bragg, pastor.

BURNS.—Mrs. Elizabeth Burns, a faithful member of Harris Chapel at Lees Creek passed to her Reward at the age of 42 years. She leaves husband, three children and three grandchildren and a host of other relatives who mourn her passing. The following pastors assisted in the funeral: Revs. J. C. Plowman, Baptist Church; H. C. Bell of African Methodist Episcopal Church and Rev. C. E. Bradford.—W. L. Amas, pastor.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

JOHNSON-MADISON—Mr. Sam Johnson and Miss Rebbie Madison of Pilahatchie, Miss., were married Thursday evening, February 27, 1913 at the home of Mrs. Anna Harris. The bride is an active member of Little Zion Methodist Episcopal Church and a helpful Sunday School worker.—H. May, pastor.

SLAUGHTER-McALLISTER—On the evening of April 1, in Little Zion Methodist Episcopal Church, Petahatchie, Miss., at 8 o'clock, Miss L. P. McAllister became the bride of Mr. Charlie Slaughter. Mr. Slaughter is a student of Tougalwo University and a machinist, while the bride is the daughter of Prof. W. A. and Mrs. M. J. McAllister, the former being principal of Pelahatchie High School. Both the bride and groom are members of our church and are faithful Sunday School workers. To the strains of Mendelssohn's wedding march, the bridal party entered. Mrs. John Slaughter marched down to soft strains of music by Mrs. E. B. Turner. The marriage ceremony was read by the Rev. H. May.—H. May.

BREAUX-JOHNSON—Mr. Samuel Breaux of West Baton Rouge and Miss Erristine Johnson of Bunkie, La., were joined to gether in marriage, March 20th. The wedding took place at the bride's home. Rev. H. A. Sorrell read the ceremony.

DURHAM-DIAL—Mr. James T. Durham and Miss Tillie Dial, at the home of Mr. John Dial in Gastonia, North Carolina, April 2, 1913. The groom is a member of the Methodist Episcopal Church at Gastonia and a graduate of Knoxville College of Knoxville, Tenn. His bride is a graduate of Lincoln Academy, Kings Mountain, North Carolina. A large number witnessed the marriage. They received many beautiful presents. Rev. Noah M. Black performed the ceremony.—N. M. Black.

WOOD-LITTLES—Henry Wood and Willie Littles at Hattiesburg, Mississippi, February 26, 1913.

Gleanings from the Field

ARKANSAS.

Stamps.—We are not dead, but still on our upward march. Our pastor, the Rev. G. W. Thompson, came to us the first of March. Since then new life throughout every department of the church is at work. Our first quarterly conference was held March 1, and 2, with Rev. W. S. Sherrill presiding. He delivered two excellent sermons. The Womans Home Missionary Society, under the leadership of Mrs. Edna Seals Daniels, is doing excellent work. It has purchased an organ and paid for same, and is now preparing to carpet the altar and seat the choir with chairs. The Epworth League with Mr. W. H. Daniels as president, is making the wheel turn. We have raised this quarter as follows: R. E., \$10.00; Traveling Expenses, \$12.00; Pastor, \$30.00; For Organ, \$30.00; For Mission, \$10.75; Total, \$112.75. Last but not least, comes a cash subscriber for the

Southwestern which we are working earnestly for, and will send a list of subscribers in a few days.

Carthage.—The first quarterly conference of Carthage circuit met in Parham Chapel with Dr. J. H. Green, presiding. On Sunday, we had a glorious time. The morning sermon was preached by Dr. Green and at 3 o'clock the Rev. H. Albright, pastor. At night Elder J. H. Green. The District Superintendent was paid off in full and the pastor received a nice collection.—B. Parham.

Bingen.—Our first quarterly conference was held at Ebenezer church, April 5th and 6th with District Superintendent Sherrill presiding. He was much pleased with our work. At 11:30 a. m. he spoke to us from Exodus 2:2. Our souls were made to rejoice. At 3 p. m. we had an old-time speaking meeting and feast. Mrs. Alabama Anderson, formerly Miss Walton, was with us and helped to fill our hearts to the brim with her beautiful songs. All were glad to have her present. The Epworth League was conducted by Miss Viola Holt. At 7:30 p. m., Rev. J. L. Bryan our beloved pastor, preached. We are always glad to have such men come to us as Dr. Sherrill. We do not feel that we could have a better man than Rev. Bryan, and with his strong armor-bearers, such as Brother Willis, Holt, Scoggin, Wesson and other faithful leaders and members amid all difficulties, he cannot fail.—Nealie B. Wasson.

ALABAMA.

Mason City.—The Rally of March 30 closed Sunday night, April 6. The pastor plans well and his good people work to his plans. The pastor, the Rev. M. M. McKinney, preached. The sermon was inspiring. At 3 o'clock the Rev. Mr. Zeigler, a student in the Central Alabama College, preached. At 7:45 the pastor administered the Sacrament to quite a number. The Clubs reported: Sister Luia Jones, \$6.75; Adam Morgan, \$8.40; Julia Baldwin, \$14.20; Georgie Green, \$14.36; Maggie Graham, \$13.08; Sallie Matthew, \$3.45; Sister Hattie Jackson, \$1.60. Rev. M. M. McKinney, pastor, \$12.55; W. M. James, \$6.05; E. D. Morgan, \$8; Prof. Graham, \$10; S. D. Fields, \$4.90; total of what was raised during the Rally, \$108. Our pastor, the Rev. M. M. McKinney, is pushing Mason Chapel to the front.

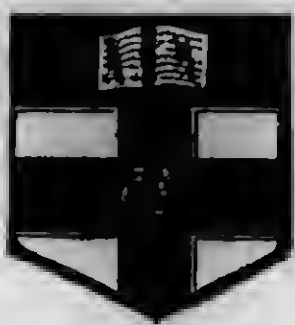
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INDIANA

Indianapolis, Simpson Chapel.—Our fourth quarterly conference was held on March the 20th, 1913, Dr. G. R. Bryant, presiding. Rev. H. A. Foreman, pastor, closed out great year in Simpson, the best financially and spiritually in the church's history. Collection for all purposes, \$3,534.48. Two hundred and thirty-nine took communion. The annual conference returned Rev. Foreman to Simpson. Most everybody welcomes his return with our most efficient district superintendent, Dr. G. R. Bryant and our beloved pastor, Rev. H. A. Foreman, we are expecting greater things this conference year for Simpson.—Wm. Cook.

LOUISIANA.

Hahnville.—Our first Quarterly Conference convened Saturday and Sunday, April 5-6, the Rev. J. Wesley Turner presiding. Reports show-



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ed improvement along all lines. The love feast on Saturday night was largely attended. The Sunday school was out in full on Sunday morning. Address of welcome to the District Superintendent, on behalf of the school, was delivered by Miss Teresa Combre, who also presented him with a beautiful bouquet of roses. At the 11 o'clock service, Brother John Allen preached a strong sermon. At 7:30 p. m. a great crowd filled the house and the Rev. Mr. Turner was at his best. He is truly a great preacher. The Sacrament was administered. This was a Conference of receptions. Saturday, all day, in the Allen home, the members and friends of Flagville, royally entertained the District Superintendent and pastor. Sunday evening the Epworth League and Ladies' Aid Society rendered a program with joint debate, at the close of which a reception was tendered District Superintendent and pastor. Fourteen baskets of cooked edible, each containing a chicken, were brought to the parsonage on Sunday.—Mabel V. Combre.

Norwood.—The parsonage of Norwood Methodist Episcopal Church has recently been fitted up for the pastor's occupancy and recently a surprise party brought to it many pounds of choice groceries. At Mt. Zion, also, there was a delightful party recently when the members and friends presented their pastor with twenty-five pounds of groceries.—Jarrett Green.

Slaughter.—Our first quarterly conference was held February 28, with the Rev. H. Samuel presiding. Reports from all parts of the church said that the pastor was gladly received. We are preparing to remodel our church. We have raised \$40 and placed it in the bank and are still working hard to raise more. A great storm struck the parsonage last March the 24th.—W. M. Pickins, H. Lommon, pastor.

Cado.—Rev. H. J. Robinson came to us just at the time when the service of such a man as he was needed at this place. We believe under the leadership of this man, who knows how to gather men around the church to hear the gospel, preached. This will soon become one of the best little charges on the district. The church and parsonage and other little buildings all have been white-washed and a long standing debt against the church has been paid. Easter Sunday two young men were baptized at the altar by the pastor. These were the first candidates this church received in seven years.—Mary E. Trahan.

Grand Bayou.—April the 6th was Pastor's Day at Corinth Church. We paid the pastor \$17.50. Twenty-two came forward for prayers and five joined the church. Rev. R. A. Taylor was with us and preached a good sermon. Rev. Taylor and Rev. Johnson are in union and love with another. We are planning to fit our church.



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Rev. George Johnson is pastor.—Philip Johnson.

Franklinton.—Our first quarterly conference was held with Rev. Dr. V. Chapman presiding. Notwithstanding the weather was quite changeable, we had a good session under the circumstances and the Doctor thought he would find things little behind, but after the meeting the superintendent became satisfied. He preached to a large audience Sunday night. A good spirit is brooding. Collection for the time was good. Collection for the quarter for all purposes was \$100.—W. L. Amos, pastor.

WEST VIRGINIA

Romney.—The good people on the Romney charge are delighted to have their pastor, the Rev. H. A. Johnson, returned to them for the third year. A grand reception was tendered him and his good wife on Tuesday evening and Friday by the willing workers club and Ladies Aid Society of Romney Church. Also on Saturday evening by the Ladies Aid Society and the Star Club of the Paw Paw Church. The Star Club at Paw Paw gave promise to be the leading one on the Cumberland District, the people are making ready to welcome the Rev. R. W. S. Thomas, our new district superintendent. We have a good field for the spread of the Southwestern Christian Advocate.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. WARREN McDONALD.
The Rev. Warren McDonald, age fifty-seven years, went to his reward Thursday, March 20, 1913. He was transferred from the Upper Mississippi Conference to the Lincoln Conference in 1913. He had also been a member of the Mississippi Conference. He served as a minister 39 years. He had been a Presiding Elder in both the Upper and Mississippi Conferences. At his last Conference held at Independence, Kansas, he took the retired relation on account of poor health. He was active in the entire session of the Conference. There was nothing apparent to show that his death was so near. Immediately after the adjournment of the Conference, he made a visit to Muskogee, Okla., to see after some of his property. He was hardly able to make the return trip to Topeka, where he had served as pastor the last year. He only lived two days after his return. The funeral service was held on the 23rd from Asbury Methodist Episcopal Church, his last pastorage. The Ministers' Alliance, of which he was a member, turned out in full and took part in the services. The funeral sermon was delivered by the Rev. Walton Brown, the pastor. The Rev. I. W. H. Terrill, pastor of Mt. Olive Methodist Episcopal Church, read the obituary. All of his children who are living were present. His wife had traveled with him through all his ministry and bore the trial with great fortitude. The Reverend McDonald served his day well as a minister. He was well-prepared, having attended one of our best schools—Rust University, Holly Springs, Mississippi. No minister stood higher than he in his conference and in the community wherever he preached.—Walton Brown.

TRAYLOR—A. G. Traylor was born August 1, 1856 in Harris County; married on January 2, 1877. He joined the church 37 years ago and in the years that followed stood for Christ and the cause. On March 30, he passed into the beyond. The funeral was conducted by the pastor of the charge, the Rev. J. W. Brown, of West Point Methodist Episcopal Church, assisted by the Rev. R. M. Davis and the Rev. Mr. Barnes. He is survived by his wife, five sons and four daughters.—Susie Pruett.

STANDFIELD—Mrs. Malindy Standfield, of Fowlkes Station, Tenn., died suddenly in her chair, after cooking supper on last Thursday evening, at 7 o'clock, March 27, 1913. She said that she was feeling badly and the Doctor was sent for but he could not do her any good. She died praising the Lord in the highest. Mrs. Standfield was a member and stewardess of Ross Methodist Episcopal Church at Fowlkes, Tennessee and was a faithful member for thirty-six years. She was 57 years old and has been married 35 years. She was a very kind wife, mother and neighbor. White and colored loved and admired her. Her home was always the preacher's home. She leaves four children and fourteen grandchildren. The funeral

was very largely attended. The Rev. J. W. Sebastian of Humboldt assisted the pastor in the funeral.—J. P. Price, pastor.

GIBSON—Mrs. L. E. Gibson at Logansport, La., April 13, 1913; age, 43 years. She was a member of the Baptist Church. She leaves four children and many friends.

MCCAIN—Mrs. J. D. McCain, the daughter of Mr. and Mrs. J. A. Brown of Logansport, La., April 4th, 1913. Interment was from Union Chapel.—J. D. McCain, pastor.

SIMPSON — Mrs. S. E. Simpson, daughter of Willis Norris, was born in Anderson, South Carolina; was united with the church in 1873 and became the wife of Jerry Simpson in 1888. Moving finally to Woodlawn, she became a member of Mount Moriah Church. She served the cause faithfully for 28 years. Her husband, a devoted daughter and many friends survive. The funeral sermon was preached by the pastor, the Rev. E. Nixon, assisted by the Rev. D. Caruthers.

LACY—Maggie Lacy, March 13th., 1913, in full Triumph of Faith, leaving her father, two brothers and three sisters. Funeral conducted by the Rev. N. D. Hopkins, pastor, Kirby, (Miss.), Circuit.

SMITH — Mrs. Amanda Smith, March 15, 1913, a strong Christian character and a member of the Methodist Episcopal Church for thirty years. Funeral conducted by the Rev. N. D. Hopkins, of the Kirby, (Miss.), Circuit.

LUSTER—Sister Patcia Luster, age, 70 years; departed this life March 7th, 1913, at Waits, Miss. She was a faithful member of Lots Chapel for 36 years; a good wife and a faithful mother. She leaves two sons; and five daughters to mourn her passing. The funeral was conducted by the Rev. L. W. Mosby and the Rev. Brown of the African Methodist Episcopal Church.

WILEY — Sister Annie Wiley, a faithful member of Hampton, Chapel, Eola, La. for years, died Saturday, March 15th., 1913, after a short illness. Sister Annie was one among the best members of this circuit. She joined this church better known as Macedonia, under the Rev. A. H. Banks. Rev. T. A. Hampton, being called away, her memorial was not attended by him. She was buried by Mr. H. R. Bernard, a local preacher, of the above-named church and the Rev. S. Harris, of Baptist church. Her memorial will be attended on the second Sunday in June, 1913.—Rev. T. A. Hampton, pastor.

JONES—Miss Ella Jones was born February 19, 1897. She joined the Mount Horem Baptist Church in the year of 1909, remaining a member the balance of her life, which was near forty years. She was said to be a consistent Christian and was noted for her activity in singing. She had a sweet voice that gave much vigor to any service that she attended.


Prayer as usual on the night of March 18th., she and her sister, Mathanie, went to bed. After spending the night undisturbed, on the eve of the day, near five o'clock, she was heard to struggle with the awful monster. Her sister grasped her in her arms but she was too near gone to speak a parting word, and she passed away. She leaves a mother and father, six brothers, six sisters and a host of friends to mourn her loss. She was training our children for an Easter program. J. L. Blue, officiated.

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MCCORD—Mrs. Ruthie McCord, wife of J. D. McCord and daughter of Mr. and Mrs. M. C. McCord, born April 6, 1886, and died March 11, 1913, age, twenty-six years. She leaves her husband, infant daughter, mother, father, three sisters, five brothers and a host of relatives and friends. Mrs. McCord was Sunday School Superintendent of Stallo Union Methodist Episcopal Church, Stallo, Miss. She was beloved by all who knew her.—M. Johnson, pastor.

COOKS—Brother Samuel Cooks, a member of the Springfield Church, Eutaw, Ala., departed this life April 2, 1913. He leaves a wife and one son whom he asked to meet him in Heaven. Age, 64 years. The pastor, G. W. Brownlee, being absent, the Rev. L. C. Williams, pastor of

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—G. W. Brownlee.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. W. L. Amos of Franklin-ton was in the city a few days this week. From all indications, a year of great prosperity on the Franklin-ton Circuit is to be the result, under the administration of Pastor Amos.

First Street Church was well represented in the recent Commencement of the New Orleans University. Misses Tanaquil Z. Hubbard, Arthurin C. Rose graduated, respectively from the College Preparatory Department and the Normal Course. They both were awarded certificates from the Departments of Domestic Arts. Berry M. Hubbard completed the English course. In honor of Miss Tanaquil's graduation, Mrs. Victoria Duncan and Mr. H. J. Burns, prominent members of First Street, tendered in her honor a reception at the parsonage. There were about twenty invited guests.

MALDEN CHURCH—Our services Sunday, May 4th, were well attended. The Sacrament was administered. Two persons joined the church. We are happy to acknowledge a donation from our Bishop, W. P. Thirkield, for our parsonage fund. Our captains are working hard with all the members and friends. Professor M. S. Davage, district superintendent Chapman and all the city pastors, will be present at our rally, May 18, 1913, Sunday.—H. B. F. Charles, pastor.

FIRST STREET CHURCH—Last Sunday at 11 o'clock, the Rev. T. Spradley preached an excellent sermon to a good audience. The inclement weather interfered materially with our rally. The rally, therefore, is still on. At night, Louisiana District Grand Lodge No. 21, Grand United Order of Odd Fellows and several members of the Household of

Ruth, held their annual Thanksgiving services. The Business Manager of the Southwestern Christian Advocate was master of ceremonies. The pastor delivered the sermon. Pastor Hubbard will preach next Sunday morning on the subject, "Too Much for Caesar." At night the subject is "Christian Perseverance." The Rev. M. R. Dixon, D. D., of St. James African Methodist Episcopal Church, this city, will preach. At 11 a. m. Sunday, May 25th, our Fair will begin with a competitive drill May 31st.—B. Mack Hubbard, pastor.

WESLEY CHURCH—The early prayer meeting was led by Leonard Howard and Henry Dennis. The Sunday School observed "Mothers' Day" with appropriate exercises. An excellent program was rendered. All services were well attended. In the absence of Dr. Jos. L. Wilson, the pastor, the Rev. T. F. Robinson, and T. W. Sherrard and Dr. J. H. Hubbard, acceptably filled the pulpit. Next Sunday at 10.45 a. m. Dr. Wilson's subject will be, "The Duty of a Man to His Wife." At 7.30 p. m. his subject will be, "The Duty of a Woman to Her Husband."—L. L. Harrison.

The Woman's Auxiliary to the Colored Y. M. C. A., presents Mme. Annie J. Watkins, pianist, Dean of the Musical Department Wiley University, Marshall, Texas, in a grand Sacred Concert next Sunday afternoon, at 3 o'clock in Central Congregational Church, South Liberty and Gasquet Streets. Mrs. Watkins will be supported by very select musical and literary numbers supplied by local talent. This promises to be an afternoon of fine religious music and song. Mr. T. O. Adams of the Dugan Piano Company, will sing a Baritone Solo, "The Lord is My Light." Admission will be free—a silver offering for the Y. M. C. A. will be taken at the door. A grand piano will be furnished by the Dugan Piano Company and decorative plants will be loaned by U. J. Virgin, floist.

REVIVAL NOTES.

We have just closed a twelve nights meeting in St. Paul Church. It was a meeting that all denominations took part in. Twenty-seven precious souls were converted and all joined the Methodist Episcopal Church, except two. Their ages range from 10 to 75 years. Our church is greatly revived. The class meetings and the regular services have taken on new life.—B. F. Woolfolk, Pastor.

TEXAS.

Dowling St. Mission.—Sunday, at 3 o'clock, Dr. Logan preached a soul-stirring sermon. He is indeed a strong earnest worker in the vineyard for Christ. The Rev. S. S. Frazier has moved his family into the city of Houston. The people welcome them in their midst. We are moving on nicely in our church. Dr. Sodra will conduct a revival at Dowling St. Mission this week.—Wm. Young.

Dead

Beck.—Mr. Jim Beck, one of the strongest members of the Jewett and Buffalo (Texas) Circuit, died Friday, April 4, 1913. was one among the well-to-do colored men in this county, owning near six hundred acres of land. He is survived by his wife and child. The Rev. J. A. Patrick conducted the service.

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Meyer.—A. J. Meyer, after a long illness entered into rest, April 15th, 1913. She was the wife of A. J. Meyer, a faithful local preacher of our church.—S. H. Cannon, pastor.

Robinson.—Naomie Elise Robinson, daughter of Mr. and Mrs. J. F. Robinson, of Chicago, Ill., and granddaughter of the Rev. and Mrs. G. N. Johnson, of Cotton Plant, Ark., died at the home of the latter, March 24, 1913, aged 8 months, 24 days. The mother of the deceased is visiting her parents at the above named place. Beautiful floral offerings were sent besides letters of condolences, expressing deep sympathy for the bereaved family. In the absence of the pastor, the Rev. H. Stenson, of the Presbyterian Church, conducted the funeral. The family desires to thank the friends for having stood so loyally by them in the midst of their bereavement.

Campbell.—Mr. Pat Campbell passed from this life to the great beyond on January 25, 1913, at the age of 70 years. He professed a hope in Christ more than 20 years ago and lived the quiet, peaceable life of a Christian till death. He was a loving husband, kind father, and a peaceable neighbor and will be greatly missed. As a citizen of Okolona, he was one among the best. He is survived by eight children and a loving wife. The funeral was largely attended in spite of the quarantine. Father Adams and the Rev. L. R. Miller, of the Baptist Church preached the funeral. The remains were laid to rest in Okolona, Miss. Many friends mourn his passing.—(Mrs.) Lydia C. Nevlis.

Howell.—The record of the life of Miss Lillian Esteen Howell is that of a beautiful one. Her life was one of sunshine. Lillian was born in Mansfield, Louisiana. She lived a Christian life. She was a member of Wesley Chapel and died at the age of 22 years. We shall ever remember her gentle spirit in the class room and her pervading influence of cheerfulness as a teacher in Mansfield Academy. Our class is saddened because of her absence, but will endeavor to take her life for our own inspiration to "press forward toward the mark of the high calling in Christ Jesus."—Classmates: Hattie Edna Walker, Willie Amanda Clark, Joseph Edwin Brown.

Hayes.—Susie Maud Hayes, daughter of A. D. Hayes, born Dec. 6,

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1894, died March 28, 1913, in Corinth, Miss., age 18 years, 2 months, and 22 days. She was converted and joined Mt. Moriah Methodist Episcopal Church in 1902 under the pastorate of the Rev. Wm. Roberts. Her life was lived as beautifully and pure and bright as the sun rays that fall from a cloudless sky. Although sick for nearly two years, she was never heard to murmur or complain, and bore her affliction with martyr-like endurance. The writer visited her regularly during her illness and it was her delight to have me sing and pray. She referred me to the 91st Psalm and 2nd verse, as her choice verse in the Scriptures. When her spirit was taking its flight she was heard to whisper softly "waiting, waiting." The funeral was attended by the writer.—W. H. Golden, pastor.

Blair.—Mrs. Malinda Blair died in full triumph of Heaven Wednesday, April 2, 1913, age 48. She leaves her husband, two daughters and a host of friends. The deceased was married to Mr. Ed. Blair 33 years ago and lived a faithful and dutiful wife until death. She professed faith in Jesus about 30 years ago, joined Price Chapel at Friendship, Tenn., and lived a consistent Christian until death. She had been lingering for over a year, but confined to her bed about six weeks. She bore her suffering quietly and peacefully. The funeral was largely attended by her friends, white and colored. The pastor officiated, assisted by the Rev. W. D. Johnson.—Jesse P. Price, pastor.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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THE NEGRO IS GOD-MADE

The Negro and the questions, growing out of his presence, bearing upon his adjustment to society are of no little concern, and, at times, cause no little vexation. For this reason the Negro at times feels like apologizing for his existence. But that would be blasphemy. He is not here of his own choosing, we do not mean here in America alone, but in the world, constituting, as he does, such a large part of the combined population of the world. The Negro did not just "happen," Topsy like, he is God-made, and whatever blame there is to be attached to the Negro's physical presence in the affairs of the world should be laid at the door of the Almighty. God made the Negro. And God never made a mistake. To all human appearances God made a poor job on some Negroes, but He made them all. nevertheless, and the wisdom, intelligence, love, foresight and justice of the good All-Father must, of necessity, be in His purpose in making the Negro. It is not this country's business to complain of the fact. The fact of the Negro's presence should be accepted, blaming him not, indeed, blaming no one; and most of all blaming not the Supreme All-Father. The Negro is here, and, in spite of the calamity howlers, his daily physical increase indicates that he is here to stay in larger and more important numbers as the days come and go. It is the duty of all men to face the situation with the good hope that in God's own time He will reveal, both to the satisfaction of the white men of the country and the Negroes alike, the why and wherefore of the existence in this world of the Negro in such large and commanding numbers. It is not given to any race the right to question the Almighty in His inherent right to create, it is rather the exalted privilege of all to work with Him in His purpose to establish the brotherhood of man.

MONEY THAT DROWNS

A dispatch tells of a saloon-keeper who was drowned in the Ohio River near Evansville, Indiana, by his money. It seems that the saloonist and a companion went directly from the saloon to the river for a fishing trip. The saloonist took with him from the cash drawer \$150 in coin. This was considerable weight in his pockets. During the day the saloon-keeper and his comrade were running a trot-line and both leaned over the boat's side to land a large fish, when the boat upset and both went overboard. The companion of the saloonist was rescued, but the saloon-keeper went down immediately to death, weighted by the money in his pockets that was heavy with the tears and heartaches of hungry women and children. All saloon-gotten-money is heavy. There is danger in it. It will not only sink a saloonist in the Ohio, but, when crossing the great Jordan there is grave danger. He who sells rum barter his soul for gain and multiplies risks against his life and forfeits eternal happiness for a price.

AN AVIATOR'S SERMONETTE

The most interesting study is life—life as it is. Life as we find it daily on the streets, in the home and in the workshop. The best picture is not one posed for, but one caught when the subject is not aware.

Much criticism is made of the daily newspaper—but the "daily" is not all evil. One of its strongest points is its humaneness. Sometimes the stories are vile, but that is life. Likely enough the newspapers fail to feature the common virtues of life as they do with headlines of wrong-doing, but, all in all, it is a humane document. We give space in this connection to an interview given out by an aviator. We do so for its thoroughly humane side. San Francisco was the distributing-point for this interview, for it was there that Lincoln Beachey, the holder of many records in aviation, gave out his reasons for quitting his exacting and hazardous vocation. He said:

"You could not make me enter an aeroplane at the point of a revolver," he asserted. "I'm done."

"They call me the master birdman, but there was just one thing which drew crowds to my exhibitions—a morbid desire to see something happen. They all predicted I would be killed and none wanted to miss getting in on it. They paid to see me die. They bet and the odds were always against my life."

Beachey read a roster of twenty-four aviators who have been killed when flying "Those boys were like brothers to me," he said. Referring especially to some of them, he said:

"In Chicago last September Kearney's mother begged me not to teach Horace any more tricks. Kearney turned and said: 'Mother, I must be a topline. I must be as good as Beachey or take a back seat. I must try the same tricks he does. Three months later he was dead.'

"The wife of Welsh begged him to cut out the spirals. 'Beachey does them,' he said. 'I must do them if I am to get the money.'

"Charley was doing the reverse spiral two weeks later at Trenton, N. J., a wire snapped, they picked him up dead. I felt that I had murdered poor Charlie."

"A few days later his body passed through Albuquerque, where I was, with his widow and two babies. Mrs. Welsh became hysterical."

"You made Charlie do it," she said.

"Some time later I sent some tickets to Mrs. Ely. She sent back the tickets, writing: '— Eugene would be with me now if he had never seen you fly.'

"At Tanforan last November, when I heard the boys talking of trying the straight glide I wanted to quit. After the first day I could hardly work. I was in the grip of fear—not for myself, but that I would make others kill themselves. When I left the field I vowed I never would step into an aeroplane again."

Now, was there ever a better sermon on our responsibility to our fellow-man? This obligation is written in human nature. Men can not live to themselves, not even an aviator. We lead men to death or we lead them to life. Beachey says he felt that he had murdered Charlie Welsh—but the law lays no blame on Beachey. But there is a higher law. God gave it to us. It is written in our natures as it is recorded in the

sacred Book. We are our brothers' keepers. If aviation causes a brother to offend it is our moral duty to quit aviation. What shall we say of those who lead men daily into follies and sins? What shall we say of a few men who think they can drink rum without injuring themselves? They are the best ally the saloon has. Their apparent strength becomes the pit of death for others.

We should solemnly examine our living and revise it daily in the interest of our fellow men. Lincoln Beachey has the right idea. As he quit aviation to save his fellow-men, for the same reason there are others who should quit their vices.

REFORMS BY EDUCATION

In a recent speech William S. Vare, of Philadelphia, who has made a study of the school system of Pennsylvania, pointed out that the people of the United States are making the great error of attempting to bring about great reforms by superficial means, instead of using the fundamental method of educating the young to high ideals. Among other things he said:

"Whenever we find anything wrong, whether it be in the growth of trusts, the publication of obscene books or plays, the popularity of demoralizing dances, or the prevalence of divorce, we look to the legislature or to Congress for a remedy. All that the legislature or Congress can offer, however, is a law—something written on the statute books that does not improve the mind or heart of a single human being. The place for reform is in our schools. Education to-day is mere memorizing. What we must strive toward is the application in the schools of book knowledge to the conditions of life. The interest of children should be aroused in the things of life, and knowledge should be built up on the concrete things which are all about us instead of on the changing sands of memory."

Legislation is no stronger than the power of the State to enforce it and the power of the State is no stronger than public opinion. It is practically easy to effect legislation and to enforce it when the people are in favor of it. Hence, the necessity of educating the public on reform movements and the best place to begin this is in the public school. More and more our schools must relate themselves to the life the students must live. We should teach in our schools what life means, how to make the most of it and how to fill one's place in the best possible way. Mr. Vare strikes directly at a fundamental wrong in our educational system.

How illiteracy is about to be banished from a Kentucky county through the "moonlight schools" is interestingly told in a statement by Mrs. Cora Wilson Stewart, superintendent of Rowan County, addressed to the United States Commissioner of Education. The school workers have on record the name, location and history of every illiterate in the mountain county, and are able to make a special study of each individual case. One by one the illiterates are interested in the work of such schools as the "Moonlight School on Old House Creek"; in the past two years the thousand and more illiterates have been reduced to a few hundred; and it is believed that the last vestiges of illiteracy will be wiped out by the close of the present year.

The Heroism of David Livingstone

By the Rev. Edwin Whittier Caswell

Every true missionary possesses the elements of heroism, for he is compelled to sever connection with his country, his friends, his relatives, as well as with his former ambitions, hopes and purposes. He is called upon to exchange his civilization for paganism, his own delightful shores for an unhealthy climate and an inhospitable people.

David Livingstone, at the age of twenty-seven, in the year 1840, gave himself as a living sacrifice for Africa. By that sublime act and by his thirty-three years of service, he became one of the most celebrated philanthropists, discoverers and missionaries of the human race. He stands almost alone on one of the tallest peaks of the mountain range of Christian heroism.

"He climbed the steep ascent of heaven,
Through peril, toil and pain;
O God, to us may grace be given
To follow in his train!"

Livingstone wrote in letters of living light across the Dark Continent "AFRICA SHALL LIVE." With his own blood and pain, he stamped those words on the hearts of the world.

Livingstone travelled twenty-nine thousand miles through African wilds, and added to the known part of the globe, more than a million square miles. Besides his work as a missionary, he seemed divinely inspired with the spirit of discovery, in science, in geography, in geology, in zoology and botany. He also used his medical knowledge and skill in seeking to heal the terrible fevers of that country, as well as how to counteract the deadly poison of the tsetse fly. He revealed to mankind many of the lakes now plied by steamboats. He explored the valleys where the railroads of commerce are now transforming the last unknown continent of the earth into a land of peace and plenty.

His loudest voice was raised against the awful horror of the slave trade. His heroism was most marked when, all alone, he attacked the Arabs, the Turks and many of the chiefs of the African tribes, holding them up to the execration of mankind for the infamy of this terrible trade in human beings. He was the pioneer hero in this vast continent, facing savages, miasmas, wild beasts, want, illness, deprivation of every kind, in order to do the will of God and serve humanity. He was in the vanguard of many explorers who followed him. He led Stanley to the discovery and navigation of the Congo; yea, more, Stanley discovered Christ in the character of Livingstone and, following the example of the eminent explorer, he consecrated his own life to the spread of Christianity. A number of explorers, like Baker, Grant, Speke, Burton and Cameron, were inspired by the heroism of Livingstone to aid in rescuing this part of the world from its blackness of darkness.

Mighty missionaries like Bishop William Taylor, Bishop Hartwell and Bishop Scott, as well as a multitude of other missionary heroes, have picked up the threads dropped by the hand of Livingstone, weaving on the fabric of African transformation. It is impossible to completely estimate the length and breadth, the depth and height of the influence of such a heroic life.

It may be well to contemplate some instances of special acts of his heroism. When Livingstone, by more than six months of travel and incredible hardship, seeking a new Western route to the sea, had at last reached St. Paul de Loanda, he found a ship just ready to sail for England. He was greatly tempted to take a vacation, by seizing upon this opportunity. His father and mother, his wife and children, his many friends and his native country were calling him. But he had

promised his Makalo men that he would take them home again if they would follow him to the sea. He, therefore, smothered his longing desire to see the land of his nativity and his loved ones, and returned with his native escort to another six months of perilous journeying.

Livingstone believed that he was immortal till his work was done. Wild animals, no more than wild men, had any terror for him. Mabosta was a section greatly infested with lions. One day, nine sheep being destroyed by lions, Livingstone went unarmed with the natives to hunt them. Mebalwe, his favorite native teacher, was with him. One of the wounded lions hidden in the thicket, sprang upon Livingstone, tearing the flesh from his shoulder and crushing the bone. With the lion's paw on Livingstone's head, ready to destroy him, Mebalwe attracted the lion, thus saving the life of our hero. Mebalwe was bitten in the thigh when the lion, from previous shots, fell dead.

While passing through the Bazizulu country, he had a remarkable escape from a rhinoceros. The animal came dashing at him and suddenly, for some unknown reason, stopped when close to him, and gave him time to escape. The black rhinoceros is considered one of the most dangerous wild beasts of Africa. One of a party of hunters, while riding in the night, was attacked by a rhinoceros and killed. Livingstone, who was ten miles distant, journeyed through the dangerous woods in the middle of the night to aid in rescuing the man, whom he knew had been attacked. His friends tried in vain to dissuade him. Such acts show his remarkable courage. One day, he was in imminent peril from an elephant, which unexpectedly came very near him, but finally turned and fled.

In February, 1853, Livingstone wrote, "I am spared in health, while all the company has been attacked by the fever. If God has accepted my service, then my life is charmed till my work is done and, though I pass through many dangers unscathed while working the work given me to do, when that is finished, some simple thing will give me

my quietus; death is a glorious event to one going to Jesus."

His favorite text was, "Trust in the Lord with all thine heart and lean not to thine own understanding. In all thy ways acknowledge Him and He shall direct thy steps. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

One day, while amazed at his discoveries and his preservation in the midst of dangers, as he stood at the confluence of two rivers, the Loangwa and Zambesi, he exclaimed, "Thank God for his great mercies thus far. How soon I may be called to stand before Him, my righteous Judge, I know not." Then he prayed, "O Jesus, grant me resignation to do Thy will and entire reliance on Thy powerful Hand. Permit me to plead for Africa. The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now! My family is Thine; they are in the best hands. O be gracious and all our sins do Thou blot out."

Livingstone's refusal to return with Stanley was one of the last, as well as one of the noblest acts of his great career. For six years he had not looked upon a white face. He was emaciated and feeble in body, but he felt that his work was not yet completed. He exclaimed to Stanley, "You have brought me new life, so I may finish the work God has given me to do."

When Stanley first beheld the explorer, he says, "I noticed he was pale, looking wearied, had a gray beard, wore a bluish cap, had on a red-sleeved waistcoat and a pair of gray tweed trousers. I walked deliberately up to him, took off my hat, and said, 'Dr. Livingstone, I presume,' 'Yes,' said he, with a kind smile, 'then we both grasped hands and I exclaimed aloud, 'I thank God, Doctor, I have been permitted to see you.' He replied, 'I feel thankful that I am here to welcome you.' Stanley was so enraptured with the wonderful presence of this remarkable man that he was unable to give any account of the farther interview. He was captivated, overwhelmed by the gentleness and tenderness of the great heart of Livingstone. Such heroism and nobility of character has already exerted a wonderful influence upon men and nations, and the celebration of the centennial of his birth has given a new impetus to the tide of his influence as it spreads over the earth.

"Enthusiasm for the Possible"

By Dr. James H. Dillard

At the request of the Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, I am writing the story of the origin and application of the expression at the head of these lines. It must not, however, be supposed that he is in any way responsible for any opinion herein contained.

Fifty-odd years ago Italy was an expression, not a united country. There was a bundle of divided states: Sardinia, Lombardy, Venetia, Tuscany, Modena, Parma, States of the Church, Naples, Sicily, but not one country as it is today. All great Italians, both statesmen and men of letters, earnestly desired union. There were many difficulties, mainly Austria, which owned Lombardy and Venetia, and had her hand on others.

Three great men stood out among many as the champions of a United Italy. These were Mazzini, Garibaldi, and Cavour. Mazzini was uncompromisingly in favor of a Republic, and worked largely by secret associations and conspiracy. Garibaldi was always ready for fight and for any extreme measures. Cavour was the statesman, the greatest, I think, with his contemporary Lincoln, in the nineteenth century. Cavour said that a Republic at that stage of the game was impossible. He knew that Europe would not al-

low it, even if the Italians were ready for it. He said, I will work for the possible. I will take the Kingdom of Sardinia and unite Italy around that. And he did.

Mr. William R. Thayer, one of our best American historians, has written the standard life of Cavour, one of the greatest books ever written in America. In speaking of Cavour he used the expression, that Cavour had "an enthusiasm for the possible." It is a great expression. Most "enthusiasts" have an enthusiasm for the impossible. The impossible may be the ideal, may come later on, but if it be impossible at the time, the highest wisdom is to be enthusiastic for the possible, and to wait.

The great uprising in England which beheaded Charles I and put Cromwell at the head was enthusiastic for the impossible, and the reaction was inevitable. It would have done more, if it had done less. In our own country, after the civil war, if statesmen like Charles Sumner, well-meaning and great as they were, had done less, they would have accomplished more in the long run. Idealists ignore the fact that we are walking on the earth, where sluggishness abounds. We humans will not be pushed too fast. We have to grow slowly out of prejudices and old ideas. Thaddeus Stevens ignored this fact. I think we may guess that Lincoln, had he been spared to deal with reconstruction, would not have done so. I think that like Cavour in Italy Lincoln would have had an "enthusiasm for the possible."

The Annual Meeting of the Book Committee

In accordance with the provisions of the Book of Discipline, Paragraph 371, Section 2, the Annual Meeting of the Book Committee of the Methodist Episcopal Church met in the Assembly Room of the Book Concern in Cincinnati, Wednesday, April 16, 1913, at 10:00 a. m. Unusual preparations for the comfort and conveniences of the committee had been made by the Agents at Cincinnati, and the important business of the Committee was transacted under most favorable conditions. The Chairman of the Committee, Mr. John A. Patten, presided at all the sessions.

The other members of the Committee present were Silas Pierce, E. T. Stevenson, Horace M. Havner, W. E. Bletsch, James W. Pearsall, James E. Holmes, Edward E. Shipley, Herbert Scott, John Handley, C. E. Bacon, Rolla V. Watt, Ezra B. Tuttle, D. R. Anderson, W. F. Conner, M. S. Davage, J. S. Ulland, W. W. Van Dusen, John E. Andrus, Joe Bell, R. T. Miller, C. M. Van Pelt and Ezra S. Tipple. Among the others present were Bishops Earl Cranston, Luther B. Wilson, William F. Anderson, C. W. Smith, F. D. Leete, and John M. Walden; H. C. Jennings, George P. Mains, and Edwin R. Graham, Publishing Agents; Editors William V. Kelley, George P. Eckman, Claudius B. Spencer, Levi Gilbert, John J. Wallace, Freeman D. Bovard, Albert J. Nast, Robert H. Hughes, John J. Mander, Robert E. Jones, Dan B. Brummitt, J. H. Potts, and H. E. Woolever; David G. Downey, Book Editor; E. C. Wareing, Assistant Editor of the Western Christian Advocate; O. P. Miller, Treasurer of the General Conference Commission on Entertainment; A. F. Stevens and L. C. Fritsche, heads of the Merchandise Departments at New York and Cincinnati respectively; and managers of Depositories, Charles R. McGee, Boston; H. D. Burke, Pittsburgh; Joseph E. Mason, Detroit and Jesse W. Jennings, Kansas City. The only members of the Committee absent were Hanford Crawford, who is traveling in India, and James G. Shepherd, detained by illness, and who because of continued illness presented his resignation, which was accepted with appreciation of his services. The vacancy thus created was filled by the election of the Reverend Dr. Hugh C. McDermott, Superintendent of the Wilkes-Barre District of the Wyoming Conference. Dr. E. Robb Zaring, Editor of the Northwestern Christian Advocate, was detained from the meeting by the illness and death of his brother.

When the name of Homer Eaton, for twenty-four years a publishing agent of the church, and since the General Conference in Minneapolis the General Agent of the Methodist Book Concern, was called, for the first time in many years that great, strong, well-beloved man did not respond. Numerous tributes to his memory were given by members of the Committee who knew and loved him and appreciated his character and work, and it was well that a good portion of the first session was given up to paying respect to the memory of a man who had helped in a large and worthy way to make the history of the Book Concern during the past quarter of a century, and who when he died left as his imperishable monument a monument as expressive of his personality and genius as St. Paul's Cathedral in London, is of the constructive ability of Sir Christopher Wren, a greater Book Concern.

The order of the day at the second session of the Committee was the consideration of the periodical interests of the church, and to no other question during the entire meeting of the Committee was there given more careful attention, and for nothing was there aroused so much enthusiasm as the periodical literature of the Church. How to make the papers play a larger part in the life and activities of the Church, how to make them more potential in their influence, and to se-

cure for them wider reading,—these were questions which were discussed at almost every session and in meetings of committees and in private conversation. For the purpose of a conference upon these questions of such paramount interest to the Church, Bishops Cranston, Wilson, and Smith came as representatives of the Board of Bishops in response to the invitation of the Committee, and by their addresses and counsel helped to conclusions and the formation of policies which it is believed will eventuate in results greatly to be desired.

There was a most hopeful feeling concerning the periodical outlook, the action of the General Conference in reducing the price of a number of the Advocates to \$1.00 per year already seemed justified, for an increase of more than seventy-five thousand new subscribers was reported, and the Committee recorded its satisfaction of this achievement, and congratulated the Publishing Agents and Editors most heartily, and adopted the report of the Committee on Periodicals recommending "a most generous dealing with our Advocates in putting into their hands means ultimately to make these ideals real, as a business measure and as a measure to accomplish the purpose for which our periodical literature was established."

This Committee on Periodicals further reported that all the papers not having the same kind of needs could not be dealt with alike, and as an experiment and a test of certain principles which were laid down by the Committee, made a somewhat larger appropriation than heretofore to the Christian Advocate, feeling that "an awakened sense of obligation to one will insure an increased interest in all, and needed help to one will prophecy help for all in time."

There were also gratifying reports of the prosperity of the Sunday School Periodicals, due not alone to the rapid growth of our Sunday Schools, but to the superior quality of the publications themselves. The success of the Graded Lesson System was noted as conspicuously great, and the sales of these periodicals were reported as surprisingly large, especially in view of the seemingly high prices which it had been found necessary to charge at the beginning of the enterprise. The work of the preparation of the courses has proceeded so far, however, and the initial cost having now been largely met, it is the confident expectation of the Committee that there will be a reduction of at least 25 per cent. in the retail price of these lessons in the near future.

While the periodicals undoubtedly had the right of way at this meeting, the output of books was given due attention, the report of the Book Editor, Dr. Downey, being heard with much interest.

The Publishing Agents reported the total sales of the Methodist Book Concern for the fourteen months ending December 31, 1912, as \$3,202,103.99, and the earnings as \$490,978.53. There was an interesting and vigorous debate as to whether the amount of the dividend for the coming year should be increased to \$300.00, as the Committee on Salaries and Dividends recommended, or be fixed at \$250,000, the amount distributed to the Conferences last year. The advocates of the larger sum urged that in their opinion the working capital of the Concern was now as large as it need be, and that the net profits of the business henceforth should be distributed to the Conferences. Conservatism, however, again prevailed, and the smaller sum, namely \$250,000, was determined upon, only by a narrow margin, however, the final vote being eleven to ten.

The vacancy among the Publishing Agents caused by the death of Dr. Eaton was filled by the election of Dr. John H. Race, for sixteen years President of the University of Chattanooga, and who in that and other important fields has achieved conspicuous suc-

cess. Dr. Race came to Cincinnati in response to the request of the Committee, and conferred with the Committee and the other Publishing Agents. Dr. H. C. Jennings, after many years of distinguished service as Agent at Cincinnati, was designated General Agent, and Dr. Race was named as his successor at Cincinnati.

The Treasurer of the General Conference Commission, Mr. Oscar P. Miller, was present, and submitted various reports, which as always were models.

The report of Dr. Mains, the Treasurer of the Episcopal Fund, showing that the surplus at the beginning of the quadrennium is now practically exhausted, and that the Treasury faces a deficit at the end of 1913 in excess of more than \$50,000, caused grave anxiety and earnest discussion. In view of the urgent requirements of the case, it was voted that the apportionment for episcopal support for 1914 be fixed at 1 3-4 per cent. of the salary of pastors, including house rent, and further that every effort be made to bring up the apportionments of the Conferences in which deficiencies occur.

There came to the Committee from the Allied Printing Trades Council a request for a hearing, and the privilege was granted, and four representatives of that body were received and addressed the Committee, after which the following resolution was adopted:

RESOLVED, That it is the aim of the Methodist Book Concern to conduct its business in accordance with the highest principles of equity and justice to all its employees.

There was general discussion, long continued, concerning a Trade Imprint to be used on other than distinctly denominational publications, but no conclusion was reached, the matter being referred to the Local Committees in Joint Session with power.

The Committee on Properties and Plants, having given the most careful consideration to the real estate investments, and thinking that the net returns for the last year were not as large as could be desired, included in their report this significant declaration:

"We beg to record our solemn conviction that the Book Committee should adopt a very conservative policy with reference to the further acquisition of real property, and that no property should be purchased except such as is actually required for the transaction of our own business and the housing of Methodist interests."

And the members of the Committee were practically of one mind in supporting the report.

Boston extended through the Vice-President of the Wesleyan Association, Mr. Silas Pierce, an invitation to hold the annual meeting of the Committee in 1914 in that city and in the new building of the Wesleyan Association. And Mr. Rolla V. Watt brought from the President and Directors of the Panama and Pacific Universal Exposition an invitation to hold the 1915 session in San Francisco. This latter invitation was accepted, and the former was referred to the Publishing Agents and the Local Committee at New York with power.

The Commission on the Entertainment of the General Conference of 1916 was elected as follows: Edward E. Shipley, Silas Pierce, Ezra S. Tipple, O. P. Miller, Hanford Crawford, R. T. Stevenson, and W. F. Conner. The Commission was organized by the selection of Ezra S. Tipple as Chairman, Edward E. Shipley as Secretary, and O. P. Miller as Treasurer.

Final adjournment was taken late Monday evening, April 21.

JOHN A. PATTEN, *Chairman*,
EZRA S. TIPPLE, *Secretary*.

Is thy cruise of comfort wasting?
Rise and share it with another,
And through all the years of famine
It shall save thee and thy brother.
—Elizabeth Runkle Charles.

Great Benevolent Parliaments for the Atlanta and Louisiana Conferences

By Secretary I. Garland Penn

At the last General Conference there was ordered a Commission on Finance to co-operate with the Benevolent Boards of our Methodism this quadrennium in the nature of a clearing-house for the Boards.

The one side of the Commission is to consider, revise and approve the askings of each Board of the Church and make up the total benevolent budget for the year and further apportion the same to the District and the charges thereon. See paragraph 544, Discipline of 1912.

The other, and larger, side of the Commission is to educate the church by joint publication and appeal, upon what we are doing to evangelize the world, what we are not doing and try, by method and means, to bring the Church to what we ought to do as our obligation to God to save a lost world.

For this large work of education, maps, charts and literature covering our entire benevolent appeal has been prepared by the Commission to be used in Benevolent Parliaments, Annual and District Conferences and in local churches to give light on the whole benevolent scheme of the church.

In our Colored Conferences Parliaments have been provided for, as in other parts of the Church by the Commission.

The first of these will be held in the Atlanta and Louisiana Conferences and these are the men in high authority co-operating with the Commission in holding the Parliaments in that territory: Our resident Bishops F. D. Leete at Atlanta and W. P. Thirkield at New Orleans, La., with the District Superintendents Geo. W. Arnold, J. A. Richie, J. D. Lovejoy and E. D. Petty of the Atlanta Conference and District Superintendents Valcour Chapman, J. W. Turner, Hubbard Daniels, R. C. Worsham, B. J. Reddix, J. O. Richards of the Louisiana Conference. The Parliaments for the Atlanta Conference covering the four districts of the Conference will be held at Warren Methodist Episcopal Church, the Rev. E. H. Oliver, pastor, on May 29th and June 1st, and in the Louisiana Conference as follows: The New Orleans and Baton Rouge Districts at Baton Rouge May 29th and June 1st; the La Teche and Lake Charles Districts at Baldwin, La., June 2-4; the Shreveport and Alexandria Districts at St. James Church, Shreveport June 5-8.

Each Parliament will open at 11 a. m. on the first day of the same.

THE DELEGATION

The delegation to each of the Parliaments will be made up of one representative from each department of each charge. The District Superintendents, Pastors and Local Preachers are ex-officio members. The pastors are requested to see that delegates are elected at once and names forwarded with post-office addresses to the pastors entertaining the Parliament which he expects to attend. The pastor will then make arrangement for your entertainment. The sooner this is done the better.

THE PROGRAM.

The following brethren have been detailed by the Benevolent Boards of the Church to lead at these Parliaments in the presentation and consideration of the Joint benevolent appeal of the Church. Dr. I. L. Thomas Home Missions; Dr. J. P. Wragg the American Bible Society; Drs. E. M. Jones and C. C. Jacobs, Sunday Schools; Dr. W. W. Lucas the Epworth League; Dr. J. C. Sherrill, Foreign Missions; Dr. M. W. Dogan, Board of Education and I. Garland Penn, Freedmen's Aid. All of the brethren will not be at any one Parliament, but they will go in groups of two or three. At each Parliament the group will represent for the time being every benevolent enterprise of the Church. These brethren will open discussions, explain the

benevolent situations of the church at present from charts, maps and literature which they will have with them and answer all questions possible. The discussions will be in the nature of symposiums in which ministers and laymen in attendance upon the Parliament will take part as freely as time will permit.

Pastors and laymen in attendance will be expected to make notes and reproduce the parliaments in the local churches.

DELEGATES ELECTED TO NATIONAL METHODIST MEN'S MEETING.

At the Parliament, a number of nominations will be made of Brethren from whom delegates will be selected to the National Methodist Men's Meeting to be held in Indianapolis October 27th and 28th. of this year. This is to be a National meeting of the most prominent Methodist men in America and great care is to be exercised in the nomination of delegates. The National Men's Meeting will have in its make-up 500 Bishops, general officers, educators and District Superintendents, one thousand of the most prominent ministers in Methodism and fifteen hundred of the most eminent laymen in the church in all walks of life.

REGISTRATION FEE AT THE PARLIAMENTS.

Each member in attendance upon the Parliaments will be expected to pay to his District Superintendent a registration fee of fifty cents. One-third of the registration fees collected will be forwarded by the District Superintendent to the Commission on Finance, 150 Fifth Avenue, New York, and two-thirds will be kept by the District Superintendents whose districts make up the Parliament. The two-thirds of the registration fees kept at home will be disposed of by a local Committee on Finance for the expenses of the Parliament.

THE PARLIAMENT MUSIC.

At Atlanta, Baton Rouge and Shreveport the entertaining churches are recruiting their already good choirs to furnish the best of music for the Parliaments. An effort is to be made to have the musical feature of the most inspiring character.

OTHER PARLIAMENTS TO FOLLOW.

Other Benevolent Parliaments in the Conferences are to follow in the months of June, July, August and September. They have been arranged for in connection with the District Conference sessions or in separate Inter-District Meetings. In connection with the District Conferences, ample time is being given for the full presentation of the work of the Commission on Finance. Since the District Superintendents thus far consulted, have given full time in the District Conference or arranged for separate Parliaments, by the convening of the National Methodist Men's Meeting in October in Indianapolis, the Commission on Finance will have gotten its work before the Colored Conferences throughout the Church.

REPORT ON JUBILEE FREEDMEN'S AID SOCIETY

It is also understood with the District Superintendents that the next reports on the Jubilee, after the commencements will be made at these Parliaments and District Conferences. The Jubilee financial thermometer is on the rise and will likely register the first ten thousand dollars on the Jubilee in Colored Conferences before this is printed. But let us remember that four months of the Jubilee year are gone. There should be fifty thousand dollars in hand by July 1st, and this could be done if each of our pastors would make partial reports. Again, brethren, delay is dangerous. My prayer is that we may see our opportunity and use it.

National Association of Local Preachers

The Forty-sixth Anniversary of the National Association of Local Preachers will hold its sessions in First Methodist Episcopal Church, Pottsville, October ninth to twelfth, inclusive, Rev. W. H. Lindemuth, D. D., is the pastor of the church and will provide entertainment for all Local Preachers who notify him on or before the first day of October next. Other information may be obtained from the Secretary, D. H. Kenney, 2020 Poplar Street, Philadelphia, Pennsylvania. The association has purchased the Grove in Cecil County, known as the Local Preachers' Grove, in the State of Maryland, half way between Philadelphia and Baltimore. There are thirteen acres of beautifully wooded grounds. The Spiritual Director for the coming Camp which will begin July sixth and close the twenty-ninth is Rev. H. Crankshaw, No. 1202 DeKalb Avenue, Norristown, who will reply to all inquiries about the Camp Meeting. All Local Preachers are invited to both the Camp Meeting and the Fifty-sixth Anniversary. Local Preachers within the bounds of any Annual Conference of the Church in America, can have a Branch of the association instituted without cost by addressing the National Secretary, D. H. Kenney. Any pastor of any church of Methodism in the United States who is willing to give the N. A. L. P. one Sunday out of fifty in any one year to the use of the Local Preachers Mutual Aid Funds for old, poor and non-productive Supply Local Preachers are asked to drop a card to the National Secretary.

Plan of Episcopal Visitation, 1913 August to December

Fall Conferences in the United States

Conference	Place	Chronological Date	Bishop
Alaska Mission	Kenosha, Wis.	Aug. 4	Cooke
Chicago German	Deadwood, S. D.	Aug. 6	McDowell
Black Hills Mission	Glasgow	Aug. 13	Luccock
North Montana	Bozeman	Aug. 20	Luccock
Montana	Seattle, Wash.	Aug. 20	Cooke
Pac. Japanese Miss.	Salt Lake City	Aug. 21	McConnell
Utah Mission	Superior	Aug. 27	Quayle
West Wisconsin	Woodbine, Kan.	Aug. 27	Bristol
West German	Ln Grande, Ore.	Aug. 27	Luccock
Idaho	Boulder	Aug. 27	McConnell
Colorado	Portland, Ore.	Aug. 27	Cooke
Pac. German	Chicago, Ill.	Aug. 28	McDowell
Central Swedish	Grand Rapids, Mich.	Sept. 3	Cranston
Central German	Ypsilanti, Mich.	Sept. 3	Quayle
Northern Swedish	Muscatine, Ia.	Sept. 3	Smith
St. Louis German	Valentine	Sept. 3	Bristol
Northwest Nebr.	Oscaloosa	Sept. 3	Shepard
Iowa	Walla Walla, Wash.	Sept. 3	Cooke
Columbia River	Asbland	Sept. 3	Anderson
Kentucky	Bishop, Cal.	Sept. 4	Hughes
Nevada Mission	Cody	Sept. 4	McConnell
Wyoming Mission	San Francisco, Cal.	Sept. 9	Hughes
Pac. Chinese Miss.	Galesburg, Ill.	Sept. 10	McDowell
Central Illinois	Urbana	Sept. 10	Anderson
West Ohio	Beloit	Sept. 10	Quayle
Wisconsin	New Castle, Pa.	Sept. 10	Smith
Erie	Mount Ayr, Ia.	Sept. 10	Bristol
Des Moines	Danish Astoria, Ore.	Sept. 10	Cooke
West'n Norw.	San Jose	Sept. 11	Hughes
California German	Denver, Colo.	Sept. 11	Shepard
Western Swedish	Albuquerque	Sept. 11	McConnell
N. M. Span. Miss.	Albuquerque	Sept. 11	McConnell
New Mex. Eng. Miss.	Shelbyville	Sept. 17	McDowell
Illinois	Ypsilanti, Mich.	Sept. 17	Burt
Detroit	Rushville	Sept. 17	Anderson
Indiana	Arlington, Minn.	Sept. 17	Quayle
Northern German	Pacific Grove	Sept. 17	Hughes
California	Lincoln	Sept. 17	Bristol
Nebraska	Olympia, Wash.	Sept. 17	Cooke
Puget Sound	Milwaukee, Wis.	Sept. 18	Shepard
Norw. & Danish	Hammond	Sept. 24	McDowell
Northwest Indiana	Battle Creek	Sept. 24	Burt
Michigan	Canton	Sept. 24	Anderson
Northeast Ohio	Mount Vernon	Sept. 24	Quayle
Minnesota	Tipton	Sept. 24	Smith
Southern Illinois	Arlington, Va.	Sept. 24	Bristol
Upper Iowa	Glard, Ia. (P. O., McGregor)	Sept. 24	Henderson
East Tennessee	Eugene	Sept. 24	Shepard
Northwest German	Kingman	Sept. 25	Cooke
Oregon	Spokane, Wash.	Oct. 1	Hughes
Arizona	Homestead, Pa.	Oct. 1	Cooke
Pac. Swed. Miss. Cf.	Freeport, Ill.	Oct. 1	Hamilton
Pittsburgh	Freeport, Ill.	Oct. 1	McDowell
Rock River	Syracuse	Oct. 1	Burt
Central New York	Chillicothe	Oct. 1	Anderson
Ohio	Detroit, Minn.	Oct. 1	Quayle
Northern Minnesota	Trenton	Oct. 1	Smith
Missouri	Long Beach	Oct. 1	Hughes
Sou. California	Murtreesboro	Oct. 1	Anderson
Tennessee	Webster City	Oct. 1	Shepard
Northwest Iowa	Buckhannon	Oct. 8	Hamilton
West Virginia	Buffalo, N. Y.	Oct. 8	Burt
Genesee	McLemoresville	Oct. 8	Henderson
Central Tennessee	Liston	Oct. 8	Luccock
North Dakota	Enid	Oct. 15	McIntyre
Oklahoma	Enid	Oct. 15	Henderson
Holston	Kertonia	Oct. 15	Luccock
Dakota	Walkerton, N. C.	Nov. 19	Henderson
Blue Ridge-Atlantic	Grangeburg	Nov. 19	Leete
South Carolina	Alexander City	Nov. 20	Thirkield
Central Alabama	Maxton	Nov. 26	Henderson
North Carolina	Waynesboro, Ga.	Nov. 27	McIntyre
So. Swed. Miss. Conf.	Waynesboro, Ga.	Nov. 27	Leete
Savannah	Hilda, Te.	Dec. 4	McIntyre
Southern German	Covington, Ga.	Dec. 4	Thirkield
Atlanta	Woodville, Tex.	Dec. 4	McIntyre
Gulf	Calvert	Dec. 10	Leete
West Texas	Alvord	Dec. 11	McIntyre
Georgia	Palestine	Dec. 17	Leete
Texas	Wadley	Dec. 17	Leete
Alabama			

Studies in Domestic Economy

By Prof. J. R. Reynolds, Principal, Gilbert Academy and Industrial College

Fitting Up the Home Cannery.

Many persons would like to know the actual cost of fitting up a small home cannery to take care of a good sized crop of vegetables not only for home use but also for market. Small canning outfits are advertised in various papers but the amateur is usually handy with tools and wants to know just what he will have to buy and what he can make himself.

We shall not attempt to describe an outfit for canning in glass jars as this method is entirely in the hands of the fastidious housewife who is bound by the chains of habit to a custom a hundred years old. She talks of Ptomaine poisoning as though it were a necessary concomitant of canning in tin when even the logic of a baby would develop the fact that if this were so, considering the enormous quantity of tin-packed goods handled even in the small towns, we should all have been dead decades ago, poisoned by the relentless Ptomaines. It is far from my purpose to treat the matter of Ptomaine poisoning in a flippant manner; it is a thing to be carefully guarded against. There is no doubt however but that the matter of guarding against the minute pieces of fractured glass which find their way into goods packed in glass is just as serious. Considering the great quantity of goods packed in tin and the quantity packed in glass it is probable that as many people suffer internal injuries from swallowing these minute pieces of glass as suffer from the dreaded Ptomaine.

When we discuss the matter of packing goods in cans we shall pay strict attention to the handling of fruits and vegetables so that there shall be no danger from this source. The packing of all human foodstuffs requires great care and those who will not exercise care in this particular should not be allowed to prepare any sort of food for human stomachs.

Packing in cans sealed with waxed cords is quite satisfactory and has this advantage; the cans may be used over and over again if carefully handled. The best method for the amateur as well as the semi-professional is to pack in cans with Solder-hemmed caps to be soldered on as this renders the product universally saleable. There is however the one "best method" in which the caps are put on with a crimping machine which uses no solder, but this method, unfortunately, is not only out of the reach of the amateur but none

but the great packing establishments can afford the machinery required.

The Sterilizer.

You will need a vessel in which to sterilize your goods; this is called a "process kettle." It may be any convenient tank of iron holding a hundred or more cans with a suitable furnace beneath for heating it. I have seen common iron tubs used very satisfactorily, also discarded iron tanks which were used as oil drums, having a capacity of 50 or 60 gallons.

The Exhausting Kettle.

A number of shallow iron tubs placed where they may be easily heated can be used as the "exhausting kettle." These may be placed near the door of the canning room as they are preferably built out of doors. The room should contain several large tables, porcelain lined pans and pails, a large funnel for filling cans, a pair of can tongs for handling hot cans besides the usual kitchen utensils too well known to mention. When canning with solder-hemmed caps you will need a capping steel, a soldering iron called a "tipping copper", some wire solder and soldering fluid.

The successful handling of corn, beans, peas, okra, potatoes and other articles which develop spores requires the use of steam and a vessel called a retort in which steam pressure increase the heat from 212 to 250 degrees which will destroy with ease the heat resisting spores. Potatoes, however are not said to produce these spores but when cooking they are likely to form a compact mass in the can which resists heat very successfully, so that they require a much longer time in canning than tomatoes. A retort is out of the range of amateur canning as it and the steam boiler to furnish the steam would cost several hundred dollars.

A small quantity of corn may be packed by what will be explained later as "fractional sterilization", a method too complicated to be financially profitable in the opinion of the writer.

It might not be out of place to again caution amateurs against the pernicious practise of adding certain acids or other deleterious ingredients to food products as a preservative; all you will ever need for successful, sanitary packing, is *clean vegetables, clean cans, plenty of heat and air-tight sealing.*

Commencement at Bennett College

(300.00 Cash for Jubilee Fund)

The rolling up of three hundred dollars in cash for the Jubilee Fund, by the faculty, students, alumni and friends of Bennett College, was but a fitting climax to the brilliant exercises of each one of the several programs.

At the time of Dr. Penn's visit, about the 19th of February, the faculty and students decided upon five hundred dollars as the minimum amount to be raised for the Jubilee Fund, by the school and those immediately connected with it. This report of three hundred dollars is a result of their efforts thus far; and with the inspiration of the occasion and the pledges already made, amounting to more than two hundred dollars, it is confidently expected that Bennett will far exceed the minimum figure which she has set.

The Baccalaureate sermon was preached by the Senior Secretary of the Freedmen's Aid Society, Dr. P. J. Maveety. It was a very practical, yet most forceful utterance, stressing mainly the importance of the home life, and showing how to establish and develop the real, the true home.

The address to the Religious Societies of the School was delivered by the Rev. R. T. Weatherby, pastor of St. Matthews Methodist Episcopal Church, this city. This

address was quite in keeping with the enthusiastic, progressive spirit of the speaker himself. It was a sane appeal for progressiveness in our religious program.

Dr. Charles W. Byrd, pastor of West Market Street Methodist Episcopal Church, South, delivered the address to the class. (These exercises as well as the baccalaureate exercises were held in St. Matthews Church before large, appreciative audiences.) Dr. Byrd's address was a masterpiece, and was fully enjoyed by all who were present. He discussed the subject, "How to Live," climaxing his thought with an elucidation of that sublime and significant statement of Jesus: "He that hath the Son, hath life." In the course of his address, Dr. Byrd was very pronounced in declaring his unprejudiced attitude towards higher education for the Negro.

The literary and musical programs rendered in the College Chapel were good and well attended. The Chapel was filled practically to overflowing every evening.

Much credit is due to Mrs. Anna L. Bullock, who has charge of the musical department. The recital given by the classes in the instrumental music, and the Annual Concert were greatly enjoyed and showed considerable advancement in this department.

BISHOP HENDERSON'S CORNER

To the earnest pastor, the problem of evangelism is always present. The question is not always whether or not he shall engage in protracted evangelistic effort; but whatever be the relation of his work to the season of special services there will always be the question as to how the principle of evangelism shall be expressed in his work. As a matter of fact, method is about the only thing which is not determined beforehand for the pastor who feels the evangelistic fire within.

Perhaps we need to be reminded of this sometimes, brethren. It does us good to stop to think of the eternal freshness of God's plan for saving men. It has been in operation for many centuries and it has not worn out. Other plans have been tried and failed; men have discovered quickly enough that new schemes of salvation speedily wax old, but God's plan needs no revision nor improvement. It was meant to fit all ages, all places, all men, and it does its work.

Let me state three principles in evangelism which do not—which cannot change. First, the message is the same as was preached from the beginning. The evangelism which really evangelizes will present the old message of a Saviour dying for the sins of the world. The old Gospel, but never any modernized, emasculated perversion of it, is the power of God unto salvation. The evangelist who determined to know nothing but Christ and Him crucified found that he had made a wise choice; for nothing else became the source of salvation to the world of sinners in which he worked.

Back of the message, the power is still the same—it is not in multiplied machinery and human effectiveness, but in the Spirit of God. Preparation on the human side there must be; many things will be done by the wise pastor and his people in fitting themselves for God's work, but always the old prophetic word rings true in evangelism, "Not by might nor by power, but by My Spirit, saith the Lord of hosts." With all your plans—and they should be carefully and prayerfully made—the power of evangelism is through the Spirit of God. Without that power, whatever else you have, you will fail, absolutely.

Then, the old message and the old power need today for enforcement and expression the same as in the beginning the surrendered human instrument. A man may make an evangelistic disturbance; he may carry out evangelistic plans and follow evangelistic methods, but he will have no real success unless he is consecrated as to heart and soul and life to the work of the Evangel. And the man who honestly and wholly gives himself to God in the old time consecration will be entrusted with the old time message and empowered by the old time Spirit to do the old time work, here, there and everywhere.

The children of the primary grades, also pictured in the closing exercises, much to the delight of the patrons and friends of the Institution. Mrs. Zula Pope Lovell and Mrs. Anna Peace, were in charge.

The graduating class numbered fifteen, six young men and nine young women. Three of the young men received the degree of Bachelor of Arts. A class of ten young women received certificates of having completed the course in sewing at Kent Home. The exhibit at the Home was one of the pleasing features of the Commencement Season.

An unusual number of ministers, patrons and friends witnessed the exercises and were free to express their satisfaction with the work of the Institution, and with the general appearance of the buildings and grounds. Dr. Maveety himself made public expressions of his satisfaction and commented most favorably upon the improvement and advancement that have been made.

Joseph Tests His Brethren

International Sunday School Lesson for June 1, 1913

Gen., Chapter 44.

Verses 4-17 only are printed.

Memorize verses 16-17.

Golden Text—Confess therefore your sins to one another, that ye may be healed.—James 5:16.

Daily Home Readings.

M. Joseph Tests His Brethren, Gen. 44:4-17. Tu. Judah's plea with Joseph, Gen. 44:18-34. W. God tests His people, Psa. 66:10-20. Th. Prayer for right heart and life, Psa. 26. F. Self-distrust, trust in God, Jer. 17:5-17. S. Self-examination urged, 2 Cor. 13:1-10. Su. Gracious aim of chastisement, Heb. 12:3-13.

The Lesson Text Studies.

Heredity and environment are two determining influences in the formation of individual character. Through both combined the eternal judgments and purposes of God must be achieved in the individual. It is through the immutable laws of heredity that he visits the iniquity of the fathers or transmits the influence of their righteousness unto their children to the third and fourth generation. It is through the pressure and appeal of a constantly changing environment that he tests the physical and social inheritance of the individual and makes it possible for him to choose the right and conquer the wrong if he will.

There are possibilities for good as well as for evil in every life. Joseph's brothers, as well as Joseph himself, reveal the nobler qualities of character under the strain of severe testing and threatening disaster. In the case of Joseph, exile and imprisonment had curbed youthful vanity and chastened ambition, transforming the dream of future lordship over his brothers to the sorrow of an aged father and the chastening influence of an enlightened conscience, revealing to them during the course of years the enormity of the wrong inflicted upon the father and the brother, make them serious-minded, zealous and self-sacrificing in their endeavor to redeem the past by present fidelity to every trust. In the case of both, allowing for differences in natural ability and intensity of purpose, there was the underlying original tendency toward the good and the noble which made possible its subsequent triumph over the tendencies toward evil.

Joseph's brethren upon leaving Egypt the second time have their money again returned to them, Joseph's cup being at the same time placed in Benjamin's sack. Thus does Joseph plan a final test of the sincerity of his brothers. This test constitutes the subject of our present lesson passage.

Verses 4. Were gone out of the city—Taking Benjamin with them.

Rewarded evil for good—Attempted to steal when you had received the most liberal sort of treatment.

5. Whereby he indeed divineth—There were many methods of divination among the ancients, such as watching the flight of birds, examining the entrails and vital organs of animals slain for sacrifice, and the method of hydromancy, here alluded to. This latter consisted of pouring water into a goblet or other vessel and of then throwing into the vessel pieces of gold or silver or precious stones. During the process the movements of the water and the figures which these movements caused to appear therein were carefully studied and permitted to suggest the unknown and the future. Similar means of divination are still practiced in Egypt and elsewhere.

8. How then can we steal?—Their reasoning in itself is convincing. Their faith in their ability to demonstrate their innocence leads them to a rash unconscious pronouncement or the judgment of death upon Benjamin, whose life they were most anxious to protect.

9. Let him die—Their willingness to stake their lives on their integrity was the strongest evidence in its favor.

Bondmen—Slaves.

10. He with whom it is found shall be my bondman—The steward accepts less than they offer, asking only that the one found guilty be surrendered not to suffer the penalty of death, but to remain in servitude in Joseph's house, in fixing these terms

the steward was obviously under instructions from his master.

11. Hasted—Made haste.

Took down—From the backs of the pack-animals to the ground.

12. And he searched—The steward who had overtaken them and challenged their honesty.

The eldest—Reuben.

The youngest—Benjamin.

13. Rent their clothes—But said nothing. Their silence and their actions were more eloquent than words.

Returned to the city—From whence they had just come, and where they immediately afterward find Joseph still at home.

14. Fell before him on the ground—Still mute with disappointment and humiliation.

15. What deed is this?—Joseph addresses them with affected indignation. He reproaches them, however, not for their dishonesty and ingratitude,

but for their folly in imagining they could escape detection.

Such a man as I—A man of my rank and power, and initiated in all the wisdom of Egypt, including its mystical and sacerdotal rites. The implication is that it was utter folly on their part to attempt to rob or deceive such a one as he.

16. What shall we say?—The facts in the case seem to allow no ground for excuse.

The iniquity of thy servants—The iniquity which the speaker had in mind was not that of the discovered theft, as Joseph might be expected to infer, but the greater wrong done to Joseph and their father years before, and which had rested heavily upon their consciences all the years.

We are my lord's bondsmen—Servitude seemed more preferable to them than the necessity of facing their aged father without Benjamin, for whose safety they had become surety.

17. Get you up in peace unto your father—Joseph presses home his advantage, and in order to bring them to a full realization of their position, insists that he will retain only Benjamin.

In the succeeding verses there follows Judah's speech of intercession, as remarkable for its pathos, beauty and persuasive eloquence as for its frankness and generosity. The remaining verses of the chapter are part of the assigned lesson. — From "The Sunday School Journal."

The Cross of Jesus

Epworth League Devotional Meeting Topic for June 1, 1913

(Matt. 26:27, 28; Heb. 12:2; 5:8, 9; Luke 22:44.)

By THE REV. A. PRESTON SHAW, B. D.

THE SCRIPTURE MESSAGE

In Matt. 26:27, 28, Jesus with His twelve disciples are seated around the table at the last passover. The Jews by the thousands ate the passover that night while they remembered their deliverance from Egypt. Their memories went back to that dreadful night for the Egyptians but to that glorious night for themselves when the Angel of the Lord passed over Egypt and slew their first born and wrought Israel's deliverance. Jesus, remembers all this but his mind looks forward to Himself, the Lamb of God, upon the Altar slain for the remission of Israel's sins and for the sins of the whole world.

What an opportune time to teach His disciples that far more important sacrifice which He was about to make of Himself upon the cross for deliverance from sin! He calmly takes the bread, blesses it and breaks it and gives it to His disciples, "This is my body," He says, and afterwards, He takes the cup, gives thanks and gives it to each of them saying, "This is my blood"—"my life, my all—given for thee for the remission of sin. Do this as oft as ye will in remembrance of me." Let the Jews remember the passover, but let us remember the cross of Jesus. Hebrews 12:2 is a comment upon the cross of Jesus and His attitude toward it. The joy which Jesus sought in the salvation of men so far out-weighing the cross that He willingly bore it to attain the joyful end sought.

Hebrews 5:8, 9 teaches that there was discipline in the cross which Jesus could not have otherwise attained. "Though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all that obey Him."

Jesus was willing to suffer the intensest agony for the principles which He advocated and the salvation which He brought. "His sweat was as it were great drops of blood falling down to the ground", as He prayed in Gethsemane. He refused the opiate offered Him before His crucifixion preferring to use no pain-destroyer except the consciousness of doing the will of God.

THE MEANING AND APPLICATION TO US

Nothing great can be done by God or man without great labor. Jesus knew that virtue, power, had gone out of Him when the woman that merely touched His garment was healed. He groaned in the spirit at the grave of Lazarus before He was able to command the dead man to come forth. The way of success and victory in every department of our life is the way of the cross. No man can even earn his daily bread without labor of hand or mind or heart. The man or woman that does not

struggle and suffer does nothing. Jesus therefore has only exemplified in the realm of religion what every successful man knows to be true in the temporal things of life! He endured the cross, the struggle, the sacrifice, despising the shame, that He might obtain the joy and goal set before Him—the salvation of men from sin.

The Jews and soldiers standing at the foot of the cross of Jesus saying "Come down from the cross," unknowingly expressed the sentiment of the masses of mankind who are willing to accomplish nothing worth while. "Come down from the cross" the world says to the young man or young woman who is willing to be ostracized from silly society because its mandates are foolish. "Come down from the cross and seek pleasure and ease," silly pleasure seekers are saying to the faithful struggling young man or woman who against heavy odds are striving to succeed in life and make the world better by his living in it. "Come down from the Cross" the worldling continually says to that man who is seeking to live a life in harmony with God's will. We must not heed such advice. We must heed the advice of Jesus who bore the cross for us, "Take up thy cross and follow me."

"For only he who bears his cross

Can hope to wear the glorious crown.
Winchester, Va.

Gammon Alumni Association

At the close of the commencement of the Gammon Theological Seminary, on May 1, at 2 p. m., the Alumni Association of Gammon met in Gammon Hall and elected new officers. The Rev. G. W. Brownlee was chosen temporary chairman. Invocation by E. H. Oliver. The following officers were elected: The Rev. E. C. W. Cox, class of 1909, pastor White Methodist Episcopal Church, South Atlanta, was elected president; the Rev. G. W. Brownlee, class 1910, pastor St. Paul Methodist Episcopal Church, Eutaw and Springfield, vice-president; the Rev. Joseph Griffith, class 1903, pastor Fort Street Methodist Episcopal Church, secretary; the Rev. J. W. Spearman, class 1912, of the Colored Methodist Episcopal Church, assistant secretary; Dr. E. H. Oliver, class 1895, treasurer. Program Committee: G. W. Arnold, president; E. H. Oliver, W. B. Wilson, Joseph Griffith, L. H. King, W. C. Bryant, chaplain.

Personal and General

Sunday, March 30th, the Rev. A. Holland delivered the annual sermon at Couparie, Miss., of Pythian Lodge No. 372.

Clark University--Gammon Theological Seminary

By Dr. J. W. E. Bowen

CLARK UNIVERSITY

No one article can adequately describe the status work and prospects of this Central College of the Freedmen's Aid Society. Its campus is unequalled by that of any other school of the system and in fact, it is not wide of the mark to say that no other institution among any people in the South should be mentioned in the same breath when its large land possessions are mentioned. Situated at the south end of Capital avenue, this magnificent park of rolling land, shaded here and there with pine, oak, hickory, elm, sweet gum, tulip, poplar and magnolia trees; threaded by a winding and murmuring brook, banked by a shrubbery that makes it joy to visit; with her elliptical driveways that pass every main building, these and other possessions, make this university the one great center for the Central University of our Church in the South for the Race.

President W. W. Foster, Jr., D. D., assumed the executive work of this school last year at the urgent request of the Cincinnati Board. Doctor Foster is no tyro in educational work and no vituline in general service. His years of service in the pastorate in the large charges in the North, his successful work as President of Rust University, Holly Springs, Miss., and his intense conviction as to his call to this work and his love for the cause of this race, equip him with endowment for leadership in Clark that is rare and unique. This university has always had a task to keep up in the race in this city because of the presence, power and material aspect of two other institutions of learning for the race within a stone's throw. *But she has done it.* Doctor Foster now proposes that she do more, viz., go forward and lead the van. He at once projected certain needed repairs. Among these may be mentioned the revarnishing of the Chapel which included a new ceiling, freshened walls, new windows, installing a new toilet system, both for young men and young women with shower baths; changing the entrance and making it bright and pleasing with paint, brightening the hall-ways, re ceiling the halls and students' rooms, building a new porch to the main hall and many other improvements that in their sum total render Chrisman Chapel the most attractive school chapel in the state.

The campus was then attacked and the walks and drive-ways were improved; old trees removed, lawns were started and roses planted; so as to give the grounds the appearance of a flower garden with well laid-off walks. The entrance to the grounds have a college appearance. In sum, Doctor Foster was determined that the physical appearance of the university should conform with the name of the university.

His other great thought is to strengthen the literary courses and enlarge the scope of the college and bring it beyond its present good standing. He is a fitting successor to the earnest and consecrated presidents that preceded him. With his cultured and energetic wife, there is every prospect of the highest type of work being done by this university. But, strange to say, he has wrought these splendid changes in the teeth of poverty. The thinking men and women of the Race and the strong student body have taken hope and are pledging the president their co-operation. The Commencement Exercises were largely attended and one could detect here and there the classical touch of a master hand at the helm. Honor to whom honor is due; you have won your spurs, Doctor Foster, and we gladly lay them down at your feet with the prayer that God may give you the chance to do the larger work for this college that is in your heart.

GAMMON THEOLOGICAL SEMINARY

The story of this school of the prophets has been told in prose and sung in poetry. Her sons, like those of the Mother of the Gracchi, are her jewels. This Seminary is firmly built upon the Gammon Hill in a stately building of brick, well-laid in stone and trimmed with a stone that brightens her solid and massive front. But Gammon's life and spirit and work are not found in her eighteen acres of park land, her serpentine, Magnolia drive-way, her nine-hundred feet of terraced front, protected by an iron fence, her stately entrance overshadowed by

gray pilasters dug from the heart of Stone Mountain and her beautiful residences for professors, and neat cottages for married students; but her glory and possessions and achievements are in her well-prepared faculty and her loyal, hard-working and consecrated sons on three continents and the Islands of the Sea. At the head of this workshop of intellectual, moral and spiritual power, stands Doctor S. E. Idleman. Why he should have been daubed with that name has not yet been found out. It is a slander on him unless you hold to the original meaning of the word.

The physical improvement of the Seminary property this year under Doctor Idleman affect Gammon Hall, Student Cottages and the grounds. Our rear entrance is now paved with a beautiful walk, protected at the Library entrance with single and double iron gates, supported by massive stone pilasters. In Gammon Hall, the President has shown his fine taste by thoroughly renovating the offices and furnishing the same with modern office furniture. He then undertook to put the Student Cottages in repair that our married students may be well-ensconced in good and neat homes. He then made a splendid beginning in ornamenting the stopes of our Magnolia drive-way with shrubbery that ultimately will indicate a pleasing view and we

will be refreshed with a sparkling lagoon. The many other places where repairs have been made are too numerous for a short article. Suffice it to say that with a liberal hand from the trustees, President Idleman has it in his thought to make the Seminary every whit in its aspects and in planning improvements, equal to the best in the land.

The loyalty of the student-body to the administration deserves a word of notice. There has been a generous response to all the President and Faculty have projected and required. The sense of duty has not galled any one, but a cheerful, spontaneous and brotherly regard for good order has characterized the work of the year.

The Faculty, wide-awake to the demands of modern thought and advanced theological movements, have endeavored to bring the student-body abreast of the times, but with no approach to a break of the old lines of sound doctrine and evangelical Christianity as interpreted by our Church. While alert and progressive, they are not chasing butterflies or exploding theories that never commanded the respect of sound, well-beaten and approved Christianity. We are safe in affirming that our students and graduates to this date are sound in the faith, true in evangelism and withal, progressive in thought.

These two institutions, so closely allied in history and purpose must be reckoned in the progress of the Race. Doctor Idleman is not an idle man. His work says so. Our Commencement marked the sixteen workers into the vineyard.

News from Charleston, West Virginia

Beginning with Wednesday, April 30th, Charleston has been the scene of great happenings. The occasion was the Semi-Annual meeting of the Board of Bishops of the Methodist Episcopal Church, at the First Methodist Episcopal Church, of the West Virginia Conference, of which the Rev. James E. Bird, D. D., is pastor, and the Rev. James W. Engle, D. D., District Superintendent. The Conference of the Bishops began at 2:30 p. m., on Wednesday, with an executive session, and executive sessions were held as follows: On Thursday, 9 a. m. and 3:30 p. m.; on Saturday and Monday, 9:00 a. m. and 2:00 p. m.

The first public meeting was held on Wednesday evening, Hon. W. B. Matthews presiding. Bishop Quayle delivered a lecture, subject, "Napoleon Bonaparte, Democrat." The Bishop's lecture was preceded by a solo, "Hear Ye, Israel" (Mendelssohn), sung by Mrs. John Mason. The singing of the Methodist hymns, together with above-mentioned solo and another on Friday evening by Mr. Bartram, "My Hope Is In the Everlasting" (Stainer), and several anthems added much to the services.

At 2:00 p. m., on Thursday, occurred the unveiling of the Bishop Morris tablet at Morris Memorial Church, Kanawha City, at which meeting Dr. Engle presided and former Governor MacCorkle delivered the address of welcome and Bishop Moore the principal address. Mrs. Cranston, wife of Bishop Cranston, removed the veil that enshrouded the tablet.

A reception was tendered the Bishops Thursday evening, at 8 o'clock, Dr. Engle, District Superintendent, presiding. Welcome addresses were delivered by Governor H. D. Hatfield and Dr. J. E. Bird. Responses on behalf of the Bishops were made by Bishops Hamilton and Hughes. At the close of this meeting the Bishops stood in line in the church altar, at the head of the line being the Hon. W. B. Matthews and Governor Hatfield. A long line of persons filed past the line of Bishops, shaking hands and exchanging a word with the distinguished guests. The colored members of the Methodist Episcopal Church in this city, headed by their pastor, the Rev. J. Sylvester Carroll, were cordially received at this and, in fact, all of the meetings. And there was exhibited here in strong emphasis the unity of the great Methodist Episcopal Church.

On Friday afternoon a Ministerial and Lay Conference, under the auspices of the General Conference Commission on Finance and the Laymen's Association of the West Virginia Conference, was held with Hon. O. W. Flesher presiding. An address was made by Bishop Cranston, after which were the following addresses: "Methodism and Her

World Task," Dr. A. G. Kynett, Education Secretary; "The Financial Problem," Dr. W. B. Hollingshead, Apportionment Secretary; "How the Plan Works," Dr. J. M. Trimble, Organization Secretary.

At 8 p. m., Friday, Bishop McIntyre delivered a lecture, the subject of which was "Buttoned-Up People." Judge O. W. Lynch presided.

The week's meetings came to a close Saturday evening with an evangelistic service, Judge Ira E. Robinson, presiding. Address, Bishop Henderson.

On Sunday the pulpits throughout the city, and even at Huntington, were filled by the Bishops. Bishop W. P. Thirkield preached to a very large and appreciative audience at Simpson Methodist Episcopal Church. The sermon by the Bishop was inspiring and helpful. The Bishop selected as his text the 10th chapter of St. Luke and 27th verse. So great was the impression made by Bishop Thirkield that after the service all eagerly seized the opportunity of shaking the Bishop's hand. The one conclusion to which all have come who had the opportunity of seeing and hearing Bishop Thirkield was that his visit to our church and the soul-stirring sermon he delivered have helped our work in this city. We are glad to have any and all of our Bishops to come and see us.

The Rev. J. S. Carroll is beginning his fourth year as pastor of Simpson Methodist Episcopal Church. On Tuesday evening, April 29th, a welcome reception was given in honor of the pastor and his family. Mr. A. O. Wells, one of the class leaders presided. Madame Celestine V. Lewis rendered a beautiful solo. The Rev. B. R. Reed, D. D., pastor of the First Baptist Church, and the Rev. Chas. S. Sheen, D. D., pastor of St. Paul's African Methodist Church, welcomed the "new" pastor and family on behalf of the ministers and churches of the city. Prof. J. F. J. Clark, Principal of the High School, delivered an address in behalf of the schools of the city. The pastor responded to the addresses. After this program was rendered a committee of ladies served a delicious luncheon. The present outlook for a prosperous year, spiritually, socially and financially, is exceedingly bright. The Southwestern is not forgotten. Already the pastor has arranged for a special Southwestern Day, May 25th.

Mirth is God's medicine. Everybody ought to have it. Grim care, moroseness, anxiety—all this rust of life ought to be scoured off by the oil of mirth. Blessed is he who has a sense of the humorous. He has that which is worth more than money.—H. W. Beecher.

Southwestern Christian Advocate

631 BARONNE STREET

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the Advocate does not arrive regularly, notify us promptly.

4—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

GRATITUDE

Gratitude is a beautiful grace and adds charm to one's working capital of life. Out in the world some say "gratitude soon cools and forgets." Is it not so? What man is there who has not experienced the disappointment that comes when a kindly act done goes unrewarded by a cordial, without cost, but an almost priceless, "I thank you." Gratitude is so inexpensive, yet there are persons who have little gratitude for favors shown. But, what is worse, they forget the favors granted. And what is even worse still, there are those who accept courtesies and personal considerations, and thus get close to one, only to turn upon their benefactors when their selfish ends so demand. We say such persons are without honor; sad to tell, they constitute a large element of the rank and file who pass in daily review. The spirit and attitude of gratitude would soften many adjustments in the affairs of men. And then it actually pays to keep a full supply of hearty and downright old-fashioned "I thank you." Those brief words sincerely spoken and lived up to have often been all the reward men and women cared for who have rendered priceless service and who have given up all for the good of others.

The *Crisis*, in its issue for May, compiles the following lynchings for the past month:

At Mondak, Montana, a Negro, for shooting the sheriff and his deputy.

At Union City, Tennessee, one colored man, for the murder of an aged white man.

At Issaquena, Mississippi, a colored man, for the murder of a white man.

At Albany, Georgia, a colored man, for no apparent reason.

In the county jail at West Point, Mississippi, a colored man, for assault upon the sheriff.

At Kosciusko, Mississippi, and at Marshall, Texas, colored men, for alleged assaults on white women.

At Springfield, Mississippi; Hickory, Mississippi, and Pensacola, Florida, colored men, for murderous assaults on white men.

Only two cases out of the eight tabulated are for attacks upon womanhood. The ratio of assaults upon womanhood, as an excuse for lynching, as a rule will not go far beyond 20 per cent; at times it will be much less. And still there are those who claim that the general cause for lynching is assault upon womanhood. This statement has been exploited so often that no fair-minded person can use it. To use it in ignorance brands the user with a density that puts a question mark behind all he says bearing upon the subject.

What is considered the greatest and most beautiful parade in the history of the Woman Suffrage cause was witnessed in New York on the afternoon of May third by half a million persons, according to estimate. They marched for more than two hours—white-clad women—ten thousand strong. Five hundred men participated. Throughout the parade not one disturbing incident occurred. It is considered the greatest spectacular triumph ever scored by women in this country in pursuit of the ballot.

The Governor of Georgia sets aside one day in the year as "Public Health Day," to be observed in every school in the State, according to information received at the United States Bureau of Education.

Of General Interest

WOMEN RAISE LARGE SUM

At a mass meeting Sunday of this week in St. Louis, at which only women were in attendance, nearly \$35,000 was raised for the Judson Mission Offering by the Women's Missionary Union. Young women dressed in the costumes of all the foreign countries in which the Southern Baptists have established missions, marched into the hall singing gospel songs with flags of the different nations unfurled. The State of Alabama led all the others in raising \$8,225. It is predicted that the Union will soon be able to raise a million dollars a year for missions. During last year this body raised for missionary purposes one-third of the total amount coming from all sources.

INVENTOR FIELD DEAD

Stephen Dudley Field, the inventor, who gave to the world the trolley car, died at his home in Stockbridge, Massachusetts, Sunday of this week at the age of sixty-eight years. Mr. Field, who has sometimes been called the "Father of the Trolley Car," was also the inventor of the quadruplex telegraph, electric elevator, amplifier for doubling the speed of ocean cables, besides various other important electrical contrivances. The inventor was the nephew of Cyrus Field, who laid the first Atlantic cable. After perfecting the trolley car, Mr. Field went to London and there became chief engineer for a company of capitalists engaged in building electric railways in Europe.

EDUCATING THE FILIPINOS

The United States is expending about \$3,500,000 annually for education in the Philippines. There are about seven hundred American teachers now employed in the Philippines teaching service. This number has recently been augmented by the engagement of eighty-five more teachers, who recently sailed from San Francisco. They were selected from a large list of eligibles, and were placed under a two-year contract.

This is somewhat of a probationary period during which the fitness of the candidate for this special work may be determined. The average term of service for American teachers in the Philippines is about six years.

It is needless to say that in thus promoting the cause of education, this country is truly rendering inestimable service to the inhabitants of the Philippine Islands.

TO REDUCE THE COST OF LIVING.

Following the lead of the other cities, New Orleans is now engaged in the task of so adjusting its present system of marketing its vegetable supplies as to materially reduce their cost to consumers. Investigations have revealed the fact that the very high cost of these necessities were due to the middlemen's profits and not to the producers.

The mayor and commissioners are interested and will very likely find some solution that will be beneficial to the hard-pressed consumers.

This matter of the high cost of living seems to depend largely upon one's viewpoint. The president of the National Retail Grocers' Association, which is meeting this week in St. Louis, stated in his annual address that the high cost of living was a myth. It is needless to observe that the vast majority of plain people begs leave to differ.

PURE MILK FOR BABIES OF THE POOR

Women of this city met in mass meeting two weeks ago to discuss ways and means of adding largely to the contributions of milk for the poor babies of this city during the summer. Among the speakers, were Doctors Butterworth and Oscar Dowling and Mayor Behrman. Doctor Butterworth, a prominent physician of the city, is the president of the Child Welfare Association, under whose auspices the mass meeting was called. New Orleans is among the last of the large cities to become interested

in the movement to provide pure milk for the babies and free milk to those who cannot afford to pay for it. It is the plan of the association to establish milk depots where pure milk will be furnished modified for the use of children. More important than this free distribution of milk when parents are not able to buy, is the placing of stations where the proper kind of milk for little people can be obtained. Young men and women during the meeting, offered their services in soliciting contributions among the merchants of the city. Since the meeting much has been done and the Child Welfare Association has met the heartiest co-operation on every hand and its promoters are greatly encouraged.

PRESBYTERIAN CHURCH COUNTS 2,000,000 MEMBERS

The Presbyterian Church, it is reported, has made greater progress in America than in any other part of the world, and that, largely because of no great opposition such as might be offered in other countries than our own. By the last census, nearly 2,000,000 communicants were recorded, with an average investment of \$200 per member, making a total of \$200,000,000, and in addition to this several millions of dollars' worth of property is controlled by the Presbyterian Missionary organizations of this country. The time of the greatest dominance of this church was during the closing years of the eighteenth century. At this time, the Presbyterians excelled in a strong educated ministry, having graduates from Princeton, New England, with men from the European Universities also. At this time the Methodist Episcopal Church was in its infancy. Today the ministers of the Presbyterian church, while appreciating the splendid work that has been done, regret that the Presbyterian Church in America now stands FOURTH among the Protestant denominations in America, having allowed itself to be passed by the Methodists, the Baptists and the Lutherans. By what means this loss is to be made good will be one of the important topics of discussion at the forthcoming meeting of Presbyterians in Atlanta, Georgia.

ANTI-ALIEN BILL SIGNED

Governor Johnson of California has signed the alien land bill. This was done in spite of the protests made by Japan and in opposition to the wishes of President Wilson and Secretary Bryan. The Japanese are very indignant because of this legislation, which they believe to be founded on color prejudice. They consider themselves unjustly discriminated against, and the bill, in its present form, as a National affront.

Japanese statesmen, however, are conservative and take the view that the sentiment of California is by no means the sentiment of the United States. But there are many jingoes among the Japanese who advocate radical measures for what they consider the maintaining of the national honor and prestige.

The Japanese Government has entered a formal protest against the bill and our State Department has replied. The Panama-Pacific Exposition Company, with a very strong following, opposed the measure on the ground that it was a violation of good faith.

It is very probable that the passage of this bill will give our diplomats something to think about.

It is very probable that the enactment of this legislation will bring about nothing more serious than certain retaliatory measures against citizens of the United States in Japan. Nevertheless, the satisfactory adjustment of this international tangle will give sufficient employment to our diplomats during the summer months.

We learn that at Washington the board of trade committees are preparing to present a marriage law to Congress for endorsement and if the same becomes a law certifies of health will be required from all applicants for a marriage license.

People of Interest

Bishop Thomas Bowman will be ninety-six years of age July fifteenth.

Bishop Thoburn is delivering missionary addresses.

President Wilson and his family will attend the Central Presbyterian Church during their residence in Washington.

Dr. Robert Johns Trevorrow was inaugurated President of Drew Seminary for Young Women at Carmel, New York, on Wednesday, May twenty-first.

Dr. John E. White, pastor of the Second Baptist Church, Atlanta, Georgia, will preach the commencement sermon at Tuskegee Institute Sunday, May twenty-fifth.

Dr. Booker T. Washington, a member of the Board of Trustees of Fisk University, will deliver the commencement address at that institution on Wednesday, June ninth.

The Rev. Dr. M. W. Gilbert has been re-elected president of Selma University and the Rev. S. T. Clanton was elected vice-president, the office of dean being abolished.

Bishop W. P. Thirkield preached in the Methodist Episcopal Church at Newton Centre, Massachusetts, Sunday morning, the eleventh, and spoke to the students at Lassel Seminary in the afternoon.

William Whitney Borden, of Chicago, who died April 9th at Cairo, Egypt, while preparing for missionary work in Central China, gave almost his entire fortune of nearly \$1,000,000 to the forwarding of the Gospel through thirteen religious institutions.

Mr. John Wanamaker, of Philadelphia, has contributed \$25,000 toward the building fund for the Colored Young Women's Christian Association in that city. In the general campaign over \$500,000 was raised. A number of branches will be erected.

Bishop Homer C. Stuntz and Mrs. Stuntz arrived in New York May 13th per steamer "Panama," coming to the United States direct from Colon, Panama. Their address for the present will be 150 Fifth Avenue, New York.

Edward Harris, a Negro, attended the National Convention of the Amalgamated Association of Iron and Steel Workers in Fort Wayne, Indiana, recently, as a delegate. This is said to be the first time in the history of this organization that a Negro has been thus recognized.

It is reported that Miss Susan Steed of Middletown, Connecticut, holds the world's record for Sunday School attendance. She has been present to answer to her name in the roll call of the Sunday School of the North Congregational Church every Sunday for twenty-five years.

Dr. J. L. Wilson, pastor of Wesley Methodist Episcopal Church, this city, will preach the anniversary sermon before the Christian Associations of Straight University, also of this city, Sunday morning, May twenty-fifth, and President E. M. Stevens will preach the baccalaureate sermon Sunday night, at Central Congregational Church.

Word comes from India of the death, at Naini Tal, of the Rev. Samuel Knowles, one of Dr. William Butler's first recruits. Having joined our mission force in August, 1858, he and Mrs. Knowles, who survives him, were actively connected with the work of the North India Conferences until 1903. Since that time they have lived in honored retirement at Naini Tal.

Dr. C. W. Drees, of South America, detached for the present to help in the revision of the Spanish Bible under the auspices of the American Bible Society, writes from Santa Maria in Spain, describing the progress of the translation work and expressing the hope that when completed this revision will be equally valuable in Spain and in the Spanish lands of America.

At Park Street Methodist Episcopal Church, Cincinnati, Ohio, the Rev. D. E. Skelton, pastor, Mrs. W. F. Anderson, wife of the resident Bishop, delivered the address

on Mother's Day. The program was under the auspices of the Ladies' Aid of the church, and Mrs. J. P. Monroe, president of the local Woman's Home Missionary Society, presided. There were three hundred women in attendance.

The Rev. Rufus J. Wyckoff, of Oak Park, Illinois, delivered the baccalaureate sermon at Philander Smith College on last Sunday, the eighteenth. The Rev. E. R. Zaring, D.D., editor of the *Northwestern Christian Advocate*, delivered the address at the graduating exercises of Adeline Smith Home on Tuesday, the twentieth, and the graduating exercises of the college department Thursday, the twenty-second.

Pastor C. W. Kinchen, the successful financier, and the loyal people of Wesley Methodist Episcopal Church, Los Angeles, California, raised \$3,000 in a recent rally. This being the year of Wesley's twenty-fifth anniversary the same was celebrated by a series of sermons and entertainments. The principal feature the evening of May first was the great lecture delivered by Dr. W. E. B. Dubois, in the finest auditorium in the City of Los Angeles. The proceeds from the same amounted to more than \$1,200.

Mr. Richard A. Cooper, a member of the Common Council of Philadelphia, Pennsylvania, recently introduced a resolution appropriating \$5,000 for the entertainment of the National Negro Business League when it holds its forthcoming convention in that city August 20th, 21st and 22nd. The bill was passed by the Council and has just been approved and signed by Mayor Blakenburg. The Local Negro Business League of Philadelphia, under the leadership of Dr. Algon B. Jackson is earnestly at work arranging the details of entertainment, etc., for the coming meeting.

The funeral service at Cleveland, Ohio, of the well-beloved pastor of Cory Church, the Rev. George A. Sissle, was conducted by Dr. Joseph J. Courtney, Superintendent of the Ohio District. At Lexington, Kentucky, where the remains were taken for interment, Dr. E. A. White conducted the service, which was attended by about forty ministers of the Lexington Conference. The Rev. Mr. White, in speaking of the deceased as a church builder, making special mention of his work in building Corey Church at Cleveland, told of the request of the aged white minister, the Rev. Mr. Cory, for whom this church is named, that the name of this church be changed to the Sissle Memorial.

Prof. James F. Oyster, retiring president of the Board of Education of the District of Columbia, was presented with a loving cup by the officers and teachers of the colored public schools. The presentation was made at a meeting held in the Superintendent's honor in the assembly-room of the M. Street Colored High School on Thursday, May eighth. A splendid program was rendered. Addresses were made by Prof. Roscoe C. Bruce, assistant superintendent of schools; Prof. Garnet Wilkinson, principal of the Armstrong Manual Training School; Dr. Davidson, superintendent of education, and Prof. Henry P. Blair, the new president of the board of education.

In honor of the late Hon. Charles B. Aycock, Governor of North Carolina from 1900 to 1904, who was intensely interested in the education of the masses, the Aycock Memorial Association was formed, shortly after his death, about a year ago, to secure funds to erect a monument. The children of the Negro public schools of Cumberland County, aided by the Negro school committeeman, the Woman's Working Clubs, the students and teachers of the State Colored Normal School, and representative citizens of the race in the county, raised and forwarded to J. Y. Joyner, superintendent of public instruction, for the fund the amount of \$218.91. Superintendent Joyner, acknowledging receipt of the generous contribution to the fund, said it was the largest contribution received, up to that time, from the teachers and school children of any county, white or colored.

News Paragraphs

Greater New York has a population of 5,332,000.

There are sixty-two thousand Methodists in California.

It is estimated that 60,000 newspapers are now being published in the world.

It is reported that the wage earning capacity of the Negroes of Atlanta, Ga., is four millions of dollars annually.

According to a leading real estate agent, the Negroes of Baltimore, Md., own real estate valued at \$10,000,000.

A bill passed in the Senate of the Legislature of Wisconsin prohibits treating in saloons and accepting free drinks.

The City Council of Philadelphia, Penn., has voted \$5,000 to entertain the National Negro Business League next August.

Judge Elliot has declared invalid the segregation law passed some time ago by the Baltimore City Council, restricting Negro residents to certain sections of the city.

The aggressive Negroes of Illinois succeeded in having the Campbell Bill, which provided for separation of races on railroad lines, killed in Senate Committee on Railroads.

The Snow Hill Normal and Industrial Institute, Snow Hill, Alabama, has received from Mr. Andrew Carnegie a generous donation toward the construction of a new building.

Eighty-five American teachers recently sailed for the Philippines to take positions in the Philippine schools. The average age of the new teachers is twenty-five years. All but twenty-four of them are experienced teachers.

Five hundred love-letters of Robert Browning and Elizabeth Barrett were sold at auction in London, May second, for \$32,750. A number of their autograph manuscripts were also sold, one original manuscript of Browning's selling for \$4,950.

Announcement is made of the gift of \$10,000 by the Pullman Car Company, of Chicago, to the Colored Young Men's Christian Association of that city. The company stated that it was their desire to promote the interests and welfare of their Negro employees.

The trustees of the Tuskegee Normal and Industrial Institute have received \$22,000 from the estate of the late Solomon Phillips of Uniontown, Pa. At a recent meeting of the Executive Committee it was decided to spend about \$60,000 at Tuskegee this summer in improving the steam heating plant.

Last fall, according to the election returns, it seemed that for the first time in thirty years the Negroes of that State would have no representative in the Illinois legislature. It now appears that a mistake was made in counting the votes and Major Robert R. Jackson will represent the Third Senatorial District at Springfield.

Furlong Tract, a four block colored section of Los Angeles, California, has a property value of \$375,000. The personal property valuation is \$75,000 making a total valuation of \$450,000 worth of property owned by Negroes in this section of the city. The tract has four stores, two churches, a bakery, and boasts of many colored machinists, laborers and contractors.

Thirty-three States of the Union and six distant countries have been represented by the students of the Chicago Training School during the last year. This great pioneer school is world-wide in influence. Its students come from all over the world, and go as workers to all parts of the world. The enrollment for the year just closing is 250.

Dr. Frederick F. Friedmann has arranged for the sale of the American rights on his anti-tuberculosis vaccine for \$125,000 in cash and \$1,800,000 in stock in thirty-six Friedmann institutes to be organized in as many selected States, with a total capitalization of \$5,400,000, according to the *New York Times*, this morning. A large wholesale drug firm is named as purchaser.

THE MISSIONARY CONVENTION OF THE ALEXANDRIA DISTRICT.

The Missionary Convention of the Alexandria District was held in Asbury Church, of Natchitoches, April 17-18. Devotional exercises conducted by H. T. O. Abbott and David Shelby. Prayer by C. L. Angram. By request of the District Superintendent, the Rev. J. F. Marshall, D. D., called the convention to order. I. L. Turner was elected secretary; S. Carroll, elected treasurer; C. D. C. Bryan and H. J. Wright, reporters. The Literary programme was well carried out. The first paper was read by C. D. C. Bryan. Papers by J. E. Rolax, G. G. Golston, C. L. Angram, David Shelby, J. L. Augustus, H. J. Wright and J. F. Marshall, D. D., all were well prepared and ably discussed by the brethren. After which the Rev. J. L. Augustus preached an able sermon. Evening session—Devotional exercises conducted by Simon Mitchell. The Rev. I. L. Thomas was introduced and made an able address which was highly appreciated. G. G. Golston also made a good address. The Rev. J. D. Richards, superintendent, made a splendid address. Visitors were then introduced. At night, Dr. I. L. Thomas opened his Question Box which was very helpful. J. E. Rolax preached an able sermon. Collection, \$13.01. Dr. I. L. Thomas, field agent of the Home Missionary Church, Extension Society, was heard in a helpful address. The second day's session was opened with devotional exercises conducted by I. R. Henderson, J. O. Richards, superintendent in the chair. The roll was called and each preacher responded. \$153 was raised. Dr. J. F. Marshall, D. D. made a brief remark in the evening session, touching the Jubilee movement. Dr. I. L. Thomas, D. D., was asked for information on the Jubilee and gave the same in a able way, which was highly appreciated. H. J. Wright's remarks were helpful. At 4:45 p. m. I. L. Turner preached a strong sermon from Matthew 3-11. This sermon left a great impression upon our hearts. The night session—Devotional exercises, conducted by J. F. Marshall, D. D., pastor of Newman's Memorial Church, Alexandria, after which Prof. J. W. Thomas, principal of Lincoln Institute of Natchitoches, made the Welcome Address in behalf of the Hon. Mayor, G. W. Kyle of the city of Natchitoches. He also spoke of the new institute gotten up by the Colored people of Natchitoches, which is in a growing condition. The Rev. H. J. Wright, our pastor at Pineville, responded. Collection, \$10.25. Dr. I. L. Thomas' address at this point was the feature of the session. Seven souls were converted and two backsliders reclaimed and 46 penitents came to the altar. The resolutions composed by C. D. C. Bryan were referred to the press for publication. May Doctor Thomas' life be spared for many years of useful service.—C. D. C. Bryan.

ST. MATTHEW'S GREENSBORO, N. C.

In our special series of meetings held from April 6th to 27th, our city as well as church was greatly stirred and awakened. For seven days of the meetings we were assisted by the Rev. Dr. J. N. C. Coggin, of Covington, Ga. The people of our city of all and no denomination will not soon forget Dr. Coggin's forceful Gospel messages. There are others who share

with us the thought that the colored Conferences would be greatly strengthened if Dr. Coggin could be had for special evangelistic meetings throughout our Conferences, assisted by his good wife, Mrs. Coggin, who is a very effective and successful personal worker and persuasive singer. Our city and church join in expressing thanks to Dr. Coggin and invite him to return and bring Mrs. Coggin. It is said by old citizens here that the musical concert given in our church on Monday night, April 28th, was the best witnessed in this city for a number of years. The concert in nature was a basso profundo contest between Dr. J. C. Waddy, chorister of St. Matthew's choir, and Mr. S. C. Buford, chorister of the First Baptist choir of Danville, Va. Other numbers rendered were selections by the St. Matthew's Apollo Quartet, Messrs. Waddy, Mundy, Dawson and Dillard; solos by Messrs. Reid, Broadnax and Miss Lillie Peters, of Danville, and Miss Grayson, of High Point; a reading by Mrs. McLaurin, of St. Matthew's. The contestants rendered three selections each. The judges gave their decision in favor of Dr. J. C. Waddy, of St. Matthew's. Mrs. S. A. Peeler was the accompanist for Dr. Waddy, while Miss Cosette Peeler gave an instrumental selection. On Friday night, the 25th, at the close of a general testimony service, of which he was the last speaker, Brother Wyatt Reid closed with these words: "Children, you may never hear old ather Reid any more! Church, throw your arms around our young people!" He sat down, leaned forward, stricken with paralysis from which he never recovered. He passed away Sunday morning at eleven o'clock. Brother Reid was eighty-one years of age and greatly loved by young and old. He had been a member of the Church for quite fifty years.—R. T. W.

REVIVAL AT VICTORIA.

On Sunday, April 6th, the pastor, the Rev. Harry Swann, and members, put their best efforts forth in the way of saving souls. The meeting began with much earnestness on the part of the Christians, and also with them that were much concerned about their souls' welfare. The first week brought to us the services of the Rev. S. D. Moseley, pastor at Lavarnia, and much good was accomplished through this God-sent man. At the end of the first week we wound up with more than 30 conversions. We also had with us during the second week the Rev. Riley Lodia, pastor at Yoakum, Texas. Through the Gospel sermons that were preached by him many souls were brought to Christ. Too much cannot be said in the way of praise of our most worthy pastor, the Rev. Harry Swain. There are very few ministers in the Texas Conference who know how to conduct such successful revivals. When we closed on Sunday night it was found that 97 happy souls were brought to the Kingdom of Christ. Never before in the history of the church did the interest and enthusiasm run so high. We might also mention the great rally that closed recently. About \$220.00 was realized. We are trying to push things to the front in Victoria as never before.—Allen M. Harris, Recording Steward.

WOMAN'S FOREIGN AND HOME MISSIONARY SOCIETY.

The Woman's Foreign Missionary Society met at St. Luke Methodist Episcopal Church, April 4, Mrs. Ella

Ward Berry presided. Prayer by Bro. Abbott, of Moberly, Mo. The President made an interesting talk on the Foreign work. Reports from the auxiliaries were heard. Talks were made by Mrs. King, of St. Louis; Mrs. T. H. Lockwood, of Wellington; Mrs. B. F. Bateman, of Clinton; Mrs. M. A. Booker, of Clarksville. Deaconess Martha Joiner gave an interesting lecture to the convention. The Woman's Home Missionary Society and Foreign Missionary Society celebrated their anniversary. Prayer by Mrs. Mason, of Sedalia, Mo.; Scripture reading by Deaconess Joiner. The Conference Treasurer, Mrs. M. J. Gibson, made her annual report. The speaker of the evening was Mrs. E. J. Moore, of St. Louis, Mo. The lecture was inspiring and full of good thoughts. Collection for the evening, \$12.12. The convention adjourned to meet at Fulton, Mo., in 1914.—M. A. Booker.

REVIVAL NOTES.

Austin, Texas.—We have just closed down one of those kind of revivals that are felt throughout the entire community. One week of solid prayer, by organized bands, from house to house; then three weeks in the church, where about sixty souls were awakened to a consciousness of God. As a result our membership has a gain of 50 persons from 12 to 56 years old. I am deeply grateful to those who stood so nobly by me in this effort night after night. We had the Rev. M. S. Jordan with us on our last week. He preached four able sermons. Wesley Chapel, of Austin, Texas, is indeed a great church.—L. H. Richardson, Pastor.

Would you like to have a nice, steady income, without any hard work to secure it? I need colored men to sell my properties. We teach you how to sell. Others are earning fine money. Why not you? Write at once for full particulars. V. Cadres, Pythian Temple, New Orleans, La.

A CARD OF THANKS TO THE PASTORS AND MEMBERS OF MARSHALL DISTRICT, TEXAS CONFERENCE.

Dear Brethren and Sisters: Your very loyal efforts in the Master's Vineyard lifted the Marshall District to first place in the Texas Conference for 1912. Our District led—1, In the Wiley Rally; 2, In Southwestern subscriptions; 3, In conversions; 4, In baptisms; 5, In additions to church membership; 6, In additions to Sunday school; 7, In an increase of Disciplinary Benevolences over the year before; 8, In Dr. I. Garland Penn's rally, at the seat of the Conference. Now, to the pastors of 1913: Brethren—We will have to work courageously to come up with last year's report. We must surpass last year's report. The Church expects great things of us this year. Let us have great revivals. Dr. R. E. Jones will be with us in our District Conference, August 26-31, at Texarkana. I shall call the roll for Southwestern subscribers as I did last year, and I want every delegate and visiting member to pay his \$1.00 through the pastors. You must honor the men who serve you. If you can't come to the Conference, send your dollar for the paper by your pastor. Brethren: You can't rear your children by allowing them to read cheap, trashy literature. Leave off some of the fashions and fine tables and take our Church paper. Help us. Our motto: "A round report, a great revival in every charge and 500 Southwestern Christian Advocate subscribers."—P. H. Jenkins, Superintendent.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

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AN APPEAL.

Waterproof, La.—We have a nice church at this place, located within the town limits and it would be a disgrace to our Methodism to lose it. I got here just in time to prevent the sale of the entire property. I succeeded in getting Mr. Hunter to defer the sale a while longer. Now, brethren, read this most urgent plea and act at once, sending whatever you can to save this church. Mr. Hunter has agreed to give the church \$50.00 on the note. Now, what will you give? Please send all donations to M. P. Hampshire.

PREACHERS' MEETING—ALEXANDRIA DISTRICT.

At Natchitoches, April 18, the preachers met for organization at Asbury Methodist Episcopal Church, Natchitoches, at 2:30 p. m. the Rev. A. B. Venable, vice-president, presiding. The Rev. A. B. Venable was elected president; J. E. Rolax, vice-president; E. P. Harris, secretary; J. F. Marshall, D. D., treasurer, and C. D. Bryan, reporter, for the year 1913. The meeting adjourned to meet in May. Benediction by I. L. Turner.—C. D. C. Bryan.

BRIEFS.

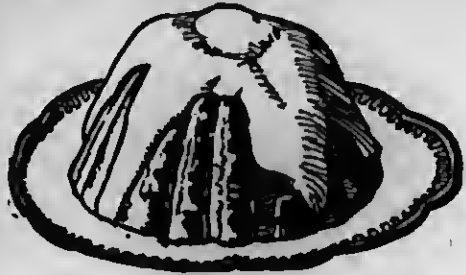
Columbus, Miss.—Easter was observed on the Caledonia Circuit. The program was rendered at Military and Brown Lee Chapel. At Military Chapel, Mrs. Violet Kidd led in the collection, and at Brown Lee Mrs. Lucy Guyton led in the collection. Too much praise can not be given to the Superintendents, H. Dickerson and B. J. Turner and Miss Sarah Walker, who spared no pains in preparing the children. Miss Mattie Thomas delivered an excellent address. Collection, \$51.—G. J. Dobson, Pastor.

Fort Smith, Ark.—The Easter exercises proved quite a success. Collection for the day, \$34.37. Prof. W. J. Kidd, Miss Lizzie B. Westfield, and others, should be complimented for their faithful efforts.—D. H. E. Harris, Pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

PUDDINGS



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Cleanings from the Field

ALABAMA.

Opelika.—I was appointed to Opelika and Tuskegee in 1912, and have succeeded in building a new church in Macon County. I preached in the new church April 13. It has been built since the last Annual Conference and was dedicated to the Lord May 8, 1913. The corner stone will be laid June 13.—G. W. Reeves, Pastor.

LOUISIANA

St. Luke and Denham Springs.—The Easter program was excellent, under the direction of our efficient superintendent, Mrs. I. O. Foster, and George Maryland. The resurrection sermon was preached by the pastor at 3:35 p. m. Fifteen persons asked for prayers. Collections good.—S. A. Mason, Pastor.

Berwick.—We were returned to this charge for the second term and were cordially received by the members and friends. The church has taken on new life and the prospects are bright for a good year's work. On the night of February 14, under the auspices of the Ladies' Aid Society, an informal "pound" party was tendered us. We were the recipients of more than two hundred pounds. May the Lord bless these good people. Again, on the night of the 24th, we were visited by a large number of Baptist friends, and others, led by Miss Fanny Miller. They left in their wake a choice lot of good things—more than one hundred and fifty pounds, and some cash. They gladdened the heart of the pastor and his family.—W. H. Lang, Pastor.

MISSISSIPPI

Maple Spring.—Easter was a great day at this point. The Rev. H. C. Ashford is indeed a capable leader. Raised all day, \$16.70.—S. C. Lamprey, Recording Steward.

Brookhaven and Summit.—Easter was a high day on this charge. Service began here at 3:30 a. m. and lasted all the day. The Lord's Supper was given to two tables at 3 o'clock p. m. Program rendered at 7:30. Collection for the day, \$25.00. On March 14th a storm "surprise" swept through the parsonage at Summit, leaving behind a hundred pounds of groceries. It was led by the stewards, the president of the Ladies' Aid Society and a host of friends. May the blessing of God be upon this good people.—J. E. Thompson.

Waynesboro.—We wish to express our sincere thanks to the good people of Waynesboro who came to us on

the night of April 30, bringing many good things by way of a surprise. They were led by Sisters Agnes Harris, Peggie Powe, Alma Malachi, Vinnie Roberson, Viola Young and many others. The pastor expressed his sincere thanks; response was given by Mrs. E. J. Butler, wife of our beloved pastor, the Rev. J. M. Butler. We are proud of our pastor.—A. L. M.

Lexington.—On Saturday evening, at 3 o'clock the second Quarterly Conference was opened by Dr. H. B. Hart, who made a well-pointed address to the Conference, charging each officer to do his or her full duty. Many answered to their names at roll call. The class leaders made good reports. Some of their reports were strong evidences that they had been at work. The pastor's report was much in advance of his last year's second Quarterly report. Fifteen members had been taken into the church; \$235.00 had been paid on the parsonage, and other incidental debts, thus paying the parsonage out of debt; \$150.00 paid on pastor's salary. Dr. Hart preached two strong, intellectual sermons as well as being seasoned with the Holy Spirit. Two persons joined the church during the morning service. One hundred and thirty partook of the Lord's Supper. The District Stewards reported \$41.00 raised during the day. Lexington is awake.—E. O. Woolfolk, Pastor.

Clinton and Seven Springs.—The Easter program was well carried out, conducted by Mrs. Hannah Simpson. We raised \$9.00. At Seven Springs the program was carried out by Mrs. Sarah Bracey. Raised \$3.00.—L. L. Shumpert, Pastor.

Collins.—My first Quarterly Conference was held April 19-20, by District Superintendent Wm. McMorris. We had a great meeting. District Superintendent McMorris preached two strong sermons. We paid him in full for the quarter and added one to the church while he was present. Raised for all purposes during the quarter, \$82.12.—W. R. Walker, Pastor.

Clarksville.—The Methodist Episcopal Church of Clarksville, Mo., in appreciation of the return of their pastor, the Rev. A. M. Todd, gave him a surprise pound party. He received \$12.00 worth of groceries and a small amount of money. The party also rendered a short program. The welcome address was read by Mrs. M. A. Booker. Response by the pastor. Each person present repeated one Bible verse. Refreshments were served. The leaders of the party were M. A. Booker and W. A. Turner.

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NEBRASKA

Omaha.—Our first Quarterly Conference was held at this place April 26-27, Dr. S. A. Stripling presiding. The meeting was very interesting. The Superintendent freely expressed his sympathy, and interest in the success of the great movement we are now engaged in. On Sunday morning the Doctor delivered a very appropriate sermon from John 1-12. Subject, "Patience." Immediately after this sermon and in five minutes a collection of \$12.25 was taken. In the afternoon a sweet message was heard

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The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

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City Ticket Office, 207 St. Charles Street

from our worthy pastor. Children baptized, nine; collection, \$12.00. At eight o'clock we listened to the God-sent message, through Dr. S. A. Stripling; collection \$7.20. Total, \$21.45. The people in general as well as the church are greatly impressed with our District Superintendent. Our pastor, the Rev. D. Smith, is bringing to pass great results in this city, in the behalf of our church. Since his short stay here he has succeeded in buying a beautiful structure for us. The opening will be the first Sunday in June. Visitors are cordially invited, A

booth nicely furnished by every auxiliary will be open the entire week, and there will be ready-made clothes and hats for ladies and children. The Rev. Mr. Smith has done effective work here. He has the hearty co-operation of the city at large, as well as of his members. We have had an addition of our members; probationers, eleven. All departments are moving on nicely. A great tornado swept through our city on Easter Sunday, but none of our people suffered serious injuries, and this affected us none whatever.—(Mrs.) B. A. Bostic.

Conference Notices

Special Notices

CENTRAL MISSOURI CONFERENCE

The Conference Minutes are to be printed by May 20th. Let every pastor, who gave his subscription instead of paying cash, send his assessment to the Secretary at once so that there may not be any delay in sending out the minutes to the pastors. Brethren, please give this your immediate attention.—B. F. Abbott, Secretary.

PASTORS OF SAN ANTONIO DISTRICT.

Remember Children's Day, the second Sunday in June. Dear brothers, I trust you will organize well your forces in each charge. Please read paragraph 457 of the Discipline. Send and get your programs at once. The following group meetings will meet at the following places, viz., Pleasanton, June 17-18; Beeville, June 24-25; San Antonio, July 1-2. Please look forward to these meetings.—A. M. Mason, supt.

BLUEFIELDS DISTRICT.

The District Conference meets at Coal Wood, West Virginia, July 2, at 2:30 p. m. Please see that all the delegates prepare for the same, with full reports. Now to the Stewards whose duty it is to plan and raise the pastor's salaries. With the able assistance of the Class Leaders, our members should willingly subscribe to the support of the ministry and benevolence of the church. When its done the pastors will not labor under such embarrassments as arise from lack of means to provide the real necessities of life. Give them what is due them, its small, when the cost of living is considered. The Sunday Schools and Epworth Leagues are expected to report an increase of at least 10 per cent. in each school and league. It can be done, do it. A cradle roll in each Sunday School. A home department in every church. A league at each preaching place. A revival of religion in each membership. The church paper in the hands of each officer and home. The Jubilee rally; the fifth Sunday in June or before or on that date. Let each member fall in line to reach the heights water mark of Spiritual and financial success. Brethren the district should advance along all church lines, over any previous year. Can we not get 25 per cent. of members and constituency. I know how hard it is, yet we must press the claims. They deserve support by the loyal army of the district. The pastors as leaders assisted by the officers and the auxiliaries of the district, be prepared to report conversions, additions, members, read in full membership, cradle rolls and members; also the home department and members; the Epworth Leagues. The old subscribers renewed and new ones sent in since conference. Come prepared to report your constituency. Come prepared to set Methodism forth in its true light. Come prepared to break any previous record in soul-winning. Come prepared to preach in any other charge on the Sabbath, if its to change pulpits. A part of you—keep the place and date. Coal Wood, a mining village. The date, July 2. The General Agents

are invited and desired to be with us—during the session.—W. T. Morley, supt.

NEW ORLEANS DISTRICT.

Dear Brethren: The pastor and at least one delegate from each church and circuit are expected to meet in a joint convention with the Baton Rouge District, at Wesley Church, Baton Rouge, on the morning of Thursday, May 29th, for the interest or the Jubilee offerings.—Valcour Chapman.

WINONA DISTRICT.

All pastors on the district are requested to meet at Grenada, Wednesday, June 11, at 9 o'clock.—E. F. Scarboro, Superintendent.

LINCOLN CONFERENCE.

Dear Brethren: Please send your Minute money in at once or we will not be able to distribute the Conference Minutes. All who subscribed to the printing fund at the Conference, please send in at once. District Superintendent Stripling and a few others only have reported. Let us save the credit of Lincoln Conference. Those who have given please give a little more. Ten dollars of what you paid at Conference was applied to last year's printing by Dr. Franklin.—W. Talbert, Corresponding Secretary, 733 J. Street.

District Rounds

PARIS DISTRICT.

Third Round.

Brookston, June 15-16; Freehope, 21-22; Medill, 28-29; Chicota, 28-29; Clarksville, July 6-7; Bagwell, 12-13; Terrell, 19-20; Greenville, 20-21; Begota, 26-27; Hincley, 26-27; Mt. Zion, August 3-4; Morgan Chapel, 3-5; Honey Grove, 9-10; Cooper, 15; Sulphur Springs, 17-18; Paris Circuit, 23-24.—Brethren: You will see that this round embraces the date for the District Conference, which is July 28 to August 3, inclusive. We are planning to make this our hanner year for Education. The Church is asking for \$1 per member, and we are urging each pastor to collect this amount and report the same in the District Conference. Don't wait till you have come to Conference to raise it, but bring it with you from your charge. Let us take no back ground, for the Church expects this of us.—Kay W. McMillan, Superintendent.

GUTHRIE DISTRICT.

Second Round.

Ardmore, June 14-15; Ardmore Circuit, 17-19; Wynnewood, 21-22; Purcell, 23; Guthrie, 29-30; Earlsboro Circuit at Lima, July 5-6; Payson, July 9-11; Oklahoma City, Quayle, 12-13; Shawnee, 19; Anadarko, 26-27; Waurika, 28-29; Chickasha, 30; Mt. Vernon, 31; Hennessey, August 2-3; Caldwell, 4-5; Oklahoma City, Warren, 9-10; Meridian, 16-17; Luther, 23-24; Chandler, 30-31; Cleveland, September 6-7. Dear Brethren—The District Conference, Epworth League Sunday School Convention and Woman's Home Missionary Convention will convene at Shawnee, Oklahoma, July 16-20. Each charge will be asked to bring 50cts to cover expenses. Let each pastor prepare to make his semi-annual report as per discipline. Bring money or vouchers for amounts raised. We are expecting a great time. Dr. Sherrill has consented to be present. Dr. Thomas has been invited and is expected. Every cause will be represented. Come

brim full of enthusiasm and let us have the best conference in the history of the Guthrie District.—D. G. Franklin, supt.

FOREST CITY DISTRICT.

Second Round.

Earls and Parkins, May 15; Crawfordsville and Jeanerette, 17-18; Reese, 21-22; Park Place, 24-25; Marianna, May 31-June 1; Haynes, June 2-3; Marianna Circuit, 7-8; Gill Charge, 8-9; Palestine, 14-15; Forrest City, 21-22; Colwell Circuit, 28-29; Augusta, July 2-3; Auvergne, July 5-6; Hillman and Hunter, 12-13; Cotton Plant Circuit, 17-18; Cotton Plant, 19-20; Brinkley Circuit, 26-27; Brinkley Charge, 27-28.—A. T. Stephens, Superintendent.

TOPEKA DISTRICT.

Second Round.

Hastings, May 25; Omaha, Neb., June 1; Valley Falls, Kans., 3; Burlingame, Kans., 5-6; Wichita, Kans., 7-8; Independence, Kans., 14-15; Mound City, Kans., 20; Fort Scott, Kans., 21-22; Rosedale, Kans., 22-23; Bonner Springs, Kans., 25-26; Kansas City, Kans., 28-29; Topeka (Ashury), Kans., July 5-6; Alma Circuit, Kans., 9-11; Manhattan, Kans., 12-13; Dunlap, 12-13; Salina, 19-20; Topeka (Mt. Olive), 26-27; Lincoln, 26-27; Pueblo, August 2-3; Colorado Springs, 9-10; Denver, 16-17; Clay Center, 30-31.—Dear Brother: The District Conference, League and Sunday School Convention will convene at Clay Center, Kans., August 27. Each League, Sunday school, Home Mission Society and Ladies' Aid is requested to send 50 cents for district expenses. The District Stewards will meet at the same time and place. All pastors will make their semi-annual reports at this Conference. Nothing will be accepted but money or vouchers for the benevolent report. Great churches are shadows of great pastors. Make yours what you want it to be.—S. A. Stripling, Superintendent.

GAINESVILLE DISTRICT.

Third Round.

Suwanee Circuit, May 24-25; Lawrenceville Station, 23-25; Duluth Circuit, May 31-June 1; Elberton Circuit and Pearls Mission, June 7-8; Oxford and Wesley, 14-15; Lavonia Circuit, 21-22; Union Grove Circuit, 28-29; Commerce and Nicholson, July 5-6; Athens Mission, 6-7; Hoschton Circuit, 12-13; Gillsville Circuit, 19-20; Buford Circuit, 26-27; Gainesville Station, August 1-3; Fort Street, Atlanta, 8-10; St. Luke, Atlanta, 10-11; District Conference, August 13-17, Gainesville, Ga; Toccoa Mission and Leo Circuit, August 23-24. Brethren: The year is passing away. Remember, the Church' is expecting great things of you. Remember, this is the year of Jubilee. Organize your Jubilee Commissions, work with them for success. Make Children's Day, the second Sunday in June, a red-letter day. Send your benevolent collections to the treasurer as fast as you get them in hand and it will save you as well as save the Church extra interest. Let us do our best along all lines.—J. A. Richie, Superintendent, 20 South Prior Street, Gainesville, Ga.

DALLAS DISTRICT.

Third Round.

Mexia Circuit, May 31 and June 1; Pelham, June 7-8; Hubbard and Dawson, 14-15; Corsicana, 21-22; Milford and Italy, 28-29; Waxahachie, July 5-6; Ennis and Ferris, 12-13; Fort Worth

and St. Andrew's, 19-20; Fort Worth Circuit, 24; Fort Worth, North, 26-27; Sherman, 30; Denison, August 2-3; District Conference, Sunday School and Epworth League Convention, 5-10; Pilot Point, 16-17; Dallas, St. Paul, 23-24; Dallas, North, 27; Hillsboro Circuit, 30-31.—Dear Brethren: The District Conference, Sunday School and Epworth League Convention will convene at Fort Worth, Texas, August 5-10. We must have not less than \$500 for Samuel Huston College. You will please see to it that your auxiliaries begin now getting their assessments, and each of you take a collection from your congregation, as each pastor will be called on to report in the convention the amount raised by the congregation, as well as the auxiliaries. You are requested also to take the collection for the Episcopal Fund and forward the same to Eaton & Mains, before August 1st, as they inform me unless this is done our Bishops will be without funds for support or traveling expenses. And, too, I am expecting you to have in hand two-thirds of your benevolences by District Conference. Remember he who fails to do this will come to Conferences with excuses, which we hope no one will do.—J. S. Wyatt, Superintendent.

HUNTSVILLE DISTRICT.

Third Round.

Scottshoro, June 21-22; Guntersville, 28-29; Cedar Grove, July 5-6; Athens, 12-13; Oakland, 19-20; Lowe's, 26-27; Triana, August 2-3; East Decatur, 9-10; Huntsville, 16-17; Decatur, 23-24; Centre Grove, August 30, September 1; Beulah Mission, August 24.—A. W. McKinney, Superintendent.

ATLANTA DISTRICT.

Third Round.

College Park, May 30, June 1; Palmetto, May 31, June 1; Battle Hall, June 13-15; Ariel Bownen, 15-16 Trimble, 20-22; Hogansville Circuit, 21-22; Oakland City, 27-29; Fairburn, 28-29; Hogansville, 28-29; Grantville, July 4-6; Franklin Circuit, 12-13; Lutherville, 19-20; Foss Chapel, 20-21; Newnan, 27-28; Warren Chapel, 27-29; Grantville Circuit, August 2-3; Newnan Circuit, 9-10; Central Avenue, 24-25; South Atlanta, 24-26.—Dear Brethren: Make Children's Day, June 8, a rally day for benevolence. Use all your forces for this purpose. The roll will be called at Clark University, May 7, for the Jubilee Fund. Each pastor is expected to report there. The District Conference, Sunday School and Epworth League Conventions will meet at Powell Chapel, near Newnan, Wednesday, August 6, at 10 o'clock a. m. All local preachers and exhorters will report as subscribers for the Southwestern Christian Advocate.—G. W. Arnold, Superintendent.

SAVANNAH DISTRICT.

Third Round.

St. Mary's, May 24-25; Baxley, at Bell's Chapel, May 31, June 1; Jesup, June 7-8; Brunswick Circuit, 14-15; Brunswick, Grace, 22-23; McKinnon (E. M. Neal), 22-23; Mt. Vernon, 28-29; Cohh's Creek, 29-30, 8 p. m.; Waynesville (J. C. Williams), 28-29; Soperton, 31; Reldsville and Ebenezer (W. B. Hester), July 5-6; English Ed- dy, 5-6; Asbury, 13-14; Mt. Zion, July 13, July 15; Palem, 18-20; Speedwell, 17-20; Woodbine District Conference, 23-27. To preach the introductory sermon the Rev. P. B. Gibson; alternate, C. W. Prothro. Religious and literary program will be out.

(Continued on Page 13.)

BOARD OF CONFERENCE CLAIMANTS

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JOSEPH B. HINGELEY, COR. SECRETARY

New Number, 1018 South Wabash Ave.

The DOLLAR BRIGADE is very popular. Thousands have sent in a dollar or more and have been enrolled as members. Have you seen that beautifully engraved CERTIFICATE given to members of the Brigade? Just send us a dollar. Send MORE if you want to and get one of the certificates and the VETERAN PREACHER for a year. Then when the roll of the Dollar Brigade is called, "You'll be there."

Send paper money in your letter. It will arrive safely.

Have you read the booklet on "A SOUND INVESTMENT?" It tells about our LIFE ANNUITY BONDS. Do you want to help the Retired Preachers, the Widows, and Orphans of deceased Preachers, but cannot because you need your money for your own support? Buy a Life Annuity Bond. The interest on the bond is SAFER and HIGHER than on any other investment you can make. You have this income while you live. At your death your desire to help Conference Claimants is realized, as the money invested in the Bond goes into the Connectional Permanent Fund.

One Sunday in May the General Conference has set aside for VETERANS' DAY. Pastors, OBSERVERS. Get literature and programs from this office. Back numbers of the Veteran Preacher will give plenty of material for a sermon. Let our people hear about the men and women who made the Church of to-day possible. Take a COLLECTION for the Board. Enroll members in the DOLLAR BRIGADE. Send the money to this office and help Conference Claimants who NEED help.

The next number of the VETERAN PREACHER will be issued in June. Subscribe for it now. Twenty-five cents will bring it to you four times.

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Illinois.

District Rounds

(Continued.)

Soon for our greatest District Conference. Belview, August 2-3; Greenville, 2-3; Clio, 9-10; Ludowici, 11; Springfield and Guyton, 16-17; Uvalda and Sharpspur, 16-17. Dear Pastors and People: The peerless, brotherly Bishop F. D. Leete, D. D., LL. D., has been returned to us to hold our next Annual Conference. Let us by our reports and fidelities make him feel proud of us as we are of him. Start in time and keep at it in order to make round reports, pray for our new expansion work at Springfield, Guyton, Uvalda and Sharpspur. Send in your Jubilee money to Drs. Penn and Maveety, Cincinnati, O., and send in your benevolence at once to respective headquarters. Keep in mind territorially that the Savannah District is occupying the ground that John Wesley planted Methodism on and as our Methodist Episcopal Church is the Mother of all Methodism, therefore, we hold the banner as being the Mother of all Methodism in the United States. Then let us lead out and set the example for all, by report and deportments. Our General Conference Officers are invited to visit our District Conference.—E. D. Gidens, Superintendent, 621 Cohen Street, Savannah, Ga.—P. S. Your total benevolent assessment is the same as last year, the only extra being the Jubilee Freedmen's Aid Society's claims.

RALLY OF LADIES' AID SOCIETY OF ST. STEPHEN'S CHURCH, YAZOO CITY.

On Sunday, May 11, the Ladies' Aid Society had a rally to liquidate the debt on the parsonage. The rally proved a success, realizing \$305.50. The following were the captains: Sister E. B. Miller paid \$5.00, her club \$47.25; Sister Josephine Gibbs, paid \$6.50, her club \$58.25; Sister C. Newman (Janie Washington) paid \$10.00, her club, \$54.55; Sister Nancy White, paid \$5.00, her club \$25.50; Sister C. L. Morrison paid \$8.00, raised \$45.00; Sister L. A. Johnson paid \$5.00, her club \$35.45; total, \$305.50. We owe \$500.00 more on that debt. The Ladies' Aid Society has planned to cancel the whole amount the second Sunday in September, then all the property of our church will be free of debts.—(Mrs.) K. B. Jamison, President; (Mrs.) L. A. Johnson, Secretary.

PALESTINE DISTRICT MISSIONARY CONVENTION.

The Missionary Convention and District Stewards Meeting of the Palestine District met in Hearne, Texas, May 7-11, the Rev. M. Q. A. Fuller presiding. Meeting was called to order at 11:30 a. m. by the District Superintendent. Devotional exercises conducted by the Rev. R. B. Reid. The following ministers were present at the opening: The Revs. M. Q. A. Fuller, C. C. Smith, A. L. Gabriel, E. D. Bincknell, R. B. Reid, L. H. Barneth. The Superintendent thanked those that were present, knowing that they had made sacrifices to be present. The body of ministers asked the District Superintendent to place the following subject on the District Conference program: "The Good Derived From House-to-House Canvass Among Our Members," so that it might be discussed more fully by all of the pastors and more of the laymen. One of the great troubles in some of our local churches, when such meetings as these come to your charge the laymen don't attend them. They are for your benefit, so that you might learn more about the Methodist Episcopal Church at large, and for the good of the pastors, so that they might be able to explain to their members fully the word "benevolence." Dr. I. L. Thomas, Field Secretary, was with us on Friday afternoon. He discussed two subjects: First, Why so many members of the Church do not contribute to the benevolences; Second, How to utilize the forces in the local church. Those pastors present felt that they were better prepared to return and collect more benevolent money and work their forces better than ever before. The roll was called and the following charges reported: Bryan, C. C. Smith; Bryan Circuit, E. D. Blacknell, \$12.00; Centerville Circuit, J. H. Mann, \$13.00; Calvert, R. B. Reid, \$35.00; Fairfield, H. C. McCarty; Hearne, L. H. Barnett, \$8.10; Jacksonville, W. R. Robinson, \$12.00; Jewett, J. P. Patrick, \$8.00; Leona Circuit, G. W. White, \$17.00; Madisonville Circuit, A. L. Gabriel, \$13.00; Mexia Circuit, G. W. Gill; Oakwood Circuit, G. W. Carter, \$6.00; Palestine, B. R. Booker, \$11.00; Palestine Circuit, S. M. Thurman, \$2.00; Teague Circuit, Edward Summers, \$9.00; Winkler Circuit, Cary Davenport, \$12.00; total, \$158.10. Friday night Dr. I. L. Thomas spoke to the pastors, laymen and visitors; subject, "Home Missions and Church Extension—the great work the Methodist Episcopal Church is doing to lift

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The Summer Session is planned to meet the needs of five classes of Students—College, Normal, and High School, Applicants for Teachers' Certificates, Music and Elementary Grades. Academic credits looking to diplomas will be given for all work done. Tuition for the session, \$5; for Music, \$4; Room rent per week, \$1; Room and Board (provide fifty or more apply), \$3.50 per week.

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Summer School for Teachers

TUSKEGEE INSTITUTE, ALABAMA.

JUNE 23 TO JULY 18, 1913.

Registration Fee, \$3.00; Board, Room Rent, Laundry, Etc., \$10.00; Total \$13.00.
(More than 300 teachers present last summer)

Principal, BOOKER T. WASHINGTON.

fallen humanity. Sermon Sunday by the pastor, the Rev. L. H. Barnett. One new member was added to the church. Sunday night the closing sermon met a packed house by the Rev. I. M. McCracken. M. Q. A. Fuller, Superintendent; Jno. Polk, Secretary.

RALLY AT DECATUR, ALA.

Our rally on the fourth Sunday in April was quite a success. We raised \$436.30. Dear Pastors: You who have promised to help us, please do so. We have recently sent you circular letters reminding you of our effort. Please let us hear from you at once.—J. C. Chuman, Pastor; H. L. Murphy, Secretary.

WHY SUGAR IS SWEET.

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

Gleanings from the Field

ARKANSAS.

Lonoke, Ark.—By invitation I was present at Lonoke, Ark., with the Rev. G. A. Hall, pastor, on the occasion of a rally. The day was epoch making in many respects. I was asked to preach at 11 o'clock and lecture at 3 p. m. The morning service was highly inspiring and the congregation responsive. The afternoon service was unique in that half of the congregation was made up of the best white people of Lonoke. On the rostrum were Mr. Gates, ex-Mayor and one of the wealthiest merchants of the community. The pastor of the Methodist Episcopal Church, South, the county examiner and principal of the public schools. Each of these spoke in the most cordial way to our people. There was nothing of the patronizing or the condescending in their speeches, but each spoke to a fellow-man, advising, encouraging all. The kindest feeling existed throughout the day. Brother Hall is to be congratulated for three reasons: Having built a most splendid church in two months, for having exercised sufficient diplomacy to get together a large congregation of white and colored people with no

apparent friction, and for having had a hearty response from all; raising \$100.00 in the two services.—D. W. Boatner.

FLORIDA.

St. Augustine, Fla.—The exercises in Trinity, Easter Sunday and evening, were splendid. Bro. J. T. McKinney had the school well drilled. Eighteen dollars was raised.—J. M. Trammell, Pastor.

GEORGIA.

Hagan. — Smith Chapel, is being revived under the care of the Rev. W. B. Hester. The church and parsonage have been repaired and five lamps have been added. We were favored recently with a visit from Dr. W. M. F. Edwards, lasting five days. During this time five souls were added to the church. Dr. E. D. Giddens, of the Savannah District, lectured recently to the public school. The District Superintendent is at all times welcome among us.—D. D. McCarthy.

MISSISSIPPI.

Pontatoc. — Our second Quarterly Conference, convening at Ushle Valley, on the 26th and 27th of April, brought together a goodly number of the officers with reports. The District Superintendent, the Rev. W. H. Gilliam, being sick, the Rev. F. H. Henry, our pastor at Holly Springs presided. Bro. Henry preached one of his soul-stirring sermons at 11 o'clock. On Sunday night he came to Pontatoc and met a few of the people. The rain kept the folks indoors. Ushle Valley rallied in spite of the inclement weather. Raised \$12.50; McDonald, \$13.20. Mt. Nebo was carried away in March by a storm and the most of the homes, yet this people there did their best and \$35.00 was raised.—J. H. Talbert.

McLain.—The commencement of the McLain graded school, March 30-April 1, 2, 3 proved to be the best in the history of the school. During the five years' administration of the principal, Mr. Brooks, much has been done along necessary lines. Through him ten acres of land were purchased and paid for. Opening at the first of the year in a small shack, 12x14, in three months another building, 30x30, graces the spot. Dr. A. J. McNair, of Hattiesburg, Miss., preached to us recently and delighted us all.—Mabel Brooks.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

SHELBY-PUGH.

On March 26th, 1913, at the home of the bride in South Mansfield, La., the Rev. David Shelby and Mrs. Anna Pugh. Both are well known and are highly honored. The groom is one of the oldest and best known members of the Louisiana Annual Conference. He has accomplished much in building churches, and increasing the membership wherever appointed. J. O. Richard, assisted by the Revs. J. E. Rolax and S. B. Henderson, officiated.

TROUP-DAVIS

At Roland, Arkansas, at the home of the bride, on the 8th day of April, the Rev. G. G. Troup pastor in charge of the Methodist Episcopal Church here, and Miss Pauline Davis, a very popular young lady. The wedding was largely attended by their friends. The Rev. D. R. McFadden officiated.—A. J. Pinkett.

Cumpton-Peales.—At Green Methodist Episcopal Church, Lottie, Louisiana, April 13, 1913, Mr. Henry Cumpton and Miss Catherine Jackson Peales many friends witnessing the ceremony.—S. A. Davis, Pastor.

Hughes-Rice.—On April 2, 1913, by the Rev. W. L. Davis, pastor of Oak Grove, Clinton, Alabama, Mr. C. H. groom is from Pleasant Ridge, Ala., where he is a faithful member of the Colored Methodist Episcopal Church. His bride is a faithful member of the Methodist Episcopal Church, in Clinton, Alabama. The ceremony was witnessed by about three hundred people, white and colored. They were the recipients of many gifts.—Amanda Rice.

Hightower-Fanch.—At the Methodist parsonage, Clinton, Mississippi, May 1, 1913, Mr. Henry Hightower and Miss Mary Fanch. The Rev. L. L. Shumpert, pastor, officiating.

Jacobs-Smith.—At Leesville, La., on April 21, 1913, Mr. Aaron Jacobs and Miss Bessie Smith by the Rev. S. M. Haynes.

Thomson-Johnson — At Park Place, Arkansas, March, 1913, Mr. Johnny Thomson and Miss Amanda Johnson in Haven Methodist Episcopal Church of which church both are members. The bride is the daughter of Dr. J. W. Johnson and was a student in Philander-Smith College. Mr. Thomson is a first-class blacksmith.

Arouses the Liver and Purifies the Blood.

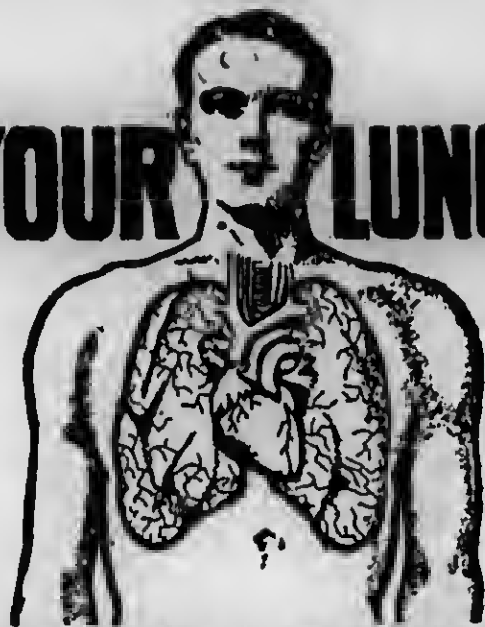
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

Gleanings from the Field

NORTH CAROLINA

Our work at Laurinburg is progressing nicely. We found a good work here and have endeavored to keep it good. Indeed our watchword is "Onward and upward. The trustees and

YOUR LUNGS



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that

Lung Germine, the German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

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We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

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people are wanting a new brick church at this point and have consented to build a \$10,000 church either on the old site or on a new site, if a better place can be secured. Sixty persons have subscribed \$5,000 of the money. There are 150 more members to subscribe the remaining \$5,000. On Easter Day we raised \$112.00 all told. Our District Superintendent was with us on that day, so we had preaching at both Laurinburg and Cool Springs. We raised for missions and Sunday school, \$60.00, clear of all expenses.—J. P. Morris, Pastor.

TEXAS

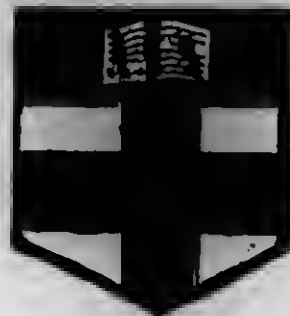
Mexia.—On Sunday, April 13th, the excellent services were well attended. The Sunday school session was well attended. Our pastor, the Rev. George Waters, delivered a splendid sermon, and \$13.30 was collected for the pastor. The results of the rally were then received, and the leaders reported: Mrs. Mary Johnson, \$7.30; T. Kelly, \$7.00; total raised on repair of church, \$26.75; collected for all purposes, \$40.05.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, headache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. M. Summers, Box 176, South Bend, Ind.

VIRGINIA.

Penhook.—Our second Quarterly Conference was held March 22-23, at Haleford Church, with our new District Superintendent, the Rev. R. W. Winchester, D. D., presiding. The bus-



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ness of the Conference was dispatched with ease. Sunday the District Superintendent preached at 11 o'clock one of the greatest sermons heard in the history of the church, and during this service three souls were happily converted and joined the church.—W. E. Ciapp, Pastor.

SOUTH CAROLINA CONFERENCE WOMAN'S HOME MISSIONARY SOCIETY.

The Fourth Annual meeting will convene in Marion the fourth of July and continue until the sixth. All delegates and officers are expected on the night of the third. You will be able to get rates, on account of Independence Day. Take advantage of the low rates and be here on time. We ask every member of this society to pray daily, that this may be a

Mode of Baptism Settled!

Latest Facts from Oldest Authority prove that Carls was not immersed. 68-page Book Only 16 Cents. Baptism Book Co. Batesburg, S. C.

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time of Spiritual up-lift and benefit to all. Pray that God's spirit will be evidently felt and much good be done for the advancement of this great work of the Woman's Home Missionary Society. Let this be the greatest meeting that we have had spiritually, numerically, financially and every other-wise for good. To Him be all the praise.—M. S. McLeod, State President.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. GEORGE A. SISSLE.

God, the Most High Ruler of the Universe, has seen fit to take from us our most beloved pastor, the Rev. Geo. A. Sissle. Words fail to express the great loss not only to our church, but to the Ladies' Aid No. 1, as the father of the Society, we will miss the ever-smiling face, the hearty handshake and the great encouragement always given us at our meetings. He was ever ready to plan and show us the way that would lead us on and upward that we might with honor reach the goal. In time of trouble, sickness or death, Dr. Sissle was a true, loving, and sympathetic friend, and spiritual father, always with a hand in pocket to help the needy. How we loved him, but God loved him best. The Ladies' Aid Society, No. 1, extends individually our deepest and most heartfelt sympathy to the loved ones who are left to mourn the loss of a dear father. And most especially do we sympathize with his loving daughter who stood at his side and comforted and encouraged him, when all loved ones left him to stand alone. She will ever hold a place deep down in our hearts and find open doors in our homes. May God lead us as sheep having lost our Shepherd until He sees fit to assign us another. His last appointment came on Sunday, April 27, 1913, at 5:30 when our pastor should have been on his way to early morning service in Cory Church; instead he entered upon his first service with his Maker in Heaven.—Mrs. Mary E. Morris, president; Mrs. Harriet Johnson, secretary, Ladies' Aid No. 1, of Cory Methodist Episcopal Church, Cleveland, Ohio.

Hayes.—Fred E. Hayes, the infant son of Mr. and Mrs. A. D. Hayes, of Corinth, Miss., died April 7, 1913, age 22 months, 4 days.—W. H. Golden, pastor.

BROWN.—B. T. Brown of Handsboro, Miss., a faithful member of Riley's Chapel, died at her post of duty March 18, 1913. She was seen at all her church services. Her last words were: "I soon will be at rest." Funeral service conducted by the pastor, the Rev. J. B. Banks.

WOODARD.—Joseph Woodard, March 4, 1913, at Pineville, La., age, 27 years. He came to Wesley Methodist Episcopal Church on the 27th of last March from the Baptist Church. He notified us that he would settle up in full with his church, and leave them in perfect harmony and come and cast his lot with us as he thought he could do and be of more service to the Lord. He was an exceptional young man. An energetic and stirring in the Sunday School and took an active part in the church and was made a steward. He lived as a Christian and died as one. He handled them in the church, in the Sunday School, in such a way that they all loved him. He was buried by the Odd Fellows of which he was a member. He leaves a wife, mother, sisters and brothers, Mother-in-law, and a host of friends. Rev. H. J. Wright, his pastor, was in charge of the service,

assisted by Rev. King, of the Baptist church of Pineville, and brother G. W. Holmes.

STEWART.—Sister Vemie Steward, a faithful member of St. Paul Church, Aberdeen, fell asleep in Jesus April 6th., after lingering on a sick bed for more than a year. She was for many years President of the Ladies Aid Society and Chairman of the Parsonage Committee. She was one of the best members of St. Paul Church. Her place in the church will be hard to fill. Her funeral was preached by the pastor and Rev. A. E. Franklin.—B. F. Woolfolk, pastor.

JOHNSON.—Evelena Johnson, born in 1895, passed into her heavenly home April 13, 1913 from Itta Bena, Miss. She was a faithful young Christian girl of Samuel Chapel and lived an exemplary life. Just before her departure she said, "Must Jesus bear the cross alone?"—"no this is mine and I am saved." Age, eighteen years. Sometime in October her health began to fail her. The funeral was conducted by E. C. F. Troupe, the pastor; assisted by Rev. H. B. Hart, D. D. All that was mortal was laid to rest in the Itta Bena Cemetery.—E. C. F. Troupe.

HARPER.—Sister Emily Harper, the dear wife of Brother L. W. Harper, of Queensboro, Ala., departed this life February 26, 1913. Brother L. W. Harper, one of our local preachers here at Oak Grove Church, and Sister Emily Harper were also members at Oak Grove for twenty-five years.—A. L. Boyd.

LEE.—Sister Margaret Lee, a member of the Methodist Church, died February 5, 1913 in Laurel, Miss. Her remains were carried to Enterprise and her funeral was conducted by Rev. D. Moffet at the Baptist Church. She was buried in West Enterprise Cemetery where her husband and children were previously buried. She was 65 years of age; a true Christian and a kind mother. She was the mother of the Rev. A. Lee.—Carrie Lee.

DONELSON.—Mrs. Caroline Donelson passed to her reward on the evening of April 26, 1913. She was a faithful member of the Epworth Methodist Episcopal Church, Lexington, Mississippi. At her death she was seventy years old, and forty years of her life were spent in faithful service for the Lord. She leaves three children and a host of members and friends. The funeral service was largely attended.—E. O. Woolfolk, pastor.

SAULSBY.—The hand of death removed from our midst one of the gentle spirits of Mount Vernon Methodist Episcopal Church, Gray, Louisiana, in the person of Miss Myrtle V. Saulsby, the beloved sister of Mrs. John D. Brown. Miss Saulsby was a student of Southern University and was always a member of our Sunday School here. She was converted in our revival and during her illness she was ever praising the God of her salvation. Her last words were to her mother. Placing her arms around her mother's neck she said: "Mother, Jesus Christ will save me." The funeral was attended by the Rev. J. O. Brown of Mount Zion Church, New Orleans, and the Revs. William Rainey, Willie Smith, Jules Benn and William Brown. Peace to her ashes.—M. R. Walker, pastor.

PRICE.—The death of Mr. John W. Price, Jr., brought sadness to many a heart in this community. His father, Mr. John W. Price, Sr., was one

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of the early teachers among his people, after the emancipation, and in that good work, with little intermission, has continued up to recent date. Mrs. Price, the mother, an estimable lady, is from one of the old and well-established families of Augusta, Ga. Consequently "Johnnie", the deceased, as he was familiarly called in the community, had from the first the advantages of an intelligent and well-ordered home. As early as practicable he was sent to school, and received the larger part of his education in Clark University, taking at the same time the printer's trade in which he became very proficient. Leaving Clark University in his sophomore year, he entered Howard University, at which place, after a year or more his health began to fail. Broken in health and unable to rally, he finally came home, by the instruction of his father, who, it ought to be said, exhausted effort in his endeavor to save his boy. He died of diabetes on the 26th day of February and was buried on the 28th, being twenty-one years old. The funeral service were in charge of Dr. J. C. Wragg, agent of the American Bible Society, and were as follows: Hymn—"O Thou, in whose presence my soul takes delight" read by Dr. George H. Trever, of Gammon Theological Seminary; Prayer by Dr. Charles H. Hines of Gammon Theological Seminary; Psalm 90, read by Dr. H. D. Canady, of the African Methodist Episcopal Church; First Corinthians, 15:41-58, by President Foster, of Clark University; Hymn: "Jesus Lover of My Soul," read by Rev. H. C. Dennis; Remarks by Drs. Wragg, Croghan, Professor Taylor; Anthem; Remarks by Rev. A. P. Melton, Messrs. E. L. Simon and H. C. McClary, also Dr. J. W. E. Brown; Hymn: "Shall We Meet Beyond the River?" read by Dr. L. H. King; Solo by Mrs. W. F. Penn. The floral offering was choice and appropriate. The body was conveyed to South View Cemetery, and laid beside that of a younger sister.

CONELY.—At Leesville, Louisiana, Aaron Conely, a member of the Shady Grove Methodist Episcopal Church, and a local preacher and class leader at the time of his death, April 24, 1913. He had been a member of the church for 50 years. A large family and a host of friends survive.—S. M. Haynes, pastor.

TAYLOR.—The announcement to the members of Mountain Ridge Church,

the morning of April 27th., 1913, of the death of the Rev. C. G. Taylor, of Fairmount, brought great sorrow. This young hero was born near Marion, Mississippi, September nineteenth, 1875, and was reared in the community of Mount Ridge Methodist Episcopal Church on the Pelahatchie, (Mississippi) Circuit of which he was a member. He confessed a hope in Christ at the early age of 14 and at 18 he began to preach the gospel of Christ, living a consistent and faithful Christian. He served us as Sunday School Superintendent, as Epworth League President, as Recording Steward, as leader of Class No. Three and as Teacher of the Public school of this community for a number of years. In all of these he proved to be loyal and faithful to every trust. His walk, conversation, and his very countenance, showed a Godly mark. He was a brave, manly servant of God. In fact, he was the leader of the young people of his community, and was constantly persuading and influencing them to come to Christ. He studied his profession and reached a high mark. He was brave, peaceful, true and loving, was obedient to his parents from childhood and never failed to help them in their home affairs. Yes, he was the main factor in securing their home. He very often said in his speeches and in personal conversation with his comrades, "If I write my name upon the rocks, time will erase it, but if I write it in the hearts of men, it will be there indelible." Brother C. G. Taylor is gone, but his life and works stand as a lasting monument. He leaves a wife and son, a mother and father, brother and sister and a host of friends. Tender and appropriate resolutions were offered.

FOUTCH.—Syntha Foutch was born May 31, 1850, and joined Seay Methodist Episcopal Church of Alexandria, Tennessee, nearly forty years ago. She lived a Christian, up to the end, which came April 29, 1913. She leaves to mourn their loss, her husband, five daughters, two sons, two sisters and seven grand-children and many friends. The funeral was attended by the Rev. T. Belcher and the pastor, the Rev. Wm. Neal.—(Mrs.) Mary Tubbs.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. Arthur Robinson, of Mandeville, by request, preached the anniversary sermon of the Ladies of Friendship Association at the Beautiful Zion Baptist Church, Algiers, on Sunday, May 18. The Rev. G. C. Rounds is pastor.

Ross Church.—Sunday was a day of spiritual uplift which began in the Sunday school, which was well attended. Miss Dora E. Guichard, of the city, was with us and she rendered a splendid musical program. Bro. Octave Lemon preached a helpful sermon at the 11 o'clock service. The church has taken on new life.—C. D. Small.

Miss Arthurine Rose was the recipient of special congratulations among her many friends for having completed a course in four departments of the New Orleans University at the same time. At the recent commencement she graduated from the normal and musical departments, and also received a certificate from the department of domestic science, and another from the department of sewing. Miss Rose is an exceptionally accomplished musician.

Thomson Church.—Services good and well attended all day Sunday. At 11 a. m. the pastor preached, subject, "Follow Christ." At 8 p. m., subject, "Home Religion." This was a very large service with good collection. On next Sunday our rally will come off. Each city pastor and his congregation has been invited to help us, as we are struggling hard to save this church. We need the assistance of every lover of Methodism.—T. F. Robinson, Pastor.

Wesley Church.—The early prayer meeting, conducted by Bros. O. Thomp-

son and A. C. Johnson, was a spiritual benediction, and the Sunday school, which continues to increase financially and numerically, was well attended. The pastor, Dr. J. L. Wilson, delivered the morning message. The Epworth League, conducted by Bros. J. B. Smith and Joshua Spann, was very interesting. A large congregation greeted the pastor at night and all enjoyed a spiritual awakening. Two united with the church. Collections good. Next Sunday, the 25th, at 10:45 a. m., the Rev. M. S. Davage, A. M., will preach; 8 p. m., the pastor's subject will be, "Religion, the Best Paying Investment."—L. L. Harrison.

First Street Church.—Last Sunday was a good day. The prayer meeting was well attended. A goodly number was in attendance at the Sunday school. The District Superintendent, Dr. Valcour Chapman, preached a strong, forceful and logical sermon. The pastor preached to a large audience at night. The Sewing Circle will have charge of the Annex next Saturday. The Rev. Martin R. Dixon, D. D., of St. James African Methodist Episcopal Church, will occupy the pulpit of First Street next Sunday, at 11 a. m. "The Daughters of Isis" will hold their Thanksgiving service next Sunday, at 3 p. m. The public is cordially invited. Our Twenty Days Variety Fair will begin June 2 with a competitive drill. This promises to be an immense affair.—B. Mack Hubbard, Pastor.

Union Church.—Beginning with the early morning prayer meeting conducted by Mr. Thomas Taylor, all the Sunday services were good and well attended. Miss Mary E. Jamison was present at the Sunday school and made an appeal for the Sarah Goodrich Hospital. Mrs. Bertha Richardson and Mr. John E. Riley were appointed agents to represent the church in this effort. The pastor preached at 11 o'clock; subject, "The Power of Silent Forces." At the 3 o'clock service the Rev. D. S. Sloan, pastor of Mallalieu, preached an interesting and instructive sermon. Interest continues to grow in the Epworth League song service. A number of active participants are creating sentiment in favor of this phase of our worship. The subject of the pastor's sermon at the evening service was "Imaginary Difficulties." At the close of this service there was an enthusiastic burst of applause when Mrs. Ella Winhush, in well-chosen words, presented the pastor with a handsome purse, the result of a voluntary effort on the part of Class No. 3. Mrs. Winhush, the originator of the plan, was ably assisted by Mr. Alphonse Hall, the leader.—J. H. Hubbard, Pastor.

Trinity.—Our second Quarterly Conference closed with full reports from the pastor, and officers, and clearly showed that Trinity is easily in the lead spiritually and financially, for 142 have been added to the membership, with \$906 raised during the quarter of less than three months. Arthur Obee was recommended for admission on trial in the Annual Conference; Bro. B. R. Hite was elected representative class leader to the District Conference. Dr. Chapman preached last Sunday night and assisted in the class service while the pastor was out of the city. The Revs. Messrs. Robinson, McKee and Dr. Marshall conducted our quarterly love feast, and sixty-seven were read into the church. Services well

attended Sunday, and the preaching at 5 a. m. started off well, and will be kept up during the summer months, with the Sunday school at 12 noon. Despite the change 104 scholars were present—eight new students, besides visitors. The memorial sermon for the several posts of the G. A. R.'s will be preached this Sunday at 2 p. m., and the S. M. T.'s at 8 p. m. We will observe Mothers' Day, June 8th, all day. Twenty-five or more ladies will lift our Jubilee Fund collection that day. Every one is expected to wear a white carnation that day. The Sons and Daughters of Trinity and Willing Workers will give their trolley ride Monday night, the 26th inst. Our friends are invited.—W. Scott Chinn, Pastor.

Mallalieu Church.—Mothers' Day was celebrated at Mallalieu on Sunday, May 8th, at 3 o'clock p. m. The meeting was a complete success, financially and otherwise. Quite a large number were out to hear the distinguished speakers—Mrs. W. P. Thirkield, Mrs. R. E. Jones and Miss Ida May Gibson, matron of Peck Home. Miss E. Bessie, president of the Woman's Home Missionary Society of the Louisiana Conference, presided. Dr. J. F. Marshall and T. F. Robinson assisted the pastor in conducting the devotional exercise. The chairlady in well-chosen words, introduced as the first speaker Miss Gibson, who told what Peck Home means to our girls. Mrs. Jones made a strong appeal in behalf of the boys. As the enthusiastic audience sang "Glory, Glory, Hallelujah," Mrs. Thirkield arose. She spoke of what the mother must do in the home. At the close of her address the children of Mallalieu Sunday School presented her with a beautiful bunch of carnations. It was a great meeting and all left greatly inspired. Our second Quarterly Conference was held May 16th, District Superintendent V. Chapman presiding. Reports from various departments showed that the work was in good shape. The Superintendent is on his job; he expects a report of every item of the work. Superintendent Chapman preached a great sermon. Our second quarterly love feast will be held Thursday night, May 22. All of our city pastors are invited.—Dudley S. Sloan, Pastor.

WOMAN'S HOME MISSIONARY SOCIETY.

NEW ORLEANS DISTRICT.

Dear Sisters: As District President, I am very anxious to meet the women in all the churches on the District, in order that we may get ourselves in shape for the District Association, which will meet in connection with the District Conference in July. I shall notify you through your pastors when I will be with you. Now, sisters, there is every inducement for our success. The District Superintendent and pastors have welcomed me. I have planned to organize auxiliaries in all the churches and strengthen those that are weak. With your assistance, victory will be ours.—(Miss) M. C. Robinson, 2123 Octavia Street, New Orleans.

CARD OF THANKS.

We desire to express our sincere thanks to friends for their sympathy in the loss of our dear mother and for their floral offerings. We thank also the Revs. Chinn, Chapman, Marshall, and Billups, for their prayers and words of consolation. We are indeed

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grateful to Mr. and Mrs. Lang for their prompt and untiring assistance in the hours of our trouble and to Mr. D. W. Rhodes, undertaker, for his excellent service. All have the everlasting gratitude of her daughter and son-in-law.—Mr. and Mrs. E. Gaudet.

LAFON OLD FOLKS' HOME.

The Board of Comptrollers of Lafon Old Folks' Home met May 14th, the Rev. J. L. Wilson presiding. Reports of the ex-president, M. R. Hite, and all other papers were turned over to the secretary. The treasurer made his report. The board was able to pay the first month's payment to the Homestead Society the first month under the new administration. The secretary made reports of rent and all other money from various churches and individuals, viz.: Wesley, \$6.00; First Street, \$3.00; Thompson, \$2.26; Mount Zion, \$2.23; Williams, \$2.00; Mallalieu, \$2.00; Union, \$1.20; Scott Chinn, \$1.10; Haven, \$1.03; Mr. Thompson, \$5.00; Mrs. Wilson, \$4.00; City, \$30.00; total, \$61.79. If ever a people needed help, these old folks do. We know the conditions of existing affairs, high cost of living, and these inmates must be nourished and clothed. It is our duty. This nourishment can be obtained by individuals, churches and associations giving a part. Many of us know that we are getting along fairly well now, but can we tell whether or not we will have to wait in a similar home on the charitable gifts of the younger generation? Then, as we have a chance, as an opportunity has presented itself so holdily, why not help as liberally as possible and at every time possible, and later on reap what we have sown? We are very grateful to the associations, Young Men of Morality, who think of us every quarter and send groceries to the amount of \$15.00; Ladies of Vidalia, who gave \$8.75 worth of groceries; Dr. Stockings, who has offered his services, free of charge, and to others who have responded to the need of the home. Any person wanting to make a donation may communicate with the Rev. T. F. Robinson, 1023 St. Roch Avenue, or phone him. The Home has been turned over to the local board, with the Rev. T. F. Robinson as secretary-manager.—T. F. Robinson.

Dead

Kendle.—Nathan Kendle, of Carrollton, Miss., born in 1883, died March 24, 1913. He was converted and baptized February 16, 1913, just in time to meet his Lord in peace. He leaves his wife, sister, brother and a host of friends. Funeral attended by the writer.—W. S. Leake.

Gleason.—At George, Miss., April 19, 1913, Brother T. Gleason, a faithful member of Jerusalem Methodist Episcopal Church departed this life. A son and several grandchildren survive him.—E. M. Jones.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, MAY 29, 1913

Vol. No. 42—No. 22

AN APPEAL VAST AND IMMEDIATE

"It is human nature" we say. This is the explanation for many happenings in the daily affairs of men that are thoroughly unreasonable. We justify ourselves, and our neighbors excuse us, because "it is human nature to do it." To illustrate: We often care less for what we have than for what others have. We are prone to under-rate our privileges and advantages. Oh, if we had the other man's viewpoint. We are apt to think that the other man is pursuing the better course.

The country is changing its viewpoint on the Negro. The once enthusiastic friends are now lulled by indifference, but the South is realizing its mistake in shirking, in the past, its obligation to the Negro. There are those in the Methodist Episcopal Church who feel duty bound to get rid of the Negro. While other churches are trying to get close to the Negro. If the signs of the times mean anything the tendency of various branches of the Church, including the Catholic, are seeking a close point of contact with the Negro in order to help him. Those of the Methodist Episcopal Church who desire the Negro set aside should go slow lest the Church lose a strong point of advantage, in helping to save the Negro, which other churches would welcome.

The discussion of the Negro by the recent General Assemblies of Presbyterians in Atlanta, Georgia, called forth from the *Constitution* an editorial on "The Church and the Negro," which, among other things, said: "Are the churches finally to awaken from their sleep and join hands in meeting that paramount and menacing problem, the question of the Negro? There is hope in that direction in the fact that the executive committee of the council of the reformed churches in America, now in session in Atlanta, and including all Presbyterian branches, has recommended that its members cooperate in work among the Negroes. Should the recommendation prevail, the Presbyterian church will establish a historic precedent and the first step will be taken toward removing an omission that now indicts most of the church organizations in America."

Such a forward movement would not be a historic precedent for the Methodist Episcopal Church has been foremost in the uplift of the Negro since his emancipation. But it would be a fine step forward.

In continuing its argument for work among Negroes, the *Constitution* adds:

"Now, the test of missionary work is need. The churches believe they are needed in these far-off places, and they cheerfully expend fortunes and risk life to discharge their duty. We say advisedly that here in America, among the hundreds of Negroes in the South, there is need more vast, appeal more immediate, than in the other part of the world."

A CULTURED WOMAN OF THE SOUTH SPEAKS.

This editorial of the *Constitution* called a strong utterance from Mrs. Nellie Peters Black, a native born Georgian, of one of the pioneer white families of Atlanta, and one of the best known philanthropic and social service workers in that city.

Mrs. Black says she has watched with the keenest interest every movement which has been made for the uplift of the Negro, and a number of ways it has been her privi-

lege, she adds, to show the interest and sympathy which the Negroes so much desire from their white friends.

Continuing, Mrs. Black says: "In their effort to better the race, there is no movement that has appealed to me more than the establishment of the five Negro kindergarten schools which are being conducted under the able management of the Gate City Kindergarten association.

"Knowing, as I do from a personal experience of nearly twenty years, what it signifies to give the little child of limited means from the working man's home a good start in life during its early years, I realize what it would mean if every Negro child in the South could have the seeds of purity, goodness and truth sown in the young hearts as a preparation for character building."

A PLAN FOR NEGRO REDEMPTION.

The *Constitution* approves Mrs. Black's letter and urges heartily the work for saving the Negro. This paper thinks more money should be spent on the Negro, even if less must be spent in foreign fields. Summing its position in a second editorial, in concluding, the *Constitution* exhorts:

"It is the white church organization that should profit most directly by Mrs. Black's wisdom. For the churches are spending each year millions abroad to do for the children of the heathen precisely those things that the many million children of the half-heathen right at their doors tragically need. One-half of the money spent by churches around a single Chinese port would, in all probability, underwrite the future of nine-tenths of the Negro children around Atlanta. What say the churches to the suggestion and their responsibility in the premises?"

THE CALL OF THE PULPIT

Young men should no longer hesitate to respond to the call of the Christian ministry. The greatest opportunity for service before young men to-day is the Christian pulpit. The pew is calling for men of the highest type—men of personal piety and devotion. If one desires an opportunity for service, the Christian ministry is matchless. Our whole national life is gradually moving into the realm of the moral. The ideal moralist is Jesus Christ. He sets the standard of morality and vitalizes it with a spirituality that is Divine. As this fact becomes more and more evident, the ministry will come into its heritage as a leader. The opportunity for leadership in the minister is not paralleled. The religious element always has claimed a most devout following, which responds quite readily to its leadership. Viewed from the standpoint of leadership and service the Christian ministry is an inviting field. Manly men should count it a privilege to throw themselves into the trenches at the point where they would count most in the moral reforms now coming into prominence. The saloon must face its strongest foe in the Church. The labor question can be more easily handled by the church. The race question is beyond all doubt to be solved only in the spirit of the church. God's representative (the minister) must figure conspicuously in these forward movements. There is a material side to the call of the pulpit that is inviting. Taking it man for man—for the well-prepared and well-poised man of clean life—the

ministry offers a support in some instances, quite beyond the ordinary, and exceeding, in many instances, in income of many men in medicine and law. We know the Christian ministry, as a rule, is poorly paid. But our churches are calling for strong men, and these churches are willing to pay the price.

There are also comfortable parsonages, and the kindnesses of the parishoners, to say nothing of the pensioning of preachers, which is becoming more a fact each day. In twenty-five years the average retired preacher will receive more than six hundred dollars per year, thanks to generous laymen. A conscientious man should think a long time before he disregards the call of the Christian pulpit.

For our own people we should have immediately five hundred men in Gammon Theological Seminary. This number of well-trained men could be comfortably placed at once where they would be of large service to the Kingdom.

THE NEGRO AT THE NORTH AND THE AGE—A REPLY

Some time ago we had a brief editorial on "The Negro at the North," calling attention to the fact that Negroes who live in the Northern section do not take advantage of the school facilities there as they should. This utterance does not meet the favor of the *New York Age*, and the *Age* devotes considerable space in a reply. We have seldom known this strong journal to be so wide of the mark as it is in the fling that it takes at us in replying to the editorial referred to.

In the first place, the *Age* makes us, and other papers, responsible for the sentiment; "The Southern white man is our best friend. He understands us and we understand him better than you of the North do. So let us alone and attend to your own affairs, you of the North. You make our condition worse by your interest and advice." We appreciate our Southern white friends, but the SOUTHWESTERN CHRISTIAN ADVOCATE has never said that these are our best friends. We could not be capable of making such invidious comparison, and, in a measure, reflecting upon those of the North who have stood by us through thick and thin. We heartily rejoice in our new friends of the sunny clime, but we hold fast to the old ones of the North with increasing devotion. Nor has the SOUTHWESTERN ever assumed the attitude to advise Negroes in the North to "hands off." To the contrary, we have plead for a union of forces in the interest of the entire race.

But the *Age* goes still further and claims that the growth of the National Negro Business League is due to "Northern brains and money." Now, we would allow our people of the North due credit for all they have done. For their convenience as well as for our comfort, the League has met more times at the North than in the South. But, in every instance, the registration was larger from the South than from the North. More life members came from the South than from the North, and we had more business men to put forward. It is entirely frank to say that the Negro of the South has contributed equally as much, or more, to this movement, in the way of money, numbers, enthusiasm and successes that have been exploited, as the Negro

(Continued on page eight.)

Racial Self-Respect and Racial Antagonism

C. V. Roman, M. D., Nashville, Tennessee

INTRODUCTION—A PERSONAL NOTE.

(Dr. C. V. Roman's address delivered in the "Race Problem Section" of the Sociological Congress held in Atlanta, Georgia, from April 25th to 29th, 1913.)

[Published in Three Parts of which this is the first. The Second and Third Parts will follow weekly.—Editor.]

What we need in the South is racial self-respect without racial antagonism.

Some knowledge of the messenger often illuminates the message. I was born and reared among white people. The playmates and associates of my childhood were white. My moral and religious instructions come from the same source. I have received upon a sick-bed the kindly ministrations of sympathetic white companions. I have sunk into the death-like sleep of surgical narcosis amid the earnest prayers of Christian white women mingled with those of my mother. I have felt the blessed benediction from the soothing words of a pious minister in the presence of death. I have seen him cheer the last hours of the dying and bind up the wounds of the broken-hearted. So, I know that some white people have the true religion of Jesus Christ, who "was manifest in the flesh, justified in the Spirit, preached unto the Gentiles, believed on the world, received up into Glory." (1 Tim. 3-16.)

From such experiences I came forth nearly thirty years ago to dwell among my own people. Among the farewells was the benediction of a pious old Scotchman, who had been for two years my "philosopher, guide and friend," and who "presciently" assured me that I would prosper in the land if I would but trust God and do right.

"Remember," said he, as the train pulled out of the station, "He that walketh uprightly, walketh surely."

In less than a week I was a school teacher in the back-woods of Kentucky. Within five years I was a practicing physician. I have mingled with my people in church and society. I have had the advantage of travel and observation, and I know something of mankind in general, as well as my own people in particular—their virtues and their vices, their joys and their sorrows, their hopes and their fears. I love my people and prefer to live among them. I am not ashamed of being a Negro.

But this is not all; during my life in the South I have known white men in all the walks of life, and I firmly believe that kindness is very widely distributed, and that the love of justice and fair play is more prevalent than either class prejudice or racial antagonism. Moreover, professional and personal friendships have brought confidences that have revealed skeletons and heart hurts which only the most intimate ever know of each other. I have, therefore, come to believe that no human heart is so hard as to feel no pain, and none so strong as to need no sympathy.

Misunderstanding, rather than meanness, makes men unjust. Ignorance and prejudice feed upon each other. The ignorant are always prejudiced and the prejudiced are always ignorant.

If the white people and the black people in this glorious Southland of ours ever understand each other, racial self-respect will safe-guard the purlieus of racial integrity; and in matters of common welfare, co-operation will displace antagonism.

In the sincere hope of contributing to a mutual understanding between the races, was this paper written.

PART ONE.

Basic General Truths

1. Man's sole right to pre-eminence over his animal kinsmen is his intellectuality. The mind makes the man. "As a man thinketh in his heart, so is he." Not his looks, nor

his stature, but his thoughts make the man. It is not the shape of his head, whether it be dolichocephalic or brachiocephalic; it is not the texture of his hair, whether it be ulotrichous or liotrichous; it is not the facial contour, whether it be angular and sharp and European, or broad and flat and African; it is not the color of the skin, whether it have the achromatic pallor of the Norwegian, or the midnight hue of the sun-kissed Senegambian; no, neither facial angles nor brain weight, nor set of teeth, nor length of arm, nor arch of foot, nor any other outward physical characteristic is the determining factor in life's complicated equation. As a man thinks, not as a man looks, finally fixes his status. Thoughts and not bites win the battles of life. This is as true phyletically as individually. Racial distinctions are psychical rather than physical. Slav, Saxon and Latin are far more dissimilar in mental habit than in physical contour. Mental habit rather than physical form differentiated Greece and Rome. Many attempts have been made to classify mankind, but the intellectual division into sensor-motor and ideo-motor is the most far-reaching.

2. Humanity is Greater Than Race. It is said that Napoleon lost the Battle of Waterloo because he misunderstood the topography of the region over which his cavalry had to pass in their charge against the allied armies under Wellington. Ignoring a sunken road precipitated a series of reverses that ended ignominiously the martial career of the First Napoleon and eclipsed forever his star of world-wide conquest.

The careers of nations are typified in the careers of individuals. The Saxon is the conquering war-lord among nations and seems destined to rule the world. There is, however, a chasm in his path, whose depths and dangers he seems unable to appreciate. It is color prejudice—the effort to substitute race for merit in measuring men.

Modern civilization will go the way of

Sodom and Gomorrah unless justice and fraternity can gain a firmer hold on the hearts and brains of men. No civilization can become world-wide and enduring if a white skin is the indispensable passport to justice and distinction. This would exclude from the fruits of civilization the majority of mankind.

3. The Highest Wisdom is to Know the Truth; the Highest Virtue is to Do the Right. One should have either the brains to lead or the faith to follow. To be willing to live the truth is a greater virtue than to be willing to die for one's opinions. Martyrdom is at best only a test of fidelity to opinion and not an argument for truth. In its last analysis it may be sheer stubbornness. Man's attitude towards new or unpleasant truth is the greatest tragedy of human life. He not only does not know the truth, and does not want to know it, but will resent to the bitter end anybody else's knowing it or talking about it. "This is the condemnation, that light is come into the world and men love darkness rather than light." (Jno. 3:19.)

4. Justice and Liberty are for All or for None. Injustice Cannot Linger in a Land that is Really "Bright With Freedom's Holy Light." No tyrant was ever free. No man is secure in his rights so long as any man is deprived of his rights. It is easier to be generous than it is to be just. Man's hope of justice has ever been an idle dream, and his quest for liberty a fool's errand; because he is not willing to be just, nor to meet the conditions of freedom.

5. Selfishness (Mutual Benefits) is the Only Sane Basis from which to Predict Successful Co-operation. No man is ever going to think more of you than he does of himself. The highest ethical ideal ever lived preached enjoined that you love your neighbor as yourself. Sane altruism is the highest and truest egoism.

6. Conduct Must be Consistent or Character will Not be Sound. An individual people cannot long remain both Jekyll and Hyde—one character or the other will eventually triumph. No one can successfully change his character with his company. A race cannot be persistently unjust and dishonest to another race and be permanent either honest or just to itself. Kindness never degraded any one nor did rudeness ever vindicate anybody's claim to superiority. A virtuous man is an asset to his community and a vicious man is a deficit, regardless of racial identity.

The Beauty of the Shepherd Psalm

By the Rev. Edwin Whittier Caswell

The twenty-second is called "the Psalm of the Cross;" the twenty-fourth, "the Psalm of the Crown," while the twenty-third is the minstrel music accompanying both. The twenty-second cries out in agony, "My God, my God, why hast Thou forsaken me? Thou hast brought me unto the dust of death. They have pierced my hands and my feet; they part my garments among them and cast lots for my vesture." What a prophetic description of the crucifixion a thousand years before the event. After the vision of suffering on Calvary, came the song of victory. "The Lord Who died for me is my Shepherd, I shall not want." The twenty-fourth Psalm is still more triumphant, singing, "Lift up your heads, O ye gates, even lift them up, ye everlasting doors and the King of glory shall come in. The Lord of hosts, He is the King of glory." No wonder David could sing this nightingale song after such a mighty sweep of vision as Christ's redemptive cross and glory crown.

The Twenty-third Psalm is the concert pitch of praise in its beautiful expressions, "The Lord is my Shepherd; He restoreth my soul; He maketh me to lie down; He leadeth me; He prepareth a table for me; He anointeth my head with oil. His goodness and mercy follow me. In the shadow of

death, Thou art with me and in the house of the Lord I shall dwell forever."

Behold what simplicity of language here used to express heart throbs. It is not an argument or a statement of creed, but a joyful melody, mounting up on the wings of song. Eloquence is soul speaking to soul in the most natural flow of words. Here the Psalmist's testimony of personal experience, expressed in delightful exultation. Only one other, the angels' song to the shepherds, has so thrilled the hearts of mankind. Its melody has made millions forget their sins and sorrows. This Psalm for thousands of years has illumined the haunts of darkness, the hovels of the poor, the palaces of the rich, the dungeons of criminals, the hospitals of pain, the bed of the dying and the hearts of the despairing. Its light comes from the Sun or Righteousness, its love from the bosom of God, and its triumphant shout must be a strain from the music of angels.

The touching power of the Psalm is in its personal pronouns. Seventeen times David uses the I's the me's, the my's and the mine's. Twelve times he speaks of the beloved Shepherd in the He's, Thou's and Thine's and other names, making twenty-nine times of these little affectionate expressions of

the one hundred and eighteen words in the entire Psalm of six verses. It is the Bible in miniature, as the Lord's Prayer is the miniature of all prayers. No theory of theology is presented in this matchless mosaic, yet the Christian's faith is here pictured in condensed loveliness. It is the portrayal of a lost lamb, embraced in the bosom of the Shepherd. It is the language of absolute certainty, not speculation, far more than hope; it is real enfoldment, conscious security, rest and peace in everlasting arms. It is the soul's ultimatum to doubt, fear and unbelief. It is blessed reality, known fact, abiding presence.

Only six little verses—rounds in the ladder where angels escort the traveller up to the threshold of the house of the Lord. The poet Montgomery has clothed this pastoral parable in poetic beauty:

"The Lord is my shepherd, no want shall I know,
I feed in green pastures, safe-folded I rest;
He leadeth my soul where the still waters flow,
Restores me when wandering, redeems when oppressed,"

and Isaac Watts' version is:

"The Lord, my Shepherd is,
I shall be well supplied;
Since He is mine and I am His,
What can I want beside?"

He leads me to the place
Where heav'nly pasture grows,
Where living waters gently pass,
And full salvation flows."

If this Psalm had been written by a purely literary character; without consciousness of personal religious experience, it is thought that it would have been like the following:

"Deity is my Pastor, I shall not be indigent.
He causeth me to recline on verdant lawns; he conducteth me beside the rippled liquids.
He reinstalleth my spirit; he conducteth me

in the avenues of rectitude, for the celebrity of his appellations.

Indubitably though I perambulate in the glen of sepulchral dormitories, I shall not be perturbed by appalling catastrophes; for thou art present, thy tower and thy crook insinuate delectations.

Thou possesses a reflection for me; in the midst of inimitable scrutations, thou perfumest my locks with odoriferous unguents; my chalice exuberates.

Unquestionably benignity and commiseration shall contingence all the diuturnity of my vitality, and I will eternalize my habitude in the metropolis of nature."

Truly, the mind cannot express what the heart does not possess. It only takes little words to tell about the little drops of love outgushing from the full fountain of the soul, which becomes a river of life, where millions of thirsty ones drink, to quench their thirst for the living God. The gorgeous drapery of rhetoric and sublime climaxes of well-wrought periods are inappropriate, at least, where multitudes are perishing for the water of life from the wells of salvation.

How the soul is satisfied to rest in green pastures, when it has been drinking by still waters. How sweet to sing, with David, at such times, "Bless the Lord, O my soul; who forgiveth all thine iniquities, who healeth all thy diseases, who crowneth thee with loving kindness and tender mercies, who satisfieth thy mouth with good things.

In contrast with David's minstrelsy, let us read the concluding words of a big book, by a great agnostic, who says, "Live a life worthy of your mind, remembering that the possession of a highly developed human brain brings responsibilities and gives opportunities which are not open to animals; and let adherence to duty be your guiding motive in life."

Here is no soul, no Bible, no God, no church, no guide, no divine Shepherd, no Savior, no future, no heaven and no immortality, only the husks of the temporal with which to feed the soul immortal.

130 DeKalb Ave., Brooklyn.

In that same up-country town they told me of another Negro, a lawyer, whom everyone agreed was one of the best men and most useful citizens in all that part of the country. In all of the two provinces that constitute that judicial district there is only one man who has a larger practice than he. I have heard that there are six men of this race who are lawyers and that all of them are doing well. A number of the men whom I met Sunday evening are clerks in different departments of the government service. Some of them hold most responsible positions. One man to whom I was introduced, I was told, has charge of a sub-department. Judging from what I saw of him I should expect him to run it successfully. There were also men who are in business, and some of these are most successful. Not long ago I was in one of the provinces and met there a real black man who, they said, was the richest man in that province. He is the proprietor of a large general store, and is interested in an automobile line and in almost everything else that is going on in that province. Then, there are the school teachers and some of them are the finest sort of men. I met one of them on the train one day. Then the next Sunday in our own American church, in Manila, I heard his name read out as having joined the church by letter. From many people I have heard of the clean, strong life that this man is living and of the influence for good that he is exerting upon the boys and girls who come under his care.

It was good for me to go to that meeting. It awakened a train of thought that has strengthened my faith in my fellow men. I have seen some things since I have been out here that have compelled me to recognize how fierce are the temptations that assail those who cut loose from the home ties and take up their residence in new lands. The East is strewn with human wreckage of lives that failed to steer a straight course in these strange seas. To find so many men living right and working hard is a joy to one's heart.

Manila, P. I.

The Negro in the Philippines

By Bishop William Perry Eveland

The time—It was the last Sunday evening in March. The place, an upper room in the City of Manila. It was there because I had been invited to preach an anniversary sermon before a local lodge. The audience was largely American, but Americans whose skins were of a dusky hue. I was intensely interested in the meeting for more than one reason.

To begin with it was a good religious meeting. The room was full. There were about fifty men and fifteen or twenty women. They were interested and attentive. No speaker ever addressed a company who hung more closely upon his words. They were also appreciative. Many kind words were spoken to the preacher. He went home feeling that the Lord had used him to help men.

But my chief interest was in the men who made up that audience. I studied carefully their faces and listened closely to everything that they said. I wanted to size them up, to see what sort of men they were, and, if possible, make up my mind what kind of lives they were living. Like every one else at home I had read and heard much of the Negro problem. I must confess that it has not worried me as much as it seems to worry some men. To me it has always seemed to be about the same problem that faces the white man. That is, it is not so much a question of color as it is a question of what opportunities a man has and the use that he makes of them. The color of a man's skin is an accident. That is something with which he can have nothing to do. It is quite beyond his power to change this. But the thoughts of his mind, the emotions and aspirations of his

heart, the things that he does, these are determined by every man for himself.

But there are some places and conditions that put a handicap upon a man's efforts to make the most of himself. I have not been long in the Philippines. I am just trying to learn about things here. So I was interested in these black men who had asked me to preach to them. I wondered what they were doing, how they were living, what sort of success they were winning.

I think that the readers of the SOUTHWESTERN will be glad to learn that in every respect that little company measured well up to what one would find in any company that you would be likely to get together out here. Upon them were plainly seen the marks of intelligence, sobriety and industry. There were, in that little group, men who would have attracted notice in any gathering. No one could for one moment question the fact that these were successful men. They were men of whom every one who reads this paper and who has a bit of race pride would have been proud. After the service I made a few inquiries which confirmed the opinion that I had already formed, that the Negro in these Islands is giving a good account of himself. One strong, refined-looking man is a doctor. He told me, in answer to my inquiry, that he is building up a good practice. He has also a small private laboratory and does work as an expert chemist. He is one of three Negro doctors in this country who are winning success. I met one away up in the north country who had built himself a fine home on the edge of a bluff that looked out over the wide valley of the Cagayan. He is prosperous and is accumulating property.

Eyes

By the Rev. Wm. R. Chase

There are but two kinds of eyes in all the earth. The fact as to whether eyes are brown, or black, or blue or any other color; or straight or crossed; almond shaped or round; big or little; bright or dull; piercing or fishy; deep set or bulging; sleepy or wide awake; all such are mere differences in size, setting or color. In spite of such minor unlikenesses they may all be exactly alike. Eyes are divided into but two classes, good and bad. They may have any of the marks mentioned and be either good or bad. They have bad eyes who having eyes see not. There are eyes that are full of adultery. Peter speaks about such. They are viciously bad. Again Peter tells us, "He that lacketh these things is blind, and cannot see afar off." All worldly minded have such. They are spiritually short-sighted, able to see the things around but not the things of the heavenly land. Job tells us all such shall cause us to fail. Jesus says we had better pluck such out of our head. The other kind, good eyes, are what Solomon calls the seeing eye. Jesus calls them blessed eyes because they are open to the truth. They see Him who is invisible; can see afar off; are shut to evil, refusing to look upon it. These are good eyes keeping him that hath them from stumbling, showing him the heavenly path and leading him in it. Blessed is the man that hath good eyes.

Creston, O.

The moods are only the weather of the soul; at best they have nothing really to do with its career. The great secret of life is to steer a clean course through them, as the ship reaches at last the haven where it would be. Through the weather to the haven, that is the Word of God, and the love lies waiting in the haven and the weather matters nothing at all.—John Kelman.

THE CHRISTIAN LIFE

A Psalm of Degrees

By Ellen Harlin Butler

In my distress, bereft and sore afraid,
Unto th living God I cried for aid,
As by a miracle my fears he stayed
And answered all my prayer.
How great are thy compassions, Lord! and yet
Too often, in my doubt, do I forget
That solemn day when love and power met
To lift me from despair.

In my distress I sought the Lord with tears,
But he withheld the answer many years.
Yet was his grace sufficient for my fears
And taught my faith a song.
His hourly comforts cheered my pilgrim way,
His patience held me through the darkest day,
Till, from the discipline I called delay,
Life became sweet and strong.

Unto the Lord in my distress I cried,
And lo! the gift I sought his love denied.
He would not leave my soul unsatisfied,
Or give me stones for bread.
The longing in my prayer he understood.
Then came the hour of life's beatitude,
For—holding from me every lesser good—
He gave Himself, instead.
—From "The Sunday School Times."

When Self is Surrendered

From "The Sunday School Times."

The writer of this article is a business man of large responsibilities, who, after thirty years of the average, unsatisfied Christian experience, came out into the joy of a New Life in Christ. His daily practice is to commit himself to Christ anew for service in witnessing on that day, and this frequently results as in the incident he tells of here.

Not the least of the joys of living the surrendered life is that of personal evangelistic work. The daily surrender to Christ, to be used *that day* as the Holy Spirit may open the way, leads to unlooked for opportunities of presenting Christ to those who do not know him, or to those weak in the Faith.

While dining with some friends a few months ago, I was led to speak of the wonderful love of Christ, and of the peace and victory that resulted from complete self-surrender. A daughter of the home was an attentive listener, but gave no evidence of being affected by what was said.

Some weeks later I was sitting beside this young woman at a concert we were attending in company with other friends. When the entertainment had gone on for some time, she turned to me and said:

"Do you know why I have come here to-night?"

"I suppose you came to hear the music."
"No, that isn't why I came. I have never forgotten what you told us about the love of Jesus, and I came here to-night hoping you would find an opportunity to tell me more."

After a moment of great surprise and thanksgiving, and asking God for guidance in dealing with this precious soul, I unfolded the steps in the Blessed Life, as they had worked out in my own experience.

First, an earnest desire to find God, fulfilling the condition of the promise in Jeremiah 29:13: "Ye shall seek me, and find me, when ye shall search for me with all your heart."

Second, entire surrender of the will to Christ, which is simply a complete giving up of ourselves, body, mind, and spirit, all

that we are and all that we have, to the service of God and to do his will.

Lastly, faith and trust that God has accepted the surrender, followed by the fruits of the Spirit, which become a part of the believer's life (Gal. 5:22, 23).

While explaining to this young woman the "abundant" life as promised by Christ in John 10:10, neither of us heard further anything upon the concert program, but saw only her need and Jesus ready to meet it. After presenting to her the steps into this new life, and with a silent prayer that God would give her the victory, I asked, "Why not give your life to God now?"

Back came the quiet answer, "I have just done it."

Since that day her life has been one beautiful unfolding to the Holy Spirit's influence and guidance, and she daily experiences the greatest joy and desire to serve. She is waiting daily upon God in the Morning Watch, and is accepting every new call for service. The Bible, hitherto unknown, is becoming more precious as the Spirit is leading her "into all truth."

One of the first objects of her love and prayers was an unsaved sister, and, after a confident faith in the outcome, she is rejoicing to-day that the sister has just come to God in full surrender.

Shall we not day by day, as opportunity offers, tell hungry souls of the love of Jesus Christ, these who are only waiting for us to speak, to accept him and to come into the great joy of a Living Faith?

"Let the redeemed of Jehovah say so."

He Cares

By Alice Reynolds Flower

"Casting all your care upon Him; for He careth for you."

Come as thou art, weary, grief-stricken soul,
Lean on His mighty arm;
Putting thy trust in the Conquering One,
Cease from thy care and alarm.
Look up, believing thy cry He hears,
For surely thy Savior cares.

All thy perplexities lay at His feet,
Trusting His understanding;
The sorrow and pain of that crushing defeat,
For peace that is never-ending.
Thy burden is His—thy task He shares,
For surely thy Savior cares.

The Attitude of Trust

Trust is the attitude of the soul toward God—the attitude that is acceptable. We all know how much depends upon the atmosphere of an interview or an overture. One feels at once the influence of it. Some people approach God as if He were not to be believed or to be relied upon. Some draw nigh to the gates of prayer in this unhealthy mood; others take up His exceeding great and precious promises in the same unfriendly mind. If it makes a difference in human intercourse, how much more in the delicate, tender relations of the soul with its Father!

Biggs has voiced this thought in the significant lines:

Come not to God with questions on thy lips;
He will have love—love and a holy trust,
And the self-abnegation of a child.
'Tis a far higher wisdom to believe
Than to cry "Question!" at the porch of truth.
Think not the infinite will calmly brook
The plummet of the finite in its deeps.

—Presbyterian.

I lost a friend the other day—
His heart was pure and strong and true;
Our days were sweet, but all too few;
He passed from earth—the other day.
But while I see him here no more,
I know that on a happier shore,
Not here, but in eternity,
God will give back my friend to me.

—Dr. Payton Hoge.

Life in Epigram

By the Rev. Ernest Wray O'Neal

Reputation is what men say you are;
character is what God knows you are.

Reputation is seeming; character is being.

Reputation is your photograph; character is your face.

Reputation is manufactured; character is grown.

Reputation is what comes over you from without; character is what rises up from within.

Reputation is what you have when you come to town; character is what you have when you go away.

Reputation makes you rich or poor; character makes you miserable or happy.

Reputation is what you need to get a job; character is what you need to keep one.

Reputation is what is chiseled on your tombstone, character is what the angels say about you before the throne of God.

It is a wonderful thing, a mother. Other folks can love you, but only your mother understands you; she works for you, looks after you, loves you, forgives you.—Barness von Hutten.

How shall we help the life of the future? Simply by putting wisdom and love into our own life and into human affairs. All genuine virtue is vital and vitalizing: it carries in it the power of God to conquer evil and establish righteousness. It is a living seed, holding in itself interminable harvest of its own kind. Planted in human society, it will bear fruits of welfare through the centuries.—Charles G. Ames.

We cannot safely ignore any criticism that we may hear of ourself or our work. Shutting our ears to the voice of blame, disapproval, or censure, which we may hear, may be to refuse a warning that would have saved us. Our mind and heart should ever be open to know the truth about ourself, and we should welcome every disclosing of fault or blemish or evil that enables us to grow into a little fairer beauty.—The Young Woman.

A Majority of One

By Charles N. Sinnett

"The houses yonder look like stepping-stones across a green river," said Uncle Ned. This was his first trip to the Dakota prairies. He was looking from what he called a "knoll" toward the nearest town down the railroad track.

Clarence Ware answered, with a peculiar smile: "More houses are being built on the claims all the time. But if they got very close together, we should never care to use them, for quickly reaching yonder burg that they call Earl."

"O, you boys in these two towns don't always get on happily together?"

"We've beaten them every time we've played baseball," said Clarence quickly. "They don't seem to like that very well down there. Lots of people here in the county call them the 'Scrub Earls,' but just now they have got a better band than we have, and—"

"I saw some very bright-looking boys and girls about the Earl station when I came through there the other day," said Uncle Ned.

"O, yes, they are always on the watch to see who is coming up the line. They try to coax in among them all the young fellows that they can. That's why they were away ahead of us on a Fourth of July celebration last year. Accounts for their having such a good band, too."

"Your town is sure to be at the end of this railroad for some time to come, so I suppose you boys don't feel the need of keeping such a sharp lookout for newcomers as those in Earl do. The majority of people who come here are likely to stop and do their very best to help the town. Or do the young folks from Earl come up here and pick off some of those who would be your best musicians?"

"Well, no, Uncle Ned; they have been very good about such things as that; but we are planning to get some of the best players from their band. I'm sure we can do it."

"You are planning for a Fourth of July celebration which will greatly eclipse the one which Earl had last year?"

"Something a little previous to that," smilingly replied Clarence. "Decoration Day! The great trouble is—if that is the way that one should speak of such a thing—that there are only ten graves in our little prairie cemetery—and not a soldier's among them. There isn't the sign of a fence around the Earl cemetery yet. But it has a soldier's grave. The young man buried there was one of the bravest soldiers that went from North Dakota to the Philippines. It's a majority of one over us, but—"

"You mean that, even as things are here, you would have a thrilling Decoration Day service if you could get those new members for your band?" asked Uncle Ned slowly.

"Precisely," said Clarence. "We have got to keep rapping those fellows at Earl over the head. It's the only way to make them understand that our good town of Milton is away ahead of their burg. It will grow still faster while Earl is doing the snail pace."

"I used to play the fife pretty well," said Uncle Ned. "I've tried my hand at some other musical instruments, too. I think that if I practiced up a little, I could once more do something along those lines. I brought some of my old instruments out with me. I thought that if Decoration Day was not well observed out here, I would do what I could to get the people interested in that matter."

"Capital! Capital!" cried Clarence. "If you will help us, we will do all in our power to help you."

He called to one of the band boys who was passing just then. When the situation was explained to him, he repeated the joy of Clarence still more vigorously than he had given it.

Another enthusiastic boy joined the group, and he said quickly, "Why, Uncle Ned, you have served in the army!"

Clarence looked very much surprised as he exclaimed, "Why, father never told me anything about that."

"Probably not. We old soldiers don't do so much boasting as many people think that we do. But I was in some of the hardest battles of the Civil War."

The boys clustered about the man as they chorused, "O, tell us about one of the most trying places you were ever in."

"You have all read and studied about our great battles," said Uncle Ned. "But I am sure that the story of one of the hardest positions in which I was ever placed has never been in print. That was when, in some strange way, a very strong jealousy had sprung up between two of our regiments. I was a member of the band in our regiment, so that I had to know a great deal more than I wished to about the hard feelings and the bitter words. One night when I happened to be a little distance away from the camp I heard two men discussing the situation."

"One man laughed, 'It's fun to see how the soldiers in those two regiments are hammering away at each other,' he said. 'Yes,' replied the other, 'and each party thinks he is

Memorial Day

By Ralph Welles Keeler

They fought; the crimson stain of death
Was poured from hearts torn bare by shell.
They died; nor knew the rites of priest,
For them the soldier's lone farewell.

Only a whispered prayer from each
Ascended to a common Lord;
They, of a land so nobly born,
Could for it very life afford.

But we, who deck their grass-grown graves
With garlands blue, with ashes gray,
What to the sires who gave us birth
Have we to offer this sad day

The vow of consecration ours,
Our heart, our hand, our mind to give
To fulfill hopes these graves attest;
Strong souls for truth resolved to live.

doing right and spending his time and breath to the very best advantage."

"Then the first speaker laughed harder than before, and said: 'Their enemies are keeping track of them. I believe that they are secretly urging on this strife. The result will be that their foes will come suddenly down upon them, and both of these quarrelling regiments will suffer a great loss.' To this the other answered: 'Yes, it is just like it always is when people get to looking so hard at the things they differ about. The great things of life and duty go out of the sight of each one.'

"This made me see still more clearly than I had done before how things were among us who ought to be brothers in every sense of the word. I crept away without the speakers knowing that I had been near them."

"Just as quickly and just as wisely as I could, I explained to the soldiers just how things stood among us. But, with all the wisdom and love which I could bring to bear upon the case, I found that I was but a single man in favor of having the difficulties settled among the soldiers. But I held on my way. It was a fierce struggle, and I will tell you all the details of it some day, if you wish to hear it. But in the end I got the men to see just how things stood. The day after that they won one of the greatest victories of the regiment. They stood solidly together. Though some of the soldiers had nicknamed me 'The Majority of One,' they were my best friends after that great battle. I count

that as one of the best things which I did for my country while I was trying to serve it."

"What?" said Uncle Ned, as he noticed the great silence among the boys. "Are you thinking of starting up some new plan in rivalry to me, an old comrade with one leg?"

"No, no!" cried the boys. "We promised of our own accord to help you in every way that we could, and we will hold to our pledge."

Clarence said frankly: "Well, Uncle Ned, do you think that it would be a good thing for all of us fellows to go down to Earl on Decoration Day? They have got the only soldier's grave for miles around—a strong majority, though it is but one. If you play in our band we can almost match theirs, and if we can get some others to play, and we and Earl get together and practice America and some other pieces, we can—"

"Yes, yes," said all the other boys.

Uncle Ned looked admiringly into the faces of the boys who clustered so loyally about him as he said: "It won't take us long to decorate that soldier's grave, though we want to put a number of flags on it, and all the flowers that we can get. So, how would it do to take along a load of posts and boards with us, and help build a good, strong fence around the Earl cemetery? I'll give five dollars toward it."

"The right thing!" shouted the boys. Their hands went into their pockets and their generous gifts made the tears of joy spring to Uncle Ned's eyes.

"We shall have a Decoration Day that Milton and Earl, and a lot of counties besides this, will talk about for many years," prophesied the old soldier.

"Right," said the boys, and hurried off to begin their plans, which helped to more than fulfill all Uncle Ned's expectations.—From *The Classmate*.

The friendship that keeps a ledger and is always balancing accounts is not friendship at all. The fear that one may give more to his brother than he receives from him, that must have every favor returned as though it were a loan, every gift, visit, invitation, even expression of affection, paid back in kind—that may be a pleasant business proposition, but it has no claim to be called friendship.—*Great Thoughts*.

Spring Song

Hush! Tread lightly! Hold thy breath!
Something stirred the underbrush.
Dryad? Oread? Gnome or fay?
Yet the woods-light shows 'tis day.
Only evening knows the way
Elfin creatures travel.

Hush! The light o'erhead is green,
Gold; with glow mysterious.
Does some fairy, fleet and shy,
Think the moon is riding high,
Bold and glorious in the sky,
All the starlight dimming?

Hark! That rustling comes again!
How my heart is racing!
Was it Puck or Columbine
Apple blossom, frail and fine?
Is a goblin, through the vine,
O'er my shoulder peering?

For a thrill half glee, half fear,
Trembles through my senses.
Was it but the troubled trees,
Or a message on the breeze?
Only spirits, ill at ease—
Springtime spirits, stirring?

Lippincott's.

Memories! That was what the men of the "Titanic" left. Their wealth will be scattered, their tasks taken up by other—perhaps abler hands. But for all eternity cowardice will be more difficult and courage more easy because they chose to die when they might have lived. Living, they would have done no more than lived; dying they moved the world ahead.—Howard Vincent O'Brien.

Joseph Forgives His Brethren

International Sunday School Lesson for June 8, 1913

BY THE REV. A. W. GREENE.

Genesis 45:46-7.

Golden Text: Behold, how good and how pleasant it is for brethren to dwell together in unity. Pas. 133:1.

Time and Place—Second or third year of famine. Zoan in Egypt, Hebron and Beer-sheba.

The Lesson Story.

Joseph is now satisfied that the time has come to disclose his identity to his brethren. He ordered all the attendants to leave the room where he could be alone with them.

Being so overcome with emotion he wept aloud, and for the first time said to them, "I am Joseph." But the brothers drew back in surprise and terror; and Joseph requested them to draw near to him for he was their "brother."

When he saw their dismay, he comforted them with the assurance that he had forgiven them their sin against him, and showed how God had used their deed so largely to the saving of his people. He told them to go to their father and inform him that his son Joseph is alive and in great power in Egypt, and that he must come down at once bringing all his possessions.

When he had thus assured them of his identity and love, he fell on the neck of each of them and kissed them; and they sat and talked together for the first time in twenty years.

In the meantime, Pharaoh was informed that Joseph's brothers were in Egypt. This so pleased him that he assisted Joseph in arranging for the whole family to migrate to Egypt with all their goods and live. Food and wagons were sent to assist them on their journey.

Jacob was overjoyed when he saw and heard these strange things; but soon recovering, he made the journey as far as Beer-sheba and passed the night in communion with God. Here he was assured that all would be well and that God would multiply his seed there and bring them back to possess the land of Canaan. There God made him this pleasing promise—that his long-lost son Joseph should do the last kind ministry of love to his sleeping body.

Verse Studies.

Verse 1—Strong love can sometimes overpower a strong man. But here it was time for his strength to give way. Privacy is required to discuss private family matters.

Verse 2—Compare Joseph's loud weeping with the "exceeding great and bitter cry" of Esau in Gen. 27-34.

Verse 3—Note "my father" used for the first time. Silence is in order when man faces his offended judge and guilty dread seizes his heart.

Verse 4—Forgiving love wishes to draw near the offenders. He confirms his identity by repeating "I am Joseph," and tenderly adds, "your brother."

Verse 5-6—Joseph allays their fears by calling attention to the use God made of their evil deeds. It is no perverted vision that sees God in the evils that befall us.

Verse 9—The long felt desire of his heart now finds opportunity to express itself in inviting his father to "come down unto me, tarry not." And to testify to the blessings of prosperity he enjoys.

Verse 12—The testimony of Benjamin would be accepted since he had never deceived his father. Their attention is called to the fact that Joseph is not now speaking through an interpreter but he is actually speaking their language, and, so, a member of their race.

Verse 13—Telling of his position and glory would convince the aged patriarch that the Egyptian viceroy was able to take care of him.

Verse 14-15—Showed his love first and most for Benjamin then for all the rest. A kiss mingled with tears is usually sincere. They now talk together as brothers reconciled and forgiven.

Verse 16—Possibly eavesdroppers or Egyptian servants in Joseph's house overheard what transpired and reported to Pharaoh.

Questions For Home and Class Use.

1—Who are the persons concerned in this lesson?

2—This lesson tells of Joseph and his brethren at what place?

3—Was Joseph persuaded by the eloquence of Judah to reveal his identity?

4—Why did he cause the Egyptians to leave the room?

5—Does Joseph's weeping show strength or weakness?

6—Do you see forgiveness in the tender words of Joseph to his brethren, "Come near to me, I pray you?"

7—Do we desire close fellowship with those who sought our hurt?

8—How long had the famine been on the land and how long was it yet to last.

9—Does this lesson teach that it was God's pur-

pose that Joseph should have been sold into slavery?

10—How is God related to the deeds of wicked men and what use He makes of them?

11—Does the fact that God made Joseph "father to Pharaoh" and used him for divine ends justify his brothers in selling him?

12—What did Joseph promise to do for them upon their return with their father and families?

13—What presents did he give them, and what assistance did he render in their moving to Egypt?

How was Jacob affected when his sons told of the glory of Joseph?

15—Where did Jacob stop on his journey to Egypt and what did he do?

16—How long did Joseph carry malice and when did he forgive his brothers?

17—In what ways did he show that he really forgave them?

18—If we truly forgive, how will we show it?

19—When should we forgive those who trespass against us, when the act is done or when they repent?

20—How should we live together? (Golden Text.) Mars Bluff, South Carolina.

The Complete Man

Epworth League Devotional Meeting Topic for June 8, 1913

(Col. 4:12; 2 Tim. 2:15; 3:17.)

BY THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

Christianity stands for perfect manhood and womanhood. It is this very fact that places it in the forefront of religious systems. A religion whose ideals can be attained in a fortnight or without effort is worse than no religion at all. It was no vague dream, never intended to come true, that prompted the prayer of Epaphras, it is the end of religion, it is the hope of humanity, it represents that which is possible to all that believe, it is the yearning of every truly awakened heart—that all men may "stand perfect and complete in all the will of God."

Although Epaphras was wise in praying this prayer, he did not intend to deceive us into the false idea that we can do all things through prayer alone. Jesus Himself "learned obedience by the things which He suffered." There must be some self-exertion on our part. Paul knew the value of prayer; he also knew the value of bodily exercise, and yet he knew that along with physical and spiritual culture went the mental discipline contained in that memorable advice to Timothy: "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

It is possible to conceive of a man who may be physically, mentally and even spiritually perfect, and still not be up to the Christian standard. This is only his preparation for that which is the end of human culture,—service, fruits, good works. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect" (in preparation and equipment). But the Apostle does not stop here. He is not forgetful of that weightier matter. He adds: "thoroughly furnished unto all good works."

The perfect man, therefore, is more than the so-called "prepared man." There are too many men who arrogantly boast of their preparation who have no fruits, no works, no life whereof to boast.

The Meaning and Application To Us.

This is Christian Culture Sunday. This is the day set apart by our great Church for Children's Day and the discussion of Christian education which goes along with it. Dark indeed will be that day (and God forbid that it should ever come) when the Christian Church shall lose interest and its grip upon education. An education that neglects the physical and spiritual in human nature is altogether faulty. An education which emphasizes the mental and physical to the neglect and detriment of the spiritual is very very defective. Along with mental and physical training must go Christian culture in education, if the race would profit at all by it.

The disposition to rate a school by its athletics; the disposition to sing the praise of the athlete, and to allow the mightier and more manly struggle and accomplishments of mental and spiritual control and

conquest to pass by unnoticed and unpraised; the disposition to think that the struggles and victories in the realm of morality and religion are of less importance and less worthy to be sought after, is only an infallible proof that our present civilization, with all of its proud boastings, is yet in the penumbra, not in the dark shadow of barbarism.

Read the average college journal even of our most noted colleges. What do they contain? Nothing worth while. The poetic genius among the students is smothered up in the average silly college veil. The whole affair is a huge joke. Can men do anything in life just yelling around? And yet, what an important part they play in our school life, and how much energy and interest centers around such nonsense! The man who really does anything these days does it, not with the aid of his college, but in spite of it.

The Christian college must supply this deficiency. It must not lower its standards to meet the popular demand. It must and does stand for the perfection of manhood and womanhood. It believes in everything that is conducive to the physical, mental and spiritual development of humanity and holds up as truly commendable and worthy of highest praise a perfect manhood and womanhood thoroughly furnished unto all good works.

Winchester, Va.

The Boston University Year Book is at hand and is a good specimen of University Year Book making both as to mechanical make-up and quality of material in its printed pages. There are forty-three officers of administration; one hundred and forty-five officers of instruction, and one thousand five hundred and eight students enrolled in the various departments, showing a slight increase over last year and the largest enrollment in the history of the institution. Started but forty-four years ago, in the very heart of Boston, foremost of all American cities in its devotion to education, Boston University has quietly but steadily moved forward to place of distinct recognition in the educational life of America. It will be of interest to our readers to know that the School of Theology had, last year, the largest entering class in the history of the school; and that at this writing there are sixteen more applications than on the same date last year, and all of them are college graduates.

Personal and General

The Rev. H. W. Jackson, of the Conroe District, delivered an address before the pupils and faculty of the Public High School of Conroe, Texas, Friday morning, April 25th.

The Rev. Father Adams, assisted by the Rev. P. A. Lemon, pastor at Nettleton, Mississippi, baptized six children at that place on March 24th, two of the number being the pastor's children.

Commencement at Samuel Huston College, Austin, Texas

Graduates Nearly Fifty from Various Departments

Five from College Department

Samuel Huston College has just closed the most successful year in its history. There were graduated nearly fifty from the various departments. The first College class of five received the degree of A. B. Bishop McIntyre and Dr. I. G. Penn were present and added much interest to the exercises.

The exercises really began on Friday night with the play of "Othello" by the College class, under the management of Prof. J. A. Wilson. This was a great success from every point of view.

On Saturday evening the Eliza Dee Home, under the management of Miss C. I. King, rendered a most excellent program. It was at this time that the first exhibition of practical work was given. Garments, needlework of all kinds, and even many specimens from the Department of Domestic Science were in striking evidence. Five young women from the dress-making department, ten from plain sewing and seven from Domestic Science received certificates and diplomas. Thus twenty-two young women go out prepared to do actual work in their respective lines. Miss Ellen Nesbit, of the Austin High School, and Mrs. E. S. Ratliff, of San Antonio, made excellent addresses to the class.

Sunday morning, promptly at 9:45, the entire school assembled in the chapel and engaged in the last school class and prayer meeting exercise. One noticeable feature is that although we have enrolled five hundred and twenty-three students, many of whom came to us unconverted, a very large per cent of these return to their homes Christians. At eleven o'clock Dr. I. G. Penn preached the Baccalaureate sermon. Although we have heard him and learned to love him, that sermon so endeared him in our hearts, that time will not eradicate from our memory the profound truths embodied in that sermon. At night the Rev. W. B. Lott preached the annual sermon at Wesley Chapel, which was crowded to overflowing. His sermon was thoughtful and inspiring to all.

On Monday and Tuesday mornings the school and visitors assembled in the spacious chapel and listened to the rendition of the "Social Uplift" program, which consisted of discussions on such subjects as "Sunday School Work," "Home Economy," "Farming," etc. It is in these meetings that possibly students receive greater inspiration for doing practical work in their respective communities than at any other single time in the year. Monday night the eighth grade exercises, under the management of Prof. J. W. Frazier, occupied the attention of a large and enthusiastic throng. Thirty-three were given certificates for having completed the work of the English department.

Tuesday, the exercises of the Fiftieth Jubilee Emancipation were engaged in by the visiting ministers. Among the speakers were the Revs. Swann, Bennett, Carper, Lacy, Warren, Moore, Richardsoa and many others, who manifested equal enthusiasm. At 2 p. m. the roll of the District Superintendents of the West Texas Conference was called and each, together with the pastors of their respective districts, responded with their contributions. At the close of the exercises the sum of \$208.00 had been collected for Samuel Huston College. Tuesday night, under the efficient leadership of Prof. W. E. Lear, the cantata of "Ruth" was effectively rendered, and although there was an admission fee, the house was packed to its uttermost capacity. Too much cannot be said in commendation of the musical department.

On Wednesday morning, at an early hour, the chapel and gallery were crowded to overflowing, so much so that many were turned away. At the appointed hour the graduating class of twenty-two, seventeen normal and five college students, followed by the faculty and Bishop McIntyre, marched into the chapel amid an encore of applause. In addition to the many beautiful decorations which graced the stage were exhibitions from the blacksmithing, tailoring, and carpentering departments. The speakers representing the class were Miss Wilhelmina Tanner and Mr. M. P. Carmichael. The crowning feature of it all was that matchless address by Bishop McIntyre upon the subject, "The Battle of Life." For one and forty-five minutes he swayed the audience to his own satisfaction and to the delight of all,

Aside from his eloquence his speech was full of profound thought. There were on the stage many of the trustees of the school and many of the leading citizens and ministers of the West Texas Conference. After some timely remarks and announcements by Pres. R. S. Lovinggood, who is putting his whole life unreservedly into Samuel Huston College, the Normal class, under the charge of Prof. P. B. T. Howard, and the College class, under Prof. J. A. Wilson, were presented with diplomas by Bishop McIntyre. Thus passed into history the most successful year in the history of the school.

Program and Graduates From Normal and College.

Wagner, "Union and Liberty," Grand March and Chorus. Invocation. Bach-Gounod, "Ave Maria." Miss Jessie Morgan. "Shall Women Vote?" Miss Wilhelmina Tanner, Salutatorian, Columbus. "The Right Ideal," Mr. Ulysses Gregg, Littig. Lahee, "Build Me Straight," "Exact Justice," Miss Annie Birdie Sapenter, Goliad. "Industrial Education," James Blaine Yerwood, Austin. Cowen, "Bridal Chorus," Treble Clef Club. "The Vanguard of Civilization," Mack Phillip Carmichael, Valedictorian. Plantation Melody. Commencement Oration, Bishop McIntyre, D.D., LL.D., Oklahoma City, Okla. Lamothe, "Breeze of the Night," College Male Quartette. Presentation of Prizes, Diplomas, etc. Rossini, "Inflammatus," Miss Hollingsworth and Chorus. "A Light in the East," Mr. Pinkney Landon Mitchell, Austin. "The Last Creation," Patrick Godfrey Ware, Beeville. "Education in Music," Miss Pearl Hollingsworth, Waco. "The Importance of Small Things," Miss Elcena Florence Martin, Glen Flora. "Pauperism," Mr. Zeno Wendell Carroll, Coledge. "Advantages of Public Libraries," Miss Blanche Abbington, Dallas. "The Distinction Between Liberty and License," Miss Elia Mae Abbington, Dallas. "Resources of Texas," Mr. Murphy J. Allen, Waco. "The Opportunity of an Educated Woman," Miss Nona Virgie Whitby, Goliad. "How to Overcome Temptations," Miss Marguerite Cleo Mackey, Kingsbury. "Advantages of Learning a Trade," Miss Maud Esta Morrow, Denison. "The Makers of History," Mr. Stephen Steen, Yoakum. "Men for the Time," Mr. Thomas J. White, Austin. "The Power of Kindness," Miss Susie Pauline Steen, San Marcos. "The Light of a New Idea," Miss Abbie Taylor, Waco. "Self-Respect," Miss Juanita Cecile Wright, Austin. "The Economic Life of Man," Miss Ethel Lee Paul, Dallas.

Other Graduates

Preparatory Course—Miss Sallie Jane Rice, Sweet Home; Miss Gertrude Myrdis Easley, Austin; Mr. Joshua Benjamin Phoenix, Garwood; Mr. Harold Gregg White, Lancaster; Mr. Clifford E. Ware, Beeville; Mr. Samuel E. Turner, Calvert.

Dressmaking Graduates—S. J. Rice, Gertrude Easley, Mamie Johnson, Jessie Perrino, Lillie Mae Burkley.

Plain Sewing — Mattie Dansby, Metra Walker, Nancy Murphy, J. L. Rayford, Etta Gordon, Eva Stratton, Mabel Brown, Katherine Mason, Ada Kirven, Sallie B. Andrews.

Domestic Science—S. J. Rice, Mary Shadwell, Roberta Norris, A. B. Sapenter, Pearl Hollingsworth, Besie Morrow, Jessie Perriao.—S. J. Saxon, Austin, Texas.

Meeting of the Managing Board of the Methodist Brotherhood

The semi-annual meeting of the Managing Board of the Methodist Brotherhood was held in New York City, on May 13. President Fred E. Tasker was in the chair. Telegrams and letters of greeting were read from the members of the Board who could not attend.

Dr. William S. Bovard, the recently elected General Secretary, made his first report to the Board. He paid a brotherly tribute to the memory of his predecessor, Dr. Fayette L. Thompson. The report set forth the secretary's conception of the mission of the Brotherhood. He declared that it stood for big business for the Kingdom. The call is not so much for the exaltation of the organization as for the

achievement of results. Laymen of enterprise and leadership should see in The Methodist Brotherhood the greatest opportunity before the Church for enlisting men in worth-while activities.

It was determined to seek a more perfect co-operation of pastors and laymen in the several Conferences, in the work of extending the organization.

At the expiration of the present contract for the publication of "Methodist Mea," June next, it will appear in simpler form.

Mr. Fred B. Fisher, Secretary of the Laymen's Missionary Movement, explained the plans for the great convention of Methodist men to be held at Indianapolis next October. These plans were heartily endorsed and a committee was appointed to co-operate in every way possible to further the ends of this great gathering.

It was the opinion generally expressed that the Brotherhood is facing golden opportunities for a larger service for the men of the Kingdom than it has ever undertaken. May the leaders have vision, courage and divine guidance.

General Deaconess Board

The Annual Meeting was held May 8th to 11th in the new and completely equipped Plymouth Church, Buffalo, N. Y. That every member of the Board was present should not be passed over with a mere statement of the fact. It did show large interest and deserves to be marked. When one considers that the members live in every section of our country, it is a splendid record. For three days these men deliberated, planned and finally enacted many things for the advancement of this work. It is hard to summarize, but a few things stand out conspicuously. In nearly every session, in one form or another, this idea was prominent, that the entire responsibility for the licensing of deaconesses rests with the Annual Conference Board. The Discipline is very clear as to the important relation of the Conference Board to the Deaconess movement.

Considerable time was given to the life of the Deaconess herself, interpreting the Discipline and formulating regulations concerning probation, when it begins and where it is to be made known; how licenses are granted; by what means transfers are consummated; and how honorable discharge is received.

A request came to the Board to give the status of a deaconess. The statement in response to this request is so simple, clear and far-sighted that it is given here in full: "A woman duly licensed and consecrated is a deaconess of the Methodist Episcopal Church, and may be employed anywhere and under any one of the recognized forms of administration, according to the rules and regulations of the Discipline and of the General Deaconess Board."

A committee was constituted to form an entire new Course of Study, hoping to have it ready in the early fall.

A committee was authorized looking toward the securing of historical information and the presenting of an authoritative history of the movement.

A list of Training Schools meeting the requirements of the Discipline was made.

The Finance Committee was requested to formulate some plan for the financial permanency of the Board.

The hospitals at Rapid City, South Dakota; Litchfield, Ill., and Albuquerque, New Mexico, were recognized, and the incorporation of hospital at Brookings, South Dakota, was sanctioned.

Articles of Incorporation, according to the laws of the State of New York, have been duly filed and recorded. The will of the General Conference has been carried out and the General Deaconess Board of the Methodist Episcopal Church (Inc.) presents itself as a legal body in the Methodist world.

In a social way, lunches were provided by Plymouth, Richmond Ave. and Delaware Ave. churches at the noon hours at the Chamber of Commerce. On Friday evening, about 300 sat down to a banquet in the interest of the proposed Children's Home at Williamsville, a beautiful suburb of Buffalo. Speeches emphasized the need of such a home and the company pledged itself to substantially support the enterprise at the proper time. On Saturday afternoon a trip was made to Niagara Falls. On Sunday every Methodist Episcopal Church in Buffalo had a representative from the Board in its pulpit.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Baton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

THE NEGRO AT THE NORTH AND THE AGE—A REPLY

(Continued from page one).

of the North; and, when it comes to a matter of furnishing brain, it does not all lie at the other side of the Mason and Dixon line, and probably not all of that in the office of the *New York Age*.

The *Age* begs the question when it says that ninety-five per cent of the Negroes in the North come from the South. That does not alter our contention at all. They are there, and are not utilizing the opportunities that are open to them. We know that there are exceptions to the rule. The *Age* names a number of highly cultured and progressive families, and we could add to this list those of our own personal acquaintance in many of the cities of the North. But this is not the contention. The contention is simply this, that the people who are so well envied should show large returns because of their environment.

We do not desire to raise an issue between the Northern and the Southern Negro. We have too much that is in common. Our history is practically one, our status in this country is becoming more and more one, our destiny is certainly one. There is no attempt on our part to draw the line or to exploit the achievements of the Southern Negro as against the Negro at the North, but we of the South could hope that there would be substantial recruits to our educational and commercial forces coming from our men and women of the North who have taken advantage of the equipment offered there almost without money and without cost. The *Age* does not attempt to refute the statement that too large a per cent of our people at the North give themselves to "good time" and comfort without making a sacrifice in order to prepare themselves for the leadership of a great race. That's the point in question. A sermon along this line, to those near at hand, Brother Fortune, would be exceedingly timely and might be productive of some good.

THE GAMMON THEOLOGICAL SEMINARY

The annual meeting of the Board of Trustees of Gammon Theological Seminary was held Wednesday, May 26th, in the committee-room of the Seminary at Atlanta. For the first time in years every member of the Board was present. The Board consists of Bishops Walden, Anderson, Leete and Thirkield; Doctors P. J. Maveety, S. E. Idleman, W. H. Crawford, G. W. Arnold, W. H. Crogman, G. G. Stewart and J. P. Wragg; Messrs. Everett and Marshall and R. E. Jones.

Bishop Walden presided and showed wonderful ability in handling details. He knows the business of the Seminary thoroughly and made a fine report as attorney in fact in handling the funds of the Seminary. The endowment now amounts to nearly \$500,000; this does not include building and equipment. Besides, there is an endowment of \$100,000 for the Stewart Missionary Foundation. This provides a permanent annual income of more than \$30,000. Bishop Walden relinquishes the custodianship of the funds of the Seminary and suitable resolutions were passed in appreciation of his services. The Board felt that the time had come to enlarge the work of Gammon, so that it might serve, in a larger way, the millions of Negroes in this country and in Africa in preparing men for the ministry and for missionary activities.

All felt that the Rev. Elijah Gammon, the founder, had a vision far ahead of his time. We are beginning now to see what he saw more than thirty years ago, that the training of the Negro ministry was the key-work for the uplift of the race, and in adjusting it to the life of the republic.

A committee consisting of Bishops Anderson, Walden, Leete and Thirkield, Dr. W. H. Crawford and R. E. Jones was appointed to investigate thoroughly and to recommend plans that will place the Seminary far in advance of its present status. This committee will take six months or a year to formulate plans for the enlargement and readjustment of the work.

In the meantime a new chair of sociology and English Bible study has been established and a distinguished alumnus of the Seminary will be invited to take the chair. Full announcements to be made later.

The following officers of the Board were elected: President, Bishop Walden; first vice-president, Bishop Thirkield; second vice-president, Bishop Leete; Secretary, Dr. W. H. Crogman; treasurer, Mr. — Marshall. Dr. Crogman is the only secretary that the Board of Gammon has had in its twenty-nine years of existence, and in his beautiful and legible hand-writing Dr. Crogman has recorded the proceedings of Gammon's Board for all these years. The work of the Stewart Foundation will be enlarged from a department of missions in the Seminary to a school of missions in the Seminary. This will give the Foundation a chance to broaden its work and carry out more fully the purposes of the founder.

The Thirtieth Anniversary of Gammon Theological Seminary and the Twentieth Year of the Stewart Missionary Foundation will be celebrated next year. The Board appropriated \$5,000 for repairs on Gammon Hall, the professors' homes and student cottages. The present faculty was re-elected.

Of General Interest

PRESIDENT SENDS MESSAGE TO INDIANS

President Wilson did a very unique thing when on Saturday of last week he sent a message by phonograph to the American Indians which will be translated into the various tribal dialects and then taken on a 22,000 mile trip to the Indian reservations of the country by a representative of the Rodman Wanamaker Expedition. The phonograph recorded the following desire on the part of the President, which he quoted from Thomas Jefferson: "I rejoice to foresee the day when the Red Men become truly one people with us, enjoying all the rights and privileges we do and living in peace and plenty."

THE MORGAN ART COLLECTION EXEMPT FROM TAXATION

The almost priceless collection of pictures, books, antiques and works of art left to the son of Pierpont Morgan and his grandson to dispose of as they should choose, is exempt from the State inheritance tax provided that the splendid collection is turned over within two years to a municipal corporation of New York for educational purposes. This provision is made by the Omrod bill which was signed by the Governor of New York Saturday of last week. It will be recalled that it was Mr. Morgan's desire, expressed by his will, that his art collection left in the keeping of his son and heir should at some time serve the public good.

SALVATION ARMY WORKER FOR FALLEN WOMEN ARRIVES

In line with most of the large cities, New Orleans is to have, within the near future, a home for fallen women. Col. Margaret Bovill, of the Salvation Army, the woman who is at the head of the rescue work of the Army east of Chicago, arrived in New Orleans late last week and has already set to work to promote the establishment of such a home. Monday

night of this week a well-attended meeting was held in the hall of the Association of Commerce Building. Preceding this was one held on Sunday morning at the Second Methodist Church. The interest of the public has been aroused and plans will be soon set afoot whereby a home for those rescued from immoral surroundings, as well as fallen and dependent women, may be begun.

LOUISIANA CROP PROSPECTS GOOD

To those who are interested in agriculturally building up Louisiana, the news that crop prospects, with few exceptions, are good all over the State, will come with great satisfaction. According to Commissioner of Agriculture Bruner, a magnificent crop may be expected. With the most favorable weather for cultivating, with the river now falling and with only a small area affected this year, the people of Louisiana have much for which to be thankful. More immigrants are coming into the State and buying lands than ever before, and the whole of the people are more interested in the agricultural development of Louisiana than ever before, because they now realize that prosperity must come through her agricultural pursuits. With a thorough drainage system and good roads Louisiana land will be able to yield double what it does now.

SENATOR VARDAMAN WANTS PUBLICITY IN SENATE

One of the most time-honored and cherished customs of the United States Senate—the executive session—is likely to pass out of existence if Senator James K. Vardaman is allowed to have his way. The Senator intends to push through a resolution that he plans to introduce, for open sessions on all public business, except the consideration of treaties and questions involving international relations. The Senator means to fight for this principle of publicity, especially in considering nominations and all other business of the people. This publicity question has come up from time to time, but the plan has never yet been successful, but the Senator believes that now it will interest such overwhelming public sentiment that the Senate would hardly venture to defeat the resolution.

POOR COTTON SHOULD BRING HIGHER PRICES

Cotton planters in the South have begun to realize that from time immemorial they have been selling their low grades of cotton at a big sacrifice. Because part of the pickings contained dirt and leaves, the planter has always been willing to sell such a grade of cotton at an exceedingly small price. To educate the farmer to the proper value of his cotton the New York Cotton Exchange has begun a campaign, the first step of which was to ascertain the different values of the various grades of staples. It has been learned that the differences in spinning values are greatly disproportionate to the differences in the prices given the planter. Slight imperfections do not make the staple unavailable for the manufacturer of good material, and it is hoped that the farmer, realizing this, will hold the lower grades for much higher prices than have ever been given. Experiments, by the New York Cotton Exchange have found that while the difference in the market price of two grades of cotton may sometimes be as much as two cents a pound, the difference in the intrinsic value to the spinner is only a small fraction of a cent. This once learned, the planter will now insist that the difference in quotations be in keeping with the difference in spinning values.

THE GERMAN CROWN PRINCE, ALERT AND OBSERVANT

The Crown Prince of Germany, Frederick William, in his preface to the book "Germany Under Arms," sounds a warning note to the people of Germany which is attracting widespread attention. The Crown Prince, destined to rule the German Empire at the death of his father, is a man of keen observation.

vation, who is possessed of far-sightedness to a remarkable degree. He it is who has observed the tendency on the part of the German people to make money to the sacrifice of ideals that once were held sacred.

The Crown Prince, among other things, says: "Since its last great wars, Germany has passed through a period of economic development that almost awakens anxiety. Prosperity has so increased among all classes of our people that their demands for a higher standard of life and luxury have developed exuberantly. But the dark side of this too rapid development presents itself in threatening ways.

"Even strong and great nations have lost their long-maintained position in the front rank when the muster of military virtues has given place to the passion for easy living.

"Every man who loves his country and believes in its future, must joyfully contribute his part. The sword alone does not suffice, the arm that holds it must be made strong by practice.

"Joy in bearing arms was ever in the hearts of our people. Even with the old Teutons a youth became a man only when he had his baptism of fire. It was this spirit, inherited from brave ancestors, that welded our fathers into invincible troops. This warlike, loyal and proud spirit we must cherish and transmit as a holy heritage to our children."

People of Interest

Bishop E. S. Lewis expects to sail for Asia in August.

Bishop Cranston is to spend the summer at Ludington, Michigan.

Bishop Shepard is to deliver the commencement day address at West Virginia Wesley College on June eighteenth.

Bishop McDowell was one of the Citizens' Committee of Chicago to welcome and entertain the peace commissioners on their recent visit to that city.

Dr. J. B. F. Shaw, Principal of Meridian Academy, delivered the annual address at the closing of the Graded School in Starksville, Mississippi, May twenty-third. Professor D. C. Rogers is principal.

Bishop William Burt, D. D., LL. D., is to deliver the commencement address at Folts Mission Institute, Hergimer, New York, on June fourth. Bishop Burt is president of the Board of Directors of this institution.

The thirty-second annual meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in the new Foundry Church, Washington, D. C., October fifteenth to twenty-third.

Miss Lizzie Wilson, a member of the faculty of Central Alabama College, Birmingham, Alabama, is at home for the summer with her father, Dr. J. L. Wilson, pastor of Wesley Methodist Episcopal Church, this city.

Bishop T. B. Neely, who preached at the Methodist Episcopal Church, Morrisville, Pennsylvania, on Sunday, May eleventh, the seventy-second anniversary occasion, was the first Bishop to preach in this church during its seventy-two years.

Bishop William C. Doane, of the Protestant Episcopal Church, died Saturday, May seventeenth, in New York, where he was in attendance upon a Board of Missions of his church. He had been the Bishop of Albany for forty-four years.

The Rev. W. Arthur Noble, D.D., Superintendent of the Seoul District, Korea Conference, has just returned to the field after furlough, sailing from San Francisco, May tenth. His family will remain, for the present, at 412 Maple Avenue, Kingston, Pa.

Dr. J. M. Buckley, accompanied by his daughter, sailed from New York Saturday, May seventeenth on the steamer George Washington. He expects to spend the summer in Northern Europe, visiting Spitzbergen, and returning about September fifteenth.

The Commencement of Morgan College be-

gins next Sunday with the baccalaureate sermon by President Spencer in Metropolitan Church, Baltimore. The Alumni sermon will be delivered by the Rev. Thomas H. Kiah, A.B., and the Rev. D. H. Hargis, D.D., will deliver the Alumni oration.

Cards are out for the wedding of Miss Sylvia Alice Ward, vocalist and pianist, who has been instructor of music at Straight University, this city, during this year, and Mr. Oldham, general secretary of the Young Men's Christian Association, Dayton, Ohio, in the chapel of Straight University, Thursday, May twenty-ninth.

Mr. Henry W. Hubbard, died suddenly in the Singer Building, New York, Wednesday, May twenty-first. Mr. Hubbard was treasurer of the American Missionary Association at the time of his death and had held this position for thirty-four years. From 1871 to 1873 he was a professor of mathematics in Fisk University, Nashville, Tenn. In 1873 he entered the New York office of the American Missionary Association as assistant treasurer. He was made treasurer in 1879. He was also treasurer of Straight University, New Orleans, since 1879; Talladega College, Alabama, since 1887; Tougaloo University, Mississippi, since 1885. Mr. Hubbard was sixty-five years old. He was a member of the Broadway Tabernacle, New York, and had been a deacon there for thirty years.

Dr. I. G. Penn, Corresponding Secretary of the Freedmen's Aid Society, delivered the baccalaureate sermon, Sunday May twenty-fifth, at Mather Academy and Browning Home, Camden, South Carolina, school of the Woman's Home Missionary, also commencement address to the graduating class on the twenty-seventh. He met the District Superintendents of the South Carolina Conference May twenty-sixth, and on May twenty-eighth delivered the commencement address at the Virginia Collegiate and Industrial Institute, Lynchburg, Virginia. Dr. Penn has become very popular in Cincinnati as a public speaker, having been invited to deliver special addresses at the Young Men's Christian Association, the Forum an inter-denominational organization and lately to be the commencement speaker before the graduating class of the Newport, Kentucky, High School.

News Paragraphs

After July first no saloon license will be issued in the Panama Canal Zone.

The damage done to property in Ohio by the recent floods is estimated to be not less than \$300,000,000.

The National Baptist Sunday School Congress is to be held in Muskogee, Oklahoma, June 4-9.

Last year the colored people of Macon County, Alabama, raised over \$7,000 toward the support of their schools.

An appropriation of \$25,000 has been made by the New York legislature toward the celebration of the fiftieth anniversary of emancipation.

The inventor of the trolley car, Stephen Oudley Field, died recently, at the age of 68 years, at his home in Stockbridge, Massachusetts.

Colonel Roosevelt believes that where woman has the vote it means so much less of power to the underworld—so much loss of influence for the white-slavers.

Catalogs and other information are freely sent on application to any part of the world.

The *Crisis* gives the following table:

In 1891 Negroes owned.....	\$12,089,965
In 1900 Negroes owned.....	15,856,570
In 1911 Negroes owned.....	32,944,336

an advance of over 100 per cent.

The Federal Government, the city of St. Louis and the directors of the World's Fair of 1904, united in establishing in St. Louis, the memorial to Thomas Jefferson, writer of the Declaration of Independence. The memorial, a handsome building costing \$450,000, was dedicated Wednesday, April thirtieth.

The white Baptists of Kentucky are showing willingness to co-operate with the Negro Baptists by their agreement to raise \$20,000 toward liquidating the balance of indebtedness on State University of Louisville, provided the Negro Baptists raise \$6,000.

A woman, Miss Meggs, has been made assistant clerk of the Supreme Court, for the first time in the history of the Court.

At the recent medical examination held by the Tennessee State Board, an unusual honor was accorded Dr. Jasper T. Phillips, who was appointed monitor over the sixty-one colored applicants to assist in conducting the examination. Dr. Phillips passed the Tennessee Medical Board, with a high average, during his junior year, he also served as interne in the new G. W. Hubbard Hospital during his senior year.

Jas. C. Thomas, Jr., of New York, was the only Negro, in a class of five hundred applicants for license to practice law in New York. He was successful and was recently admitted to practice at the bar of that city.

The Nashville Negro Board of Trade has finished the campaign for \$1,000 to supplement a fund of \$5,000 set aside by the City of Nashville for the purchasing of a Negro library site.

The opening meeting, in Philadelphia, of the Fifth Annual Conference of the National Association for the Advancement of Colored People was held in the Temple Keneseth Israel. The Hon. Rudolph Blakenburg, Mayor of Philadelphia, delivered the welcome address. Rabbi Krauskopf, in whose synagogue it was held, was the next speaker. Among the prominent white Southerners present were Dr. James H. Dillard, Dr. Howard Odum and Mrs. L. H. Hammond.

The Moody Bible Institute, of Chicago, offers some specially strong attractions this coming fall. It announces the Rev. G. Campbell Morgan, D.D., the great Bible expositor, of London; Sir William Ramsay, the distinguished Archæologist, who is at present at Antioch in Pisidia, and who will lecture on the value of his work to New Testament problems; and Mr. Dan Crawford, the most famous missionary to Africa of modern times, the David Livingstone of the twentieth century. These lectures, like all the other work of the Institute, are absolutely free to students, both men and women.

THE AMERICAN UNIVERSITY WILL OPEN JUNE 4, 1914

The trustees of the American University, at Washington, D. C., on May 14th defined the policy, and directed the Chancellor at once to carry it into effect, and fixed the opening day for the institution. This policy is the outcome of long and careful review and investigation. It provides for the organization of a college for graduate study. This college is made possible largely through the gift of the late president of the university trustees, Dr. David H. Carroll, of Baltimore, Maryland, whose recent, generous bequest to the university will be used as endowment for the college. The College for Graduate Study, for the present, will undertake work in three fields. First, it will maintain an Institute for Research to be operated in connection with the various departments, bureaus, institutions, museums and other educational resources of the National Government at Washington. Second, it will carry on a series of public lectures and dissertations incorporating some of the features of the Bampton Lectures at Oxford and the Lowell Institute Lectures at Besten. Third, it will support a comprehensive system of fellowships that shall be carried on in connection with the leading educational institutions of Europe and America. Several fellowships for foreign study and travel already have been ordered to be assigned.

The various reports of the university showed the most prosperous condition in its history there being a continued advance in financial resource. The first Convocation Day will be Thursday, June 4, 1914.

Gleaning from the Field

ALABAMA.

Eutaw.—Our second Quarterly Conference was held in the Springfield Church, April 19-20. The Rev. J. W. Martin, our most efficient and beloved District Superintendent, called the Conference to order. The District Superintendent gave a lecture to the members of the Conference that was timely. Brother Martin preached twice during the Sunday of the quarter. More than one hundred people partook of the Lord's Supper. Two members joined the church. Paid to the District Superintendent \$22.01; to the pastor this quarter \$60.41. Raised for all causes, \$107.66.—G. W. Brownlee, Pastor.

North B'ham.—Scott's Chapel is in the lead in many instances on the B'ham District. Our second Quarterly Conference was held the 11-13 of April. It was indeed the best in its history. We had the largest attendance that the District Superintendent ever witnessed. More than 120 were present. Paid the District Superintendent in full on Friday night in the quarter. We raised this quarter for all causes \$110.45. Mrs. J. W. Thomas was with us in the quarter and made a strong plea for the Woman's Home Missionary Society. The reports were good and indicated a large increase on all lines. Many kind words were spoken in regards to the conference. The Ladies' Aid Society tendered in honor of Dr. and Mrs. J. W. Thomas a grand reception. We have the best Ladies' Aid Society on the District. They have made it a law to storm the pastor every month, and I have bought but one sack of flour since Conference. Nothing they give in these storms is charged to the salary account. Every department of the church is alive but the League. We have bought a lot to build a new church and are going to build a brick building.—B. J. Brooks

Alexander City.—The second Quarterly Conference of Haven Chapel was held May 2-4. Two able sermons were delivered by the District Superintendent, L. S. Price. The church was crowded all day. Excellent music was rendered by the choir. The collection was \$30. One subscriber for the Southwestern. We are preparing for the Annual Conference which meets here.—I. Ham, pastor.

Birmingham.—Quite a number of citizens, pastors and their congregations were present and contributed to Brownsville Church. Rev. J. S. Nelson, Ensley City, \$3.60; Rev. Frank Bruster, Village Springs, \$5; Rev. B. B. Brownlee, Irondale, \$6.10; Rev. J. C. Carson, Enon Ridge, \$8; Dr. A. P. Camphor, Central Alabama College, \$6.50; Pres. S. L. Mason and Secretary A. V. Harmon, People Mutual Aid Association, \$7.20; Brownville Clubs: G. W. Woods, \$2.65; Mr. Catherine Miller and Sally Tally, \$1.50; Mallieu Tally, \$15.10; E. J. Woody, \$15.32; public collection, \$4; total, \$74.97. Excellent music was rendered by Enon Ridge and Brownville choirs. Two subscribers for the Southwestern. We heartily thank the brethren and friends for their liberal contribution.—B. G. Smith, pastor.

ARKANSAS.

Hensley.—Our first Quarterly Conference convened in New Haywood Chapel, with the Rev. G. T. Saxton, the District Superintendent, presiding. The reports were all very good.

The Ladies' Aid Society raised for the parsonage \$15.83 worth of things. Sister Janie Braddock is doing a great work in this society. At eleven o'clock service the Superintendent preached a good sermon. An old-time class meeting was held in the afternoon. At the night service the Lord's Supper was administered. The elder spoke very encouragingly of the storm party that was given by the Ladies' Aid for the Rev. L. T. Dalkins and family on the night of the 12th. Sister Janie Braddock, president, and others had charge of the surprise. I like a storm without wind. Come again.—L. T. Dalkins, Pastor.

Lonoke.—The charge is in good plight for doing excellent work for the year. The Rev. G. A. Hall, our pastor, arrived here on February 22, and on the 23rd he preached a most excellent sermon. The Rev. Mr. Hall is a strong man and is pushing the work forward. A beautiful church has been erected at Lonoke at a cost of something over a thousand dollars, and is now ready for entrance. The opening services were held Sunday, May 4th, 1913. The opening sermon was preached by the Rev. L. T. Hodges, pastor of Wesley Chapel (Little Rock, Ark.)—J. F. Moses.

Clow.—The writer on Saturday night, April 19th, was standing on the back veranda of the parsonage, when his attention was called to the front door. And to my surprise a band of ladies all of the African Methodist Episcopal Church of this city marched in and presented many nice things for the pastor and family. May the choice blessings of heaven ever rest upon the good people. I can only say out of a heart of gratitude to God, and to you, thank you.—D. H. E. Harris, pastor.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS chili TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

FLORIDA.

Key West.—I have closed in Newman Methodist Episcopal Church a very successful revival meeting in which seven happy souls were converted to God and added to the church. The altars were crowded each night with anxious souls. The membership was greatly revived. It was, indeed, a great meeting. The foundation of our new building (which is concrete) is now completed. The frame work will begin in a very short while. When completed this will be one of the most beautiful wooden church edifices in the State of Florida. The membership, is indeed, aroused as at no other time since I have been pastor. They subscribed \$1,000 for building purposes this year. The Class and Prayer Meetings are better than at any time since I have been the pastor here. The Sunday School is improving each Sabbath, both in attendance and collections. Dr. S. A. Huger, the able and wide-awake Superintendent of the South Florida Mission, held his first Quarterly Conference for this Conference year, Monday night, April 14th, and was well pleased with reports. He preached an able sermon on Sunday night, April 13th, to a packed house. Dr. Huger is doing great things all over the Mission. Too much praise cannot be given the faithful women and men of this church. There

are only a few faithful men, but quite a number of faithful women. God's blessings are invoked upon these faithful servants of God. The visit of our good Bishop Leete, in February last, meant much to our entire membership. He electrified the whole Church with a great sermon. Great is Bishop Leete.—W. Perciles Pickens, pastor.

Paradise.—The first Quarterly Conference of Paradise Church was held April 6th, by the Rev. J. F. Elliott, District Superintendent. The business session was considered the best ever held in this church. Every interest of the church was carefully looked after. On Sunday night the Superintendent preached a good sermon. We are glad of the return of our pastor, the Rev. F. E. Welch. He is an earnest worker in both the church services and Sunday School and Epworth League and all the departments of the church. Three joined the church in full membership this quarter. Both pastor and members are satisfied. Paid District Superintendent in full. We are planning to pay every dollar of our benevolences and our Elder and pastor in full this Conference year.—L. T. Young.

KANSAS.

Topeka.—The Rev. S. A. Stripling, B. D., District Superintendent of the Topeka District, held his first Quarterly Conference at Asbury Methodist Episcopal Church, April 5th and 6th. It was indeed a successful quarter. The Doctor was in excellent health and spirits. He delivered two touching sermons on Sunday. He is a broad-minded Christian gentleman. His sermon won the hearts of the people. Great things are expected to be accomplished with Dr. Stripling as District Superintendent, and with the Rev. Dr. Walton Brown, pastor. "Asbury to the front" is the motto given by the pastor. With the Rev. Mr. Brown, who is a strong and forceful preacher, leading, historic Asbury will be felt as a mighty power in saving souls and raising money to develop the church work. We have on a rally for a thousand dollars and the clubs are right now at work. The pastor understands how to get money, and save souls. Several have already been added to the membership since his appointment.—J. H. Daniels.

Manhattan.—The Rev. S. A. Stripling, our District Superintendent, held our first Quarterly Conference here April 19th. All of the officers were present. The District Superintendent preached at night. People were turned away for lack of room wherewith to accommodate them, and this is said to have been the greatest quarterly meeting ever held in Manhattan. Our collection was \$23.50. Paid District Superintendent in full, \$10.00—J. H. Taylor, Pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

MISSISSIPPI

Tupelo.—On the 23rd of March, the Rev. W. H. Gilliam, our District Superintendent, held our first Quarter-

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ly Conference. Sunday at 11 o'clock the Rev. L. A. Armstrong, our pastor at Okolona, preached a great sermon. His subject was, "Perfection." It was highly enjoyed by all present. At night our District Superintendent preached. The church was packed, even the aisles were filled. It was indeed a great sermon. He is loved by all. It can be said of Rev. Gilliam that he never forgets the Southwestern, the benevolences, soul-saving and Rust University. On the 27th of April we closed our Spring revival. We baptized 6 persons at the altar, 5 others were added to the church. We are having great success here this year. At the close of our revival the ladies and young men (led by Mr. H. W. Harper, our Sunday School Superintendent, Mr. W. J. Shannon, Mr. Cooper and others, presented the pastor with \$26.80 with which to purchase a Spring suit. Mr. S. W. Scott, president of the League, with his young men, gave him \$5—the price of a hat. Notwithstanding these substantial gifts these people pay me \$50 every month and are in advance of their monthly payment.—J. P. Watson, pastor.

Dead

Lewis.—Sister Clara Lewis was born February 7th, 1855, and died April 19, 1913, aged 58 years, 2 months and 12 days. She was a lively member of Wiley Methodist Episcopal Church, of Clow, Arkansas. She was converted at an early age and lived a consistent Christian until the time of her death. She bore her afflictions with the fortitude of a child of God. As a church worker she was excellent and was ever ready to do her part in everything that was for the uplift of the church. Just a few days before she died she said to her pastor that she was just simply waiting on the Lord to come, and said that she had forgotten all the cares of this world and was going to another world to die no more. She was a member of our church for more than thirty years. She leaves a husband, twelve children, mother, six brothers, four sisters, and a host of relatives and friends to mourn her passing. Her funeral was conducted by the pastor, the Rev. J. W. Nelson, assisted by the Revs. Gamble, Gamble and Calvin. The services were well attended and at five o'clock Sunday afternoon, the 20th inst., her body was laid to rest in the Cummings Cemetery, there to wait the resurrection.—Mrs. Ella Gamble.

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Gleanings from the Field

LOUISIANA

Zwolle.—Our work at this town is doing well so far. On April 15th we met and organized the Ladies' Aid with Sisters Estella Barr, president; Elizabeth Olephant, vice-president; Lou Burnett, treasurer; Edna Dickson, secretary; Sallie McGough, chaplain. They seem to be anxious to work. They were installed April 20 at the night service. This is our second year at this place and our band of members, although small, has tried to make us feel at home. At both places they have given the pastor poundings in large numbers. The District Superintendent, the Rev. J. O. Richards, happened to be here holding the first Quarter when Bro. A. Nevers lead at Zwolle with a 48-pound sack of flour and a 10-pound bucket of lard, also 2 pecks of Irish potatoes. There were quite a number of others who contributed, led by Bro. Hamilton and Sisters V. Ector, J. Howard, L. Burrell. At both places we have a loyal membership. Peace and harmony prevail throughout the circuit. God bless the people.—D. H. Young.

Fordoche.—At Wiley Chapel, a cake rally was given by Miss Viola Joseph, Miss Esther Peales and Miss Elenore Peales for the beautifying of our church. They raised \$3.71. These young ladies are members of some of our best families. Miss Viola Joseph's father owns a plantation; the other two girls are members of our church.—S. A. Davis, pastor.

Grand Bayou.—The Rev. J. I. Richards, District Superintendent was cordially received on this work. The Conference session was enjoyable. Collection, \$10.50. On March 23rd our Easter service was held. The exercises were splendid. The Rev. George Johnson, pastor, preached the resurrection sermon at four o'clock. Collection for the day, \$15.25. The outlook for the year is good.—D. Jenkins.

Bastrop.—A rally was given by the Kings Daughters of Mt. Nebo, \$14.64 was raised, and \$10 of this amount was given on pastor's salary. We are planning to put in new carpet, etc. The outlook is fair for a good year's work.—(Mrs.) G. A. Lashington.

Flourney.—At Providence Methodist Episcopal Church our rally on May 7th toward the building of our new church was good; \$55.99 was placed on the table, also one keg of nails. The outlook is good for a good year's work. Our first Quarterly Conference was held April 18 by District Superintendent S. B. J. Reddix.

He preached a great sermon.—G. W. Ogilvie, pastor.

Our first Quarterly Conference was held April 7-8, at Mount Zion and Union Chapel, the Rev. J. O. Richards presiding. Reports came from all parts of the church. The pastor's salary was increased. Raised for all purposes this quarter \$85.50. The Rev. J. O. Richards is well pleased with the way things are moving on this circuit. The Rev. J. L. Augustus, from Longstreet, was with the Superintendent, and preached two good sermons. We thank the Conference for sending us the Rev. J. D. McCain.—W. M. Carter, Reporter.

Lettsworth.—My Quarterly Conference was held March 30-31, with District Superintendent H. Daniels in the chair, who rendered much satisfactory service. We always love to have him with us.

Granulated Eyelids Cured.

The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. 1. Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

MISSISSIPPI

Inverness.—My second Quarterly Conference was held April 26-27th, Rev. H. B. Hart, Superintendent, could not come, but sent the Rev. J. W. Byrd of Greenwood. Money raised during quarter, \$82; money raised in the quarter, \$31; total for quarter, \$113. Paid District Superintendent in full. Sunday the Rev. Mr. Byrd preached two stirring sermons and administered the Lord's Supper to 89. Eight came forward for prayer.—L. F. Jones, pastor.

Nettleton.—Our first Quarterly Conference was held in Palestine Church, March 22-23, Dr. W. H. Gilliam presiding. The Conference was a success. Preceding the business session, Brother H. M. McConnell preached a splendid sermon. The good ladies of Palestine brought baskets and a bountiful repast was served. Dr. Gilliam's lectures and sermon were indeed inspiring. The steady rein he held on business proved him equal to the task. Raised in the quarter, \$52. Two joined the church. Father Adams was with us and baptized several children. We are now lined up for a great year's work. On our arrival here March 6th, a company of friends led by J. H. Talbert, Mrs. A. B. Talbert and Sister Amanda McGaughy, brought many pounds of groceries to the parsonage. The kindness made us feel at home. Come again. A committee of sisters has put into the parsonage a \$26 set of furniture.—P. A. Lemon, pastor.

Tupelo.—The pastor, the Rev. J. P. Watson and wife, wish to thank the good members and friends for a choice selection of groceries given them on Thursday night, April 17th when a company of forty persons came to the parsonage and put on the table about 196 lbs of the very choicest groceries. Too much praise cannot be given these good people. They certainly know how to do things in an enjoyable way. The company was led by Mr. K. C. Clifton and Mrs. Leslie Perrie. Many of the good white people and friends of the other churches donated liberally. We wish further to thank the proprietor of the city market for supplying us with all of our market free of any cost at all times.

Winona.—One mile and a half southeast of Jones Chapel, on Carrollton Circuit, April 19th, a great storm came to Mr. and Mrs. Liddelle's resi-

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

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BETWEEN
New Orleans

AND
**Alexandria, Monroe,
Shreveport,
Dallas and Fort Worth**

The "Limited," leaving New Orleans 12:30 p. m., arrives Alexandria 7:25 p. m., Dallas 7:22, and Fort Worth 8:40 next morning. The Cannon Ball, at 7:00 p. m., and Texas Express at 6:35 a. m., are splendid trains for Shreveport and North Louisiana.

City Ticket Office, 207 St. Charles Street

dence in the shape of many good things for the pastor and family. Among the visitors were H. Liddell, Alice Buchanan, Lizzie Hemphill, Mose Buchanan, Howard Liddell, F. Buchanan and Bennie Buchanan. On Monday morning the wind had not ceased. Our C. M. Montgomery, one of among the best stewards on the work, came with his offering.—W. S. Leake, pastor.

VIRGINIA.

Wyndale.—The members of the

church here, together with their pastor, had things well in hand for the successful meeting of their third Quarterly Conference, held April 26-27. The Rev. A. Davis, District Superintendent, and pastor, the Rev. R. A. Swan, had everything that could contribute to the success of the meeting. The District Superintendent's sermons, were enjoyed by all. We noticed quite a number of visiting friends from the churches. Raised during the day, \$16.00; total for the quarter, \$62.63.—John Gillenwater.

Conference Notices

Special Notices

My dear Co-Workers: I would be more than pleased if each auxiliary would report to me amount of money collected in Mite Box. It is time for us to make our report and unless the auxiliaries report to me it will be impossible for me to make a report to Bureau Secretary.—(Mrs.) E. I. Johnson, Mite Box Conference Secretary, 306 Jefferson Street.

WASHINGTON CONFERENCE. WOMAN'S HOME MISSIONARY SOCIETY.

The Woman's Home Missionary Society held its anniversary services at the annual session of the Washington Conference, which convened in Sharp Street Church, Baltimore, Md., April 5th, 1913, at 3 p. m. As the Conference was holding an executive session in the above-named church, our services were held in Grace Presbyterian Church. The devotional exercises were conducted by Mrs. W. H. Dean. The Rev. Mr. Williams, pastor of the church, offered prayer. Scripture lesson was read by Mrs. Jordan. Music was furnished by the Queen Esther of Baltimore, Md. The meeting was presided over by Mrs. F. M. Clair, president of the Woman's Home Missionary Society. The welcome address was made by Mrs. Camphor, of Baltimore. There was an excellent paper read by Miss Ida Cummings, the Reserve Field Secretary of Young People's Work, after which Miss Annie J. Johnson, the Corresponding Secretary of the Woman's Missionary Society of the Washington Conference, introduced Dr. B. D. Haywood, the Superintendent of Hospital Work in Washington. Dr. Haywood spoke of the work in America and foreign countries. In speaking of the boundaries of the work, he described it as a parallelogram. He also spoke of the rapid progress. Dr. Haywood also gave a talk on Porto Rico, where he labored so ardently and how the people enjoyed and took hold of the Christian work. After a liberal collection the benediction was announced by Dr. Haywood. At 8 p. m. the Auxiliary of the Woman's Home Missionary Society, of Baltimore, Md., gave a reception to all of the visiting members. The reception was held in Metropolitan Methodist Episcopal Church banquet hall, at which time the visiting officers gave three-minute talks on their branch of work. The reception was conducted by Mrs. M. E. Jones, treasurer.—G. F. Johnson.

OPELIKA DISTRICT.

The Opelika District Conference will be held July 23-27. Pastors, please send the names of all your committees, Class Leaders, District Stewards, local preachers, exhorters, at once so that I may get in readiness for the Conference.—G. W. Reeves, pastor, 105 Geneva St., Opelika, Ala.

NAVASOTA DISTRICT.

The Navasota District Stewards and Missionary Group Meeting convened at Brook's Chapel Methodist Episcopal Church, Millican, Texas. April 29-30, 1913. The Rev. G. W. Downs, pastor. With District Superintendent Jefferson F. Barnes, in the chair. Devotional exercises were conducted by A. F. Johnson, the Revs. A.

A. Smith, was elected secretary, J. A. Tillory, treasurer. The District Superintendent made helpful remarks. Those present whose names appeared on the program were well prepared. The discussions were interesting. Dr. I. L. Thomas, field secretary of the Board of Home Missions and Church Extension were always ready to turn on the ex-ray and we could see them as never before. Dr. Thomas proved to be a source of information and was quite spicy in all of his talks. Every charge on the District reported something for Home Mission and Church Extension visitors. The Rev. Mr. Cummings of the Methodist Episcopal Church, South, and the pastor of the Baptist Church (white.) These gentlemen were welcome visitors and made splendid speeches. The attendance was good all through the meeting and at nights standing room was at a premium. The meeting closed Wednesday night April 30th, Dr. I. L. Thomas preaching the closing sermon, Matt. 18th chapter, 4th verse, "Who-soever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. The total collections was \$187. The meeting closed to meet next year at Brenham, with the Brenham Mission Methodist Episcopal Church.—A. F. Johnson.

SAN ANGELO DISTRICT.

The Minister's Council of the San Angelo District, met at Lampasas, April 30 to May 3rd. The Rev. E. L. Jackson, District Superintendent. Ministers present: A. Johnson, H. H. Qualls, L. A. Hatchet, J. C. Mays, Theo. Butler, pastor, J. E. Brown and Carper. The District is truly advancing. New church at San Angelo. New church at Liberty Hill. New church at Valley Mills. New church at Kelbranch. The brothers are pushing things to the front. The District Conference will convene at Valley Mills, July 15-20, 1913: Every minister is pledged to bring up a good report of finance for Sam Huston and many souls for the kingdom. We do not mean to let our District Superintendent's banner trail in the dust. When the benediction is pronounced at the District Conference, we mean to let the West Texas Conference know that the San Angelo District is among those in the lead.—A. L. Carper.

SHREVEPORT DISTRICT.

The Missionary Convention of the Shreveport District convened in Daniel's Chapel, April 14-15 at 2 p. m., the Rev. B. J. Reddix District Superintendent, presided and conducted the devotional exercises. W. L. Dyas was elected secretary; J. J. Obee reporter. The following pastors of the District were present: David Garner, David Harrison, W. R. London, T. B. Oville, W. L. Dyas, Geo. Ogilvie, G. W. Banks, J. J. Obee, J. S. Jones, C. C. Smith, F. M. Lashington, J. A. Vincent; J. C. Clark, T. A. Brown, C. W. Reeves and F. R. Butler. The program as published was rendered with much interest and the people were highly pleased. Dr. I. L. Thomas field secretary of the Board of Home Missions and Church Extension rendered great service to the convention by his addresses and helpful suggestions. His presence is always a benediction to us. He delivered his famous lecture "The Twelve Hindrances in the Church" which lifted our people out of many doubts con-

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500 to 1500% Profit in Each Sale

If you are making less than \$50 a week you should write me to-day. I can help you to wealth and independence in an entirely new business. You can work when you please, where you please, always have money and the means of making barrels more of it.

HOW WOULD YOU LIKE to start out from home on a combination business and pleasure trip, stay at the best hotels, and live like a lord and clean up \$10 a day? Work at amusement places, on street corners, manufacturing institutions, anywhere and everywhere, ten minutes' walk from home or on the other side of the globe. Just set my Camera up any place you happen to select, and make \$10 a day above operating expenses.

PAPER POST CARDS DIRECT

My proposition is my WONDERFUL NEW COMBINATION CAMERA with which you can take and instantaneously develop ELEVEN entirely different styles of pictures, including Buttons, four varieties and two sizes of Paper Post Cards, and six styles of Tintype pictures. Every picture is developed without the use of films or negatives, and is ready to deliver in your customer in less than a minute after making the exposure. This REMARKABLE INVENTION takes 100 pictures an hour. Everybody wants pictures, and each sale you make advertises your business and makes more sales for you.

TREMENDOUS PROFITS

Max Brodie states: I made \$4,721.50 in eleven months; my average profit was \$11.50 per day.

S. D. Gibson says: I cleared up more than \$200 profit with your Outfit in a short time.

P. N. Elmore writes: I have not kept track, but have made \$55 to \$60 a week right along with your Outfit, which beats them all.

Hundreds of letters like these prove the tremendous money-making possibilities in this new, unique and

absolutely independent profession. Every sale gives you a profit of from 500 to 1,500 per cent.

NO EXPERIENCE NEEDED

Simple instructions accompany each Outfit, and you can begin to make money in fifteen minutes after my Outfit reaches you.

This business is so new, the demand for photos so universal, that everyone who sees your Camera is a profitable customer for you.

The profits are so quick, so certain, so steady that a few hours' work each day at home, or anywhere on earth gives you a big permanent income. Even if you cannot put all of your time into this business, your spare moments may in this pleasant and easy way be made to pay you many times more reward than your present steady employment.

Saturday afternoons, Sundays and holidays mean rich harvests for you. And there are scores and scores of cases where earnings of from \$25 to \$50 have been made in a few short hours by men who are regularly employed in mills, offices and on farms, and who never worked a Camera until they got my new, simple and thoroughly guaranteed Outfit.

POSITIVE MONEY-MAKING PROOFS FREE

You should investigate this proposition at once. The proofs showing the money-making ability of this Camera will give you free and they will startle, amaze and delight you.

A trifling investment will get this wonderful Outfit for you and put you in a position to make \$2,500 a year. If you want to be independent and absolutely your own boss, write me to-day and I will send you by return mail, full free information regarding this WONDERFUL PROPOSITION, including letters offering positive proofs from every part of the world. DON'T DELAY, ANSWER THIS ANNOUNCEMENT TO-DAY. — LASCALLE, Mar., 627 West 43d Street, Dept 1094 NEW YORK, U. S. A.

cerning our church life. On Tuesday the roll was called and the men of the District paid to Dr. Thomas \$256 for the Board he represent and the sum of \$90 for other causes of the church making a total of \$346, of real benevolent money in the first three months of this conference year? The good people of Daniel's Chapel spared no pains in making our stay one of pleasure, they and their energetic pastor deserve our unstinted praise. The District Superintendent is well pleased at the outlook, and is planning for great things this conference year.—Joseph J. Obee.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, headache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

District Rounds

NAVASOTA DISTRICT.

Third Round.

Anderson Circuit, June 21-22; Caldwell Circuit, 28-29; Somerville Circuit, July 5-6; Clay and Tunis Circuit, 6-7; Brenham Mission, 12-13; Brenham Station, 13-14; Bellville Circuit, 19-20; Sealy Circuit, 20-21; Brookshire Circuit, 26-27; Hockley Circuit, August 2-3; E. Hempstead, 9-10; Hempstead Circuit, 16-17; Hempstead Station, 17-18; District Conference, 20-24; Navasota Circuit, 30-31; Navasota Station, 31, September 1; Millican Circuit, September 7-8; Stoneham Circuit, 6-7. Dear Brethren: Push every cause, with all your might, for success. The District Conference, Sunday School, Ep-

worth League and the Woman's Home Missionary Convention will convene in Pleasant Valley Church, Caldwell, Texas, August 20-24. The good members and friends of Caldwell and Zion's Hill Churches are going to entertain you nicely.—G. S. Helm, pastor; J. F. Barnes, District Superintendent.

PINE BLUFF DISTRICT.

Second Round.

Clarendon, May 31, June 1; McGehee and Dumas, June 3-4; Eudora, 6; Luna and Gains, 7-8; Morrell and Sunshine, 10-11; Dermott, 14-15; Hermitage and Warren, 21-22; Carthage and Jacinto, 28-29; Fordyce and Little Bay, July 2-3; St. Mark, Pine Bluff, 5-6; Grady and Avery Circuit, 12-13; Pendleton Circuit, 16-17; Ladd Circuit, 19-20; Clio Circuit, 26-27; Rydel, 30-31; St. James, Pine Bluff, August 3-4. Dear Pastors: All are required to be at the commencement of Philander Smith College with your Freedmen's Aid collections. This is the beginning of our Jubilee Rally. Let no one fail to come or send his money. Plan for Children's Day, raise all your benevolences. Don't forget the Southwestern, put it in every home.—J. H. Greer, Supt.

CENTENARY.

The semi-centennial of the Sunday school of the Centenary Methodist Episcopal Church, Charleston, S. C., was celebrated Sunday, April 20th, in the presence of a large crowd of members, and friends. An impressive program was rendered Sunday morning. The young people who took a part reflected much credit upon themselves and upon the occasion. This Sunday School is three years older than the church, having been organized in 1863, prior to the purchase of the church, by the Rev. John T. Wightman, now of Baltimore, M. D.

(Continued on page 13)

BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.

JOSEPH B. HINGELEY, COR. SECRETARY

New Number, 1018 South Wabash Ave.

"Take therefore no thought for the morrow." If you have invested in a LIFE ANNUITY BOND you need take no thought, no worry about material support, but you will "take thought" that when called hence your money will help through all the years the Retired Preachers and those dependent upon them.

A number of inquiries come to the office asking what is the *smallest sum* that can be invested in a LIFE ANNUITY BOND. One Hundred Dollars is the smallest sum. The Bonds are in denominations of ONE HUNDRED DOLLARS and upwards. Write for full particulars concerning Life Annuity Bonds.

The next number of the Veteran Preacher will be sent out the first of June. It will be a 35,000 copy edition. Send a dollar or more. Be enrolled in the DOLLAR BRIGADE, receive the Asbury-Warren Certificate and the Veteran Preacher for one year.

For your VETERANS' DAY service you will want appropriate songs. Write for copies of the DOLLAR BRIGADE Song leaflet. We will send free as many copies as you will need. Sing the songs with the spirit and understanding and then enroll members in the DOLLAR BRIGADE.

Call on us or write to us. Note 1018 South Wabash Avenue, Chicago, our new number.

Address all communications to JOSEPH B. HINGELEY, Cor. Sec'y, 1018 South Wabash Avenue, Chicago, Ill.

CENTENARY (Continued.)

who was at that time pastor of the Trinity Methodist Episcopal Church in the city.

The first superintendent appointed by Dr. Wightman, Mr. Samuel Weston, has long passed to his reward, but the work goes on. Rev. J. H. Holloway was elected superintendent of the school in 1890, and he has held this position with honor until the present.

At night the Rev. Dr. W. R. A. Palmer, of Philadelphia, Pa., who is a product of this Sunday School, and was invited by the Sunday School Board, delivered the semi-centennial address. The address of Dr. Palmer was full of thought and eloquence, and made a profound impression upon the great audience. The Doctor delivered his famous lecture on Paul Lawrence Dunbar, Monday evening April 21st, to an appreciative audience, and left for Sumter, South Carolina, where he was to speak again, before returning to Philadelphia. Too much praise can not be given to the committees on music and decoration; also, to the superintendent and teachers for the splendid impressions made on the occasion of the Fiftieth Anniversary of our Sunday School.—I. H. Fulton, pastor.

SECRETARY I. G. PENN AT HAVEN NORMAL ACADEMY.

At a call meeting of the Board of Trustees of Haven Academy, by Dr. Penn, at Waynesboro, Georgia, on the 24th of April, was one of history for the future of our school.

At 11 o'clock a. m. the Rev. James Jackson, President of the Board of Trustees, called the meeting to order



Will you help celebrate?

"How would you advise me to observe my 25th anniversary as an Ear Specialist?" was the question Specialist Sproule asked some of his friends. Their answer was un-

animously: "Give away a certain number of your treatments for Head Noises, Free." After careful consideration, the Specialist has decided to do this, and now he wants every sufferer from Head Noises to help him celebrate by sending for a Free Treatment.

Just 25 years ago, he began curing this trouble and he has kept right on doing it for a quarter of a century. Hundreds and hundreds of people who never thought to be free from those incessant, terrible noises have secured a blessed quietness by the use of his treatment.

Moreover, every Head Noises sufferer's heart confirms the medical truth that his trouble is only too surely a red lantern of warning to tell of coming Deafness. Whether the ear-sounds are constant or occasional—whether the hearing is still acute or impaired to a greater or lesser extent Deafness will come. What more pitiful affliction? To be starving for love, yet unable to hear a word of sympathy, shut out from friends and companionship—to be only a burden and annoyance to others!

FREE HEAD NOISES TREATMENT

To celebrate his Silver Jubilee, Specialist Sproule offers Free Treatment for a short time, to every Head Noises sufferer who reads these lines.

He does this in response to the requests of people just like you, who suffered from Head Noises and approaching Deafness, and who have been entirely cured by his treatment.

Don't miss this Silver opportunity. Just sit down and write a note to Specialist Sproule asking for a "Jubilee Free Treatment," or write "Jubilee Free Treatment" on a post card, sign your name and address, and the treatment will come to you as quickly as the mails can bring it.

You can then see this Method for yourself. It won't cost you a cent. Don't delay and don't hesitate. Get in line to have a Jubilee yourself by getting rid of those terrible noises. Think how happy you would be to be free from them!

Write right NOW! Send for a Jubilee Free Head Noises Treatment and share in the Jubilee.

Deafness Specialist Sproule, 432 Trade Building, Boston, Mass.

in the reception-room. Prayer was offered by District Superintendent Beilinger, of the Waynesboro District. The business session began with the following persons present: Drs. I. G. Penn, Jackson, Bridges, Beilinger, Holmes, O'Neal, Brown, Bryant, Grier, Prof. Gordon and Brothers Robt. Rountree and Dandy Cary. Secretary Penn called on Principal Gordon to make statements of his work, which he did in well-chosen words. Our principal and his good wife was highly praised by Dr. Penn and members of the Board of Trustees for his faithfulness and earnest endeavors.

After the Jubilee Movement was well discussed, a committee was appointed by the Rev. Jackson, president, to investigate Prof. Gordon's books. The following persons appointed were, viz.: F. R. Bridges, W. A. Holmings and W. H. Brown.

The following was the report of the committee:

"Mr. Chairman—After carefully going over Prof. Gordon's accounts and the expenditures, we find his business in every way correct and satisfactory. We highly commend his service and great sacrifice he has made in the interest of the school, and recommend better pay in the future.

"F. R. Bridges, Secty."

As we entered the grounds and building, we were somewhat at a loss. Everything looked new. Rooms neat and clean, students orderly and busy. After our morning session, Mrs. Gor-

NEW ORLEANS UNIVERSITY
STANDS FOR THE HIGHER EDUCATION OF THE NEGRO
10—DEPARTMENTS—10
College, College Preparatory, Normal, Grades, Music, Domestic Science, Domestic Arts, Commercial, Oratory, Night School.
OUR MOTTO: EDUCATION FOR LEADERSHIP.
Next Terms Begins September 29, 1913.
For particulars address, President Charles M. Melden
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Straight University Summer School

JUNE 16 TO JULY 25, 1913.

The Summer Session is planned to meet the needs of five classes of Students—College, Normal, and High School, Applicants for Teachers' Certificates, Music and Elementary Grades. Academic credits looking to diplomas will be given for all work done. Tuition for the session, \$5; for Music, \$4; Room rent per week, \$1; Room and Board (provide fifty or more apply), \$3.50 per week.

Address Elbert M. Stevens, President

New Orleans

Summer School for Teachers

TUSKEGEE INSTITUTE, ALABAMA.

JUNE 23 TO JULY 18, 1913.

Registration Fee, \$3.00; Board, Room Rent, Laundry, Etc., \$10.00; Total \$13.00. (More than 300 teachers present last summer)

Write

Principal, BOOKER T. WASHINGTON.

don, with the Ladies' Aid Society assisting her, had dinner for us under the pine trees, with delight and satisfaction. We played our parts well.

Re-assembling at 4 o'clock, Dr. Penn to up with the District Superintendents, who were present, their dates and place on the program. He was accorded his request. It is Secretary Penn's plan to have in all our District Conferences a field representative to be present, and put the Jubilee Movement upon the hearts of our churches.

We inspected the building—finding it, in many respects, dangerous if not repaired at once. Dr. Penn, with the action of the Board, ordered Prof. Gordon to get an estimate as to what it will cost to repair such as was given orders to be repaired.

Now, Brethren of the Savannah Conference, Haven Academy is our school. We are no longer as we style "Figure Heads" in this business. We have seen for ourselves. Send the money in. Who would not take up courage, after witnessing and taking a part on the program Thursday night in the chapel as we did, with a packed house, fine quartette music, the eloquent presentation speech of our principal, as our Dr. I. G. Penn spoke, seemingly as never before, touched with the spirit of God, as tears ran down his cheeks, upon the subject: "Justice, Not Pity, the Plea of the Negro." At the close of the address, the writer spoke. The Secretary made an offer that he would give dollar for dollar. The principal of the school asked Rev. Bryant and myself to take the collection; \$15 was collected. Prof. Gordon, got busy, exclaiming: "Secretary Penn shall not make such an offer and we not accept it." Spirit of enthusiasm got among the audience. We got busy again, counting \$1 checks, \$5 checks, \$10 checks, \$1 bills and \$2 bills until we reached the high water mark of \$35 in cash on the table, and with Dr. Penn's match \$70 was announced. Dr. Penn announced that Prof. Gordon, in a month's time had raised \$85 and sent it to the office.

Prof. Gordon is a worker, a hustler, a business manager, a money-raiser and makes truthful statements. What a joy it is to us to have in our educational work, in our church, a product of our own, both he and his wife are son and daughter of Methodist Ministers. God bless them, as we shall stand by them in their sacrifice and efforts.—F. R. Bridges, reporter.

Made \$30 First Day
B. Basha, of Bell Island, Newfoundland, did this with our **CHAMPION Minute Photo Machine**
That beginners make such profit at the start, shows that no experience is needed in this wonderful money-making business. Robt. Bock, Willow Hill, Pa., took in \$35 in one day. Vernard Baker, 101 Brook, Neb., \$29.91, J. W. F. Wende, Ashton, Idaho, \$26. C. V. Lovett, Ft. Meade, Fla., made \$50 in one day. These testimonials are just a few of many hundreds we have on file. Pictures in Post Cards and on Buttons all the rage at Fairs, Carnivals, Picnics, Resorts, Schools, Depots, Factories, on Streets—anywhere—everywhere. Our Champion Camera takes pictures also 2x2 1/2, 1x2 1/2, and buttons. Finishes complete photo in 10 seconds; 200 an hour. No dark room. Easiest, quickest, biggest money-maker known. Small investment. About \$25.00. Write for full particulars. Be your own boss. Write at once for Free Book, Testimonials and Liberal Offer. **AMERICAN MINUTEMAN PHOTO CO.** 2214 Ogden Ave., Dept. E-448 Chicago, Illinois

MARSHALL DISTRICT MEETING.

The Marshall District Missionary Meeting was held at Jefferson, Texas, April 21-22, 1913. The Rev. P. H. Jenkins, District Superintendent, presided. A number of interesting papers were read, and helpful discussion held on such subjects as "The need of Home Mission Effort Among the Un-saved in the Home," "The Negro's Relation to the Conversion of the World, Regardless of Race or Nationality," "Africa and Its Needs," "Why We Should Try to increase the Membership in Our Church." The addresses were sane, spiritual, practical, broad in the vision they presented. Sermons were preached by A. W. Carr, S. A. Andrews, E. W. Hays and G. Feider. The sermons showed thought and care in their preparation, and were helpful, timely and an uplift to those present. A pleasing feature of the session was the present of Dr. I. L. Thomas, Secretary of the Board of Home Missions and Church Extension. He delivered to us his great messages. His presence and message added much to the session. Surely it gave us a larger vision of our great opportunity. Dr. M. W. Dogan, the untiring president of Wiley University, could only be with us a short while to add to the good things of the occasion. If Wiley does not have the endowment it will not be the fault of Dr. Dogan.

The devotional currents of the convention were spontaneous and strong. The preachers were highly conscious that they are servants of the Most High God and fishers of men, and must keep close to the place of power, the buoyant, well-sustained spiritual tone of the convention's omens wells for a harvest of souls through the coming months. The preaches organized an evangelistic campaign with Rev. S. W.

(Continued on page 16)

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

ARLINE-ROBERT.—At Alexandria Louisiana, Mr. Louis Arline, of Longleaf, La., to Miss Julia Roberts, of Le Compte, La., April 26, 1913. Their future home is to be Longleaf. The Rev. J. F. Marshall, officiated.

COLEMAN-BURTON.—At Lauderdale, Miss., Mr. Robt. Coleman and Miss Mary A. Burton, on the 30th of April 1913. Miss Burton is quite an accomplished young lady, a faithful member of the Methodist Episcopal Church, a good worker in the Sunday School, principal of the public school, and teacher of the same. She is held in high esteem in the community where she lives. Mr. Robt. Coleman is among our leading farmers, owning a hundred and sixty acres of his own with other live stock of considerable value.—R. L. Tate, pastor.

DANIELS-STRAHAN.—At Slidell, La., Wednesday, April 30, 1913, Mr. Percy Daniels and Miss Rosa Strahan, son of Mr. and Mrs. Peter Daniels, daughter of Mr. and Mrs. Frank Cloud. The people were out in large numbers. Several valuable presents were received from white and colored friends. Mr. Frank Cloud is one of the wealthiest and industrious men of our race in that section of the county.—Rev. I. H. Perkins officiated.

THEALL-LYON.—Mr. Henry Theall and Miss Stella Lyon on the 21st of April, 1913, at Baldwin, La., the Rev. G. A. Payne, officiating.

Gleanings from the Field

MISSISSIPPI.

Carrollton.—Our second Quarterly Conference was held April 26-27. The Rev. D. P. Shaw, pastor of Coahoma, held our Quarterly Conference and preached two able sermons. Paid District Superintendent \$24; paid pastor, \$95; raised \$90 for the addition to of Mallalieu Chapel of 16 feet. This church is the seat of the next District Conference of Clarksdale District. Raised for benevolence, \$38; total, \$223. The wealthiest members on the work belong to this church.—M. S. Leake, pastor.

Itta Bena.—We have one among the most loyal memberships in all our Methodism, full of church pride and enthusiasm for work. They made everything pleasant on our return. Since January 18th, 1913, our first Quarterly Conference has been held with good results. Paid District Superintendent in full, \$25; added 4 members to the church; raised for all purposes, \$1,400; paid on church debt, \$1,020; and painted the parsonage. Notwithstanding the overflow and the high cost of living, the good Lord has wonderfully led us on to success.—E. C. F. Troupe, pastor.

TENNESSEE.

Mitchellsville.—Our second Quarterly Conference convened at Halls Chapel April 26 with our District Superintendent E. G. Guthrie. Most all officers were present with good reports.

The Rev. J. W. Satterfield our wide-awake pastor, is putting every good effort forth to make the church go. District Superintendent E. G. Guthrie was prompt and gave us splendid service. Sunday morning the Rev. Mr. Guthrie preached a good sermon. He administered the Sacrament of the Lord's Supper to quite a number of souls. Collection for the day, \$16; paid the District Superintendent in full.—H. B. Bracken.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

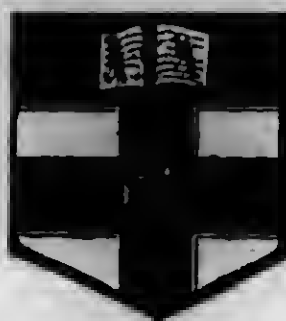
If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

TEXAS

Madisonville Circuit.—I returned from the last Annual Conference resolved to do more along all lines of church work. In spite of the bad weather our report at the first Quarterly Conference showed that our work had increased and yet in one church on this charge we haven't been able to hold a single service this year. Our first quarter convened March 15-16, the Rev. M. J. A. Fuller presiding. The Superintendent gave an excellent lecture on the Jubilee Movement and I think the result will be a good collection from this charge. We raised for the District Superintendent \$23.75; pastor, \$50; benevolence, \$21; total, \$94.75. Our Easter collection was \$12. The parsonage has been renovated—a new front porch built, the east room lengthened and a new roof which adds a great deal to the appearance of the church. We have the bricks on the ground to put up a brick chimney to the parsonage. New windows have been put in Tan Yard Church and we are preparing to put new seats in Midway Church. A new bell has been bought for Salem Church.—A. L. Gabriell, pastor.

Jewett and Buffalo Circuit.—This is one of the greatest circuits in this State. As for land owners, out at Hopewell, one point on this circuit, Prof. D. Foslom owns 501 2-3 acres and he is one teacher who loves his church. Mr. Harry Benson owns 400 acres, Mr. Jack Benson, 300 acres. At Heggen Church.—Mrs. W. F. Bronson, owns 100 acres; Mrs. Mary Jackson, 100 acres; Mrs. Jennie Higgen, 50 acres; Mr. Wesley Hegg, 185 acres; Mr. Louise Heggins, 200 acres. There are many others who own property in this section and are buying more.—J. P. Patrick, pastor.

Bonham.—I was removed from my former charge by the Superintendent, the Rev. Kay W. McMillen, for the purpose of saving our church property at this place, of which we have a beautiful site in the heart of this thriving and rapidly-growing city. Finding a few loyal members here, I began immediately to formulate plans to increase the membership. The Masonic body gave us their hall in which to hold our first service. Finding the hall too small, as we commenced a 10 days' campaign against sin and the devil, our next move was to obtain the colored skating rink from some young men who have been a terror to the community. In this old building we are meeting with en-



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couraging results for the extension of Christ's kingdom here on earth.—M. H. Harrison, pastor.

Pittsburg.—We were pleased to have Mrs. M. A. Johnson with us on a recent Monday at 10:30 o'clock. She greatly helped and encouraged us. One new member was received into the church. May God bless Mrs. Johnson! The Rev. M. C. Gillispie, is pastor.—(Mrs.) Levonia Fitzpatrick.

Huntsville.—The Ladies' Aid Society of St. James Church held its regular meeting April 27th, making a general report which showed that the ladies had been quite busy. Raised during the year, \$26; paid out as follows: On Individual Communion Set, \$5; screening, 40 cents; pastor, \$5.27; Missions, \$2; wood, \$1; funeral set for church, \$1; total amount paid out, \$15.17, leaving in treasury, \$10.30. We are now preparing for our group meeting which convenes here May 6-10. We have a wide-awake Godly man for our pastor, the Rev. J. H. Anthony. Too much cannot be said of him and his good wife. During his pastorate of 1912 and 1913, we have come in possession of Communion Set and a Funeral Set which we were greatly in need of. We regret very much that Sister S. V. Carter, one of our loyal and faithful members who is always ready to respond to the call of the church, has been ill for six weeks with yellow jaundice. While it seems that her recovery is slow, yet we hope it will be permanent.—A. E. Watkins.

Beaumont.—We have closed a great revival at St. James, Beaumont. The fire is still burning, fifteen up to May 2nd have been added to the church; the entire membership has been awakened. A number of persons who had not attended a church for years came and are still coming. We do not know when we have had such an awakening in Beaumont. The attendance at all services has been wonderfully increased; the collections have been more than doubled since January. Our pastor and his wife are working with a vigor and energy that touches every one who comes in contact with them, they are held in very high esteem by every one in this city and have the hearty co-operation of the officers and members of the church. All the auxiliaries are in an active state and are doing splendid work.

Oakwood.—Our second Quarterly Conference at Pine Top Church, April 26-27, was a decided success. The reports, showed a marked improvement along most every line of church work. The Rev. M. Q. A. Fuller, our honored and much loved District Superintendent delivered a helpful lecture to the officials on loyalty to the church. He placed special emphasis on a hearty support of the jubilee thank offering movement which is being fostered by Dr. Penn, urging every member to give at least \$1. Sunday was a great day on our Zion. The house was crowded to overflowing, many had to remain on the ground, and in their wagons and buggies. The sermon by the Rev. Mr. Fuller will not be soon forgotten. One hundred and twenty-seven partook of the Sacrament.

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after which a couple came to the altar to be united in the bonds of matrimony, which was done by the pastor and District Superintendent. The persons were Mr. Charley Brown and Miss Georgia Dückany, after adjournment dinner was served. At the evening service an inspiring sermon was delivered by Brother A. L. Allen, one of our local preachers, at the close of this service the District Superintendent and pastor left for Rocky Mt. where the Rev. Mr. Fuller again stirred the hearts of his hearers. Collection for the day \$26.50. Collection for the quarter, \$136.50. Subscribers to the Southwestern.—G. W. Carter, pastor.

Teague.—Our second Quarterly Conference was held April 12-13. Our esteemed District Superintendent, the Rev. M. Q. A. Fuller, was on time as usual. Our pastor, the Rev. E. W. Summers, is an earnest as well as an untiring worker. He has the confidence of his members, is a good preacher and made a good report. The circuit as a whole is progressing. Collection for the day, \$14.85.—T. G. Walker.

Buffalo.—April 20 was a rally day with us in Buffalo. The people responded with \$36.09. We had five captains, who reported as follows: Mrs. Ellen Middleton, \$12.00; Mrs. Olie Patrick, \$11.36; Mrs. Mattie Earl, \$2.95; Mrs. Lizzie Jones, \$2.20; Mrs. Emmeline Sales, \$1.27.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. GEORGE A. SISSLE, D. D.

Who passed to his final reward Sunday morning, at 5 o'clock, from his late residence in Cleveland, Ohio, was born in Lexington, Ky., August 28, 1852. Died April 27, 1913, aged 61 years. He was born of free parents, but did not attend school until after the war, after which he attended the public schools of Lexington and completed a normal course of study, and then devoted his time to teaching. He was converted and joined Asbury Methodist Episcopal Church, Lexington, Ky., December 19, 1873. He was licensed to preach July 21, 1877, and admitted on trial in the Lexington Conference in 1880, at Paris, Ky., by Bishop Matthew Simpson. The class in which he was admitted was the largest in the history of the Conference, numbering 22. He served the following charges: Germantown, Ky., three years; St. Paul, Paris, Ky., three years; Wiley Chapel, Springfield, O., one year; Simpson Chapel, Indianapolis, two years, 1889 and 1890, this being his first pastorate there; Simpson Chapel, Indianapolis, 1897-1898, and 1899 a second time; Cory Chapel, Cleveland, seven years, beginning his pastorate in 1907, and he served faithfully and very acceptably until his discharge from labor to reward Sunday, April 27, 1913. He was appointed Presiding Elder of the Louisville District in 1891 and served that district six years. In 1909 the Rev. Mr. Sissle was appointed Presiding Elder of the Indiana District and served that district six years. In all he filled the office of Presiding Elder twelve years, and he served twenty years as pastor. He was elected lay delegate to the General Conference of 1876, being probably the youngest member of that body. He served many years as secretary of the Conference Board of Stewards and one year as secretary of the Annual Conference. He enjoyed the confidence of his brethren and he shared liberally in the honors which they could bestow upon him. He was cultured and studious and possessed executive ability, while his genial and affable manners blended with a warm, generous heart, made him a favorite in the Conference. The Rev. Mr. Sissle was married twice. His first wife was Miss Laura Butler, and in this union seven children were born, three of whom survive—Mrs. Maimie Nelson, Mrs. Lottie Taylor, who was the only child present at his sudden death, and Richard. His second marriage was to Miss Mattie A. Scott, and three children were born to them, Noble, Ruth and Andrew, all of whom survive.—(Signed) H. W. Tate, E. A. White.

JOHNSON.—Sister Kitty Johnson, aged and beloved member of Newman Memorial Church, Alexandria, La. She was one of the oldest and most conspicuous of the original members of the church. The funeral took place May 3; there being present in the last sad rites many of her fellow-members and friends. Her age was given at 100 years and 9 months. The Rev. H. J. Wright, of

Pineville, La., and the Rev. J. A. Jackson, of the Alexandria Mission, assisted the pastor in appropriate service in memory of this old saint and servant of God.—J. F. Marshall, pastor.

MCFAIL.—Abraham McFail born in Perry Co., Ala., Oct. 18, 1839, died April 29, 1913, age 74 years, 6 months and 12 days. He leaves a wife, three boys, four girls, two brothers, two sisters, nineteen grandchildren, four great grandchildren and a host of other relatives. He was a strong member of the Methodist Episcopal Church and died in the triumph of faith. The Rev. W. H. Smith, pastor, was assisted by the Rev. A. H. Lathan.

PAGE.—Mrs. Louisa Page, wife of Thomas Page of Dublin, Va., Thursday night, April 24th, 1913. While she had been in poor health for some time her death was very unexpected. She had been a member of Mt. Pleasant Methodist Episcopal Church for more than 30 years. She leaves her husband and four children—Mary, of Homestead, Pa.; Henry, of McReesport, Pa.; Susie, of Stubenville, Ohio; Amy, at home; Addie, a step-daughter, at home; nine grandchildren; one brother, B. S. Cleaver, of Tulsa, Oklahoma, and a host of other relatives and friends. The funeral was conducted by the Rev. G. H. Pettis from Mt. Pleasant Church, the following Sunday afternoon. Interment was made in the family lot in Newbern Cemetery.—Thomas Page.

CHAPPEL.—Death has invaded our circle at Russell, Miss., and taken from our midst Mr. Wm. Chappel, on April 20, 1913. He was a member of the Methodist Church for 5 years. He was loved by all who know him. He died in full triumph of faith leaving father, and two brothers and a host of friends. The funeral was conducted by the Rev. W. R. Ramsy and the Rev. E. F. Young. Remains laid to rest with K. of P. ceremonies of No. 582, of which said Lodge he was a member. Deceased was 23 years 1 month and 2 days old.—J. L. Smith.

WILLIAMS.—I. Williams, a faithful member of Wesley Chapel Methodist Episcopal Church, Brownsville, Miss., entered into rest Friday, April 11, 1913, in full triumph of Christian faith. He was a steward, class leader and trustee of Wesley Chapel for many years. His home was the preacher's home. Brother Williams was a member of the Methodist Episcopal Church for 50 years. He leaves his wife, seven children and twenty-three grandchildren. Age 78 years. The Rev. S. A. Cowan and the Rev. J. West, assisted in the funeral.—J. I. Garrett, pastor.

RUSH.—William Lawrence Rush, a member of Bradford Methodist Episcopal Church Avondale, Ala., died April 10, 1913. Bro. Rush was 60 years old and was a member of the Methodist Church eighteen years. He leaves a wife and four children. The funeral was preached by the pastor, the Rev. J. C. Houghton.

LAWSON.—Rev. Anthony Lawson, born in 1840, age 73 years, died Feb. 13, 1913. This dear father was many years a member of Ross Methodist Episcopal Church, Campparapet, La. He was a conspicuous character in this church by virtue of his activity and usefulness. He was reckoned among the founders of this church. He filled several offices acceptably—two of which he held until his death,

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viz.: local preacher and member of the trustee board. The Rev. Mr. Lawson was an untiring worker for the Master. He gave largely of his means for the church and support of the ministry. His name will long live in the hearts of the membership of those who were once his pastors. His illness lasted several months during which time he evidenced strongly his assurance for heaven. The funeral service was held at Haven Chapel, conducted by the pastor and assisted by the Rev. W. J. M. Price, A. Luther, F. Walker, and Dr. B. M. Hubbard.—John H. Wise, pastor.

DUGER.—Sarah Duger, one of the oldest members of the Wood Lawn Methodist Episcopal Church, at Bertie, La., fell asleep in Jesus, April 12, 1913. She was one of the founders of the church in 1869. The funeral was conducted by the pastor, the Rev. P. Bibbs, the Rev. Mr. Bolden, of Wesley Methodist Episcopal Church, Napoleonville, and the Rev. E. Walker, of Bright Morning Star Baptist Church, Napoleonville. She leaves four sons, two daughters, and a large number of grandchildren. Interment was made in the Woodlawn Cemetery.—R. P. Bibbs.

STRICKLAND.—Mrs. Mattie Strickland, an old citizen of Hagan, Georgia, for many years a faithful Christian, April 13, 1913. The funeral was conducted from the First Baptist Church and interment was made in the Haven Cemetery.

BECK.—James Beck was a member of Hopewell Church, Buffalo, Texas, for twenty or more years. He was one of the wealthiest colored men in this section, owning five or six hundred acres of land and plenty of cattle, and horses. He was a faithful member to his church. He leaves his wife and five girls, and four sons and a host of friends. The funeral service was conducted by his pastor, the Rev. J. P. Patrick.

Death has broken into our ranks at Newton, Miss., and called home the following members since Conference: E. I. Hunt, Maggie Clark, Edna Shumpert, Edna Johnson.—P. A. Le-man, officiating.

MISSISSIPPI.

Shellmound.—There has been a great stir on the Shellmound Circuit since the Annual Conference. Seven have joined the church. Raised \$40.00 in the first Quarterly Conference.

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Raised on Easter at St. Paul, \$84.00; at Mt. Nebo, \$101.90. Raised on benevolent assessment \$90.00. Mt. Nebo has given the pastor 135 pounds of groceries. Raised for all purposes \$315.80. This is indeed a great charge. B. T. McEwen, Pastor.

Strongs.—Strongs Circuit is a live, both spiritually and financially. This being my second year on this circuit, I and the people are becoming more acquainted with each other, and the present outlook is that we are expecting a great year's work.—J. H. Wesley, Pastor.

Ocean Springs.—Our first Quarterly Conference was held at Ocean Springs April 5-6, with the Rev. J. C. Houston, D. D., in the chair. The Woman's Home Missionary Society made an excellent report and presented \$10.00 for benevolences. The Rev. J. C. Houston preached three sermons. Things are moving along nicely.—E. H. Langston.

CARD OF THANKS.

We desire to thank the many friends, both white and colored for their kindness and sympathy to us in the sad hour of our bereavement. We also thank them for the beautiful floral offerings. May God bless you all.—Thomas Page and Family, Dublin, Virginia.

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The Rev. Father Bernard Lefebvre, a Catholic priest of Ottawa, Canada, will address the men in the Assembly Room of the Association, Sunday afternoon, beginning at three o'clock. An interesting meeting is anticipated.

Brother Pastors, Sunday is the first Sunday in the month. Please remember the Old Folks Home. The home is greatly in need. Some churches didn't report last first Sunday; those will do their uttermost to double up.—T. F. Robinson, Secretary; J. D. Wilsin, President.

THOMPSON CHURCH.—We rallied all day last Sunday only as brave soldiers would have, and finally marched to victory. A hush came upon the field while waiting for the Captains' individual reports. One was read, the other and then the others, making every heart rejoice. \$168—yes, \$168, was raised. We are very grateful to the Reverends C. C. Landry, J. H. Hubbard, Chinn, Stanley and Goldston, who were with us and helped us. We are grateful also to the individual churches that lent a hand. When all of the soldiers have reported, the captains' names and the amounts raised by their companies, will be published.—T. F. Robinson.

WESLEY CHURCH.—Sunday the early prayer meeting was conducted by Bros. W. J. Turner and Peter Gasikin. The meeting was good. Miss V. C. Hurst, superintendent, and her teachers, kept the interest in the Sunday School at high water mark. The Rev. Robert Armstead preached an excellent sermon at 10:45 a. m. Brother C. C. Cannan conducted the devotional exercises of the Epworth League. The pastor, Dr. J. L. Wilson, preached at night. Next Sunday at 10:45 a. m., Dr. V. Chapman, district superintendent, will preach and at night the pastor will preach and administer the Sacrament.—L. L. Harrison.

TRINITY.—Class on Tuesday night continues to be well attended and the social feature grows in interest. We visited Thomson Church last Thursday night and helped Brother Robinson and his heroic band of workers.

The people came from all parts of the city and worshipped with us during the G. A. R. Memorial at 3 p. m. The St. Elizabeth Temple No. 6 S. M. T.'s Welcome Address by Miss Hattie Davage, response by Miss Cornelia Gasper; Solo by Miss Geneva Stultz; collection for the day, \$55. This Sunday the Colored Longshoremen will have their Installation Sermon preached, and the newly elected officers installed by the pastor. The Sacrament will be administered at 5 a. m., and 8 p. m. Our Noon Sunday School is taking right well; 123 were present. Sunday, the Missionary Society, Mrs. Peters president, will have their regular monthly program. We will hold our Summer Fair June 26-30. We are working to do some needed repairs around the Church.—W. Scott Chinn, pastor.

FIRST STREET CHURCH.—Last Sunday the prayer service and the Sunday School were well attended. A large and appreciative audience greeted the Rev. Martin R. Dixon, D. D., the honored pastor of St. James African Methodist Episcopal Church at 11 a. m. Dr. Dixon preached an excellent sermon. He is an alumni of Morris Brown College and Gammon Theological Seminary, of Atlanta, Ga. The pastor preached the sermon for the "Daughters of Isis", at 3 p. m. Rev. Allen Luster, an honored superannuate, preached to a large audience at night. The Conference Daughters will have a financial rally Thursday night, May 29. The Sewing Circle will have charge of the Annex Saturday. The pastor will preach the Anniversary Sermon of the "Young Mens' Social Club" next Sunday at 11 a. m. The Lord's Supper will be administered at 8 p. m. Our Variety Fair begins June 2d, with a competitive drill. A unique lecture will be delivered in connection with the Fair on the night of June 4; subject: "How to Court, When to Marry and How to Stay Together." This lecture will be delivered in the church proper.—B. Mack Hubbard, pastor.

MOUNT ZION CHURCH.—The Second Quarterly Conference was held Monday night, May 19th. Reports gave evidence of advancement in the various departments of church work. Total collection for the quarter (ten weeks), \$446.00. Dr. Chapman was delighted over what has been accomplished. The services on the last Lord's Day were very profitable throughout. The early prayer meeting was well attended and very helpful. The Sunday School is on the up-grade; the District Superintendent's address was clear and within reach of the younger minds. At 11:30 the Teamsters and Loaders Local Union's Thanksgiving Union was held. The sermon made a good impression. Collection for the day, \$60.00.—J. O. Brown, pastor.

ST. MATTHEW CHURCH. Algiers.—The Rev. V. Chapman, district superintendent, held his second quarter Wednesday, May 21. The pastor and officers were prepared with written reports. The services Sunday morning were good. The Sunday School is well attended. The Rev. V. C. Chapman was with us Sunday night, and preached the anniversary sermon, for the Ladies Perseverance B. A. of Algiers. The attendance at this service taxed the seating capacity of the church. The choir will hereafter appear in robes. The so-

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cials and penny parties given by the young folk and the clubs for the church debt have been quite a success financially. The district superintendent has been paid in full. Collection for the day, \$20.—C. D. Smith.

UNION CHURCH.—Our Sunday School in a body visited the Sunday School of the Fourth Baptist Church in Magnolia street, the Rev. Jack Acox, pastor. The visit was enjoyable and profitable and made more evident the inter-denominational harmony existing between these two churches. Under the direction of Mrs. Magnolia M. Hall, superintendent, the Sunday School is rendering services that cannot be too highly appreciated. The increase in attendance, the substantial contribution to the benevolences, the faithful study of the lesson reinforced by the masterly review and instructive lectures of the superintendent all conspire to make this department of the church a telling factor for good. Let's all unite to make Children's Day, June 8th, a grand success. A number of visitors were present at the Epworth League. Miss L. M. Vignes, who read the League topic, was elected treasurer. Misses Olivia Page and Virginia Washington also appeared on the program. An interesting program will be rendered at the next meeting. "Consistent Preparation" and "The Belated Prayer" were the subjects of the pastor's sermons at the morning and evening services. At the close of the morning service, Mr. Jno. B. Hall, the recording steward, and Mr. William Robinson, both expressed themselves as highly pleased with the loyalty and support of the members in the recent effort to pay off certain outstanding debts. These good men are always at the post of duty and it is gratifying to note how readily the active members responded to their call. The public is cordially invited to all of our services.—J. H. Hubbard, pastor.

St. Matthew.—The Rev. Dr. Valcour Chapman, our District Superintendent, held the second Quarterly Conference Wednesday night, May 21st. Reports from the various officers proved that every department of the church is at work. The Conference was well attended by a large number of visitors who heard with delight the forceful quarterly address. The stewards' report was excellent. St. Matthew will soon have a new face, for the trustees and the pastor have planned largely for needed improvements. Sunday, the early prayer meeting was well attended. The Sunday school was seen to be on the increase. The eleven o'clock service was good. At three o'clock Brother Rogers' club rally was suc-

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cessful. At half-past seven the Ladies of the Perseverance Benevolent Association held their anniversary. At night Dr. Chapman preached an excellent sermon from 2 Timothy, 4:7. The choir, assisted by Miss Lillian J. Taylor, rendered good music. The officers and members are faithful and true to every interest of the church.—C. C. Landry, Pastor.

MARSHALL DISTRICT MEETING

(Continued from page 13)

Johnson as chairman. The objects to conduct revivals throughout the district. Each pastor pledged to assist others without his charge. There was just one depressing feature of the convention—a few of the pastors left on the night of the missionary rally, without paying any of their missionary claims. We wish that those pastors might be effectually reminded that the men now at the heads of districts must each in his time cease his work as superintendent, and those places must be filled from among you—and then what? Let us be loyal.

The Rev. Johnson, host, and his loyal people entertained the convention most royally. The Rev. Brother Jenkins has the work of the district well in hand. If our pastors will follow his leadership there would surely be greater victories for the church and the district and an advance in the Kingdom of Christ.

Mrs. Rouseman, District President of the Woman's Home Missionary Society, held a very interesting session during the convention, and collected a nice sum for King Home. Deaconess Simpson was present, and gave remarkable records of her stinging and rescue work. A collection of eight dollars was lifted for this noble woman.

Harleton was chosen as the place for holding the next convention.

Thus closes one among the best conventions held on the Marshall District.—C. S. Williams, secretary.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, JUNE 5, 1913

Vol. No. 42--No. 23

UNSELFISHNESS IN PRAYER

"Do you ever pray for him, Sister Martin?" was the inquiry made of a kindly old woman who had just been saying some nice things about her physician.

The old woman replied to the query: "I have to pray for him before I can pray for myself." Did not this old woman strike hard one of the faults of prayer in general? How many people there are who are concerned about blessings for themselves and who are never big enough to be concerned about others. Is the prayer answered that is centered in self? We think not. The first approach to effective prayer is the desire for others all the blessings one desires for himself.

THE FURY OF THE MOB

Let no one be deceived by the claim that the mob is an organization for the protection of society. It may be composed of the "best people," but it is bent on mischief. It is indeed a study to note how the public can be duped by the mob, especially when the public knows something of prejudice and race hatred that are the inspiration of all mob organizations.

The editorial utterances on mob violence appearing in this paper, are to be taken for their face value. They are perfectly sane. They are not the outcry of an alarmist nor the whine of a weakling. As far as we are able to judge, they are frank utterances on a situation that is alarming.

We have a typical, but gruesome, example of the mob spirit which displayed itself near Augusta, Georgia, where a Negro was wanted for murder and had been captured and brought to the town of Hampton. The mob awaited the arrival of the Negro, as a fit subject for their prey. The Negro did not come back alive, he had been killed in being taken. Finding they were disappointed, they took the dead body and hanged it, and rejoiced in the effort. This is the mob spirit. We have no patience with those who do not take time to investigate the growing spirit of lawlessness in this country.

IS POPULAR GOVERNMENT FAILURE?

This paper is located in a section where there has been much preaching upon the purity of the ballot. Such preaching always sounds well, and reads even better. All men who believe in democracy must fight for the purity of the ballot—on this rests the strength of our government. It does not require many years to go back to the time when certain political orators waxed warm (and grew fat, by the offices they thereby secured) on the "reckless" and "shameful" use of the ballot by one class of citizens, who, by a special constitutional amendments have been disfranchised. "Corrupt political methods," "ballot box stuffing," and "purchasable and vicious votes" were the alleged reasons for the suffrage amendments. "Rid the electorate of this class and we will have fair and honest elections," they said. So patriotic was this preaching that it met with favor in all sections of the country. Even some of the leaders of the people against whom this moral (?) movement for purity of the ballot was made, said: "I guess you are right, we accept a qualified ballot." From here on the history of the suffrage amendments moves rapidly.

Practically a whole race with able-bodied men who are willing to die in defense of the country's flag, property-holders and intelligent citizens, along with the ignorant and purchasable, were deprived of the ballot. The nation sat up and took notice, first amazed, and then accepted the situation and said: "Well, you know we must have a pure ballot." Did we get it? Let us see.

The *Times-Democrat*, of this city, on Tuesday of this week, reveals a situation that should give every thoughtful citizen much concern. The *Times* says:

"It is announced that Governor Hall will ask the District Attorney to have the grand jury recount the votes cast in this city in the late presidential election.

"A former grand jury went through these boxes some months ago and found that the grossest frauds and irregularities were committed in the count of the vote on the constitutional amendments. No suspicion on this point had been aroused during the election, but when the figures were returned they showed such extraordinary results, so clearly impossible, that the president of the Election Board called for an examination of the boxes and a recount. That examination proved the election, as far as the amendments were concerned, to be one of the most fraudulent ever held in New Orleans. The frauds were so widespread, so numerous, so great, as to arouse some doubt as to the fate of the amendments themselves, whether certain changes in our Constitution had been approved or defeated by the people. But it did not leave any serious doubt of the existence of a conspiracy to carry certain amendments and to defeat others.

"But while the frauds unearthed were of the most glaring and insulting character, the trial of the indictments found disclosed the fact that it was not possible to punish those guilty of them. Whether 'intentionally or not,' as the courts put it, a flaw or loophole had been left in the law through which the crooked election officials could escape—the legislators had forgotten, neglected or refused to make stuffing of the ballot boxes on constitutional amendments a crime, and the hundred-odd election officers indicted for this offense were accordingly turned loose."

After making due allowance for the factional spirit that enters into the editorial, the charge is nevertheless quite grave. The purity of the ballot does not seem to have been obtained. The truth is the ballot is as much corrupt to-day as before the effort was made for its purification. The only thing accomplished by the suffrage amendment campaign was to give one class of citizens a monopoly of the ballot. A destructive thing in a free democracy.

WILL THE NATION GO WRONG

When the present National administration tries to commit the Nation, as a whole, to a discrimination against one class of citizens, the administration may expect a protest that will bring into requisition every moral influence possible. That such an effort will be made is borne out by an editorial found in a recent issue of the *Times-Democrat*, which says: "It seems probable that some of the troubles that have existed for years in the

national capital, in consequence of the congestion of Negroes in that city, and the license allowed them there, will be corrected during the present administration. Washington is one of the few places in America where the race question is still a live and troublesome one, due to peculiar political and economic conditions there."

Segregation and discrimination by State action is one thing and segregation and discrimination by the Nation is another. This Nation must not approve of caste. It cannot afford to preach democracy and then commit itself to legislation that would discriminate against any class of citizens.

That there are bad Negroes in Washington we do not deny, the city should be able to deal with these as undesirable citizens, but not as Negroes. It would be thoroughly inconsistent to plead for an equal chance for the Japanese and submit to an unfair treatment of the Negro.

Ten millions of Negroes are watching the present administration. These ten millions of people are not without sympathetic white friends, North and South, too. And God still lives. Let the present administration make an effort to commit the nation, by legislation, to oppression and discrimination and the "spirit of '76" will haunt the halls of Congress and there will be no let-up until all men stand upon the platform that all are born equal.

A MODEL DISTRICT CONFERENCE PROGRAM

Our District Conferences are not reaching the people as they should, because most of the programs are poorly planned. The programs are not related to the life of the people. There is a sameness in most of the programs and a fondness for the past. They do not strike the actual present-day life of the people. Our District Conferences are growing weak, because of their inability to stir up lively interest among the people and train them.

At the Morristown Council, Bishop Henderson presiding, the Bishop gave some suggestions for a program of the District Conferences. We have never come across an outline for District Conference work that pleased us more. We wish all District Superintendents would follow this outline.

Bishop Henderson's suggestions are as follows:

SUGGESTED OUTLINE PROGRAM FOR FOUR DAYS' DISTRICT CONFERENCE.

- One entire day to the consideration of the financial administration of the church.
- One half-day to the work of the Epworth League and young people.
- One half-day to the work of the Sunday school, including the cradle roll and home department.
- One half-day to women's activities, including the Ladies' Aid Society and Women's Home and Foreign Missionary Society.
- One-half-day to the work of the church in the home.

1. Religious habits of the people in the home.
2. Religious reading in the home—presentation of the claims of the Southwestern Christian Advocate.
3. Moral health of the home, including questions on the morals of the marriage relation and the morals of the young people.

(Continued on page eight.)

Racial Self-Respect and Racial Antagonism

C. V. Roman, M. D., Nashville, Tennessee

INTRODUCTION—A PERSONAL NOTE.

(Dr. C. V. Roman's address delivered in the "Race Problem Section" of the Sociological Congress held in Atlanta, Georgia, from April 25th to 29th, 1913.)

[Published in Three Parts of which this is the Second. The Third Part will follow next week—Editor.]

PART TWO.

Present Conditions.

1. There Has Arisen in the South a Type of Politician That Proposes to Make the White People Happy by Making the Negroes Unhappy. They propose to better the poor white man's condition relatively and negatively by worsening the Negroes' condition. They would burk the welfare of their country for power and pelf. Instead of striving to move forward themselves, they are striving to force the Negro back. It is a strange and weird delusion that seems to have completely obsessed the majority in some Southern States, and opened the door to political preferment. They expect to reach heaven for themselves by raising — for the Negroes. They hope by some political alchemy to put more rights in the constitution for themselves by taking out any rights the Negro may have, or think he has therein.

2. The Races Know and Believe in the Vices of Each Other, But Do Not Know or Believe in the Virtues of Each Other. The average white Christian believes that the Negro neither understands nor practices the true principles of Christianity, and the Negro knows that the white man so believes. But the Negro believes identically the same thing of the white man and this the white man does not know. Yet neither doubts the other's vices. Further, the average Negro feels it is impolitic to be manly, and dangerous to be frank with white people. May it not be possible that each race has given the other more evidence of its vices than it has of its virtues? Each has demonstrated to the full satisfaction of the other its guilt or falsehood, theft, and immorality; but each has failed to impress upon the other its truth, honesty and virtue.

If the white man has the more intelligence, the Negro has more secretiveness. Each fails to understand the other. Playing master developed arrogance while playing slave developed cunning. Neither is a desirable quality in a friend.

3. A Belief That the Negro is Unable to Defend Himself Often Makes White People Tyrannical. A belief that the courts are unfair frequently makes the Negro desperate. By magnifying petty offenses, petty criminals are made grave and incorrigible offenders. Thus the seeds of race antagonism and anarchy are sown. The records of the inferior courts of our country will prove painful reading to those who love justice and fair play. Fred Douglass said that as a boy he discovered that the slaves oftenest whipped were not the ones most deserving punishment, but those most easily whipped. This is largely true of our administration of justice. This fact, rather than race prejudice or Negro criminality, explains the frequency with which Negro crap games are raided, and Negro vagrants incarcerated.

4. Racial Contact is Now at the Most Disadvantageous and Dangerous Points:

(a) The vicious and criminal of both races in the saloons, brothels and gambling dens.

(b) The ignorance and poverty of the Negro with the wealth and intelligence of the whites. The servant-race gets an exaggerated idea of the wealth and influence of the master race; and the master race gets an exaggerated idea of the vice and ignorance of the servant-race. Both confuse race and class. The Negro is the greater loser; for a lack of racial ideals is his greatest misfortune. Imitation may be sincere flattery but it is also an irritating annoyance that will

bring down upon the hapless head of the imitator the contempt of the imitated. The attitude of the white man himself is responsible for the Negro's lack of race pride.

5. Any Accusation of Crime is Made With Big Headlines in the Newspapers. Corrections or retractions are never thus made. The immense power of language is thus used to promote strife. Mobs originate in epithets as often as in crime. The intellectual force of associated ideas is used to generate race antagonism. This works one of the greatest hardships the Negro has to bear, and is the most potent force for evil in the race situation.

6. The Doctrinaire Ebullitions of the Student Often Become Slogans of War Among the Ignorant. Newspaper and platform arguments about "white supremacy" often take the form of cruelty and oppression when interpreted by a street car conductor, a ward policeman or a work-house guard. The extent of this oppression, I am sure, is entirely unknown to the majority of white citizens. It is an interesting if pathetic study to see an artificial self-consciousness of racial superiority strangle the natural impulses of civilization. The other day I saw a good looking, modest appearing, well dressed but frail Negro woman with a child in her arms attempt to board a street car. She was about to fall. The conductor started to help her, then looked at the other passengers and de-

sisted. His face was a study. Prejudice won; but it was a Pyrrhic Victory. To prove a doctrine, he damned a man. My friends, there is something wrong with a code of ethics that makes its votaries feel it a humiliation to be kind to any sentient creature, much less a human being, however humble. Chromatopsia may yet wreck the twentieth century civilization.

Mr. James Bryce, English permanent member of The Hague Court, is right—"In a world already so full of strife and sorrow it is grievous to see added to the other fountains of bitterness a scorn of the stronger for the weak and a dread of the weak of the strong grounded on no antagonism of interests, for each needs the other, but solely on a difference in race and color."

The persistent effort to treat all Negroes alike retards the healthful growth of class distinction among us and lessens the influence of the intelligent and virtuous over the ignorant and vicious.

6. Business Interchange is Hampered and Friction Needlessly Engendered by a Racial Chauvinism that Leads Many White People to Disregard the Ordinary Amenities of Civilization in their Dealings With Negroes. This is not in accordance with the ideals of ethics, nor the traditions and conduct of the great men of the South. The sun is not injured by shining upon the lowly, neither is politeness degraded when extended to the humble. No man was ever lowered by kindness. Washington, Jefferson and Hayne might be summoned to testify, did time permit.

White clerks object to Negro customers and white proprietors object to Negro stores.

Interstate travel is a veritable nightmare—nothing to eat, nowhere to sleep, imperfect toilet accommodations and a change of cars every few hours.

Pictures of Pilgrim's Progress

By the Rev. Edwin Whittier Caswell

Among the many attractions given by the Brooklyn Institute of Arts and Sciences in the Academy of Music during the present session, the moving picture presentation of Bunyan's Pilgrim's Progress was one of the most intensely interesting.

The moving picture reel at first unfolded the wild life of Bunyan's youthful days. His conversion and reformation was a scene of emotional portrayal. His arrest and imprisonment for preaching the Gospel in the homes of the poor was impressively presented.

The first scene in the prose poem of Pilgrim's Progress shows Christian leaving the City of Destruction, with a heavy burden on his back, starting on a pilgrimage to the Zion City of King Immanuel. He soon meets with Evangelist, who gives him the parchment roll, telling him to flee the wrath to come, to yonder wicket gate.

Obstinate and Pliable, failing to persuade him to turn back, Pliable decides to journey with him to the Heavenly City, but, after they wallow awhile in the muddy mire of the Slough of Despond, Pliable, after he struggles out of the Bog on the side nearest his home, cries out, "If this is the happiness you have told me about, you shall possess the brave country without me." After one called Help lifts Christian out of the Slough, he pursues the journey, crying, "Life! Life! Eternal Life!"

He next meets with Mr. Wordly Wiseman, who directs him to Mr. Legality who dwells in the Town of Morality, where he says they can take the burden off his back without going to Christ or encountering more peril. On his way to Legality's house, he passes Mt. Sinai, where the fires flash so fiercely that he fell to the ground in terror. Here Evangelist found him again, and directed him once more to the wicket gate. As he reached the gate, the arrows of Beelzebub, from a

high tower, fly about him—little javelin words, saying, "It is too late for you to be saved. You are too great a sinner. The Holy Spirit has departed from you. You are reprobate, unpardonable. Hell is your destiny."

The devil's lies did not stagger him. He passes through the gate, hurrying toward the Cross. As he beholds the Cross, his burden falls off his back and tumbles into the Sepulchre, where he saw it no more.

Christian now reaches the house of Interpreter—the Holy Spirit, who is our guide, comforter, sanctifier and revealer. Here Christian beholds wondrous things out of the law and the Gospel. He saw a man in the iron cage of Despair and the one who dreamed that he had come to the great Day of Judgment.

Christian had not gone far after he resumed his journey, before he came to three men fast asleep—Simple, Sloth and Presumption. As he was seeking to arouse them and help them up, he spied two men who came tumbling over the wall into the narrow way—Formalist and Hypocrisy. He reproved them for seeking to climb up some other way, and asked them why they did not come in at the wicket gate. They replied that it was just as well to take the shorter cut. But he saw, as he went on his way that they did not have on the Robe of Righteousness, nor the mark in their foreheads, nor the Bible roll in their hands. So coming to the Hill of Difficulty, Formalist and Hypocrisy found an easier path, named Danger and Destruction, which they took instead of the narrow way which lead up the hill.

Half way up the hill, Christian found a beautiful resting arbor, where he slumbered till the roll fell out of his hand. When he reached the top of the hill, missing his roll, he ran back to secure it. How happy he was when he espied it. On returning to the

summit, he met Timorous and Mistrust, who said there were lions in the way. The Palace called Beautiful appeared in the distance. Darkness was coming on—could he escape the lions and make the Palace was the question. The porter cried out to him, "The lions are chained," so he entered with safety the beautiful home. This Palace is the Christian Church, where one finds rest, fellowship, shelter and protection. Here he met with Prudence, Piety, Discretion and Charity, all faithful messengers of the Church, who welcomed him to the household.

The next morning, Christian was shown a view of the Delectable Mountains, from whose summits, they said, he could see the gates of the Celestial City. Before continuing his journey, Christian was taken to the armory, where he was clothed with the armor of Righteousness and given a Sword, a Shield, a Helmet and a Breastplate, so he could withstand all the wiles of the Devil. He soon realized that, after great blessings, come great conflicts—for his path lead away from the Palace Beautiful down into the Valley of Humiliation. A little further on in the Valley, Christian espied Apollyon, coming to assail him. After a bitter struggle, Christian, though with many wounds and falls, gave the monster such a mortal thrust that Apollyon spread his wings and flew away.

Onward through the Valley of Humiliation, he pursued his way, singing,

"He that is down needs fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

Fulness to such a burden is
Who go on pilgrimage.
Here little and hereafter bliss,
Is best, from age to age."

As Christian passes through the Valley and Shadow of Death, he meets with Faithful, who relates to him many of the experiences of his pilgrimage. They journey joyously together till they come to the town of Vanity Fair. Because they would not indulge in the frivolities of the place, or patronize the Fair, they are imprisoned in a cage and made the laughing stock of the town. Under false charges, Faithful is tried by a jury, who bore the following names—Mr. Blindman, M. Nogood, Mr. Malice, Mr. Lovelust, Mr. Liveloose, Mr. Heady, Mr. High Mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate Light and Mr. Implacable. Faithful is convicted and burned at the stake; his soul rises in a chariot of fire, accompanied by a band of angels, who convey him to the Celestial City. Hopeful helps Christian escape from the cage and, as they journey together, they meet By-Ends, who is high in social position and likes the silver slipper religion. Then they come to the Hill Lucre, a silver mine, but they refuse to speculate.

As they journey along the banks of the River of Life, they take a meadow Bypath that seems parallel with the narrow way, getting upon the Enchanted Ground, night and storms overtake them. While waiting for daylight, so as to return, Giant Despair casts them into his dungeon, where, for three days, they are beaten and unfed, but finally, on Saturday night, they prayed, and, as Sunday morning dawned, Christian shouted "Victory!" saying, "I have the key of Promise in my bosom, which will unlock every door," so they escaped to the narrow way.

Soon after, the Pilgrims reached the tops of the Delectable Mountains, where they caught a glimpse of the Celestial City, which appeared so beautiful that it was worth all their climbing, conflict and suffering. As they descended from these mountains, they met Ignorance, Little-Faith, the Flatterer and the Atheist, from whom they escaped after a brief struggle. Now they enter Beulah Land, where the glory of Heaven again

appears. Two shining ones become their companions, as they reach the Banks of the River of Death, through which they pass with safety.

Death, the King of Terrors, caused Christian to become fearful, but Hopeful and the Angel inspired him with new faith, so that they saw the face of Christ and the heavenly hosts waiting to receive them. All Heaven resounds with joy as the Pilgrims enter the city, and where they join in the loud acclaim, "Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever."

It is known that John Bunyan wrote in prison to while away his lonely hours. Little did he realize that Pilgrim's Progress would exert a world-wide influence next to that of the Holy Scriptures, and that his work would be translated into more than a hundred languages. Bunyan says,

"When at the first I took my pen in hand,
Thus for to write, I did not understand,

That I at all should make a little book.
In such a mode."

Much less did Bunyan imagine that his pen portraits of the Pilgrims would become transfigured and transformed by motion picture photographers, into living persons, places and scenes, where all over the world, vast audiences would gaze rapturously upon the whole art gallery of his allegory in a single evening, and, as an introduction, would include the scenes in his wonderful life-story.

The British bigots who imprisoned Bunyan in Bedford Jail for twelve years, to keep him from preaching, did not dream that he would expand his dark, damp dungeon into a world-theatre, where he would address myriads of his fellow-men till the end of time. They did not know that he could see from his cell, the way to, and the glory of the Celestial City of Almighty God. "Man proposes, but God disposes."

130 DeKalb Avenue, Brooklyn, N. Y.

More Than a Success

By Bishop Joseph F. Berry

The most radical legislation of the last General Conference was the provision for more effective local episcopal supervision.

The suggestion came to the Conference in that formal document known as the Episcopal Address. It embraced the plan of certain episcopal areas or groupings of Conferences to be administered during at least ten months of each year by the bishops having residence within the said areas. The committee on Episcopacy readily adopted the suggested program, and the General Conference as readily converted the nomination into law.

Almost a year has elapsed since the new arrangement went into effect. How has it worked?

I have been at considerable pains to sound Methodist Episcopal sentiment at or near the various episcopal residences, and I believe I am stating the exact fact when I report that there is almost no objection to the new plan of administration. Indeed, a great chorus of approval comes up from the denomination which is all but unanimous. It is a pleasure to make this statement in the columns of "Zion's Herald," for it was this paper which was the earliest and most zealous advocate of the change.

The working of the new plan has been noticed less in California than elsewhere. Bishop Hughes had, for four years, given much time to the careful supervision of the work on the Coast, and during the past year has been keeping up his former splendid pace. Bishop Cooke has spent practically the whole year in the Northwest Pacific, and has industriously cultivated a territory which is growing by leaps and bounds. Bishop Luccock has gone over the mountains and through the valleys of Montana and Idaho, preaching, lecturing, directing and inspiring in the vast territory which, up to his advent, had been practically without leadership. Bishop McConnell has done like service for the great region which radiates from Denver as its centre, while Bishop McIntyre has given careful and constant attention to the empire of the Southwest, with Oklahoma City as its hub. Kansas has profited by the new plan almost more than any other section, for Bishop Shepard has been constantly in the field. At Omaha Bishop Bristol has been as tireless as he always is, and the work has responded in a remarkable way to his magnetic leadership. The reports which come to me from Bishop Smith's bailiwick are so enthusiastic in cordial approval that I am wondering whether the "chief-justice" of our board has not, by the very successes which he has achieved, been captured as a convert to the new order. Bishop Quayle (perhaps the most pronounced among all the bishops in his opposition to

the change) has accepted the situation gracefully, and his fine work in his own area has spoiled all the arguments he used so eloquently to make against the innovation.

At Chicago and in all the regions round about Bishop McDowell has already wrought wonders. If you could see the outline of his plan for leadership in educational, evangelistic and supervisory labors, you would no longer wonder that the Methodist forces throughout his residential territory vote unanimously that the new plan is a success. For downright devotion to the duties of his office no bishop has excelled Bishop Anderson, and the great Methodism of Ohio, Kentucky and Southeastern Indiana is now moving with quickened pace. Bishop Henderson has cultivated the Chattanooga region as it has never been cultivated before. He is everywhere among our white and black membership, and his clarion call for advance finds a willing response. Bishop Leete has literally revolutionized the conditions of our work in Atlanta and vicinity, and the outlook is very bright. Bishop Thirkield has been doing most zealously exactly what the General Conference elected him to do, and he has given to the colored Conferences in the far South a kind of supervision they have not enjoyed since the days of Mallalieu.

Ask Washington, Baltimore, Central Pennsylvania and West Virginia how residential administration works down there, and every mother's son and daughter will declare that it is good enough for him—or her. Bishop Cranston has surprised even those who were familiar with his capacity for work. With his great campaign for the rescue of Goucher College, his remarkable evangelistic institutes, and his multiplied activities in the field, he has shown what can be done in a given territory if a leader is only given a chance. Methodistically speaking, Bishop Burt has one of the strongest areas in the Church. Dividing his time between Central and Western New York, Northwest Pennsylvania, and the big Conferences in Michigan, he has done yeoman service. It is not often that a stranger gets such a grip upon the confidence and love of his people as Bishop Burt has secured within a few months.

For the first time in years the "Metropolitan District" has a leader with a fair chance. There is no possible reflection upon the bishops who lived in New York under the old regime. For weeks at a time they were called to do duty in the metropolis only once in a while. They did well under the limitations which were upon them. Now, however, that populous and strategic district has a leader who lives, moves and has his being in the midst of his constituency. And

(Continued on Page Ten.)

An Answer to the "Fool"

By the Rev. A. H. Bryan

The fool hath said in his heart, "There is no God."—Psalms

"No God, thou fool! No evidence
Of God's existence in the world?"
Why, no fact is more manifest,
More overwhelmingly revealed
To man, than is, the fact of God.
The strata of the ancient world
Are but the pages of a book
Whereon God wrote, and on each page
He penned His thoughts, His signature;
The plains of earth are opened scrolls,
Sheets long and broad, on which He writes,
Writes everywhere His glorious name;
The hills and mountains of the earth
Are but the signature of God
Writ large and bold in characters
High-raised, that they who would be blind
May not deny, but read it there;
The water courses, ocean beds,
Are but the signature of God
Writ deep in surface of the earth,
That it may never fade away;
Carved deep in soil and lasting rock
The stars and suns of heaven's height
Are but the signature of God
Writ out in flaming lines of fire
Across the broad expanse of sky,
That, day and night, the fact of God
Might flame before the eyes of men,
Might be revealed to eyes that see.
And earth proclaims the fact of God;
All things of earth declare "God is."
The grass and flowers whisper "God."
The rustling trees repeat it, "God."
The birds which scale the dizzy blue
Or rest below and sing their songs,
Sing only "God" in every note;

The laughing brooklet gurgles "God;"
The sleepy river murmurs "God,"
And in the rapids lifts its voice,
And at the falls in thunderous tones
But shouts aloud that glorious Name;
The sea, with sometime gentle swells,
Or mighty tides, or storm-tossed waves
Which beat the granite shores to dust,
And shake the earth's foundation rock,
But whispers "God" or thunders "God;"
And yonder everlasting hills—
Well named are they—serenely stand,
Crowned now with green, now gold, now white,
And tell of strength, declaring "God;"
Majestic mountain peaks, which rise
To pierce the sky and shadow clouds
Are calling out above the world
In tones which, wheeling heart of man,
Roll and reverberate through space,
"God! God! Almighty, Living God!"
"God! God! Almighty, Everlasting God!"
We hear the name proclaimed on every side—
Right, left, behind, before, below, above—
"God! God!" the earth is vocal with that name.
And "God," the name that echoes through the sky,
For, from the confines of the universe
Where glad the morning stars together sing
With midnight stars and moons and noontide suns,
Come, low and sweet, the music of the spheres,
A ceaseless hymn of praise, proclaiming "God,
Creator and Upholder, Lord of all!"
From every source the proclamation comes
Which puts the fool to shame, "God is! God is!"
The fact of God, the universe proclaims—
"God is," a fact announced to ears that hear;
"God is," a fact revealed to eyes that see.

In Northwestern Christian Advocate.

Beauty of Character

There is always a certain amount of enchantment about a beautiful character. We all know what it is to meet those whose quality and beauty of character we admire and esteem. How it thrills us with the dignity of its gracious mystery, its rare delicate sympathy, its natural charm! Every one in this transitory life of ours has in his or her mind the ideal of what he or she would like to be; and the loftier and nobler the ideal the more Godlike will the character become. Each character, with its beautiful thoughts and beautiful actions, is an exquisite proof, a living, practical witness on earth of the power and glory of God.

A beautiful character is a divine inspiration which continually inspires the hearts of others toward the love of moral beauty. It is the example of such a character, with its tremendous influences for good, which can not be overestimated. It shines forth with radiant beauty like some bright, serene star, guiding with the glory of its light the footsteps of wanderers, lest peradventure they stumble through the darkness of the world.—*St. Louis Christian Advocate.*

God's Help

Man is fearfully and wonderfully made, high and godlike in form and faculty, capable of almost any noble achievement, but only when he is linked up with God. Apart from Him we are weak and helpless, especially in bearing burdens and in achieving victories in the moral and spiritual affairs of life, in which realm the stress of the soul is greatest. "Without Me ye can do nothing," said the Master. Thank God, we need not attempt to do without Him. Moreover, we will not undertake the tasks of life except in His name and strength. In the hour of temptation, in seasons of sorrow, and even in the throes of death, He will be with us. God is our refuge and strength, a very present help in time of trouble. He is father to the

fatherless, a husband to the widow, and "as one whom his mother comforteth, so will I comfort you." He makes us strong to bear pain, to endure affliction, to resist Satan and to triumph over sin. Best of all, He is continually with us, and will never leave nor forsake us. His presence and help are certain and adequate. "The Lord is my shepherd, I shall not want."—*Religious Telescope.*

The Center of Christianity

By Horace Lincoln Jacobs, B. D.

When it is perceived that neither creed nor Church made Saul a Christian, but Christ Himself, and Christ alone, pastors and spiritual leaders engaged in evangelism will turn to Him only. In the absence of the New Testament Scriptures, in the lack of evidences associated with the history of the Church and the triumphs of the Gospel, Saul entered the kingdom of grace. That conversion in which he obtained mercy and became "a pattern to them that should hereafter believe on Him to life everlasting," issued from a personal contact with Christ, and He comes to every man. That shifts the center of Christianity from dogma and doctrine, from creed and Church, from ceremony and ritual, from prelacy and priesthood to Christ and Christ alone.

Surely the glory of our holy faith emanates not from its victories, great and beneficial as they have been; not from its doctrines, pure and noble as they are; not from its ceremonies, elaborate and impressive as they have become. Its glory starts from and finishes in a Person, Divine, human. This requires, then, faith. Were we to conclude Christianity from its chronicles, from its doctrines, from its ritual, it would then be appropriated and enjoyed only by reason, by logic, "by sight." Since "Christ is all and in all," Christianity becomes real, vital and blessed by faith. With nothing else will He be satisfied.

First Church, Altoona, Pa.

BISHOP HENDERSON'S CORNER

Between His Shoulders

"He shall dwell between His shoulders." Here is the pledge of love's strength. Shoulders are for bearing burdens and heavy loads. Burdens are ours every day and everywhere. There are three things to be done with our burdens: First, we are to bear one another's burdens, and so fulfill the law of Christ; second, we are to bear in a real sense our own burdens, "for every man must bear his own burden," it being impossible to share the secret pain or pleasure with any human heart; third, we are to transfer our burden to Him to bear for us, because we have the urgent promise command, "cast thy burden on the Lord, and He shall sustain thee." But His shoulders are so big and broad He not only carries our burdens, He also carries us. Isaiah, with prophetic insight, beheld the Messiah not only as the Prince of Peace, but also said of Him, "the government shall be upon His shoulders." When the government is on His shoulders, the government is safe; the gates of hell cannot prevail against it. Where is the government of your life? Does He carry you as well as your burdens between His shoulders?

One of the great men of the English parliament was John Colville. He was a man of magnificent physique and of great wealth, turning over millions of money yearly in his great factory. He was deeply devotional and enthusiastically religious. On a certain Sunday afternoon he spoke to the workmen in a church in the city of London on these words, "The government shall be upon His shoulders." In the evening he went to another great mission hall, and delivered the same message on the same words. All that following week he was at work securing the passage of a railway bill through the House of Commons; on Friday night he went to his beautiful home near Glasgow; all next day he romped with his children, believing it was just as religious to romp with his children as it was to deliver public religious addresses; on Sunday, the next day, to a crowd of men, he spoke again on "The government shall be upon His shoulders." On Monday he seemed somewhat weary, and said to his wife, "I think that railway bill will almost master me." She replied, "Remember, John, the government shall be upon His shoulders." All through the night he was restless, feverish but not fretful, tossing to and fro, and in the snatches of waking, his wife heard him say over and over, "The government is upon His shoulder." On Tuesday he passed into a state of semi-unconsciousness; from which he awoke on Wednesday, just in time to fix his eyes upon his wife, and with a smile upon his face, he said to her, "Wife, the government is upon His shoulders," and then he passed into the heavenly city, where he saw Him upon whose shoulders he had placed the government of his life. Disaster cannot disrupt that government; disease cannot disrupt that government; death cannot disrupt that government. The life that has placed its government between His shoulders is secure forever. Hallelujah!

The first great rule is that we must do something—that life must have a purpose and an aim—that work should be not merely occasional and spasmodic, but steady and continuous. Pleasure is a jewel which will only retain its luster when it is in a setting of work; and a vacant life is one of the worst of pains, though the islands of leisure that stud a crowded, well-occupied life may be among the things to which we look back with the greatest delight.—*Lecky.*

"Opelske"—Children's Day Story

By Minnie Leona Upton

Daisy Carlton gave the hammock a vigorous swing with her toe, and tucked a little kiss in among the curls around Rose Dalton's right ear, saying:

"Rosy posy,
Aren't we cosy?"

For a whole hour the two girls had been swinging in the hammock on the Dalton's back porch, eating apples, talking over the many stirring events of their last year in the village grammar school, learning their parts in a dialogue for Children's Day, etc.

"I think our Children's Day concert will be nice, Rosy-posy, even if there are only a dozen scholars in our school instead of three hundred, as there are in the school that Cousin Julia attends in New York. North Hillhope may not be as big as New York, but our boys and girls are just as bright—as far as they go! Merle Parton has such a lovely voice for her solo, and the Brown twins are so dear, all dressed in crepe paper, as a lily and a daisy, and Flora and Freda Jones do their duet so well! And, really, I think our dialogue will be nice—if we only stop talking long enough to learn it. But, after all, I think the best part will be the plant distribution."

"So do I. 'Twas such an original idea of Miss Cary's—to have the plants given at Easter brought again for the Children's Day concert. It's inspired children who always let their plants die to take good care of them. The idea of exchanging, so that each one will have a different plant, is nice, too; only I do hate to think of giving up my lovely monthly rose, that I've almost taken to bed with me, I've watched it so vigilantly. It has three blossoms and four buds, and it is a dear! I wonder who'll get it, and what I'll get?"

"Miss Cary will decide that."

"Of course. And I know that she'll try to please every one. But, oh! I just couldn't bear to have my rose go to that disagreeable Helen Haskell. You know how hateful she's been, Daisy. She has the best chance to care for plants of any one, and her begonia looks like a sick kitten. She's let it chill and dry up, and—I don't know what she hasn't done, or neglected to do, to it. I shouldn't suppose she'd ever have the courage to bring it to church."

"She'll have to. Every one is pledged to do that, yo remember."

"Miss Cary says—"

Around the corner of the piazza came Miss Cary herself. The girls bounced out of the hammock, and in a jiffy had installed in their place this beloved superintendent, teacher, choir director, organist, etc., of the North Hillhope Church.

"Speak of angels, and you hear the rustle of their wings," quoted Rose, tucking a fluffy pillow where it would do the most good.

"You are so poetic, Rosy posy! And that leads right up to the matter about which I have come to talk with you. Within the last week I've managed to get time to visit all the scholars and see their plants, and we have come to satisfactory decisions as to which shall have which. That seemed better, on the whole, than a surprise. You girls are the only ones not settled. Daisy, are you willing that your marguerite should go to Merle Parton?"

"Surely, Miss Cary. Whatever you decide is all right. 'Though I 'shore do feel trubble at gibbin it up,' as Aunt Cassandra would say. But I know 'twill give Merle lots of pleasure, and if I'm to have her white geranium it will remind me of dear Merle—it looks like her."

Miss Cary gave Daisy a sunny smile, and then her face clouded a little. "Some scholars have done so much better than others. Now there's Billy Blair. His geranium is a wonder. His mother says he has carried it from one window to another, at morning, at

noon, and at night to give it every available ray of sunshine. And you girls—yours are beyond praise. I's just—well, I have a Norwegian friend who tells me that in Norway they have a word which they use in regard to the care of flowers—'Opelske.' It means literally 'loving up.' I can see 'Opelske' written all over that rose bush, Rosy-posy. I have been thinking that I would like to see that go to Helen!"

"O Miss Cary! I—I—"

"I know, dearie, just how hateful she has been to you, and she has neglected her plant shamefully. But, you know what her home life is—no mother, and the housekeeper dislikes her, and her father's business keeps him away from home most of the time. She has plenty of money—too much for her good, according to our standards—but love, oh, such a lack, such a lack! Think it over, dearie."

"I'll—I'll—think it over, Miss Cary."

"Thank you. And now to 'the heart of my message!' As long as the plants are not to be a surprise, I want the delightful surprise element to be worked in by another method. I want you two girls to collaborate and write some poetry to go with each plant—Rose to write the verses, and Daisy, the prize-winning pen lady, to copy them on these cards. Aren't they pretty? There'll be ten, for I'll be responsible for both of yours."

"You're as full of nice ideas as an egg is of niceness! I'll do my share, gladly."

"So will I, Miss Cary," smiled Rose, once more her sunny self.

"Thank you, dearies! Now I must run. And remember,"—she took Rose's face between her palms, and looked into the honest eyes—"you are not to give your rose to Helen unless you are quite willing. I'll see that she gets something good."

Rose's eyelids fell, then rose again over brave, bright eyes. "I am quite willing, dear Miss Cary. I know your way is best."

"That's my own Rosy-posy! Good-by."

"And another good-by, Rose for I know you're aching to get at those poems. When they're done, bring them over, and I'll do my humble part. Soon, please."

Left alone, Rose got a pencil and pad and set to work. Rhyming was always a labor of love with her, and before tea-time she had a bit of dainty verse—a "pome", the teasing big brother Ralph would have called it—ready for each plant—all save Helen's!

Billy Blair's which was to accompany a robust scarlet geranium, ran thus:

"I come to you gladly, Bill B.,

For the best of care I'll get, they say;

And a boy who is faithful in things so wee

Will have large things trusted to him some day."

June

By Mrs. Effie D. Battle

Nature blushes 'neath the gaze

Of the ardent Sun;

Earth is teeming o'er with praise;

Summer has begun.

Roses now are open wide,

Fragrance fills the air;

Dewdrops kiss the lovely face

Of the lily fair.

See the dewdrops on the grass,

Sparkling in the light;

When the brilliant sun appears

Chasing off the night!

What fair visitor is this,

Who has come to earth,

Bringing with her birds and flowers,

Sunshine, joy and mirth?

List, upon the floating breeze,

Comes the birdie's tune;

As he answers back to me:

"'Tis the rosy June."

Okolona, Miss.

The begonia, which was to go to the big, happy-go-lucky Brown twin, bore this legend:

"Glossy and green I come to you;

Green and glossy I'll stay to the end,

With rosy blossoms fair to view,

If each day you'll treat me as a friend."

The cyclamen for the little, still, solemn Brown twin was to carry this message:

"Bend your head, my dear, like mine,

And I will tell you a secret fine;

Sun and rain, and God's good care

Should make us happy everywhere."

Flora Jones' red geranium was to tell her:

"I have come from a happy home,

From which I had not thought to roam;

But I'm sure you'll make for me

Another as happy as home can be."

Freda's pink geranium was to proclaim:

"If she'll love me, love me truly,

I'll repay affection duly,

And give to her, whenever she seeks,

A blossom fair, to match her cheeks."

And so on through the list, with a sunny thought for each, until it came to Helen Haskell and the monthly rose. Two big tears fell on the paper before the little "pome" was completed:

"I've come to give you the brightest cheer

Through every month in all the year.

I know that you your love will give,

For without love I cannot live.

I come from one who loves me true,

And who would like to love you, too."

Two more tears fell, when, later, Rose tied Daisy's beautifully-written card to the little rose-tree.

But when the plants were given out, on Children's Day, she was all brightness and cheer and sunshine, and did not "cloud over" the least bit when she was given Helen Haskell's draggled little begonia. "Opelske," she whispered to Miss Cary, with one of her brightest smiles. But while the others were reading their cards, she slipped out and ran home, and never looked at hers until she had taken the little begonia to the sink, and bathed its few remaining leaves, and set it in the sunshine. Then she took the card from her pocket:

"Love me up, dear little Rose,

And I'll bloom for you my fairest;

Human hearts, too, I suppose,

Can be loved up to beauty rarest."

The gate-latch clicked, and Rose looked un quickly, to see Helen Haskell hurrying along the walk, carrying the monthly rose. Her proud little face was quivering, and her voice shook, as she spoke:

"I can't take this, Rose. I don't deserve it. I love—I just love roses, better than all other flowers put together; but I should let it die. I don't know how to care for it, and—and—nobody knows, and nobody cares, at my house. I"—

"I'll tell you all about how to care for it—all I can think of. And whenever I can, I will help you. Whenever you're not sure, just speak to me about it. I'm sure 'twill grow splendidly for you, since you love it. No, no, no! I shan't take it back! It's against the rules."

And, strange as it seems, I know you'll believe me when I tell you that Rose was actually glad when Helen, who had set the pot down, took it back in her arms. She warked half way home with her, and got farther into that proud, willful heart than she, or perhaps any one else, had ever penetrated before. It was the beginning of a new and sweet experience for both girls.

When the six young girls of the church decided, under Miss Cary's inspiration, to form a missoinary society, of course a motto had to be chosen. Helen, happy-faced and "different," suggested one in a whisper, to Miss Cary. It was—I don't believe you need to be told—"Opelske!"

And it was chosen—unanimously!

Boston, Mass.

—From "Zion's Herald."

Jacob Before Pharaoh

Genesis 46-47 to 47; 12-28-31.

International Sunday School Lesson for June 15, 1913

By THE REV. A. W. GREENE.

Golden Text—To them that love God, all things work together for good.

Time and Place—1715 B. C., Jacob went to Egypt; 1698 B. C., Jacob died; 1643 B. C., Joseph died, at Zoan in Egypt, and the land of Goshen.

The Lesson Story

Jacob and his family, consisting all together of more than sixty-six male members, now reach Egypt, and Judah is sent to inform Jacob of their arrival. The chariots are made ready, and Joseph hastens to meet his aged father and his brothers. After a long and affectionate embrace, Joseph conducted them to Goshen, where he intended they should stay.

They were instructed how to meet the king, and what they should say to him, and five of the brothers were selected to appear before Pharaoh. Joseph makes the introduction, and the very questions anticipated were asked by Pharaoh and answered by the brothers according to Joseph's instruction. Having learned that they were shepherds, Pharaoh named the portion of Egypt best adapted to their need, permitting them to dwell upon a very fertile delta of the Nile River—the land of Goshen.

The aged patriarch, Jacob, was next presented to Pharaoh. He did not praise the king nor pray favors of him, but proceeded to bestow upon him blessings from the kingdom of which Pharaoh knew not. Being asked of his age, Jacob told the king that he was 130 years old, and that much "evil" had been experienced.

They then left the palace and went to Goshen, where they found pasture for their cattle, Joseph providing them with food from the national storehouse.

After seventeen years had passed away Jacob fell ill and sent for Joseph. Seeing that his life's pilgrimage was ending, he caused Joseph to swear that he would not permit his body to remain in Egypt, but take it to Canaan to rest with his father's. "And Israel bowed himself upon the bed's head." But before he passed away, the two sons of Joseph were brought before the patriarch to receive his blessing and to be dedicated to the life of their fathers. This act was a fitting expression of filial regard and esteem worthy of our emulation.

The Main Thought

Filial Love is the prominent thought in to-day's lesson, and Jacob is the chief person in the thought and esteem of Joseph. His love for his father can be seen in the inquiries made of him when his brothers visited Egypt, in the embrace he gave him upon their meeting, in the tender care taken of him during the remaining years of his "pilgrimage," and in bringing his two sons to be blessed by his dying

father, and in dedicating them to his father's mode of life and his father's faith.

In this age of glitter, worldliness and materialism, children are very prone to forget parents and be early lost in the tide of selfishness and indifference that surge around them. Parents see their children's drift lament this evil age as being worse than other days. They should be reminded of the days of Jacob and Joseph—the corrupt life in Egypt, the superstition, the idol gods, the caste, the vanity, and the evils that infested the life of the Canaanites. Considering together the age in which Joseph lived and the age in which we live, this age does not suffer by comparison. Rather, it presents itself as an opportune time for the principles and practices of filial piety. We need to be impressed by Jacob's love for his son Joseph, which was answered by Joseph's love for his father Jacob. Filial love and parental love are so related that we can hardly emphasize the one without at least thinking of the other. But permit us to refrain from expressing our thoughts on parental love and urge upon the children respect, love and reverence for their parents.

Remembering the care, toil and self-sacrifice necessary to rear them, children should feel keenly a great debt of gratitude and devotion which is the only compensation parents require. Children can pay this debt in spite of environment. Joseph did it. You can do it.

Questions On the Lesson

How did Joseph know that his father and brethren had come into Egypt?

Why did he take only five of his brothers to Pharaoh? Can you name them?

What reason had Pharaoh for asking of their occupation?

Why did the men inform Pharaoh that their fathers were also shepherds?

In what esteem were the shepherds held by the Egyptians?

Why was the land of Goshen considered "the best of the land?"

What opportunity for preferment and advancement did Pharaoh open for the one most worthy?

When Jacob and Pharaoh met, who received a blessing? Which was the greater of the two?

In what way was Jacob's years "few and evil?"

Did Joseph give each family the same amount of bread?

What is the force of "according to their families?"

What does Joseph's treatment of his father and brothers teach us?

How should we treat our father in old age?

What is the Golden Text?

Mars Bluff, S. C.

The Cross of Every Man

Epworth League Devotional Meeting Topic for June 15, 1913

Matt. 16:24, 25; 10:34-39; John 12, 24, 25.

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson.

After the confession of Peter that Jesus was the Christ, and after Jesus had honored him with the "keys of the kingdom," human as Peter was, he looked forward to a life of distinguished ease. Jesus knew Peter's thoughts, and began at once to tell His disciples how He must "go up to Jerusalem and suffer many things of the elders and chief priests and scribes and be killed, and be raised again the third day."

The buoyant hope of ease in Peter's heart at once fled at such sayings. He took his Master aside and began to rebuke Him. "Be this far from Thee, Lord, that it shall come unto Thee." "The Christ suffering at the hand of elders and priests and scribes? The Christ put to death? To him it seemed impossible. We hoped that He would assume the command of our armies and put our enemies to death." "I hoped,"

thought Peter in his heart, "to become the Premier in Thy Kingdom on earth which Thou art now about to establish." "Be it far from thee, Lord."

Peter knew not the way then. He learned it afterwards. Jesus taught him and us all that the way of selfish ease and pleasure, were of Satan and not of God. "If any man will come after me, let him deny himself, take up his cross, and follow me. For whosoever shall save his life shall lose it. And whosoever will lose his life for my sake shall find it."

Following Christ is the supreme thing in life. It is worth while to forsake everything for Him if it becomes necessary. Not even the ties that bind us Two and One-half—Advocate CROWELL . . . to father and mother, sister and brother, husband or wife should be stronger than the one that binds us to Christ. How many there are who fail to realize this and are like the man who desired to bury his

father first before he followed Christ! Christ will be nothing to us unless we place Him first where He belongs. It is good to read these words from Matthew 10:34-39 often: "He that loveth father or mother more than me, is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." If we must break the dearest ties that bind us to our loved ones, if necessary for Christ, how can we expect to follow Him and still hold on to anything that is evil? To accomplish this is no small matter. It is most difficult. It is a life of self-denial and burden-bearing. It is our cross. Let us bear it.

The Meaning and Application to Us.

One thing is certain—the Christian life is no easy life. It is a life of struggle, hardships, privations and cross-bearing. We cannot scale the heights of Heaven without labor. We need not deceive ourselves into the erroneous idea that we can keep up with the company of Abraham, Isaiah, Jeremiah, Daniel, Peter, Paul and Jesus Christ unless we act and love others like them.

And yet the cross is not a thing to be afraid of, or to shrink from. It has made all that is truly great in the world; be it spiritual or temporal. Great fortunes are not made by chance, but by arduous labor. The military leaders of the world and those whom the world delights to honor are those who fought their way up through mighty conflicts and won their victories by placing their own lives upon the altar. There is no way to be truly great and highly esteemed by our fellows without the cross. Take away the cross from Paul's life and it is stripped of all its greatness and grandeur. Take away the cross from the lives of Luther and Calvin and Wesley and Asbury, and you rob them of all their greatness and power and influence. There could be no Christ without the cross. There is no following Christ without taking up our cross.

Winchester, Va.

Plan of Episcopal Visitation, 1913 August to December

Fall Conferences in the United States

Conference	Place	Chronological	Date	Bishop
Alaska Mission	Kenosha, Wis.	Ang.	4	Cooke
Chicago German	Deadwood, S. D.	Aug.	6	McDowell
Black Hills Mission	Deadwood, S. D.	Aug.	13	Luccock
North Montann	Glasgow	Aug.	13	Luccock
Montana	Bozeman	Aug.	20	Luccock
Pac. Japanese Miss.	Seattle, Wash.	Aug.	20	Cooke
Utah Mission	Salt Lake City	Aug.	21	McConnell
West Wisconsin	Superior	Aug.	27	Quayle
West German	Woodbine, Kan.	Aug.	27	Bristol
Idaho	La Grande, Ore.	Aug.	27	Luccock
Colorado	Boulder	Aug.	27	McConnell
Pac. German	Portland, Ore.	Aug.	27	Cooke
Central Swedish	Chicago, Ill.	Aug.	28	McDowell
Central German	Grand Rapids, Mich.	Sept.	3	Cranston
Northern Swedish		Sept.	3	Quayle
St. Louis German	Muscataine, Ia.	Sept.	3	Smith
Northwest Nebr.	Valentine	Sept.	3	Bristol
Iowa	Oscalosa	Sept.	3	Shepard
Columbia River	Walla Walla, Wash.	Sept.	3	Cooke
Kentucky	Ashland	Sept.	3	Anderson
Nevada Mission	Bishop, Cal.	Sept.	4	Hughes
Wyoming Mission	Cody	Sept.	4	McConnell
Pac. Chinese Miss.	San Francisco, Cal.	Sept.	9	Hughes
Central Illinois	Galesburg, Ill.	Sept.	10	McDowell
West Ohio	Urbana	Sept.	10	Anderson
Wisconsin	Beloit	Sept.	10	Quayle
Erie	New Castle, Pa.	Sept.	10	Smith
Des Moines	Mount Ayr, Ia.	Sept.	10	Bristol
West'n Norw.	Danish Astoria, Ore.	Sept.	10	Cooke
California German	San Jose	Sept.	11	Hughes
Western Swedish	Denver, Colo.	Sept.	11	Shepard
N. M. Span. Miss.	Albuquerque	Sept.	11	McConnell
New Mex. Eng. Miss.	Albuquerque	Sept.	11	McConnell
Illinois	Shelbyville	Sept.	17	McDowell
Detroit	Ypsilanti, Mich.	Sept.	17	Burt
Indiana	Rushville	Sept.	17	Anderson
Northern German	Arlington, Minn.	Sept.	17	Juayle
California	Pacific Grove	Sept.	17	Hughes
Nebraska	Lincoln	Sept.	17	Bristol
Puget Sound	Olympia, Wash.	Sept.	17	Cooke
Norw. & Danish	Milwaukee, Wis.	Sept.	18	Shepard
Northwest Indiana	Hammond	Sept.	24	McDowell
Michigan	Battle Creek	Sept.	24	Burt
Northeast Ohio	Canton	Sept.	24	Anderson
Minnesota	Mount Vernon	Sept.	24	Quayle
Southern Illinois	Tipton	Sept.	24	Smith
Upper Iowa	Abingdon, Va.	Sept.	24	Bristol
East Tennessee	Abingdon, Va.	Sept.	24	Henderson
Northwest German	Glard, Ia. (P. O. McGregor)	Sept.	24	Shepard
Oregon	Eugene	Sept.	24	Cooke
Arizona Mission	Kingman	Sept.	25	Hughes
Pac. Swed. Miss. Cf.	Spokane, Wash.	Oct.	1	Cooke
Pittsburgh	Freeport, Ill.	Oct.	1	McDowell
Rock River	Freeport, Ill.	Oct.	1	Burt
Central New York	Syracuse	Oct.	1	Anderson
Ohio	Chillicothe	Oct.	1	Quayle
Northern Minnesota	Detroit, Minn.	Oct.	1	Smith
Missouri	Trenton	Oct.	1	Hughes
Sou. California	Long Beach	Oct.	1	Henderson
Tennessee	Murfreesboro	Oct.	1	Shepard
Northwest Iowa	Webster City	Oct.	1	Hamilton
West Virginia	Buckhannon	Oct.	8	Burt
Genesee	Buffalo, N. Y.	Oct.	8	Henderson
Central Tennessee	McLemoresville	Oct.	8	Luccock
North Dakota	Liston	Oct.	15	McIntyre
Oklahoma	Enid	Oct.	15	Henderson
Holston		Oct.	15	Luccock
Dakota		Oct.	19	Henderson
Blue Ridge-Atlantic	Walkerton, N. C.	Nov.	19	Leete
South Carolina	Orangeburg	Nov.	20	Talkfield
Central Alabama	Alexander City	Nov.	20	Henderson
North Carolina	Maxton	Nov.	26	McIntyre
So. Swed. Miss. Conf.	Georgetown, Tex.	Nov.	27	Leete
Savannah	Waynesboro, Ga.	Nov.	27	McIntyre
Southern German	Hilda, Te.	Dec.	4	Leete
Atlanta	Covington, Ga.	Dec.	4	Leete
Gulf	Woodville, Tex.	Dec.	4	Talkfield

Commencement at Gilbert Industrial College

\$600 Raised During the Year for Improvements

Commencement at Gilbert began on the 10th inst., with what is called "Industrial Night." The departments of industry make their displays and those finishing received certificates and diplomas. Mrs. Cornellus Johnson made the address to the class which was a strong appeal to the modern woman to become proficient in the domestic arts as well as the higher education.

A group of young women received certificates from the sewing class, also a diploma in dressmaking was presented to Miss Bessie Cole, who was not present, having been appointed to a position in Arkansas just before commencement. A certificate for completing the course in broom-making was given to Malcolm Verdun, who made a talk on "building a broom," illustrating each step in the process with a partly finished specimen of the art. Promotions were also given to members of the blacksmithing, wheelwrighting, printing and cabinet-making classes.

Sunday was marked by a love feast under the direction of the Y. M. C. A., after which the newly elected officers were installed in office. The annual sermon by the Rev. T. L. Johnson, of Thibodaux, was a spiritual uplift.

Monday night the primary department rendered its program, the main feature of which was a beautiful cantata, well rendered, entitled "The Moon Queen." Lovely drills by the little folks completed the entertainment.

Tuesday night the intermediate department gave a drama entitled "Driven From Home," which was followed with much interest. "ennis Drill" by 16 young people was a unique feature.

Wednesday night was commencement proper, when the finishing class in English and the Normal graduating class gave their program. The address to the class by Dr. R. L. Figgins was an intellectual treat as well as being a powerful argument in the behalf of better preparation for the duties of life. Though usually a quiet man, the Doctor fulfilled the old adage that "Still waters run deep." Principal Reynolds, in presenting diplomas and certificates, made pertinent remarks concerning the work of the institution; his arraignment of the young men for their absence on the graduating program was severe. Really wonderful was the outpouring of people to witness the exercises. Crowds of people from the nearby towns paid 25 cents each for a comfortable seat. At times it seemed that the spacious Trinity Methodist Episcopal Church, the largest in the Louisiana Conference, would not accommodate the people. A company of faithful students raided the college dining halls and chapel for chairs to relieve the emergency. A good company of the white people of Baldwin were also found in the audience. In mentioning the fact, the Principal stated that "nowhere on the American continent could there be found a community in which the races were on more friendly terms than in Baldwin." He mentioned the many favors shown him by the white people, who have contributed liberally to all the efforts for means to improve the school. A merchant donated the caps for the boys' "Pillow Drill." Baldwin, as many know, was settled by the French, who are especially friendly to colored people. The Principal also mentioned that there had been raised during the year quite a sum for improvements—fully \$600. New windows for the boys' dormitory, a new piano, a new engine for the machine shop, large iron stoves for the study halls, improvements on the water system, tools for the several shops being some of the new equipment added.

A special feature of the commencement was the excellent singing of the students, trained by Mrs. C. Champ Gordon, formerly known as the "Texas Nightingale." Mrs. Gordon rendered several solos to the great delight of the audience. The display from the broom-making department, together with the specimens of broom and leather work, was very interesting. At the close of the program Wednesday night it was commonly stated that "Gilbert had added another great commencement to its history."—Lewis J. Jr.

Commencement at Central Alabama College

The doors of Central Alabama College are closed. The year's work has ended. With smiling faces and pleasant memories, teachers and pupils have gone to their different homes, feeling that satisfaction that comes from the knowledge of work well done. It has been a year of good hard work, without much noise, and the winding up has left every one concerned in the best of spirits.

The closing exercises opened with the Annual Health Congress. The address made by Dr. H. C. Bryant, a practicing physician of Birmingham, was full of helpful information on how to prevent disease and the danger of the house fly. Each department gave its annual concert as usual, while the event of the commencement season was the operetta, "The Pennant," given by the musical department at the Jefferson Theatre, May 7th. The success was gratifying. The receipts were more than \$350. The musical department had never before attempted an entertainment on so grand a scale, and some doubt of its talent was expressed, but if the flattering congratulations of the public are to be believed, it was one of the best plays ever given at the Jefferson by students and there are at least two every year.

A class of about 20 completed the Grammar Department and received certificates. A class of 11 received diplomas from the Normal and Preparatory courses. Great pride in this class is felt by the president and faculty. It is in some respects the strongest class ever turned out and good work from every one is expected.

The baccalaureate sermon was preached by the Rev. J. A. Whitted, D. D., pastor of the Sixteenth Street Baptist Church, Birmingham. Dr. Whitted is one of the leading ministers of the State.

May 13th was Commencement Day. A crowded chapel, gaily decorated with flowers, colors and mottoes, a bright class of young men and women, a proud president and teachers, a dignified former president, a rostrum filled with sympathetic ministers—this is a picture of the last day of the term that has just closed.

The class of 1913 consists of Mr. Richard Ellis, Mr. Lagard Zeigler, Misses Lovie Dixon, Idella Morrison, Beulah Sanford, Nineer Williams, Fannie Slaughter, Ophelia and Essie Alford, Lillas Meadows and Maud Smith.

Much spirit is being shown in the Jubilee rally. Students and teachers are striving to raise \$500. The rally on Commencement Day brought \$100.—Emma C. White.

Commencements Notes

The annual commencement of the Union High School, Natchez, Mississippi, was held in Institute Hall, Friday afternoon, May twenty-third. We acknowledge receipt of an invitation to the same through the courtesy of Mr. Walter Ross, a member of the graduating class. The address was delivered by the Rev. Dr. W. T. Vernon, president of Campbell College, Jackson, Mississippi.

The Rev. Dr. J. C. Houston, Superintendent of the Gulfport District, delivered the commencement address at the Biloxi Graded School, Biloxi, Mississippi, Tuesday evening, May twenty-seventh. Professor D. A. Carr is principal of the Biloxi School.

The baccalaureate sermon before the faculty and graduating class of the Humboldt City Public Schools of Humboldt, Tennessee, was delivered by the Rev. J. W. Sebastian, D. D., of Humboldt, and the annual address by the Rev. I. C. Snowden, A. B., of Jackson.

The Rev. C. E. Moody, pastor of the Methodist Episcopal Church, Eupora, Mississippi, preached the baccalaureate sermon of the Eupora Graded School on Sunday, May, eighteenth, before a great audience. Professor W. M. Ford is principal of the Eupora School.

The Bay St. Louis Colored Public School held its eighth annual commencement exercises May 29-30-31. The annual sermon was delivered by the Rev. A. L. Washington, of Picayune, Mississippi, in the Baptist Church. Annual address by Professor John Craft, County Superintendent of Education. Commencement address by the Rev. J. C. Houston, D. D., of Gulfport. Members of the graduating class; Por-

tia Leonora Labat, Vera Albertine Meggs, Peter Lawrence Mos, Clement Joseph Hazeur.

The Rev. J. H. Thompson, of Lake Providence, Louisiana, preached the baccalaureate sermon before the faculty and graduates of the Lake Providence Graded School at St. Peter Methodist Episcopal Church, Sunday afternoon, May 18. He also preached the Odd Fellows' thanksgiving sermon on Sunday, May 11th. Large audiences were in attendance.

Personal and General

The Rev. and Mrs. T. M. Jackson, of Montgomery, Texas, are the proud parents of a fine girl, born May thirteenth.

On Saturday, May 17, 1913, a daughter was born to the Rev. and Mrs. E. Adolph Haynes, of Court Street Methodist Episcopal Church, Bedford City, Va.

Born in the parsonage of the Methodist Episcopal Church, Lake Providence—J. H. Thirkield—son of the Rev. and Mrs. J. H. Thompson, Sunday, May 11th.

At the cabinet meeting of the State Epworth League, held at Philander Smith College, Little Rock, Ark., May 22, Prof. W. B. Curtis was elected president.

Mrs. Turner, wife of the Rev. J. W. Turner, District Superintendent, is spending some time in Lake Charles, the guest of Mrs. Laura Jackson and Mrs. Louvenia Piert.

Miss Lillian A. McCain, daughter of the Rev. and Mrs. J. D. McCain, who has been attending Wiley University, Marshall, Texas, is now at her home in Logansport, Louisiana.

The Summer Normal School for Colored Teachers of the Counties of Hill, Ellis, Freestone, Limestone and Navarro will be held at Corsicana, Tex., commencing June ninth, and will continue six weeks, including examinations.

Mrs. Ella McGinty Harris, wife of the Rev. J. M. Harris, D. D., pastor of New Pitts Chapel, Springfield, Mo., visited during April at Pistle Springs, Warrensburg, Mo. The Doctor also spent some time at Cove Springs. They were both in need of rest and a change, after the loss of their two children and the hard year's work of building our new church at Springfield.

On the Rocky Ford Circuit of the Waynesboro District will be held a great missionary meeting in Horse Creek Methodist Episcopal Church, beginning Friday, June 13th, and closing Sunday night. This meeting embraces the third Sunday in June. The Rev. A. L. Smith, our pastor at Undine, Florida, will preach the missionary sermon Sunday, at 11 o'clock a. m. The Rev. A. M. H. Evans is our pastor on the Rocky Ford Circuit.

Dr. I. G. Penn, Corresponding Secretary of the Freedmen's Aid Society, was at Wesley Methodist Episcopal Church, Vicksburg, Mississippi, Sunday, May 11, and preached two able sermons to splendid congregations. He organized and gave new impetus to the Jubilee movement here. A collection of \$10.00 was given him for the same cause. The Rev. G. W. Smith is pastor of Wesley.

The Rev. E. W. Jackson, pastor of Asbury Methodist Episcopal Church, Clinton, visited his parents in North Louisiana, and while there was privileged to attend the commencement exercises of the Baptist High School, his brother, J. L. Jackson, being a member of the Normal graduating class. The Rev. Mr. Jackson preached during his visit in Shady Grove and Wesley churches.

The Rev. C. I. Withrow, of Virginia, preached for the Rev. C. Y. Trigg, in Warren Methodist Episcopal Church, Pittsburg, Pennsylvania, Sunday, April twenty-seventh. The Rev. Mr. Withrow was accompanied by his wife and four children, and they were shown many courtesies by friends and relatives—Mrs. Jerome Wagner, sister to Mrs. Withrow, and Mrs. Withrow's mother, Mrs. Crompton, who owns a handsome brick residence.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

A MODEL DISTRICT CONFERENCE PROGRAM

(Continued from page one).

One half-day on the study of the Bible and other books.

1. An address, followed by a round table conference on "How I study the Bible for personal profit and public efficiency."

2. Symposium by three men on "What new book I have read during the past twelve months that has benefited me most, and why."

One half-day on "Pulpit and Pastoral Efficiency." Three symposiums by three men each.

1. How I prepare my sermons.

2. How I do pastoral work.

3. How I prepare for and prosecute revival work.

The business and reports of the Conference could be disposed of between eight and nine o'clock; there would then be from 2 to 12 each morning and 2 to 5 each afternoon for the subjects indicated above. The plan would be to have round table conferences after each address. The evenings would be devoted to sermons and public gatherings of an inspirational character.

Sunday afternoon—a sermon on the Holy Sacrament, to be followed by the administration of the Communion under the direction of the District Superintendent.

It is noted that the program gives mention to the finances of the Church. Here all phases of the financial side of the church is discussed. Again note the Epworth League and Young Peoples' work are combined with the District Conference. In many cases the Epworth League and Sunday Schools hold separate meetings. To our notion too many meetings. The people cannot afford it. Giving the Epworth League and Sunday School a whole day at the District Conference provides ample time for their specific work, and then gives the Young People a chance for the other part of the week to study the whole life of the Church. Young people should know not only the League and Sunday School work, but all the work of the Church.

It will be noted that the suggested program calls for a discussion of the moral health of the home, including questions on the marriage relation and the morals of the young people.

This suggestion strikes at the root of a weakness in our social development. We should face it frankly.

The program also suggests the subject: "What new book I have read during the past twelve months that has benefited me most, and why?" The first good thing about this is the new book should be read. If more of our preachers would read a standard book every quarter, instead of relying upon the newspapers, they would help themselves, and others. Again, most of our preachers do not think such things worth while.

The suggestion made by Bishop Henderson carried out in our District Conferences would greatly strengthen our work.

One hundred thousand conversions were reported at the General Conference of the United Brethren, for the past quadrennium.

In answer to the question whether he used cigarettes, Thomas Edison said: "I never smoked one in my life, and no man or boy who smokes cigarettes can work in my laboratory. In my opinion there are enough degenerates in the world without manufacturing any more by means of cigarettes."

Of General Interest

TURCO-BULGARIAN WAR ENDED

The war of eight months' duration between Turkey and the Balkan States may be counted as ended. The peace protocol was signed Saturday of last week by peace delegates representing Turkey, Servia, Greece and Montenegro. All representatives expressed themselves gratified that peace had been brought about so early. They were unanimous in their thanks to Sir Edward Grey, who worked untiringly for the bringing about of peace. Among the allied powers there was but one note of discontent and that was sounded by M. Papovitch, the peace delegate of Montenegro, when he said: "We are glad to have peace, but are profoundly dissatisfied with the terms we have been obliged to accept. We have been despoiled of the fruits of our victory. We have been made the whipped boy of Europe. Great Britain took the leading part in depriving us of Scutari."

THE SEVENTEENTH AMENDMENT.

The seventeenth amendment to the constitution of the United States was officially proclaimed May thirty-first, by Secretary of State W. J. Bryan. This amendment provides for the election of United States Senators by direct vote. This, in brief, is a history of the legislation. The resolution which brought about the new amendment was introduced and passed by a Democratic House. It was concurred in by a Republican Senate and submitted to the legislatures of the various states by a Republican President. Thirty-three states voted in favor of the amendment. Secretary Bryan seems to regard the amendment as an achievement of the Wilson administration. However, the credit properly belongs to the preceding administration. It is expected that the election of senators by direct vote, will put an end to the fraudulent methods which have hitherto obtained in many states, and will serve to impress upon Senators their direct responsibility to the people.

THE "INSIDIOUS LOBBY"

The expressed fear of Pres. Wilson that a "Numerous, industrious, and insidious lobby" was endeavoring to influence the Senate to make certain changes in the Underwood Tariff bill, has called forth the most rigid investigation which has ever been conducted by either branch of Congress. The investigation occurred this week, and each one of the ninety-six Senators were required to appear before the Sub-committee of the Senate Committee on Judiciary, and answer a list of eleven questions. These questions were framed so as to ascertain what interest each Senator might have in the articles affected by the tariff bill. The first day's investigation revealed no evidence that any unfair means were being employed to influence the legislation. Of course a large number of men interested in the growth, or manufacture of commodities affected by the tariff, appeared before Senators and stated their side of the case. According to the Senators who have testified this was perfectly legitimate. This investigation, will, no doubt, have a restraining influence upon future activities of those who might be termed "professional lobbyists."

AGAINST "QUAKER" ADVERTISEMENTS

The Religious Society of Friends, contemplates beginning a crusade against the use of the name "Quaker" in the advertising of various commodities and brands of merchandise. It seems as though manufacturers have desired to turn to good use the well-established reputation of the Quakers for honesty and fair dealing. The use of the word "Quaker" is being used on almost all kinds of merchandise from breakfast cereals to whiskey. An attempt was made last year to have the legislature of New York pass such a law as would restrain manufacturers

from using the term "Quaker" in advertising their products. This attempt ended in failure. The Society of Friends has not given up the struggle. They assert that it is as logical to use the terms, Methodist, Baptist, Catholic and Presbyterian in the advertisements of manufactured products for commercial purposes, as to use the word "Quaker." It is their belief that the use of the name which characterizes their denomination in advertisements of various kinds, tends to bring reproach upon them; hence the crusade.

HOMAGE PAID BY THE NATION

A splendid parade which preceded the dedication of the monument in honor of the officers and men lost with the battleship Maine, marched through the streets of New York Saturday of last week, and were greeted with cheers by many thousands of sightseers. In line were 5,000 soldiers and sailors consisting of American infantry, artillery, navy yard marines, blue-jackets from the battleships, State militia, cavalry, civil and Spanish war veterans, Cuban troopers and sailors from the "Cuba," the naval representative of that Island. In honor of those who lost their lives just fifteen years ago in Havana harbor, just before the dedicatory exercises began, a dozen warships at anchor in the Hudson River sent out a salute of 252 guns. The monument—a pylon forty feet in height, stands in Central Park and is a splendid specimen of the sculptor's art in marble. Admiral Sigsbee, who was captain commanding the battleship Maine in 1898, participated in the memorial exercises as did also the Rev. John Chadwick who was chaplain on board the ill-fated Maine at the time of the explosion. He it was who had the honor of placing upon the monument a floral tribute sent by President Wilson. The speaker of the evening was Ex-President William Howard Taft, who said, among other things, that the day "witnessed, first, the fact of the gratitude that our country feels toward the men who went down in the Maine, in that they gave their lives in her service," second, "the birth of a new people and the founding of a new nation through our disinterested aid and sacrifice," third, "the expansion of this Nation into a wider sphere of world-usefulness and greater responsibility among the nations than ever before in its history."

COLONEL ROOSEVELT VICTOR IN LIBEL SUIT

Colonel Roosevelt won the libel suit which he had instituted against George A. Newett, editor of the "Iron Ore," a paper published in Ishpeming, Michigan. Editor Newett, during the last presidential campaign, had charged Colonel Roosevelt with drunkenness. A number of distinguished men were summoned as witnesses, among them were former members of Colonel Roosevelt's cabinet, doctors, literary men, philanthropists and others of national reputation. These men were intimately associated with Mr. Roosevelt, and had been with him in social gatherings, on his political campaign travels, and some of them had accompanied him on his hunting trip in Africa. The testimony given by these men was so overwhelmingly in favor of Mr. Roosevelt that, Judge Flannigan, who presided, charged the jury to bring in a verdict in favor of the plaintiff. The jury did so without having left their seats. The evidence showed Mr. Roosevelt to be temperate and even abstemious in his habits. In speaking of his purpose in entering the suit Colonel Roosevelt said, "I wished once for all during my lifetime to deal with those slanders so that never again will it be possible for any man in good faith to repeat them." Judge Flannigan in his charge to the jury among other things said, "The enjoyment of a private reputation unassailed is as much a constitutional right as the possession of life, liberty and property, and whenever one's reputation is unlawfully assailed he is entitled to recover all the damages which he has actually sustained." He also said that the damage to the feelings and

reputation of the plaintiff would warrant a verdict of ten thousand dollars, the full amount named in the suit, but in as much as Mr. Roosevelt had said he did not care about the money claim, but desired a complete vindication of his reputation, the nominal sum of six cents allowed by the state of Michigan would be assessed. Mr. Roosevelt of course was delighted, and received warm congratulations from his many friends.

People of Interest

Bishop Charles W. Smith's permanent address is 14 North Kingshighway, St. Louis, Missouri.

Mr. Ralph W. Tyler has been appointed National organizer of the National Negro Business League.

Bishop McDowell dedicated the new buildings at German Wallace College and Nast Theological Seminary on June second.

Bishop Homer C. Stuntz predicts that "within the next twenty years the great tide of the world's migration will be turned toward South America."

The Rev. and Mrs. C. I. Withrow of Norfolk, Virginia, and their four children were the guests during April of relatives in Pittsburgh, Pennsylvania.

Dr. C. W. Childs, a well-known practicing physician of Washington, has been elected a member of the Board of Education of the District of Columbia, succeeding Lawyer R. R. Horner.

The Rev. D. W. Boatner, secretary of the Little Rock Conference, desires to announce to the members of the Conference that the Minutes may be secured by applying to their district superintendents.

The Hon. R. B. McRary, of Lexington, North Carolina, delivered the address at the anniversary of the Young Men's Christian Association of Livingstone College during the recent commencement season.

Dr. G. W. Hubbard, Dean of Meharry Medical College, Nashville, Tennessee, delivered an address before the Colored Medical Association of Georgia, which opened its session in Columbus, May twentieth.

Charles Augustus Tuttle, Ph.D., Professor of Political Economy and Political Science at Wabash College, Crawfordsville, Indiana, has been elected Professor of Economics and Social Science at Wesleyan University, Middletown, Conn.

Dr. J. Beverly F. Shaw, Principal of Meridian Academy, Meridian, Mississippi, was recently employed by a white firm of that city to translate a legal document into the French language for use in Mt. Lebanon, Syria, in the Turkish Empire.

Bishop Vincent has been delivering during the past week a series of fifteen lectures in different cities in the South. The Bishop leaves on June twelfth for Switzerland to attend the Convention of the World's Sunday School Convention where Bishop Vincent is to deliver an address on "The Sunday School of Four Centuries."

The Negro Summer Normal schools at Shreveport, Baton Rouge and Delhi, Louisiana, will open Monday, June ninth and close Friday, July eighteenth. These schools will be conducted by Professor T. H. Cane, J. S. Clark and I. S. Powell, respectively. Professor C. A. Ives, of Baton Rouge, is the State Institute Conductor.

The Rev. Elam A. White, of Covington, Kentucky, has been appointed pastor of Cory Methodist Episcopal Church, Cleveland, Ohio, succeeding the late Rev. George A. Sissle. The Rev. T. L. Ferguson, D. D., of Lexington, Kentucky, will take up the work at Covington and Dr. L. M. Hagood of New Castle, Indiana, goes to Lexington.

Dr. John R. Francis, for thirty-five years one of Washington's most prominent practicing physicians as well as surgeon-in-chief of Freedmen's Hospital and a member of the staff for many years, died in that city recently. Dr. Francis was one of the Districts' wealthiest men. His four sons all have had remarkable success in the professional life.

Bishop Frederick D. Leete preached the baccalaureate sermon for the Athens Department of the University of Chattanooga.

At the Memorial Day exercises held in the Jewish Synagogue, Avondale, Cincinnati, Sunday, May twenty-fifth, Bishop Walden offered the invocation, and Dr. Blodgett, pastor of our Clifton Church and Division Commander of the Grand Army of the Republic, made the principal address.

Hilbert Earl Stewart, one of more than eighty piano students in the teachers certificate class at the Chicago Musical College, qualified in the preliminary examinations to the contest. Mr. Stewart won the gold medal, and has the honor of being the first Colored youth to win a gold medal in the piano department of the Chicago musical college. He will receive his teachers' certificate at the commencement in June.

A recent issue of "The Voice of Madeira," our Mission paper published monthly at Funchal, states that Bishop Hartzell arrived at that port Sunday, April 27th. He spoke in the Methodist Church at both morning and afternoon services, the Rev. William G. Smart acting as interpreter. After referring to the call of China for the prayers of the Christian world on that date, the Bishop led the audience in prayer for that nation. A few days later he proceeded to Algiers, North Africa.

In the contest for the best oration by an under-graduate of any Methodist School on the subject "The Next Steps Toward National Prohibition," the following were awarded the three prizes offered by The Temperance Society of the Methodist Episcopal Church, the One Hundred Dollars being donated by Professor F. S. Goodrich, of Albion College, Albion, Michigan. The first prize, fifty dollars, was won by Guy Fox, a student of Albion College, Albion, Michigan; second prize, thirty dollars, was won by Harland Hill Allen, a student in Dakota Wesleyan College, Michell, South Dakota; and the third prize, twenty dollars, was won by Stella L. Dodd, a student in Missouri Wesleyan College, Cameron, Missouri.

In the Public Garden of Boston on Thursday, May twenty-ninth, a bronze statue to the memory of Edward Everett Hale was unveiled with impressive ceremonies. Edward Everett Hale, Jr., the seven-year-old grandson of the preacher and author, pulled the cord which removed the American flag from the statue. Mrs. Hale, who is now in her eighty-seventh year, was present. Tributes were paid by former President William H. Taft, the Honorable John D. Long and Mayor Fitzgerald. The inscription at the base of the statue is as follows: "Man of letters, preacher of the Gospel, prophet of peace, patriot." Around the base of the monument there runs this line: "Look up and not down, look forward and not backward, look out and not in, lend a hand."

Mrs. Eliza J. Cummings, born in Baltimore, Maryland, about seventy years ago, and one of the most prominent residents of that city, died at her home in Druid Hill Avenue, Wednesday morning, May twenty-eighth. For over a half century she had been an active worker in Metropolitan Methodist Episcopal Church. She was one of the founders of the Methodist Aged Men and Women's Home, had served as treasurer of the State Federation of Christian Women, an active worker in the Women's Christian Temperance Union, the Fresh Air Circle and Empty Stocking Club, the Women's Home and Foreign Missionary Society of the Washington Methodist Episcopal Conference and headed a committee that raised \$500 toward the Carnegie Fund of Morgan College. She was also interested in the work of the Colored Young Women's Christian Association. Four sons and two daughters survive their mother—namely: Councilman Harry S. Cummings, Aaron Cummings, W. O. Cummings and Rev. C. Gilmore Cummings, two daughters, Miss Ida R. Cummings, a kindergarten director in the city schools, and Mrs. Joseph S. Fennell.

News Paragraphs

Mr. Ralph W. Tyler is to be succeeded as auditor of the Navy Department by Mr. Edward Lucknow of Wisconsin.

A bill was passed by the lower branch of the Legislature, by a vote of 162 to 1, to organize a colored regiment of State militia for Pennsylvania.

The Presbyterian General Assembly, at its recent meeting in Atlanta, adopted resolutions denouncing the license system and calling for a prohibition amendment to the National Constitution.

An order has been issued by Postmaster-General Burleson discontinuing the use of the special ten-cent registry stamp. Ordinary postage stamps may be used for the prepayment of registry fees in future.

Dr. Frank Courcey, who has taken a six months' course in surgery in London Hospital proper, is said to be the only colored American in New England who has had the advantage of this course. Doctor Courcey is from Massachusetts.

The General Educational Board of New York has appropriated \$837,600 for the benefit of sixteen colleges and educational institutions in different parts of the country. Of this amount \$180,000 is for the purpose of encouraging Boys' Corn Club work in the South and \$55,000 for Negro educational work in the South.

Announcement has just been made of the Social Science Courses to be offered next year at Fisk University, and of the plan of the University to co-operate with the Woman's Council of the Methodist Episcopal Church, South, and the Methodist Training School at Nashville, in developing a social settlement in one of the Negro neighborhoods of the city.

Two colored girls, Miss Lavalette Witten and Miss Lillian Witten, pupils of the Central High School, Springfield, Massachusetts, class '13, won the second and third prizes respectively, in the fourth annual civil service prize essay contest. They are the daughters of the Rev. J. L. Witten. Miss Irene C. Smith, a high school junior, won the first prize. There were fifty-seven essays submitted.

TEMPERANCE SOCIETY REINFORCEMENT

The Temperance Society of our Church has secured additional workers. Mr. E. Deets Pickett, of St. Augustine, Florida, who has been one of the editors of the American Prohibition Year Book, one of the editors of the American Advance, published in Chicago, and who during the last year was assistant to Mr. Wilbur F. Crafts, of Washington, D. C., has been elected Research Secretary and will edit the literature of the office, preparing quarterly bulletins of the latest information on the liquor problems. He has been selected because of the brilliancy of his writing on all the great moral reforms and he has established a reputation of being a walking encyclopedia of information on every phase of the moral uprising that characterizes our decade.

Mr. Harry G. McCain, who for eight years was a pastor in the Oregon Conference, a student at Williamette University, a graduate of the Kimball College of Theology, and who this spring graduates from the Northwestern University, has been elected assistant to Dr. Wilson and will act as Extension Secretary, being available for Conference Anniversaries, Conventions, and Campaigns wherever the need is greatest. He is an all-around young college leader, has taken at least six prizes for oratory and at the national contest of the Intercollegiate Prohibition association, held last spring at Atlantic City, he was one of the winners. He was three times elected president of the student body at Williamette, was a leader of the foot-ball team, and graduated from the College of Theology with the highest honors ever given to a student in that school.

More Than a Success

(Continued From Page Three.)

the good results of Bishop Wilson's personal leadership are already showing themselves in a dozen vital ways.

The readers of "Zion's Herald" need scarcely to be reminded of what the new method has done for New England Methodism. A prominent minister of your region told me only yesterday (and his report was the inspiration which started my pen) that, notwithstanding his absence from the country early in the year, Bishop Hamilton has done more for New England Methodism since the last General Conference than he did during the previous four years of nominal residence, and more than any other bishop has done in a like period of residence at Boston. My colleague did not at all believe that the area plan would be a good thing for the Church, and he had the courage of his convictions in opposing it. But it will not do for him to say it is not a success in New England. He has made it a tremendous success. His

leadership in the field of evangelism has alone vindicated the wisdom of the General Conference.

And let it be understood that, while local leadership has been so increased and intensified, there has been no breaking down of the integrity of the general superintendency. Bishops have traveled at large through the connection in a more limited way than formerly, to be sure, yet they have traveled sufficiently to prove to the church that more effective work in the residential areas does not impair the general itinerant superintendency. Bishops have gone freely into each other's special territory when they were needed for important service. Some of them, before going, have asked consent of the resident bishop, but I have not felt called upon to do that. So far as I have heard, no colleague has made complaint because of these invasions.

The new order has largely increased the labors and responsibilities of all the bishops. There is no doubt of that. Every man is working up to the limit of his strength, and

some of the senior men are working too hard. But while it is hard on the men it is good for the cause. When the bishops report their work to the next General Conference, as each man must do in detail, the church will be abundantly satisfied with its experiment.

Inasmuch as I have, for years, been a zealous advocate of an episcopacy that would give to the church a more effective local superintendency, my opinion on the working out of the new plan may be subject to some discount. My own enthusiasm for the thing may unduly prejudice me in its favor, and I may have interpreted with some bias the reports which have come to me. But after making due allowance for preference and prejudice, I am perfectly sure that, up to the present time, practically the whole church congratulates the Minneapolis General Conference upon this particular legislation. Unless I am greatly mistaken, the Methodist Episcopal Church regards residential administration as a success, and more than a success.—In *Zion's Herald*.

RALLY AT EL PASO, TEXAS.

For two and a half years we have labored under adverse circumstances. The conditions have been very peculiar indeed. With competition the strongest of its kind around us, and a cloud of despondency thick and heavy above us, quite often the roaring cannon and destructive shrapnels have deafened our ears, while wild bullets from the Mexican border town picked off, as easy prey, our peaceful citizens, we remained at our post and worked. The result is, we gathered strength and made a charge. The clouds are breaking and light is beginning to beam upon us. The enemy is retreating or becoming our friends. We want to begin our "Meeting House" about the last of June. We must raise one thousand dollars more before that time or we cannot do anything. We shall appreciate any donation from friends to this end. We especially ask the pastors to let us suggest a plan for you with respect to your subscriptions to our Mission. To it we expect an immediate reply. Don't fail us when we write you. You can do it if you will.

In our recent rally we raised \$1,008.75, as follows: Donations from members: G. W. Meroney, \$50; Mrs. M. Collins, \$20; C. A. Hibler, \$25; J. C. Anthony, \$30; L. E. Bragg, \$20; Mrs. S. Wilson, \$15; B. P. Bremond, \$15; Mrs. M. Collier, \$15; Mrs. M. Cobbs, \$10; P. Cotton, \$10; Mrs. P. Watson, \$5; Mrs. A. Fossett, \$10; Mrs. E. Ridley, \$10; Mrs. R. Christian, \$10; Mrs. I. Moore, \$5; Mrs. M. Sulcer, \$10; Mrs. S. N. Sanders, \$10; S. N. Sanders, \$10; Wm. Allison, \$5; Mrs. R. Canada, \$10; Mrs. M. Wiley, \$10; Mrs. D. Coe, \$10; Mrs. Moody, \$5; H. Coe, \$25; Mrs. L. Holder, \$5; J. W. Shoaf, \$10; Mrs. A. Carrier, \$5; Mrs. M. L. Waller, \$10; Eugene Traylor, \$40; E. Sampson, \$20; W. E. and Mrs. Davis, \$15; J. T. Edwards, \$5; Mrs. J. T. Edwards, \$5; L. A. Nixon, \$20; A. D. Jacques, \$4; Joe Ahart, \$10; Mrs. Clara Ahart, \$10; total, \$504.

Donations from colored friends: E. Johnson, \$5; Mrs. W. B. Gray, \$2.50; G. H. McHenry, \$5; L. H. Malcom, \$5; Mrs. H. Timbley, \$1; Mrs. H. Fraley, \$1; Prof. F. D. Clopton, \$5; H. C. Roberts, \$2.50; Mrs. M. Williams, \$5; Miss J. Huff, \$2.50; Robt. Berry, \$25; Mrs. S. Washington, \$2.50; Calvin Wade, \$10; Mrs. M. Hill, \$2.50; John Prior, \$25; Stanley Griffin, \$5; Sam Collier, \$2.50; S. Gillead, \$1; A. W. Hunt, \$5; Johnnie Johnson, \$5; L. D. Jackson, \$2.50; I. Daniels, \$5; G. R. Campbell, \$2.50; Jas. Matjoy, \$2.50; Miss Susie

Griggsby, \$5; Geo. Mosely, \$9; J. O. Daniels, \$5; Mrs. Zelma Rodges, \$1; total, \$150.50.

Donations from white friends: The following each gave \$25: Alderman Percy McGhee, Judge J. B. Worthington, John T. Roe and Peak Undertaking Co., Mayor C. E. Kelly, \$20; D. F. Sullivan and Joe Dunne, \$15 each; Rander Lumber Co., \$10; G. P. Putman, \$12.25.

The following gave \$5 each: H. L. Oldham, A. A. Murdock, Hy. A. Shaffer, C. N. Fassett, H. O. Dow, M. M. Hay, C. C. Stapleton, M. P. Malmelz, N. A. Comstock, J. W. Hadlock, Jas. J. Murphy, E. B. McClintock, I. N. Davis, A. T. Samworth, J. W. Ponder, Will I. Watson, Jas. E. Seajeds, D. Montoya, R. D. Barnum, Peuton Edwards, J. C. Rous, Jr., Jas. I. Hewett & Son, Mr. Renaud, R. Harris, P. C. Booth, J. A. Bradford, F. Sawyer, \$3; The following gave \$1 each: Ernest Emerson, B. McWilliams, H. G. Brownell, H. L. English, W. R. Swinney, J. W. Carter, F. W. Keifer, Geo. Espey, W. G. Russell, F. A. Mayhew, F. B. Lamb; People's Fuel Co., \$3.50 J. E. Schoffeld, \$1; A. S. J. Eylar, \$5; Park W. Pitman, \$5; Mrs. H. H. Yenser, \$2.50; Herbert Nun, \$2.50; total, \$354.25.—A. D. Jacques, pastor.

LAGRANGE DISTRICT.

The seventeenth session of the Sunday School and Epworth League Convention of the Lagrange District of the Methodist Episcopal Church, convened at Mount Airy Church, Big Springs, Georgia, 24-27th. The inconveniences of travel, owing to the misconnection of the trains and weather was not a drawback. The Rev. J. S. Stripling, A. B., District Superintendent, read Psalms 48, and Rom. 12, with fitting remarks. The organization was a speciality. Secretaries, Standing Committees and Treasurer, who made good the opportunity by doing their work well, also reported to the Southwestern Christian Advocate. Welcome address by Mrs. Newson; response by the Rev. William Daniels. Reference here is made, also, of the pastor, W. W. Clemon, the loyal membership and friends, who made their hospitalities tangible evidences in points of comforts and convenience for those in attendance. The business was dispatched with such rapidity as conditions would warrant. That fatherly care and Christ-like spirit that has possessed the district superintendent, J. S. Stripling, for these six years on the district, which is so characteristic of

him, was quite a helpful feature to this convention. The various reports showed signs of progress more or less on all lines, especially in the League work. A very good connection was made through the Literary institute, therefore, the several remarks and excellent papers read, filled a great vacuum in the minds of many. The idea of soul-saving seems to have been the motto. Throughout the sessions by sermons, exhortation, songs and prayer, the unsaved were earnestly urged to accept Christ. The convention will meet in West Point, Georgia, next year; its the twin city of Georgia and Alabama.—Lily D. Hampton.

Inquiry

I desire all the pastors of our Church in Virginia to make inquiry concerning the whereabouts of John Keeling, George Keeling and Alfred Keeling. My name is Solomon Keeling. My mother's name is Martha, and my father's name is Rainey. My mother died about six years ago, and my father lived on the place of a man by the name of Rainey. When about ten or eleven years of age I was sold by traders and brought to New Orleans. I am now living at Conway, Ark. I joined the army December 24, 1863, and remained there three years and three months. I was known in the army as Charles Jackson. Anyone who knows of the whereabouts of the above-named persons will please write me. Address me as follows.—Rev. Charles Jackson, Conway, Ark.

This is to inquire about the following-named persons: Joel Clifton, Judge Clifton and Charlie Sampson. They were born and reared in Lawrence County, Mississippi. They are about thirty years of age. My mother's name was Margaret Clifton, and her husband was Isiah Clifton. They lived on the place of a man by the name of Joe Billus. She left five children as follows: Isiah, Charlie, Judge and Joel. Any information given concerning them will be gladly received. My address is as follows: W. C. Gregory, 106 East Seventh Street, Coffeyville, Kansas.

I take this means of trying to find out the whereabouts of my brother, who left his home in Decatur, Ala., about seventeen years ago. When last heard from he had moved from Mem-

phis, Tenn., to Detroit, Mich. My brother's name is Johnny Orr, my father's name is Preston Orr, and my mother's name is Rose Orr. I shall be very thankful for any information as to his whereabouts. My address is as follows: Ples Orr, Rolan, Ala.

I would like to know the whereabouts of my husband's people. The last time I heard of them they were in Columbus, Miss. I am the widow of the Rev. W. H. Scott, who was once a member of the Upper Mississippi Conference of the Methodist Episcopal Church. Any information as to their whereabouts will be thankfully received. Address me as follows: Sarah Scott, Helena, Ark.

To Stop the Cough—Cure the Tickling
Spray or mop the throat with the wonderful antiseptic, DR. PORTER'S ANTISEPTIC HEALING OIL. It cures in One Day. Full directions with each bottle. 25c, 50c, \$1.00.

TEXAS

St. James Houston.—Mother's Day was very appropriately carried out at this place. More than forty persons were present in the Sunday School, the roll of which has been increased from thirty-five to fifty-one. The pastor preached at 11 a. m. and at 7:45 p. m.; at the conclusion of the sermon the little folks, under the direction of Mrs. Moore and Palmer, rendered several selections in honor of their mothers. One person came forward for prayer and one joined the church, which makes a total of twenty-two added to the church this year. Collection for the day, \$50.—E. H. Holden, pastor.



Cleanings from the Field

ARKANSAS.

Wiley Methodist Episcopal Church. Under the leadership of the Rev. J. W. Nelson is on the upward march. Brother Nelson has the cooperation of the people here. We have one and all, joined heart and hands with our beloved pastor, who is doing church work at this place as never before. Each member seems to be lifted up. New plans are being laid and carried out to the dot. New ideas are being born and observed. Every one has fallen in line with the pastor, and with the help of our heavenly Father, we are determined to let the Little Rock Conference know that we must lead in everything pertaining to church work this year. We are indeed grateful to the Lord for the wise decision of the annual conference to send us one among the best gospel ministers that we have in the Little Rock Annual Conference in the person of the Rev. J. W. Nelson. Though he is quite a young man and the youngest that has ever served this church, he has the church in hand and the people at work better than it has been in nearly fifteen years. Our every day prayer is that our pastor, through the help of the Almighty, may lead Clow Charge to higher ground. On the 3rd inst was held our first quarterly conference. This day was not the regular Decoration day, but it was observed as Decoration day and a host of people turned out to the cemetery in wagons, buggies and afoot, with tools to work and flowers and shrubs to plant. After several hours of busy work the cemetery looked like a land of flowers. A spicy programme was rendered. Dinner served to all. The members and friends of the quarterly conference then returned to the church and there we met our new district superintendent, the Rev. W. S. Sherrill, who held one of the best quarterly conferences that has been recorded here. Dr. Sherrill is another one of God's servants who comes to us and was received gladly. The district superintendent was paid in full, \$20. At 11:00 on Sunday, the superintendent preached a soul-stirring sermon; at 3:00 the Rev. Mr. Anderson of the Baptist Church, preached, and at 7:30 the Rev. C. W. Sampson preached. Winding up our quarterly conference with the Lord's Supper, over 100 souls bowed at the altar. Collection during the quarter, \$35.53. —(Mrs.) Josie E. Kelly.

Invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children. 50c.

LOUISIANA

Morgan City.—During the quiet of the night, recently a host of friends and members of Union Methodist Episcopal Church consisting of the Kings Daughters, Ladies Aid and Stewardesses, came quietly to the parsonage and gave the pastor and family a fine and unexpected surprise. The parsonage dining room table was laden with many pounds which they brought. The pastor and family appreciate the surprise and bid them God's speed, hoping they will return. —J. Phyrmon Taylor.

Centerville and Verdineville.—We still on the up-grade. Our pastor the Rev. A. B. Harris, preached

the Odd Fellows' Thanksgiving sermon Sunday, May 11th. Our pastor and family are much beloved by all. A storm in the way of an old-time surprise struck the parsonage Monday night, May 13th. The members and friends of Centerville and Verdineville were led by Mrs. Rachel Vernon and Mrs. and Miss Porter. They presented an assortment of groceries and ice cream and cake were served abundantly. They presented the pastor's family with 265 pounds.—Alice Baldwin.

Charenton.—On the night of April 28th, the Geadeson Band, Ladies Aid of Godman Methodist Episcopal Church, met in a surprise with delicious refreshments at the parsonage and served the pastor, the Rev. Mr. Payne and his family. We are delighted to have Sister Payne with us and she is happy to serve us in this field. The young folks gave for the occasion ninety-four pounds. Mrs. Payne made a splendid talk. Gideon and the Ladies Aid are wide-awake for this years work.—C. E. Armelin.

MISSISSIPPI.

Fernwood Magnolia and Oakgrove Circuit.—This circuit is doing nicely. The churches are well organized. The Jubilee Club is doing well. Our second quarterly conference was held May 1st. The Rev. P. H. Rembert, superintendent, looked after every interest of the church. We had a full conference with good reports. This charge has been badly handicapped this year, but with God's help we are overcoming.—R. H. Patton, pastor.

Abbeville Charge.—I desire to thank the members and friends of Providence Church on the Abbeville charge for the loyal way in which they stood by us in rebuilding our church which was blown down by the storm, March 13th, 1913. We are rejoicing over the success, for we are able to have our services in our new church, which is nicely finished. We also wish to thank the pastor and members of Liberty Hill Colored Methodist Episcopal Church for the use of their church while we were without a house. We rebuilt in five weeks. Too much praise cannot be given to the loyal friends who stood by us both white and colored.

Ackerman.—My second quarterly conference was held Saturday, May 10th., with good results. The Rev. W. F. Isaiah, district superintendent, was at his best. He preached two strong sermons on Sunday. He is much loved by the people of his district. Raised Saturday and Sunday, \$45.00; paid superintendent and sent him away rejoicing. Raised during quarter, \$221.75. A committee of eight were appointed to take subscriptions for the Southwestern Christian Advocate. —L. F. White, pastor.

Lampton.—The first Sunday in May was a great day with the pastor and members of New Zion Church. We have succeeded in raising our full apportionment of benevolence for this year; the total amount raised was \$167.35. Raised by clubs, as follows: No. 1, Mrs. Mattie Stepney, \$28.74; No. 2, Mrs. Josephine Nelson, \$25.68; No. 3, Mrs. M. J. Mingo, \$35.10; No. 4, Mrs. C. R. Sipp, \$9.36; No. 5, Mrs. L. E. Williams, \$16.45; No. 6, Mrs. Ann Jefferson, \$18.26; No. 7, Mrs. S. L. Brown, \$7.50; No. 8, Mrs. Lilly Mingo, \$4.70; No. 9, Mrs. Martha Abram, \$18.00; Easter, \$2.25; Grand Total, \$167.35. Our Church is alive, both spiritually and financially. All claims paid up to date. Paid the pas-

All Sunday School Superintendents desire success

The Superintendent's Helper, 1913

WILL HELP THEM TO SUCCEED.

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Vest-pocket size. Handy, Complete, Reliable. Unequalled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

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The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.



The Shortest
AND
Quickest Way
BETWEEN
New Orleans

AND
Alexandria, Monroe,
Shreveport,
Dallas and Fort Worth

The "Limited," leaving New Orleans 12:30 p. m., arrives Alexandria 7:25 p. m., Dallas 7:22, and Fort Worth 8:40 next morning. The Cannon Ball, at 7:00 p. m., and Texas Express at 6:35 a. m., are splendid trains for Shreveport and North Louisiana.

City Ticket Office, 207 St. Charles Street

tor \$125; superintendent, 38; Episcopal fund, \$2; Conference, \$2.50. One subscriber to the Southwestern; total to date, \$334.85.—D. Ray, pastor.

Biloxi.—In the Israelite Chapel there was a grand rally given the fourth Sunday in May being assessed \$5.00. We are now striving hard to receive seats and paint for our church this year. Our members are earnestly at work to make their year the greatest in the history of our church along all lines. Easter Sunday was well observed. Easter program nicely carried out by the superintendent,

Sister A. B. Petteard. Collection, \$7. This work is gradually improving. We are ahead of last year.—J. J. Young, pastor.

Macon Circuit.—We are moving on nicely with our work. Too much praise cannot be given to Sisters Mary Davis and Della Williams for the nice concert given at New Hope Church for its benefit. Realized about \$50. We are planning to hold a ten days camp meeting in August at the above-named church. We are planning for 100 subscribers.—J. Burton, pastor.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Bluefield	Coal Wood, W. Va.	July 2	W. T. Marley
Austin	Austin, Texas	July 8-13	F. L. Kirkpatrick
Birmingham	So. Birmingham, Ala.	July 16-20	J. W. Thomas
Guthrie	Sbawnee, Okla.	July 16-20	D. G. Franklin
Beaumont	Orange, Texas	July 22-27	W. L. Duncan
Montgomery	Evergreen, Ala.	July 23-27	Wm. Jones
Opelika	Opelika, Ala.	July 23-27	L. S. Price
Orangeburg	Springfield, S. C.	July 24-27	E. B. Burroughs
Griffin	Brooks, Ga.	July 29	J. D. Lovejoy
Waco	Marlin, Texas	July 29—August 3	T. S. Moore
Palestine	Teague, Texas	August 5	M. Q. A. Fuller
Meridian	Meridian, Miss.	August 6-10	J. M. Shumpert
Atlanta	Newnan, Ga.	August 6	G. W. Arnold
Gainesville	Gainesville, Ga.	August 13-17	J. A. Richie
Indiana	Indianapolis, Ind.	August 13-17	J. R. Bryant
Rome	Carrollton, Ga.	August 20	E. D. Petty
Navasota	Navasota (Ct.) Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Clow	Horatio, Ark.	August 20-24	W. S. Sherrill
Anniston	Hobson City, Ala.	August 26-31	S. J. Jordan
Marshall	Texarkana, Texas	August 26-31	P. H. Jenkins
Topeka	Clay Center, Kans.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Houston	Galveston, Texas	August 27-31	W. H. Logan

CONVENTIONS

- Hattiesburg District—Missionary Convention, Epworth League, Ladies' Aid, Sunday School and Woman's Home Missionary Society, Hattiesburg, Miss. June 25-29.
- Lexington Conference—Woman's Home Missionary Society, Chicago, Ill. June 25-29.
- Woman's Home Missionary Society—Annual Meeting Board of Managers, Washington, D. C. October 15-24.

Conference Notices

Special Notices

LEXINGTON CONFERENCE.

The Woman's Home Missionary Society will convene in Chicago, Ill., June 25 to 29, 1913. Dear sisters and co-workers, remember that we want to make this our banner year. See that all of your pledges are paid to the treasurer before June 15th. Send the name of your delegates and visitors to Mrs. L. M. Crolley, 3565 Vernon Avenue, Chicago, Ill., as soon as possible.—R. A. Watkins, Press Secretary.

PASTORS AND DISTRICT SUPERINTENDENTS OF THE TEXAS CONFERENCE.

Dear Brothers: You all contend for a perfect minute, and hold the secretaries responsible for the same. Now, I don't blame you, and I am with you in your demands, when each pastor and District Superintendent does his part. First, how can the statistician and his assistants make a perfect minute with any one of the four items not reported. This was the case at the last Annual Conference with some points. Second, Some held their reports until the last ten minutes of the last business session of the Conference. The report of one District Superintendent was not read because of this sort of negligence. One of the assistants was out making the entry of neglected reports. I remember, after I had read my reports to the Conference and the Conference had

adjourned, one brother handed to me items one and two, and they were only partially made out. After I arrived home, and had prepared and sent reports for the general minutes, some one sent in his reports. Third, there was no provision made for tables for the statistician and his assistants. We had to use our knees and stool bottom chairs for our writing tables part of the time. Fourth, The item of number of churches and parsonages and their value is not as it should be. I could point out many mistakes in some of them which could be avoided if each of us would only take time. I believe in giving every man a fair chance; then, if he does not do his duty, set him aside and get another until the right man is found. How to make good statistics: First, Let each District Superintendent see to it that the trustees of the parsonages and churches give the true membership and the true face value

ATLANTA CONFERENCE.

WOMAN'S HOME MISSIONARY SOCIETY.

Miss Bessie M. Garrison, Field Secretary.

Cartersville, June 1; Rome, June 2-4; Chickamauga, June 12-13; Summerville, June 15-16; Cedartown, June 17-18; Bremen, June 19; Temple, June 20; Douglasville, June 22-23; College Park, June 24; Jonesboro, June 25; Ariel Bowen, June 26; Decatur, June 27; Oak Hill, June 28-29. Each pastor, district superintendent and auxiliary member is earnestly requested to assist in making these visits successful. We desire to stimulate old auxiliaries, organize new ones and develop the young people's departments. Pledges and donations for the "Bond Burning" and for the new building at Atlanta are earnestly solicited.

of parsonages at each fourth Quarterly Conference, and then see to each pastor on his District putting said number of churches and parsonages on his reports. Second, Let each pastor make out his reports before the Conference opens and hand in his reports to the statistician on the first day. Third, Let the host of the Annual Annual Conference arrange tables for the statistician and his assistants. Then demand and expect a good work, done on time. All I ask is a fair chance. Please give me that much. Your humble servant, G. W. Gill, Statistician, Secretary.

AN URGENT APPEAL.

Dear Brethren of the Texas Conference and Friends—We send out this appeal on behalf of our brother and co-worker, the Rev. S. A. Kelley, who has been down with paralysis since February. He is now in very poor circumstances, and makes this appeal to the brethren for help. His case is a very worthy one, for all who know Brother Kelley know him to be an earnest, hard-working preacher, and one who would not ask for help unless absolutely compelled so to do. We would kindly ask the brethren to take an after-collection as early as possible for him and send it to him at Sulphur Springs, Texas.—A. W. Carr, Marshall, Texas.

PREACHERS OF THE BEAUMONT DISTRICT.

Dear Brethren—The Episcopal fund—please give it immediate and careful consideration. If for any reason you are not in full sympathy with its appeal, nevertheless do not fail to give it your support. To meet this pressing need calls for earnest action, not for debate. If the Episcopal fund is not promptly reinforced then, by the first, at the very latest by the fifteenth of August, there will not be a single dollar in the treasury. You are the only men to whom the church can appeal. I beg of you to fail not, but begin now and raise your part of it. The basis of apportionment on which you are asked to raise is 1 1/4 per cent. on pastoral support, including house rent. Nothing less than full payment on this basis will meet the actual demands in the case. The amounts given must be raised and sent in to Dr. George P. Mains, Treasurer, 150 Fifth Avenue, New York. Please do this.

St. James, Beaumont, Episcopal fund, \$18.90; McCabe, Beaumont, Episcopal fund, \$6.30; Bonweir Circuit, \$3.50; Hemphill Circuit, \$8.13; Jasper Circuit, \$5.67; Newton Circuit, \$4.63; Orange Station, \$12.60; Port Arthur Mission, \$5.5; Rockland Circuit, \$3.92; San Augustine Circuit, \$8.92; Wallisville Circuit, \$10.23; Sour Lake Mission, 87 cents plus; Silsbee Mission, 87 cents plus; Voth, \$1.75. Dear brother, do not lay this letter aside unread; heed its injunction and act.—W. L. Duncan, Superintendent.

ANNISTON DISTRICT.

Beavers Valley and Ragland, June 19-20; Ashville and Springville, 21-22; Attalia, 28-29; Gadsden Mission, July 3; Gadsden, 4-6; Anniston, St. John, 10-13; Anniston, First Church, 11-13; Fort Payne and Collinsville, 16-17; Cedar Bluff, 19-20; Wedowee, 19-20; Center Circuit, 23-24; Heflin and Choccoloco, 26-27; Iron City and Sailico, 29-30; Lamar, August 2-3; Mount Olivet and Rocky Mount, 16-17; Roanoke and Hunter's Chapel, 15-17; Ashland and Lineville, 16-17; Glade and

HUNT'S CURE

Is the guaranteed cure for skin diseases. If you suffer from any such trouble, get a box from your druggist and be cured. Don't suffer the annoyance of scaly, itching, burning or pimply diseases of the skin when a 50 cent box of HUNT'S CURE will relieve you. We guarantee one box to cure any one case. If it doesn't, you get your money back without question. But one box WILL cure. Just you try it. You can get it at your druggist. It comes in the form of a salve and is easily applied. Remember one box is guaranteed to cure any one case of

Skin Disease

under our pledge that you get your money back if it fails. Ask your druggist. The price is 50 cents a box. Prepared by

A. B. RICHARDS MEDICINE CO., Sherman, Texas.

Spring Hill, 20-21; Sylacauga, 23-24; Talladega, 23-24; Hobson City, 30-31.

Dear Brethren: Our District Conference convenes at Hobson City, August 26-31. Therefore, push your benevolent interests and let us have round reports. See that the Southwestern in every home on your charge and remember that this is our Jubilee year. We are celebrating the fiftieth year of emancipation. Thus each member of your charges are urgently asked to give at least one dollar to the Jubilee fund for Christian education. Our Jubilee rally at the commencement exercises of our Central Alabama College was a success, but we look forward to greater results on Jubilee rally days, Wednesday and Thursday of our District Conference. Bishop Thirkleld and the General Officers of our Church are invited.—S. J. Jordan, Sr., Superintendent.

District Rounds

ROME DISTRICT.

Third Round.

Aragon, June 7-8; Cartersville, June 14-15; Marietta, June 15-16; Adairsville, June 21-22; Villa Rica, June 28-29; Cedartown, July 5-6; Cave Spring, July 12-13; Summerville, July 19-20; Chickamauga, July 20-21; Floyd Circuit, July 26-27; Metropolitan, Rome, July 27-28; Rivertown, August 2-3; Cohutta, August 9-10; South Rome, August 10-11; Temple, August 16-17; Austell, August 17-18; Carrollton, August 23-24; Bowdon, August 23-24. Dear Brethren—You wrought well on Easter Sunday. Use all of your forces to wind up all your benevolences on Children's Day. The District Conference, Sunday School and Epworth League Conventions will meet at Carrollton, Ga., Wednesday, August 20th, at 10 o'clock a. m. The annual sermon will be preached by the Rev. N. J. Crolley. Remember the rally for the Southwestern Christian Advocate.—E. D. Petty, Superintendent, Rome, Ga.

GRIFFIN DISTRICT.

Third Round.

Williamson, June 7-8; Stockbridge, 14-15; Oak Hill, 21-22; Lithonia Circuit, 28-29; East Point and Hapeville, July 5-6; Griffin Circuit, 12-13; Jonesboro, 19-20; East Atlanta and Edgewoodville, 19-20; Decatur, 19-20; Hampton, 26-27; Fayetteville, August 2-3; Brook, 2-3; McDonough, 2-3; Griffin, 8-10; Selmer, 9-10. Dear Brother: This brings us up to the District Confer-

(Continued on page 13)

BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.

JOSEPH B. HINGELEY, COR. SECRETARY

New Number, 1018 South Wabash Ave.

Saturday, June 14, is FLAG DAY. VETERANS' DAY Anniversary would be very appropriate for the Sunday following. Exploit the Cross and the Flag. Tell how a grateful country honors and pensions her soldiers who followed the Flag. Urge a grateful Church to likewise honor and pension adequately her Veterans who followed the Cross to victory. Enroll members in the DOLLAR BRIGADE. "By their fruits ye shall know them."

The Banker's Investment, by H. A. Collins, is worth reading. Mr. Collins says the statements of the story are true. Send for a copy. It is free to you. Read it and then you will invest in one of the LIFE ANNUITY BONDS of the Board of Conference Claimants.

We have many calls for Judge Horton's booklet on "Wills." It will be sent free on request. Have you made your WILL? A certain man was going to bequeath money to the Board of Conference Claimants. He died before he made his will. No bequest. Don't be like him. Make your WILL now with a BEQUEST for the Board of Conference Claimants.

Have you been enrolled as a member of the DOLLAR BRIGADE? Thousands have been. We want your name. One dollar or more will enroll you, give you the Asbury-Warren Certificate and the Veteran Preacher for a year. You need not wait for a Post Office Order. Send the bill. We will insure its reaching us. What you give will help build up the Connectional PERMANENT FUND.

Address all communications to
JOSEPH B. HINGELEY, Cor. Sec'y.,
1018 South Wabash Avenue, Chicago,
Ill.

District Rounds

(Continued.)

ence, Epworth League and Sunday School Convention which will convene at Brooks, Ga., Tuesday, July 29, at 10:30 a. m. Let the pastors come prepared to report. Local Board and Centennial Jubilee money at roll call. Let the delegate bring 25 cents from each Sunday school, and 25 cents from each Epworth League on the district for expense. Let all delegates be present at 10 o'clock a. m. on first day. Get as many subscriptions for the Southwestern as possible. Put it into every home.—J. D. Lovejoy, District Superintendent, 218 E. Tinsley Street, Griffin, Ga.

WAYNESBORO DISTRICT.

Third Round.

Herndon and Wadley, June 14-16; Bascom, 21-22; Newington, 21-22; Statesboro Mission, A. L. Smith, 28-29; Dublin and Brewton, 28-29; Statesboro, July 5-6; Summit, D. L. Clark, 5-6; Augusta, James Jackson, 12-13; Pulaski, 12-13; Charlestown, 19-20; Undine, 26-27; Rocky Ford, August 2-3; Hagan and Bellville, 9-10; Waynesboro and Asbury, 16-17; Sylvania, 23-24; Millen, 30-31 Waynesboro Circuit, 30-31; Hughland, September 6-7. My Dear Brother: The District Conference will meet with Trinity Methodist Episcopal Church, Millen, Ga., August 27th, at 9:30 o'clock. You are expected to meet it with your conference force. Each pastor is requested to report his Jubilee Fund. Plan well for a successful rally on Children's Day. Try to raise your full benevolent contribution. The local preachers and ex-

horters are expected to come prepared to subscribe for the Southwestern Advocate. Remember the two cents per member taxation for expenses. My dear brother, since much is expected of us, let each one look well to his own affairs and quicken his step to the ministerial march of God.—W. M. Beilinger, Superintendent.

WAYCROSS DISTRICT.

Third Round.

Valdosta, June 13-15; Folkston, 21-22; Blackshear, 28-29; Patterson, July 5-6; Waycross, 11-13; Glenmore, E. M. Neal, 11-13; Waresboro, 14; Cordele, 19-20; Thomasville, 26-27; Eastman, W. H. Odom, August 2-3; Flovilla, 4; Liberty Hill, J. H. Kemp, 2-3; Forsyth, 2-3; Barnesville, 9-10; New Zion, 12; Macon, 15-17; Sparks, W. H. Odom, 23-24; Fitzgerald, 23-24. Dear Brothers: Lay your plans for Children's Day, June 8th. Remember we must push the Jubilee movement to success. Dr. Penn and the church are depending on us. Raise all your benevolent claims. The District Conferences, Sunday School and Epworth Conventions at Thomasville Wednesday morning, July 23rd, 9:30 a. m., and at Barnesville Wednesday, August 6, 9:30 a. m. Pastors, local preachers, Sunday School superintendents and delegates be on hand at roll call. Let us increase our subscription for our church papers. Let us stir ourselves first of all as to Evangelism.—F. R. Bridges, Superintendent, Forsyth, Ga.

AUSTIN DISTRICT.

Third Round.

Georgetown and Hutto, July 5-6; Simpson Tab., 12-13; Winchester Ct., 19-20; Littig and Manor, 19-20; Luling Ct., 26-27; Lockhart Ct., August 2-3; La Grange, 2-3; Fayetteville, 9-10; La Grange Ct., 9-10; Smithville, 16-17; Cedar Creek, 16-17; Wesley Chapel, 23-24; San Marcos, 23-24; Taylor and Granger, 23-24; Austin Ct., 23-24. Dear Pastors: I hope you will come to the District Conference with a full delegation and all blanks filled out, as this will be the last District Conference I am to hold on the Austin district. Let us make it the best in the history of the West Texas Conference. Let all pastors and delegates be present at roll call, July 8, 1913, in Simpson Tabernacle, Austin, Texas.—F. L. Kirkpatrick, District Superintendent.

MONTGOMERY DISTRICT.

Third District.

Montgomery, June 14-15; Troy, 21-22; Union Springs, 28-29; Aberfoel and Brown Grove Circuit, July 5-6; Booth Circuit, 12-13; Billingsly Mission, 14-15; Brewton and Pollard, 19-20; Evergreen, 26-27; Castleberry Circuit, August 2-3; Pensacola, 9-10; Mobile, Wesley Mission, 16-17; Warren Street, 23-24; Theodor and Tensaw, 30-31. Dear Brethren: Remember the District Conference will convene in Evergreen July 23-27. Let us make this a great occasion. Push the Jubilee and all of your benevolence. Look out for the salvation of souls. See that a systematic record is kept of all church transactions.—William Jones, Superintendent.

JACKSON DISTRICT.

Third Round.

Morton, July 12-13; Brander, 19-20; Pelahatchie, 26-27; District Conference, July 30 to Aug. 3; Pratt Chapel, August 16-27; Central, 8-10; Jackson Mission, 9-10; Canton, 22-24; Canton Street, 23-24; Couparie, 27-28; Carth-

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age, 30-31; Benton, September 6-7; St. Stephen, 12-14; Yazoo City Circuit, 13-14; Anding and Flora, 16; Wiseton, 18; Roseneath, 20-21; Craig, 27-28. Dear Brethren: Please see to it that all of our benevolence, or the greater part, is raised by the District Conference. We shall have a Jubilee rally at the District Conference. Dr. Penn is expected, and it is hoped that each charge and circuit will make a good report of the same. Remember the Southwestern Christian Advocate has a great part in the Jubilee. Dr. Jones or Mr. Davage will be there, and each pastor is expected to bring from three to five new subscriptions. It is expected that each department will be represented at the District Conference by paying \$1. Each local preacher, and exhorter is expected to pay \$1, and report amount of benevolence raised. Bishops and general officers are invited to be with us.—J. C. Hibbler, Superintendent.

BIRMINGHAM DISTRICT.

Third Round.

Erron, June 26-29; St. Paul, 27-29; Bessemer, July 4-6; East Thomas, 6-7; Pratt City and Elyton, 8-9; Scott's Chapel, 11-13; Sayretton, 12-13; Woodlawn (District Conference), 19-2; Avondale, 24-27; Mason City, 25-27; Village Springs, August 1-3; Oneonta and Altoona, 2-3; Lehigh and Selfville, 4-5; Warrior and Bangor, 8-10; Blount Springs, 15-17; Tuscaloosa, 22-24; Cardiff, 29; Corona, 30-31; Jasper and Carbon Hill, September 1-2; Brownville and Irondale, 5-7. Dear Brother: Have every officer report at the district conference. Make your benevolent report as large as possible. We MUST HAVE ONE DOLLAR PER MEMBER on our Jubilee Celebration at this conference, July 16-20.—J. W. Thomas.

Palestine District.

Third Round.

Bryan, June 13-15; Bryan circuit, 14-15; Hearne, N. S., 21-22; E. Calvert, 27-28; E. Mexia, July 5-6; Fairfield, 12-13; Winkler, 19-20; Oakwood, 26-27; Palestine, August 1-3; Palestine circuit, 2-3; Teague, 9-10; Jacksonville, 16-17; Jewett & B., 16-17; Centerville, July 26-27; Leona, August, 23-24; Madisonville, 30-31. Our District Conference will convene August 5 at Teague, Texas, and it is hoped that each pastor and his delegates will come fully prepared to stand nobly by Wiley University and the other benevolent causes. We also hope that not

less than 5 new subscribers from each pastoral charge will be brought to the district conference. Make the fourth Sunday in July Southwestern Day and urge our members and friends to subscribe for our church paper. Each pastor, local preacher, and exhorter is expected to answer roll call on the first day and remain over until the close as most of you have done in meeting. Pastors push your work the past. Let's make this a great from now until the conference.—M. Q. A. Fuller, supt.

WACO DISTRICT.

Third Round.

Groesbeck Circuit, June 21-22; Groesbeck, and Kossie, 28-29; Bremond Circuit, July 5-6; Calvert and Mt. Zion, 12-13; Marlin and Boman's Chapel, 19-20; Maysfield Circuit, 26-27; Cameron and Rosebud, August 9-10; Moorsville Circuit, 16-17; Brack, New Zion and Majors, 23-24; Mart, Springhill and Risen Sun, 30-31; Waco, St. James, September 6-7; Waco, Mount Zion, 13-14; Waco, East, 20-21; Highbank Circuit, 27-28. Dear Brethren.—The district conference will be July 29th to August 3rd at Marlin, Texas. You can always get rates if you ask for them. This must be the greatest district in its history—1st., in its conversions; 2nd., in the jubilee work. We want \$1,000 down at the conference; 50c from each layman will make it. This is outside the other benevolences. The 3rd is the Southwestern. I hope that all the pastors will bring five subscribers at least. Co-Laborers, do your best. We have more in number than the other districts and we only hope you get them to count on. The program will be out soon. We are looking for the other superintendents to be with us. The Rev. Mr. Smith and his good people are doing what they think will suit you, so get ready now. Come with something to do and something you have done.—T. S. Moore, superintendent.

MISSISSIPPI

Collins.—On the night of April 18, while sitting by the bed of my afflicted wife, a number of friends came to the parsonage singing a beautiful song and left with us 75 or 100 lbs. of choice groceries. The party was led by Mesdames Annie McGown, Heidleberg, McLindon, McDound, Jane Lofton, Morgan, Buckhanon. There were present a host of the good Baptist people.—W. R. Walker.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

LACEFIELD-ADAMS.—Mr. W. B. Lacefield and Miss Jewel Adams of this city were united in the holy bonds of matrimony on April 22nd, at Scott's Methodist Episcopal Church, Pueblo, Colo., which was beautifully decorated with pink and white colors and made almost into a flower garden. The seating capacity was insufficient for the heavy crowd. Of the marriage party the first to enter were two lasses, Dorothy Butler and Mortellia Womac, who kept step with the wedding march played by the accomplished pianist, Miss Viola Harris, and strewed flowers as they went. The next to follow were Messrs. Alfred Brandon and Barney Bryant in full dress and white gloves; following these were the groom's best man and the brides' maid, the former wore a full dress and white gloves; the latter wore a white satin gown. The last to come were the groom, alone, up the South aisle and the bride walking with her mother up the North aisle. The groom had a princely appearance and wore a smile which betrayed his hidden thoughts. The brides' mother was gowned in white embroidery. The bride wore a white voile beautifully trimmed and her veil ended with the hem of the gown. She was beautifully to behold, her queenly appearance caused many friendly comments. After the ceremony many enjoyed a feast which was in waiting at the home of the brides' mother. Rev. G. T. Wooten, pastor, officiated.

RUSSELL-LINDEN.—Mr. David Russell and Miss Mary Linden, by our beloved pastor, the Rev. C. O. Pardo, Thursday, May 1, 1913, at 4 o'clock p. m., at Mallalieu Methodist Episcopal Church of Lafayette, La. The church was beautifully decorated and about 300 persons witnessed the wedding ceremony. The bride is a member of our church here and superintendent of the Sunday School. Maid of honor, Miss Jaegon and the best man, Mr. Fiedgay. Flower girls, Miss O. Landry and Miss Florence Joseph. —Rene Landry.

WHITE-THOMPSON. — Mr. B. W. White and Miss Nellie J. Thompson, the only daughter of Mr. and Mrs. Jim Thompson of Louisville, Mississippi, the evening of April 13, 1913, at the home of the bride. A large crowd witnessed the ceremony.—W. M. Chappel.

Gleanings from the Field

MARYLAND.

North Berlin.—St. Pauls has been blessed by the Delaware Conference to allow our grand and efficient pastor, the Dr. T. H. Woodley, to return to us to continue his noble work in this place. His weight has been felt during the past year throughout our community, on all lines as a preacher. We trust that he will remain with us for many years. All of the wheels are moving nicely and all looks fair for a great work this year. The Sunday school is in very good condition. The Home Depart-

ment and Cradle Roll are working nicely. William L. Henry, superintendent of the Main Sunday School, Thomas L. Pitts, superintendent of Home Department and Mrs. T. H. Woodley, superintendent of Cradle Roll. May God crown our efforts this year. Dr. Woodley is of Gammon. Plans are being laid for the 36th anniversary of St. Paul, the week of June 22nd. The officers of the church are in harmony with our pastor. There was not a jar in the past year, all went along very smoothly. The Rev. C. W. H. Briddell and Miss Raymond Magnolia Timmons were united in Holy wedlock Wednesday evening, April 30th., at the home of the bride's parents, Mr. and Mrs. Charles Timmons. The Rev. T. H. Woodley officiated. The Rev. and Mrs. Briddell received many presents. Mrs. Briddell was a member of our church. This church and community are in sympathy with our district superintendent, the Rev. C. W. Pullett in the loss of his dear companion. The funeral was Tuesday, Apr. 29th. Resolutions were drawn by the official board of St. Paul Methodist Episcopal Church, North Berlin, Md., to the effect that the district has lost one of its strongest members in the death of Mrs. Pullett. That this board bows in humble submission to the supreme who has decreed that man shall die. That one of the pillars of the church and a beacon light has ceased to shine in this district of ours. Ordered that this board send to our beloved district superintendent and husband, the Rev. C. W. Pullett, our deepest sympathy and sorrow. (Signed):

WM. S. TAYLOR,
EWING BOWEN,
WM. L. HENRY.

SOUTH CAROLINA.

Georgetown.—Our second quarterly conference was held May 4th with Dr. J. W. Moultrie in the chair. The conference was full of interest and the reports of both pastor and officers showed the charge to be in a prosperous condition. Forty-one converts during the quarter and 66 accessions. Raised for pastor during the quarter, \$111.47; raised for trustee during the quarter, \$370.98. Benevolence, \$12.60. Peace and harmony prevails and the members are standing by the pastor. Dr. Moultrie preached an excellent sermon Sunday night to a very large audience. Four joined the church. Collection for the day, \$24.65.—J. J. Johnson, secretary.

TEXAS

Mexia Circuit.—The Rev. George Waters, one of our pastors who served us 12 years ago, was returned to us by the West Texas Annual Conference held December 11-16, 1912. On his arrival as pastor of the above-named circuit, he began as is his custom, by putting everything in order so as to have a successful year. He is meeting with much success spiritually and financially. Ten have been added to the church. Raised for the month of April, \$280. At Sandy a much needed church, is being built at a cost of \$1,500. It will be finished in time for the Third Quarterly Conference which convenes the first Sunday in June. Total raised for the five months, \$495. His watchword for 1913 is, "Many souls for Christ, and a nicely finished church at each preaching point." — G. B. Echols.

FREE TO YOU—MY SISTER

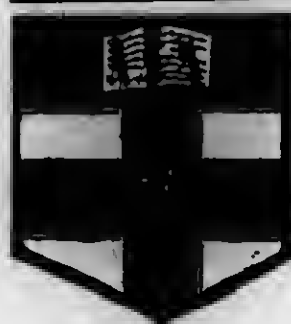


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treatment a complete trial; and if you should wish to continue, it will cost you only about ten cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you a book of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stomach and Painful Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you any sufferer that this Home Treatment really cures all women's diseases, and makes women strong, plump and robust. Just send me your address, and the free ten days' treatment will also be sent. Write today, as you may not see this offer again. Address

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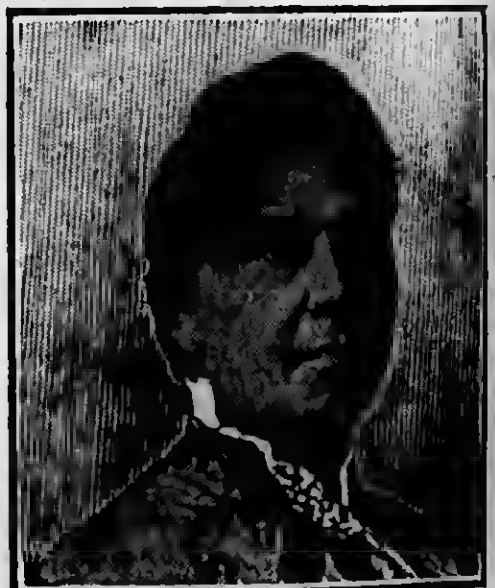
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Cameron.—Joyce Methodist Episcopal Church was organized at Cameron in February, 1901—twelve years ago last February. Owing to the small membership, our existence has been a struggle, beset with much discouragement. The membership has always been less than forty persons, and yet their determination to exist has been such as to call forth admiration. Our first building—a small structure, 30x30—was destroyed by a storm on June 18, 1911. Since that date we have been without a church. In the meantime our pastors have tried to hold services and keep the Christian spirit alive. Schoolhouses and halls have been used by us at various times for church purposes. After the destruction of our church, many of our members cast their lot with other denominations, thereby reducing the membership to a small number—the faithful few. Our first efforts to rebuild were beset with many difficulties. Everything seemed impossible. Gloom and despondency reigned supreme. But now the tide has turned. This reminds me of the old maxim, "Success comes to those who stand and wait." Thank God, a ray of sunshine is now beaming upon our horizon. Our prayers have been answered. How has this been accomplished? It has been or is being accomplished by two young heroes—the Rev. B. F. Armstrong, pastor, and his friend and co-worker—the Rev. J. G. Brown, pastor at Groesbeck, Texas. Through the united efforts of these ministers, our church is being rebuilt and will soon be ready for occupancy. Our pastor, the Rev. Mr. Armstrong, is a young minister of indomitable will and great discernment. He knows no failure. He studied in two great schools—Samuel Huston College and Gammon Theological Seminary. The Rev. J. G. Brown, pastor at Groesbeck, is a young minister of wonderful power. He came to Cameron in April last and assisted the Rev. Mr. Armstrong in a revival meeting. He is one of the ablest young preachers in the Methodist pulpit today. His voice, delivery, educational ability, and executive ability, all fit him for

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the calling to which he has aspired. It was through the combined efforts of the Revs. Messrs. Armstrong and Brown and the loyalty of the trustees and members that our new building was set in motion. The church is being rebuilt. It is nearing completion and promises to be one of the prettiest buildings in the city.—(Miss) Willie Jane Drayton

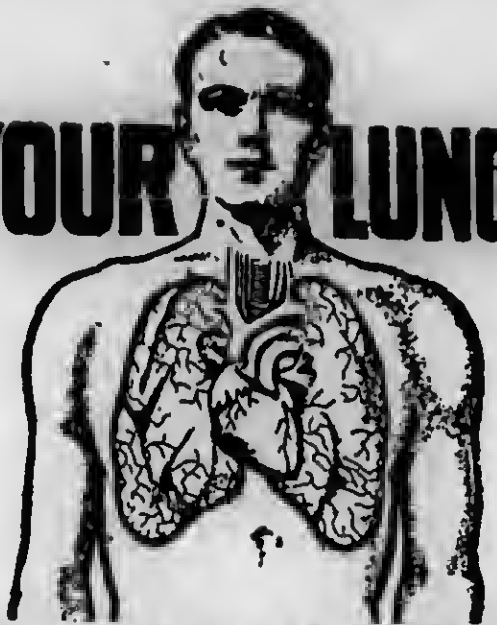
Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

WILLIAM ISAACS.

William Isaacs was born in Fauquier County, Virginia, early in the last century about the year 1825 or 1830. His birth place was near Warrenton, Va. From his boyhood he showed a marked aptitude for mechanics, and at the age of 12 was put out by his master to learn the trade of blacksmithing. Under the apprenticeship system he mastered his trade in five years and through his whole career he worked at his calling. He learned the art of blacksmithing completely being able to make almost anything out of iron. He was brought to Texas by his master, Colonel Morgan, in the 50's, landing in Bastrop County. He worked at his trade there and not long afterward was sold to Dr. Isaacs. For him he worked faithfully until he was freed by the war. As a slave boy and as a man he early showed those traits of character which marked his entire career. These traits were faithfulness, honesty, marked ability, a lofty purpose and far sightedness. William Isaacs' career as a freeman showed these characteristics. He was probably the first Negro in Texas to own a place. On the day that he was set free he made a bargain with his master for the shop which he had run for him as a slave. The price he agreed to pay for the shop was \$450 and by the end of the year 1865 he had made his first payment. The other payments were met as they became due. This transaction was all the more remarkable because the civil status of the Negro had not yet been fixed. His next step was to purchase a home and he did this in 1866 buying one acre of land from Mrs. Ivy. This was his first and last home for on the very acre that he bought when first freed he passed from labor to reward on the 24th day of April, 1913. Not only was he probably the first to purchase a place for business and likewise a home, but he had the foresight and the wisdom to see that the church and the school were necessary to the development of his family and his Race. In connection with Dick Townsend and Ellis McNeely, he took steps to establish a church and a school. This was a log building under a live oak still standing on the camp ground. He was interested not only in the development of the day school and the church, but he was intensely interested in the spiritual uplift of the children and was the first Sunday-school superintendent which position he held for 30 years. Out of the foundation laid by him and others, grew the Oakland Normal School which has been a mighty force in the educational and moral uplift of the race for many years. He was converted at Columbus, Texas, under the administration of the Rev. Ben Williams during a camp meeting, was received in St. Paul Methodist Episcopal Church at Oakland, about the year 1876. Shortly after his conversion he was made a class leader which position he filled acceptably as long as his physical condition admitted, we might say up to his death.

YOUR LUNGS



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William Isaacs was a believer in co-operative efforts of all kinds. He early became a member of the Masonic and Odd Fellows fraternities and displayed in his life the obligations he took on entering. Perhaps the most important step of the kind was his relation to the Farmers Improvement Society. He was one of the founders of this great and useful institution. Without the actual co-operation of brother Isaacs and his associates, the formation of the Farmers Improvement Society could not have been effected, and it is not too much to say that he more than any other single person determined the outcome in the critical moment of its birth.

For more than half a century he has lived here in Colorado County. He has lent a helping hand to every man in need according to his ability; he has encouraged the formation of co-operative organizations among the race for mutual help. He was a pioneer in home buying and business. He took hold of the problem of the educational and religious development of the race almost as soon as he became free, and gave to these activities of his means, his energies, and his prayers until the end. He looked after the affairs of this precinct in a political way for many years. Never for a moment was there a breath of scandal under his administration. Like Joseph, the same admirable qualities he displayed as a slave—faithfulness, honesty, ability, devotion to duty, and firmness of character—these he possessed and exercised as a free man, and they have had a powerful effect (indirectly) upon the entire race in the state. So honest was he that his word was taken everywhere as his bond. During his whole business life he never gave a mortgage. Industry marked his whole life; His home was open to all; his sympathy,

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included all who suffered; his plans like his sympathies embraced humanity.

We thus find in the life of William Isaacs a worthy example of how a man though handicapped by serious disadvantages in early life, such as inevitably accompanies human slavery, can be so molded, by nature and so influenced by higher impulses that under improved conditions can perform a wonderful and lasting work and finally reach the end of life universally beloved and highly esteemed.

He has played a man's part in a struggle that called for real men. He did his whole duty as it showed itself to him. He has fought a good fight. On Thursday, April 24, at 12:30 p. m., he finished his course and having kept the faith he is now enjoying that rest which remaineth to the people of God.

SHEARN.—On April 11th at Caledonia, Miss., old Brother Moses Shern, a member of Brown Lee's Chapel, died leaving two children and many relatives and friends to mourn.—G. J. Dobson, pastor.

JUNE MAGAZINES

LIPPINCOTT'S JUNE MAGAZINE.

Cover illustration, Clarence Underwood. "Lady Laughter," a complete novelette, Ralph Henry Barbour. "Opportunity and the Wolf," a fable, William J. Burtscher. "The Big River," a sketch, Ellis Parker Butler. "June," a poem, Charles Hanson owne. "The Middleman," a short story, E. F. Benson. "Rich Man, Poor Man—" a poem, Francis Hill. "A White Precipitate," a short story, Rex Stout. "The Cry of Man-Heart," a poem, J. B. E. "Without Reservation," a short story, Jane Belfield. "The Burden of the Tulkki," a short story, E. Young Wead. "Every Millionaire His Own Expert," a sketch, Edgar Saltus. "The Cherished," a poem, Arthur Wallace Peach. "Mr. Winkler's Signs," a short story, Hattie C. Vaughan. "A Lion With a Forked Tail," a short story, Edith Robinson. Ways of the Hour. State Life Insurance, by Forbes Lindsay. The Significance of Playgrounds, by William Hale Beckford. "Solitude," a poem, J. J. O'Connell. The American Railway Industry (4), a financial article, Edward Sherwood Mead, Ph. D. Knocks and Answers, Epigrams, Minna

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THE SOUTHERN WORKMAN.

The current number of The Southern Workman (published by the Hampton Institute Press is devoted largely to the annual report of the Principal of the Hampton School, which shows how the students of this pioneer institution for industrial training as a means to an all-round education, are trained for real life. It also deals with the school's far-reaching extension work and with the results to its Indian students of the withdrawal of Government aid. This issue contains also the first of a series of illustrated articles on the Hampton Trade School—"Carpentry and Cabinet-making." Another illustrated paper treats of the race problems of "Modern Egypt." Alanson Skinner, assistant curator of the American Museum of Natural History, concludes his study of the folklore of the Menominee Indians. The editorials treat of various subjects discussed at the recent Conference for Education in the South.—Hampton, Virginia.

Southwestern Christian Advocate

631 BARONNE STREET.

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Per Year	\$1.25
Six Months75
Three Months50
Invariably 1 advance, \$1 a year to pastors.	

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mr. and Mrs. Jeremiah White are delighted over the arrival of their son, Jeremiah White, Jr. Mr. White is from Delisle, Mississippi, and is a local preacher of the Methodist Episcopal Church.

The Mothers' Club of Thomy Lafon School presented to the Mothers' Club of Southern University the sum of \$166.00 for their relief fund. They also assisted the pupils and teachers in their concert given for the Playground Fund. From this effort they turned over to the Board of Commissioners the sum of \$75.00. This club has been highly commended by the Public School Board of Directors.—Mrs. E. S. Boyd, President; Mrs. S. F. Williams, Principal; Miss E. Hamilton, Secretary.

Trinity.—The trolley ride was a success and cleared \$33.00; other collections made it \$45.00 raised then, with 143 present. Services were fine all day Sunday; nearly 100 took Sacrament at 6 a. m. and 203 at night, with Dr. R. E. Jones assisting. The installation sermon of the Longshoremen's Protective Benevolent Association was preached at 3 p. m. by the pastor; subject, "Crowned Subjects." He also installed the officers. The program was interesting. The association presented Mr. Albert Workman who is serving his fifth term as president, with a gold watch and chain, with a Masonic charm, as a token of appreciation of him and his worth to them. Captain W. T. M. Grant made the presentation speech. George Forest acted as master of ceremonies. A committee of ladies and gentlemen served light refreshments after the services. The Sunday school is growing and keen rivalry is increasing among the teachers and students

for the "banner class," Mr. McKay holding that honor just now. One hundred and thirty-eight were present. We are observing Mothers' Day this Sunday, all day, and we ask every one to wear a white carnation or rose in honor of "Mother." An appropriate and interesting program will be rendered and a committee of ladies will take the collection for the Jubilee Fund. The Coachmen's Association will be with us on the 15th. Our mid-summer fair for the benefit of our debt fund will begin on the 24th and end on the 30th. Collection for the day, \$120.60.—W. Scott Chlenn, Pastor.

Union Church.—We were favored with the presence of the Rev. M. A. Gosien, who preached a helpful sermon at 11 o'clock. The Epworth League is growing stronger in its tendency to study Scripture quotations. The special feature at Sunday evening program was an address by Prof. C. Ogilvie, our faithful and efficient organist and Sunday school teacher. His discussion of "Sin and Crime" was clear, forceful and logical. Miss Sarah Jones, Effie Martin and little Thelma Chapman also rendered interesting selections. "The Trial and the Advocate" was the subject of Pastor J. H. Hubbard's sermon at evening service. Next Sunday at 10:30 a. m. the "Mothers' and Children's Day-Program" will be rendered.—John Riley.

First Street Church.—Promptly at 11 a. m. the Tulane Aid and Pleasure Club, about 75 or 100 robust young men, assembled in the auditorium to listen to the annual sermon delivered by Pastor Hubbard. We have never seen a more liberal organization. The banner of said club was christened by the pastor. The regular testimonial meeting followed this service. The song service and testimonial meeting was held at 7:30 p. m. The Eucharistic service was a mighty outpouring of the Holy Spirit. Every indication points to the success of the Variety Fair. The second Quarterly Conference will be held Thursday night, June 5. The local Woman's Home Missionary Society will have a rally next Sunday, at 3 p. m. The choir is steadily improving. Preaching next Sunday at 11 a. m. and 8 p. m.—B. Mack Hubbard, Pastor.

Thomson Church.—Sunday the early morning prayer meeting was well attended. The Sunday school is still on the increase. At 11 a. m. general speaking meeting. The 8 p. m. service was largely attended. Subject, "Think On Me." A large number communed. Collection good. Our captains are still reporting.—T. F. Robinson.

Mallalieu Church.—The Sabbath school and the Epworth League are increasing each week. The League held its anniversary service on the 8th, at 7:30 p. m. The sermon was by the Rev. Mr. Sherrod. Our spring rally will take place on Sunday, the 15th of the present month. Quite a number of our city pastors and their people are expected to be with us. Special arrangements will be made to serve cool refreshments after the service. The public is cordially invited.—Dudley S. Sloan, Pastor.

Wesley Church.—Brothers Toney early prayer meeting, which was well

Summer School for Teachers

JUNE 23 TO JULY 18, 1913.

Registration Fee, \$3.00; Board, Room Rent, Laundry, Etc., \$10.00; Total \$13.00. (More than 300 teachers present last summer)

Principal, BOOKER T. WASHINGTON.

attended. The Sunday school is still Crow and W. J. Turner conducted the growing and the teachers are striving to make it better and better in every respect. Dr. V. Chapman, District Superintendent, preached a very thoughtful sermon in the morning. The Epworth League, conducted by Bro. W. B. Buchanan, was very interesting. Next Sunday, the 8th, at 10:45 a. m., the pastor, Dr. J. L. Wilson, will discuss "Parental Influence in Child Training," and at 8 p. m., "Some Things Which Money Cannot Buy." The great "Queen Contest" between Wesley and First Street will soon begin and Wesley is expected to lead.—L. L. Harrison.

Would you like to have a nice, steady income, without any hard work to secure it? I need colored men to sell my properties. We teach you how to sell. Others are earning fine money. Why not you? Write at once for full particulars. V. Cadres, Pythian Temple, New Orleans, La.

ANSWER TO PUZZLE.

Arranged by Mrs. R. A. Faulk, [Proceeds, Benefit New Orleans University Jubilee Fund.]

That body in the Methodist Episcopal Church composed of 13 letters is the "Epworth League," which proved, is as follows:

- 1st. The letter E in Eagle
- 2nd. The letter P in Pilate.
- 3rd. The letter W in World.
- 4th. The letter O in Doors, etc.
- 5th. The letter R in Right and Wrong.
- 6th. The letter T in Justice and not Mercy.
- 7th. The letter H in Horse.
- 8th, 9th, 10th, letters L, E, A, in Orleans.
- 11th. The letter G in Gutters.
- 12th. The letter U in Rivulets.
- 13th. The letter E in Sea.

Originated by Rosa Turner Faulk, an alumnus of N. O. U., Class of 1882; benefit of Jubilee Fund of N. O. U.

RALLY—MALDEN CHURCH.

Sunday, May 18th, our rally was held at 3 p. m. Dr. V. Chapman, the Revs. W. J. M. Price, J. O. Brown, A. Robinson and others were present and preached. Prof. L. R. Scott and the Haven Church choir rendered most excellent music. The captains, with their members, deserve credit for the reports rendered. Club No. 1, \$35.12, Wm. Thompson, captain; Club No. 2, \$37.66, E. E. Smith; Club No. 3, \$21.00, D. S. Riely; Club No. 4, \$24.00, F. Narcisse; Club No. 5, \$28.25, H. B. F. Charles. The stake driving subscription was \$33.00; cash, \$149; total, \$162.00.—H. B. F. Charles, Pastor.

WOMAN'S HOME MISSIONARY SOCIETY, LOUISIANA CONFERENCE

The Executive Board of the Woman's Home Missionary Society will meet Thursday, June 12, at 4 p. m. at Peck Home. Out of town officers, if possible, will avail themselves of the opportunity to be present. Business of interest in regard to the Society requires your presence. By order of the President, Miss Emma Bes-

Lots For Sale

Lots 50 by 150 in sight of Depot, Waveland, Miss., for \$30; \$5 down—\$2 per month. This a chance for a poor man to get a home. Address, P. O. Box 124 Waveland, Miss.

\$2 TO \$5 DAILY GUARANTEED TO YOU Write at once for our quick money-making plan. Nothing like it. Easy. Success sure.

TAYLOR REMEDY CO.

Dept. 1.

Louisville, Ky.

sic.—Miss Alice R. Albert, Recording Secretary.

Gleanings from the Field

ALABAMA.

New Decatur.—This charge was visited on May 5 by the Rev. E. M. Jones, D. D., of Montgomery, Ala., field secretary of the Board of Sunday Schools, who delivered a great lecture on, "Some Hopeful Signs in the Sunday School Skies." The people heard him gladly. He was delighted to know that we just had a Rally with results of \$41.00, and had moved the old building 72 feet from the place where it was and are now about ready to begin building. This charge is a live one and we are looking after every department of the church.—F. W. Williams, pastor.

LOUISIANA.

Clinton.—The Ladies Aid Society of Oak Grove Methodist Episcopal Church, which was recently organized by our pastor, the Rev. W. L. Darius, gave an entertainment on Friday night, May 2nd, for the purpose of raising funds with which to purchase a sanitary communion set. Six dollars and nineteen was realized. We are hard at work together with the young people preparing for the Epworth League Convention which will meet with us June 21, 1913. The Ladies Aid Society is a new thing with us therefore we have only a few sisters. Rosie Elliott, Agnes Straite and Cora Street. Our efficient and most worthy President, Sister Annie J. Carmack, feels hopeful and confident of success. On Saturday, May 3rd, our second quarter was held. The Rev. J. W. Martin, district superintendent, in the chair. All officials were present. Raised for district superintendent in the quarter, \$18.16, and Sunday raised for the pastor, \$15.30. Total for the quarter, \$99.50. The district superintendent preached two sermons on Sunday to a large audience. At 11 a. m. his theme was, "The Three Baptisms." There was a great manifestation of the Holy Spirit. At 4:30 p. m. he preached an excellent sermon and administered the Lord's Supper, assisted by the pastor and Brother Rogers.—(Mrs.) Annie Harkness.

Monroe.—At St. James Methodist Episcopal Church, the Literary Department of the Epworth League gave a social last Friday and a delightful evening was spent by all. An excellent programme was rendered. We have a fine league and are planning to do greater work in the future.—Elberta D. Sterling.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, JUNE 12, 1913

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"HISTORICUS" AND PERENNIAL PROBLEMS IN THE SOUTH

"Historicus" reports "The Bishop's Semi-Annual Meeting" in *Zion's Herald*, and contributes a very readable article. The writer evidently puts his personal interpretation upon the attitude of the Bishops and the Church on certain great questions. There is much certitude in the conclusions announced that that in itself weakens the writer's observations. Of course no one man knows what the Church thinks on a given subject or what the Church will do through the General Conference when it faces a given question.

"Historicus" raises two questions concerning our work in the South and disposes of them with the same cock-sureness as he does other questions.

Concerning Atlanta as Episcopal Residence "Historicus" says "The status of the church in the South is a perennial problem. It is far from clear that Atlanta needs an episcopal residence, and some venture to find that the North is willing to be uninformed about the actual conditions. Bishop Leete has Conferences which strongly appeal to denominational pride and loyalty, but his sphere of influence is equaled by many a district superintendent. It is early to prophesy, but a General Conference meeting soon would probably not send a Bishop to Atlanta."

Atlanta is the center of a great Southern empire—with its peculiar problems and activities. From the standpoint of a railroad center it is becoming more and more important, daily. It is already a great commercial center. It is also a city that influences the social and educational life of the Southeast.

It is therefore the logical point to continue the work begun by John Wesley in Savannah. Atlanta being chosen as an Episcopal residence largely was in answer to the demands made by our Colored Conferences for closer and better Episcopal supervision. Bishop Leete has in his area—the South Carolina, Atlanta, Savannah, Florida, South Florida Mission, St. John River and Georgia Conferences. The last two named are white Conferences. The Colored Conferences have a membership of nearly 100,000, and a Negro population of several millions. There are quite a dozen schools in this area, including the Woman's Home Missionary Society's schools, with Gammon Theological Seminary, Clark University and Claflin University as the outstanding plants. There is enough work in this Episcopal area to keep any man busy. It requires brains, courage, forceful leadership to develop this work and bring it to high efficiency. Added to the task are the difficult and delicate problems, of no little moment, of our Georgia and St. John River Conferences. If any General Conference, "meeting soon" or late, removes Atlanta from the list of Episcopal residences it will be done only after the most vigorous protest from the constituency that this Episcopal residence is to serve.

But "Historicus" settles in four lines another phase of the "perennial problem." He says, "Bishop Thirkield, however, is giving unity and strength to the colored work, and in 1916 the vote for a colored bishop will be more than three hundred."

We all rejoice in the great work Bishop Thirkield has done and will do. He enjoys

the confidence of our people. He has given himself to the work with a devotion that is heroic. We love him and honor him without reservation. We will continue to do so. As we honor Bishop Thirkield, so we honor Bishops Henderson and Leete who are laboring among us and others who have labored among us.

But Bishop Thirkield was not elected as a substitute for a Colored Bishop—and no one knows better than he the difficulties and limitations that he must face in administering our work in the South. They know this situation best who live in it most. Bishop Thirkield's success will be an additional argument for the election of a Colored Bishop—it will be up to the General Conference to deny our petition. Aside from effective work our demand for a Negro Bishop is a part of a race-wide program in fixing the status of a race.

We do not ask that a Negro be elected to preside over the New York Conference, but we do contend that we are entirely competent for self direction under the eye of the Church, to grant us less, is to brand us as weaklings and to humiliate us in the eyes of our people.

Even those who oppose a Negro Bishop most, contend we would do better in a Church of our own with full control—why not self-control, under the eye of the Church? The Anglican Church recently consecrated a native Bishop for India. Our Church may some day see the wisdom of native leadership without which we can never do our best work among the races of the world. The tighter race lines are drawn in the Church and in the nation at large, the stronger will be our demand for Negro Bishops.

LIVING ON THE CHARGE

Our bishops are right in insisting that our pastors live on their charges and that the district superintendents shall live in their districts. The good of the work demands this, and only good and sufficient reasons would warrant the disregarding this plan. When the people pay the salary for a "comfortable support", then they are entitled to the full time of their pastor, who has agreed to devote his "whole time to the work of the ministry." No pastor can properly care for his flock from the pulpit alone. The one problem of the rural church is the lack of pastoral supervision. The large circuit may be a necessity but it robs the people of the best services of their pastor—that of personal contact. Perhaps the smallest part and the least difficult of a pastor's work is his pulpit ministrations. The pastor's hardest work is in meeting the personal spiritual needs of his parishioners, counseling in family matters; directing the young, picking out the bright minds and indicating the right path, visiting the sick, burying the dead, performing the marriage ceremonies, developing the community life and in doing many other things that will lift the people. The pastor who details the burials, marriages and baptisms of his people, to local preachers or others, is making a sad mistake. These services will win persons to the preacher who could not otherwise be won. Who has not heard a parishioner affectionately say of a pastor, "He married me," "He baptised my baby," "He buried my mother?" It is worth while to be in

readiness for this close and gripping service.

But more, a pastor can not do his best pulpit work who does not perform the services referred to above. He preaches best, who knows his parishioners best. Much preaching has little to do with the real needs of a congregation and that is because the preacher does not live on his charge. Living on the charge pays in many ways. Bishop Thirkield has an article on this subject in this week's issue.

But there is another side.

If the pastor gives his whole time to the work of the ministry the people should pay him a comfortable support. Too many charges offer only starvation salaries to their pastors. Some pastors must work to support their families and to provide food and education for their children. The people in the country charges must insist on better schools and provide for them even if they must supplement the county or state fund. Preachers know the value of education and want a good school for their children.

There must be, also, comfortable parsonages. A good parsonage will go a long way toward making the preacher live on his charge. Clean the parsonage up, paint inside and outside, white-wash the fences and the preacher will consider it a pleasure to live on the charge. Where there are no parsonages, efforts should be made to secure them at once.

THE WORLD MOVES

The New York Age has never been known as a temperance advocate—it has been a sort of free lance and wedded to a liberalism of life that might have not lined up with church ideas. But the Age comes out and indorses temperance and teetotalism. This is enough to make one shout. While the lamp holds out to burn, all the papers may turn to the temperance column. In commenting on the Roosevelt libel suit, the Age says: "The greatest economic scandal of the times is that Christian Nations should legalize and heavily tax the liquor traffic and protect liquor vendors from direct consequences of their deadly business, while having no mercy on the habitual and excessive liquor drinkers, who may begin in the palace and end in the slums, and who everywhere fill the poor houses, penitentiaries and insane asylums of the land." Continuing its comment the Age adds: "Colonel Roosevelt has set a good example in prosecuting the editorial gossip who accused him of being a drunkard and in establishing the fact that he takes a drink and has a right to do it when he thinks he needs it. On the other hand, President Wilson has set a better example, and has a right to do it, in banishing all liquors from the White House. A higher standard of living than formerly is being required of public men by public opinion. The best example of it established in the White House should extend its influence in all directions, so that there may soon come a radical change in the drinking habits of all of the people of the nation." Thanks, Brother Age, for your calling attention to the "better example" and the "higher standard" required. May your prayer for a radical change in the drinking habits soon be fully answered.

Racial Self-Respect and Racial Antagonism

C. V. Roman, M. D., Nashville, Tennessee

(Dr. C. V. Roman's address delivered in the "Race Problem Section" of the Sociological Congress held in Atlanta, Georgia, from April 25th to 29th, 1913.)

[Published in Three Parts of which this is the last.—Editor.]

PART THREE.

The Remedy.

1. Let Us Accept It as a Fact (res adjudicata) That the Negro and the White Man Must Survive or Perish Together in the South. "God, who is the great Chorus and Master of the Scenes of life and death" has placed us on the stage together. Let us play our parts like men, neither crying like children nor fighting like dogs.

2. Let Us Encourage Inter-Racial Cooperation on Matters Appertaining to the Common Good. May not the intelligent and conservative members of both races form a kind of clearinghouse for the debits and credits of racial contact? A knowledge of a friend's virtues may give us patience with his vices. Mutual respect is a prerequisite to mutual fair play. The problem can be solved better in detail.

3. Let Us Find the Facts. This is no easy task. The races know so much about each other that is not so. The average individual "reasons but to err." Bacon describes four kinds of errors or false notions that seduce men's minds from the truth. Race adjustment in the South is hindered by all four forms; but what he calls idols of the market place and idols of the theatre are the most troublesome. The first are the loose inaccuracies of ordinary gossip—erroneous opinions that men communicate to each other in social and business intercourse. The second are the systematically taught tenets of false philosophies and unsound political creeds.

4. If I Could Get the Ear of the Genius of American Press I Would Ask the Following Boon for American and the Negro:

(a) Drop from the vocabulary all such words as nigger, darkey, Sambo, coon, etc.

(b) Never mention the race of a criminal in connection with criminal news.

(c) Never report the speeches or sayings of race agitators, especially those seeking political preferment, or personal prominence.

(d) Publish with full racial credit items creditable to the Negro.

Five years of such conduct would see the end of the Negro problem in America.

5. The American Negro Needs Sane, Conservative, Unselfish, Patient, Negro Leadership. The greatest help that can be given the race is to assist in the development of these leaders. Wholesome Negro ideals must be created by men of Negro blood. These ideals may be assisted from without but cannot be super-imposed. Masters may be aliens, but leaders must be patriotic. Leaders must know the people they lead. A race without leaders of its own blood is lost. No masterpiece was ever written in any language but the mother-tongue of the writer; and great leaders are always kindred of the led. Moses was a Jew, Cromwell was an Englishman, Lincoln was an American and Booker T. Washington is a Negro.

In the "Lady of the Lake" Scott describes a character, Brian, the priest, whose unnamed father met his mother at midnight upon an ancient battlefield; and whose mother—

"Locked her secret in her breast,
And died in travail, unconfessed."

Popular superstition gave the unlucky orphan a ghost for a sire. His unhappy fate is thus described:

"Alone among his young compeers,
Was Brian from his infant years;
A moody and heart-broken boy,
Estranged from sympathy and joy,
Bearing each taunt which careless tongue
On his mysterious lineage rung.

"Whole nights he spent by moonlight pale,
To wood and stream his hap to wail,
Till, frantic, he as truth received
What of his birth the crowd believed.
And sought in mist or meteor fire,
To meet and know his Phantom Sire!

"In vain, to soothe his wayward fate,
The cloister opened her pitying gate;
In vain, the learned of the age
Unclasped the sable-lettered page;
Even in its treasures he could find
Food for the fever of his mind.

"Eager he read whatever tells
Of magic, cabala, and spells,
And every dark pursuit allied
To curious and presumptuous pride;
Till with fired brain and nerves o'erstrung,
And heart with mystic horrors wrung,
Desperate he sought Benharrow's den,
And hid from the haunts of men."

He became a superstitious fanatic because of the pressure of outside opinion.

This is the Negro's position exactly. He has accepted, to his own detriment, the white man's estimate of him. Wholesome public opinion must arise from within, not be super-imposed from without. Enthusiastic abolitionists over-estimated his immediate capabilities as a citizen, and the antagonistic stand-patters under-estimated his rights as a man. Neither was willing to let him evolve naturally. As a consequence he has frequently disappointed friends by inefficiency, and irritated enemies by imitation. What is the remedy? Let all the friends of humanity, white and black, bend every energy to increase the Negro's self-respect and patience. This will do more to stop the copying of your secret orders than all the injunctions and statutes you can invent. Encourage Negroes in the professions and business. It will help everybody. Public opinion is all

powerful in this country. White people make that opinion. Let that opinion back the constructive, conservative workers among the Negroes, instead of exploiting "white hopes." Encourage the liberal and sane action of Nashville, Tenn., in employing Negro district nurses; and Ft. Fort, Texas, and Clarksville, Tenn., in having Negro assistant health officers to work among their people and co-operate with the whites for the general good. See that separate laws are fairly enforced and equal accommodations given.

Finally

The Effectiveness of Opposition to One Progress is in Inverse Ratio to One's Speed. A stone thrown at less than a mile a minute shatters a window pane against which it strikes—a pistol bullet at forty or fifty miles a minute goes through with little disturbance, while light at a rate of twelve million miles a minute passes through with no perceptible disturbance whatever. A cannon hurled with sufficient speed will pass unhurt through an oak plank.

Apparently Insurmountable Opposition Often Indicates That We Have Too Little Momentum—Are, in Fact, Moving Too Slowly. That is what is the matter with our country today. It has slackened its pace towards that ideal government which "derives its just power" from the consent of the governed. "A government of the people, by the people, and for the people," under which any individual whatsoever may have "liberty and the pursuit of happiness" unhindered and unhindered.

The lust of other things entering in, choked the word." "For the love of money we have denied the faith and pierced ourselves through with many sorrows," and

"Man's inhumanity to man"

has again postponed the day—

"When truth and worth o'er all the earth
Shall bear the gree and a' that."

"The real solution of the trust question is the race question; and all the great problems of our government today is a re-dedication of the thought of the country to the ideals of justice and fair play."

If we set our eyes on justice for all men the momentum of righteousness will overcome all obstacles, even the race question

Child Culture

To many thoughtful minds one of the most vital problems in the world to-day is the moral education of the child. It is comparatively easy to mold aright the little mind and soul during the plastic, formative period, but if this is neglected the result is often a malformed brain that may run to ruin in after years. Many parents and teachers, including the writer, have employed mental suggestion with remarkable success in character building. A brief outline of the method may prove helpful.

First win the child's love and confidence.

Explain to it that you wish to help it develop a strong, beautiful character, and that if it will work with you, you will surely succeed. Every morning, after its prayers are said, have it repeat after you these, or similar words: "This day, God helping me, I will be honest, kind, pure and true. I will do all I can to make others happy. I can and will do right." These affirmations should then be sealed in mind and heart by a brief, fervent prayer for Divine help and guidance. If the child has any fault to overcome, earnestly and impressively repeat to it affirmations adapted to its need, and have it also repeat them several times each day and at bedtime every night, but always when it is in a passive, receptive mood. For instance, if it is selfish, say to it: "Deep down in your little heart you are kind and loving. You always do unto others as you would have them do

unto you." Embrace every opportunity to praise it for the desired virtue. Experience proves that if these suggestions are often thoroughly impressed on the child's mind and heart they will become integral parts of soul and the ruling motives of life.

Every true life and every noble deed is inspired by an enlightened intellect, conscience and love. To develop these qualities in a child they must be constantly appealed to and made the ruling motives of conduct. Teach it what is right and wrong, and why. See to have it obey its conscience as the voice of God in its soul. Encourage it to do acts of kindness and helpfulness. Teach it the law of personal purity. Impress upon it that every good thought and act helps to develop a beautiful soul—the absolutely essential condition of highest happiness in this life and that to come; that every evil thought and deed deforms its soul and must inevitably result in misery and unhappiness. Above all, exemplify in your own life what you would have the child become. "Like begets like." An angry word excites anger; love awakens love. By always living, thinking and desiring the pure, the good and the true, you must surely create these conditions in the child.

When the little mind is unfolding beneath the mother's heart, then is her golden opportunity to implant noble talents and tendencies.

(Continued on Page 3.)

Studies in Domestic Economy

By Prof. J. R. Reynolds, Principal of Gilbert Academy and Industrial College

OPERATING THE HOME CANNERY

The proper preparation of fruits and vegetables for canning is well understood by nearly every one; as it is quite similar to preparing these articles for the kitchen. There is, therefore, no need of discussing this part of the process.

Apples, peaches, pears, berries and other fruits intended to be served from the cans, commonly called "dessert fruits" should be packed in syrup made by dissolving one quart of granulated sugar in four quarts of water without heat. Tomatoes require a teaspoonful of fine salt to each quart can. Corn should be packed in a brine made by solving 1 pound of salt and one and one-fourth pounds of sugar in five gallons of water.

The golden rule for canners:

The golden rule for canners is to keep the fruit or vegetables prepared for canning "on the move." Do not allow them to remain for any length of time in tin vessels; for, in fact, tin vessels should not be used in preparing vegetables for canning. No matter what style of vessel is used the "move on policy" must be strictly adhered to. Tomatoes develop a highly corrosive acid and if left for only an hour after being scalded may become unfit for canning. Do not leave articles of food intended to be canned in vessels even during the dinner hour.

"Exhausting":

After the cans are filled and wiped off the caps should be soldered on at once and the cans placed in the exhausting vast with water covering about three-fourths of the cans and boiled for five minutes. This drives out a great part of the air by getting the cans thoroughly hot.

Tipping:

The cans, while still hot, are "tipped," that is, the small hole in the center of the top is closed with a drop of solder. The cans are now ready for the processing vat. Some claim that exhausting is unnecessary and that cans

will keep their contents just as well without this addition. But any one who has tried both ways will find that the cans which have been exhausted present so much the better appearance that the extra trouble is well submitted to. Then, too, if a can has not been properly processed it will show by its distorted shape that it is not in proper condition. Cans processed without having first been exhausted have the appearance of "swells," and are often rejected as not being safe. The exhausting does not add anything to the keeping qualities of the goods, but it relieves the pressure on the cans from the inside.

Processing:

Having capped, exhausted and tipped the cans, they are now ready for the processing vat, in this they receive the final cooking. Place the cans in tanks which have a furnace attached, cover the cans with water and boil them for fifteen minutes in a quick "jumping boil"; this is sufficient for apples, peaches, pears, plums, berries and for most fruits in general. Potatoes need an hour's boiling, okra one hour, tomatoes 30 minutes.

Fractional Sterilization:

If you wish to put up a quantity of corn, beans or peas—vegetables which develop spores, pack them in 2-lb. cans, and after capping, exhausting and tipping as above, boil them for one hour. Next day boil them one hour, do this also on the third day and your goods will keep. I put up 20 cases of corn by this method last year; it kept fine.

No reason to fear Ptomaines:

Ptomaine is from a Greek word which means a dead body. It is a poison developed in decaying matter. If the goods to be canned are fresh and clean and the process given above is followed, you will plainly see that there is no chance for them to decay before getting them in the cans. Now, if the cans are sealed properly and sterilized, there is no chance for their contents to decay till the cans are opened.

A Remarkable Service in Peking

Mr. James H. Lewis, son of Bishop Lewis, and Secretary to Bishop Bashford, sends the following interesting item which appeared in the *Peking Daily News*:

"Perhaps one of the most remarkable meetings ever held in China took place in Peking, Sunday, April 13, 1913. It was a prayer service called at the request of the Chinese Government. In opening it, Pastor Mong, in charge of the Independent Christian Church, Peking, stated that this was the first time in the history of China that the Chinese Government had requested Christians to meet in prayer for the country. After prayers, songs and a few remarks, Mr. Wellington Koo, the special delegate from the President and from the Minister of Foreign Affairs, spoke as follows: 'I am here to represent President Yuan Shih Kai and Mr. Lu Chenghsiang, the Minister of Foreign Affairs. Both the President and Mr. Lu take an interest in this meeting, which has been called for special prayer for the nation at this time. The old Book says that the root is in the heart, and that if the heart is right the man will be right; and so the family, and so the whole nation. It is the power of religion that is necessary to-day. Christianity has now been in China for over a hundred years. It was born in Judea, and has spread all over the world. Although under a republic there is equality in religion, the President and Mr. Lu realize that Christianity has done very much for China. Under the Manchu dynasty, Christians were regarded as in a special class by themselves. Now they are looked upon as citizens of the republic, and their work has done much to promote moral-

ity among the people of this land. The President and Mr. Lu fully understand this, and hope that Christianity may be promoted; and we come with this expression of goodwill to this gathering of Chinese which has met here for prayer for the nation, at this important time of its reorganization.'"

Mr. Lewis adds that this meeting, held at the suggestion of the Minister of Foreign Affairs, took place in Asbury Chapel, in our Methodist compound, and the hall, which holds about a thousand people, was filled.

At Los Angeles two women have been appointed police detectives. It is their duty to visit dance halls, skating rinks, moving picture theatres and cafes.

Missouri's new capitol is to cost \$3,500,000.

Child Culture

(Continued From Page 2.)

cies. According to the new psychology, every absorbing thought and heartfelt desire she entertains during the prenatal period is telepathed to the forming brain cells of her babe, leaving there its impress of good or ill—"a chisel that cuts to make or mar the statue of a soul." Therefore anger, hatred, worry and all other undesirable mental states must be carefully shunned. She should cherish only beautiful, kindly, happy thought and aspirations, and pray silently, earnestly, every waking hour that the little one may be lovely, pure and good. She thus renders herself fully receptive to the influence of the Divine Spirit, and the Power of the Highest will overshadow her and fashion a beautiful soul—may we not hope a great spiritual ge-

BISHOP HENDERSON'S CORNER

At His Feet

"They sat down at thy feet." Here is the pledge of love's education. The position of the ancient scholar was at the feet of his teacher. At His feet, learning from Him; at His feet, learning about Him; at His feet, learning like Him.

At His feet, we learn the blessedness of perfect pardon for sin. The world grudges forgiveness to the erring. It is wicked and miserly in granting real pardon to the wayward. You cannot learn the secret of perfect pardon at the feet of the world's best teachers. Even the best men part with pardon scantily and reluctantly. Unspotted goodness and stainless superiority often withhold the warmth of heartfelt forgiveness to the sobbing, sorrowing, heart-broken and life-shattered penitent, and yet no boon is so much craved as perfect pardon for personal sin.

Tennyson, in his "Idylls of the King," portrays in the sublimity of strength and the rigor of righteousness the power of an irreproachable life in King Arthur. Arthur's purity seems chiseled in Parisian marble without a stain, but without the warmth and response of considerate sympathy for the sinful which characterizes greatness. The Queen has fallen a victim "to the crime of sense which chose a lower rather than a higher love." With her sin discovered, debauched, but beautiful still, as she lies quivering with anguish at the feet of Arthur, daring not to look in the face of the King whose fidelity she has belied and whose confidence she has prostituted, she grovels at his feet waiting for him to break the silence of what proves to be her judgment day. Then he speaks to her as she lies at his feet:

"Bear with me for the last time while I show,
Even for thy sake, the sin which thou has sinner.
For think not, tho thou wouldst not love thy Lord,
Thy Lord has wholly lost His love for thee.
I am not made of so slight elements,
Yet must I leave thee, woman, to thy shame."

And, when the searching, scorching sentences—sentences full of righteous anger against sin, for none can deny their justice—when those sentences of justice are uttered, she crept an inch nearer and laid her hands about his feet, a suppliant for pardon, not for justice. And though he says:

"Lo, I forgive thee, as eternal God forgives," and though he affirms, "yet do I love thee still," he leaves her with the pangs of hell stabbing her heart and only the prophetic hope that

"Hereafter, in that world where all are pure,
We two may meet before high God and thou
Wilt spring to me and claim me thine and know
I am thine husband."

and adds the word which well-nigh freezes the soul with its crystal-like coldness,

"But hither shall I never come again,
See thee no more—farewell."

Did Christ forgive like that? Did He refuse to have fellowship with forgiven souls until heaven was entered and all were pure within? I tell you, Nay. Concerning the penitent woman groveling at His feet, He said: "Her sins, which are many, are forgiven, for she loved much," and she heard Him pronounce her pardon in the words, "Go in peace." She had learned both the reality of righteousness and the reality of forgiveness at His feet. Had Guinevere called out in the darkness for Christ as she cried for Arthur, Christ would have returned forthwith and transfigured the tears of her penitence into jewels to deck the diadem of her redeemed queenliness and her sighs into a song of the ransomed, ransomed by a sympathetic but perfect redeemer.

nius?—that will ever prove a joy to the parents and a blessing to mankind.

Denver, Colo. F. M. CRAIG.
—From "The Presbyterian."

As to Pastors Moving

By Bishop Thirkield

I am in receipt of several letters that would lead me to fear that some pastors may be enduring some hardships on account of the general request that preachers move on their charges whenever practicable. I want to make the situation clear.

It is understood that all district superintendents are now living on their districts, because their cash salaries are sufficient to provide for them and their families. It seems only right that a district that pays for supervision should have the residence and entire time of the district superintendent. The favorable results of this new plan are already apparent. Many expressions of gratitude have been received from church officers and pastors.

While it would be desirable for all pastors to live on their charges, my knowledge of the work makes it clear that for some time, in every case, this would be impracticable, because of the lack of parsonages and the woeful lack of ministerial support on many poor charges.

The practical application of this general plan has been left to the wisdom and discretion of the district superintendents. No hard and fast rule can be made to apply in all cases. The district superintendent in consultation with the quarterly conference and the pastors involved must decide whether it is practicable for pastors to be comfortably provided for on their charges. I recognize the fact that some pastors must necessarily supplement their salaries through the work of themselves and their families.

It will take some time to realize our ideal and that is that every charge and circuit shall be so arranged that with local support and missionary help, every pastor can be provided for among his own people. His presence and the example of his home among the people will bring new power and fresh progress to our work.

I am sending out this general statement of the method and plans as to pastors living on their charges, in order to make it clear that no iron-clad rule has been made and that the district superintendents, pastors and officers, may see the advantage of working toward the end desired,—namely, that pastors should. Wherever practicable, live among their people. It is surely an unfortunate waste of power and, in more than one case, has led to unfortunate complications, to have four or five pastors living in one place.

When parsonages and salaries can be provided for and the presence and power of these pastors may be felt among the several charges, a new era for our work will have begun.

Let every pastor labor and pray for the ten per cent increase in membership on every charge.

Joint Meeting of the Local Book Committees

The members of the Local Committees located at New York and Cincinnati assembled in joint session on Thursday, May 22, 1913, at the office of the Methodist Book Concern, 1020 Wabash Avenue, Chicago, Ill.

Robert T. Miller, of Cincinnati, and Jas. W. Pearsall, of New York, were unavoidably detained. John A. Patten, Chairman of the Book Committee; Henry C. Jennings, General Publishing Agent; George P. Mains, Edwin R. Graham, John H. Race, Publishing Agents, were also present. John A. Patten presided at the various sessions of the Committee.

The meeting was called to consider items referred to the Local Committees, acting jointly, by the Book Committee at its session of April, 1913, and such other business as might be brought to its attention. These various items were considered, disposed of, or referred to sub-committees for final action.

The Book Committee, at its session in April, 1913, elected Henry C. Jennings to succeed Homer Eaton as General Publishing Agent, and under the authority and direction

of the General Conference as found in Paragraph 378, Section 2, of the Discipline, it becomes his duty to classify and distribute to the several Publishing Houses and Administrative Officers the work of producing and circulating the various publications of the Church. He is also held responsible for the administration and arrangement of the affairs of the Book Concern.

In compliance with the requirement, the General Agent had prepared an outline or plan for the conduct of the business, and presented the same to the other Agents for their consideration, and they concurring, it was presented by the General Agent to the Committee for its consideration.

It provides a basis for greater uniformity in the work assigned to the Publishing Agents, and is in the main as follows:

The Agents are to meet at regular intervals for the purpose of considering the various departments of the business.

The General Agent, Publishing Agents, and Book Editor are to meet quarterly, or on request. At these meetings, upon representation of the Book Editor, manuscripts are to be considered, and accepted or rejected by a majority vote; if accepted, they are to be assigned to one or the other of the Houses for publication.

There is to be a division of responsibility, based not upon geographical lines, as heretofore, but under a distribution of the work, under four general heads:

1. Department of Accounts.
2. Department of Advertising.
3. Department of Sales.
4. Department of Manufacture and Publications.

Each of these divisions or departments of work to be supervised by one of the Publishing Agents, as follows:

Department of Accounts—Henry C. Jennings.

Department of Advertising—George P. Mains.

Department of Sales—Edwin R. Graham.

Department of Manufacture—John H. Race.

The immediate oversight and direction of the heads of departments remains with the several residential Agents and Local Committees.

By this method of distribution, the work of each department is placed under the immediate charge of one of the Publishing Agents, and will permit of a closer study of business conditions which affect the publishing interests of the Church, and in the end should promote greater uniformity, efficiency and economy in the general work of the Methodist Book Concern.

Action was also taken with reference to the proposed exhibit of the Methodist Book Concern at the Panama Exposition, to be held in San Francisco in 1915, which exhibit was authorized by the General Conference, and suitable persons were named as a Committee to give it consideration and secure the required space.

Other minor items were considered, and the Committee adjourned to meet at the call of the Chairman and Secretary.—Edward E. Shipley, Secretary.

Commencement Exercises of Allen Industrial Home

By C. K. Brown

The commencement exercises of the Allen Industrial Home, Asheville, N. C., began Sunday, May 18th, with the Annual Sermon preached by the Rev. W. W. Lucas, D. D., of Meridian, Miss. The sermon was preached before a great audience, assembled in the auditorium of the Young Men's Institute. The sermon was a most eloquent one, worthy of the occasion and the man. It produced a profound impression.

On Monday night the closing exercises of the Academic Department were held. A very attractive program was presented, which reflected great credit upon the institution.

On Tuesday afternoon the Industrial exhibit was presented. A large number of interested visitors

were present and were loud in their praise of the excellent work done by the girls of the Home in the kitchen and sewing-room. The exhibits were in every way creditable.

Tuesday evening, Memorial exercises were held in honor of Miss Lathia O. Alexander, a graduate of the Institution, who as principal of one of the city schools and as a worker in the church and in the social life of the community had a remarkable career, winning all hearts by the beauty of her life and the unselfish character of her labors.

The Memorial exercises were held in Berry Methodist Episcopal Church (The College Church), of which Miss Alexander was a devoted member. The exercises were impressive and beautiful. Eloquent tributes were paid to the life and character of Miss Alexander by prominent men and women of Asheville and elsewhere. After which the pastor of the church, on behalf of the Memorial Committee, presented to the Trustees of the Church a handsome pulpit set and Communion Table, made of walnut and upholstered with leather; twelve choir chairs, a beautiful velvet carpet for the pulpit and altar, a memorial altar and on the arch spanning the pulpit, the inscription in raised letters of silver bronze: "Until the day break and the shadows flee away". Between each of these words there is a Maltese cross. This substantial memorial is the gift of the many friends of Miss Alexander, to the Church, which she loved so well.

The Commencement came to a close Wednesday night with a grand musicale given by the Department of Music of which Miss Isabelle R. Jones is the efficient head. The musicale was given in the beautiful college chapel and was highly creditable. Some remarkably brilliant work was done. This grand concert was followed by a reception which was greatly enjoyed by all who were fortunate enough to be present.

Owing to the fact that the course of study has been broadened and extended, there was no graduating class this year. There will be a large and brilliant class to graduate next year.

Allan Home is under the auspices of the Woman's Home Missionary Society of the Methodist Episcopal Church. It was first opened October 31, 1887. It occupied a long law building that was formerly a livery stable. Nearby was a little cottage used as the teachers' home. These buildings, together with spacious grounds surrounding them, were given to the Woman's Home Missionary Society by the Rev. L. M. Pease in his later years a resident of Asheville, but formerly of New York City, where he founded the Five Points Mission and House of Industry. Through the generosity of a Mrs. Allen of London, England, a magnificent training home for the girls was erected a few years ago. In addition to this building, a modern and handsome school building with every necessary appliance for teaching Domestic Science has been erected. Across the street and directly opposite the school, stands Berry Temple, our beautiful church. It is in every respect a Model Church, a monument of self-sacrifice of the faithful members, aided and encouraged by the teachers of the school.

For twenty-six years Miss Alsie B. Dale has been the efficient and much-loved superintendent of Allen Home. She enjoys the love and confidence of our people to a remarkable degree. She has been with the school from the beginning and has put her very life blood into the work of the school and the church. Associated with her are Mrs. J. D. Spear, Miss Cozy Miller, Miss Isabelle R. Jones, Miss Louise Smitherman, Miss L. Hall and Miss Maude Greenlee.

Allen Home provides an education distinctly Christian. The vital truths of Christianity are taught and lived. Scores of it's students have found Christ and a heaven has gone into all the region round about. Here, in an atmosphere of devoted love for Jesus Christ, our girls are being impressed with the value of character, duty and service in their life-work. In primary, intermediate and grammar, as well as Normal grades, the aim is not only to have the girls become intelligent, but also to teach them to do housework, cooking and needlework, properly. The domestic work of the school is done by the students under competent instruction. Special emphasis is placed upon moral training and practically all of the young ladies in the Home are Christians. Bible lessons are required in all the departments of study.

Asheville, N. C.

Commencement at Meridian Academy

By Professor M. C. Collins, A. B.

The Jubilee Rally in which nine hundred dollars was collected, was really the beginning of the end of the school year. The Commencement Exercises proper began Friday, May 9, with the recital directed by Professor J. Marion Taylor of the Music Department. On Sunday, May 11, the Baccalaureate Sermon was preached by the Rev. N. R. Clay, D.D., pastor of St. James Methodist Episcopal Church, Columbus, Miss., who used as a text: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. The congregation was moved to tears. The Annual Sermon was preached at night by the Rev. W. Scott Chinn, D.D., pastor of Trinity Methodist Episcopal Church, New Orleans, La. "Quit you like men, be strong," was the text from which Dr. Chinn made the congregation rejoice. The music was directed by Mrs. Lizzie B. Shaw, and added much to the power of the services. Monday, May 12 was visitors' day, examination of classes and inspection of the school. The exhibit from the sewing department was highly commended. Monday night the concert of the Primary Department occurred. This was under the direction of Mrs. Lillie M. Harris of that department. The concert was a great success. Tuesday night was given over to the Dramatic Cantata—Jephthah and his Daughter. The exercises were very impressive. The ministers present expressed themselves as being especially benefitted. On Wednesday night were the exercises of Commencement proper. The address to graduates was delivered by Dr. Chinn. Seventeen young persons were graduated as follows: Academic, Misses Manie W. Crawford, Annie R. Finley, Helen M. Strayhorn, Martha A. Wheadon, E. Gertrude Berry, Rosa P. Ware, and Messrs. David M. Jordan, John M. Moore, Oscar G. Gregory, Sylvester Smiley, Robert Stanley and Rev. N. W. Ross. The Rev. Mr. Ross is the pastor of Rose Hill Church of this city. The graduates from the Normal Course are as

follows: Misses Alfonsa L. Gresham, Rebecca E. Moore, Melton A. Smiley, Frances P. Smith and Mr. Thomas Shadwick. The chapel was crowded at every exercise and scores of people were turned away for want of room. In fact the school has greatly outgrown its quarters and the lack of room is everywhere in evidence. There was a large attendance of ministers from the Conference, and they expressed themselves as being delighted with the work and progress of the school, and pledged themselves to do more than ever to relieve the crowded condition by the addition of more room. Dr. Shaw's success in raising more than nine hundred dollars for the Jubilee Educational Fund was a cause of gratification to all. The year just closing is without doubt the most successful in the history of the school. It is very fitting that at the opening of this school year, we sang "The Flight is On" and that at the close we sang "It is Victory."

COMMENCEMENT EXERCISES OF KOSCIUSKO INDUSTRIAL COLLEGE.

Kosciusko, Miss., May 4th, at 3 p. m. the Rev. Jorden Williams, D. D., of Canton, Miss., preached the baccalaureate sermon, notwithstanding he has passed his seventy-eighth birthday. At 8 p. m. the Rev. F. G. Wilborn, D. D., preached the missionary sermon at Wesley Methodist Episcopal Church. Prof. P. H. Thompson, president of the school, is doing a great work here. The closing was the best in the history of the school. Mrs. F. H. Bunton, the music teacher, was at her best. The concerts were just fine. Little Freddie Bunton won the first prize in the oratorical contest. Prof. Dew, ex-superintendent of education, delivered the address to the class. The degree of Doctor of Divinity was conferred on three, the Rev. A. B. Bolden, of Greenville, Miss.; the Rev. F. J. Talbert, the popular pastor of Kosciusko and Buffalo, and the Rev. F. H. Bunton, pastor of Pontotoc Circuit.—I. P. Presley.

Recent District Meetings

OPELIKA DISTRICT.

The Missionary and Educational Convention was held at Powel Chapel, Lafayette, Alabama, April 24-26. Devotional service conducted by the Rev. L. S. Price, district superintendent. Prayer by the Rev. T. H. Ham of Alex City. The president, the Rev. R. R. Williams, addressed the Convention. Many excellent papers were read by the young people and discussed by the Convention. Miss L. A. Davis, "How May We More Efficiently Increase Our Benevolence?" This was a very interesting subject and many pastors joined in the discussion. The Jubilee Rally by Professor H. A. Carlisle aroused much interest. These are only a few of the good subjects which were discussed. The Rev. T. H. Ham preached a good sermon Wednesday night. The Rev. J. W. Whitfield preached at 11:00 o'clock Thursday morning. The Rev. R. R. Williams preached a wonderful sermon Thursday night. The Rev. W. F. Dancy delivered the Friday morning sermon and the Rev. S. D. Davis preached the Missionary sermon Friday night. One of the main features of the Convention was the sermons preached at morning and evening services. They were impressive and edifying. Nearly every charge was represented at roll call, the grand total raised for the various causes amounting to \$185.98; showing increase of \$41.93 over last year. The district is in good shape and the Rev. L. S. Price, district superintendent, has made wonderful progress since he has been in this work. Our pastor, the Rev. Dr. H. N. Brown, is doing good work. May the Lord bless him and may he live long to help carry on the great missionary work. — (Miss) Isadella Stodghill, secretary.

FORREST CITY DISTRICT.

The Woman's Home Missionary Society met at Taylor Chapel May 16. The meeting was an inspiration, notwithstanding it was poorly attended by visiting delegates, owing to the recent floods. Our district president, Mrs. M. L. Thomas, is indeed the right woman to lead the district to success. All seem anxious for plans to stimulate the work in this district. The Rev. Z. R. Fields, the

pastor, insisted that "Progress" be the Watch-Word. The state president, Mrs. M. F. Thornton, was with us to assist us in every way possible. A letter of regret was read from the Rev. A. T. Stephen, our district superintendent, stating that his inability to be present was owing to the high waters. The president appointed the usual committees. The committee on Ways and Means reported and the plan was adopted, that each auxiliary elect its delegate for the district meeting and each member of the auxiliaries pay for the contingent fund for the district, five cents, and each delegate twenty-five cents. The young people rendered a very commendable programme Friday night. The following officers were elected: Mrs. L. H. Humphries, Evangelistic secretary; Mrs. L. N. Harrison, recording secretary. The meeting adjourned to meet at Palestine, Arkansas, Friday and Saturday in May, 1914. Mrs. M. L. Thomas, president.—L. H. Humphries.

BEAUMONT DISTRICT.

The group meeting of the Beaumont district was held at McCabe Church, Beaumont, on May 15th and 16th; district superintendent, W. L. Duncan, in the chair. During the two days session the most genial spirit prevailed and the most delightful discussions on some of the live questions touching the interest of the church were indulged in by the pastors and the district superintendents. Dr. I. L. Thomas, secretary of the board of Home Missions and Church Extension, was a pleasant and welcome guest and helpful. His lectures were inspiring and helpful. At the close of the session a vote of thanks was tendered to Dr. Thomas and a resolution was endorsed by the pastors of the Beaumont district to the effect that Dr. Thomas has thrown his whole heart into the work travelling through these twenty colored conferences and by his inspiring addresses, instructions, and lectures, he has helped to put new life into the Colored ministry and into the membership of the churches wherever he has spoken. He comes into actual touch with every phase of the general movement of the churches and has given new impetus to the several departments. His visit to the group meeting of the Beau-

mont district has been a pleasure as well as an inspiration to the pastors of the district. We voice our appreciation of Dr. Thomas' services by extending to him an invitation to come again as well as a vote of thanks for his helpful suggestions.

(Signed):

G. A. DESLANDES, *Secretary.*
W. L. DUNCAN, *Dist. Supt.*
WM. WHITE,
N. N. SAWYER,
FREEMAN PARKER,
J. L. BLUE,
J. H. THOMAS,
TENOLA EDWARDS,
P. A. DISMUKE,
PLENTY EDWARDS.

At the close of the meeting a rally was held for the board of Home Mission and Church Extension and resulted as follows: Beaumont, St. James, \$30; Beaumont, McCabe, \$10; Bonweir Circuit, \$2.50; Hemphill Circuit, \$10; Jasper Circuit, \$8; Newton Circuit, \$2.50; Orange, \$30; Port Arthur, \$2; San Augustine, \$8; Wallisville, \$10; Sour Lake, \$2; total, \$115.—G. A. Deslandes.

GREENSBORO DISTRICT.

The Epworth League, Sunday School Convention and District Conference No. 2 convened at John Wesley Church, Norfolk, Virginia, May 20-26. Tuesday, May 20, 8 p. m., after the opening exercises, welcome address were delivered. On behalf of the citizens, Dr. D. W. Byrd of Norfolk; Response, Professor W. B. Windsor of Greensboro. On behalf of the ministry, the Revs. P. J. Wallace, C. C. Somerville and A. E. Jeffress. Response, Rev. R. T. Weatherby, pastor St. Matthews Church, Greensboro. One of the marked features of the speeches and addresses on the part of our Norfolk brethren, was the emphasis placed upon the spirit of toleration and evangelism. The Sunday School and Epworth League program was carried out as planned, on Wednesday. The address of the league president for the district was very good. The election of officers for the district was deferred until district conference number one shall meet at Reidsville, in July. Wednesday night the annual sermon for the district conference was preached by the Rev. A. G. Jenkins, pastor at Oxford. Thursday at 8:30 the work of the district conference proper began. The Rev. A. G. Jenkins was elected secretary; the Rev. S. F. B. Peace, district superintendent, treasurer. In a very terse manner the district superintendent reported the work of the district. It was shown through the report that great improvement had been made at almost every point on the district during this conference year. The pastors present were very enthusiastic in their reports, concerning their work. Thursday at 11 a. m. the Rev. R. W. Winchester, superintendent of the Winston district, preached with much spiritual force and power. The note of evangelism was sounded and the conference was greatly uplifted through the message. In the afternoon at the completion of the reports of the Local Preachers, Exhorters and Class Leaders, papers were read by Mrs. Fanny Hill, Miss Ethel West, Mrs. Luberta Ashly, Miss Lottie Gorman and Mrs. Laura Carrington. The address on the Jubilee movement was delivered Thursday night by the Rev. R. W. Winchester of the Winston district. Brother Winchester created sentiment in favor of the Jubilee movement and we believe strengthened the cause of Methodism in the City of Norfolk. One of the special features of the conference was the daily sermon and each day there were eager listeners. The Rev. L. G. McDonald delivered the message on Friday. Mrs. Emily Hunt, president of the Greensboro district, represented the cause of the Woman's Home Missionary Society. A very interesting program was rendered. Several spoke in very high terms of the great work that is being done by the faithful women of all the churches. On account of the absence of Drs. I. L. Thomas, C. C. Jacobs and A. H. Newsome the anniversaries of the Home Mission and Church Extension Societies and the Board of Sunday Schools were represented by Revs. R. T. Weatherby and A. G. Jenkins. There are great signs for the progress of Methodism in Norfolk. Rev. Chauncey I. Withrow has done a great work in that city. Three persons were added to the church during the sessions of the conference. The church has a new set of pews which added greatly to the comfort of all. To the honor and praise of God and the credit of the pastor the members of the choir bowed in silent prayer on en-

(Continued on Page 6.)

The Blinding Effect of Sin

Amos. 6, 1-8. Memory verses, 7, 8.

International Sunday School Lesson for June 22, 1913

TEMPERANCE LESSON

Golden Text—Seek good and not evil, that ye may live. Amos 5, 14.

Daily Home Readings—Monday, Amos. 6, 1-8; Tuesday, Isa. 28. 1-8; Wednesday, Prov. 23, 29-35; Thursday, Amos 5, 21-27; Friday, Prov. 23, 19-26; Saturday, Rom. 13, 11-14; Sunday, Eph. 5, 1-14.

Time—About 793 B. C., in the reign of Uzziah, King of Judah, and Jeroboam, King of Israel.

Place—Tekoa in Judah, the home of Amos, and Bethel in the northern kingdom where Amos prophesied.

THE LESSON STORY

Israel had become very corrupt. God had greatly prospered the people but this prosperity had been turned to evil purposes. There were rich men who oppressed the poor and sold them into slavery. They reveled in their luxuries while want and despair cried at their feet for sympathy and help. They made idol gods and set them up at Bethel, a place that should have been sacred to them because of the holy experiences their fathers there had in communing with God. They had no further use for the altars their fathers had there built to God. They made gods of their own answer to the lusts of their flesh. A life of reckless pleasures was their goal; and to obtain it they went freely into immorality and drunkenness. Their downfall, like that of other nations and even of individuals, can be traced to prosperity and power in the hands of the weak and un-Godly.

Amos went up from Tekoa regularly to sell wool and fruit in the towns of Samaria. While thus engaged he saw the conditions of life and was moved of God to prophecy against them. He fearlessly told them of their excess and wickedness; and declared that as they, the chief men had led the people into sin they should lead the way into captivity to punish for their sins.

THE LESSON SUBJECT

The sin of Israel came on gradually; and as it came the moral and spiritual sensibilities were deadened. Their spiritual eyes were dimmed so that they could no longer discern their true relation to God. As sin increased their power of discernment decreased. At first it may have seemed very well to get and enjoy prosperity in exclusive ownership. Later, it seemed well to oppress and enslave that a man might receive what rightly belongs to him. Having already left the true God out of their thoughts and placed their hearts upon the things that appeal to the flesh, they may by this time think it well to make images representing that which is uppermost in their thoughts. To get the fullest cup of pleasure out of life they may now think it necessary to "drink wine in bowls." Ungodliness, luxury, ease, oppression, idolatry, and drunkenness, led them to the limit. But Amos added one more step—captivity, which is very certain to come. This is the course sin takes in every life and always leads to "captivity."

It is said that the white ants of Sierrea Leone will attack a house and eat their way into the wood-

work until every part is the merest hull ready to collapse upon the slightest occasion. Often dwellers are surprised and killed by the fall of a structure which they thought secure. The inner life of Israel, the moral and spiritual which fiber, was all eaten away by sin, yet, like many a man today, they were blind to real condition and trusted "in the mountains of Samaria."

All forms of intemperance have the same effect—to blind. Intemperance in words, in dress, in ease, in work, in play, in pleasure, in food, in drink, each will blind; and when they blind they lead to captivity.

Intemperance in drink or the drinking of spirituous liquors in the most deadly. And Guthrie illustrates it by the tale of the goblet which the genius of a heathen fashioned. Having made the model of a serpent, he fixed it in the bottom of the cup. Coiled for the spring, a pair of gleaming eyes in its head, and in its open mouth fangs raised to strike, it lay beneath the ruby wine. Nor did he who raised that golden cup to quench his thirst and quaff the delicious draught, suspect what lay below, till, as he reached the dregs, that dreadful head rose up, and glistened before his eyes. So, when life's cup is nearly emptied, and sin's last pleasures quaffed, and unwilling lips are draining the bitter dregs, shall rise the ghastly terrors of remorse and death and judgment upon the despairing soul. Be sure that a serpent lurks at the bottom of guilt's sweetest pleasures, especially at the bottom of the cup.

VERSE STUDIES

Verse 1—A warning issued to those of "Zion" (Jerusalem) who are indifferent and careless, and to those of "Samaria" among the chief men of the nation who put trust in the mountains that surround it for safety.

Verse 2—"Pass to Calneh," etc.—The prophet calls upon them to compare peoples that surround them and take their fate as examples.

Verse 3—Imagine that evil is far away and that the wrath of God is in the distant future, and that violence may be practiced now.

Verse 4—Extravagance in furniture and food and vain self-indulgence are here referred to.

Verse 5—Vain and idle songs indulged in and played with sacred instruments which had been used to the glory of God.

Verse 6—Drinking from large vessels shows the extent to which they went. "Chief ointment" indicate luxury, but they cared not for the needy.

Verse 7—The chief of them shall be taken into captivity and taken before the sister kingdom to her south. A punishment for sin.

Verse 8—The Lord is displeased with the life of both the northern and the southern kingdoms (Jerusalem), and shall punish both. Mars Bluff, S. C.

are inconsiderate, unkind, or indifferent toward them, we have the same attitude toward God, their father. We cannot ignore the rights, and trample upon the heads of God's little ones, without trampling upon the Almighty God Himself, and laying ourselves liable to be cast forever from His presence. The simple wailing of the old ex-slaves in that plaintive song: "I'm Going to Tell God How You Scorned Me Bye and Bye," has a depth of meaning and power in it. Thou who exaleth thyself above the heavens, knowest thou not that the cry of one of the least of God's little ones against thee, is able to bring thee down to hell where there is weeping and gnashing of teeth?

There are a few silly people in the world who think that the laws of religion were not made for actual practice in society. In our to-day's lesson, Jesus does away with that idea altogether. Society is the real field of religion and the final judgment is purely a social test of character. No mention is made of creeds and doctrines then. Not a question is asked concerning a person's "experience" at conversion. The final test is not a test of creeds and doctrines, and prayer and fasting and confessions and such things. It is a test of deeds. The certainty we will need most at the judgment will not be whether we have been born again or not, but whether we have pleased God in our work—whether we fed His hungry, clothed His naked or visited His sick and imprisoned little ones. Our devotion to these things shall determine whether or not "We shall come at His command to heaven, or else depart to hell."

THE MEANING AND APPLICATION TO US.

A Christianity that does not stand the social test is seriously faulty if not altogether worthless. Jesus, the Great Head of the Church, delighted to take on social equality with Himself even the publicans and sinners, who were willing to believe on Him and appropriate the salvation which He made possible. He saw and proclaimed a white harvest field even among the Mongrel Samaritans despised by the Jews. He did not lower His lofty ideals of the Christian society because the bigoted "Scribes and Pharisees" objected to His association with sinners. Too much attention is given to so-called "expediency" in the Christian Society. It is not expedient for one little clan church to hold fellowship with another not of the same class or clan. It is not expedient for one race or world family to associate with another race in religious services. Whence comes such expediency? Is it of God? Is it the spirit of Christ? It is not. There is only one expedient thing and that is the common brotherhood in Jesus Christ. There is only one thing that is going to stand before the judgment seat of Christ and that is the recognition of this brotherhood. We cannot stand before God until we stand before our fellows. Whenever we ill-treat the least of God's children, we ill-treat Him and we have the serious fact to consider that before the judgment seat of Christ "there is something against us."—Winchester, Va.

Recent District Meetings

(Continued From Page 5.)

tering the church. Oh that the churches had more praying choirs. It was a treat to visit that great sea-port City, to represent the work of the district. To strengthen the Great Methodist Church in that City where it is so much needed and to take in the advantages held out by the trip to Norfolk. The busy pastor has not the time to lay his work aside for such a visit to the Great Hampton Institute at Hampton Institute at Hampton, Virginia, and to the great navy of the United States at Portsmouth, just across the bay from Norfolk and the very pleasant outing of about forty miles the round trip down to the Virginia Beach and the Atlantic Ocean. The hospitality of the people of Norfolk was unbounded. Brother Withrow and his people deserve great credit for the way in which they cared for the conference, for their full attendance upon the various sessions of the conference and for their interest in general. Every one left Norfolk feeling very optimistic for the future of Methodism in that city.—A. G. Jenkins.

Personal

The Rev. J. W. Thorp, pastor of Methodist Episcopal Church, Elberton, Georgia, preached the annual sermon of the Elberton City Public Schools during May. He also preached the annual sermon before the Grand United Order of Odd Fellows and the Household of Ruth.

The Social Basis of the Last Judgment

Epworth League Devotional Meeting Topic for June 22, 1913

(Matt. 25:31-46.)

By THE REV. A. PRESTON SHAW, B. D.

THE SCRIPTURE LESSON

The end of all religion is to be able to stand the final test when the Son of man shall come in His glory. The mere superficial religious show may stand the tests of men's poor vision and judgment, but "we all must stand before the judgment seat of Christ," and His clear vision and religious judgment must pass upon our deeds whether they be good, or whether they be evil.

We must be judged by God's standard and not our own notions. Any man, even the fellow who is never charitable enough to excuse his brother, can always find some excuse for himself. The most no-

torious villian always has some foolish reason for the villiany that is in him. Judged according to our own notions, although we might perceive and acknowledge our imperfections, we are liable to excuse ourselves even of very serious faults; but in this final test God is the righteous judge of all. We must measure up to His standard.

We cannot be thoughtful and careful toward God and careless and forgetful toward our brethren, His little ones. God identifies Himself with His children. Whenever we love them, we love Him. Whenever we offend them, we offend Him. Whenever we scorn them, we scorn Him. Whenever we

Woman's Home Missionary Society

UPPER MISSISSIPPI CONFERENCE.

The Woman's Home Missionary Society of the Upper Mississippi Conference, will convene in annual session at Greenwood, Miss., July 10-13, 1913. Every church and auxiliary in the entire Conference are expected to send delegates. We hope that the sisters, district superintendents and pastors will see to it that every charge in the Conference will have a representative to attend this annual convention that the work might be strengthened. The members and women of the city are lining up to give the delegates and visitors a royal reception while in the city. We hope no charge will be left out. We believe if every church will send a representative to this convention; a point will be scored to organize an auxiliary at every church in the Conference. We call on every church to try this for once. Please lend us your ears.—Conference Corresponding Secretary.

SAVANNAH CONFERENCE.

To the Officers and Members:—The second Annual Convention of the Woman's Home Missionary Society will convene at Barnesville, Ga., Aug. 28th to 31st, 1913. Plans are on foot for a great financial rally at this convention. Each District is requested to raise not less than \$50. In order for each District to succeed in raising this amount each local auxiliary is requested and urgently asked to raise not less than \$10 and much more is expected from churches where there is a large membership. This can be easily done by each member of the Society paying \$1. We feel very grateful to Miss Bessie M. Garrison, our worthy Field Agent who, while passing through our Conference so intelligently explained the great work of this Society. Her inspiring lectures added much to the interest of the work and results are already in sight. We earnestly ask each District Superintendent and pastor to use his best influence to help make this convention a financial success, but a great spiritual wave may pass over the entire Conference and many souls may be brought to the fold of Christ, and our leaders may be inspired to render greater service for the salvation of the world. Let the District Presidents and members of every local auxiliary within the bounds of the Savannah Conference combine their efforts to make this Convention one of the greatest in the history of the church. Programs will be out later.—(Mrs.) M. E. Dent, Corresponding Secretary.

JACKSON DISTRICT.

The District Conference and Missionary Convention will convene at Pelahatchie. The Convention will hold its meeting Friday, Aug. 1st. Let the delegates of each charge or Circuit of the Ladies' Aid, the Epworth League and Woman's Home Missionary Society come fully prepared to make a good report. Let each Ladies' Aid Society bring \$2; each Epworth League, \$1; and each Woman's Home Missionary Society, \$2. Each Circuit will get credit for what their delegates bring. We want to make this the best convention in the history of the Jackson District. So the best way to succeed is start now and be fully prepared when the time comes. We are Dr. W. W. Lucas will be with us on Friday, Aug. 1st to take part in the work of the League. So let every

League come or send in their \$1.—C. H. Brown, president.

SEDALIA DISTRICT.

To the Sisters of the above-named District:—As President of the District I have arranged my Itinerary and will be happy to meet the women in all the churches in the District that we may be prepared for the District Association which will meet in connection with the District Conference in August. I shall notify you through your pastor relative to my coming. Now, Sisters, there is no reason why our work should not double itself this year, God being our helper. Let us all work to that end. The Superintendent and pastors have welcomed me. I shall endeavor to organize auxiliaries in all the churches, and strengthen those that are weak—with your assistance.—(Mrs.) B. F. Bateman, Clinton, Mo., No. 111 Pine St.

LEXINGTON DISTRICT.

To the Literature Secretaries:—We are brought almost to the close of another year with its golden opportunities for doing good. We may not have been successful in accomplishing all we have hoped or planned, yet we have much for which to be grateful to our Heavenly Father. You no doubt have received a Report Blank from your District Secretary to report just what you have done—little or much—by June 15 so that she may be able to make a correct and intelligent report to the Conference Secretary. If you have not a Secretary for Literature, then let the Corresponding Secretary make a report. Dear Sisters, this is very essential if we expect to receive credit for all we do. The District Secretaries of Literature are as follows: Mrs. Lizzie Fletcher, 216 West 6th, Connorsville, Indiana, Indiana District; Mrs. Carrie Rice, 310 Carroll St., Lexington, Ky., Lexington District; Mrs. Addie Bell, 726 Campbell St., Louisville, Ky., Louisville District; Mrs. Mamie Higgins, Washington, Ky., Maysville District; Mrs. Mary Moore, 815 West 7th St., Cincinnati, O., Ohio District.—(Mrs.) Delia Griffin, Conference Secretary for Literature, 938 Coe St., St. Indianapolis, Ind.

ST. JOHN CHURCH, NATCHEZ, MISS.

Sunday, May 11th, at St. John Methodist Episcopal Church, Natchez, Dr. Robert E. Jones preached both at the morning and evening services. At the evening service standing room was at a premium. The occasion was a quickly gotten up rally. The result of the effort was one hundred and ten (\$10) dollars to go on the indebtedness. We wish to thank the following brethren on the Vicksburg district for the following amounts: The Rev. Wm. Herman at Harrison, \$20.65; raised as follows, Mrs. Eva Duvol, \$8.25; Mrs. Charlotte Dangerfield, \$7.30; Misses Mamie Snyder, Ophelia Baxter and Verline Lewis, \$5.10. The Rev. L. L. Shumpert at Clinton, \$12; raised as follows: Miss Lucile Moore, \$7; Miss Estelle Bracy, \$5. The Rev. L. Speed of the McNair circuit, \$9.40; raised as follows: Miss Estella Rucker, \$9.40. The Rev. S. A. Cowan at Bolton, \$5.00; raised by Mrs. Lou Coates. The Rev. A. Davis, Union Church, \$1.15; raised by Mrs. J. J. Gibson and Miss A. E. Gilchrist. We are also very thankful to Dr. J. C. Hibbler, superintendent of Jackson district, for \$2.50 contri-

buted to the cause. Let us say to the district superintendents of the Mississippi conference that the great Natchez Rally will be pulled off some time in September. Will you urge your men to get that promised \$166 by that time?—Jesse E. Holmes, supt.

OAKLAND CHURCH, HARRIS, ALA.

On Sunday, May 11th, inst., our rally which had been planned only one month, culminated. We had three sermons during the day. The Rev. John Page preached a splendid sermon at eleven o'clock and at the hours of three and eight p. m. our pastor, the Rev. T. S. Sanders, held his large congregations spell-bound. This is the Rev. Mr. Sanders' first year with us. We are truly proud of him and we are expressing our gladness by doing more along all lines than ever before. He has been putting the claims of the great church squarely before us and for these five months we have over trebled our last years' benevolent collections. Have paid the pastor an equal to the total for last year. Have paid our Episcopal funds up to date with the District Superintendent, and have done \$50 worth of work on the church; put in an instrument and a \$42 system of lights and some one joins the church in almost every service. This was a contest rally among the Class Leaders for a Stetson Hat and the leaders reported as follows: Leader No. 1, G. Ruffin, \$17.55; 2, G. Thompson, \$9.90; 3, R. B. Fields, \$50.35; 4, P. Orr, 35.05; 5, P. Swiney, \$7.42; 6, H. McLin, \$3; 7, G. W. Bynum, \$6.45; 9, C. Mayberry, \$1.75; 10, D. J. Fields, \$14.15; public, \$6.77; total, \$152.74. We are very thankful to our many friends for their help in this particular. Oakland is to be counted among the leading charges of the Huntsville District.—D. J. Fields, Church Secretary.

NEW SLOAN METHODIST EPISCOPAL CHURCH, HOUSTON, TEX.

Sunday, May 18th was Entering and Rally Day. This meeting house and parsonage, as you know, last February one year ago, were destroyed by fire. Our Entering Day Rally was very successful though we did not raise what we had hoped to raise, which was due to the fact that I being a new man, having such large responsibilities at the beginning, did not have the time to learn my people; and too, this people worshipped for quite fourteen months in a very undesirable and uninviting place, not only did they lose their grip on the public but two-thirds of the membership had grown disheartened and discouraged. With the one-third that remained loyal and full of hope, others from time to time caught the spirit and fell in line with their strength added and the help of the other churches and friends, we were able to raise \$550.20. The services all day were grand, and at no time in the history of this membership have they witnessed such a day. Our good Bishop, Rob't McIntyre, D.D., LL.D., of Oklahoma City, preached two wonderful sermons to the delight of a packed house at each service, 11:30 a. m. and 8 p. m. From 2:30 p. m. to 5 o'clock, the following pastors and their congregations were present and rendered assistance: Dr. J. M. Johnson, of Trinity Methodist Episcopal Church raised \$8.70; Rev. J. I. Gilmore, of Mt. Vernon Methodist Episcopal Church raised \$10.30; Rev. J. W. Gilder, of Boynton Methodist

Episcopal Church raised \$5.31; Rev. W. M. Saul, of Mt. Corinth Baptist Church raised \$10.55; Rev. S. A. Pryor, of Mailieu Baptist Church raised \$4.25; from the membership and other visitors, \$510.79; total, 550.20. Notwithstanding the disadvantages and discouragements and everything else which made things hard for the faithful few that remained loyal, we have raised up until now for building, \$875.20, at the same time have almost kept up with all other expenses.—Geo. E. L. Belcher, pastor.

KING SOLOMON CHURCH, WAY CROSS, GA.

Mrs. Maybel Wright, who is the president of the Ladies' Aid Society, planned for a 30-days' rally among the members of her Society which ended April 11th, with great results. The president appointed four clubs and appointed some wide-awake sisters as captains. Those faithful Sisters, together with the membership, agreed to repair our church. The following named Sisters were appointed as captains: Mrs. Mary Medling reported \$13.60; Miss Jessie Smith, \$22.21; Mrs. Blossom Fuller, \$26.20; Mrs. Mary McDonald, \$38, which gives the Sisters a splendid report of \$100.01 and the congregation gave them a collection of \$12, making a grand total of \$112. These good Sisters are still at work. They mean to bring things to pass. Our church is alive on all lines. The choristers of our choir is making wonderful improvements. They have bought new chairs for the choir at a cost of \$23.50 and we feel that the improvement made in the choir will help much in building our congregation and the saving of our young people. The Rev. J. S. Shuman, is pastor.—T. H. Harper, Secretary.

A NEEDY CHURCH.

Howesville, N. C.—Rock Hill Church was burned down on the night of May 20, 1913. We have 130 members here and have no convenient place to hold our services. This leaves us in a bad condition, it being within a few months of the Annual Conference. We are preparing to erect a new church and we are asking aid of the public through the Southwestern. Any donation, large or small, will be thankfully received and we hope and pray that this appeal will reach the heart of the public and that some one will donate something toward our relief.—G. F. Hill, pastor.

CARD OF THANKS.

Many thanks to the pastors and their congregations who so gratuitously aided me in attending the District Superintendents' Council at Morristown, May 7-9. The following pastors and their congregations donated: The Revs. Wm. Neal, \$1.30; F. N. Collier, \$2; Thomas Belcher, Gordonsville, \$1; T. H. Hanna, \$1; S. J. Boone \$1; total, \$6.30. The above amount was given without any soliciting. Again, many thanks.—Eli J. Guthrie, Superintendent.

The latest feature at Daniel's Chapel, Shreveport, La., here is the completing and decorating of parsonage interior. The stewaresses, Home Missionary and Ladies' Aid Societies are responding in a splendid way to every call.—T. B. Oville, pastor.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

AN HONORED CITIZEN OF NEW ORLEANS GROSSLY INSULTED

One of the most representative citizens of our New Orleans colored population is the Hon. S. W. Green. He is conservative, cultured, and public-spirited. As Supreme Chancellor of the Knights of Pythias Mr. Green has shown rare leadership. His ability to bring large things to pass was shown in the erection of the Pythian Temple, this city, costing near \$200,000.00.

Mr. Green is called upon to travel quite extensively. It would be impossible for him to keep up his work without Pullman accommodations. This, some of the railroads have provided, upon request. Mr. Green's duties called him recently to Florida—occupying, on the trip out, lower berth number 1, of the sleeper. After the night's sleep, his presence was objected to and Mr. Green retired to the day coach. On the return trip Mr. Green occupied the drawing room of the sleeper, which cost him three and one-third times the price of a lower berth. But this is the price Colored men must pay at times for comfort on the account of their color. The drawing room has been accepted as separation enough to satisfy the ultra South, but not enough to satisfy the Florida whites on the narrow strip of the state from River Junction to the Alabama line on the East. At River Junction the train crew began to remark on Mr. Green's presence. It did not take long to get sentiment that warranted Mr. Green being told of the danger in which he stood, and finally, on the suggestion of the Pullman Conductor, left the drawing room and took a seat in the day coach, better known as the Jim Crow car. This was four o'clock in the afternoon. Mr. Green rode in this car until he reached Milton, Florida, although at most of the stations numbers of white persons came in the Colored car to see a Negro who had been in the sleeper. At Milton a mob took Mr. Green from the train, the sheriff succeeded in rescuing him and put him in jail for the night. Next morning he was fined for violating a separate car law.

Two things are to be noted; first, that Mr. Green was not violating the separate car law when he was in the sleeper and certainly not when occupying the drawing-room. Second, when Mr. Green left the Pullman car and went into the day coach, riding there for six hours, which shows that some one had worked up the sentiment at Milton. That the train crew made not the slightest effort to protect Mr. Green, puts the railroad in a bad light. If train crews will not protect Colored passengers, what will we come to? As to the mob, it was one of the kind that moves by race hate and not by sense.

Bishop Thirkield is filling the following appointments on his return trip to New Orleans, where he hopes to arrive toward the end of the month: Sunday, June 15 A. M., Anniston, P. M., Birmingham; Monday, June 16, Tuscaloosa, Ala.; Tuesday, June 17, Meridian, Miss.; Wednesday, June 18, West Point, Miss.; Thursday, June 19, Winona, Miss.; Friday, June 20, Leland, Miss.; Saturday and Sunday, June 21-22, Columbus, Miss.; Tuesday, June 24, Port Arthur College, Port Arthur, Texas.

Of General Interest

FREE SUGAR.

At the beginning of the present tariff controversy, President Wilson declared for free sugar. Many efforts were made by Democratic Senators and Congressmen from Louisiana and representatives of the sugar growing interests of this state, to have the President change his mind on the subject. They state that his policy will prove ruinous to the sugar industry of Louisiana. President Wilson is obviously of the same opinion still. He has refused to hear any further representations from the sugar planters.

The Democrats of Louisiana labored zealously for the success of their party during the last presidential campaign. From the statements of their representatives in Congress, it appears that they labored not wisely but too well.

LOUISIANA CONFERENCE INTER-DISTRICT PARLIAMENTS

The Inter-District Parliaments under the auspices of the Commission on Finance for the Louisiana Conference, comprising the following groupings and held on the dates and at the places named: Baton Rouge and New Orleans Districts at Baton Rouge, May twenty-ninth to June first; LeTeche and Lake Charles Districts, at Baldwin, June second to fourth; Alexandria and Shreveport Districts at Shreveport, June fifth to eighth, were conducted by the Rev. C. C. Jacobs, D. D., Field Secretary Board of Sunday Schools, and Rev. M. W. Dogan, D.D., Ph.D., President of Wiley University, representing the Board of Education. The parliaments were well attended and the plans of the commission as presented were received with appreciation, judging from the expressions and interest manifested.

OUR WORK IN LIBERIA

Our work in Liberia has been exceedingly prosperous during the last eight years. During this time the membership has increased from 3,301 to 8,728, and the church and parsonage property from \$95,200 to \$165,454. The local church membership has raised over \$50,000 for building and improvement. The number of day schools and Sunday schools have been increased and enlarged and a dozen young people have been assisted to the United States to secure higher literary and skilled industrial training. The recent session of the Liberia Conference, in its eightieth session, passed complimentary resolutions to Bishop Scott and appointed a committee to present a loving cup to the Bishop as an evidence of its appreciation of his leadership and work in that conference. Instead of the loving cup, upon the request of the Bishop, \$215.00 was apportioned for immediate use in the College of West Africa.

MEXICO WAR-RIDDEN

The reports which come from Mexico show a continuance of strife, battle and bloodshed. There seems to be no immediate relief in sight for this war-ridden country. The fact that much of the fighting occurs near the border is a source of danger and annoyance to this country.

It appears that Mexicans are not friendly towards the Americans residing in Mexico. Three hundred citizens of the United States have recently addressed an urgent communication to President Wilson, inquiring "once for all," whether or not they can expect protection from their home government. They state they have been subjected to slights and indignities of various kinds, especially during the last few days. The inference is, that they contemplate seeking means to protect themselves in the event of the Government's failure to respond to their appeal. It is probable that the Government will be unmoved, in as much as it has thousands of citizens nearer home, who are constantly subjected to slights and indignities of various kinds.

FIGHTING THE MOSQUITO.

The most successful war ever waged against the mosquito has been conducted on the Isthmus of Panama. When the United States undertook the construction of the canal, it was determined to place that region in a thoroughly sanitary condition. The first step was to do away with the swarms of mosquitoes, known producers and carriers of diseases, which infested that region. So thoroughly was the work done that the mosquito has been practically exterminated, and Panama has been transformed from a pest hole to one of the most healthful spots on the continent. Frederick Quimby, Division Inspector of the Department of Sanitation, has invented an instrument, which is useful in determining the direction of the flight of mosquitoes, and in the location of their breeding places. Other information also concerning the habits of the mosquito may be found in its use. It is only a question of time, when the mosquito and fly, both dangerous to the life of mankind, will be exterminated.

RUMORS OF WAR

The Balkan Allies after having won the admiration of the world in their brilliant campaigns and united efforts against a common foe have fallen to quarrelling among themselves over the division of the spoils. The last reports indicate that Bulgaria and Serbia are ready to fly at each others throats. Nor is the feeling between Bulgaria and Greece friendly. It is a pity that the little nations having fought so glorious a war should now be at enmity with one another after having won victories in which there was glory enough for all. It is to be hoped that Sir Edward Grey, England's master Foreign Secretary, backed by all the great Powers, will be able to enforce peace in the interest of the little nations themselves. Another war coming at this time would entail financial ruin as well as an immense loss of life. An amicable settlement is universally desired. The uncertainty of the past months has caused uneasiness in all the capitals of Europe. It will not be at all surprising if the powers should undertake a settlement of the questions involved, with regard to the wishes of the Allies, should they prove obstinate. Especially have Russia and Austria felt called upon to mobilize their forces and the expense to each nation caused thereby has been heavy.

POET LAUREATE OF ENGLAND DEAD

Monday of last week Henry Austin, poet laureate of England since 1896, died at his home in Kent, after an illness of several months' duration. The poet succeeded Lord Alfred Tennyson, who died in 1892. For several years after Tennyson's death there was no English poet considered worthy to appoint to the position which he held except Swinburne and William Morris and these, for some reasons, were out of the question; so, in time, Henry Austin was given the honor. His poems were largely patriotic. His pen was always ready to emphasize what was good and praiseworthy in England. Recently Mr. Austin eulogized the achievements of the British Navy and just before this he impressed upon English hearts, the fact that the British Army was not prepared for war. The greatest part of the poet's work was done before he became poet laureate. Noteworthy among these productions are "Savanorola," and "The Poetry of the Period"; the latter was written in a satirical strain in which Tennyson, Browning, Matthew Arnold and Swinburne were attacked in a very hearty fashion. A genuine and very close love of nature was found in the most impressive characteristic of his works. His prose idylls were "In Veronic Garden," and "The Garden That I Love." Both of these emphasize a deep love of nature. The poet never achieved great distinction through his productions; his verse often receiving adverse criticism from the English public.

People of Interest

Bishop Anderson is to visit our work in Africa.

Bishop Hamilton is to inspect our mission field in Southern Asia.

President Wilson has accepted the honorary presidency of the Boy Scouts of America.

W. J. Harris, of Atlanta, Georgia, succeeds E. Dana Durant as director of the census.

Bishop Hamilton is not to visit the mission fields of Southern Asia until the fall of 1914.

Dr. R. E. Gillum presented the diplomas at the recent session of George R. Smith College.

Dr. John W. Gilbert has been elected president of Miles Memorial College, Birmingham, Alabama.

Dr. J. T. Docking, president of Rust University, is now at his Summer home in Westerly, Rhode Island.

Bishop C. S. Smith delivers the address to the graduating class of Wilberforce University, June nineteenth.

Bishop W. O. Shepard delivered the alumni address at Kansas Wesleyan University on Wednesday, June fifth.

Mr. Lawrence C. Jones is doing good work at the Piney Woods Country Life School, located near Braxton, Mississippi.

Bishop W. P. Thirkield preached for our Asbury Church, Atlantic City, the Rev. A. L. Martin, pastor, during a recent visit.

Dr. C. M. Boswell accompanies Bishop Cooke to Seward, Alaska, where the Alaskan Mission Conference opens June nineteenth.

Bishop Nuelsen, by request of the Board of Bishops, is to visit our work in Jerusalem at such a time as he finds it convenient.

Bishop Burt preaches the sermon before the graduating class of Genesee Wesleyan Seminary, Lima, New York, June twenty-second.

Dr. J. O. Thompson of St. Petersburg, Florida, delivered the Memorial Day oration in that City, this being the fourth time in seven years.

The Rev. H. A. Brooks, nephew of Dr. William H. Brooks of St. Mark's Church, New York, is a student at Drew Theological Seminary.

Bishop Homer C. Stuntz is to preach the baccalaureate sermon at Cornell College, Mount Vernon, Iowa, Sunday morning, June fifteenth.

The Honorable Franklin K. Lane, Secretary of the Interior, delivered the commencement address at Howard University Wednesday, June fourth.

Bishop E. H. Hughes delivered the address to the members of the Senior class of Kimball College of Theology, Salem, Oregon, Friday evening, June thirteenth.

Mrs. Sarah H. Fuller, mother of Mrs. F. D. Leete, of Atlanta, Georgia, died Sunday, June first. She was the widow of the Rev. Spencer R. Fuller of the Black River Conference.

Dr. W. Hartley Jackson, superintendent of the Conroe District of the Texas Conference, has sufficiently recovered from a severe illness of nearly three weeks to be on his work again.

The Montgomery, Alabama, Inter-denominational Ministers' Union passed appropriate resolutions on the death of Bishop William B. Derrick of the African Methodist Episcopal Church.

Bishop McDowell was one of the commencement speakers at German-Wallace College on June second. He also delivered the address at the dedicatory exercises of the of the Gymnasium.

The Rev. Willis J. King, pastor of our Fourth Methodist Episcopal Church, Boston, Massachusetts, and Miss Permella J. Kelley, of Texas, were united in marriage June fourth, in Boston.

Bishop McConnell is to make a mid-year

visit to Mexico. The session of the Mexico Conference, at which he was to have presided several months ago, was not held on account of war conditions.

St. Mark's Church, Chicago, Dr. J. W. Robinson, pastor, has paid its debt and the mortgage was burned May thirtieth. This congregation hopes to begin its twenty thousand dollar auditorium some time this year.

George R. Smith College during its recent commencement conferred the degree of Doctor of Divinity upon the Rev. J. A. Pickett of the East Tennessee Conference, and Professor A. J. Jordan, M. D., of Langston University.

The Rev. G. W. Jenkins of the Washington Conference was appointed to Staunton, Virginia, at the session of the Conference, but owing to illness was unable to take up his work until the second week in May when he moved to Staunton.

The trustees of Wiley University, during its recent commencement, passed very complimentary resolutions concerning Dr. I. G. Penn, commending him as "an organizer, and as a leader of men," and elected him a member of the Trustee Board.

The Rev. A. J. Williams, since his appointment to the pastorate at Kansas City, Missouri, in April of last year, has done commendable work. A splendid church and a five-room parsonage have been purchased. Methodism grows apace in Kansas City.

Mrs. Annie Johnson has issued invitations to the marriage of her daughter, Miss Annie Mendel, to Mr. Frederick Page Blair, on Thursday afternoon, June nineteenth, in "Thayer Cottage," Atlanta, Georgia. Mr. and Mrs. Blair will be at home after September twentieth, in St. Louis, Missouri.

During the recent commencement of Gammon Theological Seminary the degree of Bachelor of Divinity was conferred upon the Rev. Robert F. Long, of the Louisiana Conference. Brother Long received his degree of Bachelor of Arts at New Orleans University during its recent session.

Dr. George H. Trever of Gammon Theological Seminary will spend the summer on the Pacific Coast with his son, Ensign G. A. Trever of the United States Navy. Doctor Trever will also do some work during the summer in the interest of the Freedmen's Aid Jubilee Fund. The Doctor made the trip to the Coast via Memphis, Dallas and the Grand Canyon.

A Preachers' Institute was held in connection with the commencement of Paine College, Augusta, Georgia, in which Bishop E. R. Hendrix, Bishop James H. McCoy, Dr. G. B. Winton and Dr. H. M. Hamill of the Methodist Episcopal Church, South, and Bishops Phillips and Williams and Dr. J. W. Gilbert of the Colored Methodist Episcopal Church, participated.

We quote from the *California Christian Advocate*: "Bishop David H. Moore is a great soldier. He rose to the rank of Lieutenant Colonel of the 125th Ohio Infantry. He is so chivalrous, so brave that next to the great Phil Sheridan Bishop Moore could lead his men anywhere. There is in his fine make-up the inspiration, the alertness, the response of a genuine soldier."

On Methodist Day of The World in Chicago, our St. Mark's quartette, composed of Mr. and Mrs. J. A. Washington, Mrs. N. H. Bomar and our St. Mark's pastor, Dr. John W. Robinson, rendered a most acceptable number. Doctor Robinson delivered a number of addresses in connection with the American Negro section of the World in Chicago, of which he was a sub-lieutenant.

Mr. A. H. Colewell and Miss Ora J. Wilson, both of this city, will be united in marriage Wednesday evening, June eighteenth. Mr. Colwell has been for a number of years employed in the Custom service of the United States at this port, and stands high in the educational and religious circles of the city and state. Miss Wilson is a prominent teacher in our public school and a young woman of many personal charms. In advance we extend congratulations.

The annual sermon of Central Alabama College was preached by the Rev. D. J. Price, D. D., pastor of St. Paul Methodist Episcopal Church, Birmingham. District Superintendent S. J. Jordan of Anniston, delivered the Alumni address, and the Rev. A. W. McKinney, D. D., of Huntville, Ala., made the Commencement address which was eloquent and strong. Each speaker was at his best and rendered fine service for the cause of Christian Education in Alabama.

Prof. William Pickens, of Talladega College, Talladega, Ala., goes abroad for the summer and will write a series of articles for the SOUTHWESTERN. Professor Pickens is one of the best-prepared men the Negro race has produced. He is a clear thinker and writes and speaks frankly without fear. This series of articles interpreting European life from the standpoint of a wide-awake, competent Negro American, will be of great interest. This is one of the good things in store for the SOUTHWESTERN readers.

Dr. J. W. E. Bowen has just completed a lecturing tour covering the following points: Greenville, S. C.; Washington, D. C.; Baltimore, Md.; Wilmington, Del.; Harrisburg, Pa.; Pittsburgh, Pa.; Wheeling, W. Va.; Morgantown, W. Va.; Clarksburg, W. Va.; Charleston, W. Va.; Staunton, Va.; Lexington, Va.; Lynchburg, Va.; Winston-Salem, N. C.; Charlotte, N. C.; Asheville, N. C.; Louisville, Ky.; Bowling Green, Ky. The Doctor will attend the Commencement of Fisk University where his daughters, Misses Irene and Juanita, graduate with honors.

Professor Wallace A. Battle is doing a great work at the Okolona Industrial Institute of Okolona, Mississippi. Against great odds in a most needy field, Professor Battle is building up a very fine institution and one that is destined to wield a large influence upon Mississippi and Western Alabama. The institution owns between three and four hundred acres of land adjoining the corporate limits of Okolona, and has erected a number of well appointed buildings and has gathered a good faculty and a splendid school enrollment. The school has an exceedingly bright future.

Wesleyan University Commencement begins next Sunday with the baccalaureate sermon by President Shanklin. Dr. C. R. Brown, Dean of the Yale Devout School preaches the University sermon on the evening of the same day. Features of this Commencement will be the celebration of the one million dollar additional endowment triumph; the fiftieth anniversary of the first Wesleyan Glee Club, which tramped and sang from Middletown to the top of Mount Washington; the twenty-fifth anniversary of the famous club of 1888, which traveled thousands of miles on a parlor car and the rendering of the operetta "Trium by Jury" by the present Club. Among the speakers at Chapel Monday, June 16, 11 a. m., will be Rev. A. G. Kynett, '78, of Philadelphia.

Mr. Clarence E. Bacon, '13,

Mr. W. C. Woods, '13.

At luncheon Tuesday noon in the Fayerweather Gymnasium, Marcus White, '88, will be the toastmaster, and the following men will speak:

Hon. W. P. Hubbard, '63, Wheeling, West Virginia,

Bishop William Burt, '79, Buffalo, N. Y.,

Mr. Theodore Richards, '88, Honolulu, Hawaii,

Mr. James G. Berrien, '03, New York City,

President William Arnold Shanklin.

During the commencement of Walden University President Kumler delivered the baccalaureate sermon and the Rev. C. E. Morgan, A. M., the commencement address. A Jubilee Symposium was held discussing the subject "After Fifty Years—Walden University—What Next?" Brief addresses were delivered by Bishop C. H. Phillips, Dr. C. V. Roman, Rev. Preston Taylor, Rev. N. D. Shamborguer, Mr. A. N. Johnson, Miss Vera Lee Moore, A. M., Mrs. Ida B. Luckey, A. B., and others.

Gleaning from the Field

ALABAMA.

Cedar Grove.—Our second Quarterly Meeting for this charge convened, April 19-20. Our beloved District Superintendent, the Rev. A. W. McKinsey, preached to the delight of all present. Our work is prospering. The little Mission at Gurley has taken on new life. We have paid \$32 on the old indebtedness of our property there and the people are delighted. Total amount raised and paid out for all purposes, \$85.32.—L. B. Smith, pastor.

Rockford.—We had our second Quarterly Conference April 26-27, with our beloved District Superintendent, L. S. Price in the chair. The District Superintendent was well pleased with what the pastor had done for the parsonage. The pastor had finished the parsonage with his own hands. Sunday, at 11 o'clock, the District Superintendent preached an able sermon to a crowded house. He preached again at night. Collection for the day, \$11.85. The pastor is working hard to make the Rockford Circuit second to none.—J. A. Howard, pastor.

GEORGIA.

Whitesville.—The second Quarterly Conference was held at Union Spring Church, April 19-20 by the Rev. J. S. Stripling, Superintendent. The Superintendent preached on Sunday a most wonderful sermon. He is an able District Superintendent and a Christian Brother. He is in his last year on the La Grange District. The Whitesville Charge is planning for big things this year. Amount raised for Superintendent, \$18.55. The Rev. A. D. McClendon is pastor.—F. E. Gray.

Lawrenceville.—I saw the condition of things here and the debts that were hanging over the churches and began to think what I could do as a sinner man to help them in some way to pay off the indebtedness. I have been of some benefit to the people of this place, helping them in every way that I could. We have been having union meetings every Sunday evening, and in that way have managed to raise a very neat sum. I know that I am not a member of the church, but I feel that I have been inspired by some good spirit to do all I can for the Lord. I have raised \$142.49 to help churches and raised money to put in lights in the first Baptist Church. Now, all I ask of the people is to remember me in their prayers, think of me and ask the Lord to help me and bless my soul.—Written by Miss Maud Gholston for B. B. H.

INDIANA

Bloomington.—It will be interesting to know that we have one of the finest little bands of Mothers' Jewels in the Lexington Conference. They were so glad to vote one penny each to aid the Missionary Society in helping Sarah Crofford, that when their little president put the question, there went up a chorus of I's. This is truly the Spirit of Christ.—Ellza Hill.

LOUISIANA.

Clinton.—At Asbury Methodist Episcopal Church, the second quarterly conference convened April 27, 1913, with the Rev. H. Daniels, district superintendent, in the chair. After the devotional exercises, Brother T. P. Taylor was elected secretary of the conference; the roll was called

by the secretary and every officer was present. The reports from them showed a marked increase on all lines. The district superintendent was very much pleased at the work we are doing. The church has now seven classes and two new leaders have been made. Messrs. T. P. Taylor, S. Neroe and the Rev. N. McNeal, pastor at Mount Carmel Methodist Episcopal Church, were also with us in the conference. Collection was very good.—Edward Wesley Jackson.

Varnado.—Mary Chapel is in fine condition under the leadership of the Rev. Charles E. Bradford, our pastor. On April 20th, seventy-five pounds of groceries were given him and \$8.00 in cash. This movement was started by Sister Magnolia Foster and W. M. Johns and W. M. Jals. W. M. Jals, reporter.

Bayou Goula.—The first Quarterly Conference of St. Luke Church was held April 18th, the Rev. H. Daniel, Superintendent. The church and Sunday School are in splendid condition. There have been ten accessions to the church this quarter. The Rev. H. Daniel preached a stirring sermon, leaving a lasting impression in Bayou Goula. Collection very good. The members and officers are elated with their pastor, the Rev. F. D. Bowers and District Superintendent.—T. D. Delong, Recording Steward.

Cades.—Sunday the 27th, was a great day for the Cade Methodist Episcopal Church. Early in the morning the people began to gather around the church. At 9 a. m. the Sunday School was opened by the pastor, the Rev. H. J. Robinson. The Sunday School is growing each Sunday. At 11 a. m. Pastor Robinson preached on "Baptism," it was a great sermon. At 12 p. m., he baptized at the altar, assisted by the Rev. Charles of the Baptist Church, ten happy converts, leaving six others who did not get ready. This closes one of the best days in the history of this church. Pastor Robinson is a good and safe leader for his people. Both white and colored love and respect him as a Christian minister.—Bateste Trahan.

Clinton.—We wish to express our sincere thanks to the good people of Pine Grove Church who came to us on the night of March 10th, bringing many groceries. Bros. Archa Stewart and J. D. Banks, led the host. We are also grateful to the good people of Macedonia Church who came more than a hundred strong on the night of April 29, bringing many choice groceries. I am truly thankful for the nice suit case given me, and for the stove for the parsonage. Mesdames Sarah Watson, Rosa Fisher, Laura Roberson, and Jannie Nobles, led the host. W. L. Noble made the presentation speech, responded to by the pastor. Refreshments were served. May God continue His choice blessing on these good people.—I. C. Dougherty, pastor.

Angle.—Our first Quarterly Conference was held by the Rev. Valcour Chapman, Superintendent. The work is in good condition. Dr. Chapman preached two good sermons. We are glad to have Rev. C. E. Bradford, our pastor, who knows how to make things go. The people love him and his family. We hope for this to be our best year.—W. J. Jefferson.

Zachary.—At Albert Chapel the second Sunday in April a grand tribe rally was given by the King's Daughters,

Captain of Tribe No. 1, Mrs. Cassie Flelds, the Rev. Saul Ubanks preached. collection, \$7.75; Tribe No. 2, Captain, Mrs. Amella Moore, the Rev. Henry Smith, preacher, collection, \$6.95. Both are Baptist preachers of our community. Collection at night, \$5; total, \$25.60. Our new pastor is the Rev. A. W. Gains.—Alzena Overton.

Mandeville.—Our Tribe Meeting on Sunday, April 27th was a great success. Total amount raised, \$35. Bro. H. M. Smith, Captain of the Tribe of Rewbers, was awarded the blue ribbon for having brought in the highest amount, \$8.88. Sister Carrie Brown Captain of the Tribe of Benjamin brought in the next highest amount, \$7.17. There were many visitors present, prominent among them were the Revs. Frank Sheridan, Garfield Robinson and Pearl Perryman, who preached at night. The blue ribbon was pinned on Captain Smith by the pastor and Mrs. Carrie Brown. His lieutenant was Sister S. Smith. May God's choicest blessings ever rest upon this church and these good people.—Arthur Robinson, pastor.

Prairieville.—In this way we thank Mrs. Easter Brown, Mrs. Josephene Edwards, James Weams and many other friends for leading a nice crowd of young people to the parsonage on March 10. They brought to us 96 pounds of choice groceries and a nice purse of cash. On February 19 Mr. James Garfield Christy and Miss Besse Fletcher were married at the bride's home.—H. C. Gair.

Centerville and Vurdenville.—We are all praising God for such a preacher as we have in the person of the Rev. A. B. Harris, and for the things that are being accomplished. We are now leading. We carry the banner. Rev. A. B. Harris is all that could be expected of a Methodist minister. He is a financier, a revivalist and a general. A new fence of over 300 feet has been built and paid for. The church and cemetery that stood open to the field for years are now enclosed. The church at Centerville is being remodeled and we propose to remodel the one at Vurdenville by June. A great revival has been held in Vurdenville for ten nights with 15 brought to Christ and our Methodism. The best revival ever witnessed here. Sunday April 27th, at Centerville the converts received baptism by sprinkling. The pastor was at his best. The Rev. E. H. Hale, one of our ex-pastors, rendered good service during our revival. There have also been reorganized two large Sunday Schools. We gave an entertainment Saturday night, April 27th for the benefit of the pastor. We turned over to him \$15. We are planning great things for this year. We are up with pastor's salary. We pay him \$50 per month in cash.—T. H. Sampson.

Shreveport.—Sunday, April 27th, at Round Grove Methodist Episcopal Church was a great effort on the part of the trustees to remodel the church. Sermons were preached by H. J. Hencely, Eugene J. Webb, and Jessie Wade. Closing sermon by Elder Wells of the Bethlehem Baptist Church; it was a great sermon. Trustees reported as follows: Robert Hoyle, president, \$45.50; Mathias Mitchell, \$10; Thomas Crenshaw, \$7; grand total, \$76.50, which meant the beginning of remodeling this church. The Ladies' Aid with Mrs. Corah Hoyle and Florence Mitchell president and secretary, respectively, served lunch to all.—T. B. Oville, pastor.

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MISSISSIPPI.

Handsboro.—Recently the people of our church at Handsboro listened to addresses by the Rev. Kennedy, B. S. Willins, Dr. J. C. Honston, which were interspersed by good music by the choir. On that day we collected \$34.60.

Willisville Circuit.—At a recent rally held by the Rev. James Jordan, the following members gave \$2 and over: Inez Plummer, M. Cooper, and Abertha Adams. Those giving a dollar and more: Mr. John Godfrey, Jr., Aba Plummer, Golden Feeling, E. M. Jordan, Rachel Davis, Florence Watts, C. Perry, Thomas Godfrey, Jane Godfrey, Vilia Cooper, James Feeling, Carrie Mact, Little B. Sedlow, A. Sims and George Thomas, while others gave other sums below a dollar. The total collection was \$75.15. Of this, \$42 was for missions.—James Jordan.

Oxford.—The Rev. E. F. Scarborough held our first quarterly conference on the 15th of April. Most of the officers present with good reports. District Superintendent preached two splendid sermons which made all rejoice. Raised since the annual conference, \$259.00. Paid district superintendent in full. Our Easter collection was \$125.—W. C. Connell.

Gulfport.—The Ladies Progressive Club of St. Mark's Methodist Episcopal Church gave a social on April 28, 1913, which was a grand success. The proceeds netted \$37.50, of which \$20 was presented to the pastor by the club. Mrs. V. Carroll won the prize, for selling the most tickets. Mrs. J. H. Woodson, president, Mrs. John Lee, secretary.—D. F. Dudley.

Handsboro.—The church at this place continues to move forward progressively. The pastor is pushing every interest of the church to the front. The Ladies Aid is a source of great help to our church.

Wesley Church — Vicksburg.—Sunday, May 25th was a great day at Wesley Methodist Episcopal Church in the contest rally between J. D. Johnson and G. W. Stith. J. D. Johnson reported \$308.60; G. W. Stith reported \$191.86; other collection, \$5.10; making a total of \$505.46. This is the largest collection in the history of the church and much praise is due Brothers Johnson and Stith for the heroic way in which they worked.—G. W. Smith, pastor.

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Cleanings from the Field

MISSISSIPPI

Laurel.—Our second quarterly conference convened April 26-27, 1913 with W. M. McMorris, district superintendent, presiding. The conference was called to order by the district superintendent and election of A. W. Griffin, secretary of the conference followed. Thirty-four officers answered roll call. The report of the pastor was received with much delight. All reports showed progress. At night the Lord's Supper was administered to 72 persons. The district superintendent preached acceptably. The superintendent was paid in full, \$34.91. Raised for the pastor this quarter, \$85.72 at Laurel. At Ellisville, \$79.61, making a total of \$201.24. Two persons joined the church Sunday night, April 27th.—A. W. Griffin.

Ackerman.—On last Saturday night Brother J. W. McKinnie gave an Ice Cream and Strawberry Entertaining in honor of the Rev. L. F. White. While enjoying this a large party of men and women, led by Brother Jim Thomas and others, brought the writer many good things and laid them on the table. The High Point brass band joined the party and furnished music for the occasion. We thank them again and again.—L. F. White.

Coahoma.—My first quarterly conference was held at Pleasant Valley Methodist Episcopal Church May the 10th and 11th with Rev. C. W. Butler, district superintendent, presiding. The reports showed that the work is falling in line and every interest of the church is being looked after. Rev. C. W. Butler is a great preacher and leader of men. He preached two sermons to the delight of all who heard him. Collection for the day, \$23.45.—D. P. Shaw, pastor.

Beverly Charge.—Our first Quarterly Conference was held in Magnolia Church, April 13, by the Rev. C. W. Butler, Superintendent. The Rev. Mr. Butler has the church work well in hand, he made some very strong and striking remarks. Sunday at 11 o'clock he preached a strong sermon to a crowded house. Fifty-nine partook of the Lord's Supper. Collection, \$38.50. On April 8, we were visited by a storm from the South which swept through the parsonage leaving many good things for the pastor and family. The merry company was led by Mrs. J. E. Harden, E. E. York, F. Robinson, D. Sanders. We take this method of thanking the good members and friends of Beverly.—M. C. Pulliam, pastor.

Webb.—On March 29th our first Quarterly Conference was held in Rollins Chapel by District Superintendent Charles W. Butler. The new pastor, the Rev. P. H. Jackson, is the proper man here and under his administration you may look for great things from Webb. Sunday the 30th Dr. Butler delivered two able sermons. His subject at 11 a. m. was the Two Builders, and at night The Resurrection. Total collection, \$40.15.—Rogers Johnson.

Valden Circuit.—Our second Quarterly Conference convened at Martin Grove Church, April 26-27, Dr. E. F. Scarboro, District Superintendent, presiding. Quite a number of Quarterly Conference members were present on Saturday and rendered very favorable reports. On Sunday, the church was crowded to its uttermost capacity. Dr. Scarboro preached two excellent sermons which created a lasting im-

pression upon the minds of those present. The Rev. H. Y. Saulter, our pastor, spared no pains in having everything ready for the District Superintendent's coming. On Sunday night love feast was administered to a goodly number of members. We had a glorious time. Collection was \$36.—W. H. Bailey, Recording Steward.

Grenada Circuit.—At Spring Hill Church, the Rev. G. H. Harvey, pastor, held on April 27 a grand rally for the pastor by Class Leaders. No. 1, led by S. H. Edmonds, raised \$4; No. 2, A. Elliott, \$2.15; No. 3, Sister Mattie Clay, \$4.65; No. 4, W. A. Edmonds, \$2.05; No. 5, Brother Lewis Kirkwood, \$1.25; public collection, \$2.70; total, \$16.81. Under the leadership of the Rev. G. H. Harvey, our people began to take on new life and the church is spiritually alive.—S. H. Edmonds, pastor.

NORTH CAROLINA

Forest City.—The first Sunday in May was a day of great enjoyment among the members and friends of Well Spring Church. The faithful work of the en captains resulted in the raising of \$117.65. Captain Erwin Withrow, \$19; Captain W. M. Crawford, \$17.13; Captain Hensey Carpenter, \$16; Captain J. J. Burge, \$15; Captain John Long, \$10; Captain W. M. Withrow, \$10; Captain Joe Withrow, \$10; Captain B. F. Burge, \$8; Captain W. M. Kelley, \$7; Captain Toliver Witherow, \$5. The 22nd of May the Sunday School, Epworth League and Brotherhood Convention will convene at Well Spring Church.—W. M. Crawford.

Lexington and Thomasville.—One of the best half-station charges in the North Carolina Conference, and probably the second charge on the Winston District, is Lexington and Thomasville. The pastor on this charge is the Rev. Norris J. Pass, B. D., a man of rare pulpit ability, and one of the most successful pastors among the young men of the conference. At the request of the district superintendent, the Rev. R. W. Winchester, B. D., it was the writer's good pleasure to be with Brother Pass for his second quarterly conference. It was indeed gratifying to see his people in one spirit, happy and working enthusiastically and harmoniously. A goodly number of the officers were present in the business session of the conference with written reports which showed that actual work was being done on the charge. The pastor reported eight additions to the church for the quarter. The pastor had received over \$200 on salary; paid the district superintendent his full assessment, \$25, (over \$20 of this amount being raised through the classes); nearly \$30 had been raised on general benevolences. Including the amounts raised for building and improvements, the grand total for the quarter lacked less than \$2 of reaching the \$500 mark. The people at Thomasville are planning to build a new church and they are enthusiastic over the thought of preparing to invite the Annual Conference to be their guest in 1914. The Rev. Mr. Pass' people are loud in his praise, and we pray that the Lord may use him largely in bringing many souls into the Kingdom.—J. H. Lovell.

San Augustine.—April the 20th was an enjoyable day in San Augustine. Services were fine throughout the day. The pastor, the Rev. J. L. Blue, preached a splendid sermon at the 11 o'clock service. At the night service the church was crowded. At

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this hour the pastor thanked the people for their kindness rendered to him by the people of the town. The Rev. Blue is loved by all of the people and his splendid sermons and Christian instruction are much appreciated. The collection at this service was \$8.10, making a total collection of \$15.50.—J. L. Blue.

TENNESSEE.

Hartsville.—Our second Quarterly Conference was held April 19-20, by the Rev. E. J. Guthrie, Superintendent, who preached two stirring ser-

mons for us and administered the Sacrament to eighty-five persons. The quarterly reports showed some progress in church work. Quarterly collection, \$23. District Superintendent was paid in full. Our church is favored with a very able pastor, in the person of the Rev. M. Williams.—A. C. Harsley.

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Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Bluefield	Coal Wood, W. Va.	July 2	W. T. Marley
Austin	Austin, Texas	July 8-13	F. L. Kirkpatrick
Birmingham	So. Birmingham, Ala.	July 16-20	J. W. Thomas
Guthrie	Shawnee, Okla.	July 16-20	D. G. Franklin
Beaumont	Orange, Texas	July 22-27	W. L. Duncan
Montgomery	Evergreen, Ala.	July 23-27	Wm. Jones
Opelika	Opelika, Ala.	July 23-27	L. S. Price
Orangeburg	Springfield, S. C.	July 24-27	E. B. Burroughs
Griffin	Brooks, Ga.	July 29	J. D. Lovejoy
Waco	Marlin, Texas	July 29—August 3	T. S. Moore
Chattanooga	Dayton, Tenn.	July 29—August 3	E. H. Forrest
Palestine	Teague, Texas	August 5	M. Q. A. Fuller
Meridian	Meridian, Miss.	August 6-10	J. M. Shumpert
Atlanta	Newnan, Ga.	August 6	G. W. Arnold
Gainesville	Gainesville, Ga.	August 13-17	J. A. Richie
Indiana	Indianapolis, Ind.	August 13-17	J. R. Bryant
Rome	Carrollton, Ga.	August 20	E. D. Petty
St. Louis	Jacksonville, Mo.	August 20-23	P. E. Gillum
Navasota	Navasota (Ct.) Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Clow	Horatio, Ark.	August 20-24	W. S. Sherrill
Anniston	Hohson City, Ala.	August 26-31	S. J. Jordan
Marshall	Texarkana, Texas	August 26-31	P. H. Jenkins
Topeka	Clay Center, Kans.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Houston	Galveston, Texas	August 27-31	W. H. Logan

CONVENTIONS

- Hattiesburg District—Missionary Convention, Epworth League, Ladies' Aid, Sunday School and Woman's Home Missionary Society, Hattiesburg, Miss. June 25-29.
- Lexington Conference—Woman's Home Missionary Society, Chicago, Ill. June 25-29.
- Woman's Home Missionary Society—Annual Meeting Board of Managers, Washington, D. C. October 15-24.
- Orangeburg District—Sunday School Institute and Epworth League Convention, Zion Church, Jamison, S. C. July 4-6.

Conference Notices

Special Notices

EAST TEXAS AND WEST TEXAS CONFERENCE.

To the Ministers—The Ministerial Council will convene June 24th, and all who contemplate coming please write me, as I desire to arrange homes for all who may come.—C. C. Smith, Pastor, Bryan, Texas.

MERIDIAN DISTRICT

The Meridian District Conference will convene at Tabernacle Church near Meridian, August 6-10. Let every pastor, local preacher, exhorter, one Sunday School superintendent, one class leader, one president of the Epworth League, one president of the Ladies Aid Society, Woman's Home Missionary Society, and the District Steward, from each pastoral charge be present at roll call Wednesday morning, August 6th., 1913. The Rev. R. B. Anderson, pastor and his good people are preparing to give the ministers and delegates a very cordial welcome. You will be met in Meridian by the brethren and friends with conveyances to take you to the church, over a beautiful concrete road right from the depot in Meridian to our church door at Tabernacle. You cannot afford to miss this conference. Let every pastor make an earnest effort to raise his full apportionment for the benevolences of the church by that

time. We are expecting our resident Bishop, W. P. Thirkield, Drs. Jones, Penn, Thomas, indeed, all the secretaries and field agents that possibly can, to be present. We hope to make this one of the most successful district conferences ever held in the district.—J. M. Shumpert, supt.

District Rounds

ST. LOUIS DISTRICT.

Second Round.

Curryville Ct., July 5-6, (Geo. Grady); Bowling Green, 12-13, (L. R. Grant); Hannibal, 26-27; Jacksonville and Pittsfield, Aug. 20-23; Springfield, July 19-20, (A. E. Miller); Bagnell Chapel, 26-27, (J. H. Boone); Bridgeton Ct., Aug. 2-3, (C. C. Kitchen); Louisiana, July 26-27, Q. E. Whaley; Grazy Creek, Aug. 2-3; Clarksville Ct., 9-10; Elsherry Ct., 16-17; East St. Louis, July 20-21; Cairo, Aug. 2-3, (J. P. Bishop); Poplar Bluff, July 26-27, (B. D. Dixon); Ironton and Potosi, Aug. 9-10, (J. L. Brooks); Fredericktown, 9-10, (J. H. Noland); Farmington, 30-31; De Soto, Sept. 13-14; Gratiot St. Miss., Aug. 9-10, (W. W. Goff); Union Memorial, Sept. 7-9; Rolla S., 20-21; St. James, 27-28; Webster Grove 13-14, (R. G. Williams); St. Charles, Oct. 4-5. The District Conference, Sunday School, and Epworth League Convention convenes in Jacksonville, Aug. 20-23, at 9 o'clock a. m. Let every charge be well represented and each pastor come prepared to make a good report as to the spiritual condition of his work and his benevolence. My dear brethren, this will be my last District Conference with you as Dis-

FORCED BY GRATITUDE

OF HUNDREDS To Repeat His Offer

of March 27th, in the Southwestern Christian Advocate

I have been so moved the past few weeks by the gratitude of SOUTHWESTERN CHRISTIAN ADVOCATE Readers, that I have decided to make again the offer which I made in the March 27th issue. This is what I said: "I am going to Give Away a Free Treatment for Deafness, to every sufferer who asks for it."

The letters of request have poured in: letters of grateful thanks have also poured in. From every part of the continent, the people whom I have cured of that terrible affliction—Deafness—are thanking me.

A letter from the Far West says, "Allow me to thank you a thousand times for the good hearing you have restored to me." A letter from New England says, "I bless the day I saw your offer, for you have cured me of Deafness."

DEAFNESS TREATMENT FREE

These many letters of gratitude have touched my heart, and so I say again to the readers of the SOUTHWESTERN CHRISTIAN ADVOCATE: "I will give away a Free Treatment for Deafness to every sufferer who writes for it."

This offer can only be made for a very short time. If you are Deaf, or have any trouble with your ears, write for a Free Treatment.

This treatment is entirely free. I want to help you. I know what you suffer in the approach of Deafness, and the intolerable agony of complete Deafness. I know that I have cured many, many people who were Deaf. I want you to have the same opportunity to hear again. Write to-day for my treatment for Deafness.

Send off now, a post card or letter request. Don't delay, or it may be too late. If you have even the slightest feeling that something is wrong with your ears, be on the safe side and send for treatment. It won't cost you anything. If you are growing Deaf, and have become discouraged and tired of experimenting, profit by the example of those who have been cured by my treatment. Many of these people thought that they never could be cured, they had tried so many different things which never did them any good. My treatment restored their hearing. Write to-day for a Free Deafness Treatment, to

DEAFNESS SPECIALIST SPROULE,
432 Trade Building, Boston, Mass.

district Superintendent. Let us make it memorable because of the good done.—R. E. Gillum, Superintendent.

BEAUMONT DISTRICT.

Third Round.

McCabe Mission, Beaumont, July 4-6; Port Arthur Ct., 12-13; Wallsville Ct., 19-20; Orange Station, 26-27; San Augustine Ct., August 2-3; Jasper Ct., 9-10; St. James, Beaumont, 17-18; Bonwell Ct., 16-17; Rockland Ct., 16-17; Hemphill Ct., 23-24; Sour Lake Mission, 27-28; Silsbee Mission, 29; Voth, 30-31; Newton Ct., September 6-7. Dear Yoke-Fellows: Our District Conference, Sunday School, Epworth League and Woman's Home Missionary Convention will be entertained by the Rev. Freeman Parker, D.D., at Orange, Texas, beginning the last week in July about the 23rd. Watch for the program. Local preachers, the exhorters and the District Stewards, within the District, together with one Sunday School Superintendent, one president of an Epworth League Chapter, one president of a Methodist Brotherhood, one president of a Ladies' Aid Society, one Class Leader, one president of an auxiliary of the Woman's Foreign Missionary Society, one president of an auxiliary of the Woman's Home Missionary Society from each pastoral charge in the District. My Brother:—Work hard and push every interest for a clean sweep

Skin Diseases

disappear, the sting and smart and itching sensations that torture the victim of these troubles vanish when you use HUNT'S CURE in the form of a salve, easy to apply, one box will cure the most obstinate case. It

HUNT'S CURE

falls your money will be cheerfully refunded. That's our pledge of confidence, our guarantee that HUNT'S CURE will cure skin diseases. 50c. a box

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of our entire benevolent claim. Our program will be sent you in full time. Expect and work for great things.—W. L. Duncan, Supt.

BROOKHAVEN DISTRICT.

Third Round.

Kenolia, July 1; Brookhaven Ct., 1 Hub Ct., 5-6; Expose, 8; Columbia, 9; Lampton, 10; Hub, 12-13; Liberty, 16; Tylertown, 17; China Grove, 18; Fernwood and Magnolia, 19-20; District Conference, 24-27; Brookhaven and Summit, Aug. 2-3; Bridgeville, 5-6; Florence, 7-8; Star, 9-10; Oma, 15; Crystal Springs, 16-17; Crystal Springs Ct., 18-19; Barlow, 22; Bowerton (Wesson), 23-24; Hazlehurst, 30-31. Pastors, members and friends, our District Conference will convene at Crystal Springs, Miss., July 24-27, 1913. We are expecting our beloved Bishop W. P. Thirkield to be present. Pastors, come to the District Conference with every cent of your benevolent money raised. We must secure one hundred subscribers for the Southwestern for the District Conference. Brethren, busy. We can't afford to fail. A Quarterly Conference members must subscribe for the Southwestern or they will be discontinued. Local preachers and exhorters license will not be renewed unless they subscribe for the Southwestern. Don't forget the Jubilee Movement Rally. Pastors will come prepared to Give \$2 each, and report what they have already collected for the Jubilee Fund. Drs. R. L. Jones, I. G. Penn, I. L. Thomas, M. Jones, J. B. F. Shaw, W. W. Luck and J. P. Wragg are cordially invited.—P. H. Rembert, Superintendent.

KANSAS CITY DISTRICT.

Second Round.

Armstrong, (L. F. Payne), July 13; Slater, (W. R. Rivere), 19-20; Glasgow, (Le Roy Woolrich), 26-27; Glasgow, Aug. 2-3; Malta Bend, 9-10; Marshall, 16-17; Arrow Rock, 19-20; Glasgow Ct., 23-24; Blackburn Ct., 30-31; Odessa, Sept. 1; Lexington, (W. H. Smith), 6-7; K. City, (Centennial), 6-7; Wellington, (O. A. Johnson), 13-14; K. C. (Clark Chapel), 13-14; Independence, 20-21; K. C. (Davis Chapel), (R. Davis), 27-28; St. Joseph, 27-28; Des Moines, Ia., (A. A. Tolson), Sept. 13-14; Oskaloosa, (W. L. Lee), 20-21; Mason City, 27-28. Permit me to urge upon you to put forth a strenuous effort in His Name, to comply with our standing motto—(Save souls, raise money for church our deserving benevolent causes, our own Geo. R. Smith College. Last but not least, in

(Continued on page 13)

BOARD OF CONFERENCE CLAIMANTS

CHICAGO, ILL.

JOSEPH B. HINGELEY, COR. SECRETARY

New Number, 1018 South Wabash Ave.

A candidate for office asked his friends, "Do you vote as you pray?" If they answered "Yes," he then said, "Pray for me." Of course you are praying for the Retired Preachers, Widows, and Orphans who are Conference Claimants. Do you help as you pray? Keep on praying, but just now send a DONATION to the Board of Conference Claimants. You can in this way mightily help those you are praying for.

A Brother writes that he is sick and unable to take care of his property. Does not want the worry and trouble of looking after it, but needs the income to live on. Will the Board take the property and give a LIFE ANNUITY BOND in exchange for it?

That is our business and we are arranging to take the property at its market value, issue a Bond for this amount and relieve the brother of worry and anxiety. This is RECIPROCITY. The Board help him and some day the property will be helping Conference Claimants.

Did you observe "WESLEY DAY?" If not, you can observe WESLEY DAY some Sunday in June. Do it and enroll members in the DOLLAR BRIGADE. Some day, Brother Pastor, your Loved Ones may be helped by what you do now.

Subscribe for the Veteran Preacher. Twenty-five cents a year. Club of ten mailed to separate address \$1.00.

Send subscriptions and address all communications to

JOSEPH B. HINGELEY, Cor. Sec'y.,
1018 South Wabash Avenue, Chicago,
Ill.

District Rounds

(Continued.)

list on an increase of circulation of our above par, Southwestern Christian Advocate. Lay near your heart the Jubilee celebration. Organize and push the laudable enterprise. Remember the date and place of District Conference, Aug. 6-10, Malta Bend, Mo. Plan, work and pray to have your charge well represented, and the collection for Geo. R. as per request. The presence of our resident Bishop Smith and any of our General Conference Officers and so on, would prove an inspiration and would be appreciated.—Wm. H. Wheeler, Supt.

Gleanings from the Field

ALABAMA.

Anniston, First Church, James N. Wallace, pastor.—We have been on the scene five months. Remarkable changes have taken place during that short time. First Church is numbered among the progressive churches on the Anniston District. The church has arisen out of the dust of humiliation and discouragement and has taken its place as one of the strongest churches in Anniston. There are eight Methodist churches in this city and all of them are aggressive and progressive. Dr. H. F. Harris, a prominent physician, was elected superintendent of the Sunday School and added to the Trustee board. The Sunday School has trebled itself in membership. We have a beautiful Sunday School department in the basement of the church. There are rooms aside from the auditorium in the basement. The classes

have separate rooms where the Sunday School lesson is thoroughly taught by competent teachers.

The revival fires were kindled about the first week in April and continued to burn until April the 30th. We had great success. Twenty-two accessions—seven of these were baptised. The pastor did the preaching, assisted by an earnest membership. We have added twenty-six to the membership roll since the 11th of January. The official Board planned a great rally just after the revival. The church was divided into two great divisions—the Whites and the Blues—with ten sub-captains. After three and one-half weeks of earnest endeavor the captains reported \$305.72. The greatest single effort the church has ever put forth. The captains who led their armies to victory were Mrs. Dona Gerum, who led the Whites; and Mrs. L. A. M. Jackson, who led the Blues. The rally has been continued until the fifteenth of June. Bishop W. P. Thirkield will be with us on this occasion and we expect to report another \$300, making the rally \$600. With the sale of the old church property and the money the trustees have raised, we have paid off over \$1,000 worth of urgent debts. We have paid a seven hundred-dollar note which was borrowed on the old property to help on the first payment of this new property and have paid \$300 on our five hundred-dollar note which was due May 6th; thus saving the property from being advertised for sale. There are several other minor notes in the banks for various amounts which have been partially liquidated. We have met mountains of difficulties in the way since our arrival but the Lord has been with us and is bringing us out more than conqueror.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

ARKANSAS.

Cotton Plant.—In Adkins Chapel, May 18th, was held our second quarterly conference, the superintendent being present. He preached a good sermon and administered the communion. From all reports this charge is in a good condition with S. S. Ham as pastor. Collection for the day, \$17.75.—M. Roberson.

GEORGIA.

La Grange.—Rev. N. C. Hanson, pastor of Harris Charge, Savannah, Conference, is a strong leader among the people in his work. Having been appointed to the above circuit last December by Bishop Leete, he has gathered the people together in great numbers, thereby making the churches grow to large proportions. At times seating capacity cannot be found in the church for the people who interestingly listen to his sermons. Financially, the charge has never before reached the proportions which it now has. He is not the only preacher who has done good here, but he is building mightily and spiritually upon the work they left behind. The church here delights to honor its pastor.—J. D. Jenkins, reporter.

Offerman. — The second quarterly

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If you are making less than \$50 a week you should write me today. I can help you to wealth and independence in an entirely new business. You can work when you please, where you please, always have money and the means of making barrels more of it.

HOW WOULD YOU LIKE to start out from home on a combination business and pleasure trip, stay at the best hotels, and live like a lord and clean up \$10 a day? Work at amusement places, on street corners, manufacturing institutions, anywhere and everywhere, ten minutes' walk from home or on the other side of the globe. Just set my Camera up any place you happen to select, and make \$10 a day above operating expenses.

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My proposition is my WONDERFUL NEW COMBINATION CAMERA with which you can take and instantaneously develop ELEVEN entirely different styles of pictures, including Buttons, four varieties and two sizes of Paper Post Cards, and six styles of Tintype pictures. Every picture is developed without the use of films or negatives, and is ready to deliver to your customer in less than a minute after making the exposure. This REMARKABLE INVENTION takes 100 pictures an hour. Everybody wants pictures, and each sale you make advertises your business and makes more sales for you.

TREMENDOUS PROFITS

Max Brodie states: I made \$4,721.50 in eleven months; my average profit was \$11.50 per day. S. D. Gibson says: I cleared up more than \$200 profit with your outfit in a short time. P. N. Elmore writes: I have not kept track, but have made \$55 to \$60 a week right along with your outfit, which beats them all. Hundreds of letters like these prove the tremendous money-making possibilities in this new, unique and

absolutely independent profession. Every sale gives you a profit of from 500 to 1,500 per cent.

NO EXPERIENCE NEEDED

Simple instructions accompany each outfit, and you can begin to make money in fifteen minutes after my outfit reaches you.

This business is so new, the demand for photos so universal, that everyone who sees your Camera is a profitable customer for you.

The profits are so quick, so certain, so steady that a few hours' work each day at home, or anywhere on earth gives you a big permanent income. Even if you cannot put all of your time into this business, your spare moments may in this pleasant and easy way be made to pay you many times more reward than your present steady employment.

Saturday afternoons, Sundays and holidays mean rich harvests for you, and there are scores and scores of cases where earnings of from \$25 to \$50 have been made in a few short hours by men who are regularly employed in mills, offices and on farms, and who never worked a Camera until they got my new, simple and thoroughly guaranteed outfit.

POSITIVE MONEY-MAKING PROOFS FREE

You should investigate this proposition at once. The proofs showing the money-making ability of this Camera we will give you free and they will startle, amaze and delight you.

A trifling investment will get this wonderful outfit for you and put you in a position to make \$2,500 a year. If you want to be independent and absolutely your own boss, write me today and I will send you by return mail, full free information regarding this WONDERFUL PROPOSITION, including letters offering positive proofs from every part of the world. DON'T DELAY, ANSWER THIS ANNOUNCEMENT TODAY. L. LASCELLE, Mfr., 627 West 43d Street, Dept 1084 NEW YORK, U. S. A.

conference of the Patterson circuit held on 10 and 11th of May with the Rev. Dr. F. R. Bridges, presiding, showed vast improvements in the reports read. Rev. C. P. Cannon, our pastor, is the right man and in the right place. He has done more in five months than any other pastor has been able to do in years. He has put an organ in the church at Patterson and a pulpit in the church at this place; twelve accessions this quarter, four converts and four baptized, while five were admitted in full connection. He preached two sermons that will be long remembered. We paid district superintendent in full.—R. E. Pugh, reporter.

Le Grange.—We have closed one of the best revivals in St. James Methodist Episcopal Church that we have had for many years. Rev. Vance was assisted by Dr. S. E. Jones, of Luling, Texas, and the Rev. T. R. Clenons of the African Methodist Episcopal Church. Our conversions averaged over 20 per cent. The Rev. F. L. Kirkpatrick, district superintendent of the Austin district, came to us Friday and held his second quarterly conference. He preached three sermons that stirred the souls. Many sinners came up for prayers. We paid the district superintendent in full, and raised \$152.00 during the quarter.—W. J. Hunt.

LOUISIANA

Eola.—On Monday night, May 5th, the members and friends of Hampton Church turned out en masse to show their appreciation of their pastor and family. There were 189 pounds of choice groceries given by some of the best people in this locality. Mrs. Lizzie Bolds was the instigator of this movement in which more than one hundred persons participated and the Rev. and Mrs. Hampton were made happy. We have recently built a neat little church at

Price \$7.50 Up

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B. Bash, of Bell Island, Newfoundland, did this with our

CHAMPION Minute Photo Machine

That beginners make such profit at the start, shows that no experience is needed in this wonderful money-making business. Robt. Beck, Willow Hill, Pa., took in \$36 in one day. Vernard Baker, Holbrook, Neb., \$28.31. Jas. F. Wendt, Ashton, Idaho, \$28. C. V. Lovett, Ft. Meade, Fla., made \$50 in one day. These testimonials are just a few of many hundreds we have on file. Pictures in Post Cards and on Buttons all the rage at Fairs, Carnivals, Picnics, Resorts, Schools, Depots, Factories, on Streets—anywhere—everywhere. Our Champion Camera takes pictures also 2 1/2 x 3 1/2, 1 1/2 x 2 1/2, and buttons. Finishes complete photo in 30 seconds: 200 an hour. No dark room. Easiest, quickest, biggest money-maker known. Small investment. About \$50 profit on each dollar you take in. Be your own boss. Write at once for Free Book, Testimonials and Liberal Offer.

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Sunflower which is a credit to Methodism. We only had \$67.71 to start this building with. It is now completed at a cost of \$714.92, with a balance due \$3.75 and carrying an insurance of \$1,000. Sunday, September 28th, 1913, the corner-stone will be laid at this church. The Rev. M. S. Goins, of Washington, will preach the corner-stone sermon, assisted by the Rev. E. Hutchinson, of Opelousas. We are expecting also the Rev. W. J. Hampton, Rev. P. C. Colton, Rev. H. A. Sorrell, Rev. Thos. Williams, Rev. D. A. Landry, Rev. A. C. Mitchell. The meeting is to begin September 22nd, 1913. This is a small crowd, therefore we ask the aid of the brethren and district superintendent, R. C. Worsham, who must be with us. We have a beautiful pulpit set just received. Methodism is growing here along all lines.—Thomas A. Hampton, pastor.

MISSISSIPPI

Sumrall.—On the night of May 15th a party of friends came to the parsonage and their visit was welcome for they brought many good things in the way of groceries for the inmates. This party was led by Mrs. Maggy Allen, A. Steel, T. J. W. Allen, A. McCornor and others. — A. C. Smith, pastor.

Gleanings from the Field

SOUTH CAROLINA.

Starr Station.—At our first Quarterly Conference our church was made a station with the Rev. W. G. Deas as our pastor. He has been with us for four years and it seems as though he is doing better each year. Our second quarter was held on the 26th inst our beloved Superintendent, the Rev. B. S. Jackson, presiding. Paid Superintendent in full. He preached for us on Sunday. Many came to the altar. Our rally resulted as follows: J. T. Chandler, \$4.60; Ethel Lockhart, \$3.45; Anna Williams, \$6.15; Pearl Williams, \$1; Frances Fant, \$1.25; James Oliver, \$10; total for the day, \$39.63.—George Jones.

Starr Station.—Our church is in a prosperous condition under the pastorate of the Rev. W. G. Deas who has been with us for four years and we are learning to love him better and better. On the 23rd of March, Easter Day, our congregation was large. The pastor preached the Easter sermon, theme, "The Foundation of the Christian Hope." We believe the pastor excelled himself. At the close of the sermon, many came forward. The Easter service was held in the afternoon at 3 o'clock. The pastor was called to the Baptist church, seven miles away, to preach in the afternoon, but returned and preached for us again at night. Collection for the day, \$7.02. We are raising money to remodel our church, which is not large enough to accommodate our congregation. — L. D. Thornton.

TENNESSEE.

Murfreesboro Circuit.—We have an excellent pastor at Lawrence Chapel and the church has improved greatly since the last quarter, ending March 15th. The Rev. T. W. Johnson held Quarterly Conference at the church on March 15, and on the 16th he preached a wonderful sermon. We raised \$15. We have had a great revival which ended with six converts. We have had twenty members to unite with the church. The Rev. J. A. W. Moore delivered a wonderful sermon on the 20th of April, which was rally day, and church raised \$113 for the benefit of the new building which we are working hard for. We ask the assistance and prayers of all. The Rev. J. A. W. Moore, is pastor.—Lucy A. Turner.

TEXAS

Chicote Circuit.—The second Quarterly Conference was held May 19-20 by the Rev. K. W. McMillan, District Superintendent. He preached three strong sermons. We paid him, \$28.15. We raised the sum of \$74.75. We are trying to bring things to pass. I take this opportunity to express my thanks to the Revs. R. W. McMillan, D.D., and the Rev. D. C. Haley, D.D., for the package sent me a few days ago by express.—E. M. Alexander, Arthur City.

Laurella.—On April 27, considering all things, the services were very good. The church is spiritually alive. Four members united with the church. Collection for the day, \$13.35. The Sunday School is good at Moscow under the management of F. W. Flournoy, Superintendent. We want to be in our new church on the fourth Sunday in May. Our churches on this Circuit, the members are taking good care of the pastor. They are pleased

with him, and he is pleased with the members.—E. G. Gilmore, pastor.

Leona.—The Leona Circuit is indeed alive under the pastorate of the Rev. G. W. White, this being his second year with us. We feel that we have a true pastor and a man of God. He has brought things to pass since being in our midst. We have raised more than \$36 for benevolence and have painted our church and paid our pastor on the first Sunday \$22.50 for his months' support. We are going to stand by him this year along all lines and when he goes to Palestine, Texas in December to the Annual Conference he will carry a full report. On last Saturday night Miss Bulah Smith and Miss Mary Hall gave a splendid concert which netted \$14—one-half of which was for benevolence and the other half went to the trustees. Sunday the Laymen's Association was held, at two mile church; \$7.65 was raised and turned over to the pastor for benevolence. So we are moving along nicely. The Rev. Wm. Manning was re-elected president of the Laymen's Association; Miss Ora McDaniel, vice-president; Prof. G. Miles, Jr., secretary; Miss Martha Morton, treasurer. We are going to raise all of our benevolence, pay our most worthy pastor and pay our District Superintendent.—Willie Washington.

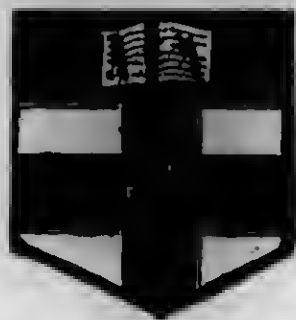
Mallaleu—Houston.—Our second Quarterly Conference convened at Mallaleu Chapel, Houston, April 28, with Dr. W. H. Logan presiding. Paid Superintendent in full and all back dues. Paid pastor \$55.00. Paid on folding chairs, \$30.00. Sexton, \$5.00; organist, \$11.00; electric light and fuel, \$10.00. Grand total, \$111.90.—S. A. Pryor, Pastor.

Houston.—Dowling Street Methodist Episcopal Mission. — We take great pleasure in thanking the members and friends of the church for the shower of good things left on our table on Tuesday night and also for the warm expressions made on the occasion. Our church was revived by one weeks meeting only, owing to the unavoidable hindrance the revival was closed with only two conversions. The meeting was largely attended and spiritual interest manifested. We anticipated a great rally in June to pay off the indebtedness of our land and build a beautiful church house.—Rev. and Mrs. S. S. Frazier.

VIRGINIA.

Abingdon.—The third quarterly conference was held at Abingdon Methodist Episcopal Church April 19-20 by our highly-esteemed superintendent, the Rev. Anderson Davis. His sermon at eleven o'clock was very inspiring. The superintendent was well pleased with the work of the church as a whole. Raised on that day, \$32.76. The Sunday school is growing rapidly. The enrollment also the attendance is on the increase. The Willing Workers Club, which has been working so faithfully to pay for the new vestibule, that has recently been added to the church, was able to pay the larger part of the debt through an entertainment at which they raised \$42.60. Mr. Crockett Smith, captain, deserves much credit for his faithful work.—Valerie Moser.

Centreville.—A pound party led by Miss Ophelia Gibson, Mr. Ben Thomas, Mrs. Clarissa Young, Mrs. Lina Blackmore and other friends and



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members of the Centreville Methodist Episcopal Church made the parsonage a happy spot the evening of April 11th. The party was given in honor of the Rev. W. H. Perkins, who is pastor and is ill with rheumatism.—W. H. Perkins.

MT. ZION LEAGUE.

Camilton, Va.—The Epworth League of Mount Zion Church, Rose of Sharon, No. 8118, observed the 24th anniversary May 18th, at 11 a. m.; sermon by the pastor, the Rev. J. W. Dockett, subject, "Christ's Yoke." The speaker showed the leagues the importance of being yoked with Christ. Following the sermon, Mrs. K. R. Collins, presented a paper read by Mrs. H. E. Randolph. The paper was a birds-eye view of the fiftieth session of the Washington Conference which she attended. At 3 p. m. the League marched from the hall to the church. The leagues from the other two churches of the charge, Waleford, and Hillsboro, Golden Blend and Morning Star, also two junior leagues, Rising Star, Hamilton and White Rose from Waleford, marched with them. Invocation by the Rev. J. W. Parker. Welcome address by Miss Charlotte Bentley. Mrs. K. R. Collins, president, presided. The responsive readings were led by the vice-president. Mr. C. A. Brown sang a solo. Mr. Lewis Rector, Mrs. Rachel Sanford and Miss Maglene Rector and the juniors, participated in the programme. Miss Ida Plumer, teacher, and member of the Teachers Association of Washington, D. C., delivered an excellent address. Mrs. Clara Bell, one of the district presidents from Lincoln gave a short address. Mr. H. A. Barrett of Alexandria, Virginia, one of the district field agents, delivered an eloquent address on general league work. The officers of three leagues came before the Field Agent for installation. The following officers were installed: Rose of Sharon, president, K. R. Collins, first vice president, H. E. Randolph; second vice-president, Francis Rector; third vice-president, Henry Clark; fourth vice-president, Rachel Sanford, secretary, Nellie Randolph and Minnie Rector, treasurer, Duana Hill, Junior superintendent, Eppie Clark. Morning Star, president, Mary Mallory; first vice-president, Mollie Lewis; second vice-president, Mary Jones; third vice-president, Elizabeth Dean; fourth vice-president, Dillie Gaskins; secretaries, Martha Parnes and W. F. Bentley; treasurer, Henry Dean; Junior superintendent, Martha Parnes. Golden Blend: president, Octave Ferrell; first vice-president, George Brown; second vice-president, Morris Ferrell; third vice-president, Lottie Waters; fourth vice-president, Sallie Smith, secretaries, Frank Brown and Leticia Fry. Treasurer, Charity Coats; Junior superintendent, Anna Brown. At 8 p. m., the regular league topic, "The Greater Work Ahead," was opened by Sister Lula Cox who read a splendid paper. A short sermon on the Book of Life, by the Pastor. Collection, \$16.—Nellie Randolph and Minnie Rector, secretaries.

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Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. WILLIAM ECTOR.

At Zwolle, La., the Rev. William Ector, a retired member of the Louisiana Annual Conference, was called from labor to reward May 3rd, 1913. He joined the conference in 1888 and served the following appointments: Chopin, Fort Jessup, Bayou Sie Columbus, Leesville, Allen Kingston, Bonchest, Frierson, Abbeville, Welsh, Lecomte. He retired while serving the Lecomte Church, where he lost his health and never did regain it, but continued to grow weaker while suffering greatly. God called him home and he could say, "I have fought a good fight, I have kept the faith, I have finished my course." He was the father of fifteen children, eight of which are living. He has twenty-four grand-children and one great grand-child. His faithful wife, Mrs. Violet Ector, stood nobly by him in his affliction. She is also a faithful member at Fisher, where he died. The funeral service was held in St. Mark Methodist Episcopal Church at Many, Louisiana. The Rev. J. D. Frazier, pastor, the Rev. D. H. Young, his pastor, attended the funeral. He was laid to rest in Many Cemetery.—D. H. Young, pastor.

PARISH.—On Tuesday, May 6th, the sweet spirit of Sister Fridonia Parish of Aberdeen, took its flight from earth to await the resurrection morn. She was born in 1843, was a member of Brass Field for 42 years and was the mother of twelve children; all grown and Christians. Some of them are teachers, preachers, merchants and farmers. She was the sunshine of her home and made joy and gladness where she went. Her bright and loving face will long be missed and her vacant seat will often cast a gloom of sadness over the hearts of all the family and church members of her class, but the smiles of her sweet face will always be remembered by us. All during her sickness she expressed her willingness to die. We administered the Lord's Supper to her on April 28, and she was very thankful to the pastor for the interest he had taken in her. Her life was full of joy and gladness. Dr. W. H. Whitlock, assisted the pastor, preached the funeral service. Her remains were laid beside her husband in Leagues Cemetery.—G. W. Baker, pastor.

MRS. JENNIE HENRY.—Sister Jennie Henry, wife of Rev. J. H. Henry, departed this life. She bore her earthly affliction with much patience. She leaves her husband, eleven children, and other relatives who mourn her passing. The pastor, Rev. C. A. Taylor, officiated in the funeral service.—(Mrs.) M. F. Taylor.

BALDWIN.—Mrs. Julia S. Baldwin, of the town of Edwards, Mississippi, was grievously shocked at the sudden death of Sister Julia Smothers Baldwin, wife of the Rev. Mr. P. W. Baldwin of the Mississippi Conference, which occurred Wednesday, at 2:45 a. m., May 7, 1913, after an illness of only a few hours of acute indigestion. She was 58 years of age, married to Rev. P. W. Baldwin for forty years and lived an useful and

consistent Christian life. In the Sunday School and Church work she had few equals. She was faithful and dutiful to the end. It seems that her very heart was in the work. Always at her post of duty, ready to build up the Master's Kingdom, showing forth that Christian zeal and courage that seemed to fully possess her soul. Her funeral was largely attended Thursday, May 8th, at 2 p. m. The pastor, the Rev. J. I. Garrett, Rev. J. C. Hibbler and Rev. H. W. Scott, of the Baptist Church, conducted the funeral service. Sister Baldwin is survived by her husband and seven children who miss her sorely.—(Mrs.) A. L. Parks, reporter.

SHANNON.—Henry Clay Shannon, died on April 21, 1913, at 3 o'clock. He was born during the days of slavery and was 65 years of age. He was a member of Asbury Methodist Episcopal Church from which church he was buried. He leaves a wife, and nine children. The Rev. B. C. Gordon of the African Methodist Episcopal Church, assisted in the funeral service. The funeral was preached by the pastor, the Rev. E. W. Jackson.

MARTIN.—Mrs. Josephine Martin was born June 17th, 1894, in Luling, Texas. She was converted when 12 years of age and lived a faithful Christian. She was united in marriage to Mr. Lonzo Martin December 22nd, 1912, and died April 24th, 1913, at Shawnee, Oklahoma, leaving her husband, two sisters and brothers. She was a bright scholar in the Sunday-school of the Methodist Episcopal Church at one time and gave promise of a useful life. She was baptized by the Rev. W. F. Smith.

MORROW.—Perfectly realizing, humbly acknowledging, my utter inability to do justice to her beautiful life, yet loving her so well, knowing her so intimately, I want to add my little mite to her honorable life; her's was one among the most perfect Christian lives ever known. Carrie E. Morrow, daughter of Mr. and Mrs. Geo. Morrow, of Littig, Texas, was born October 4, 1892, living to be 20 years and eight months old. She professed religion and joined the church during the Rev. B. I. Adam's pastorate, living a faithful Christian until her death. In public and private life she was a worker for the Lord. Her life was replete with sweetness, kindness and love. On Monday morning, May 12, 1913, at two o'clock, she entered into Rest. The tender daughter, loving sister and true friend is no more. The funeral service was conducted by the pastor, the Rev. J. S. Medlock, at the home.—Roberta Norris.

HILTON.—Benjamin Hilton, a member of Spring Hill Methodist Episcopal Church, Sardis, Miss., for 33 years, passed home to Rest May 12, 1913. He was converted under the pastorate of the Rev. William Payne, and lived a consistent Christian until his death. He leaves his wife, one daughter and a host of friends. The funeral was attended at Spring Hill by the Rev. S. D. Troupe, the pastor, assisted by W. H. McCurdy. "Servant of God, well done."

MILLER.—Sister Cynthia Miller died in Morrilton, Arkansas, April 25, 1913 in full triumph of faith. She was born Nov. 29, 1847. She joined the Methodist Episcopal Church, and lived a Christian life, being converted at the age of 14 years. She leaves four daughters, three boys, and a host of friends.—J. A. Swift, pastor, Morrilton, Ark.

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Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

Pennywell-Morris. — At Wesley Methodist Episcopal Church, Pineville, La., April 15th, 1913, Mr. Andrew Pennywell and Miss Pinkle Morris, of Atlanta, La., the Rev. H. J. Wright officiating.

Council-Thomas.—Miss Jennie Thomas, one of the leading young ladies of our church at Creston, North Carolina, and Mr. Willie Council at the home of Mr. Tice Thomas, April 13, 1913, the Rev. L. W. Thomas, the popular pastor of the Jefferson Charge, officiating.

Gatewood - Jackson. — Mr. Hosley Gatewood and Miss Leana Jackson at the parsonage, March 24, 1913, at Beverly, Miss. The young man is the son of the Rev. Mr. Gatewood, of the Colored Methodist Episcopal Church. The bride came from a good family of Aligator Lake, Miss. The Rev. M. C. Pulliam, officiated.

Green-Griffin.—Mr. C. Green, of Houston, Texas and Miss Mary Griffin, at the home of Mr. and Mrs. M. Ed. Bernard, Lake Charles, La., Thursday, April 24, 1913. They are both members of our church. The Rev. P. W. Clark, officiating.

Ellis-Evans.—Mr. Joseph Ellis to Miss Sarah Evans on March the fourth Sunday, at the home of the bride's father in Lake, Miss. Mr. Ellis is one of our public school teachers. Miss Evans was one of his pupils. They are members of the Methodist Episcopal Church. They will make their home in Smith County. The Rev. H. Roundtree, officiated.

Wimberly-Adams.—At Fairfield, La., Methodist Episcopal Church, Tuesday, April 22, 1913, Mr. Houston Wimberly and Miss Olivia J. Adams. The attendants were Miss S. C. Wimberly and Mr. Leon Hutchinson; Miss Ethel Thomas and Mr. Jesse Adams. Flower girls, Little Thelma Martiney and Odessa Adams. Little Ebb Brown, ring bearer. The church was beautifully decorated. The bride, handsome-

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ly gowned, was accompanied by her father, Mr. F. Adams. The Rev. W. L. Dyas performed the ceremony in the presence of a vast crowd. Mr. and Mrs. Wimberly went quietly to their new home, recently built and furnished.—Jas. Hutchinson.

Reed-Linden.—Mr. Joseph L. Reed and Miss Pearly Linden, of Cade Methodist Episcopal Church, Cade, La., April 24, 1913. Both are prominent in this town. Mr. Joseph L. Reed is a local preacher and Sunday School teacher of Cade Church. His bride is the daughter of Mr. and Mrs. Daniel Linden and is a Sunday School worker. The pastor, the Rev. H. J. Robinson, officiated.

Shepard-Kirks.—Mr. R. L. Shepard and Mrs. Carrie Kirks. Mr. Shepard is a local preacher of Union Methodist Episcopal Church, Torras, La., and his bride is a prominent member of the Royal Oak Baptist Church. The Rev. N. McNeal, officiated.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

Southwestern Christian Advocate

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The Rev. H. A. Sorrell, our pastor at Bunkie, was in the city last week looking after business interests. He is happy over the result of his work thus far and says the outlook is bright for a splendid year.

Miss E. P. McGann and Miss Tillie Austin, came to the city shortly after the close of their work at Gilbert Academy. Miss Austin leaves soon for her home in Galveston.

Miss Bertha McNeil and Miss Clara Baguie, members of the faculty of Gilbert Academy, are at home for the summer.

WESLEY CHURCH—The early prayer meeting conducted by Brothers Robert Williams and F. G. Hughes, well attended. The Childrens' Day exercises was well carried out and the children did credit to the occasion. The collection was good. Miss Hurst, the superintendent, deserves much credit for the program rendered. At 11 a. m., the pastor, Dr. J. L. Wilson, preached an acceptable sermon to the children. The Epworth League had a good meeting at night. The pastor preached at night to a full house. The interest in the great Queen Contest between First Street Church and Wesley continues to grow. Let everybody hear the pastor next Sunday at 10:45 a. m. and 8:00 p. m.—L. L. Harrison.

FIRST STREET CHURCH—At 3 p. m., the Missionary Society had a rally for Peck Home. Miss Gibson, superintendent of Peck Home and Miss A. J. Parker, were present. Pastor Hubbard preached to a good audience at night, subject, "A Friend In Need." Our fair goes on all the week. Programme every night. The indications are that success is already perched upon our banner. The ladies serve hot luncheon every day at noon. Pastor's subject next Sunday at 11 a. m., is, "Man in the Image of God." At night, "Two-fold Salvation", will be discussed. The public is cordially invited to attend the public services. The reports at the Second Quarterly Conference, June fifth, showed progress. The work was highly commended by District Superintendent, Dr. Valcour Chapman.—B. Mack Hubbard, pastor.

(Continued on Third Column.)

The Southwestern Workers' Column.

This is a Column for Workers

Now is Rallying time for the SOUTHWESTERN

Several of the Advocates of the Methodist family, especially the Central, Western and Northwestern, have had their subscription lists wonderfully increased. These increases have been the result alike of the hard-working Editors and co-operating Pastors.

The constituency of the SOUTHWESTERN is none the less loyal. It will be only necessary to send a clarion call and the workers will respond.

Now is the opportune time for doing big things and getting results for the SOUTHWESTERN.

District Conference time is approaching. Let the loyal pastors make their plans now for a comprehensive, enthusiastic SOUTHWESTERN Campaign.

First: Secure the renewal of all expired subscriptions. Second: Make final payments on all trial subscriptions. Third: Make the rallying cry: "Every Official Member a Subscriber." The Bishops advise this and the Church expects it.

Now, just a word about trial subscriptions. A number of our pastors in the last campaign, sent in initial payments on subscriptions, but have not yet completed these accounts. As these subscriptions will be discontinued after the next issue, we urge all pastors to make final collections and report by June eighteenth.

The rallying cry suggested, "Every Official Member a Subscriber" is logical. The plan can be worked. Here are proofs: Rev. D. E. Skelton, the energetic pastor of Park Street Church, Cincinnati, Ohio, has secured the subscription of every official member of his church. So has the Rev. M. L. Jackson, the hard-working pastor of East St. Louis, Ill. This is also true of the Rev. B. F. Abbott, the pastor of one of the leading churches of Methodism, the great Union Memorial Church of St. Louis, Mo. What these have done, other pastors can do.

Will you not enroll your name among the aggressive and influential pastors, and so inspire and encourage your official members as to have them subscribe for their Church Paper? Every interest of the Church will be helped and your burdens will be lightened. Here follow a list of pastors who have recently done faithful work in behalf of the SOUTHWESTERN:

G. D. Rogers, Bradentown, Fla.
J. H. Swann, Waco, Texas.
H. M. Carroll, Chicago, Ill.
D. H. E. Harris, Fort Smith, Ark.
E. L. Gilliam, Columbus, Ohio.
C. S. Briggs, Lynchburg, Va.
S. A. Huger, Superintendent South Florida Missions, Tampa, Fla.
M. J. Naylor, Baltimore, Md.
W. C. Thompson, Washington, D. C.
J. P. Rowe, Dadeville, Ala.
J. W. Warren, Schulenburg, Texas.
D. E. Skelton, Cincinnati, Ohio.
E. A. White, Columbus, Ohio.
B. F. Abbott, St. Louis, Mo.
W. T. Marley, Bluefield, W. Va.
P. H. Jenkins, Superintendent Marshall District, Marshall, Texas.
C. A. Jordan, Louisville, Miss.
J. E. Holmes, Superintendent Vicksburg District, Natchez, Miss.
E. W. Hannah, Elsberry, Mo.
P. B. Bennett, Waco, Texas.
Thomas G. Howard, Jefferson City, Tenn.
C. Y. Trigg, Pittsburg, Pa.
S. McDavis, Merrill, Miss.
Mrs. Elvira Weathers, Reddick, Fla.
This is only a partial list. Other names will appear next week.

Summer School for Teachers

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MT. ZION—Miss L. E. Taylor is untiring in her efforts to bring the Sunday School up to the standard. At 7:30 p. m., a large number communed at the Lord's table. Renewed activities are being manifest in all departments of the Church, more especially the Ladies Aid. They have become a tower of strength in the church. Sunday the fifteenth, Mr. J. S. Scott, will preach at 11:30. The pastor at 7:30. Subject: "The Short Bed." The sermon by Prof. M. S. Davage on the first Sunday at 11:30 was an inspiration to our people; we are not forgotten by Prof. Davage though we are dwelling in a tent.—J. O. Brown, pastor.

UNION CHURCH—Sunday was Childrens' Day, and reminded us of Union when she was in her prime. At 10:30 a. m., our Sunday School exercises began under the direction of our worthy superintendent, Mrs. Hall. The program was lengthy and interesting. We were glad to see the parents, friends and older scholars, take part on the program, as well as the children. Each person wore a flower in honor of his mother. Through the kindness of Miss Sarah Jones, we were favored with a large delegation of children from Pleasant Plain Church. Miss Gibson, superintendent of Peck Home and Miss Parker, teacher at New Orleans University, were also present. Miss Gibson spoke of the Home and its needs and \$7.00 was raised for the filling of the lot at Peck Home. The League is growing greatly under the direction of the pastor, the Rev. J. H. Hubbard. Next Sunday we will have another interesting program. In the last services of the day, Editor R. E. Jones was present and helped to administer the sacrament. We have so far raised more money for benevolences than we raised the whole of last year.—John E. Riley.

MALLALIEU CHURCH—Our services were well attended during the day. The rally meeting at three p. m. was quite a success. We are thankful to our Brother pastors and their good people for their presence, namely, Dr. John Marks, Reverends John McKee, C. C. Landry, W. J. M. Price, H. C. Johnson, H. B. F. Charles; brothers Kennedy, Thomas and Reddy. It was preaching day at old Mallalieu, and all were delighted to hear them. Our meeting closed Tuesday night, June tenth. We are planning to hold our laymens' rally the twentieth. Many prominent laymen of our city will participate in this meeting. The concert to be given by the League, on June twenty-eighth and thirtieth, is to be a grand affair. Our young people are working to make it a success.—D. S. Sloan, pastor.

TRINITY—Class meeting was well attended; 167 were present. Collection, \$13.00. Mrs. Chlenn reported from entertainment for the Window Fund, twenty-five dollars. Mother's and Childrens' Day was a great success. The Committee of ladies are yet working to raise \$100 for the Jubilee Fund. The Anniversary Sermon of the Coachmens' Association will be

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BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars.

J. O. STOKES, Mohawk, Fla.

preached this Sunday night at 8 p. m. Our Mid-Summer Fair begins June twenty-fourth and ends the thirtieth, with a change of program nightly. The Noon Sunday School is growing in favor. The Bulletin issued weekly is serving a definite purpose, is well received and helps in many ways.—W. Scott Chinn, pastor.

ST. MATTHEW CHURCH—The Balkan Blouse Party given by Mrs. Clara Rozier was quite a success. Miss Delia Rozier, according to the judges, won the prize, having on the prettiest made blouse. The Solid Gold Watch Contest given by the Silver Leaf Social Club, played to a crowded house. The orchestra was composed of Professor George Hooker, Cornetist; Mr. A. Lewis, Mrs. L. A. Smith and Miss C. DeLilla, first violins; Miss L. J. Taylor, second violin and Mrs. G. L. Gibson, pianist. The concert was under the management of the talented Mrs. Ella Foster, the Misses Sophronia Rozier, Lillian J. Taylor and Florence Landry. The concert was successful in every way. Mrs. A. E. Tillman and Mrs. V. J. Landry were the successful contestants. Secretary Rozier reported \$55.65, door receipts. Mr. C. D. Smith presented the prizes. Sunday night, June fifteenth, the choir, under the leadership of Miss L. J. Taylor, will give a Sacred Recital. Miss Ida Gibson of Peck Home will make the address. The choirs from Thomson Church and Scott Chinn will be the guests of St. Matthew's choir, Thursday, June twelfth, 1913, at eight p. m.—C. C. Landry, pastor.

UNITING OF COLORED DRUGGISTS.

Wednesday, June fourth, a meeting of Retail Pharmacists was held at Dejoie's Pharmacy, Dryades street. The meeting was full of life and enthusiasm, and every member took part in the discussion pertaining to commercial pharmacy. A strong plea was made for unity among its members with fruitful pledges. Every member promises to stand by this association and make it one of the greatest. The aim of the association is "big business," and the same was demonstrated by the speedy action taken. A. R. Dejoie, Ph. C., was elected president and J. Sidney Brazier, Ph. C., secretary.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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FREDERICK DOUGLASS

It is exceedingly appropriate that, during the fiftieth anniversary of the Negro's freedom, the life and character of Frederick Douglass should be considered. By a strong intellect, natural eloquence, high moral standing and undaunted bravery, Frederick Douglass won a high place among those who created a sentiment that made possible the freedom of the slaves. Without detracting one whit from the great and good men and women who made heroic sacrifices for the freedom of the slave, the name of Frederick Douglass must be mentioned along with Abraham Lincoln, Sumner, Garrison, Wendell Phillips, John Brown, John Greenleaf Whittier, and Harriet Beecher Stowe. To be sure, Frederick Douglass had a selfish interest in freedom that those we have just named could not have had. He had a personal bitter taste of slavery. He knew at first hand the passions and yearnings of his own kith and kin. He expressed in his life and addresses the yearnings of his race. That he was able to extricate himself from the thralldom of slavery and lift himself above its depressing effects, and clothe himself in the full armor of a man, shows the man he was.

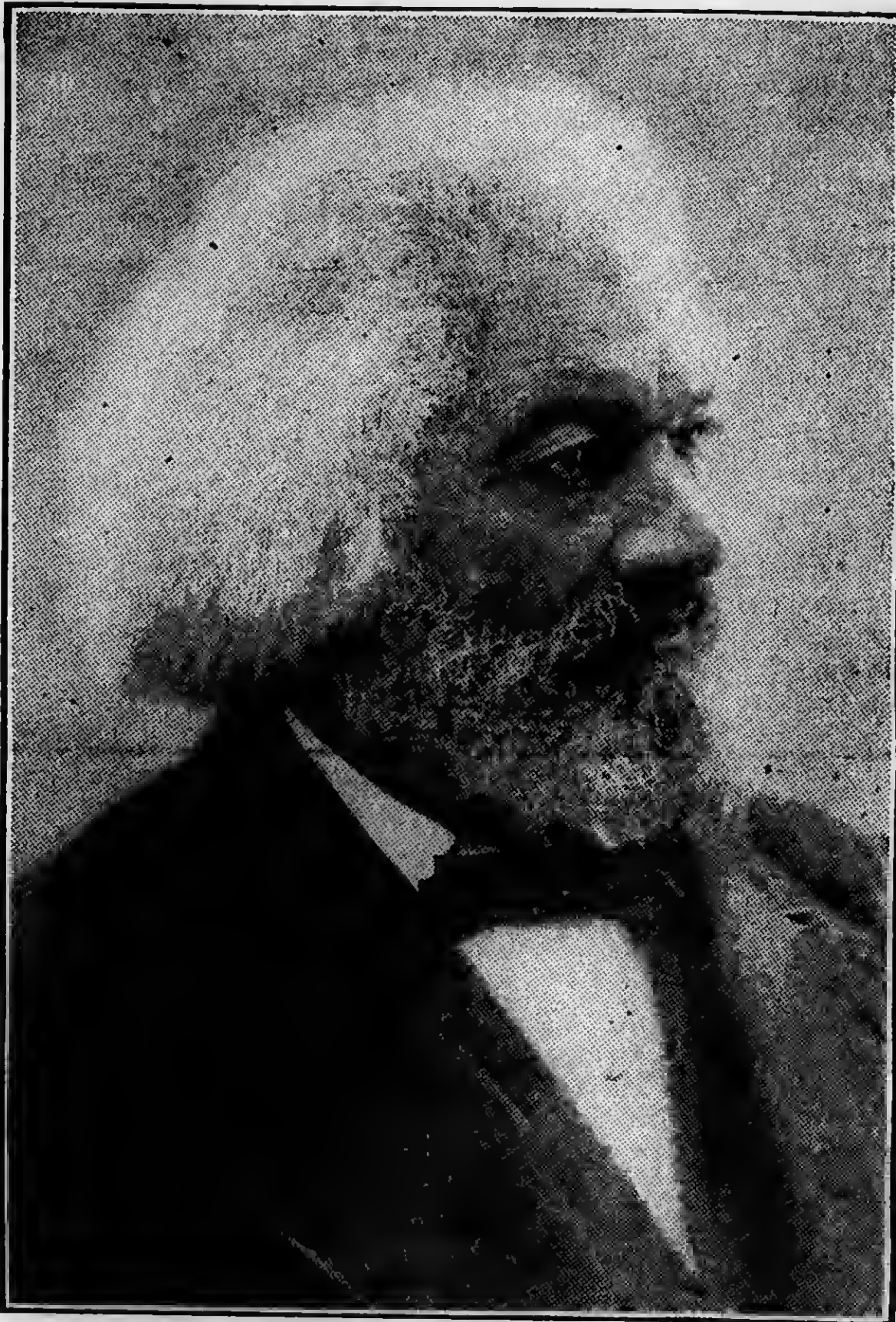
We are publishing in this issue the first article of a series on "Frederick Douglass and the Spirit of Freedom," by Professor William Pickens of Talladega College. We consider ourselves exceedingly fortunate to have secured from Professor Pickens this very fine and discriminating tribute to Frederick Douglass, which, we are sure, will be read with intensest interest by our readers in all parts of the country. With this series of articles before us little is required in this connection as a tribute to the great Douglass.

Dr. Newell Dwight Hillis in his book, "The Battle of Principles" said "Back of all eloquence is a great soul, a great cause and a great peril." Douglass embodied all of these. He was verily a great soul; slavery did not conquer him. He caught, in spite of slavery, the spirit of American liberty; this was one of the marvelous things concerning Frederick Douglass. He did not let his environment depress or oppress him. He had the fires of manhood burning on the altar of his soul, which were never extinguished, and when the opportunity came they burned at full glow. He was as brave as a lion, courageous in speech without being bitter, strong in his opposition without being harsh. He desired full rights for his own people without the curtailment of the rights of others, and he let no opportunity go by when he might utter a sane and eloquent word in the defense of his people.

Dunbar wrote of him:

And he was no soft-tongued apologist;
He spake straight-forward, fearlessly, uncowed;
The sunlight of his truth dispelled the mist
And set in bold relief each dark-hued cloud.
And sin and crime he gave their proper hue,
And hurled at evil what was evil's due.

Douglass' second marriage came near losing for him the confidence of his race. It was almost the universal opinion of Negroes that Douglass should have linked his glory with a woman of his own race. So intense was the feeling toward him because of his se-



FREDERICK DOUGLASS

Slave, Orator, Editor, Statesman, Diplomat, and Race Leader. An
Example of Negro possibility and a true American--the
hero of every liberty-loving Negro
[See Professor Pickens article on page 2]

lection in his second marriage that he would have been dethroned as the idol of his race had he not had to his credit, years of suffering and of unswerving devotion to the uplift of the Negro. No one ever accused Douglass of truckling. Great in stature, he demanded for his race square dealings on every hand. His intrepid spirit should move many a Negro youth to a personal consecration for the full emancipation of the race.

THAT VILE RAILROAD ACCOMMODATION

The accommodation, as a rule, that is offered colored people on the common railway carriers, is contrary to all business principles and is in open disregard of the rights of Negroes as citizens. In that colored people are required to pay the same fare as other passengers with inferior equipment, with less attention paid them, the railroads pursue a policy that would not be tolerated for a moment by any other business enterprise.

The railroads hold their franchise by the grace of the State, with the understanding that they serve the citizens of the State, alike. They openly and persistently disregard their agreements.

While traveling last Saturday, on the Texas and Pacific, our attention was called to the inadequate and unequal accommodation for colored passengers. For instance: A highly respected gentleman desired to smoke and continue his conversation. He walked into the cut-off part of the colored coach, supposedly a smoking-car for colored, where the sign "For Negroes" was displayed. But this entire end of the car had been taken by the news "butcher" and the conductor, the conductor taking four full seats, that is seats for eight passengers. When this colored man walked in for a smoke the conductor said, "Smoke in the other car." And, when remonstrated with by the man, who said the other car was not a smoking-car, the conductor replied, "Smoke there or not at all." Thereupon the conductor changed the sign "For Negroes", turning the sign "For Whites." He, no doubt, felt himself secure in what he had done. This is the treatment Negro patrons endure at the hands of inconsiderate and intolerant railway officials. We do not believe for a moment that the managers of the Texas and Pacific will stand for this sort of treatment; but they need their attention called to such conduct, which is all too frequent upon their line.

A dispatch emanating from Nashville, Tennessee, which we quote in full, also bears upon this point:

This city, supposed to be one of the fairest in the South with regard to the treatment of the Negro, is cursed with a Jim Crow system to be found in no other section of the country. The L. & N. Railway is the one railroad which has refused to provide anything approaching decent accommodations for colored people. No smoking-car is provided for the colored people and both men and women ride in cars where smoking is

being done, no provision being made for the men to smoke. They are compelled to use the same toilets, and in addition to all of these inconveniences, they are compelled to pay full fare just as other passengers do for these inadequate accommodations. The train leaving Nashville for Birmingham early each morning is a disgrace to this railroad."

The effect of the separate car law is to openly disregard of all rights and privileges of the Negro. There are few roads, if any, that give equal accommodation. On some roads all wooden cars are provided for colored passengers, which increases the risk upon their lives, while steel cars are provided for other passengers; and yet these companies advertise "steel cars." This represents only a sample of the treatment toward Negro patrons. On the fast trains where meal stops are not made, no provision, as a rule, is made for meals for colored passengers. In some cases, meals will not be served in
(Continued on page eight.)

Frederick Douglass and the Spirit of Freedom

By Prof. William Pickens, (A. M. Yale.)

(Part I.)

It is a terrible, almost incredible history which we are about to recite, but the authors and actors thereof have already appeared before the just judgment of Heaven,—and the living can review their virtues and their vices and read the lesson of their lives with neither malice nor passion.

The life of Frederick Douglass is an epitome of human life, which begins at the very lowest and ends at the very highest. The life of Abraham Lincoln is typically American, the life of Frederick Douglass is typically human. Lincoln began in the lowest deprivation of American freedom; Douglass began in the lowest degradation of human slavery. Douglass was twenty-one years old when he escaped from slavery to a partial freedom,—twenty-one years old before he reached the place where Lincoln began. The life of this black man, more nearly than that of any other notable American, spans the whole space of the life of man.

Human slavery is pre-eminent enough in its badness to deserve a word by itself. Slavery is a human custom, one of the *mores*,—like commerce, marriage, agriculture, labor, law. But unlike these other moves it is born not of worthy but of unworthy sentiments. The others are born of desires and efforts on the part of the individual to serve himself and his fellows, and they develop a fellow-feeling. Slavery is born of the desire to serve oneself at the expense of his fellows, and begets ill-feeling. So while slavery is like other *mores* a child of human life, it is an illegitimate child, dishonorably born, its mother is laziness and its father is Mammon. It is the degenerate offspring of the desire to have, mated with an abhorrence for work. Indeed like the half-human creatures of ancient myths, slavery seems to be the unnatural issue of the man and the brute.

Some scholars claim that in savage and uncivilized society slavery is normal. Whether that be true or false, it is abnormal and unnatural everywhere in civilization. But any institution, however wrong, which allies itself with human greed, bids fair to outlive the day of its normality, to die hard, and to defy the bolts of the reformer. Slavery is such an institution; it has the powerful alliance of men's pockets and stomachs, and the passion of gain. As society becomes civilized and conscience begins to open its eyes, men begin to palliate and excuse their pet passions. The wish will father any kind of thought. The civilized, Christianized enslaver accepted the doctrine of the brotherhood of man and piously said: We will elevate and bless our heathen brother by reducing him to slavery. This absurd contradiction for nearly two thousand years seduced the Christian church. It is notorious that no group ever enslaved another group from the motive of conferring benefits.

African slavery began in 1442 when Henry the Navigator, a Portuguese prince, allowed some Moors to ransom their own men by delivering ten Negroes instead. This taste of human blood at once excited the cupidity and avarice of the Spanish race, which gradually infected better civilizations and filled the earth with a million horrors. What with the seductiveness and contagion of avarice, and what with the discovery of a New World and the development of agriculture, Africa was for four hundred years the game forest of the Nimrod of human flesh. The horrors of the slave ship are matters of cold record, written not by the victims but by the perpetrators. Two captives out of every three were either starved or drowned or butchered on the high seas, before reaching a worse fate in the Western World.

With this virus British America was inoculated in the year of 1619 at Jamestown in the colony of Virginia. Until thistles produce figs a system rooted in such antecedents will be ugly in its fruit, ugly to see and

ugly to relate. In such antecedents American slavery was rooted. In this institution began the life of Douglass, which we shall report with fidelity to truth,—with love of right and hatred of wrong, but without malice.

In February, 1817, as nearly as he could determine, over half a century afterwards, Frederick Douglass was born in Tuckahoe, Talbot County, Maryland,—a place till this day remarkable for nothing save the sole fact that Douglass was born there. His mother was Harriet Bailey, a slave owned by Aaron Anthony. She was black and of comely African lineaments. Of his father nobody knows anything; some have supposed that he was one of the slaveowners or overseers,—but Douglass was woolly-haired and rather dark for a mulatto. Until seven years of age he lived happily in ignorance of the fact that he was a slave with his own grandmother, Betsy Bailey, who was the caretaker of all the slave babies of Capt. Anthony until they should be ready for the field or the market.

Between seven and eight years of age he



PROF. WILLIAM PICKENS, A. M.

was carried by his grandmother, with a crowd of other youngsters who had reached a useful or a marketable age, to his master, who was general superintendent of the plantations of Col. Lloyd, a wealthy Marylander, owning a thousand slaves and many farms. The home of Col. Lloyd, known among the slaves as "The Great House," with its imposing wealth and antebellum munificence, made a profound impression upon the mind of the child.

Here he had his first taste of the bitterness of slavery, and as an onlooker beheld some of the horrors to which his birth would make him heir. In the first place he was put under the stern and cruel governance of "Aunt Katy," a slave woman who seemed to be a sort of superintendent of the youthful slave property of Capt. Anthony. He seldom saw his mother, for in order to have a moment with him, she had to walk twelve miles from another plantation at night and be back for work in the morning. Thru all his life he remembered with profoundest gratitude how upon one such mission she came just in the nick of time to save him from actual starvation at the hands of merciless "Aunt Katy." Lucretia, his master's daughter, and little Daniel, the youngest son of Col. Lloyd, were his "friends at court," and often befriended him against the tyranny of "Aunt Katy" by buttered biscuits and other food, or by the still more kindly ministrations of humane and sympathetic words.

His mother's nocturnal visits suddenly ceased altogether; she had either died or, still worse, been sold to the "far South." Somehow she had learned to read and it was a risk to keep such a slave too near to the borders of the free states.—And alas! for the horrors which his waking mind was permitted to see thru his natural eyes; he saw slave girls beaten and mangled by the overseers without remonstrance from their owners; he saw the undefined and indefinable crime of "impudence" punished like murder; he saw young Denby shot down in cold blood for running from the lash; thru a crack in the walls of the little cell where he slept on the ground without covering, he peeped early one frosty morning into a neighboring room and saw his Aunt Esther, a beautiful slave girl, tied up by her hands and on tiptoe, while a human demon stood by and coolly drawing his rawhide thru his hand dealt blow after blow until her bare back was like fresh bloody beef,—and for an unnamable reason entirely to the credit of the girl. Sometimes he saw the slave resist and fight the overseer,—and although a resisting slave was sure to be overpowered, tied and whipped finally, as a matter of policy, his youthful mind was quick to seize the fact that those who resisted most sternly were seldom attacked. A fight with such a slave was neither pleasant nor safe, and the overseer would diplomatically avoid an encounter. This observation caused young Fred to make a formula which he carried and repeated thru his whole life: That those are whipped oftenest who are whipped easiest.

A working slave's weekly allowance of food was two pounds of pickled pork, one peck of meal and one handful of salt,—and his clothing was of the same scantiness. But the most neglected little animals of any slave plantation were the slave children not yet large enough to work. Little pigs could soon be killed for meat, and so they were fed; little calves could be slaughtered for veal, and so they were fattened; but little "niggers" could do nothing but consume what they could not earn, and so they were stinted. Until ten years of age they were allowed neither hat nor shoes, coat nor trousers,—only one tow-linen shirt per annum, and if that wore out before the end of the year they could wear their skins for the remaining months. They had no beds but the floor of ground of their huts. Fred found him an empty feed sack and used to crawl into it and slept head in and heels out. No wonder that he said when reflecting on this childhood that "the pigs in the pen had leave and the horses in the stable had straw, but the children had no beds." Their food was coarse meal boiled into a mush and poured into a common trough,—and like little pigs they were called and like little pigs they came, with neither spoons nor forks but some with oyster-shells, and some with chips or pieces of shingle or potsheerds from the yard, and the strong and more muscular would get most and the weak and more needy would be least. Fred could have fought his way but the vindictive hate of "Aunt Katy" would punish him if he pushed the others. So that even in childhood, which proverbially happy, he says he was led to wish that he had never been born.

"Why am I a slave?" was the question that puzzled his boyish brain.

So the "great house" of the slave plantation, with all its splendor, had an underside, an antipodal condition, within a stone's throw. Like the ancient conception of the future life it had the abodes of the blessed and the damned in close proximity. The opulence and plenty of the mansion were balanced by the poverty and squalor of the cell. For every well-fed, well-dressed slaveholder there were a dozen half-starved, half-naked slaves. But the slave servants in the "great house" itself were more fortunate; that is, they were better fed and dressed than the fat and sleek. And a visitor from the outside world, from free states or from Europe, might be shown the mansion but not the slave

quarters; and seeing the well-kept, liveried waiters standing behind the chairs in the dining room, he might wonder why it is that Lovejoy and Garrison and Phillips lose their lives or get themselves into so much trouble over a people who are being treated so kindly.

Miss Lucretia, the kindly daughter of his owner, was to marry Thomas Auld, and Fred was to be sent to Thomas' brother, Hugh Auld, in Baltimore to take care of the little nephew Tommy Auld. Boys usually regret to leave their homes and early mates, but little Fred received the news from Miss Lucretia that he was to be transported out of this den of horrors with unbounded joy. His tow-linen shirt was to be exchanged for real trousers; he had three days to prepare for the journey, and he spent most of the time bathing in the creek and scraping the dead skin from his knees and the soles of his feet. When he reached his Baltimore home Mrs. Sophia Auld, the wife and mother, said to her little son: "Tommy, here's your Freddy,"—as one might speak of a new poodle.

But Mrs. Auld was at heart a kind and gentle lady, who had never been a slaveholder, who did not know the philosophy of slavery, and who made the egregious blunder, from the slaveholding standpoint, of teaching "Freddy" to read. And one of the greatest indictments against slavery is illustrated by the change which the poison of irresponsible power wrought in this noble character. Her disposition gradually changed from sweet to bitter, from gentle to vindictive. One day, while her soul was still white and unscarred, she innocently boasted to her husband how quickly and well Fred had learned to read the Bible,—but Master Hugh was better instructed in the creed of slavery, and immediately he forbade it, and thundered his disapproval in these words; "if you give a nigger an inch he will take an ell. Learning will spoil the best nigger in the world. If he learns to read the Bible it will forever unfit him to be a slave." No wonder that Douglass contended in all his after life that this was the first and one of the best anti-slavery speeches he had ever heard. He caught the cue at once; learning is inconsistent with being in slavery. All right. He had already seen enough of slavery to give his vote against that, and if learning was the key to the way out, he was going to find the key. Master Hugh's objection was as great a stimulus as Mrs. Sophia's instruction.

Poor Mrs. Auld now sought to undo what she had done. She was more vindictive than her husband; she tore papers from his hand, she peeped thru key-holes and cracks, she eavesdropped at his door. Too late; she had given him the "inch" and he took the "ell." Persecution stimulated him. Crayon was his pen, and a barrel head or the pavement of the street was his desk. This contradiction in her noble soul made the woman lose her sweet disposition and become vixenish and shrewish even to her own family.—An anthropologist says that no man was ever known to be great and good enough to be a slaveholder.

Capt. Anthony died, and Fred had to go

back to the farm where he and the other slaves, and the horses and sheep and cattle and plows must be "valued and divided" among the heirs. Being "valued and divided" he fell to Miss Lucretia, and to his great joy and greater fortune she loaned him again to the Aulds in Baltimore.

Lucretia died leaving him the property of her husband, Thomas Auld, and he was brought from Baltimore to Thomas' plantation near St. Michael's, Talbot County, Maryland. Thomas married a new wife, who "knew not Joseph," who was hateful and stingy, and she starved Fred and the other slaves almost to death. I think she must have had a horse from her father's place, which, when he got loose would run back to her father's house. Fred would let him loose to get to go after him. Beast and man had the same object in going; the horse found fodder and Fred found bread. A cook was there who was generous to the hungry.

The boy was not an ideal slave; he hated slavery; he was rebellious. He exasperated Thomas Auld who was one of the worst types of slaveholding characters,—selfish, stingy, cruel. Finally the slaveholders had a great Methodist camp-meeting and Master Thomas professed religion. The slaves secretly rejoiced at this conversion, hoping for more bread and less beatings from the hand of a Christian master,—to their great disappointment. The only difference was that now when "brother" Thomas Auld, class leader of his church, got ready to whip a slave, he would quote the passage of scripture which says: "That servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." The sternness and gravity of religion were added to his meanness. Fred was fifteen years old and had professed religion himself, but he doubted the genuineness of Thomas Auld's conversion.

Finally Thomas decided that Fred needed "breaking." You have heard of "bronchobusters" and "ox-breakers." Well, Thomas had a neighbor known as a "Negro-breaker". This Edward Covey was a pious man; his religion kept him from breaking any rule of the Sabbath, but not from breaking any bone of a slave's body on any other day of the week. Fred's treatment by this man in the year of 1834 is too harrowing, bloody and inhuman to relate in detail. In the first six months he was several times nearly killed by untamed oxen which he was compelled to drive, or by Covey's lash and bludgeon, until one morning in despair he made up his mind that, live or die, he was going to resist. After Covey had fought him for hours without being able to subdue or whip him, he turned Fred loose and said diplomatically: "Now, you scoundrel, go to your work; I would not have whipped you half so hard if you had not resisted." This physical fight, this resistance, this refusal to be whipped, re-awakened Fred's intellectual and moral manhood and was one of the crises of his life. He never received another whipping in slavery.

"Those are whipped oftenest who are whipped easiest."

volume, and it is hoped that means will be found for this purpose.

The conferences were well planned and the programmes were carried out with marked success. Nineteen set addresses were arranged for, and of the nineteen seventeen were given. Six were by college professors, five of these being members of the University Commission on Race Questions, which was organized at the first meeting of the congress, held last year in Nashville. Five of the nineteen addresses were by colored men. The discussions were participated in by men of both races. The audiences numbered from 250 to 400, about equally divided between the two races. It is interesting to note that in the congress there were colored men appointed as delegates by the Governors of their States.

Every Day Evangelism

By Bishop E. H. Hughes

This article by Bishop Hughes is most practical and helpful. Every member of the Woman's Home Missionary Society can use her pen and voice. The power of correspondence has always appealed to me, and one of our early leaders called it her greatest gift to humanity, although her well-filled purse was freely opened. She urged me to believe in its great influence. Let our women in every auxiliary be the "nucleus of five or twenty-five, consecrated to the work of Every-day evangelism." Our department of Evangelism sends forth this clarion call, praying it may find a quick response in the hearts of all.—Mary Haven Thirkield.

The matter of a first approach to men in individual evangelism is of much importance. It has always seemed to me that *letter-writing* ought to be given a large place. We have never yet dedicated the postal system of this country to the work of Christ. It is an immense agency in social life and in commercial life. But how very many gospel letters ought to be sent out, and are not, as most of us know.

It has been by privilege to write, not simply scores, but hundreds of evangelistic letters, distinctly inviting men to Christ. I am persuaded that there is here a vast unemployed agency for advancing the work of our Lord's kingdom. I doubt not for a single moment that if Christian workers would more and more dedicate their pens to *postal evangelism*, there would be some mighty work done for Christ in the years to come.

But nothing can take the place of the *consecrated voice*.

I remember that Jesus, when He approached a man, a somewhat difficult case, said: "To-day I must abide at thy house." He invited himself home to dinner with Zaccheus. It was not what many would call a spiritual beginning, and I do not know that it would precisely suit the ideas of some people. But it was the way Jesus worked. Over the dinner table later he talked of divine grace, and the publican yielded himself to God and showed fruit meet for repentance.

On the other hand, when Nicodemus came to Jesus He talked of the essential things. The difference between the cases was here: Jesus used the message in either case that was appropriate to the individual.

There is nothing in every-day evangelism that will work more against our success than anything which is not perfectly genuine and natural. We ought never to talk of our religious life as if, instead of being food, it was medicine. We want to do away with the "pious tone." If you go to the business man, and at the outset assume anything that is not perfectly genuine in manner, you are very likely to destroy at once any possibility of doing him good.

We should banish the idea that there is any deep secret in this every-day evangelism. Several days ago a young man came to confer with me about the way in which I was working. I invited him to take dinner.

"Now," he said, "I want you to give me the secret of your church work."

"There is no secret to it," I replied.

"Yes; there must be some secret to it," he replied. "You are receiving people into the church every single month, one, two, three, four, and fifteen. Now there is some secret to it."

"No," I said to him, "there is no secret to it. Let me ask you a question. It is now more than six months since your Conference began. How many times in these six months have you gone to some one and said: 'I have come to have a frank talk with you about your duty to Jesus Christ?'"

Let me give you some concrete instances. I had in my last congregation a man of seventy-eight. He was freight train-master on one of the railway systems in the East. He had been an attendant on the church of which I was pastor for sixty-five years, ever since he was thirteen years of age. I wrote him letters. One evening I rang his doorbell and said, "I have come to spend part of the

Conferences on Race Problems

By Dr. J. H. Dillard

The Southern Sociological Congress, which held its second meeting in Atlanta, April twenty-fifth to twenty-ninth, has justified its existence in all good ways. It has justified its existence, if for no other reason, by the opportunity which it has offered for bringing together earnest men of both races to discuss questions of interest affecting race relationship in the South. The four conferences on this question held during the session of the congress in Atlanta were remarkable for the spirit of plain speaking and at the same time of good feeling. At the closing meeting a resolution was passed favoring the publication of the addresses in a separate

evening with you and talk over your religious life."

He did not feel very comfortable, and neither did I. But we went into the parlor and sat down. I talked with that man for an hour and a half. Before that time had passed he yielded himself to Christ. I said not a word to him with reference to public confession. Our prayer meeting was Friday night. To my surprise and gratification that gentleman came to prayer meeting, and when the time for testimony came, he was the first man to make a public confession. Next communion these hands put the water of holy baptism on his white head. He had said to me rather pathetically, "I have been attending this church for sixty-five years, and never before has any pastor come to me to talk face to face in reference to my duty to Jesus Christ."

I said to a young man standing in the vestibule of the church:

"Why not, here and now, give your heart to Jesus Christ?"

He said, as we stood there with the roar of conversation about us, "Mr. Hughes, I will do the very best I can, and be just as true as I can."

To-day he is one of the best workers in a New England church.

Now, I believe that there are thousands and hundreds of thousands of people in America to-day that can be reached in that way, that can be led in an easy and natural manner into the kingdom, to become splendid followers of our great Redeemer.

I remember working with a layman, a business man, who had been a trustee of the church. When I could go no farther I went to a fellow trustee and said, "I want you to have a talk with him." This man, who had been a member of the General Conference, said, "I never did such a thing as that." I said, "It is time you began to do it. Go to him in a natural way, and if your religious life has been a help to you, tell the man so, and try to get him to accept the Lord." He said, "I don't know how I will get on."

He took him off to dinner and had the joy of leading him to decision. What a spirit of confidence and courage came to the heart of the layman who, in twenty-five years of Christian life had never tried directly to lead anybody to Jesus Christ! That thing ought to be done all over the land. If we had in every local church a nucleus of five or twenty-five persons who were definitely consecrated to the work of every-day evangelism the kingdom of God would move on in this world with matchless speed.

Every-day evangelism is a call to *genuine heroism*. It is a very hard thing to hold revival meetings. Sometimes I wonder how evangelists stand it month in and month out, year in and year out, with the immense drain on the physical life and on the sympathies. But do not let any one suppose that this other type of work is an easy thing. There will be times when you would give much if you did not have to ring a doorbell and tell men of their duty to Jesus Christ. There will be times when you would surrender almost everything you have, rather than go into the office of the business man and look him in the face and tell him about the call of the Master. Let no man suppose it is a work of ease. There is no harder work. And if a man is out of the kingdom of God looking for a task that will lay upon his life immense pressure, let him begin to be an every-day evangelist—not simply a public speaker of divine grace, but a *private talker* with men regarding the things of God. He will find the largest and most heroic task he has ever undertaken.

What would we attain by this method in the way of results?

Between these two great oceans we would feel the tides rise higher and higher. The church would become as bright as the sun and as fair as the moon and as terrible as an army with banners. I pray for Pentecost; I pray that the meaning of that great day may never be lost but I pray also for the coming of the Philip who shall talk to the lonely soul on the road in the desert un-

BISHOP HENDERSON'S CORNER

Another Lesson at His Feet

At His feet we learn the lesson of vital prayer. We never seem to pass out of the kindergarten of supplication and intercession. The prayers of childhood should never lose their simplicity and trustfulness, but spiritual manhood has higher lessons in the school of prayer. These higher lessons are learned at His feet. It is true that—

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The majesty on high."

If so, we learn that language at His feet. Is Charlotte Elliott exact or extravagant when she asks

"My God, is any hour so sweet
From blush of morn to evening star,
As that which calls me to Thy feet,
Sweet hour of prayer?"

If this is true, we learn it at His feet.

His prayer life rebukes and yet rejoices us. He prayed before He dared undertake the responsibilities of His public mission among men, and taught us thereby that "prayer is the connection with the divine Dynamo so the divine life may flow freely without loss or interruption," but we must sit at His feet to become conductors of such power through prayer. He prayed when the crowds thronged about Him, exhausting His sympathy and strength in service for others, so that when great multitudes of diseased and demonized were healed by Him, He withdrew into the wilderness for long seasons of prayer, teaching us thereby, when duties are heaviest, responsibilities most exacting, appointments most numerous, time most occupied, days most exciting, we must sit at His feet to learn to pray. He prayed before He made the choice of His disciples who were to be not only His companions in fellowship, but His colleagues in work, and as the brilliant Syrian stars shed their lustrous light upon the mountain slopes that night they shone upon the form of Jesus praying until midnight faded into twilight, and the spangled blue of the deep night had been superseded by the soft orange and the grey streaks of the widening dawn, while the fact of Palestine, "fragrant with the deep dews of an eastern night, was kissed by the sun of a new day," teaching us thereby that the choice of friends for fellowship and partners for service in His kingdom are lessons to be learned at His feet. He prayed on Hermon's heights and before the dread desertion of the cross should come, the glory of the transfiguration was granted to cause His face to shine with the glory of God, teaching us thereby that the canker of care and furrows of worry and the pangs of a coming crucifixion may all be shot through with the glory of His transfiguring power if we learn to sit at His feet. He prayed in the glade of an olive garden until the sacred soil was wet with the tears of blood which fell from that face which had just been transfigured with heavenly light, and from those lips fell that word which contains the secret strength of every availing prayer, "Thy will be done," teaching us thereby that the highest prayer, to learn the hidden meaning of His will, we learn only at His feet.

til that coul shall look up into the face of every-day evangelist and say, "What doth hinder me?"

The Ten Per Cent Roll

Following are the names of the charges and pastors with the report of a gain in full membership of ten per cent or over since the last session of the Annual Conference:

East Tennessee

Abingdon—W. A. Webber.
Berwind—F. A. Hatcher.
Bristol—W. E. Mitchell.
Chattanooga, Wiley Memorial—W. R. Stephens.
Chattanooga, Grace Memorial—S. B. Johnson.
Coalwood—J. W. Johnson.
Dublin—G. H. Pettis.
Elizabethton—H. S. R. Dykes.
Gary—W. H. Brown.
Harriman—D. T. Turner.
Hill City—R. W. Wade.
Jasper—S. L. Duncan.
Jefferson City—T. G. Howard.
Knoxville, Vine Avenue—E. J. Cox.
LaFollette.
Morristown—W. R. Marbury.
Newport Circuit.
Richard City—
White Pine—
Oliver Springs—Leroy Diggs.

North Carolina

Asheville—C. K. Brown.
Forest City—W. M. Crawford.
Gastonia—N. M. Black.
Hickory—E. I. Swann.
Lincolnton—B. L. Burge.
Madison and Stoneville—W. W. Pope.
Marion and Old Fort—W. O. Thomas.
Mayhew Circuit—N. S. T. Shamborguer.
Newton—J. J. Blanton.
Norfolk—C. I. Withrow.
Oxford—A. G. Jenkins.
West Asheville—G. W. Caldwell.

Tennessee

Clifton—R. A. Dowell.
Cumberland Furnace—W. T. C. Travis...
Lawrenceburg—J. H. Thompson.
Lexington Circuit—S. M. Carmichael.
Liberty—Samuel Knight.
Murfreesboro Circuit—J. A. W. Moore.
Seay's Chapel—J. H. Ellis.
Springville—J. F. Fenner.
Waynesboro—S. P. McDonald.

Pennants or Banners for the Jubilee

By Secretary I. Garland Penn

If assurances of District Superintendents, pastors and laymen mean anything, the Jubilee Fund of one hundred thousand dollars is going to be raised in our Colored Conferences. We have well nigh covered the entire field in person, and many times over in correspondence, with our leadership in the Conferences, and everywhere the brethren are asking for an *extra* one dollar per member as a self-denial offering commemorative of the fiftieth year of Emancipation. When we think of it, what man or woman of the race is there, when rightly approached and properly informed, who would refuse to give a dollar in one year for this great cause of education? But mark what is said "rightly approached and properly informed." We stop here for comment on this particular suggestion, because there are those in our Colored Conferences who now ask what is the Jubilee Fund, even though we have been talking and writing for a year upon the subject. This is not to be wondered at, nor is this to be understood as any evidence of impatience on our part. Our ministers and people are in a great Church with many things before them. We are doing our best after fifty years of freedom to cover the aims, purposes and plans of a Church in which our white people are dominant. They have had years and years ahead of us, and it is but fair to say, many of them do not know that we have a Jubilee on for the Freedmen's Aid Society.

But whoever does not know let us resolve that our men, women and children shall know what the Jubilee of the Freedmen's Aid Society is in purpose, spirit and results.

The Jubilee is to raise a half million of dollars in 1913 for the endowment of our institutions for needed repairs and equipment, completion, of buildings begun and begets work for the thing for which we unceasingly pray.

erection of new ones where needed. The General Conference of 1912 authorized it and proposed that the colored people, numbering 305,000 members, raise \$100,000 of the fund, and the remainder of the Church numbering three million should raise the four hundred thousand.

The Colored Conferences are raising theirs on the basis of one dollar per member. The Jubilee thus authorized is to commemorate the fiftieth anniversary of the Emancipation of the Negro. Returning to the statement which we made, that rightly approached and properly informed, they would give a dollar each, leads us to say that through organization and drilling of the forces our people will be reached. We, therefore, beg our pastors to organize, divide the membership and friends into groups, get twenty-five cents a month extra for four months, report it to our office in Cincinnati as it is raised, and you will be surprised yourself at the amount you will raise.

Organization and Enthusiasm

Organization is first and enthusiasm next. Get an organization of your forces for the Jubilee, then talk up the movement and get the leaders to do the same until you have genuine enthusiasm everywhere and results will be forthcoming.

Reporting at District Conferences

What we now need is to get in reports so we may know exactly where we are. Each of our District Superintendents inform us that reports on Jubilee will be made at the District Conferences.

We are planning to be there, or have our Presidents or representatives there to receive reports and give vouchers. Keep in mind that the Jubilee Fund is in addition to the regular Freedmen's Aid apportionment. We earnestly pray that our brethren may now use the months of the summer to get in their work on the Jubilee, so that by the time the Fall Conferences of the Church begin to meet in September, we can announce to the Church that at least half of the amount is in which is expected from Colored Conferences.

Who Will Lead?

We promised our brethren to keep the records so that we could tell at a glance who is leading in the Jubilee collection. That we are doing. The record shows what each charge, District, Conference and School is doing.

In the August Educator and the Southwestern of September, after all the District Conferences have been held, we shall report by Conferences and Districts the exact amount received from each.

We also wish to inform our Presidents, District Superintendents, Pastors and members that the Conference, District, Church and School each raising the highest amount per capita of the Jubilee Fund, on the basis of one dollar per member, will be awarded a pennant or banner, which they can keep for all time, as showing what they did in leading the great Jubilee Movement in the fiftieth year of Emancipation. The Jubilee Commission of the Freedmen's Aid Society will award these pennants at the close of the movement. From now on what institution, church, District and Conference will lead?

Society's Literature Free

Our brethren should remember that we have programs, cards, envelopes, gleaners, etc., to help them in the raising of their Jubilee Fund. These will be furnished without cost to any brother who will take the time to write for them. July 4th which is Independence Day approaches. If our brethren should order Red Road Programs, to be used on the Sunday nearest that day, or on the fifth Sunday in August, it would be a wise thing. Above all things, brethren, let us have a plan for the Jubilee in each church, work the plan, and pray for the success of the movement. Continuous prayer

Commencement at the New Orleans University

The commencement exercises proper began Sunday, May fourth at 3 p. m., when the Baccalaureate Sermon was preached by Dr. C. M. Melden, President of the University. Text, Acts 17:6, "These that have turned the world upside down are come hither also." It was indeed a great sermon.

Monday, May fifth, at 8 p. m., was the Alumni Reunion. Prof. M. S. Davage, A. M., president of the Alumni Association presided in his usual pleasing, dignified and happy manner. This proved to be a financial, as well as a literary and social, treat. One hundred dollars was raised on the Jubilee Fund. Tuesday, May sixth, 8 p. m., were the Class Day Exercises of the Normal and Preparatory Departments. These exercises were interesting from start to finish. Wednesday night, May seventh, Class Day Exercises of the College Department. The Rev. J. H. Hubbard, A. M., D. D., pastor Union Methodist Episcopal Church, delivered the address. Dr. Hubbard's subject was, "The Place of Preparation in the Coming Kingdom." Thursday, May eighth, p. m., Graduating Exercises of the Eighth Grade. There were fifty-two young people who received certificates from this department. Friday, May ninth at 2 p. m., Commencement Exercises. This was a lovely day. By 2 p. m., standing room was at a premium in the main auditorium. At this hour the processional was played and there filed into the Chapel and sat upon the rostrum the following in order: The choir, the Preparatory class, the Normal class, the College class, the President and Faculty. There were seated upon the rostrum also, the Board of Trustees and a number of the City Pastors. There were twenty-six graduates, as follows, seven from the College Preparatory, thirteen from the Normal and six from the College. Following are the names of the graduates:

College—Lodee Carter, Viola Leah Colbert, Nathaniel George Hagler, Moses Jordan, Robert Frank Long and Thomas Carlyle Strotter.

Normal—May Louise Banks, Eva Myrtle Dupre, Wallace Porter Gant, Lemmie Ella Howard, Evangeline Ollie Jenkins, Myrtle Margarite Lavigne, Mary Harriette Mead, Eleanor Edith Parker, Autherine Cleopatra Rose, Verdalee Vivian Rausche, Elizabeth Hilda Smith, Leola Leslier Willard and Alma Ruth Williams.

Preparatory—Alton Leander Battieste, Sarah Josinia Bradford, Wilmore Carl Easton, Tanaquil Zenobia Hubbard, Merrill Luster Joshua, Rudolph Moses and Earl James Terrell.

Domestic Science—Mary Louise Banks, Eva Myrtle Dupre, Lemmie Ella Howard, Tanaquil Zenobia Hubbard, Evangeline Ollie Jenkins, Myrtle Marguerite Lavigne, Zenobia Annie Mason, Ruby Beatrice Miller, Eleanor Edith Parker, Verdalee Vivian Rausche, Autherine Cleopatra Rose, Elizabeth Hilda Smith, Leola Leslier Willard and Alma Ruth Williams.

Domestic Art—Doretha Alma Dardenne, Eva Myrtle Dupre, Lemmie Ella Howard, Tanaquil Zenobia Hubbard, Verna Eugene Jackson, Myrtle Marguerite Lavigne, Zenobia Annie Mason, Verence Cecilia Obert, Eleanor Edith Parker, Verdalee Vivian Rausche, Autherine Cleopatra Rose, Elizabeth Hilda Smith, Leola Leslier Willard and Alma Ruth Williams.

Music—Autherine Cleopatra Rose, Ruth Victoria Alexander and Camilla Sarah Todd.

After addresses by representatives of the graduating classes, Prof. Morrison presented each of the base-ball teams a gold button in commemoration of the most excellent work done for the past two seasons, this team having won in every contest on the diamond for this period of time.

President Melden then made the address to the Classes and presented the certificates, diplomas and degrees.

The President also announced that within the past seven weeks, the students, faculty and alumni had raised \$1,260 for the Jubilee Fund.

Thus passed into history one of the best years of New Orleans University.—R. F. L.

Benevolent Parliaments Among Colored People Scheduled for the Summer

The colored people of the South, covering the nineteen Annual Conferences, are getting a thorough drilling in the joint benevolent appeal of Metho-

dism and the new financial plan under the auspices of the Commission on Finance. Under the direction of Dr. I. Garland Penn, Corresponding Secretary, Freedmen's Aid Society, who is one of the members of the General Commission on Finance, with Dr. I. L. Thomas detailed by the Board of Home Missions; Dr. J. C. Sherrill by Board of Foreign Missions; Dr. E. M. Jones and C. C. Jacobs by Board of Sunday Schools; Dr. W. W. Lucas by Epworth League Board of Control; Dr. M. W. Dogan by Board of Education; Dr. J. P. Wragg by American Bible Society, and Dr. C. A. Tindley by the Church Temperance Society, a series of Benevolent Parliaments have been arranged for the entire colored work during June, July and September. These brethren met at Morristown, Tennessee, in a "Setting up Conference", in May, with Dr. S. Earl Taylor, Executive Secretary of the Commission, Dr. Fred B. Fisher of the Laymen's Missionary Movement, and Dr. J. B. Trimble, Field Secretary of the Commission.

At this conference the plans and methods were carefully gone over. To the Parliaments arranged in the colored Conferences the brethren will go in groups of two, so that by the time of the National Methodist Men's meeting in October, the new financial plan and all for which the Commission on Finance was ordered will be before our colored people.

After the "Setting-up Conference" the first Parliament held was that for the Atlanta Conference, which convened in Warren Methodist Episcopal Church in Atlanta, May 29-June 1. Dr. E. M. Jones, Dr. J. P. Wragg, Secretary I. Garland Penn and Editor R. E. Jones were present. It was well attended by ministers and laymen, and the interest manifested was intense. Bishop F. D. Leete, Resident Bishop in Atlanta, delivered an address on Friday afternoon and the sermon on Sunday morning. Ministers and laymen went away impressed with the great plans of the Church for the future.

Inter-District Parliaments are being held this month at Baton Rouge, La., Baldwin, La., and Shreveport, La., covering the Louisiana Conference, in charge of Drs. C. C. Jacobs and M. W. Dogan; also at Hot Springs, and Forest City, Ark., covering the Little Rock Conference in charge of Drs. C. C. Jacobs and J. C. Sherrill. Resident Bishops W. P. Thirkield at New Orleans, La., and C. W. Smith at St. Louis, Mo., are both in full accord with these Parliaments.

Secretary Penn is in administrative charge of this organization of the forces in the colored Conferences, and is doing this along with his work as Corresponding Secretary of the Freedmen's Aid Society.

La Teche-Lake Charles Parliament

The Interdistrict Jubilee Parliament of Finance of the La Teche and Lake Charles Districts of the Louisiana Conference convened at Baldwin, La., June 2, at the Trinity Church, Dr. C. C. Jacobs, Field Secretary of the Board of Sunday Schools, presiding, and the Rev. Cornelius Johnson, pastor. Devotional exercises were conducted by the Rev. R. C. Worsham, District Superintendent of Lake Charles District, and the Rev. P. W. Clark. S. S. Earls was elected secretary. The District Superintendent and the Rev. P. W. Clark were elected Local Finance Committee. Dr. C. C. Jacobs explained the object of the meeting. The program, as laid down by the local committee, was taken up. Several important subjects were discussed, among which were the following: "What Has Freedom Produced for the Negro" by the Rev. Cornelius Johnson; "Is Prayer the Only Hope of the Negro Freedom?" by the Rev. P. W. Clark; "Which Is the Greater Instrument for the Negro's Emancipation, the Sword or the Pen?" by Prof. J. R. Reynolds, principal of Gilbert College. At 8:00 p. m. Dr. C. C. Jacobs produced literature showing the methods of making the equitable apportionments of benevolence and discussed some new methods of raising same. The methods were very helpful and we heartily endorsed by the Parliament. Dr. W. W. Dogan, president of Wiley University, discussed the effects of the present system of getting finances for the church—(1) upon the minister; (2) upon the membership; (3) upon the community; (4) upon the spiritual part of the church. The Rev. J. T. B. Labeau, pastor of the Baptist Church of Baldwin, was introduced, addressed the Parliament and

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Victories of Faith

Reading Lesson: Acts 7:9-10; Heb. 11, 20-22.

International Sunday School Lesson for June 29, 1913

By the Rev. N. W. Green, B. D.

Golden Text: This is the victory that hath overcome the world, even our faith.—1 John: 5:4.

The achievements of human life are the outgrowth of faith. When a man excels in a given department of endeavor we are apt to give credit to his adaptability or, perhaps, to his environment. These are indeed factors of success, and often large ones; and it may be said that in some cases we see no other. But there is a subtle force, which is neither adaptability nor environment, back of every movement toward success, and, like other spiritual forces, is the real motive power that drives the wheels of progress up the steep hill of life. Adaptability is indeed a factor; but it may be well to consider it as a factor of faith and not of success. So much may be said of environment also. Of course, success may be the ultimate outcome of these when they are properly used in connection with other factors. But do they not have faith for their immediate effect, and faith, in turn and instead, inspire those actions which succeed? We need not look far for the example of a man of marked ability and unsurpassed opportunity, blessed alike with the endowments of nature and the conditions of life, who failed utterly and ignominiously. But field-glasses may be needed to aid the eyes in seeing the man of faith who failed. If environment and adaptability fail to produce faith they cannot produce success; but the man of faith without other special equipment and with the odds of life against him is often rewarded with very marked success.

What is needed, then, is faith; and it should be received from whatever source it may. If one finds himself peculiarly endowed for performances in a given line that fact should give him faith to undertake whatever duties lay along that line; and if his environments are also favorable, so much the better for his faith. The above applies to faith in general, but is none the less true of faith in God which profits by drawing strength from many sources. When faith is deep-rooted, large and strong, it is invincible, and its possessor may go into battles of life sure of victory.

Jacob's Faith.

In his earlier life Jacob's faith was in himself. He seemed to have been endowed with the ability to plan tricks and schemes with reference to the future. His faith seemed to have been derived from this proneness, together with his environments, which made opportunities for executing his plans. Faith in himself (a quality not to be despised in any man) no doubt brought to him many minor victories before he undertook to capture his brother's birthright. Gaining this victory, and perhaps many others in the meantime, he was not slow in seeing victory after the more difficult task of taking his brother's blessing. A suggestion from his mother, and he believes it can be done; and it is done. Jacob succeeded, Esau robbed, Isaac outwitted. But with all this, he met with some reverses when Laban dealt with him after the manner of his own schemes, causing him to marry Leah whom he did not desire. Yet he was not defeated; he persisted until he obtained Rachel. Then he turned upon Laban with an artifice by which he completely foiled him and left Padan Aram with much riches and an immense flock. This was success of a marked kind and a victory of a self-centered faith.

Jacob's Faith Met Its Superior.

Jacob now decides to return to Canaan. But he left it in guilt and fear which did not wear away with the years of his absence. When he faced Canaan he faced also the deeds committed there; and fear and heart-searchings revealed his weakness. God reminded him of a source of greater strength when angels met him in the way, but Jacob would resort once more to his own shrewdness in the attempt to placate Esau. But guilt and the weakness of human devices would not down, and Jacob was driven to the God of his father Abraham for deliverance.

Although Jacob pleaded the promise of God when he said "Return unto thy country, and to thy kindred, and I will deal well with thee," he still felt the necessity of using wit. He confessed that he was not equal to Esau and "not worthy," yet he trusted his own shrewdness rather than God's promise. Faith in himself and faith in God were each claiming the right to rule. The presence of his possessions and servants suggested to Jacob his own power; and it was not until much of these were gone as presents to Esau and Jabbok separated him from the rest that the claims of God could be fully presented. (A Jabbok in many a life would bring the same happy outcome that it brought to Jacob after his all-night struggle.) Here it was that faith in God and faith in self contended. It was a fierce struggle and did not issue in victory for either until the angel, by a mere touch with a finger, powerfully demonstrated to Jacob both the utter weakness of man and the omnipotence of God. When Jacob saw that his "thigh was out of joint" he fully realized for the first time the weakness that was always his. Higher faith had triumphed, and Jacob from henceforth yielded himself in trust to the "God of his father Abraham."

Joseph's Faith.

Joseph had a good start in life. Unlike his father, he was void of that self-dependence which prevents trust in God. The envy of his brothers was indeed

against him, but he had many things in his favor. Chief among them may be mentioned his special powers of discernment and the influence of godly parents. His life can scarcely be considered apart from these, and his faith would hardly be without them. God gave him the gift which not only tended to produce faith in his ability to accomplish difficult tasks but also led him to the faith that God would use the gift for large ends. With his temper it was hard for him to believe that God would waste talents or gifts upon one, even with adverse surroundings; but that providence would always work towards the highest use of the talents given. With this impression deep in his nature he had an advantage over his brothers of a different temper, and was prepared to listen and look for the movements of providence, working out his destiny. He was not led along easy paths to the goal, his feet bled much and his limbs tired as he made the steep ascent, but his faith failed him not and he came out of every difficulty the victor. Every trial proved the power of his faith and lifted him higher in the confidence of man and the favor of God.

In the faith of Joseph we must not overlook the influence of Jacob, who had previously yielded to the faith in God and had become ripened in it. In the sweetness of old age and true faith, Jacob imparted to Joseph an influence which counted much in the make-up of his faith. The effect, then as now, was only proper as the result of parental training. The faith of his father had to do with his own and counted mightily in his life; and in a way Jacob is due some of the credit for Joseph's success. At any rate, Joseph's faith carried him to the highest, gaining successive victories along the way. But the highest was not power in Egypt; it was rather in tenderly ministering to the needs of his brethren and his aged father whose faith and affection had so impressed his life.

Mars Bluff, S. C.

The Price of Power

Epworth League Devotional Meeting Topic for June 29, 1913

(Matt. 20:20-22; Luke 9:24; Luke 5:11; Mal. 3:10).

By THE REV. A. PRESTON SHAW, B. D.

THE SCRIPTURE LESSON

That every good gift comes from God is true, but those who receive God's gifts must meet certain conditions of their reception. Mere ambition to do large things for God amounts to nothing unless there goes along with it the willingness to forsake all for Him.

The rich, young ruler was ambitious and lived during his life-time in strict obedience to the Mosaic law. Jesus looked into that face and life disciplined to obedience to law and purity of life, and loved him. We have reason to believe that Jesus was anxious to bestow upon him some great gift, but there was one thing lacking—He was not willing to give up his wealth for Christ. He went away sorrowing and was heard of no more.

To hold an exalted place in Christ's Kingdom, demands a suffering and struggling and sacrifice like unto His. The Mother of James and John, ambitious for their promotion in Christ's Kingdom, and seeking for them a place on His right and on His left hand, knew not what she sought. To stand by Christ's side meant that they must drink of the cup which He drank of—offer their own lives upon the altar for the salvation of others.

In the Christian system, no man can save his life unless first he becomes willing to lose it for Christ's sake. How often Jesus reiterates this fundamental principle of His Kingdom in His teachings! We cannot find any other way we need not seek it. To come in touch with Divine power we must forget ourselves and let Christ have His way with us.

The example of the fishermen must be followed. We must forsake all and follow Christ.

THE MEANING AND APPLICATION TO US

There is only one way to receive power from God in His service and in our own lives, and that is total self-surrender to Him. We may work and dig and persevere, and meditate and read and sing and pray and agonize and withdraw ourselves from society and cut and gnash ourselves, but it avails nothing without self-surrender to Christ. The key to the whole matter is forsaking all and following Him.

How have the merely ambitious fallen in things

religious! How much energy and application and perseverance is wasted in the service of God without self-surrender to Christ! Have you not seen mere learning shrivel up the learner, and make them worthless to themselves and to their fellows? Have you not seen the ambitious mount up as a kite whose tail is too light only to be hurled downward to destruction by the very winds which bore it up? How often the silver-tongued orator, depending upon his tongue and not upon a life surrendered to Christ, has nothing left but a silver tongue and it sounding as brass or a tinkling cymbal!

We need not expect to do the work of Christ and His Apostles without following their method of procedure. The rich young ruler, pure in his life, lost an opportunity for doing distinguished service because he would not forsake all for God. The fishermen by Galilee at the command of Jesus did forsake all. I dare say, none of them were as pure as the young ruler. Not one of them could testify that he had been obedient to the law all his life. But they forsook all and followed Him. The rich young ruler did not. He left the Master that day with a sorrowing heart never again to be heard from. But these fishermen, unlearned, perhaps sinful, put themselves into the hands of their Master, left nets and fishes and fathers and mothers and loved ones, and followed Christ, and came in contact with His power and the power of the endless life and service He gives and now their names are written upon the twelve foundations of the New Jerusalem, the eternal City of God.

If we hold on to the world, to pleasures, to wealth, to foolishness and refuse to forsake them all for Christ, we may expect nothing but sorrow and oblivion like the young ruler. But if you forsake all and follow Christ, He shall work in us a name and a life eternal.—Winchester, Va.

Dr. I. L. Thomas spent Sunday, May 25th, in Meridian, Miss., at St. Paul Methodist Episcopal Church, with the Rev. L. W. Price and his great people. He preached to a full house morning and evening. They gave him \$15.00 for his services. All want him to come again.

La Teche-Lake Charles Parliament

(Continued From Page 5.)

became a member of same. The two District Superintendents and the Rev. F. T. Chinn were elected ministerial delegates and Dr. J. D. Nelson, Henry Lee and R. N. Overton were elected lay delegates to be presented to the general commission. The meeting was helpful and inspiring and should create in every one present a greater determination to do more for the great old Church and the causes she represents. Resolutions were passed endorsing the work of Drs. C. C. Jacobs and M. W. Dogan and the interest they manifested in the work; also congratulating and thanking the Rev. Cornelius Johnson and his people for the efforts put forth in caring so well for the Parliament. Prof. J. B. Reynolds and the Rev. R. E. White deserve much credit for their assistance in caring for the Parliament. Jubilee fund: Lake Charles District, \$14.00; Freedmen's Aid, \$8.00. La Teche District, Jubilee, \$5.00; Freedmen's Aid, \$10.00. Registration fees, \$24.50; public, \$8.50; total, \$70.00. Prof. M. S. Davage was present and addressed the Parliament in the interest of the Southwestern—subscribers, 1. The Parliament congratulates itself upon having such men as the Revs. R. C. Worsham and J. W. Turner as its District Superintendents and congratulates them in bringing to our assistance in this great movement such great men as Drs. C. C. Jacobs and M. W. Dogan.—S. S. Earls.

New Orleans and Baton Rouge District Inter-District Parliament

Convened in Baton Rouge, May 29th, under the commission on finance appointed by the last General Conference, represented by Dr. C. C. Jacobs, in Wesley Methodist Episcopal Church, Dr. J. A. Lindsay, pastor. The Rev. H. Daniel and Dr. V. Chapman, District Superintendent of the Baton Rouge and New Orleans Districts respectively, conducted the devotional exercises. Dr. C. C. Jacobs presided and in a few words outlined the work of the Parliament. The organization was effected by electing M. C. Harrison, secretary, the Rev. H. Daniel, treasurer. Dr. Jacobs in a short while had captured the entire convention. In the afternoon of the first day when Dr. Jacobs began to turn the chart and point out the various methods by which the church arrived at the percentage of giving relative to the benevolences, it was seen clearly that the commissions were "on the job" when they sent this man of God, who is gifted with grace and intellectual ability. The ministers declared that they had seen and understood the benevolences of the Church as never before. The ministers pledged themselves to present the new plan to their congregations. Friday evening Miss Bessie Salone, in choice words, welcomed the Parliament on behalf of the laity. Prof. J. S. Clark, president of Baton Rouge College, welcomed the convention on behalf of the Christian people of Baton Rouge. Dr. Clark with that grace and gift that has always marked his career, gave the status of the race and declared that "the minister has always been the leader in the moral, intellectual and spiritual uplift of the race." Dr. Valcour Chapman carried the Parliament with ease on the subject of "Giving." His discourse was logical and helpful. The Revs. J. A. Lindsay, J. D. Poole, D. S. Taylor, J. R. Williams, A. Robinson and others, helped greatly in making the convention a success. The Revs. H. Daniel, Valcour Chapman and J. A. Lindsay were nominated ministerial delegates to the Methodist Men's Meeting in Indianapolis, October 27-28, 1913. Laymen: Mr. M. S. Davage, W. H. Rogers and Isaiah Thomas. Resolutions were offered commending the commission on finance for sending Dr. C. C. Jacobs, their representative, to hold their convention. The brethren prayed that his natural life may be spared many years. Thus passed into history the first and greatest Parliament for the education of our people on the benevolences of our Church. Dr. Jacobs preached a great sermon on Sunday morning at 11 a. m. The Rev. J. A. Lindsay and his choir deserve much praise.—M. C. Harrison.

ANNISTON DISTRICT.

The Epworth League, Woman's Home and Foreign Missionary Convention of the Anniston District, Central Alabama Conference, convened at Lineville, April 22, 23, and 24, 1913. The Woman's Home

and Foreign Missionary work is in a progressive state. The women of this District have awakened to their missionary duty. Also the Epworth League is doing good work. During our meeting at Lineville, we had one conversion and added one to the church of that place. We raised for the benefit of our church at "Malones" \$14.10 cash, by subscription; \$7.25 to help pay off their indebtedness. Total taken up at this meeting, \$38.22. This was one of the most interesting meetings of its history.—S. J. Jordan, District Superintendent; Lillie B. Smart, Secretary.

STEUBENVILLE SUB. DISTRICT.

The fifty-fourth session of the Steubenville Sub. District Epworth League and Sunday School Convention convened in Martins Ferry, May 15-17; Mrs. Lucy A. Anderson, presiding. The Convention was opened at 8:30, the Rev. J. A. Burton of Steubenville, conducting devotional exercises. The reports from the Sub. District officers and local chapters, showed some improvement over the last convention. The programme consisted of very interesting papers. The presence of our district superintendent, the Rev. Dr. Joseph Courtney, gave tone and inspiration to the convention; also Mrs. L. A. Anderson of Steubenville, who filled the unexpired term of the late Nelson Howard, her brother, and was unanimously elected president of the Sub. District. She did honor to herself and to the Convention by the manner in which it was conducted. The Convention adjourned Saturday evening and each delegate returned inspired to greater work.—Mable Burton, secretary of Sub. Dist.

HOUSTON DISTRICT

The Houston District group meeting of the Board of Home Missions and Church Extension, Methodist Episcopal Church, met with Mallalieu Methodist Episcopal Church, May 1-2, 1913. The meeting was called to order by the Rev. Dr. W. H. Logan, District Superintendent, at 11:15 a. m. Devotion by the Rev. E. Lee. On motion by the Rev. S. A. Pryor, the Revs. J. I. Gilmore and Geo. E. D. Belcher were elected secretary and reporter to the papers respectively. A Committee on Resolutions was appointed by the chairman—Dr. J. M. Johnson, the Revs. W. A. Fortson and Geo. E. D. Belcher. At this point Dr. W. H. Logan introduced the Rev. I. L. Thomas, D. D., of Baltimore, Field Secretary of the Board of Home Missions and Church Extension, who in his own way spoke to the delight of all present. He especially called our attention to the need of the Board and the necessity of the Colored Conferences becoming self-supporting, after which the Rev. J. R. Robinson, of the Baptist Church, was introduced, and made some timely remarks.

The group meeting was well attended from beginning to end. Weighty subjects were before us for discussion, to which the brethren took hold with vigor. They made Mallalieu Chapel ring with their voices. This meeting was one of the best, "if not the best," of its kind ever held on the district, in attendance and from a financial view point. Notwithstanding four of the pastors were not present, Dr. Logan felt and expressed that some of them that were absent would report to him before Dr. Thomas left the city or the State. Friday night was a great night for Mallalieu. The church was packed to its full capacity to hear Dr. Thomas. The Doctor was quite at himself and with much ease he stirred the hearts and minds of the people with his message.

On Sunday the following churches were favored by the presence and services of this good man: Trinity, Boynton and Mount Vernon respectively. At each service large audiences greeted him. Come again, Dr. Thomas. The people of Houston delight in listening to you.—G. E. B. D.

VICTORIA DISTRICT

The third annual session of the Victoria Convention for ministers and laymen was held at Yoakum, Texas, May 12-14. The Rev. R. Sodja is pastor at this place. The convention was presided over by the efficient District Superintendent, J. W. Warren. A. M. Harris was selected secretary, S. S. Stein, assistant; G. W. Nevils, treasurer; Mrs. Frankie Brownlow and R. B. Douglas, reporters. The convention opened with great enthusiasm and keen interest was manifested during each session. A more perfect co-operation of ministers and laymen for the uplift of humanity and advancement of God's kingdom was given the convention by the various speakers. In

the afternoon of the first day's session, the Rev. M. S. Jordan very ably presented to the convention "The Pastor's Relation to the Country Churches." Monday night, Dr. I. L. Thomas, Field Secretary of Home Mission and Church Extension Society, addressed a crowded house; subject, "The New Financial Plan." The second day's session was a busy one; the program was carried out as arranged. "Home Mission Effort Among the Unsaved," A. M. Harris; "The Missionary Cause in Sunday School," Prof. F. D. Young, Mrs. R. B. Douglas. Tuesday night, Dr. Thomas delivered a sermon which was a masterpiece. Dr. Thomas was a special guest of the convention and his timely and inspiring addresses so endeared him in our hearts that his helpful advice, so characteristic of the man, shall linger with us always. Wednesday morning, "How to Build a Sunday School," Mrs. Mollie Neil; "The Minister as a Business Man," M. Kelly Esq.; "Personal Evangelism," Rev. S. W. Harvey; "Why Increase the Mission and Church Extension Collection," the Rev. R. Sodja. "Wednesday night, the Rev. H. Swann preached to a crowded house. His sermon was thoughtful and inspiring. Special mention should be made of the Rev. Mr. Sodja and his loyal members for the excellent way in which they provided for the entertainment of the convention.—R. B. D.

WAYNESBORO DISTRICT

The Epworth League and Sunday School Convention convened with Smith Chapel, Hagan, Ga., May 22-25, the Rev. W. M. Bellinger, District Superintendent, presiding. The annual sermon was preached Thursday night, May 22, by the Rev. I. T. Griner, of the Sylvania District. Mr. Griner preached a practical and soul-stirring sermon. Friday morning, Mrs. Gordon, of Dublin, Ga., was elected secretary, and after organization Dr. E. D. Giddens, Superintendent of the Savannah District, ably addressed the convention, taking for his subject "The Responsibility of the Leadership of Our Race." This was an able address. District Superintendent Bellinger read his report and then introduced the Rev. D. G. Grier, a newcomer to our district. The reports from the several charges showed that some very effective work is being done both in the Sunday school and Epworth League. Friday night, Dr. E. D. Giddens preached an able sermon to a crowded church. Saturday morning a literary program was presented. It was said by many that this program was far superior to any of its kind presented at any previous convention on this district. Among the visitors to the convention were Mrs. W. E. Summers, of Augusta, Ga., who read an interesting paper on "Don't," also Prof. H. W. B. Smith and Mrs. Amanda Smith, of Hagan. Mrs. Cassie E. Sapp was selected convention treasurer for the ensuing year and W. E. Summers district organizer of the Epworth League. Our next convention meets with Simpson Church, Sylvania Charge. On Sunday, May 25th, aside from the love feast at 10 a. m., three sermons were preached. The Rev. S. P. Bryant, of Pulaski, preached at 11 a. m.; the Rev. W. S. Hannah, of the African Methodist Episcopal Church, at 3:30 p. m., and the Rev. U. S. G. Dogan, of Dublin, at 8:30 p. m. These services were well attended and greatly enjoyed by all present. Total collection, Sunday, \$27.80. Thus ends one of the most interesting conventions ever held on this district, while the Rev. W. B. Hester, who is quite a hustler, and his loyal members and friends, are to be commended upon the manner in which they entertained.—W. E. Summers.

St. Louis, Missouri

Union Memorial, St. Louis, Mo., is one of the really great churches of our Methodism. Its magnificent building, complete in its appointments, is in itself an inspiration.

The Rev. B. F. Abbott has recently entered upon the sixth year of his pastorate. Upon his return from the Conference he received the most hearty and enthusiastic welcome ever accorded him. The omens are all favorable and indicate a prosperous year.

Dr. Abbott believes in making use of all the machinery of Methodism in making his church go. Therefore, one finds here a well-organized church with all departments in operation.

The Methodist Brotherhood, with M. L. Sanford, Jr., as president, is flourishing like a green bay tree. Sometimes there are one hundred men present at its meetings. Prof. Frank L. Williams, principal of

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Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Malms, and all communications intended for publication to the Editor.

THAT VILE RAILROAD ACCOMMODATION

(Continued from page one).

the colored coach nor will they permit colored passengers to come into the dining-car, even after all white passengers are served. This is not only unbusinesslike, but it is positively unjust. Negro men and women must use a common toilet, while white passengers often come in and utterly disregard even the poor accommodations furnished Negroes.

If, for no other reason, it seems that from a business standpoint, railroad authorities should treat their Negro patrons with more consideration. The more Negroes submit to, the more they will be forced to endure.

THE NATIONAL NEGRO BUSINESS LEAGUE

The Fourteenth Annual Meeting of the National Negro Business League will be held in Philadelphia, Wednesday, Thursday and Friday, August twentieth, twenty-first and twenty-second, 1913. The Local Negro Business League of Philadelphia has secured from the City Council of that city an appropriation of \$5,000 for the entertainment of the delegates and the appropriation has been signed by Mayor Rudolph Blankenburg. The daily sessions of the League will be held at Musical Fund Hall, 808 Locust Street; the first night's session will be held at the Academy of Music, Broad and Locust Streets at which time Mayor Blankenburg will speak and President Booker T. Washington will deliver his annual address.

There are now about 600 Local Negro Business Leagues throughout the country, well organized and actively at work emphasizing the League idea in their several centers. In addition there are at present State Negro Business Leagues in Alabama, Arkansas, Florida, Mississippi, Texas, Virginia, North Carolina, Louisiana, Oklahoma, Kansas and one in Illinois, which was organized May 30, 1913, at Springfield. It is expected that delegates from all of these Local and State Leagues will attend the coming meeting and that the reports to be made will be as interesting and encouraging as those of last year.

NEW STATE BUSINESS LEAGUE

Seventy-four of the most prominent Negro business men from all parts of the state of Illinois met at Springfield, Ohio, May thirtieth, under the auspices of the Springfield Local Business League, and organized one of the most promising and enthusiastic State Negro Business Leagues in the country. A remarkable feature of this gathering is that every man attending paid his entrance fee and became a charter member.

It is the plan of this organization to charter a special car to convey the Illinois delegation to the annual convention of the National Negro Business League, to be held in Philadelphia, August 20, 21 and 22nd.

The officers of the Illinois League are, Mr. J. Edward Thompson, of Springfield, president; Mr. John H. Tayman, of Monmouth, first vice-president; Mr. Edward J. McCoo, of Springfield, second vice-president; Reverend J. D. McCreary, of Metropolis, third vice-president; Dr. A. H. Kenniebrow, of Jacksonville, secretary; Mr. G. L. Nelson, of Springfield, transportation agent; Mr. F. G. Williams, of Monmouth, state organizer, and Mr. George Hoagland of Bloomington, corresponding secretary.

Of General Interest

COLONEL ASTOR'S ESTATE

The estate of Colonel John Jacob Astor, who lost his life in the Titanic disaster, was the largest ever appraised in the United States. The estate was approximately valued at eighty-eight million dollars. Three million one hundred and fifty thousand dollars was paid to the state of New York as an inheritance tax. This sum is said to have exceeded any amount ever before paid to a State for that purpose.

THE OREGON AND THE PANAMA CANAL

In spite of the recent recurrence of slides at Panama and the additional work caused thereby, Colonel Coethals is still of the opinion that the canal will be deep enough to admit the passage of vessels this fall. This will be fully one year in advance of the most optimistic estimate when the work was begun. During the month of May one million five hundred thousand cubic yards of earth were removed. This is a record-breaking achievement.

Sixty thousand school children of Oregon have sent in a petition to the Secretary of War, asking that the battleship Oregon, known in years gone by, as "the Bull Dog of the Navy," and famed for its record-breaking ten-thousand-mile dash around Cape Horn during the war with Spain, be permitted to lead the fleet through the canal when it is formally opened. Surely the Oregon, which is now considered obsolete as a fighting vessel, is worthy of this honor. It will be remembered too, that it was this trip of the Oregon which helped to emphasize the need of the canal.

THE CROPS

Government experts have estimated that the wheat crop will approximate seven hundred and forty-four million bushels. Should they prove correct, this will be the largest yield on record.

The *Times-Democrat* of this city, has issued its first report on the cotton crop of this year. It indicates the following results:

"The increase of acreage is slight, approximately about three per cent. at most.

"The general condition is fairly favorable, but many sections complain of poor stands, caused by the unseasonably low temperatures in some districts.

"Labor is scarce.

"Taking the belt as a whole, the crop is an exceedingly spotted one.

"There is much talk of the boll-weevil, but it is too soon to form an idea of the damage."

The Government is sending valuable information to the farmers, to aid them in their fight against the boll-weevil. It is recommended that farmers go carefully over their crops at least twice a week for the purpose of destroying all boll-weevils that may be found.

ADVERTISERS AND ADVERTISING

This is pre-eminently an age of advertising. The value of advertising is recognized as never before, and various means and methods are employed by farmers, manufacturers, merchants and others in the exploitation of their wares and produce. Nations, States, Cities and Towns all advertise. Appreciating the value of advertising, they employ this method of attracting settlers and capital by showing the productivity of the soil, the healthful climate and natural resources of that particular section. During the past week there was held in Baltimore a Convention of the Associated Advertising Clubs of America. Many of the leading advertisers and business men of the country were present, and gave utterance to their views, and experiences at the several sessions. A movement for a higher standard of advertising ethics might be said to have been the keynote of the meeting. A number

of rules were framed to govern newspapers and periodicals used by advertisers. Among the requirements were the following: "To give the whole truth about their circulation—quantity, location and how secured.

"To print advertisements of demonstratedly reliable concerns only.

"To adopt the flat rate plan without secret rebate or concession."

If these requirements are met the days of fake advertisements are numbered.

PHILIPPINE ISLAND'S EDUCATIONAL STATUS

According to the findings in the recent investigations by the commissioner of Education of the United States, into the educational status of the Philippine Islands, it is found that the Islands are far behind the South and Central American countries. In these last-named countries, modern industrial branches of study are supported and the last-named country, in particular, gives courses in natural science and veterinary science, which equal those of Cornell and others in its class. It is hoped that the growing demand of the Filipinos for practical education will bring their schools up to the point where they will be of real service to the people. Of course there are some schools that are up to the requirements necessary to giving a practical education, but hundreds more of such are needed before the people can be awakened to the needs of its young people. The growth of English and the increasing popularity of athletics is greatly encouraging. In a large number of the private schools the entire primary and intermediate English courses are being given, but the industrial departments of the private colleges are far below the standard and in many there is no attempt at teaching manual training and it is in that training especially in which the Filipino is found so sadly lacking. The Filipino must learn the doctrine of efficiency for his country needs skilled farmers, trained mechanics and the like. When he realizes that his country is among the most backward of all Christian nations, then it is hoped that a new order of things will come to pass.

WOMAN'S SUFFRAGE MOVEMENT

The sane and peaceful campaign, which the women of America are waging for the ballot is meeting with success. Illinois has accorded its women who are citizens of the United States and twenty-one years of age the right to vote for the following offices: Presidential electors, members of the Board of Equalization, clerk of the Appellate Court, County Collectors and Surveyors, members of the Board of Assessors and Board of Review, sanitary district trustees, all city, village and town officers, except police magistrates. In other words women have the right to vote for all statutory offices.

In an address before the International Association of Police Chiefs, C. E. Sebastian, chief of police, Los Angeles, California, said: "Through suffrage, recognition of police women in Los Angeles has been obtained and crime has been materially reduced."

Senator Ashhurst submitted on June thirteenth a report of the Woman's Suffrage Committee, recommending the passage of the Chamberlain resolution for a constitutional amendment extending suffrage to women. One of the items of the report said: "that the granting of the elective franchise to women would add to the strength, efficiency, justice and fairness of government."

The Woman's Suffrage Congress began its session in Budapest June fifteenth. Mrs. Carrie Chapman Catt, of New York is the President. In her address she called attention to the phenomenal growth of the woman's movement, stating, that there were only a few countries in which there were no organized movements. She also said that the standard of the Alliance had been raised on five continents and in more than twenty-five nations.

People of Interest

Bishop Neely preached twice in our church at Tamagua, Pennsylvania, on Sunday, June first and delivered two addresses.

Rear Admiral Robert E. Peary delivered the annual address at Trinity College, Durham, North Carolina, on June 4th.

Bishop and Mrs. W. P. Eveland were entertained by Governor-general Forbes, of the Philippine Islands, at a luncheon in the Mansion House in Baguio, on April twenty-fourth.

During the session of the Colorado Conference Bishop McConnell will deliver an address daily under the general theme, "The Efficient Church in its Work with the Young People."

Bishop W. P. Thirkield preached Sunday morning, June eighth, in Centre Methodist Episcopal Church, Malden, Massachusetts, at the reopening of that church and the dedication of the new organ.

The Rev. M. F. Hayling of the Washington Conference has been transferred from Gettysburg, Pennsylvania, to Fairmount, West Virginia, to fill the vacancy created by the death of the Rev. C. G. Taylor.

Bishop W. F. Anderson is addressing the various District Epworth League Conventions in Ohio this week. On Friday he will hold in Walnut Hill Church, a mass meeting with the Methodists of Cincinnati.

Dr. I. Garland Penn, corresponding secretary of the Freedmen's Aid Society delivered an address before the ministerial body of greater Cincinnati Monday the ninth, on, "The Negro and Methodism from 1736-1913."

Dr. C. F. Johnson, secretary and general manager of the Union Mutual Aid Association, Birmingham, Alabama, in an address, during the recent commencement of Selma University, pled for a more competent ministry.

The Rev. Ralph Willis Keeler, an assistant editor of the Sunday School publications of the Methodist Episcopal Church, was conferred the degree of Doctor of Divinity at the recent commencement of the German Wallace College, Berea, Ohio.

The Clark University Quartette, Atlanta, Georgia, is now filling engagements within the bounds of the Troy Conference. The quartette is working in the interest of the Jubilee Fund. For engagements address President William W. Foster, at his home, Albany, New York.

Bishop Homer C. Stuntz preached in Euclid Avenue Church, Cleveland, Ohio, Sunday morning, June first, and at Lakewood Sunday evening. The following Monday he delivered two addresses—one before the Ministers' Association and the other before the Men's Club at Euclid Avenue Church.

Miss Marjorie Elizabeth Spencer, daughter of Dr. Claudius B. Spencer, Editor of the *Central Christian Advocate*, was a member of this year's graduating class of Northwestern University. Miss Spencer is an accomplished musician and is said to excel as a violinist. Miss Mildred, Editor Spencer's youngest daughter, was among the graduates of this year's class of the Westport High School, Kansas City, Missouri.

One hundred nights of Gospel Street Work in Cincinnati began June fourth under direction of Dr. Davis W. Clark, superintendent of the Methodist Union, Miss Wardel, President of the Missionary Training School in charge of women workers. The venerable Bishop Walden preached the first sermon of the season. Many hands were lifted for prayer and seekers knelt at the wagon altar in the street. A concert of prayer in Southwest Ohio is called.

Honorable Ralph W. Tyler, former auditor for the Navy at Washington, who was recently elected National Organizer for the National Negro Business League, has entered upon his duties, and is now on a tour in the South, visiting several cities in the interests of the league. During June Mr. Tyler's itinerary

includes a visit to each of the following cities: Montgomery and Birmingham, Alabama, Atlanta, Georgia; Greenville and Charlotte, N. Carolina; Danville and Lynchburg, Virginia; Cumberland, Salisbury and Baltimore, Maryland, and Wilmington, Delaware. During July he will visit Newark, East Orange, Atlantic City and Jersey City, New Jersey, Philadelphia, Harrisburg and Pittsburg, Pennsylvania, Wheeling, Charleston and Huntington, West Virginia, Lexington, Frankfort, Louisville, Owensboro, Henderson and Madisonville, Kentucky and Indianapolis, Indiana. Two weeks prior to the annual meeting of the National Negro Business League in Philadelphia, will be spent by Mr. Tyler in Philadelphia, co-operating with the Local League of that city in preparing to entertain the National Organization August 20-22, 1913.

Mr. Roscoe Conkling Simmons of Memphis, Tennessee, delivered the Annual Oration on Memorial Day at Chalmette National Cemetery, near New Orleans. The correspondent to the *Illinois Chronicle* in referring to the address says:

"Mr. Simmons' effort was an address of rare excellence in every part, and so pleased the multitude that it stood for fully an hour heartily applauding the beautiful pictures of loyalty, love, honor, patriotism and hope which he called up in the mind of the crowd within hearing distance of the rostrum from which he spoke. He had before him people who had heard orations every year from the same platform, and who expect fine orations from every one who offers to speak from the hallowed spot. These heard Mr. Simmons and the ovation they gave him in their demonstration of delight and approval proved that they had been stirred by his eloquence to the very fullness of their appreciation. At the conclusion of his great address, men, women, old and young, crowded around him to shake his hand and to thank him for his oration."

Mrs. W. W. Foster, Jr., the Dean of Clark University, has had some remarkable programs during the past few months in the School of Expression. She engaged Mr. and Mrs. Hanibal Williams of New York for Interpretative Recitals of "Julius Caesar" and "As You Like It." Mr. Williams gave the latter in November. The last Friday in each month a fine program of classical readings and music was given by the students and in February the well-known musician, Mr. Sidney Woodward, was engaged to teach piano and voice. Mr. Woodward has given three concerts of high merit during the year, and under his instruction the students rendered fine selections in chorus at the Commencement Exercises, giving among their numbers, "Awake Thou that Sleepest", by Stainer, and also, "Holy, Holy," by Gounod, the tenor solo obligato being sung most acceptably by a student in the college. Beside the regular social gathering each month, the Rhetorical Exercises which are very popular, occur each last Friday of the month. Here the students have given monologues and scenes from Shakespeare's works, and render fine music, also A Physical Culture Exhibition and Play Hour, in connection with the Spencer Prize Speaking Contest. All these have been given by the pupils excepting the professional work of Mr. and Mrs. Williams and Professor Woodward. At the Spencer Contest the orations were original upon two topics assigned by the director, viz., "The Training of the Hand in School", and "Nature Study." The first prize of eight dollars was awarded to William Black, and the second of four dollars to Rufus H. Dorsey; both men Juniors in the College Department. The Judges were Dr. J. W. E. Bowen, Rev. J. W. Cox and Mr. L. J. Price. During the year many eminent men have lectured to the students, among whom were Bishops Leete and Thirkield, secretaries Maveety and Penn; Dr. C. W. Bennett, Dr. W. W. Duncan of New Rochelle, New York and Dr. Wedderspoon of Washington, D. C.

News Paragraphs

The Illinois Woman's College has been successful in its campaign for \$185,000.

The Negro contractor, John Martin, of Mound City, Illinois, employs regularly ten carpenters of his race.

Sixty-eight college graduates are applicants for admission to Boston University School of Theology next year.

Representative Thomas Heflin gave this year the first address ever delivered by a Southerner at Gettysburg on Decoration Day.

Japan is said to be the freest from illiteracy of any of the nations of the Orient. For thirty-five years Japan has had a compulsory school law.

George D. Rowe, a colored boy of Buffalo, New York, was the successful contestant in an oratorical contest among pupils of the Grammar Schools.

In Wesley Chapel, Nottingham, England, where the late General Booth was converted, a memorial tablet was unveiled in his honor on April seventeenth.

The Colored people of Muskogee, Oklahoma, are said to own and operate thirty-one business brick buildings and to be engaged in every line of business.

Dayton Ohio, raised in one week a fund of \$2,000,000 to protect that city against floods in the future. A half million dollars was contributed by the National Cash Register Company.

Two naturalization schools have been established by the Chicago Board of Education to furnish instruction to applicants for citizenship. These schools are open four nights a week.

A colored man of Cambridge, Massachusetts, Cohen by name, who was recently appointed by the mayor of that city to revise the city charter, pays taxes on \$300,000 worth of property.

The National Medical Association, composed of Negro physicians, dentists and pharmacists, is to be the guest of the Rock City Academy of Medicine and Surgery in Nashville, Tennessee, August 26-28.

According to an exchange, a Professor D. A. Stephenson, who was elected principal of the white high school at Texarkana, Texas, has been dismissed because he had eaten at the same time and the same table with his Negro housekeeper.

For a long time the Negroes of Birmingham, Alabama, have been making a plea for better schoolhouses. The result is that the city building inspector has recommended the expenditure of \$307,001.84 on the Negro schools of Greater Birmingham.

The Negro Baptists of the country held a mammoth Sunday School Convention at Muskogee, Oklahoma, beginning June fourth and closing June eighth. Many of the most representative men of that denomination were present and the Convention was highly beneficial in every way.

The 63 Negro banks in the country are apportioned among the states as follows: Virginia 12; Mississippi 11; Alabama, 8; North Carolina, 6; Texas, 6; Florida, 4; Tennessee, 4; Oklahoma, 3; Georgia, 2; Illinois, 2; Maryland, 2; Arkansas, 1; Kentucky, 1; Pennsylvania, 1; Massachusetts, 1.

The Jubilee Fund continues to grow. The last report shows that Wiley University has raised more than two thousand dollars and that the Morristown Normal and Industrial College has reported nearly two thousand dollars. We are quite sure that when all the figures are in the schools will make a fine showing.

The *Christian Recorder* notes that Superintendent S. L. Heeter of Pittsburgh, Pennsylvania, who "is alleged to have said that one of the reasons why he was opposed to Negro teachers in the public schools of Pittsburgh was that there were none competent educationally and morally," has been himself found guilty of improper conduct and suspended by the Board of Education.

St. Louis, Missouri

(Continued From Page 7.)

the Summer High School, recently addressed the Brotherhood. The Summer High School is regarded as one of the finest schools in the United States, without respect to race. The Brotherhood usually raises from fifty to one hundred dollars for benevolences.

The Sunday school is well officered and is constantly growing. It has an excellent corps of teachers. Mr. Lafayette F. Ford is the superintendent. The Sunday school raised one hundred dollars last year for Missions.

The Epworth League is doing an excellent work and is filling a large place in the young life of the church.

The Ladies' Aid Circles are all at work.

Union Memorial cares for two mission stations in St. Louis. The Woman's Home Missionary Bands render great service to these struggling points.

The class meeting has not gone out of fashion here. The leaders appear devoted to their classes. It was the writer's good fortune to attend a class meeting recently. The service was a delight and an inspiration.

The church enjoys the services of Deaconess M. J. Joiner. She gives her whole time to the church and community. She is highly regarded and because of the faithfulness of her work is esteemed an angel of mercy and help.

Dr. Abbott and his members are planning large things for this year. The prospects are that their plans will materialize.

Dr. Abbott is an enthusiastic Southwestern worker, and has about one hundred subscribers among his members.—M. S. D.

Episcopal Assignments

The episcopal plan, arranged in accordance with assignment of presidences for the fall Conferences of 1913, is as follows:

BISHOP CRANSTON.

Central GermanSept. 3.....G. Rapids, Mich.

BISHOP HAMILTON.

PittsburghOct. 1.....Homestead
West VirginiaOct. 8.....Buckhannon
Central SwedishAug. 28.....Chicago

BISHOP McDOWELL

Chicago GermanAug. 4.....Kenosha, Wis.
Central IllinoisSept. 10.....Galesburg
IllinoisSept. 17.....Shelbyville
Northwest IndianaSept. 24.....Hammond
Rock RiverOct. 1.....Freeport, Ill.

BISHOP BURT

DetroitSept. 17.....Ypsilanti, Mich.
MichiganSept. 24.....Battie Creek
Central New YorkOct. 1.....Syracuse
GeneseeOct. 8.....Buffalo

BISHOP ANDERSON

KentuckySept. 3.....Ashland
West OhioSept. 10.....Urbana
IndianaSept. 17.....Rushville
North-East OhioSept. 24.....Canton
OhioOct. 1.....Chillicothe

BISHOP QUAYLE

West WisconsinAug. 27.....Superior
Northern SwedishSept. 3.....
WisconsinSept. 10.....Beloit
Northern GermanSept. 17.....Arlington, Minn.
MinnesotaSept. 24.....
Northern MinnesotaOct. 1.....Detroit, Minn.

BISHOP SMITH

Saint Louis GermanSept. 3.....Muscatine, Ia.
IowaSept. 10.....New Castle, Pa.
Southern IllinoisSept. 24.....Mt. Vernon, Ill.
MissouriOct. 1.....Trenton, Mo.

BISHOP HUGHES

Nevada MissionSept. 4.....Bishop, Cal.
Pacific Chinese MissionSept. 9.....San Francisco, Cal.
California GermanSept. 11.....San Jose, Cal.
CaliforniaSept. 17.....Pacific Grove
Arizona MissionSept. 25.....Kingman, Ariz.
Southern CaliforniaOct. 1.....Long Beach, Cal.

BISHOP MCINTYRE

OklahomaOct. 15.....Enid, Okla.
Southern GermanDec. 4.....Hilda, Tex.
West TexasDec. 10.....Calvert, Tex.
TexasDec. 17.....Palestine, Tex.
Southern Swedish Miss.Nov. 27.....Georgetown, Tex.

BISHOP BRISTOL

West GermanAug. 27.....Woodbine, Kan.
Northwest NebraskaSept. 3.....Valentine, Neb.
Des MoinesSept. 10.....Mount Ayr, Ia.
NebraskaSept. 17.....Lincoln, Neb.
Upper IowaSept. 24.....Tipton

BISHOP HENDERSON

East TennesseeSept. 24.....Arlington, Va.
TennesseeOct. 1.....Murfreesboro, Tenn.
Central TennesseeOct. 8.....McLemoresville, Tenn.
HolstonOct. 15.....
Blue Ridge—AtlanticNov. 19.....Walkertown, N.C.
North CarolinaNov. 26.....Maxton, N.C.

BISHOP SHEPARD

Western SwedishSept. 11.....Denver
IowaSept. 3.....Oscalooza
Norwegian and DanishSept. 18.....Milwaukee, Wis.
Northwest GermanSept. 24.....Glad, Ia. (McGregor P. O.)
Northwest IowaOct. 1.....Webster City
Black Hills MissionAug. 6.....Deadwood, S.D.

BISHOP LUCCOCK

North MontanaAug. 13.....Glasgow, Mont.
MontanaAug. 20.....Bozeman, Mont.
IdahoAug. 27.....Laramie, Ore.
North DakotaOct. 8.....Liston, N.D.
DakotaOct. 15.....

BISHOP MCCONNELL

Utah MissionAug. 21.....Salt Lake City
ColoradoAug. 27.....Boulder, Colo.
Wyoming MissionSept. 4.....Cody, Wyo.
New Mexico Eng. Miss.
and Spanish Miss Conf.Sept. 11.....Albuquerque, N.M.

BISHOP LEETE

South CarolinaNov. 19.....Orangeburg, S.C.
SavannahNov. 27.....Waynesboro, Ga.
AtlantaDec. 4.....Covington, Ga.
GeorgiaDec. 11.....Atlanta
AlabamaDec. 17.....Wadley, Ala.

BISHOP COOKE—Alaska

Pacific Japanese Miss.Aug. 20.....Seattle
Pacific GermanAug. 27.....Portland, Ore.
Columbia RiverSept. 3.....Walla Walla, Wash.
Western Norw.-DanishSept. 10.....Astoria, Ore.
Puget SoundSept. 17.....Olympia, Wash.
OregonSept. 24.....Eugene, Ore.
Pacific Swedish Miss.
ConferenceSept.

BISHOP THIRKIELD

Central AlabamaNov. 20.....Alexander City
GulfDec. 4.....Woodville, Tex.

Revised List of Conferences and Mission Conferences in Europe, 1913

BISHOP NUELSEN

ItalyNaplesMay 7
SwitzerlandLucerneMay 24
South GermanyPirmasensMay 28
DenmarkRandersJune 4
NorwayBergenJune 11
North GermanyKoenigsbergJune 15
Russia MissionWlriballenJune 26
SwedenGothenburgJuly 22
FinlandAboJuly 31
Austria-HungaryBudapestSept. 11
BulgariaPlevenSept. 18
FranceToulonOct. 16

Gleanings from the Field

ALABAMA.

Wetlowe Circuit—The First Annual Epworth League movement, held at Union Chapel, in connection with the Second Quarterly Conference, on May 10th and 11th, was quite a success and was largely attended Saturday and Sunday. The Rev. Mr. Wofford preached the Missionary Sermon Saturday night. Sunday at 11 o'clock Dr. S. J. Jordan preached the ablest sermon, perhaps ever heard from our pulpit. Total collection, after hearing from all the committees, \$40. C. R. West, first vice-president of the Epworth League—P. Y. Wifford, pastor.

ARKANSAS.

Altheimer—My Second Quarter was held May 10-11 at Wingrave Church. Dr. J. H. Greer, the Superintendent, filled the chair. Fair reports were made. After the Doctor's sermon Sunday morning, 1 joined the church and 6 came forward for prayer. The Holy Sacrament was given to a good number. On Monday at Newman Chapel, the funeral of Bro. Allen Pruitt, the son of Rev. C. Pruitt, a local deacon at this point, was conducted by the writer and the Rev. A. Ray from Whites Chapel, Little Rock, Ark.

Anyone in the State of Mississippi who may chance to read this letter, knowing a young man by the name of Charley Moten, please inform him that his father is here on my work and wishes very much to hear from him. Raised during this quarter, \$102.58.—H. Bright, pastor.

GEORGIA.

Blackshear—The Second Quarterly Conference of Scotts Methodist Episcopal Church, under the pastorate of the Rev. M. P. Moore, was held Friday night, May 2, 1913, the Rev. F. R. Bridges, District Superintendent, presiding. The Conference was well attended and a round report was made. On Sunday the Rev. F. R. Bridges preached two able sermons to large and appreciative audiences and the Spirit of God descended. The subject of his discourse Sunday night was "The Locusts Are Among the People and Are Destroying Them." It was one of the ablest sermons ever delivered in Blackshear. There were two accessions to the church.

Covington—A storm visited Union Grove parsonage on Tuesday night, May 13, 1913, led by E. C. Taylor, R. T. Adams, Mesdames Adams, Starr and other. They marched into the dining-room and left the table laden with many good things that brought joy to the pastor and his family. Many thanks to all who participated—E. J. Kight, pastor.

KENTUCKY.

Sharpsburg—To Scotts Chapel I was appointed on April 2nd by Bishop F. D. Leete. My family arrived on the 28th of April, and was received cordially by the members and friends of Sharpsburg. We have started in for a good year's work and the outlook is very encouraging. Our work is moving along nicely. The church has taken on new life, the attendance

is increasing and we expect great things this year. On Thursday night May 8th, while pastor and wife were at prayer-meeting, a storm struck the parsonage and when they returned they found that the good members and friends had been there and left many good things; eatable things too numerous to mention and also some money. These are good, kind and liberal people; they are willing workers—G. W. Harris, pastor.

Lexington—I began my work at Gunn Tabernacle, Sunday, April 6th, under encouraging circumstances, and I was warmly received by the church and people of the vicinity. The outlook is bright for a banner year's work. Our services are largely attended, and the meetings are spiritual. Accessions, 9. The auxiliaries of the church are active. At our first quarterly meeting, May 4th, the Rev. P. T. Gorham, Superintendent, presided; he preached two able sermons. The Rev. T. L. Ferguson, pastor of Asbury Temple, and his members united with us at 3 p. m. His sermon was well received. My church and I returned the visit Sunday the 11th in the afternoon. We are practicing union between the churches.—H. W. Tate.

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LOUISIANA

McKinley—May 12th our Second Quarterly Conference was held by the Rev. H. Daniel, District Superintendent.

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ent. Reports from officers showed an increase along all lines. Thus far the church is in an excellent condition. One has been received into the church; 32 have been received into the church on probation. Total amount raised this quarter, \$80 for all purposes. On Sunday the District Superintendent preached and all hearts were made to rejoice. The Rev. H. Daniel is a great preacher. St. Peter stands third on the district. Our Sunday School stands second to none on the district. Number of scholars of all grades up to date, 217. John D. Wilson, Jr., is president of the Epworth League and is doing excellent work. Number of members, 80.—John D. Wilson, pastor.

St. Martinsville—The church is enjoying a spiritual feast. Seventeen have been added to the fold recently.

All departments of the church are at work. This is my second year at this place. The outlook seems bright for a prosperous year's work. The Catholics attend our services. Several of them joined our church during the month of April. Our church is now leading the town among the colored churches. St. Martinville is a Creole town, with nearly 3,000 inhabitants and the most of them are Catholics. The Baptists have two churches and the Methodist Church (South) one, and the Presbyterians one, but it is abandoned. But the Methodist Episcopal Church is here to stay and the best people are joining with us.—Timothy Norris, pastor.

Camp Parapet—Our First Quarterly Conference was held May 1-4. The Rev. J. W. Turner, District Superintendent, presided. The people are delighted with our new District Superintendent. The quarter was very encouraging. On the fourth he also preached to the delight of a good number and administered the Sacrament. We paid him in full. We are traveling to success at Ross Chapel.—J. H. Wise, pastor.

Lecompte.—We are very thankful to the members and friends of Mason Church for the token of appreciation and respect shown the pastor on the night of May 6th, which was his birthday. A number of members and friends came to the parsonage and presented some groceries and other articles, all of which we are proud. On the nights of May 13-14 our second Quarterly Conference was held by District Superintendent J. O. Richard. All members were present and showed from reports that everything was on the up-grade. The District Superintendent expressed himself as being pleased with conditions at this place. His apportionment for the quarter was paid. On Wednesday night he preached a strong sermon. After the sermon the invitation was extended and several came to the altar for prayer. A reception was tendered in honor of the Superintendent and as a recognition of his efficiency. Choice refreshments were served. We are doing the best we can with our small forces and we are encouraged to push forward.—R. A. Walmsley, Pastor.

Pineville.—Sunday, May 11th, at Wesley Church, the Rev. I. L. Turner, of Colfax, preached the thanksgiving sermon for the Wesley Oddfellows' Lodge, at 3 p. m. Collection, \$23.30. Mrs. A. B. Dier was the organist. The second Quarterly Conference was held at Pineville, by the Rev. J. O. Richards, Superintendent, Saturday, May 17-18. A good meeting was held. Sunday Superintendent Richards preached a very acceptable sermon at 3 p. m., and at night a good crowd was out when Brother G. W. Holmes preached. Sixteen asked for prayer. Total collection for the quarter, \$112.62. Paid the District Superintendent in full. Several accessions. Our pastor looks after all the interests of the church, while his wife looks after the parsonage and has one of the prettiest flower gardens in town. Everything is nicely kept and attractive. Our pastor was appointed custodian of our cemetery and it is one of the prettiest in the State. Mr. Henry Scott is the sexton. This Quarterly Conference is one of the best, if not the best, since the Rev. J. H. Wright has been here. The door is opened to all visitors and stands ready at any time for inspection of records, parsonage, church, cemetery, all grounds and premises. We have some money on hand for the purpose of putting a new roof on the par-

sonage, which will be accomplished in the next few days.—R. G. Calvin.

Belcher.—The pastor and wife were greatly surprised Saturday night, May 17th, by a party led by Brother Frank Pollard, leader of Class No. 1; Brother Lee Falkner, leader Class No. 4; Sister Sophia Bradford, President of the Ladies' Aid Society; also Sister Mary Bradford, a member of the same. The pastor and wife received them gladly. They emptied their baskets of the different good things. The pastor gave a little talk, then all bowed in prayer, and shortly thereafter left for their respective homes.—David Harrison, pastor.

Arouses the Liver and Purifies the Blood.

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

MISSISSIPPI

Kirby Circuit, N. D. Hopkins, Pastor.—The second Quarterly Conference was held by the District Superintendent, the Rev. J. E. Holmes. He found the Kirby Circuit in a live spiritual condition and everything on a boom. Paid the Superintendent in full for this quarter, \$12.00, and on Sunday he delivered a strong sermon. The Lord's Supper was administered to thirty people. The entire membership of the circuit for this quarter seems to have been in harmony and love. At the close of the sermon the St. Paul choir sang. The good sisters of Mt. Pleasant prepared dinner for the Superintendent and pastors, after which Superintendent Holmes left for his home in Natchez. The Rev. W. D. Hopkins is pastor.—(Miss) Arlee Washington.

Grenada.—The Rev. J. C. McGhee has taken hold of the work and is going forward. Everything seems to have taken on new life. A large congregation listened to the splendid program that was rendered Easter day. Without any special effort the collection was \$182.00. We shall try to do a little better on "Mothers' Day." J. H. Phillips is superintendent. We pray that the Southwestern will soon find its way into every home of the members of the great Methodist Episcopal Church, of which I have had the honor of being a humble member for forty years.—E. F. Pettebone.

Sardis.—S. D. Troupe.—Our second Quarterly Conference convened at Spring Hill Church, May 17-18, the Rev. C. W. Butler, our District Superintendent, presiding. Many souls have been added to our church at Sardis. The Rev. Mr. Butler preached to a crowded house at 11 o'clock at Spring Hill; at 4 o'clock he went to Sardis. Ten souls came forward for prayer; 110 communed. Collection, \$20.85 during the quarter; total, \$175.00. On May 19th a great storm struck the parsonage at Sardis and left 75 pounds of many good things on the table. The young people on the Sardis charge are wideawake. This storm was led by Mrs. Emma Butler, S. A. Aickens and C. A. McCarty. The Rev. W. H. McCarty was master of ceremonies.—S. D. Troupe.

Would you like to have a nice, steady income, without any hard work to secure it? I need colored men to sell my properties. We teach you how to sell. Others are earning fine money. Why not you? Write at once for full particulars. V. Cadres, Pythian Temple, New Orleans, La.

MERIDIAN MISS.) CIRCUIT.

May 18th was rally day for the pairing of Tabernacle Church. The

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

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following brethren preached able sermons: The Rev. W. M. Hosley, of the Baptist Church; the Rev. F. Young, of the Colored Methodist Episcopal Church, and the Rev. H. W. Williams, of the African Methodist Episcopal Church. The Tribes reported: Mrs. Alice Moffett, \$10.00; Mrs. Sallie Abner, \$6.50; Mrs. R. Lewis, \$3.50; Mrs. Henry Rhodes, \$2.50; Miss Louisa Young, \$3.00. Others paid from one to two dollars. The following brethren paid \$5.00 each: John Abner, Albert Walker, Alex. Young, J. S. Walker, J. L. Smith, J. H. Lewis,

A. B. Washington, R. B. Anderson, pastor; Jack Priest, \$2.50. Public collection, \$12.80; grand total raised Sunday, \$114.11. We are planning for the District Conference.—R. B. Anderson, Pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Bluefield	Coal Wood, W. Va.	July 2	W. T. Marley
Austin	Austin, Texas	July 8-13	F. L. Kirkpatrick
Winston	Lexington, N. C.	July 15-20	R. W. Winchester
Birmingham	So. Birmingham, Ala.	July 16-20	J. W. Thomas
Guthrie	Shawnee, Okla.	July 16-20	D. G. Franklin
Pulaski	Big Stone Gap, Va.	July 16-21	A. Davis
Beaumont	Orange, Texas	July 22-27	W. L. Duncan
Montgomery	Evergreen, Ala.	July 23-27	Wm. Jones
Opelika	Opelika, Ala.	July 23-27	L. S. Price
Lagrange	Zebulon, Ga.	July 23-27	J. S. Stripling
Vicksburg	Clinton, Miss.	July 24-27	J. E. Holmes
Brookhaven	Crystal Springs, Miss.	July 24-27	P. H. Rembert
Ocala	Starks, Fla.	July 24-27	W. P. Holmes
Orangeburg	Springfield, S. C.	July 24-27	E. B. Burroughs
Griffin	Brooks, Ga.	July 29	J. D. Lovejoy
Waco	Marlin, Texas	July 29—August 3	T. S. Moore
Chattanooga	Dayton, Tenn.	July 29—August 3	E. H. Forrest
Mexico	Sturgeon, Mo.	July 30—August 3	W. C. Ellis
Palestine	Teague, Texas	August 5	M. Q. A. Fuller
Conroe	Montgomery, Tex.	August 5	W. H. Jackson
Louisville	Beaver Dam, Ky.	August 6	R. L. Dickerson
Atlanta	Newnan, Ga.	August 6	G. W. Arnold
Meridian	Meridian, Miss.	August 6-10	J. M. Shumpert
Victoria	Edna, Tex.	August 12-17	J. W. Warren
Vreenwood	Itta Bena, Miss.	August 13-16	H. B. Hart
Hattiesburg	Shubuta, Miss.	August 13-17	W. McMorris
Marion	Marion, Ala.	August 12-17	J. W. Martin
Gainesville	Gainesville, Ga.	August 13-17	J. A. Richie
Indiana	Indianapolis, Ind.	August 13-17	J. R. Bryant
Jacksonville	Crescent City, Fla.	August 14-17	W. P. Holmes
Rome	Carrollton, Ga.	August 20	E. D. Petty
St. Louis	Jacksonville, Mo.	August 20-23	P. E. Gillum
Navasota	Navasota (Ct.) Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Clow	Horatio, Ark.	August 20-24	W. S. Sherrill
Lake Charles	Opelousas, La.	August 24-31	R. C. Worsham
Starkville	Louisville, Miss.	August 26	W. F. Isalah
Anniston	Hobson City, Ala.	August 26-31	S. J. Jordan
Topeka	Clay Center, Kans.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Houston	Galveston, Texas	August 27-31	W. H. Logan
Marshall	Texarkana, Texas	September 2-7	P. H. Jenkins
Live Oak	Winfield, Fla.	September 11-14	J. B. L. Williams

CONVENTIONS

- Texas and West Texas Conferences.—Ministers' Council, Bryan, Texas. June 24-26.
- Hattiesburg District—Missionary Convention, Epworth League, Ladies' Aid, Sunday School and Woman's Home Missionary Society, Hattiesburg, Miss. June 25-29.
- Lexington Conference—Woman's Home Missionary Society, Chicago, Ill. June 25-29.
- Orangeburg District—Sunday School Institute and Epworth League Convention, Zion Church, S. C. July 4-6.
- Upper Mississippi Conference.—Woman's Home Missionary Society, Greenwood, Miss. July 10-13.
- Savannah Conference.—Woman's Home Missionary Society, Barnesville, Ga. August 28-31.
- Woman's Home Missionary Society—Annual Meeting Board of Managers, Washington, D. C. October 15-22.

Conference Notices

Special Notices

UPPER MISSISSIPPI CONFERENCE.

An urgent appeal to the ministers and friends: Dear Brethren—The Rev. F. G. Wilborn, our pastor on the Kosciusko Circuit, lost his house and household goods by fire a few days ago. No insurance. Please render him whatever assistance possible. Send remittance to him at Kosciusko, Miss.—W. F. Isalah, Superintendent.

TEXAS CONFERENCE. WOMAN'S HOME MISSIONARY SOCIETY

Dear Sisters: This comes as a reminder that this is the sixth month of the year and only one auxiliary has been heard from. As you know, we are to make quarterly reports to the treasurer. I hope to have a good report, but cannot unless you, dear sisters, make reports to me. We pledged ourselves to make quarterly reports this year, but up to this time we have failed. It is hoped that all will pull up. I am trusting and praying for a good year's work. Send all monies to 515 E. Fannin Street, Marshall Texas, to Mrs. Mary A. Johnson, Conference Treasurer.

AN APPEAL TO THE ANNISTON CONFERENCE.

Dear Brethren: On the 11th of May a storm upset our parsonage and church. We have been laboring hard this year to get them finished. The parsonage has been repaired, but we owe a debt on it of \$96.00, which is now due. We need help very much, and if each church will give us the small amount of \$1.00 we will thank them for same and put their names in the Southwestern Christian Advocate. Please do what you can for us in raising this debt and it will be very much appreciated by our congregation.—J. C. Samons, Pastor; S. J. Jordan, Sr., District Superintendent.

ALEXANDRIA DISTRICT WOMAN'S HOME MISSIONARY SOCIETY

To the Presidents: You that are out in the revival circuits, don't get discouraged in your mission work. The sunlight will shine down upon your pathway some time. Then, again, the clouds of darkness will come over you, but you must be as patient as Job—stand still and wait and pray until your chance comes. Something will reveal to you just what to do. Sometimes we are hindered in our work, but don't give up; this work belongs to the Lord. All things are in His hand, that is why I am encouraged to go on. I have put myself in good hands to be used for the upbuilding of His Kingdom. It has been two years since I was appointed to this work as a president, and the way has not yet been opened so I could do my whole duty. Sisters, come up to the Conference with a true report. Let all the delegates come with good papers and also your 25 cents each to the District Conference.—(Mrs.) L. Venable, President.

PALESTINE DISTRICT.

To the Pastors and Junior League Superintendents of the Palestine District:

MY DEAR CO-WORKERS—I will be indeed glad to visit very charge on the district between now and District Conference, which will be August the 5th, and I am at your service at any and all times. All you will have to do is to notify me and I will come at once. Now, my dear pastors, please do not ignore this, as you know it is imperative, and, as you are the conductor of every department of the church, unless you take care of the entire train there will certainly be a disastrous wreck. So, let's get busy and shelter our young people in the Kingdom of our God. Please notify me at Leona, Texas. Your co-worker, Ora E. McDaniel, District Superintendent Junior League.

MEMPHIS DISTRICT.

The District Conference will convene at Alamo, Tenn., August 5th, at 8 p. m. See that all delegates prepare for the occasion and be present with full reports. We trust the Stewards in the various charges will see to it that pastors are paid in full and all concerned may do their duty, so that the benevolences may be reported in full. Hold your revivals, push the Southwestern and place it in every home possible. Make the fifth Sunday in June Jubilee rally in each church. Make the every-member canvass for all the causes. Let there be an advancement along all lines. Brother pastors, you are the leaders. Faithfully go about your work to have no blanks this year. Several general of-

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Is about the most troublesome thing there is. You know it if you've ever had any kind of skin trouble. But they all give way, disappear every last one—every pimply, scaly, itching, eruptive kind of disease of the skin—when you treat them to a box of

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ficers will be present. The Commission on Finance will be a special feature of the program. Bring large delegations to return home full of inspiration to do greater work.—D. T. Bure Superintendent.

GULFPORT DISTRICT.

The Epworth League, Sunday School, Ladies' Aid, Missionary Convention will be held in connection with the District Conference at Bogalusa, Miss., August 29. All the presidents of Ladies' Aid Societies requested to be present at roll call. W. H. Smith, President.

District Rounds

VICTORIA DISTRICT.

Third Round.

Alleyton and Eagle Lake, June 29; Columbus, 28-29; Columbus Circuit, July 5-6; Weimar and Smith Point, 12-13; Schulenburg and Flomona, 12-13; Oakland and Brown Chapel, 19-20; Sublime Circuit, 19-20; Walleysville, 26-27; Wharton and Bay City, August 2-3; Yoakum and Sweet Home, 2-3; Edna and Moravia, 9-10; Goliad, 23-24; Cologne, 30-31; Port Lavaca, 8-9; Victoria, 6-7.

Dear Pastors and Laymen—District Conference, Sunday School and Epworth League Convention will meet at Scruggs Chapel, Edna, Tex. Tuesday, August 12 to 17. Let pastors, local preachers and exhorters and delegates be present at roll call August 12, 1913, Edna, Texas.—J. Warren, District Superintendent.

GREENWOOD DISTRICT.

Third Round.

Morgan City, July 5-6; Inverness, 12-13; Belzona, 14-15; Owens, 19-20; Lexington, 26-27; Goodman, August 2-3; Greenwood, 8-10; Schlater, 9-10; Indianola, 23-24; Ebenezer, 23-24; Stephenville, 30-31; Pickens, 30-31; Tchula, Sept. 3-4; Moorhead, 6-7; Greenville, 12-14; Leland, 13-14; Gerson, 16-17; Shelby and Mound Bay, 20-21; New Hope, 25; Itta Bena, 28. Dear Brothers—The District Conference will be held in Itta Bena, August 13-17. We want every pastor to make a round report on all claims. The Greenwood District must lead the Upper Mississippi Conference this year. Dr. R. E. Jones will be with us and spend one night only. Dear Brothers, we must give him two hundred subscribers. Remember the Jubilee money. We want one dollar from each church.

(Continued on page 13)

I have had such good luck lately that I must tell your readers about it. I am selling Hydraulic Dishwashers, and they are certainly a wonder. Just think—you can wash and dry the dishes in four or five minutes, without wetting your hands, and they cost only \$5.00. I don't want to boast, but if I were to tell you the amount of money I make each week, you would not believe me. If you need money, write to the Hydraulic Dishwasher Company, A337 Fourth Ave., Pittsburgh, Pa. They will start you in business. You do not have to canvass—people come or send for the dishwasher. A Good Dishwasher is the great need of the age. They not only save your hands and time, but they save your dishes. No family can afford to be without one.—E. A. Yesac.

Gleanings from the Field

MISSISSIPPI.

Ripley.—The second quarterly conference convened May 10th, with the Rev. W. H. Golden in the chair. The conference was a success. Good reports were made by all present and all the business of the church was systematically carried out. The work is spiritually alive and the pastor and people are well pleased with each other. Sunday, the Rev. Mr. Golden was at his best. The coming of Brother Golden to Ripley, after the absence of twenty years, was like the meeting of Jacob and Esau. Brother Golden was asked by pastor and people to stay over Monday and preach at St. Paul Monday night. Monday was spent in visiting old acquaintances. He also visited the public school and delivered an address which left a lasting impression upon all the hearers. Reverend Golden takes special interest in the young people. Collection, \$19.20. Raised during the quarter for all purposes, \$103.75. Two accessions.—(Mrs.) W. H. H. Murrell.

Verona.—The Rev. A. A. Wright came to us when such a man as he is, was much needed. He first sought the indebtedness of the church and to his surprise he found Verona with a debt of \$246, but found the other three churches clear of debt and spiritually alive. The Rev. Wright, with a short notice, called on a rally to begin to wipe out the indebtedness. He invited Brother A. B. Ruff, a deacon of the New Bethel Missionary Baptist Church, and his choir, who rendered valuable service. Rev. Wright preached a very interesting sermon. This was pastors' day. Collection for the entire day was \$23.50; paid on church debt, \$16.00.—E. D. Bell.

NORTH CAROLINA

Mt. Airy.—Mallalieu Temple is alive and doing a good work. This is the second year our pastor, the Rev. P. I. Wells, has been with us, and he is meeting with great success, both spiritually and financially. Sunday, May 11, was the day set for a \$100.00 rally, and the loyal people of Mt. Airy raised \$112.21. The Ladies' Aid Society is doing splendid work. Mrs. Ada Tucker, President, is a great leader of her people. May God continue to bless Mallalieu.—D. C. G.

Clemmons.—The third Quarterly Conference of Advance Charge convened May 10, at Piney Grove, District Superintendent R. W. Winchester in the chair. He delivered a very helpful address. The officials made glowing reports. The pastor reported an improvement and advancement along all lines. Seven were added to the church. Paid pastor \$56.00, benevolence \$6.00, expenses \$3.00, District Superintendent \$12.50, total \$77.50. The Rev. Mr. Winchester was with us on Sunday. He preached two soul-reaching sermons and administered sacrament to a goodly number. We were proud to have our ex-pastor, the Rev. L. G. McDonald, with us in the quarter. Under the leadership of our beloved pastor, the Rev. S. R. McCorkle, our church is rising to a higher standard. It is with great pleasure that I bear the testimony of the membership of the Advance Charge. There is something inspiring in the harmony prevailing between District Superintendent, pastor and members of this charge. Our beloved District Superintendent and pastor have the confi-

dence respect and love of the entire membership.—M. F. Bynum.

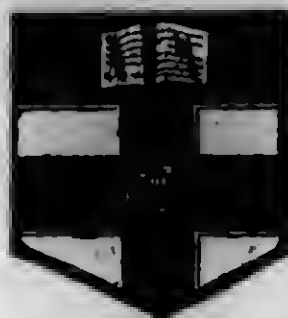
OHIO

Springfield—Wiley Church is rejoicing over the re-appointment of Dr. E. W. S. Hammond for the third year. Owing to the great floods in the Miami Valley, Springfield for a time was entirely cut off from communication with the outside world; and the pastor was prevented from attendance at the session of the Lexington Conference at Louisville, Ky. But we were providentially able to render valuable assistance to the sufferers in the surrounding flooded district, our pastor being a member of the Relief Committee. We have had a splendid year, with a good revival spirit, and many accessions to the church. The outlook for another year gives even greater promise of success. The Doctor has been greatly assisted in his work here by Mrs. Hammond. Her affable, genial and splendid qualities of mind and heart have won her a way into the affections of the people, regardless of denomination. Our First Quarterly Meeting was the best in many respects in many years. The attendance, collections and high spiritual tone were marked features. Dr. J. Courtney, our able and capable District Superintendent, preached helpfully and acceptably. His timely address before the Quarterly Conference was indeed helpful. The Southwestern is an acceptable visitor here, and we will do our best to increase its circulation.

TEXAS

Jacksonville Circuit — Our Second Quarterly Conference convened in its business session Friday night, May 2, the Rev. M. Q. A. Fuller, District Superintendent, presiding. All officers were present with fairly good reports. Sunday the District Superintendent seemed to have taken on new inspiration for he gave us one of the best sermons that we have been privileged to hear in quite a while. The District Superintendent having to leave at attend to some urgent business, and in deference to the Colored Methodist pastoral meeting day we did not have service at night. At the close of the service the claim of the Jubilee Thank Offering was presented. The following gave: Tom Hunter, \$1; M. D. Robinson, \$1; Armistead Sanders and Daves Jones, \$1 each. The District Superintendent was paid in full for the quarter, \$13.25; total, \$17.25. The Saturday night following the Woman's Home Missionary Society and Junior Leaguers entertained and realized \$4.20 to be applied on Jubilee Thank Offering. Sunday, May 11th, Ebenezer members of Jacksonville contributed to Jubilee Thank Offering 85 cents and the pastor contributed another dollar, making the total for this cause \$10. The same was forwarded to Dr. M. W. Dogan, president of Wiley University Monday, May 12th. We are moving along nicely.—W. R. Robinson, pastor.

Brookshire Circuit.—The Conference made no mistake in sending us the Rev. J. F. Barnes for Brookshire Circuit. Holding his second Quarterly Conference at Wesley Chapel, May 10-11, the District Superintendent delivered a short address. Raised on Saturday for the District Superintendent, \$14.75. Sunday, at 11 a. m., District Superintendent J. F. Barnes preached an able sermon. One joined the church



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J. O. STOKES, Mohawk, Fla.

and 25 came up for prayer. At 3:30 p. m. the Superintendent preached another wonderful sermon. At 8:30 a short sermon was given then came a general speaking meeting. Two sinners came forward for prayer. Raised for the District Superintendent, \$28.21.—T. S. Blacknell.

Columbus.—The ladies of the church are at work and the young folks are also at work under the direction of Mrs. J. A. Brown. She is the leader and conductor of the choir. She has seated the choir gallery with nice chairs. The Ladies' Club, with Mrs. J. C. Wormley, wife of the pastor, as chairman, is at work raising funds to carpenter the rostrum and paint the church. Mrs. Summer, Mrs. Sue Parliard, Mrs. Huffman, and Mrs. Toliver and others are doing their best.—C. L. C.

Casper.—Our second Quarterly Conference was held May 17-18 at Neeley Grove, by the Rev. W. L. Duncan. On Sunday Dr. Duncan preached two strong and helpful sermons to crowded houses. We are preparing to build in the town of Jasper, Texas. This is a large territory. We have taken in two mission charges—Horton Mission and Browndel Mission. We are preparing for a great camp meeting this summer. Total raised for the quarter, \$25.75. Subscribers for the Southwestern, 7.—Wm. White, Pastor.

Lourelia.—Services at Lourelia Sunday, May 18, were splendid. Everybody enjoys the sermons. The young people are loyal. Good collection. Sunday school good. L. C. Wyatt, superintendent, knows his business. Our second Quarterly Conference will be held June 28-29 at New Willard.—E. G. Gilmore, Pastor.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

MT. VERNON CHURCH, BEATTIEVILLE, LA.

Sunday, May 11th was a great day in Mt. Vernon Church. The contest between Joshua and Samson was a financial success. The contest was planned by Mother Catharine Zilton and Mrs. Eliza Benn, wife of the Rev. Jules Zenn was chosen as captain for the Samsons and Mrs. Martha McGuinn as captain of the Joshuas. The members were taxed \$7 apiece and twenty of them paid in full, many others made payments of from \$1 to \$5, and every member and friend showed their loyalty to the cause. The following ministers and their congregations assisted us: The Revs. F. T. Chinn of Houma; J. E. Harrison of Schreiver; William Brown, William

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MME. TURNER'S MYSTIC FACE BLEACH will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free.

We have a full line of Creole hair goods of all grades. Wigs and Switches. Send \$1.00 for one of our beautiful pompadours.

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When in New York, see this Mother Church of America. Methodist, founded nearly one hundred and fifty years ago by Philip Embury, Barbara Heck and Capt. Webb. Its historic settings and sacred memorials will edify and inspire you and also furnish a fascinating story for narration in your home church circle. The registered visitors to this honored Shrine represent all parts of the world and every branch of Methodism. Business Men's Meeting every week-day at noon. Sunday worship at 11 A. M. and 8 P. M.

Rainey and Willie Smith. The Rev. R. E. White, Superintendent of the Orphan Home at Baldwin was with us. I heartily thank these brethren for their timely aid and also the following gentlemen who contributed through the worthy Secretary of the Trustee Board Mr. J. D. Brown; S. W. Green, New Orleans, \$2; B. F. Easter, New Iberia, \$1; C. Franklin, \$5; Mr. William Wigglesworth, \$2; Dr. W. C. Murray, Baton Rouge, \$2; Dr. W. C. Murray, Baton Rouge, the members and the young men a to the Rev. Jules Benn for his help. Collection for the day \$281.21.—M. r asseh Reese Walker, pastor.

WOMAN'S HOME MISSIONARY SOCIETY—LINCOLN CONFERENCE

Officers: Mrs. Alpha Smith, President, Box 224, Winfield, Kansas; Mrs. J. McKay, Corresponding Secretary, Seventh and Lottie Streets, Oklahoma City, Okla.; Mrs. J. E. Williams, Recording Secretary, Novata, Oklahoma; Mrs. Mary F. Thompson, Treasurer, 711 Altamont Street, Muskogee, Oklahoma. Any new district officers, auxiliaries and members desiring information concerning the Conference work, the work in general, please communicate with any of the above-named officers.

SIMPSON TABERNACLE, AUSTIN, TEXAS

The closing services of a great spring rally took place at Simpson Tabernacle the second Sunday. A grand total of \$152 was raised. We are preparing for the District Conference, which convenes in our church July 8-14.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Gibson. — Mrs. — Eliza Gibson, a member of the Baptist Church, the daughter of Mr. and Mrs. J. A. Brown of Logansport, La., April 4th, 1913. Interment was from Union Chapel. — (Mrs.) C. Lovett.

Buchanan-Carter. — Mr. Eugene A. Buchanan and Miss Rebeca Carter, in New Orleans, May 14, 1913, by the Rev. Valcour Chnpman.

Morment. — Mrs. Ellen Morment, a member of Scott's Methodist Episcopal Church, Lettsworth, Louisiana, April 21st, 1913. She was a faithful, good member. She slept away in to Heaven, calling on the Lord. She leaves a husband and eight children and seven grandchildren and other relatives to mourn her passing. The funeral was conducted by the pastor, the Rev. D. S. Kilbourne, assisted by the Rev. Lem Johnson, of St. Mary Baptist Church, and the Rev. Mr. Britton, of F. T. Baptist Church.

Bradfert. — Mrs. Manda Bradfert, a member of Scott's Methodist Episcopal Church at Lettsworth, La., died November 25th, 1912. She was a mother steward of the church. She was faithful to all duties. Her death is our loss, but heaven's gain. She leaves a husband and daughter and grandchildren to mourn. The Rev. D. S. Kilbourne, the pastor, was assisted in the funeral by the Rev. Mr. Britton, of the F. T. Baptist Church. — (Received April 25, 1913.)

Williams. — Mrs. Lucy Williams, a faithful member of Central Methodist Episcopal Church, March 21st, 1913. — E. H. Cannon, pastor.

Brooks. — Sister Mariah Brooks, April 10th, 1913. She was a good and true wife and a strong member of St. Paul's Church for many years. She leaves a husband, two adopted children and one sister. The funeral services were held in St. Paul on Saturday and were conducted by the pastor, the Rev. W. H. Smith, assisted by the Rev. A. H. Latham and District Superintendent J. C. Houston.

Johnson. — Sister Louise Johnson, a member of St. James Methodist Church at New Iberla, La., died April 5, 1913, thoroughly willing to go. She was 36 years of age and had been a member of the church for 18 years. The funeral was preached by the pastor to a great concourse of people. She leaves many relatives and friends to mourn her passing. — R. P. Threlkeld, pastor.

Taylor. — From Pralleville, La., on March 3, 1913, Mrs. Hannah Taylor went home. She had been a member of the church 30 years. She leaves four daughters, one son nine grandchildren. — H. C. Galr.

Fisher. — Richard Fisher was formerly of Rock Hill on the Macon Circuit. He moved to Columbus, Miss., some years ago and joined the Second Methodist Episcopal Church. He served as a local preacher, a class leader, a trustee and steward. He knew how to push every cause committed to his care. The Thursday before his death he worked all day. About 10 o'clock Thursday night he was stricken with paralysis and lived only a short while thereafter. The



YOUR LUNGS

ARE THEY WEAK OR PAINFUL?
Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hawking and coughing?
Do you have pains under your shoulder blades?

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We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

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funeral was conducted by our pastor, the Rev. G. E. Ryler, and Dr. N. R. Clay, of St. James. Too much cannot be said of the life Brother Fisher lived as a Christian. We believe he is at rest. — (Mrs.) Addie Hughes.

Thomas. — Mrs. Rosea Lee Thomas, April 21, 1913, at Shreveport, La., a full member of Daniel Methodist Episcopal Church. She suffered for some time and death came as a great deliverer. The funeral was at Mt. Zion Methodist Episcopal Church, the home of her parents, attended by the Rev. J. D. McCain and her pastor, the Rev. F. B. Oville of Daniel Church. Tab. Lodge No. 47 sent a delegation of eight to attend the funeral. May the Lord comfort her husband, father, mother, brother and sister. — T. B. Oville.

Nero. — Sister Little Nero, a member of Mallalieu Church, Winona, Mississippi, died April 30th, 1913, in full triumph of faith. Born in 1850, age, 62 years. She was a member of the household of Ruth. She is survived by her husband, five sons, two daughters and other relatives and friends. The funeral service was conducted by the Revs. J. W. Byrd, Dr. H. B. Hart Haggins, of the Baptist Church and W. S. Leake, the pastor.

Taylor. — Sister Darkus Taylor died May 21st, 1913, at her home in Newport, Tennessee. She was one of the old members of Dutch Batton Clark's Chapel. Born in 1857, she lived to be 56 years of age and had been a Christian for 24 years. She leaves her husband, four girls, two boys, seven grand children and many friends. She was a good member of the church. Her home was the preacher's home. The funeral was largely attended. Her remains were laid to rest in the Gramph Chapel grave-yard. Funeral conducted by her pastor, A. Roach.

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Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

PETERSON-DEGREAT. — At the home of the bride's parents, McClenny, Florida, Mr. George Peterson and Miss Mamie DeGreat. The bride is the youngest daughter of the Rev. M. DeGreat, and one of Baker Counties best teachers. Rev. DeGreat is one of the oldest ministers of the Florida Conference. A great attendance was present and they received over fifty valuable presents. The groom is a prominent young man, and a member of the Methodist Episcopal Church, also president of the Epworth League. The groom has erected a beautiful home on the lot given to the bride by her father, so they went to their home which was a few rods away. The reception was given at the home of the bride's parents on Monday night, April 21. — A. H. Avans.

DENNIS-HORNER. — Charles Dennis, Jr., and Ellen Horner at the parsonage of Court Street Methodist Episcopal Church at 8 p. m., on Tuesday, April 29, 1913. The bride is an active member and chorister in the above-named church and taught several years in the County schools of Bedford. The parents of the groom also are members of Court Street Church. The marriage ceremony was performed by the pastor, the Rev. E. Adolph Haynes. A reception was held at the home of the bride's mother. — E. Adolph Haynes.

PRITCHETT - TURNER. — Mr. Elijah Pritchett and Miss Susia Turner, by the Rev. R. N. Jones at the parsonage Friday, in Laurel, Mississippi, May 2, 1913. Both parties are highly respected. — A. W. Griffin.

HOUGH-WINDHAM. — May 10th, at the home of the groom's mother, Mr. Andsen Hough of the city of Laurel and Miss Ella Windham of Union, Mississippi, in the presence of a goodly number of friends, by the Rev. R.

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N. Jones, pastor at Laurel. — R. N. Jones.

LUCAS-MCGEE. — At the residence of the bride, Prof. D. D. Lucas and Miss C. E. McGee. The bride is a class leader in St. Paul Methodist Episcopal Church, while the groom is a merchant of the town of Laurel. The Rev. R. N. Jones, the pastor of St. Paul, officiated. — A. W. Griffin.

KIDD-HENRY. — On Sunday evening April 20th, Mr. George Kidd and Miss Kitty Henry at the home of the parents of the bride, in the presence of a host of friends, by the Rev. G. J. Dobson.

PINNOCK-BOYD. — Gladys Naomi, the daughter of Mr. and Mrs. Joseph T. Boyd, of New Orleans, to Mr. Luther S. Pinnock, of Oakland, Cal., May 16, 1913. Mrs. Pinnock left for Oakland on Wednesday, May 28th, where she will make her future home. The Rev. J. W. Willard officiated.

CARD OF THANKS.

I take this method to thank the following sisters for their kindness and loyalty to my elder daughter, Annabel, during her long illness of more than a year, viz., Mistresses Rosa Jackson, Eunice Moore, Rhymia Bibbins, Mamie Rogers, Manny Thibaux and Margaret Peterson. — Rev. S. Green.

Southwestern Christian Advocate

631 BARONNE STREET.

Entered at the Post Office New Orleans, La., as Second-Class Matter.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

COLORED Y. M. C. A.
2220 Dryades Street

Sunday, June 22nd, is Woman's Day. An especially fine program will be presented. The public is cordially invited to this meeting. Good music. Program begins at 3:30 p. m.

Thompson Church.—Our second Quarterly Conference was held June 15th. Dr. V. Chapman, District Superintendent, presided. After some preliminary remarks by the presiding officer, the Conference went into its business session. Dr. Chapman was delighted with the marked success made both spiritually and financially. Stewards' report showed \$523.17 raised since March 8th. Sunday services were good all day. An excellent sermon was preached by Dr. Chapman at night.—T. F. Robinson, Pastor.

Union Church.—The Sabbath School was well attended and is doing an excellent work under Mrs. M. M. Hall. We were favored with the presence of our District Superintendent, the Rev. Valcour Chapman, who delivered a helpful and inspiring sermon at the 10 k'clock service. The League is increasing greatly in size and spirit. Among the speakers were Miss Adele Dunham, Miss Alice Russell and Mrs. Mathilde Perkins. At the closing service of the day the pastor delivered an excellent sermon on "Spiritual Repairs." Collections good all day as well as a large attendance.—J. E. Riley.

Wesley Church.—Early prayer meeting, conducted by Bros. Peter Gaskin and Orange Thompson. Many were present. The Sunday school was well attended. At 10:45 a. m. the pastor, Dr. J. L. Wilson, discussed the subject, "The Present and Future Condition of Christians." At 3:30 the sisters observed "Osborn Day." The Epworth League was unusually interesting and the number of Leaguers present was large. At 8:00 p. m. the pastor discussed "The Methodist Episcopal Church and Its Belief." An appreciative audience was out. Next Sunday, the 22nd, at 10:45 a. m., the Rev. M. S. Davage will preach, and at 8 p. m. the pastor will occupy the pulpit.—L. L. Harrison.

St. Matthew, Algiers.—Early prayer meeting was led by Brother Rhodes. The rally given by the choir Thursday night was well attended. The Rev. T. F. Robinson preached. The Sunday school is still increasing in attendance. Service at 11 o'clock was good. The choir at night gave a sacred recital. This is a new feature to our church work. Mrs. Josephine Pailal, of Los Angeles, Cal., was baptized at the al-

The Southwestern Workers' Column.

This is a Column for Workers

Now is Rallying time for the SOUTHWESTERN

The Methodist weekly is Methodism's opportunity.

Is there a college to be saved or enthusiasm to be aroused for some great Benevolence? Then the Advocates to the rescue and the thing is done.

Victor Berger attributes the strength of Socialism in Milwaukee to the widespread dissemination of Socialistic literature.

Will Methodists be as wise in their day and generation? What is your attitude, Brother Pastor?

Wesley was an intense believer in the use of the printed page and made great use of it in establishing Methodism.

Says the Pittsburg Christian Advocate:

"It is a simple, axiomatic, undebatable truth that if Methodism is to be propagated for what it really stands for, it is to be done through the printed page; and the best instrument to this end is the Methodist weekly. Hence, if the Methodist ministers would only heartily recognize this fact and go at it, with purpose and passion, results would follow that would seem little less than miraculous.

"Is it not strange, therefore, that many Methodist ministers have become perfectly indifferent concerning the circulation of Methodist papers? How are Methodists to be made, and, if made, how are they to be intelligent and helpful in the local church, except as they read a Methodist paper? It is passing strange that ministers do not recognize this unquestioned fact, and realize, also, that they should be the most interested factors in the circulation of their Church papers."

We appeal to five hundred ministers to send in one subscription each before July first. This will be an excellent beginning for the summer campaign.

Brother Pastor, will you be one of the FIVE HUNDRED?

Here follow the names of other loyal Southwestern workers:

J. M. Walton, West Point, Mississippi.
C. W. Walton, Amory, Miss.
W. L. Darlus, Clinton, Ala.
D. J. Martin, Johnson City, Tenn.
W. H. Dean, Washington, D. C.
W. H. Wheeler, Kansas City, Mo.
P. T. Gorham, Lexington, Ky.
J. C. Eusan, Yorktown, Texas.
P. H. Jenkins, Marshall, Texas.
Thomas G. Howard, Jefferson City, Tenn.
G. J. Dobson, Columbus, Miss.
J. W. Warren, Victoria, Texas.
L. H. Richardson, Austin, Texas.
James H. Scott, Philadelphia, Pa.
J. W. Terrell, Newport, Ark.
M. W. Goins, Washington, La.
P. W. Clark, Lake Charles, La.
M. Bell, Jonesboro, Ga.
H. T. Reeves, Troy, Mo.

Mrs. Ida Gibson, Superintendent of Peck Home, made an interesting address in the interest of Peck Home. Miss Parker, of New Orleans University, was also present. The big rally is Sunday at 2 p. m. Prof. M. S. Davage will preach for us on Sunday night. The Rev. J. W. Turner, Superintendent of La Teche District, will preach Thursday night, June 26th. Sunday's collection good.—L. J. Taylor.

First Street Church.—The pastor greeted a good audience at 11 a. m., and at night; the sermons at both services were well received. Two united with the church and one was received into full connection. Mr. J. S. Scott

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Dean of Clark University

Atlanta, Georgia

will preach next Sunday, at 11 a. m. Pastor's subject, next Sunday night, is "The World Redeemed and Saved." Our vanity fair will come to a successful close next Monday night. The Queen contest between First Street and Wesley Churches will begin June 23 and close July 21. Interest in this contest is growing. Mrs. Victoria Duncan has been selected as Queen and the church has voted to stand by her until she is crowned. Every member and every friend will be urged to display church pride and loyalty as never before.—B. Mack Hubbard, Pastor.

Trinity Church.—Services were well attended all day last Sunday, the pastor preaching at all of the services. At night the anniversary sermon of the Coachmen's Benevolent Association was preached. Mr. J. L. Austin is president of this organization. The Sunday school continues to grow—over 39 in the Adult Bible Class. The Mothers' Club of McDonogh No. 6 meet with us, and the club is working to raise \$100 to have industrial training taught next year to the children. The banner of the Merry Makers' Jr. Club was christened at 3 p. m. by the pastor. Mrs. Sarah Adams is matron. Our midsummer fair begins on the 24th and lasts six nights, with a nightly change of program, also useful presents given away. We need you. Sunday's collection, \$43.00.—W. Scott Chinn, Pastor.

RALLY—SCOTT CHINN CHURCH

The trustees' rally on Sunday, June 15, met with some success, with the District Superintendent, Dr. Valcour Chapman, master of ceremonies. The program was well rendered. The following ministers participated: The Revs. C. C. Landry, T. F. Robinson, John Banks, A. J. Thomas, I. H. Hall, John T. Lyvars, J. H. Hubbard. The trustees paid as follows: P. D. Kennedy, \$10.00; Adam Miles, \$5.00; Joseph Bailey, \$2.50; Isaac Gardner, \$4.00; Thos. Clayton, \$3.00; M. Beinsamle, \$1.50. The captains reported as follows: Mother Gray, \$32.00; Louisa Beinsamle, \$27.40; Amelia Reed, \$18.00; Henrietta Kennedy, \$14.03; Mary Hobbly, \$15.00; Henrietta C. Stanley, \$21.00; Elodie Burtis, \$33.00; Louisa Tillman, \$76.75; Catherine Jones, \$13.40; penny offering, \$16.53; collection for the day, \$307.98. We thank the ministers and friends sincerely; we thank the trustees graciously; we thank the captains and their soldiers most heartily for what they have done. The slogan is "Scott Chinn must be freed from debt."—Calvin S. Stanley, Pastor.

LAFON OLD FOLKS' HOME

We do earnestly beg of you all to try and render us some assistance as our funds are exhausted. It is impossible for the home to be run under present

Lots For Sale

Lots 50 by 150 in sight of Depot, Waveland, Miss., for \$30, \$5 down—\$2 per month. This a chance for a poor man to get a home. Address, P. O. Box 124 Waveland, Miss.

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conditions. The inmates will surely suffer. It takes at least \$88 a month to run the Home, and, think, only \$59.45 was collected last month. Before the new Board took charge bill amounted to \$193. From this you can see that our credit is lost. Everything now must be run on a cash basis. The Local Board is doing all in its power but as conditions stand it is very much discouraged. Reports of the churches for June were as follows: Wesley, \$6; First Street, \$5.00; Trinity, \$3.00; Mt. Zion, \$2.76; Union, \$2.02; Williams, \$2.00; Mallaleu, \$1.65; Thompson, \$1.52; Haven, \$1.00; Pleasant Plain, 50 cents; Mrs. Wilson, \$4.00; City, \$30.00; total \$59.45. Our rental collection for the month of June was \$90.00, and \$88.00 was turned over to the treasurer. Meeting of Board, Wednesday, June 25th, and all members are urgently requested to be present. Business of importance.—T. F. Robinson, Secretary.

SPECIAL NOTICES.

NOTICE TO THE CITY PASTORS

Dear Brethren: Your attention is called to the need of the Lafon Old Folks' Home. Many of the churches failed to make a financial report at the last meeting, while the support of the Home is dependent upon the churches. If every church will take and report its apportionment the embarrassing condition will be removed, and the needy inmates will be amply cared for. Please take and report collections and help a most needy cause. Yours in His name, J. L. Wilson, President.

JACKSON DISTRICT.

To those coming to the District Conference which will convene at Pelahatchie, June 30th: In order to arrive here in the day, come on west-bound trains No. 5 (due here 8:23 a. m.) No. 11 (due here 1:24 p. m.); east-bound trains No. 4 (due here 9:55 a. m.), No. 12 (due here 3:26 p. m.)—H. May, Pastor.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, JUNE 26, 1913

Vol. No. 42--No. 26

A GREAT COMPOSER

Now and then Negroes achieve success that cannot be circumscribed by race lines. The products of mind bear no mark of the color line. So that Negroes register themselves in the field of human achievement in spite of those who wear themselves out preaching Negro inferiority. Dunbar's lines on "Dawn," find a place in the Congressional Library at Washington—not as Dunbar, the Negro Poet—but as Dunbar, the Poet. And finer lines on "Dawn" are not found in the English language than those four lines of Dunbar's.

Just recently a stone was erected at Brandon Hill, Croydon, England, over the grave of Samuel Coleridge-Taylor, with the following inscription, written by Mr. Alfred Noyes:

"In memory of Samuel Coleridge-Taylor, who died on September 1st, 1912, at the age of thirty-seven, bequeathing to the world a heritage of an undying beauty. His music lives. It was his own, and drawn from vital fountains. It pulsed with his own life, but now it is his immortality. He lives while music lives. Too young to die—his great simplicity, his happy courage in an alien world, his gentleness, made all that knew him love him.

Sleep, crowned with fame, fearless of change or time.

Sleep, like remembered music in the soul,

Silent, immortal; while our discords climb To that great chord which shall resolve the whole,

Silent, with Mozart, on that solemn shore; Secure, where neither waves nor hearts can break;

Sleep, till the Master of the world once more Touch the remembered strings and bid thee wake."

Then follow four bars of "Hiawatha," with the words, "Thus departed Hiawatha, Hiawatha the beloved."

Samuel Coleridge-Taylor, by his great talent, belongs to the great race of man. All men were made the richer because he lived. He lived all too few years—but he lived long enough to prove that no one race had a monopoly on talent—that God the Father of us all made us of one blood.

A UNITED RACE—FINALLY

Sometime ago we wrote an editorial on the Negro at the North not availing himself of the larger school facilities at his door to be had "without money and without price." This was the only question we raised. The Age man took offense and tried to make it appear that we were seeking to stir sectional feelings in the race. That was from our thought then as it is now.

Some persons are over-sensitive. That is the trouble with the Age. But, in the controversy, the Age says:

"When grown-ups show a disposition to despise and abuse the nipple they sucked as infants it is just and proper that they should be rebuked."

"Rebuked" is the word. The Age did not attempt to discuss the question. It simply



THE REV. AND MRS. W. G. ALSTON,
of Cape Palmas, West Coast of Africa, En Route to a Quarterly Conference
[See article page eight]

"rebuked." But that is not the way men face questions when there is an honest difference of opinion. Men argue and do not rebuke.

This is the way the Age proposes to close the debate:

"The race needs a united front, but it cannot have it if the young hot-heads and glib tongues are allowed to stir up division and strife by arrogant assumptions and vain-glorious vauntings not justified by the facts or the diplomacy that should govern in the race situation."

Such a piling-up of words! They may deceive some, but not those who are looking for facts. It is a pity that the Age does not discuss the question without personal thrusts. When some men are licked they withdraw and "sputter." "Sputter" to your satisfaction, Brother Age, but to our amusement, if the amusement is mixed with pity.

Finally!—We stand, as we have always stood; for a united race. We state again: If the Negro at the North will prepare himself in the great schools to which he has easy access, and then come South—we will give him fields of large service for the social and moral uplift of a united race.

THE END.

A PLEA FOR RACIAL CO-OPERATION

There is much preaching these days on racial segregation and separation, all of which is unnecessary and unnatural. Instead of the races getting further and further apart they should be getting closer and closer together. In quiet moments when racial friction is not under discussion and when some specific legislation is not being agitated to keep the races apart, the cooler heads,—the Christly men of both races—should carefully meditate and pray for a way to bring these people closer together for mutual respect and mutual co-operation.

Both races are here by divine decree. Both races have points of strength and innate rights to life, liberty and the pursuit of happiness. Each race may be of mutual help to the other. The stronger may grow the stronger by helping all weak; the weak may grow the loftier in an atmosphere of generosity, magnanimity, created by the strong in its effort to help the weak. We can and should come closer together in the common interests of the whole society, at the same time with due regard for the social dispositions of each other. He who seeks to widen the gulf between the races is an enemy of both, prolongs the struggle, and increases the difficulty of the problem. We are all men, that is assured. That we all have rights that each must respect, cannot be denied. That we are to be

here under the same flag, with common interests and a common history, for centuries to come seems to be fore-ordained. There should be common-sense, grace, patriotism and Christly spirit enough to make race friction less and race co-operation an everyday product, found in all parts and under all circumstances.

Race friction is an injury to both. To promote it causes bloodshed, sears conscience and dissipates energy, creates an un-moral atmosphere and stifles the lofty growth of all concerned. With one God the Father of us all and Jesus Christ as our elder brother, the Word of God as our platform, the stars and stripes for our mutual protection, there seems to be sufficient equipment at hand for a forward movement toward mutual co-operation.

If we mistake not the signs of the times, there is already a growth toward this end. Recently there was held at Paine Institute, Savannah, Georgia, a meeting between leaders of both races, which was most significant and, we trust, prophetic of what is to become the practice throughout the length and breadth of our country and particularly the Southland. Paine Institute is a school for the development of the Negro, supported by the combined efforts of the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church. The president

(Continued on Page 8.)

Frederick Douglass and the Spirit of Freedom

PART II

By Prof. William Pickens, (A. M., Yale.)

Slavery would be bad enough if the slave could be treated as well as the horse, the cow and the dog. But no system of slavery can ever treat its average slave as well as the horse and cow and dog. Slavery itself is such a revolt against human nature that the slave's very humanity, instead of protecting him, damns him. For instance; if the horse balks, he is an unreasoning brute—pat him and coax him; if the slave balks, he is a malicious devil—kill him. If a horse breaks a kagon, it is an accident; if a slave breaks a tool, it is sullen revenge—beat him. If the horse is sick, he is sick; if a slave is sick, he is trying to get out of work. If the horse is slow, he is a slow horse; if a slave is slow, he is stubborn. If the horse injures his owner, it is regrettable; if a slave injures his owner, it is murder. And the most blinding and dangerous thing of all is this, thought in the mind of the slaveholder: If I were in that fellow's place and he in mine I would do every sly, mean thing I could do to him, and I know he does the same. Thus a man always develops hatred for the one whom he habitually wrongs.—The slave's very humanhood damns him below the dumb unreasoning beast; and as to slaveholder, there is no position within the gift of the Devil better fitted to destroy the character of the one who fills it.

The next year our seventeen year old lad was rented out to Wm. Freeland, who was not a church member, but as compared with the brutality of Covey he was a kind and gentle master. You might think that the slave would be contented with kind treatment after being treated so inhumanly. But such is not human nature. The "inch" and the "ell" philosophy is literally true in the matter of liberty. Give a slave a cruel master and he will wish a kinder master; give him a kind master and he will want no master at all. The half free aspires to full freedom. Give him an inch and he demands an ell. Such is human nature. And human nature is right; kindness or cruelty is not the essential question; it is slavery or freedom. To make a man a slave and then treat him kindly is to put a chain on him and paint it with a gold paint. To be chained with a chain is to be chained, whether the chain be gold or iron.

So, what did Fred do under the experience of better slave treatment? Thank God and be contented? The first, but not the last. He planned to run away from all slavery, kind and cruel, bad or worse. He began to teach John and Henry Harris how to read to inspire them with the feeling of liberty. Thus organizing a band of five he wrote passes for each and set a day for flight. They were betrayed, arrested and put into jail on the horrible charge of an attempt to steal themselves. But the brave little fraternity stood together, ate their passes with their bread and gave not a word of incriminating evidence one against the other. They narrowly escaped being sold into Georgia or Louisiana or Alabama, a fate worse than hanging, were released from jail and Fred was sent back to Hugh Auld's in Baltimore.

Here he learned ship-calking, and at one time was nearly beaten to death by the white apprentices, who thus showed their resentment at working with a "nigger,"—a spirit which organized labor still holds. Master Hugh took all his earnings, allowing him poor clothes and poorer food.

"Why am I a slave?" mused he; why can I not claim the fruits of my labor?—Finally he was permitted to rent himself at the hard bargain of \$3 per week and to pay for all his living besides. But this taste of liberty and possession determined him to try again for freedom, and he fixed his date, for flight on September 3, 1838.

A second failure would be fatal. Moreover it required unusual courage for any slave to run away. Illiterate slaves knew no more of geography or distance than an infant child, and the very names of the free states were kept from them. Any white person could halt, interrogate and arrest any colored person on any road. A gang of ruffians might sometimes catch a free colored person, destroy his free papers and sell him into slavery. There were professional kidnappers who caught runaways, and sometimes cunningly inducing a slave to run away, they would overtake him and get the reward for catching him. These fellows literally infested the border line between the slave and the free states, like human carrion crows circling about the rotten carcass of slavery.—Besides, running away was like going into a living death,—burying oneself forever from friends and relatives,—walking into a tomb with eyes open and consciousness unimpaired.—The slave who could run away was a hero, and to such heroes the other slaves owe their freedom. These brave men indicted slavery wherever they went. In the free states and in Canada they did slavery no good by their reports. The fugitive slave was the creator of the abolitionist. He made "Uncle Tom's Cabin" and Garrison and Phillips, and these in turn made political parties and Abraham Lincoln. Sometimes fugitives fought with incredible heroism when overtaken. These exiles, perhaps more than a hundred thousand strong, with bleeding backs, tortured limbs and eloquent tongues, were every one ambassadors against the Slave Power.

One of the very means which the law created to protect slavery, helped to destroy it, namely, the "free papers" which free Negroes had to carry. Slaves often borrowed these from their free brethren, escaped to Canada and sent them back by mail. Frederick borrowed a Negro sailor's "protection" papers, boarded a train as it was pulling out of Baltimore, to avoid being questioned and measured by the ticket agent, and being dressed like a sailor and using a sailor's slang, he outwitted the conductor and within 24 hours found himself in the city of New York. He was not beyond the reach of fugitive slave laws, and was somewhat dazed by the success of this bold attempt. Writing to a friend he expressed himself as feeling like one who had just escaped from a den of hungry lions.—But an escaped slave cannot live on joy, so David Ruggles, a Negro anti-slavery worker in New York, advised him to go to New Bedford, Mass., where ship-calking was in demand.—Even slaves love; the free colored girl in Baltimore received a secret message, came on to New York, and they were married; Frederick paid the minister with "thanks."

From New York to Newport they passed the night on the deck of the steamer, not being allowed in the cabin. From Newport to New Bedford they went by stage, and the driver held their baggage for stage-fare. This was at once furnished by a New Bedford Negro, Nathan Johnson. In these early struggles for freedom the Negroes stood by each other nobly. Nathan Johnson had just read Scott's "Lady of the Lake," so he induced Frederick to name himself DOUGLASS. Fred had come under the false name of "Johnson,"—and the name which his mother had given him in slavery was FREDERICK AGUSTUS WASHINGTON BAILEY. Irony of ironies! The great Prussian, the greatest Roman, and the greatest American in a black slave baby.

The people of New Bedford would have rather died than allow a slave-hunter to return a man from their town to slavery; but they would not give Douglass a fair chance

to earn a living at his trade. So he did odd jobs of all sorts. The sweetness of possessing himself and the fruits of his toil inspired him to any honest work.—Meanwhile he read the "Liberator," heard anti-slavery discussions, and was schooled in Garrisonian principles.—He was much interested by the wealth and industry of New Bedford, and learned for the first time in his life that white people could be rich without owning black people. In Tuckahoe, Talbot County, Maryland, those who did not own Negroes were "po' white trash."

In 1841 Mr. Garrison called an anti-slavery convention at Nantucket. Douglass attended as spectator, was urged to speak, and was at once employed as agent of the Massachusetts Anti-Slavery Society,—just three years out of slavery. Consequently he was often introduced to audiences as "a recent graduate from the institution of slavery with his diploma written on his back."

Frequently at the risk of his life he fought slavery like one who knew the monster, and where to hit and how hard. Dauntless in courage, unbending in principle and terrible in logic, he became one of the most inveterate and uncompromising foes to oppression that mankind has produced. His halls and churches were not open to him; he rang a bell thru the streets, summoned an audience and spoke under the roof of heaven. In Syracuse he talked all day, and his open-air audience grew from five in the morning to five hundred in the afternoon. He encountered foul eggs, fouler words, and at one time was beaten into unconsciousness by an Indiana mob. The Northern states were at that time disposed toward the Negro about as Georgia and Mississippi are now,—continually seeking to "jim-crow" and dishonor him. But whenever the fight was thickest, Douglass was there. He helped to defeat the disfranchising "Dorr Constitution" in Rhode Island and in Massachusetts he made so much trouble by refusing to be "jim-crowed" that the Eastern Railroad ran its passenger train thru Lynn without stopping, because Douglass lived there. When the church people protested, the president of the road handed them a rejoinder like this: Well, the roads are no better than the churches, the churches have their "Negro pew." There was a good argument against the church, but a poor one against justice to Douglass. The ex-slaves and their children have never yet realized how much they owe their liberty to this one black fugitive. His very power and presence made converts. Men reasoned like this: If slavery is keeping such men as Frederick Douglass in chains it is the Devil's own institution; and since he is, there must be others.

Indeed such an impression was made by this recent "runaway nigger," as pro-slavery papers called him, that men began to doubt whether he had ever been a slave. To set the question at rest he published a pamphlet, "Frederick Douglass's Narrative," giving the details of his bondage and name and address of his owner. This pamphlet put them into the danger of being kidnapped and returned,—for, O, how Thomas Auld and Tuckahoe, Talbot County, Maryland, would have liked to get hands on him then! So he sailed for England. He was not allowed in the cabin and had to be in steerage. The passengers learned who he was and invited him to make a speech; a young fellow from New Orleans and Georgia threatened to throw him into the ocean for speaking, and the captain threatened to put them into irons. When they reached England, these injudicious young men wrote to the British press with their grievances against the captain and this Negro, the British people sided with the captain, and the incident served only to furnish Douglass with the best possible introduction to the British public.

The English were pioneers in emancipation, and had become constant and content friends of the slave. Canada had

fastly refused to enter into any extradition treaty to return fugitives from bondage, and the English courts had held that when a slave set foot on English soil and breathed English air, he became *ipso facto* free.

While abroad Douglass did American slavery all the damage he possibly could,—in England, Wales, Ireland and Scotland. He heard the foremost orators, met the pioneer workers for freedom, and enjoyed the society of the greatest men of the time, having the same experience which the American Negro still has—to be treated better in any other civilized country of the world than in his own.

Yet he wanted to return; he could not enjoy English freedom for the haunting visions and clanking chains of his fellow bondsmen in America. Two English ladies, therefore, started a movement to raise the blood-money, seven hundred and fifty dollars, to buy him from Thomas and Hugh Auld in Maryland and make him a present of himself to himself.

After about two years in England he returned in 1847, took up his home in Rochester, N. Y., founded a paper on money furnished by English friends, and for twenty years, in one of the most eventful periods of all history, he worked as never ex-slave worked before to free a fellow-slave. He risked life and liberty as an officer of the "Underground Railroad." This is the only great railroad system in the United States on which Negroes never suffered any kind of "jimmecrow," and they held all sorts of positions, from stockholders and division superintendents down to engineers and porters. Trains ran mostly on a night schedule, and in one general direction, from South to North. Douglass' Rochester home was the last station this side of Canada, and he had as high as eleven passengers at one time.

Editing a paper made Douglass read and think,—and reading and thinking brought him to disagree with some of the tenets of the Garrison anti-slavery school. Garrison held that honorable abolitionists should not vote or have anything to do with the United States Constitution, which he regarded as a slaveholding instrument,—or, as he expressed it, a covenant with death and an agreement with hell. The abolitionists then wanted the free states to separate from the slave states. Douglass came to feel that the Constitution is in spirit an instrument of freedom, inasmuch as those who framed it had shown that they were ashamed to use the word SLAVERY, presumably hoping that the institution would soon end. And he knew that for the free states to leave the Union might consign his people to endless southern bondage.

He became acquainted with Harriet Beecher Stowe and was on intimate terms with John Brown, the hero of Osawatomie and Harper's Ferry, the short-built, plain-looking man, lean and sinewy, with rawhide boots and leather cravat, with iron will and flinty nerve. Brown confided to him the details of his plans for a sort of guerrilla warfare from the Alleghany Mountains, to vex slavery and slaveholders and carry off their slaves to Canada.—Meanwhile the legislatures, courts, and congresses of the country were hot with the fever of impending conflict. There were fugitive slave laws, Dred Scott decisions, compromises and repeals of compromises. One of the most horrible laws ever enacted by a civilized people was the Fugitive Slave Law now passed by a recreant congress. It endangered the liberty of a hundred thousand industrious, prosperous fugitives, made it possible for any two villains to swear away a free colored person's liberty, and gave the judge in the case twice as much fee if he condemned the victim as he would get if he freed him. Even Douglass was in danger: his purchase was of doubtful validity, the owner not having possession of the property at the time. But no act of legislation ever did more to free the slaves than did this abominable law. It stung decent people into a fearful resent-

ment. Indeed the Negro will always have to thank the aggressiveness of the slave power for the rapidity with which the cause of freedom pushed forward in this last decade of slavery.

In the midst of all this war of words and conflict of principles, John Brown, who had taken eye for eye and tooth for tooth in Kansas, determined to throw himself like a firebrand. Three weeks before his famous "raid" he asked Douglass to meet him at Chambersburg, Pa. Douglass did so and brought with him Shields Green, a black fugitive from South Carolina and next to Brown the bravest man at Harper's Ferry. Douglass tried to persuade Brown not to make the raid, seeing the physical impossibility of success. But Brown said in effect that if he could not succeed, he could die and so awake the sleeping conscience of a nation.

After the raid the United States Government, then in the hands of Mr. Buchanan and the slaveholders, determined to arrest all who were in any way intimate with Brown and turn them over to the tender mercies of Virginia. Brown implicated nobody and said that he alone was responsible for all that he had done. But if they could not have proven that Douglass had anything to do with the raid, they could have proven that he was Frederick Douglass, which would have been enough to hang him in any court of the South at this particular time. So he again fled from the terrible claws of the American eagle to a place of refuge under the mane of the British lion. His connection with Brown made him exceedingly popular in England, and when he returned to the United States six months later, because of the death of his daughter, he found sentiment so changed that Brown had been transformed from a felon into a martyr and the country was fast moving on to the election of Lincoln and war! There were three candidates in the presidential field, every one running on the "Negro Question:" Stephen A. Douglass for the right of the people of a territory to vote slavery in or out; Breckinridge for the right of the slaveholder to carry his slaves into any territory regardless of the wishes of its people; and Abraham Lincoln for the right of Congress to prohibit slavery from the territories altogether and confine it to the then present slave states. Nobody had any idea of freeing the Negro where he was already a slave. But the ways of Providence often mock the ways of man. Man is not always master of his own fate; if he were it would sometimes be a very sorry fate.

Douglass at once saw that Lincoln's position was the only hope of the slave; for to attempt to limit slavery was to fight slavery. The training of a slaveholder is such that he will not submit his wishes to debate. He is used to saying to men, "Go yonder," and they go—"Come here," and they come—"Stay there," and they stay. Such a man will not brook dictation, arbitration or limitation. If you elect Lincoln, we will leave the Union, they said; and after Lincoln was elected one of their leaders said, If you gave us a blank sheet of paper on which to write our own conditions for staying in the Union, we would not stay.

So, behind the candidacy of Lincoln Douglass threw himself with all the might of his tongue and his pen.—It is familiar history now, how the North was at first a very lamb in its desire for peace; how the guns of Sumter changed the lamb into a lion, "and his roar was terrible;"—but he only roared and showed his teeth, at first reluctant to fight; how Lincoln and the whole administration declared to the world that the war would not be an abolition war, that however the war might end the slave would be a slave still: how Providence confounded these declarations; how under the shock of rebellion the nation began to totter; how Douglass and others urged the administration to unchain in the nation's defense the nation's great black hand; how these blacks unchain-

ed rushed to the front two hundred thousand strong and stayed a nation's fall. The details would be a long story. Suffice it to say that Frederick Douglass did more than any other man to recruit and rally the Negro troops. He knew that the Negro troops were not treated fairly, but he saw at the other end freedom.

"Hereditary bondmen, know ye not
Who would be free themselves must
strike the blow?"

At once the 54th Massachusetts, a Negro regiment recruited mainly thru the efforts of Douglass, by its gallant and terrible assault on Fort Wagner, put at rest in one night more questions about Negro manhood, courage and worth than could have been settled by a century of debate. And if any man opens his mouth to say that the Negro was given his freedom and did not win it, let him pause long enough to read how 200,000 blacks rushed into a bloody war, where when captured they were not treated as prisoners but butchered or sold as cattle,—and how, according to the testimony of the commander-in-chief, of the armies and navies of the United States, they saved a nation's life.

After the war he saw that his people were but half free, and that freedom without citizenship was a mockery and might become worse than slavery. In acquiring the franchise for the Negro race Douglass bore a part second only to that of Charles Sumner of the United States Senate. As usual the reasons urged against Negro enfranchisement were the best reasons for it. For instance, it was urged that it would bring the ex-slave into conflict and antagonism to the ex-master; which is an acknowledgment that the two might have conflicting interests, and becomes the best possible reason for giving the Negro the ballot and a fair chance to defend his own. If no people in this country, it would be a sound reason for not enfranchising the Negro or for disfranchising the white man.

Douglass had sense enough to be aggressive. Truth is always truth, whatever opinion might be. And I only speak the truth when I say that the only way in the world to break up an unreasonable prejudice is to contradict it in practice. Prejudice is from custom and how can a custom ever be displaced unless the opposite custom is established by practice? Those who have rights to defend, must be vigilant; those who have rights to acquire, must be aggressive. Such is human nature. To complain that it should not be so, is to complain against the weather. No people ever acquired rights by sitting down and waiting for them. Rights come—calamities come—rights, you must go and get them.

For over half a century Douglass retained the respect and esteem of his fellow-men, espoused the cause of woman's suffrage and every other honorable ambition, and held many positions of honor and trust under the United States Government and elsewhere,—among which were Commissioner to San Domingo, member of the Upper House of the Legislature of the District of Columbia, Marshall of the District, Recorder of Deeds in the District, Presidential Elector at large for the state of New York, Minister to Hayti, President of the Freedmen's bank, and his last public service was as Commissioner for the republic of Hayti at the World's Columbian Exposition in Chicago. On February 20th, 1895, at Anacostia Heights, a suburb of the city of Washington and where he had lived for many years, "he died in action with his armor on."

The city of Rochester, N. Y., has erected for him a bronze monument; he has built for himself more enduring monuments in the hearts of the bronze-colored American group for whom he spent his life.

I know no better model for ambitious youth or struggling people. His life completes the record of human degradation, en-

(Continued on page five.)

Mother's Love

Take my withered hand in yours,
Children of my soul!
Mother's heart is craving love;
Mother's growing old.
See the snows of many years;
Crown my furrowed brow;
As I've loved and petted you,
Love and pet me now.

Lay your hand upon my head,
Smooth my whitened hair;
I've been growing old, while
You've been growing fair.
I have toiled and prayed for you,
Ask not why or how—
As I have loved and petted you,
Love and pet me now!

Take my withered hand in yours,
Children of my heart!
Mother's growing old; your love
Makes life's sweetest part.
Touch with love my faded cheek,
Kiss my anxious brow
As I've loved and petted you,
Love and pet me now!

Take my withered hand in yours,
Hold it close and strong;
Cheer me with a fond caress;
'Twill not be for long;
Youth immortal soon will crown
With its wreath my brow—
As I loved and petted you,
Love and pet me now!

Take my withered hand in yours,
This your heart will prove;
If you owe me anything,
Pay the debt with love.
Press me in your strong young arms!
Breathe a loving vow—
As I've loved and petted you,
Love and pet me now!

Catholic Telegraph.

Not Rich Toward God

By T. H. Darlow, M. A

"He that layeth up treasure for himself and is not rich towards God."—Luke xii, 21.

Our Lord found His authority invoked to settle a dispute between two brothers. Like nearly all the bitterest family quarrels, this was a dispute about family property: it turned on the just apportionment of legacies by an executor. But Christ steadfastly refused to take part in controversies which lay outside the immediate range of His spiritual mission. He would pass no sentence on the guilty woman; He would pronounce no decision on the vexed question of the Roman tribute. Yet in each case he uttered an *obiter dictum* which pierced to the root of the real matter at issue. Here His answer was a solemn warning: "Take heed and beware of all covetousness." This man's claim was probably just, otherwise he would hardly have expected Christ's assistance. But we may betray the spirit of greed and selfishness even in claiming our just rights. As Augustine says, "Not only is he avaricious who grasps what is another's; but he too is avaricious who covetously keeps his own."

To illustrate and enforce the truth that a man's proper and personal life—his real self—does not consist in anything which lies outside him and beneath him, our Lord spoke this parable of the prosperous farmer whose soul was ruined by sheer prosperity. We infer that he had grown rich honestly by the bounty of God's providence in fruitful seasons. But his whole mind was taken up with concern and care for these growing gains. His heart lay buried in the barns with his treasure. Amid such abundance he felt abundantly self-satisfied and secure. He counted on many a year's enjoyment of these good things. We need not suppose him a profligate or a miser. Like thousands of modern Englishmen he had just grown sleek and secularized by his own success in business. He considered himself and doubtless his neighbors spoke of him—as one of the shrewdest and most fortunate of men.

But God said unto him, Thou fool, this night thy soul shall be required of thee. Is there any other sentence in Scripture so terrible, so heart-shattering? It brings back

the inexorable summons in the old Greek tragedy which called the guilty king to meet his mysterious doom—"that unfathomable call which drew like gravitation, which sucked in like a vortex, far off yet near, in some distant world, yet close at hand, cried, 'Hark, Oedipus! come hither. Thou art wanted.'" How was this doom announced? We need not suppose any sudden presentiment, or sting of conscience, or warning of mortal sickness. While the rich man was taking counsel within himself concerning his pleasures, his sentence was being determined in the counsels of God. That very night his dreams of self-indulgence would collapse, and he would wake up amid the realities of the unseen world, a naked and bankrupt soul. To realize the absolute measure and value of our worldly possessions, to see these goods in their true colors and their proper size, we must think how much or little will they all matter to us the day after we die.

What is laying up treasure for yourself? It means to seek any object from motives which are self-centered and self-contained, to life and labor that you may gratify yourself and aggrandize yourself and assert yourself. This is what the apostle calls setting your affections on things below, where the heart finally shrivels and corrodes and decays among its perishable possessions. Our Lord's warning covers far more than the accumulation of wealth. For instance, you can lay up intellectual treasure for yourself. You can ransack the storehouse of learning and the palace of art and gather many books into your library and hang many pictures on your walls in the self-same spirit in which this rich farmer piled many sheaves into his barns. And you may become highly cultivated and accomplished, a great scholar, a great linguist—a millionaire in knowledge—and still remain a pauper towards God.

For to be rich towards God means to possess that which God values, that which makes God Himself rich. It means to share the treasures of the Divine nature. It means to gain that heavenly wealth which Christ kept through all His earthly poverty—the gold of His own beatitudes, the immortal love and peace and sorrow and sacrifice that filled His own heart. These things are abiding possessions on which moth and rust can lay no finger. Neither time nor change nor death itself has power to abstract our spiritual treasures. We carry them with us through the dark gateway. They are the seed of our eternal joy.—From "The Upward Calling."

To Mothers

By the Rev. J. Wilbur Chapman

When we would set before mankind the perfection of care, give the best expression of tenderness, present the sweetest illustration of gentleness, and give the truest example of forgiveness—we speak of motherhood. Better than to shine socially and have the world acclaim you great is just to be "Mother." But if you are inconsistent, impatient, neglectful, irritable, critical, and indifferent, then your power is gone.

If you would hold your children, you have only to remember:

Your name—It has never yet lost its sweetness when rightly spoken.

Your influence—It holds when every other uplifting thing is forgotten.

Your voice—It is more thrilling than that of the most noted singers in the world.

Your hands—They are never so calloused by toil or wrinkled by age as to lose their tender touch.

Your presence—It hushes the sob, dries the tear, drives back the fever; sometimes defeats death;

And, remembering—live up to these ideals, and there is no child so young and none so old but that the memory of such a mother holds when the night is darkest, the day is longest, and the influence toward evil most terrific. Remember that you can not be all that a mother should be without you have Him in your life, who has blessed mothers since He first came into the world. He is Jesus, the Son of God.—The Tribune Company.

Forget Self

A ship was wrecked on the northwest coast of Ireland, and a mother tried in vain to persuade her son, who had volunteered to go to the rescue of the last man on board the burning ship, to give up the perilous task.

She pleaded that his father and brother had never come back from the sea, and that she would be left alone if he were lost. He resisted her entreaties and put out to the sinking vessel.

When the boat came back through the surf the crowds on the shore shouted:

"Have you got your man?"

The reply came: "Yes, and tell mother it is brother William!"

Who knows but that among the moral wreckage around us or on the verge of it there may not be some hearts as precious to us as a son is to his mother?

Go to the rescue, friend. Speak the word, reach out the hand, save the sinking spirit. It is very possible that you, without the sacrifice of your own life, may rescue a life immortal.—Michigan Christian Advocate.

A Woman's Influence

Have you ever considered what a deep meaning there lies, or, at least, may be read, if we choose, in our custom of strewing flowers before those whom we think most happy? Do you think it is merely to deceive them into the hope that happiness is always to fall thus in showers at their feet? So surely as they believe that, they will have instead to walk on bitter herbs and thorns and the only softness to their feet will be old custom. But there is a better meaning in the path of a good woman indeed, strewed with flowers, but they rise behind her steps, not before them. "Her feet have touched the meadows and left the daisies rosy." You think that only a lover's fancy! How if it could be true! You think this also perhaps only a poet's fancy.

"Even the light harebell raised its head Elastic from her airy tread."

But it is little to say of a woman that she only does not destroy where she passes; she should revive; the harebells should bloom, not stoop, as she passes.—John Ruskin.

BISHOP HENDERSON'S CORNER

In His Hand

"All his saints are in thy hand." Here is the pledge of love's protection. The imagery of the hand of God was rich in suggestiveness to Hebrew prophet and psalmist. That hand was full of order. "From his right hand went a fiery law for them." There can be no accidents in the life of the man that is in God's hand. Life in his hand is not a game of chance; it is not luck or a gamble in high values. Nothing ever "just happened so" to the man who is in His hand. Love's law frames and fashions every detail of life when you are in His hand.

That hand was full of righteousness. "Thy right hand is full of righteousness." No mistakes can be charged against that right hand, for none are ever made. Disappointments will come, but they will be interpreted as either His appointments or His permissions. Seeming defeats are inevitable, but will be interpreted as the upward pressure of the right hand of God, lifting to higher levels and larger triumphs. Suffering in God's hand is better than stagnation out of it. Life without suffering is life without Christ. If you are in His hand, you cannot be permanently wronged, and you will not go wrong though storms assail and sorrows deluge and sin assaults.

That hand is full of power. "Thy right hand, O Lord, has become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy." Mountains to right of them; mountains to left of them; Pharaoh and his hosts behind them; the impassable Red Sea in front of them: thus hemmed in was helpless Israel. With sarcastic satisfaction Pharaoh was saying within himself, "They are entangled in the land; the wilderness has shut them in." To human eyes, Pharaoh was right; he forgot that God's people were in God's hand, and that that hand was full of power. To the people of God thus completely surrounded came the startling order, "Speak unto the children of Israel that they go forward." Forward? It is folly; there is no way out. Forward? It is madness; the Red Sea will engulf them. Forward? it is criminal; it means certain death. Forward? Yes, forward! When God issues an order, it is our business to execute it; it is God's business to see it successful. God never leads us in anywhere that he does not lead us out. The hands of God are my Father's hands; no one—neither man, angel nor devil—is able to pluck me out of His hands when I choose to stay in them. God's arm must be broken before He will let you fall, if you choose to remain in His hand.

That hand is full of gentleness. "Thy right hand has holden me up, and thy gentleness hath made me great." The hand that holds me up has in it the grip of gianthood, but also the touch of gentleness. The grip of His hand never crushes me; it crushes only the things under my feet that would make me stumble. His gianthood soothes we with the strength of its saviorhood.

That hand is full of pleasures. "In thy right hand are pleasures forevermore." We are accustomed to quote this word of "when earth's ills are over and I pass through the gate of death, then 'at the right hand are pleasures forevermore.'" That is forever true, but the singer of this song of trust is saying, "In thy right hand are pleasures." If it is true as Thomas Carlyle contends, "there is always a black spot in our sunshine and that black spot is the shadow of ourselves," then our purgatory is but the projection of self into our surroundings, and our Paradise is the joy of His presence and of the glory of His face. Our names are graven on His hand, according to the inspired prophet, and He will never permit a single sigh, much less a pain, to pass through my heart, provided He can weld me into His

purpose with the precious pangs of god-like joy.

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When the list of ten per cent charges appears next month, some of the names already printed will be missing. Just how the mistake came about in some cases, does not quite appear; but the semi-annual reports show that some men who had previously written of their ten per cent gain have not the figures to show for it. While it is true that there are many incorrect records, the number reported at the last conference, right or wrong, is the only basis we have for determining that a man has made his gain and is entitled to a place in the column. As pointed out before, the errors of a precious pastor in reporting more members than his successor could find have more than once robbed the other man of credit for a gain. All this is simply so much more for the argument in favor of accuracy in church records. See to it, brethren, that your records are straight and that you report exactly what you have.

It should also be noted again that the ten per cent gain refers to full members and not to probationers. Some men have had gatherings and have reported gains, but they are not entitled to them until the probationers are received into full membership. This is the basis of records always, and especially so in the column of ten per cent increase.

Action of the Board of Bishops With Reference to Presentation of Plans of the Commission on Finance at Annual Conference

Under the leadership of Dr. A. G. Kynett as Educational Field Secretary, for the Commission on Finance for the Eastern Residential District, a team composed of Dr. A. G. Kynett, Dr. W. B. Hollingshead, Apportionment Secretary, and Dr. J. B. Trimble, of the Board of Foreign Missions, presented the plan of the Commission on Finance at various Annual Conferences in the Conference sessions, and at the meeting of the Board of Bishops held in Charleston, West Virginia, the following action was taken by the Bishops, May 13, 1913:

"The Board of Bishops of the Methodist Episcopal Church at the Semi-Annual Conference recently held in Charleston, West Virginia, took occasion very heartily to endorse the plan adopted by the Commission on Finance in the presentation of its important interests at the recent sessions of the Baltimore, New England, New England Southern, Wyoming, New York, Troy and East Maine Conferences.

"The plan adopted in each of these Conferences involved addresses by three representatives of the Commission, to whom the Conferences by order allowed from an hour to an hour and a half. The presentation so made afforded a clear view of the obligation resting upon the Church, the resources at its command and the accomplishment, easily possible so soon as the plan of the Commission shall be generally adopted. The method so pursued made clear to the Conferences the provisions of the General Conference legislation on this subject, and produced conviction as to its expediency and necessity, which found expression not only in word of commendation, but also in confession and prayer, so that the hour occupied in unfolding the financial program of the Church was one not only of intellectual illumination, but of profound spiritual power. The permanency of impression is apparent in the ready co-operation of the brethren since the Conference sessions closed.

The Bishops of the Church are persuaded that for the necessities facing our great benevolent causes, the adoption of the financial program ordered by the General Conference is imperatively demanded. They are likewise of the opinion that for the hearty co-operation of the Church there can be no more effective method than that which is herein approved, and they recommend that

the method so effectively followed in the Spring Conferences which have been named be followed in the Fall Conferences.

"By order and in behalf of the Bishops of the Methodist Episcopal Church.

"(Signed) L. B. WILSON."

Frederick Douglass and the Spirit of Freedom

(Continued From Page Three.)

deavor and rise. Are you poor? Here is one who did not possess his own soul and body; in his own words, his body belonged to his master and his soul belonged to God, so he, poor fellow, had nothing left for himself.—Are you scorned? Here is one from the lowest condition to which humanity can be depressed.—Are you buffeted? Here is one who was beaten with stripes.—Are you denied the privileges of a man? He was not accorded the comforts of a horse.—Are you handicapped in the struggle for education? Here is one whose study hours were stolen at the risk of the lash, in the school of adversity, with oppression as his teacher.—Is there hope for you? Can you succeed? He did. From the bottom of despair he reached the top of success. He was born to the status of the cattle, by his own exertions he freed his body and liberated his mind, he literally wrung recognition from the reluctant hands of a public long steeped in the idea of the essential inferiority of his kind, he fixed the attention of two continents, and when he died a literary friend of the Caucasian race in a volume of sonnets to the memory of Frederick Douglass pronounced him "the noblest slave that ever God set free."

FINIS.

Plan of Episcopal Visitation, 1913 August to December

Fall Conferences in the United States

Conference	CHRONOLOGICAL Place	Date	Bishop
Alaska Mission	Kenosha, Wis.	Aug. 4	Cooke
Chicago German	Deadwood, S. D.	Aug. 6	McDowell
Black Hills Mission	Glasgow	Aug. 13	Lucecock
North Montana	Bozeman	Aug. 20	Lucecock
Montana	Seattle, Wash.	Aug. 20	Cooke
Pac. Japanese Miss.	Salt Lake City	Aug. 21	McConnell
Utah Mission	Superior	Aug. 27	Quayle
West Wisconsin	Woodbine, Kan.	Aug. 27	Bristol
West German	La Grande, Ore.	Aug. 27	Lucecock
Idaho	Boulder	Aug. 27	McConnell
Colorado	Portland, Ore.	Aug. 27	Cooke
Pac. German	Chicago, Ill.	Aug. 28	McDowell
Central Swedish	Grand Rapids, Mich.	Sept. 3	Cranston
Central German	Muscatine, Ia.	Sept. 3	Quayle
Northern Swedish	Valentine	Sept. 3	Smith
St. Louis German	Oscalosa	Sept. 3	Bristol
Northwest Nebr.	Walla Walla, Wash.	Sept. 3	Shepard
Iowa	Ashland	Sept. 3	Cooke
Columbia River	Bishop, Cal.	Sept. 4	Anderson
Kentucky	Cody	Sept. 4	Hughes
Nevada Mission	San Francisco, Cal.	Sept. 9	McConnell
Wyoming Mission	Galesburg, Ill.	Sept. 10	Hughes
Pac. Chinese Miss.	Urbana	Sept. 10	McDowell
Central Illinois	Beloit	Sept. 10	Anderson
West Ohio	New Castle, Pa.	Sept. 10	Quayle
Wisconsin	Mount Avr. Ia.	Sept. 10	Smith
Erie	Danish Astoria, Ore.	Sept. 10	Bristol
Des Moines	San Jose	Sept. 11	Cooke
West'n Norw.	Denver, Colo.	Sept. 11	Hughes
California German	Albuquerque	Sept. 11	Shepard
Western Swedish	Albuquerque	Sept. 11	McConnell
N. M. Span. Miss.	Shelbyville	Sept. 17	McDowell
New Mex. Eng. Miss.	Ypsilanti, Mich.	Sept. 17	Burt
Illinois	Rushville	Sept. 17	Anderson
Detroit	Arlington, Minn.	Sept. 17	Quayle
Indiana	Pacific Grove	Sept. 17	Hughes
Northern German	Lincoln	Sept. 17	Bristol
California	Olympia, Wash.	Sept. 17	Cooke
Nebraska	Milwaukee, Wis.	Sept. 18	Shepard
Puget Sound	Hammond	Sept. 24	McDowell
Norw. & Danish	Battle Creek	Sept. 24	Burt
Northwest Indiana	Canton	Sept. 24	Anderson
Michigan	Mount Vernon	Sept. 24	Quayle
Northeast Ohio	Tipton	Sept. 24	Smith
Minnesota	Ashington, Va.	Sept. 24	Bristol
Southern Illinois	McGregor	Sept. 24	Henderson
Inner Iowa	Eugene	Sept. 24	Shepard
East Tennessee	Kingman	Sept. 25	Cooke
Northwest German	Spokane, Wash.	Sept. 25	Hughes
Oregon	Homestead, Pa.	Oct. 1	Cooke
Arizona Mission	Freepoint, Ill.	Oct. 1	McDowell
Pac. Swed. Miss. Cf.	Chillicothe	Oct. 1	Burt
Pittsburgh	Detroit, Minn.	Oct. 1	Anderson
Rock River	Trenton	Oct. 1	Quayle
Central New York	Long Beach	Oct. 1	Smith
Ohio	Martinsboro	Oct. 1	Hughes
Northern Minnesota	Webster City	Oct. 1	Henderson
Missouri	Buckhannon	Oct. 8	Shepard
Sou. California	Buffalo, N. Y.	Oct. 8	Hamilton
Tennessee	McLemoresville	Oct. 8	Burt
Northwest Iowa	Iatan	Oct. 8	Henderson
West Virginia	Enid	Oct. 15	Lucecock
Genesee	Enid	Oct. 15	McIntyre
Central Tennessee	Enid	Oct. 15	Henderson
North Dakota	Enid	Oct. 15	Lucecock
Oklahoma	Enid	Oct. 15	Henderson
Holston	Enid	Oct. 15	Lucecock
Dakota	Enid	Oct. 15	Henderson
Blue Ridge Atlantic	Walkerton, N. C.	Nov. 19	Henderson
South Carolina	Grangeburg	Nov. 19	Leete
Central Alabama	Alexander City	Nov. 20	Thirkield
North Carolina	Maxton	Nov. 26	Henderson
So. Swed. Miss. Conf.	Georgetown, Tex.	Nov. 27	McIntyre
Savannah	Waynesboro, Ga.	Nov. 27	Leete
Southern German	Hilda, Te.	Dec. 4	McIntyre

The Child Moses Saved from Death

Exodus 1:8-14, 22 to 2:10.

International Sunday School Lesson for June 29, 1913

By the Rev. N. W. Green, B. D.

Golden Text—Whoso shall receive one such little child in My name receiveth Me. Matt. 18:5.

Time—Scholars differ widely.

Place—The land of Goshen, in Egypt.

Ruler—Probably Rameses II.

THE LESSON STORY

Many years have passed away since Joseph "was put in a coffin in Egypt," and we are brought to study Jacob's children under very different conditions. Then they were few and free, enjoying the advantages of fertile Goshen and the full national granaries; now, they are many, but slaves of a king who not only burdened them with excessive work, but sought the lives of all their infant boys. This oppression and cruelty could not have been practiced by anyone grateful for the salvation Joseph brought to Egypt, but the king now ruling "knew not Joseph." He was jealous of Joseph's people, and fearfully lest by their increase they should rival him in power.

To check the increase of these Hebrews, Pharaoh resorted to the cruelty of giving them work which he considered almost impossible for them to do. This proving ineffective, greater burdens and cruelty were ordered. But God was with the Hebrews, and they bore their burdens patiently and continued to increase. Seeing himself outdone, the king adopted the extreme of ordering every male child born to the Hebrews "cast into the river." But even that did not avail to crush down those whom God would raise up, nor did it completely destroy their spirit and courage.

Amram and Jochebed were among the unfortunate victims of the king's decree, but they were chosen of God to be instruments of Israel's deliverance, and so they were not afraid of the king's decree.

A beautiful boy was born unto them whom his mother kept three months, although he came under the royal decree of death. Then a basket was made of bullrushes and coated in and out with "slime and pitch." With this as an "ark," the baby was put upon the water of the river near where the king's daughter took her daily baths. Then the mother set her daughter nearby to watch the outcome of the infant, while she herself remained further away.

When the hour came and the princess, with her attendants, approached the bathing-place, the basket was seen and ordered brought in by her handmaid. She opened it and "had compassion" when she saw a weeping child within. Miriam, the babe's sister, who was watching nearby, approached and offered to call a nurse from among the Hebrews, that the child might be cared for until he could be safely turned over to the princes as her own son. This was agreed to, and the child's own mother, who had put herself within easy reach, was called and employed to do a service for her son that was both natural and sacred. After a sufficient time the child was brought to Pharaoh's daughter, and she called his name Moses, and adopted him as her own son.

SOME LESSONS THE STORY TEACHES

Benefactors Are Often Forgotten

Joseph was Egypt's greatest benefactor in the time of famine. Egypt recognized this at the time, and conferred favors and powers upon Joseph accordingly. What was done for Joseph was only a proper estimate and tribute for what Joseph did for Egypt. Of the two, Egypt was the greater beneficiary, and it was only natural that Pharaoh should respond with fitting favors.

Joseph died, and Pharaoh also; but the benefits of Joseph's life did not. After the famine, Egypt found herself healthy, strong and prosperous. But for Joseph she might have been deprived of her strength and her natural life might have been seriously undermined by the ravages of the famine, if any were left to maintain a national existence. Her very existence afterward may be due to the presence and wisdom of Joseph. At any rate, the comfort Egypt enjoyed during the famine and the strength and vitality she had after it are trace-

able to Joseph. Furthermore, when foreign people visited Egypt to buy corn for their death-threatened families, a friendship sprang up for Egypt, and her independence and mastery became evident and recognized. This helped to put Egypt at the head of the column; it should also have put Joseph high in Egypt's perpetual gratitude. But when we turn a few pages we come to a scene of ingratitude or of willful forgetfulness, when we read of a king who "knew not Joseph." Here, instead of gratitude for services rendered, we see a king full of jealousy, envy, and even murder, against the people to whom he was so much indebted. An awful change for the worse, the history of which is summed up in the sad words, "knew not Joseph." But how often is this true in many cases of common life today!

THE BUOYANCY OF FAITH

It is hard to keep one down who has faith, especially if it is faith in God. He will rise, and the very pressure intended to force him down seems to be on the other end of the lever which raises him up; and the harder the pressure the higher he rises. This is a comforting phenomenon in the life of oppressed peoples of all ages, and serves greatly to comfort and cheer us in the pressure under which we live. It is the leaven of faith at work in the life that makes it rise, and its rise is but a natural outcome of the presence of faith. Pressure increases the faith and the life rises correspondingly. Pharaoh did not understand this, and attempted to keep Israel down by pressure. But Israel increased in faith, in number and in strength. Pharaoh added burdens upon Israel, but every time a census was taken his failure was revealed the more. At last, murder was tried as a thing most surely effective; but in this also he was most completely outdone and mocked when his pressure forced young Moses up into the palace itself. This is the buoyancy of faith that will not permit a people of faith to stay down.

The Opportunities and Perils of Vacation

Epworth League Devotional Meeting Topic for June 29, 1913

(Ps. 55:6; Mark 6:3a32; Matt. 15:21-28; Jonah 1:1-6; Jer. 6:16.)

BY THE REV. A. PRESTON SHAW, B. D.

THE SCRIPTURE LESSON.

The weary hand, the overtaxed mind and the burdened heart need rest. In Psalm 55:6-7 we have the expression of the desire on the part of the psalmist for rest. Many were the traps set for him. Many were his enemies that conspired against him, and these enemies, perhaps, of his own household. Many had been his cries, day and night, unto the Lord, his refuge, and now, with anguish of spirit, he longs for the wings of a dove with which to fly away and be at rest.

Not even those tireless workers, Jesus and His disciples, were able at all times to stand the strain of continuous service. The multitudes, anxious for the healing of their loved ones, pressed upon them day and night. So great was their need and so urgent their appeals, that they could not even take time to eat. Jesus, with all His love for suffering humanity, knew that such strenuous service demanded rest. He calls upon His disciples, saying, "Come ye yourselves, apart to a desert place, and rest awhile." They embarked upon a ship and sought that desert place. Perhaps during the voyage they had found some time for rest; but as soon as they reached the shore they were again confronted by the needy multitude.

In Matt. 15:21-28 Jesus and His disciples are on another vacation trip. They are now on the coasts of Tyre and Sidon, in a region where they thought themselves unknown. But the fame of Jesus had reached this region. As Jesus and His disciples so sorely needed, and perhaps admiring the scenery walked along the road enjoying the rest which they of that region, they are suddenly confronted by a

GOD'S UNFOLDING PLAN

Faith may not avail to raise a man or a nation very much in a day. It will take time and work a gradual elevation of character. During this period one may remain down to the limit of his patience, but all the while his faith in God is doing effective work in laying a strong foundation upon which his character may rise. It was so with Israel. The years of her bondage were years of the silent workings of the leaven of faith. Their hardships toughened their spiritual fiber and strengthened and tightened their sinews for the march to Canaan. To them it was dark. They could see no dawning of the day, nor how God would work their deliverance and fulfill his promise to their fathers. But we are told that they prayed mightily to God, which is in itself a ray of light from the skies heralding the coming day.

In answer to their prayers and in pursuance of his plan for their deliverance, God put fearlessness in Amram and Jochebed, to the extent that they feared not to disobey Pharaoh and save the child alive. We see fearlessness in the parents of Moses, and take as a sign of God's unfolding plan. Divine work is often done through human agency, but hearts that are timid and fearful are disqualified for doing their best; so when God wanted Moses to live He made his parents fearless of Pharaoh.

We see more of the plan when the heart of the princess was moved with "compassion" toward the very child whom the king would kill. Pharaoh might have been disposed to punish Jochebed for saving the boy alive, but God caused compassion in his own palace to melt his temper, and he agreed that his own cruel decree should not apply to Moses. When compassion is found in the mighty, the weak have little to fear, but may well be possessed of hope.

At least three points of God's plan for Israel are open before us:

First—Israel is made humble and prayerful with renewed faith in the God of their fathers.

Second—Boldness in daring to do the right, regardless of consequences to one's self. It may have meant death to Jochebed, but she did right and trusted God.

Third—Compassion in the king's palace for a lowly child condemned to die.

These looked small to Pharaoh, but they were movements of Providence, not without grave meaning in Israel's deliverance.

Mars Bluff, S. C.

woman whose daughter was grievously vexed with a devil. She "cried after them." The disciples, loving their trip more than humanity, requested Jesus to send her away. Jesus, however, understood the object of their vacation better than they did. He had sought rest, not for rest's sake, but to be the more able to work the works of Him that sent Him. No period of rest ever drove from His mind the central aim of His life. Even while in Tyre and Sidon, He was looking for those who would believe on Him. And, when this woman, a Gentile, expressed her willingness to take the humble position of a house-dog feeding upon crumbs which fell from the children's table, He exclaimed, "O, woman, great is thy faith. Be it unto thee as thou wilt;" and her daughter was healed.

THE MEANING AND APPLICATION TO US

The worker needs a vacation, and the worker only. The best way for an idler to take a vacation is to cease his idleness and go to work. The vacation is not the end of life. It is only the means of making us better able to do our work.

The error of seeking a vacation for the vacation's sake must be avoided. The mere resting amounts to nothing unless it strengthens us for better service. Jesus and His disciples were anxious to withdraw from the press of the multitudes to rest awhile, but wherever He was, His attentive ear was open to the cry of the needy, and he was ever on the lookout for that which would encourage and strengthen Him for His work.

During our vacation we must not lower our religious standards. How many there are among religious workers who during vacation like to throw

religious restraint; in other words, drop down the worldly plane and live awhile. Such a vacation is degrading, and had better not be taken.

The growing willingness on the part of our churches to allow their pastors a few weeks' vacation during the year is commendable. Many an overworked pastor whose poor sermons are criticized by his parishioners could better be helped by granting him a vacation, during which time he could recuperate his strength and gain inspiration for his work.

Winchester, Va.

Morgan's College Commencement

The far-famed Morgan College held its annual commencement at Sharp Street Memorial Church, Baltimore, Md., Tuesday, June 3. The church was filled to its utmost capacity. The graduates marched in at 8 o'clock and took their stand on the platform; "America" was sung.

Mr. Abraham Grafton Henry gave the salutatory, "The Emancipation Jubilee; a Look Forward." For the rest of the period the audience was entertained by beautiful songs and oratorical productions by the graduates.

Miss Catherine Squirrel delivered a composition on "The Importance of Moral Education." She treated the subject from four points of view: The Ideas of Education, Knowledge as Associated with Education, Closely Associated with Knowledge is Truth, and the Moral Aid of Education. These were thoroughly developed.

Mr. Joseph E. Dennis was the next essayist and rendered to the audience an oral composition on "The Value of Little Things." He won the second prize. Mr. William Herbert made an address on "The Three-fold Education of the Negro." This was followed by a recitation by Miss Lydia White, "The Cost of Greatness."

"Is Life Worth While" was well rendered by Miss Harriet Amanda Woolford. Bishop William F. Anderson, L. L. D., was next introduced, and gave an elaborate address. The next in order was the conferring of degrees and presentation of diplomas and the awarding of prizes. Dr. Spencer's usual words were: "By authority of the board of trustees of Morgan College, I present to you these diplomas." The following were the list of graduates: Harriet Amanda Woolford, Harold Leonard Trigg, Daniel H. Carroll, Hattie R. Kelley, Abraham Simdson, Grafton Henry, Robert A. Grigsby, Daniel S. Fineett, Cornelia L. Wilson, Hanna J. Lyles, Julia M. Bunday.

The following are preparatory graduates: Levi Holt, Lawrence M. Chamberlain, Robert G. Smith, Joseph E. Dennis, John C. Mitchell, Jennie Tinsley, Robert Monroe, John B. Scott, William Palmer, William Savage, Ormond Hopkins, Benjamin Price, William Campbell, Robert Hawkins, Lauretta Dunlap, Catherine Squirrel, Helen Fisher, Florence Owings, Lillian Robinson, James Carper, Gertrude Hall.

Miss Lydia White received the first prize, a gold medal known as the T. W. Baldwin medal. The second prize was won by Joseph Dennis. This medal is known as the Hughes gold medal.—Frank W. Phillips, reporter.

Commencement Geo. R. Smith College

George R. Smith College has just closed a most successful year. There were nineteen graduates from the various departments—seven from the college preparatory, five from the Normal, two from the commercial, five from domestic art, and one from the college department. This is a promising class of young people. The exercises began Wednesday evening with the musical department, under the direction of Miss Minniolia Jackson, dean of the music department. Each participant reflected credit upon the institution. All showed marked ability in instrumental and vocal music.

On Thursday evening the Philomathean and Whittier Whetley Society combined and rendered a most excellent program.

On Friday evening four young men and four young women took part in the oratorical contest. Their orations were thoughtful and impressive, and were well delivered. B. H. Brown won the prize, a gold medal. While there was only one prize to be won, it can truthfully be said that all won a prize. It was a great day, spiritually. The Rev. C. Clark, D. D., pastor of the First Metho-

dist Episcopal Church (white), in Mason City, Iowa, delivered the baccalaureate sermon. Text: "Sirs, I would see Jesus." Surely the doctor was at his best. It was a noble, elevating, inspiring, thoughtful and impressive sermon. Those who heard him cannot forget him nor his sermon. Dr. Clark is indeed a strong man, generous and broad-hearted—a friend of the Negro. It was through Dr. Sherrill's visit to Mason City some time ago influenced Dr. Clark to become interested in the school. He was so favorably impressed with the school and became so intensely interested in it that he took note of some of its most pressing needs, and his good people and the W. H. M. Society in that city are planning great things for Geo. R. next year.

At 3 p. m. Sunday Rev. O. E. Whaley, pastor at Bowling Green, Mo., an alumnus of Geo. R., preached the annual sermon. Theme, "Be a Man." He is an interesting, upright, forcible speaker.

At 8 p. m. Sunday Rev. F. S. Bowles, pastor of Taylor Chapel, Sedalia, Mo., delivered the annual lecture. Subject, "The Sterling Qualities of Manhood," which was very good, full of thought, and worthy of much consideration. He, too, is one of Geo. R.'s most successful products.

On Monday evening came the exercises of the commercial department, under the supervision of Miss Jessie H. A. Smith, instructor in that department. Two young ladies completed this course. Mr. Junius J. N. Gray, editor of "The Searchlight," delivered the address to the class. Subject, "The Trend of Human Destinies."

On Tuesday four young men and three young ladies graduated from the preparatory department. On Wednesday morning were the exercises of the normal and college department.

The Rev. C. Z. Criss, D. D., delivered the commencement address. Rev. Criss has been with us often, but never before has he spoken to us as he did on that day. He inspired many with his noble address, "Building a Man."

Thus ended the nineteenth commencement of Geo. R. Smith College.

Truly can we say that this has been a successful year. Our enrollment surpassed last year's. The students did more for the school financially than they did last year. A rally was had on Sunday during commencement, at which time quite a deal of money was raised, and they have been raising money for the Jubilee Club for some time. The students are loyal and prove themselves willing workers for the uplift of the school.

The people in general are becoming interested in the school. This was evidenced by the large number of visitors we had during commencement. We have not seen, during the past four years, so many out-of-town visitors as we had at our recent commencement. All expressed themselves as being highly pleased with Geo. R.'s progress.

Our library has been increased considerably this year, with new and useful books, through the kindness of both white and colored well-wishers of the school.

Too much praise cannot be given President Sherrill for the marked success of the school. He has accomplished much in two years.—Isabella Ferguson.

The National Association of Teachers in Colored Schools

Little Rock, Ark., July 30 to August 3, 1913.

The National Association of Teachers in Colored Schools, which in its tenth annual session in Little Rock, Ark., July 30 to August 3, promises a program covering the various phases of educational and social work among our people.

Secondary high school work, rural and city schools, will receive careful study and full discussion. Special conferences will be held and papers will be read, giving a thorough study of the condition of the public schools among our people. The question of sanitation and health, the teaching through the school by using it as a social center, will be illustrated by reports from concrete examples. The local committee are at work, as well as the committees throughout the state, under the direction of the State Teachers' Association. Through these committees large delegates will be made up, and ample and full preparation will be made for the comfort and pleasure of the hundreds of delegates. The Kempner Theater has been secured by the local committee, in which to hold the daily general sessions.

On Sunday, August 3, in every church of the city, at 11 o'clock, some phase of education will be discussed by the leading educators who have been assembled. At 3 o'clock Sunday the closing educational mass meeting will be held in Kempner Theater, where Dr. Booker T. Washington will make the closing address.

TRANSPORTATION.

A special train of sleepers will be run from Birmingham to Little Rock over the Frisco and Rock Island roads, which trains will accommodate delegates from the southeastern states. The Hot Springs round trip summer rate will be used by those delegates. The Southwestern Passenger Association includes Oklahoma, Arkansas and Texas.

Special car parties will be from Texas, Oklahoma and Louisiana. It is the plan to have a large and varied exhibit of school work.

Children's Day Reports

YORKVILLE, TENN.—Children's Day was held at Vaughn Chapel. The program was a success; we had the greatest time that was ever witnessed here on Children's Day. A large number of our white friends attended. We are doing all we can here, though our membership is but 15. Collection \$10.—J. W. H. Barham, pastor.

TIPTOP AND MUDFORK, VA.—We rendered a good program at each of these places. At Mudfork we raised \$8.54 and at Tiptop \$9.51; total, \$18.05. We baptized seven children and seven members were added to the church.

BARLOW (MISS.) CIRCUIT—Children's Day was a great success on the Barlow Circuit. The children rendered splendid programs. At New Salem and New Zion the collection was \$13.71.—Ular Sorles.

LOGANSPOUT (LA.) CIRCUIT—The Children's Day program was well rendered at Zion Chapel under the direction of Superintendent S. C. Breakfield. Mrs. E. J. Franks, an alumnus of Wiley University, addressed the children. Collection \$5.75.—James D. McCain, pastor.

WAYNESBORO, MISS.—Our Children's Day was observed at St. Luke Methodist Episcopal Church Sunday, June the 15th at 11 o'clock. The program, which was well rendered, was in charge of the Superintendent, Miss Cora May Herin, Miss Longmire and Mrs. M. Pickett assistant teachers. Collection \$18.35.—J. M. Butler, pastor.

STARKVILLE (MISS.) CIRCUIT—Children's Day was a great occasion at Prospect and Zion. Good programs were rendered by the Superintendents, D. C. Rogers and J. A. McGe. Total collection was \$50.—W. M. R. Lester, pastor.

HUNTSVILLE, ALA.—Children's Day at Lowe's and Fuller's was a signal success. Much credit is due the two superintendents of the two schools on this charge, Brothers C. C. Jones and W. H. Langford. We had good programs. Collection was \$6.01.—W. T. Trammell, pastor.

AKRON, ALA.—Our Children's Day was observed. The greatest in the history of Akron. Collection, \$5.

CLAY CENTER CHARGE—The Children's Day program was beautifully rendered. Mrs. Maud Ramsey prepared and drilled the children. Collection, \$5.57. The Rev. W. P. Day is Superintendent.—B. J. Donnell, pastor.

DE SOTO, MISS.—At St. John Sunday School, Sunday, June 8th, was Children's Day, at 7:30 p. m. The exercises were held under the direction of our worthy superintendent, Mrs. M. E. Jones. The program was lengthy and interesting. The welcome address was by Mrs. Emma McCan.

LOCKHART, MISS.—The Children's Day program was carried out nicely by the Sunday School of Lockhart. The pastor preached an able sermon. Collection, \$6.75.—Reese Jimerson, superintendent.

DANVILLE, ARK.—Our Children's Day program was nicely rendered before a crowded house. Collection, Plainview, \$7; Danville, \$9; total, \$16.—W. H. Simpson, pastor.

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET

A PLEA FOR RACIAL CO-OPERATION

(Continued from page one).

of this institution is the Rev. Dr. John D. Hammond, a southern white man of culture, fine preparation for life's work and high social standing among his own people. Mrs. Hammond is a woman of rare culture and that queenliness known to southern womanhood, and a woman of unusual force on the platform. These two spirits are co-operating with a faculty of colored men and women for the uplift of the Negro race. In this sane and brotherly atmosphere Bishops and leading ministers of the Methodist Episcopal Church, South, as well as Bishops and leading ministers of the Colored Methodist Episcopal Church met, and for several days gave of the best of themselves for the uplift of the Negro in the interest of society as a whole.

In one of our large cities of the South, recently, a Southern white clergyman became interested in the Colored Young Men's Christian Association campaign for funds for the erection of a new building, meeting the Rosenwald challenge during those days this clergyman came in contact with a Negro lawyer of the genuine type, a graduate of Amherst and Harvard. So impressed was the clergyman with the quiet dignity, the modesty, the high culture and the gentleness of this Negro that he took him around to some of the leading white lawyers of the community and introduced him. The clergyman was helped in his estimation of the Negro race, and convinced that it was worth while to help save the race. The Negro was helped by being brought into sympathetic touch with the leading legal lights in the community where he lived. It was worth much to him and to his future success to be thus introduced. These two men of different races met without the least condescension on the part of either, without the least hurt to either, but with mutual benefit to both.

We can multiply examples of this kind for we have them at hand. The incidents that we have recited give us the text to plead for a forward movement in racial co-operation. In the first place the ministers of both races who are divinely commissioned for the moral and spiritual uplift of the people should meet occasionally in conference; that this would be of help to both we have no doubt. It certainly would be of large help to the Negro ministry. We understand that this is already being done in several cities of the South, among them, Chattanooga and Little Rock. Why cannot this be done in the cities of New Orleans, Houston, Dallas, Memphis and other large cities of the South? After the terrible race riot in Atlanta, peace was restored when the cool heads of both races came together for a conference. We do not need an Atlanta riot to create a condition for our coming together. The prevention of such an occurrence seems to us a more justifiable reason for our getting together.

If white physicians and Negro physicians can consult together to alleviate physical pain, why may not white ministers and Negro ministers consult together and pray together to wipe out moral diseases? Is the ethics of Hippocrates superior to the ethics of Christ?

We make the plea for racial co-operation. The Interdenominational Ministerial Alliance of New Orleans, an organization embracing all the Negro ministers of the city—the Rev. John Marks, D. D. president; the Rev. H. H. Dunn, secretary—stands ready to carry out a programme of racial co-operation. Will the white ministers of New Orleans agree?

THE REV. C. G. TAYLOR

We noted in a brief way, sometime ago, the death of the Rev. C. G. Taylor, of the Washington Conference, who died April twenty-fifth. He was present at the last session of his conference held in Baltimore, apparently in good health. He had just finished a good year's work at Fairmons, W. Va., and made a fine report before the conference. On Saturday, during conference session, he complained of a severe headache and was compelled to take his bed. The attending physician thought he had La-Grippe and would be out in a few days, but he continued to grow worse, on Thursday taking with a severe attack of tonsillitis he was moved from his boarding place to the Provident Hospital. His wife was notified. When she reached Baltimore she had him moved to John Hopkin's Hospital, one of the best in the country. There eleven or more physi-



THE REV. C. G. TAYLOR

cians examined him, and they all thought he had typhoid fever and diphtheria, but not until he died were they able to know his trouble; he died with paralysis of the spine. Brother Taylor leaves a wife, who was always devoted to him, a little son much like himself, a loving mother, father and brother. He was a gospel preacher. He gave himself fully to those he went to serve. The people loved him. His funeral was conducted by the Rev. C. G. Curry, his District Superintendent at Sharp Street Church, Baltimore, Maryland.

Brother Taylor attended Jackson College, Meridian Academy and graduated from Gammon Theological Seminary in 1905; was married the same day to Miss Sara Simon, daughter of Mr. and Mrs. E. L. Simon, South Atlanta, Georgia. He was buried in Alexandria, Virginia, April 28, 1913.

OUR MISSIONARIES AT CAPE PALMAS, LIBERIA

On page one we are presenting a picture of the Rev. and Mrs. W. G. Alston taken while they were en route to a Quarterly Conference. They are at work in Liberia, Africa. The Reverend has charge of our church at Cape Palmas and the Cape Palmas District. He is doing fine work. Many souls have been converted under his preaching and added to the church. Dr. Alston preached in our First Church, Monrovia, before the President and the Cabinet of the Republic, the first Sunday after the inauguration of President Howard, the present executive who is a member of our church. Mrs. Alston is principal of Cape Palmas Seminary. The Seminary is enjoying large prosperity under her principalship.

Dr. and Mrs. Alston are two of our most successful missionaries.

Of General Interest

MOUNT MCKINLEY CONQUERED

Mount McKinley, the highest peak of North America, was successfully scaled by Arch-deacon Hudson Struck, who, with a party of three companions, reached the summit on June seventh. Arch-deacon Struck's party was the first to reach the summit of the south peak. The north peak was scaled during the spring of 1910. After making complete observations, the party hoisted an American flag, erected a six-foot cross, and said the "Te Deum." The height of Mount McKinley, as estimated by observations, approximately twenty thousand, five hundred feet.

This reminds one of the early explorers and discoverers of America, who always celebrated their discoveries with erection of crosses and other religious ceremonies.

THE BLUE AND THE GRAY

The remnant of the armies of Meade and Lee, together with their other comrades, will once more bivouac on the battle field of Gettysburg. This time however, they will come together without their muskets and fraternize as brothers and citizens of one common country. This coming together of the veterans of the Civil war will celebrate the fortieth anniversary of the battle of Gettysburg. It is supposed that every State will be represented in this celebration by a full quota of veterans. It will cost the National Government together with the respective states and territories more than a million dollars for the entertainment of the veterans. More than seven thousand tents have been erected. The camp will come together Sunday evening, June twenty-ninth, and end July sixth. An elaborate program covering each day of the encampment has been prepared. More than forty thousand of old soldiers are expected to attend.

BISHOPS PROTEST CARNEGIE GIFT

An announcement was recently made of a gift of one million dollars, by Andrew Carnegie, to the Medical Department of Vanderbilt University, Nashville, Tennessee. The gift was accepted by the University Board of Trustees. There were, however, certain conditions attached, which called forth a number of protests from Bishops and other leaders of the Methodist Episcopal Church South. It was not surprising, therefore, that the Board of Bishops, in their meeting on June 20th formerly protested against the acceptance of the Carnegie gift. The Bishops stated as their belief that the Board of Trustees in accepting the gift, had been guilty of a breach of trust, and that it had exceeded its powers. The Bishops also stated in their general message to the Church, that they would not have offered any objection to acceptance of the gift had it been made without embarrassing conditions.

TEMPERANCE PARAGRAPHS

The Department of Justice has, for the first time, placed a construction on the Volstead law. Attorney-General McReynolds interpreted the law as, depriving shippers of liquor into prohibition territory of any private rights they might claim upon the ground of interstate commerce, but it does not provide for the prosecution of such violations in the Federal Courts.

The "Drys" in the Illinois legislature were not accomplishing all they had hoped in the way of Temperance legislation, have still no creditable victories.

Altogether it appears that the movement for prohibition is steadily gaining in strength throughout the nation. It must not, however, be thought for a moment that the liquor interests are discouraged. They mean to contest every inch of ground.

The excellent example of abstinence set by Secretary Bryan will be worth much to the cause not only in Washington, but throughout the country.

out the country. Congress has recently passed the Jones-Works liquor law. It will have the effect of making the District of Columbia prohibition territory at least one day of the week. This law will go into effect July first, and will make it unlawful to sell, give away or even furnish liquor on Sundays.

BISHOP THIRKIELD AT MALDEN, MASSACHUSETTS

Bishop Thirkield preached the re-opening of Centre Methodist Episcopal Church, Malden, Massachusetts, June 3rd. There was an appropriate fitness in having Bishop Thirkield render this service. The present structure, now remodeled and thoroughly renovated at a cost of \$40,000, was dedicated by Bishop Gilbert Haven in 1874. Many pleasant associations for Bishop and Mrs. Thirkield cling to this church. This church saw Mary Haven grow from girlhood into womanhood. Here Dr. Thirkield and Miss Haven took their first communion after the announcement of their engagement, and at the altar of this church they were married.

Zion's Herald, in chronicling the event, says:

"It was particularly fitting that the sermon of re-opening should be preached by Bishop Wilbur P. Thirkield. A graduate of Boston University School of Theology, when he went to his first pastoral appointment he took with him as his bride Miss Mary Haven, the daughter of Bishop Gilbert Haven, who had herself been long identified with Centre Church. It was Bishop Haven who preached the sermon of dedication when the present structure was opened for worship in 1874. Bishop Thirkield took for his text the words found in Hebrews 11:27, and preached a sermon that was a strong plea for the unseen and eternal as opposed to the materialistic tendencies of the present age—a sermon eloquent and apt, fitting into the occasion most excellently, one, in fact, that will long be remembered by those who were fortunate enough to hear it. A pleasant incident in connection with Bishop and Mrs. Thirkield's visit to Centre Church was an informal reception given in honor of Mrs. Thirkield by some of the ladies of the church. It was, in short, a home-coming under particularly pleasing circumstances."

Mr. Clark K. Hill, son of Dr. Judson T. Hill, graduated from Wesleyan during the recent commencement with the two degrees of bachelor of arts and master of arts. He is quite athletic in his tendencies, tying with the Williams College representative in the pole vault in an intercollegiate meet. He is editor of the *Wesleyan Argus*, and was one of the eight commencement speakers out of a class of 160.

Dr. E. A. White, of the Lexington Conference, who has filled so acceptably several of the leading appointments in his conference, has been appointed to Cory Church, Cleveland, Ohio, to fill the vacancy made by the death of Dr. George A. Sissle. Dr. White leaves Ninth Street, Covington, Kentucky, to the regret of the large congregation there. Dr. White is a strong preacher and an acceptable pastor. His address in Cleveland, Ohio, is 2273 E. 43rd. Street.

Bishop Luther B. Wilson, Bishop Theodore S. Henderson and Bishop W. O. Shepard are wearing the honorary degree of LL. D., conferred by Wesleyan University, Upper Iowa University and Kansas Wesleyan University, respectively, at the recent commencements.

The Chicago Public Library, in 1912, stood second among the libraries of the country, in books issued, having four million volumes to its circulation credit. This library has throughout the city, twenty-six branches and employs sixteen automobile delivery wagons in keeping these branches supplied with books.

People of Interest



Piano, Voice and Public School Music. She made Public School Music a specialty during her senior year and graduated from the Conservatory with high honors, being regarded by the faculty and graduating class as the best Teacher of Music in the Class of 1913.

Miss Thomas occupies the unique distinction of being the only colored student of the 1913 Class. She became a general favorite both in the Ithaca community and the Conservatory, principally on account of her dignified bearing and deportment. The course in Public School Music completed by Miss Thomas, and required by the Conservatory, is the course endorsed by the State of New York.

Dr. E. A. Shell, who has been traveling extensively in the Philippines, has returned.

Dr. and Mrs. J. B. F. Shaw of Meridian Academy are taking a short vacation on the Gulf Coast.

Bishop R. J. Cooke is accompanied by Mrs. Cooke on his visit to the various Missions in Alaska.

Editor W. H. King of the Central Afro-American, St. Louis, has been appointed sidewalk inspector.

Dr. C. B. Spencer of the Central was the Commencement Speaker at the Methodist University of Oklahoma.

The Rev. Freeman Parker, our pastor at Orange, Texas, delivered the Emancipation Address in that city on June nineteenth.

Bishop Berry is the author of the article, "How Bishop Bowman Began His Ministry," which appeared in the *Methodist Times*, June sixth.

Bishop T. S. Henderson, residential Bishop at Chattanooga, and his family, are now in their summer home at Sugar Hill, New Hampshire.

The Rev. Ralph Welles Keeler, B.D., was honored with the degree of Doctor of Divinity at the recent commencement of German Wallace College.

Mrs. Lottie B. Shaw, of Winchester, Virginia, accompanied by her son, A. Preston Shaw, Jr., is visiting relatives and friends in Atlanta, Georgia.

Miss Mame Charlotte Mason, daughter of Dr. and Mrs. M. C. B. Mason, was one of the members of this year's graduating class from the University of Cincinnati.

Mrs. W. P. Thirkield and daughter are at Marshfield Center, Massachusetts, where they will spend the summer. The Bishop will join the family there some time in July.

Bishop Stuntz and Bishop Anderson were the guests of Cleveland, Ohio, laymen at a luncheon on June seventh, and at the close of the same were taken on a motor tour of the Methodist Churches.

Bishop W. F. McDowell was the orator at the graduating exercises of the Tiffin High School at Tiffin, Ohio, on June twelfth. The Bishop was pastor of St. Paul's Church at Tiffin from 1885 to 1890.

Mrs. Mary Haven Thirkield, wife of our Resident Bishop, was in Malden, Massachusetts, recently, on the one-hundred-first birthday anniversary of her aunt, Mrs. Sarah Cox, who is enjoying excellent health.

Miss Eslander Viola Thomas, the daughter of Dr. I. L. Thomas of Baltimore, graduated in Public School Music on June 9, 1913, at the Ithaca Conservatory of Music, Ithaca, New York. For four years she was a student at the Ithaca Conservatory and during that period she took a course in

Bishop Leete spent a recent Sunday in Ithaca and Herkimer, New York, preaching morning and evening. The Bishop and his family will spend the vacation season in their camp near Mackinac, Michigan.

Dr. J. M. Leonard, superintendent of the Boston City Missionary and Church Extension Society, is also, by recent appointment, assistant pastor of the Methodist Religious Society in Boston—more familiarly known as the Bromfield Street Church.

The Rev. J. L. Wilson, D. D., pastor of Wesley Methodist Episcopal Church, this city, spent last Sunday morning and afternoon with our Methodism in Pass Christian, Mississippi, where the Rev. W. L. Marshall, pastor, had on a big rally. Doctor Wilson was accompanied by his wife.

Miss Marie V. Skelton, youngest daughter of the Rev. and Mrs. D. E. Skelton, pastor of Park Street Church, Cincinnati, Ohio, graduated from Hughes High School, Cincinnati, last Friday. She was one of six out of 209 graduates that finished the Classical course. She is preparing to enter college this fall.

The Rev. John W. Hutchinson, S. T. B., recently graduated from the Boston University school of Theology, spent last Sabbath in the City, preaching acceptably at Wesley Church. Brother Hutchinson left Tuesday for Texas, where he will take up work in the bounds of the West Texas Conference.

Misses Eunice Mexico and Kansis Elizabeth Trammell, daughters of the Rev. W. T. Trammell of the Central Alabama Conference, graduated from Talladega College, June 3rd, with the degree of Bachelor of Arts. These young ladies graduated from the High-Normal Course at Clark University in 1910 with the degree of B. Ped.

Dr. J. Will Jackson, of the Central Missouri Conference, preached the Annual Sermon to the religious societies of Lincoln Institute, at Jefferson City, Missouri, on Sunday, June eighth. Lincoln Institute is the State institution of learning for the colored people. This was the third time that he had preached to the student body of that school. He also presented diplomas to the high school graduates of Marshall, Missouri, May the thirtieth.

Bishop Thirkield is bringing the Episcopacy in closer touch with the people than we have had it before in this section. Last week the Bishop visited Birmingham, Alabama; Anniston, Alabama and Tuscaloosa, Alabama and West Point, Winona and Columbus in Mississippi. This was a ver strenuous program with the thermometer registering 103 at times, but the Bishop came through in good shape and the people greatly inspired and helped. New life was put into our work at these points. The pastors are shouting happy, and we are going to let them tell the story somewhat at length in our columns. The Bishop was in his office Monday, leaving Monday night for Port Arthur, Texas. During his brief stay in the North the Bishop filled a number of important engagements. He will remain in this section until the middle of July.

The Hon. Robert B. McRary, A.M., of Lexington, North Carolina, graduated from Lincoln University, Chester County, Pennsylvania, 28 years ago. He was called back to his Alma Mater during the recent commencement to deliver an address on the late Dr. I. N. Rendall, late President of Lincoln University; that is, president from 1865 to 1906, and president ex-honore and president of the Board of 1906-1912. Mr. McRary spoken on "Dr. Rendall as an Educator," at the dedication of a bronze memorial tablet to his memory, in Mary Dodd Brown Chapel. The dedication was under the auspices of the Alumni Association. On Commencement Day Lincoln University conferred the degree of LL. D., upon Prof. McRary—a fitting recognition of culture and long years of service for the uplift of the people. It is now Doctor McRary, and he has our sincere congratulations.

Children's Day Reports

(Continued From Page 7.)

BOND, MISS.—Children's Day was Observed. Mrs. V. Jordan knows how to plan and can carry out her plans successfully. Collection \$8. N. Powe, J. C. Evans and G. W. Coleman made good speeches. —G. W. Coleman, pastor.

COUNTY LINE, GEORGIA—The program was appropriately rendered. Good sermon by the Rev. J. W. Queen. Two members were received. Collection \$25.82; total for the day \$45.14.—S. W. Morris.

BYHALIA, MISS.—The Bright Prospect Sunday School made the occasion a happy one. A number of young men and young women added interest to the program. S. S. Myers is superintendent. Pastor E. McNair delivered a strong address. The Sunday School collected \$8.21; total for the day, \$14.26.

LEESVILLE, LA.—Children's Day was appropriately carried out in Shady Grove, at Hymer, by a joint program of Mt. Zion and Shady Grove Sunday Schools. The program began at 11 a. m., conducted by Mrs. Winnie Smart, the superintendent, assisted by R. B. Smith, superintendent of Mt. Zion Sunday School. Mt. Zion collected \$9.35, Shady Grove \$7.20; total collection for the day was \$20.—S. M. Haynes, pastor.

EDWARDS, MISS.—Children's Day was observed. We had a fine time. Good music by Miss Minnie Parks and Miss Flora Parks. Collection, \$7.—A. L. Parks, superintendent; J. I. Garrett, pastor.

ELLBERTON, GA.—Children's Day program, under the direction of Brothers Zack Allen and J. W. Winkins, was a success. Collection, \$30.—J. Monroe Anderson.

MERIDIAN (MISS.) CIRCUIT—Under direction of Mrs. A. V. Jack, Sunday School superintendent, St. Peter Church observed Children's Day. The pastor preached to the children. Collection, \$6.42.—R. B. Anderson, pastor.

MAPLE SPRING—Our Children's Day service held at Maple Spring Church was quite a success. Total collection for the day, \$34.65.—I. C. Gardner, Sunday School Superintendent.

DREW (MISS.) CIRCUIT—On the 3rd Sunday in June the East Mt. Olive Sunday School held its Children's Day exercise. Our worthy superintendent, Mr. Joe Powell, deserves great credit for his work. He had the able assistance of Mrs. I. World, the secretary. Collection \$7.10, after which the Rev. W. M. Maxwell, our beloved pastor, preached. Subject: "Deliverance by the Hand of God." At night the pastor preached again. Total collection for the day was \$14.47. We are planning to build a church in Drew.—Byneter Powell.

LITHVANIA CHARGE—At White's Chapel, under the leadership of the Rev. J. W. Queen, pastor, Children's Day was observed. At 11 o'clock the pastor preached an able sermon. One united with the church, making the number six at this church for this conference year. Collection, \$12.20. In the afternoon the exercise was held. We had with us the Flat Rock Sunday School.—J. W. Brown.

MERIDIAN (MISS.) CIRCUIT—Children's Day was observed at Tabernacle Church. J. L. Smith, superintendent. The church was filled with young people. Program carried out nicely. The Rev. J. D. King, a local deacon, preached to the children. Collection, \$4.36.—R. B. Anderson, pastor.

SYKESVILLE, MD.—MT. GREGORY.—Children's Day was observed at Mt. Gregory. The pastor, the Rev. A. J. Mitchell, preached an educational sermon at 11 a. m., and at 2:30 p. m. a very interesting and instructive program was carried out by the members of the Sunday School, Mr. John W. T. R. Dorsey, superintendent. The exercises would have done credit to any school anywhere.—B. A. Arnold.

SYKESVILLE, MD.—The occasion was observed at St. Lukes at 8 p. m. St. Lukes Sunday School has for its superintendent a talented and consecrated Christian white woman, who is the wife and mother

of two of Sykesville, Maryland's, most prominent merchants, Mrs. E. M. Mellor. She has been superintendent of this school for about ten months and it has grown wonderfully. She personally conducted the rehearsals for the exercises and was organist. She was assisted by her daughter, Miss Dorothy Mellor. Every available space was filled. The program was the best in the history of St. Lukes. The Rev. Louis Horpel, who was formerly superintendent of St. Paul Sunday School of Sykesville, made a very helpful address. Collection for the day, \$25. A collection of \$3 was taken for Goucher College, Baltimore.—Benj. A. H. Arnold.

MERIDIAN, MISS.—We observed Children's Day. A most excellent program was rendered. Miss Mytel Walker presided at the organ. Brother James A. Logan, the efficient superintendent, had the program well in hand. We raised \$10.11 for education.—W. L. Mills, pastor.

A Valuable Report for Sunday School Workers

After a serious delay on account of the floods at Dayton, the printed minutes of the third annual meeting of the Sunday School Council of Evangelical Denominations for the United States and Canada are at last available. This important report contains the complete findings of the Council, representing twenty-nine denominations, touching such matters as Sunday-school standards, exhibits, lesson courses and summer schools for Sunday-school workers, together with the report of officers, sections and committees and a complete membership roll of the Council by denominations. The statistical table printed in the report shows that in ten of the twenty-nine denominations the Sunday-school enrollment exceeds the total number of communicants in numbers varying from five to fifty per cent of the total number of communicants. In the remaining nineteen denominations the number of communicants exceeds the Sunday-school enrollment by percentages varying from eight to one hundred and thirty. Altogether the eighty pages of the report are crowded with valuable information regarding Sunday-school work viewed from the interdenominational standpoint. Pastors and Sunday-school workers of evangelical churches can obtain the report by sending their application, accompanied by ten cents in stamps to the Secretary of the Council, Henry H. Meyer, 150 Fifth Avenue, New York.

National Convention of Methodist Men

It is yet four months to the date of the National Convention of Methodist Men at Indianapolis, but already many hundreds have registered and their credentials as delegates have been issued, while some hundreds of other persons have more or less definitely reported their intention to be present. It may safely be said that never for any religious gathering has there been such a large proportion of reservations made so long before the time set, not only indicating unusually widespread interest throughout the Church in this proposed national assemblage of Methodist men, but also giving warning to those who desire to be certain of seats to at once send in their names, with the registration fee, and secure their credentials. It will not be safe to wait. While the registration will be continued, if need be, up to the date of the opening session, it already seems beyond reasonable peradventure that the three-thousand limit will not only be reached, but very likely reached some time before October. Then those who have failed to register promptly will, perforce, be disappointed. It will not be fair to register beyond the three-thousand limit. Allowance can only be made for a small percentage that may not be able to be present from unavoidable reasons, in which cases their registrations may be transferred to other persons.

There will be some unique features about this convention. In the first place, it is evident that there will be a large relative number of laymen in the body. Of the hundreds already registered, it is interesting to note that nearly seventy per cent are laymen, and, of course, are among the most influential and potential. It will be worth while to meet such a gathering of the bone and sinew of the Methodist Church.

The program will be comprehensive and strong. It will not be constructed for display, but for the practical presentation of the whole missionary and benev-

olent task of the Church for the whole world—all fields, Home and Foreign. The program will be built up from among those who have manifested their interest by enrolling as members. The program is being carefully considered and arranged by an experienced committee, and, when completed and ready for presentation, will be found to give, from day to day, and from session to session, a thoroughly articulated outline of the world-wide work of the Methodist Episcopal Church.

The Hand-book and other needful literature is under preparation, and when ready will be mailed to registered delegates.

All correspondence should be addressed to the Laymen's Missionary Movement, 150 Fifth Avenue, New York City.

Convention at Atlanta, Georgia

The first convention under the control of the Commission on Finance, met in Warren Memorial Church, Atlanta, Ga., May 30th, 1913. The devotions were conducted by the Rev. S. B. Buford. The Rev. J. D. Lovejoy was elected president; H. W. B. Wilson, Secretary; W. B. Wood, Assistant Secretary. H. W. B. Wilson was ordered to report the work of the convention to the Southwestern Christian Advocate. The meeting was attended by quite a number of pastors and delegates of the Atlanta Conference. All of the District Superintendents were present with representation from their districts. The Gainesville District led in attendance. The convention was on the order of an institute, with Drs. E. M. Jones and J. P. Wragg as leaders. These two experts made very plain the plan of the Commission on Finance. Before the close of the convention, Drs. I. G. Penn and R. E. Jones came and added much life to the meetings. Our own Bishop F. D. Leete was present Thursday afternoon and electrified the convention with one of his soul-stirring addresses. The address of Bishop Leete will long be remembered by those who heard him. Sessions were held Thursday and Friday evenings. Thursday evening Dr. E. M. Jones spoke, Friday evening Drs. I. G. Penn, R. E. Jones and A. M. Wilkins addressed a large congregation. Dr. Wilkins is a dentist and a layman in the Atlanta Conference. Sunday, at 11 a. m., Bishop Leete preached at Warren Chapel. The ministers shared in caring for the delegates. Twenty-two dollars was collected for expenses.—H. W. B. M.

Personal and General

Mrs. Martha Howard and her little son, Joseph D., are spending a while with her parents, the Rev. and Mrs. D. G. Taylor, at Port Allen.

The Rev. A. B. Venable, pastor of Boyce and Village Circuit of the Louisiana Conference, preached the thanksgiving sermon for the Odd Fellows on a recent Sunday and made a profound impression.

The school session closed at Gulfport, Mississippi, with a splendid concert on April twenty-fifth. The teachers, Miss Amanda Matthews and Miss Ollie Moffit, have an excellent year's work to their credit.

The Victoria (Texas) District Convention passed complimentary resolutions concerning Dr. I. I. Thomas, commending him for his eloquent address and for his efficient services during the convention.

Mrs. Annie Bell Green Hicks, daughter of the Rev. S. Green, of Crawford, La., died at Washington, La., May 9th. She was a beautiful young woman. She was trained at New Orleans University.

Mrs. Mattie B. Pope, wife of the Rev. W. H. Pope, our Conference evangelist, is very ill at 548 West Street, Louisville. She has been ill since the first of February of this year, which accounts for the fact that Evangelist Pope has not been able to do much in his work.

Friday night, June sixth, will be long remembered at Mandeville, La. Dr. McQuinney, of the Board of Foreign Missions, was with our people at that place and delivered a lecture in the church on "Africa and Its Need." He created such an impression on his audience that a vote of thanks was extended to him, and a collection was taken to help establish a hospital in Central Africa. The Rev. A. Robinson is pastor on the Mandeville charge.

Mrs. Sallie Hutchinson and Miss Maud, wife and daughter of the Rev. E. Hutchinson, of the Louisiana Conference, are visiting relatives in North Louisiana. Miss Hutchinson is also attending the Normal at Shreveport. She is a talented musician and is adding quite a deal of interest to the services at Fairfield.

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Gleanings from the Field

ARKANSAS.

Clio Circuit.—Our first Quarterly Conference, with the Rev. J. H. Greer, presiding was a record-breaker. Improvement on all lines. Ministerial support in advance of any previous year. Services improved and congregations increasing. The Sunday school is alive and advancing. We are planning to repair our church. Many good things have been given our pastor. Our members have planted at the pastor's home a crop of all kinds of vegetables, as well as cotton and grain. This is for the benefit of the pastor and his family. You may expect good reports from this circuit this year. Our pastor is the Rev. C. E. Lamar, and he is liked by all.—C. L. Brown.

FLORIDA.

The Rev. Peter Swerenger held, at New River and Sterrick's Chapel, his second Quarterly Conference, on May 16th. It was a good and profitable session. We paid our Superintendent in full.—S. Sterrick, Pastor.

GEORGIA.

Rocky Ford.—Dr. A. M. Evans, our pastor, has just rebuilt the parsonage at Rocky Ford, at a cost of \$391.50. Dr. Evans has done much good work for the upbuilding of the church. Dr. Evans is a great preacher and a fine pastor. Every charge that the pastor has filled since 1884, in the Methodist Episcopal Church has been much helped and these charges are still calling for his return. Dr. Evans received Sister Martha Drummer in the Methodist Episcopal Church in 1884, at Brooks Station, Ga. He bought the land and built a nice church and took in 135 members. He is a great revivalist. In 1885-1887, at Forsyth, Ga., Dr. Evans rebuilt two churches at a cost of \$2,000.00, and remodeled the parsonages. On Griffin Circuit he built St. Peter's Methodist Episcopal Church at a cost of \$7,500. This was in 1888 and 1889, and in 1889 Dr. Evans held great revivals at Waycross, Ga., and in 1890, Dr. Evans raised \$10,000.00 for the purpose of building a new church. In 1905 Dr. Evans succeeded in organizing Goloid, and secured the deed. Dr. Evans built a fine parsonage at Baxley, Ga., and completed the church named Bellville Chapel, eight miles below Baxley, Ga., and in 1912 his access in membership at Hagan, Ga., right in the city, was from 36 to 100. Dr. Evans also reorganized the church at Bellville, Ga., and he went fourteen miles away and began a Sunday school, with twenty members, and had a glorious Sunday school. At the last Annual Conference he

has taken twelve persons into full membership in his church. He is now planning to organize a new church.—H. K. Robinson.

LOUISIANA

Pineville — We highly appreciate the kindness of Mrs. Louisa Compton and her son, Mr. Scipio Compton, of our church, who so kindly gave an entertainment on the front lawn for the benefit of our parsonage fund which had it not been for, we could not have had our parsonage so nicely covered as it is. So our thanks is due them and their friends who aided her for \$15.10 to help on with our effort which cost us the sum of \$86.45, including a new kitchen flue. The brothers are to pay for material and the sisters for the mechanic. The Sunday school, the new flue.—H. J. Wright.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia palas, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

MISSISSIPPI.

Kirby Circuit.—We have been working faithfully to keep our work alive. The reports from the various departments and committees to date indicate that the year's work, under the leadership of our efficient pastor, has been in every respect a success. Prosperity and harmony prevail in every department. We have raised during this Conference year the sum of \$133.90 on pastor's salary. Peace and prosperity reign among pastor and people. The revival fire is still burning upon the altars of our hearts. Each service is well attended. The pastor is taking great interest in his work. We will be able to meet our fourth Quarterly Conference with a full report from every department of the church. We also have a splendid Sunday school.—Miss Arlee Washington.

Indianola.—On May 21 our Mock Conference convened at Raspberry and continued until Sunday, May 24. The mock Conference was for the purpose of raising money to cell the church. Our band, though small, worked zealously and earnestly during the three weeks previous to the meeting. Our work was divided up into several districts, with an acting District Superintendent presiding. Our pastor acted as presiding Bishop. The pastors of the several districts brought in splendid reports. The following are districts with their Superintendents and the amounts raised: Aberdeen District—G. A. Clay, District Superintendent, \$2.60; Lucinda Cotton, \$1.20; Alice Clark, \$1.67; A. B. Clay, \$3.07; total, \$8.54. Winona District—M. C. Raspberry, District Superintendent, \$4.66; H. Clark, \$1.20; Rocksey Winters, 25 cents; V. Robinson, \$2.00; Annie Jefferson, \$1.00; total, \$8.11. Clarksdale District—Penny Perry, \$2.15; Watson Margaret, 30 cents; total, \$2.45. Greenwood District—Susie Alexander, \$5.00; A. L. Austin, \$6.05; B. Taylor, \$3.36; Mabel Ware, \$2.00; Polly Ann Davis, \$1.15; Derona Collins, \$2.25; Rebecca Alexander, \$2.40; Jerusalem M. C., \$2.85; total, \$26.06. Holly Springs District—A. G. Chapple, District Superintendent, \$3.00; B. Rucker, \$2.15; A.

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Irving, \$2.51; L. A. Chapple, \$3.20; Leona Raspberry, 70 cents; Clara Kelly, \$1.50; C. A. Covington, \$2.20; total, \$17.91. Starksville District—H. Gant, District Superintendent, 70 cents; M. Wilson, \$2.20; Lucy Hanell, 70 cents; Nancy Tremble, 80 cents; Lucy Hall, \$2.50; Nancy White, \$1.21; total, \$8.11.—A. L. Austin, Secretary; S. Alexander, Statistical Secretary.

Harriston.—Our Quarterly Conference was held at Pine Grove Church, May 24. The reports showed: Children baptized 2; members received 8. Paid pastor, \$53.00; paid elder, in full, \$16.00; for Missions, \$27.20; total,

\$96.20; raised trustees, \$54.75; grand total, \$150.95.—Wm. Herman.

INQUIRY.

I wish to find my sister, Julia White. Before marriage her name was Julia Brooks. She has one daughter named Mary. Her home is in Clay County, Asheville, Alabama. She has a brother named Joe Clark and a sister named Mary Colley. When last heard from she was on her way to Tennessee. Anyone who knows of her whereabouts will please notify me. Mrs. Mary Colley, 200 Zion Hill, Anniston Alabama.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
So. Fla. Miss.	Orlando, Fla.	June 25-29	S. A. Huger
Bluefield	Coal Wood, W. Va.	July 2	W. T. Marley
Bluefield	Coalwood, W. Va.	July 2-7	W. T. Marley
Cumberland River	Gordonsville, Tenn.	July 8-13	E. J. Guthrie
Austin	Austin, Texas	July 8-13	F. L. Kirkpatrick
July 15-20	S. F. B. Peace Greensboro,		Reldsville, N. C.
Winston	Lexington, N. C.	July 15-20	R. W. Winchester
Florence	Timmons ville, S. C.	July 16-20	M. M. Mouzon
Birmingham	So. Birmingham, Ala.	July 16-20	J. W. Thomas
Guthrie	Shawnee, Okla.	July 16-20	D. G. Franklin
Pulaski	Big Stone Gap, Va.	July 16-21	A. Davis
Beaumont	Orange, Texas	July 22-27	W. L. Duncan
Holly Springs	Holly Springs Ct.	July 22-27	W. H. Gilliam
Western	Gastonia, N. C.	July 22-27	A. H. Newsome
Montgomery	Evergreen, Ala.	July 23-27	Wm. Jones
Opelika	Opelika, Ala.	July 23-27	L. S. Price
Lagrange	Zebulon, Ga.	July 23-27	J. S. Stripling
Vicksburg	Clinton, Miss.	July 24-27	J. E. Holmes
Brookhaven	Crystal Springs, Miss.	July 24-27	P. H. Rembert
Ocala	Starks, Fla.	July 24-27	P. Swearer
Orangeburg	Springfield, S. C.	July 24-27	E. B. Burroughs
Paris		July 28-August 1	K. W. McMillan
Griffin	Brooks, Ga.	July 29	J. D. Lovejoy
Waco	Marlin, Texas	July 29—August 3	T. S. Moore
Chattanooga	Dayton, Tenn.	July 29—August 3	E. H. Forrest
Mexico	Sturgeon, Mo.	July 30-August 3	W. C. Ellis
Jackson	Pelahatchie, Miss.	July 30-August 3	J. C. Hibbler
Memphis	Alamo, Tenn.	August 5	D. T. Burch
Palestine	Teague, Texas	August 5	M. Q. A. Fuller
Conroe	Montgomery, Tex.	August 5	W. H. Jackson
Louisville	Beaver Dam, Ky.	August 6	R. L. Dickerson
Atlanta	Newnan, Ga.	August 6	G. W. Arnold
Winona	Sallis, Miss.	August 6-10	E. F. Scarborough
Kansas City	Malta Bend, Mo.	August 6-10	W. H. Wheeler
Meridian	Meridian, Miss.	August 6-10	J. M. Shumpert
Victoria	Edna, Tex.	August 12-17	J. W. Warren
Marion	Marion, Ala.	August 12-17	J. W. Martin
Greenwood	Itta Bena, Miss.	August 13-17	H. B. Hart
Alexandria	Cheneyville, La.	August 13-17	J. O. Richards
Hattiesburg	Shubuta, Miss.	August 13-17	W. McMorris
Gainesville	Gainesville, Ga.	August 13-17	J. A. Richie
Indiana	Indianapolis, Ind.	August 13-17	J. R. Bryant
Jacksonville	Crescent City, Fla.	August 14-17	W. P. Holmes
Rome	Carrollton, Ga.	August 20	E. D. Petty
St. Louis	Jacksonville, Ill.	August 20-23	R. E. Gillum
Navasota	Navasota (Ct.) Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Clow	Horatio, Ark.	August 20-24	W. S. Sherrill
Maysville	Cynthiana, Ky.	August 20-25	J. S. Bailey
Lake Charles	Opelousas, La.	August 24-31	R. C. Worsham
Starkville	Louisville, Miss.	August 26	W. F. Isaiah
Anniston	Hobson City, Ala.	August 26-31	S. J. Jordan
Topeka	Clay Center, Kans.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Cumberland	Fairmont, W. Va.	August 27-31	W. R. S. Thomas
Houston	Galveston, Texas	August 27-31	W. H. Logan
Marshall	Texarkana, Texas	September 2-7	P. H. Jenkins
Live Oak	Winfield, Fla.	September 11-14	J. B. L. Williams
Fort Smith	Solgo hatchle, Ark.	October 1-5	H. P. Coulter

CONVENTIONS

- Texas and West Texas Conferences.**—Ministers' Council, Bryan, Texas. June 24-26.
- Hattiesburg District**—Missionary Convention, Epworth League, Ladies' Aid, Sunday School and Woman's Home Missionary Society, Hattiesburg, Miss. June 25-29.
- Lexington Conference**—Woman's Home Missionary Society, Chicago, Illinois. June 25-29.
- Orangeburg District**—Sunday School Institute and Epworth League Convention, Zion Church, S. C. July 4-6.
- Upper Mississippi Conference**—Woman's Home Missionary Society, Greenwood, Miss. July 10-13.
- Savannah Conference**—Woman's Home Missionary Society, Barnesville, Ga. August 28-31.
- Woman's Home Missionary Society**—Annual Meeting Board of Managers, Washington, D. C. October 15-22.

Conference Notices

Special Notices

NEW ORLEANS DISTRICT CONFERENCE.

Will convene at Williams Church, New Orleans, July 23-27, 1913.—Valcour Chapman, District Superintendent.

ALEXANDRIA DISTRICT.

The Preachers' Meeting will convene at Natchitoches, La., July 16 and 17. Preachers, please come as this is our last meeting before the District Conference.—H. B. Venable, President.

District Rounds

MERIDIAN DISTRICT.

Third Round.

DeKalb, July 12-13; Haven, 18-20; Boneta, 19-20; Meridian Circuit, 26-27; Rose Hill, Meridian, 26-27; Lauderdale, August 2-3; Chunky, 2-3; District Conference, 6-10; Lake, 16-17; Meehan, 22; Montrose, 23-24; Garlandville, 23-24; Rose Hill, 30-31; Hickory, September, 6-7; Lillian, 9; Forest, 11; Trenton, 13-14; Stallo, 18; Philadelphia, 20-21; Preston, 23; Fort Stephen, 24; Daleville, 25; St. Paul, 26-28; Southside, 26-29; Scooba, 30.—Dear Brethren: Please remember that our District Conference will convene August 6-10 and that the roll for the Jubilee rally will be called and it is hoped that every pastor will make a splendid report. It is also expected that each pastor will not bring less than three cash subscribers for the Southwestern Christian Advocate. Please let us make a faithful effort to raise every cent of our benevolent money and report the same at the District Conference.—J. M. Shumpert, Superintendent.

SEDALIA DISTRICT.

Second Round.

Sweet Springs, July 5-6, E. F. Pate; Georgetown, 12-13, Wm. Divers; Versailles, 19-20; Dresden, June 28-29; Knob Noster, July 26-27; Warrensburg, August 2-3; Holden, 23-24; Butler, 9-10; Pilot Grove, 16-17; Clinton, 30-31; Osceola, September 2; Greenfield, 6-7; Neosho, 10-11; Joplin, 13-14; Lebanon, 18; Carthage, 13-14; Springfield, 20-21; Sedalia, 27-28. District Conference at Holden, August 20-24. Send names of delegates to the Rev. Geo. D. Hancock, Holden, Mo. Faithfully yours, Jno. H. McAllister, District Superintendent.

SEDALIA DISTRICT

First Round

Joplin, 21-22; Carthage, 28-29; Lebanon, July 3; Springfield, 5-6; Sedalia, 12-13.—Dear Brethren: I am quite sure, after sitting at the feet of our esteemed resident Bishop, Chas. W. Smith, D. D., LL. D., during the days of the great Conference just closed at Mexico, presided over by him with such dignity, precision and ease—and, too entertained by the Rev. and Mrs. R. H. Smith in such a business-like way and with such a brotherly and sisterly manner on the part of the pastor, his pleasant wife and the good people of Mexico, both colored and white, that you have taken hold of your work with vigor, energy and inspiration. Let us go forth with the fol-

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lowing burdens burning upon our hearts: The salvation of souls; the reconciling of all factional misunderstandings; the Southwestern in every home; the observing of every General Benevolent Day; the presentation of all causes; the immediate organization of all Benevolent Committees; a great emancipation Jubilee movement in every charge. District motto: "Pray much for pure hearts, calm and clear heads."—Jno. H. McAllister, Superintendent, 221 West Morgan Street, Sedalia, Missouri.

CHATTANOOGA DISTRICT.

Fourth Round.

Cleveland, July 19-20; Ooltewah 26-27; Rockwood, August 9-10; Harriman 10-11; Kingston, 16-17; Tatesville, 18-20; Wiley Memorial, 24-25; Hill City, 24-25; Stanley, 30-31; Grace Memorial 31, Sept. 1; Ridgedale Mission, 31, Sept. 1; S. Pittsburgh, 6-7; Jasper, 6-7; Guldids, 14; Soddy, 21-22; Dayton 19-21; Athens, 17. My dear Brethren: Our District Conference convenes at Dayton on the 29th morning of July at which we hope to see you with each charge represented with a goodly number of your strongest and most active members. The Annual Conference will convene Sept. 24th. Look well to your benevolence, and other matters of which we are to report.—E. H. Forrest, Superintendent.

GULFPORT DISTRICT.

Third Round.

Sumrall, July, 19-20; New Augusta 22; McNeil, 24; Richton, 26-27; Basco Aug. 2-3; Lumberton, 9-10; Purvis, 11; McClain, 16-17; Gulfport, St. Mark 23-24; District Conference, 27-31; Gulfport, Northside, Sept. 4; St. John and Delle, 6-7; Pass Christian, 13-14; Bay St. Louis and Pearlinton, 20-21; Bonnet and Wiggins, 27-28; Biloxi, Oct. 1-3; Handsboro, 4-5; McHenry, 8; Escatawpa, 10-12; Mosspoint, 11-12; Ocean Springs, 18-19.—J. C. Houston, Superintendent.

MEMPHIS DISTRICT.

Fourth Round.

Burdette Chapel, July 19-20; Dyersburg Circuit, 25-27; Atoka Circuit, Aug. 2-3; Bells Circuit, 9-10; Union City, 13; St. Peter, 17; Friendship Circuit, 15-17; Covington Circuit, 23-24; Mason Station, 30-31; Galloway Circuit, 31; Savannah Circuit, Sept. 5-7; Warren Chapel, 12-14; Binghampton, 14-15; Centenary, 21-22. Dear Brethren: This is my last appeal to you this Conference year. District Conference convenes at Alama, Aug. 5. Be prepared. (Continued on page 13)

World's Conference on Faith and Order

The Protestant Episcopal Church in October, 1910, appointed a Commission to bring about a Conference for the consideration of questions as to the faith and order of the Christian Church, in the hope that such a Conference will promote the cause of Christian Unity. That Commission is inviting all Christian Communion throughout the world which confess our Lord Jesus Christ as God and Saviour to unite with the Episcopal Church in arranging for and conducting such a Conference. More than twenty such co-operating Commissions have been appointed, including all the leading Communion in the United States and the Church of England in England and Canada. Invitations are now being sent to the other leading Communion outside the United States as fast as the names and addresses of their officers can be obtained. The Episcopal Commission is publishing leaflets, explaining the

scope and methods of the Conference, and giving a list of books on Christian Unity, and those leaflets have been circulated all over the world. The Commission is glad to send them free to any one who will apply for them to the Secretary, Robert H. Gardiner, Gardiner, Maine. He has received probably ten thousand, or more, letters on the subject, coming from every part of the world and from members of every Communion, Protestant and Catholic. Persons applying are entered on a permanent mailing list, so that they will receive all future publications.

The Episcopal Commission is trying to carry on the undertaking in the spirit of Bishop Brent, who urged, at the meeting when the Commission was organized, that the side of organization shall not be made too prominent, but that we shall seek spiritual power. The first step shall be, in a new and full and deep way, to re-dedicate ourselves to God, free from past prejudices, in order that, so losing ourselves, we may have a spiritual power simply compelling.

Ministers and laymen and women in Louisiana to the number of 32 have already been brought together, at least to the extent of enrollment on the list, which is arranged geographically so that those who are interested enough in Christian Unity to apply to be placed on the list may obtain the names of others in their neighborhood also interested, with whom they can meet for united prayer for the re-union of Christians and for conference as to how it can best be brought about. The list includes Disciples of Christ, Baptists, Episcopalians, Presbyterians, Methodists and Roman Catholics. The Executive Committee of the Commission of the Episcopal Church, of which the Rev. W. T. Manning, D. D., Rector of Trinity Church, New York, is Chairman, has recently issued a circular letter urging such local conferences. The World Conference may not be held for a number of years, for it will be a long undertaking to get the approval of all the leading Communion all over the world, though the project is being received with great cordiality.

District Rounds

Continued

report your benevolence in full. The Annual Conference convenes Oct. 1st. Will you be prepared to make a round report? Be prepared to report at the Quarterly Conference your membership in detail and all other reports as well. Bring up a good list of subscribers for the Southwestern. Merit and not favor is what will count at Conference. God bless you in these closing weeks of the Conference year.—D. T. Burch, Superintendent.

CUMBERLAND DISTRICT.

Second Round.

Harpers Ferry, W. Va., S. A. Lewis, June 27; Charleston, J. N. Yearwood, 30; Shepherdstown, J. D. Brown, July 2; Martinsburg, S. M. Beane, 8; Inwood, C. C. Young, 9; Hedgesville, J. R. Davis, 7; Romney, H. A. Johnson, 8; Moorehead, C. W. Matthews, 11; Cumberland, Md., J. W. Waters, 14; Frostburg, R. A. Bolden, 15; Keyser and Piedmont, W. Va., J. M. Beane, 18; Grafton, J. H. Tucker, 21; Buchanan, L. A. H. Moore, 19; Clarksburg, J. H. Jenkins, 21; Fairmont, M. F. Haynes, 22; Morgantown, J. H. Peters, 24; Pittsburg, Pa., C. Y. Trigg, 25; Sharpsburg, J. H. C. McPherson, 26; Washington, W. E. Jefferson, 28; Wheeling, John W. Jackson, 31; Sistersville, W. R. Grisby, Aug. 1; Parkersburg, C. C. Gill; Point Pleasant, A. H. Whitfield, 8; Huntington, J. H. Watson, 11; Charleston, J. S. Carroll, 14; Montgomery, Vachell Harri-day, 15; Mt. Hope, E. P. Moore, 18; Hinton, B. B. Martin, 19; Rocenverte, J. A. Reid, 23; Union, R. S. Reid, 25; Lewesburg, A. L. Jenkins, 25; Williamsburg, T. B. Donable, 21; Seebert, G. W. Cohen, 22. Dear Brethren: I congratulate you on the excellent showing the first quarter. You have done well. This quarter you must push the financial interests of the church. Have all your committees ready to report. All the charges are asked to give \$1.20 our pledge for Goucher College and send the amount to Rev. J. W. Waters, Cumberland, Maryland. The District Conference will be held at Fairmont, W. Va., Aug. 27-31. Let every pastor strive for tangible results. The district stewards will meet on Friday at 9 p. m. Please come prepared to have your amounts for Morgan College and five or more subscribers to the Southwestern Christian Advocate. The District Superintendent will preach or address each conference and desires the officers and mem-

bers of the church to come out without fail. The Bishop wants a full report concerning your work. I must state the facts to him. How must I report? You can decide. Plan all your collections to-day. Don't wait until near Conference.—R. W. S. Thomas, Superintendent, 1014 D. St., S. E. Washington, D. C.

WINONA DISTRICT.

Third Round.

Grenada, July 11-13; Valden, 19-20; Valden Circuit, 19-20; Grenada Circuit, 26-27; Duck Hill, Aug. 2-3; Sallis, 9-10; Abbeville, 16-17; Water Valley, 18; Oxford, 22-24; Oxford Circuit, 23-24; Kilmicheal, 23-24; Poplar, 27; Alleville, 30-31; Winona, 29-31; Hester-ville, 30-31; Durant, Sept. 6-7. The Winona District Conference will meet in Sallis, Aug. 6-10.—E. S. Scarboro, Superintendent.

FORT SMITH DISTRICT.

Third Round.

Marche Circuit, August 2-3; Conway, 9-10; Springfield and P., 16-17; Morrilton and Atkins, 23-24; Fayetteville, 30-31; Bentonville Circuit, September 6-7; Van Buren, 14-15; Fort Smith (Ebenezer) and Charleston, 17-18; Fort Smith (Mallalieu), 21-22; Danville Circuit, 27-28; Solgohatchie, October 4-5; Roland Circuit, 11-12; L. Maumee and St. Mark, 11-12. Brethren: Push each cause of the Church. Get the people; bring them to Christ. Raise your benevolences. Get subscribers for the Southwestern. I am ready to help in any way that I can. The District Conference, Sunday School and Epworth League Convention of the Fort Smith District, Little Rock Conference, will convene October 1-5, at Solgohatchie Charge, Pleasant Hill Church. We are planning a great meeting. Each member of the district will put forth every effort to make this District Conference a real success.—H. P. Coulter, Superintendent.

ST. PAUL CHURCH, BIRMINGHAM, ALABAMA.

This congregation feels highly honored and greatly benefited and inspired because of the visits and excellent sermons preached by Drs. I. G. Penn, E. M. Jones, J. L. Wilson and I. L. Thomas, during the last three months. It is now praying and looking for Bishop W. P. Thirkield. Standing invitations are extended such distinguished churchmen. Dr. S. G. Turner, of the Lexington Conference, also preached for us. Thanks to Mr. and Mrs. C. M. Smith, Mrs. and Mrs. L. G. Lowe, Mr. and Mrs. J. W. Thomas, Mr. and Mrs. W. C. Davis,

and Mr. and Mrs. Frank Davis, and Mrs. D. J. Price, for making it pleasant for these distinguished visitors in their homes. Bishop Thirkield will be here June 15 and preach at St. Paul at 8:30 p. m. And we are praying for him to address three thousand people Monday night, June 16th, at the Sixteenth Street Baptist Church, of which Jr. J. A. Whitted is pastor.—A. J. Price, Pastor.

REVIVAL NOTES.

Ocean Springs. — There have been two great revivals held on this circuit—one at Ocean Springs and the other at Gautier, assisted by the Rev. W. H. Smith, our pastor at Moss Point, Miss. and the Rev. J. J. Young, of Biloxi. The Rev. W. H. Smith stirred the people and during these revivals nine persons came into the kingdom. These two men of God can never be forgotten in Ocean Springs and Gautier.—E. H. Langston, Pastor.

Gleanings from the Field

OKLAHOMA.

Boley.—At the last Annual Conference the Rev. David Bruce was appointed to Boley. He came to us with a splendid record and has found a warm place in the hearts of the people. He is a splendid worker both in and out of the church. Since his family has arrived on the ground he has taken new spirit and zeal to his work. At the arrival of Mrs. Bruce and three children, they were met by a company of ladies, members of the church, and she was extended a welcome hand. "I am now at home," she said. A few nights later, after her arrival, about the hour of ten o'clock, a storm arose and left at the parsonage a quantity of groceries and many other good things. The presentation addresses were made by W. A. Alexander and A. L. Hill, and the pastor and Mrs. Bruce responded. Our first Quarterly Conference was held on the 24th and 25th of May, by the District Superintendent, the Rev. H. T. S. Johnson. We had a good quarter and everything looks bright for the future. On Sunday the District Superintendent preached two instructive sermons to large audiences, and at night the Rev. Hubert Lee Land, of the Congregational Church, preached. Collection for the day, \$22.40. The District Superintendent made a strong plea for the Southwestern. The District Superintendent also made a strong plea for the Jubilee rally.—Dr. Jas. A. Gair, Recording Steward.

SOUTH CAROLINA.

John Wesley Greenville. — John Wesley Methodist Episcopal Church at Greenville, South Carolina, is very much alive. Progress has been made along all lines as never before in the history of the church. The outlook for ultimate success is very encouraging. Every department of the church is having new life infused and is responding readily to the appeal for forward march. The prayer meetings have become a live issue and not a perfunctory performance. Class meetings are not dead either; one's heart was made to rejoice greatly at the number who came to a general class meeting recently held. Regular preaching services are well attended. The Sunday School enrollment for this year is 169; of this number 132 answered roll call last Sunday. The Epworth League one year ago had existence only on paper. It has now fifty-three active members who are striving to make the league a power in this community. The Junior League has been an active force for a long while, especially under the vigilant superintendency of Mrs. Julia A. Valentine, the wife of our beloved pastor. Our pastor the Rev. W. G. Valentine, D. D., who is a learned man himself, has put forth efforts to bring the best men of the church before his congregation. The crowning event along this line so far this year was the presence of Rev. J. W. E. Bowen, D. D., with us May 9th, 10th and 11th. On Friday night, May 9th, the learned Doctor Bowen spoke to an appreciative audience on the subject, "God's Problems." It was well-handled. Sunday morning his text was, St. John 1:11, 12, 13; subject, "Becoming the Children of God." The interest manifested by the audience was intense. Though speaking for nearly an hour, he did not appear to have spoken half that long. Sunday afternoon he spoke to the Epworth League. His subject was, "The Aristocracy of Character." Everybody should have heard it. Come again, Doctor! More next time!—E. B. Halloway.

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JOHNSON-WOLFORD

The Rev. Ernest Johnson and Miss Carrie Wolford, at Shreveport, Louisiana, May 26th. The Rev. F. R. Butler officiated. The groom is pastor at Koran, La.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

HOOPER.—Mrs. Jane Hooper entered into Rest on May 12, 1913. She was a faithful member of Mt. Olive Methodist Episcopal church, Yazoo, (Miss.) Circuit. After 41 years' of earnest labor in the church she died in full triumph of living faith. She leaves her husband and many friends. The funeral was attended by the pastor assisted by the Rev. W. P. C. Morrison.—I. C. Rucker, pastor.

BRADFORD.—Mrs. Rhoda Bradford, one of the oldest members of Bradford church, age 80 years, died in full triumph of aith. She leaves two sons and one daughter, a host of grand children and friends. Funeral conducted by the pastor, D. Harrison.

BEVERLY.—O. J. Beverly, a member of Pleasant Grove Church on the Harrison, (Miss.) Circuit, fell asleep May 12, 1913, leaving his wife, two children and many friends. The funeral was attended by the pastor, the Rev. Wm. Overman.

BORDERS.—Mary J., the invalid wife of Mr. Green Borders, after undergoing great physical suffering for many years, died at Rome, Ga., May 6, 1913. Throughout her whole life a faithful and consistent Christian, Sister Mary was converted and united with the Methodist Episcopal Church, in youth. Instructed by teachers of the Freedmen's Aid Society, in childhood days, and fitted for teaching through subsequent study at Talledega College, the best years of her life were given to school work, in the states of Georgia, Mississippi, and Arkansas. Her chosen vocation was rural teaching, and to the uplift of the ignorant country bred, she gave her best efforts. It was while working in a fever stricken region that, malaria, in its most vicious form, forced her to give up teaching and seek health in her childhood home. But so firmly rooted in her system were the seeds of disease that, shortly after her return she was stricken with paralysis and for more than a score of years, suffered untold agony. A faithful wife and loving mother, she left to mourn, a devoted husband, one cherished sister, two happily married daughters and a son, besides a host of sympathizing friends.—Amanda S. Thomas.

PITTS.—Julia Pitts, a faithful member of Pleasant Grove Methodist Episcopal Church, Stoneham, Texas, at 23 years, fell asleep in Jesus May 11, 1913. She was a faithful Sunday School worker. She died as she lived, a true and faithful Christian. She leaves her mother and father, one sister and one brother.—E. Micheaux, pastor.

REID.—Brother Wyatt Reid, a beloved member of Holmes Grove Methodist Episcopal Church, Greensboro, North Carolina, and a consistent Christian for more than fifty years, passed from labor to reward, Sunday morning, April 13, 1913. The funeral was preached by Ex-Presiding Elder the Rev. M. J. Bullock. The Rev. R. T. Weatherby, pastor of St. Matthews Methodist Episcopal Church, was present, and spoke very highly of Brother Reid's Christian character. The Revs. R. W. Winchester, J. A.

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Don't suffer with Constipation any longer. It's far too dangerous a trouble to neglect. Let me tell you how to cure it.

Chronic Constipation means your liver is diseased. It can't produce Nature's great purgative, the bile, and you retain deadly waste matter that poisons the whole system and often breeds fatal sickness.

I'll gladly give you MEDICAL ADVICE FREE in regard to cleansing your liver and curing Constipation. Artificial purgatives can't do it. They only weaken the bowels in a perilous manner. But once the liver is purified and put in good working order, then your skin will freshen, your eyes brighten, your brain grow clear and active and you'll fairly glow with perfect health. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Advice Coupon and mail at once to HEALTH SPECIALIST SPROULE, 432 Trade Building, Boston.

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Are you constipated?
Is your complexion bad?
Have you no energy?
Are you irritable?
Do you get tired easily?
Are you nervous?
Is your flesh soft and flabby?
Are your spirits low at times?
Are you sleepy in the daytime?
Is there a general feeling of lassitude?

NAME.....

ADDRESS.....

Laughlin and L. B. Gibson also took part in the service. Bro. Reid was well known, loved and respected in many parts of the State. He leaves one son, one daughter and a host of relatives and friends. He fell in St. Matthews Church, while testifying for Christ, Friday evening, April 11th, but remained conscious till the last.—W. T. Lomax, pastor.

DANIEL.—Alice Daniel, of Prairieville La., entered into rest, March 14, 1913. Deceased is survived by five children, three brothers and four sisters.—H. C. Gair, pastor.

SCRUGGS.—Miss Genevieve Scruggs, daughter of Mr. and Mrs. A. S. Scruggs, died in Chattanooga, Tenn., April 29, 1913. She was a faithful member of the Wiley Memorial Methodist Episcopal Church and a graduate of Clark University, Class 1907. She lived a beautiful life and was loved by all who knew her. After 18 months of illness she died in full triumph of the faith. The funeral was conducted by the Rev. W. R. Stephens, pastor of Wiley Memorial, with the assistance of the Rev. E. H. Forrest.

SULLIVAN.—Mrs. Rosa A. Sullivan was born at San Pulaski, Fla., in the year of 1888 and was converted and joined the Methodist Episcopal Church in 1903. She graduated at Union Academy in Gainesville, Fla., and in Cookman Institute, Jacksonville. She was united in holy wedlock to Mr. Walter W. Sullivan in 1911. She died May 22, 1913, at Alachua, Fla. The funeral was conducted by the Revs. A. B. Young, Geo. H. May, H. Hawkins and L. Calvin Foster.—L. Calvin Foster.

BROWN.—Sunday night, May 8th, Mrs. Tennessee Brown died at Leesville, Louisiana. The funeral was attended by the pastors of the town. She leaves her husband, many relatives and friends.—C. L. Minter.

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Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

WESLEY-TRAYLOR.

At the Fort Street Methodist Episcopal Church, Atlanta, Georgia, the Rev. John W. Wesley, pastor of St. Joseph Institutional Methodist Episcopal Church, Jacksonville, Fla., and Miss Enineva Traylor, the daughter of Mr. Joseph H. Traylor, contractor and builder, and also a prominent member and officer of the Fort Street Church. The Rev. Mr. Wesley was educated at Dorchester Academy, Georgia State College and Gammon Theological Seminary. Mr. Wesley is not only a logical, forceful preacher, but he is well-versed in commercial affairs. Mrs. Wesley is a most excellent Christian young woman of the highest ideals. She is well born, well reared and well educated. She is an alumnus of Clark University, and has been a teacher in the public schools of Atlanta for many years, giving the greatest satisfaction to the school authorities, parents and pupils. She took the greatest interest in many of the forward movements of the city for the advancement of the race and the kingdom of Jesus Christ. She is a leading member of the Fort Street Church and is the present superintendent of the Sunday School. She is quite a useful, influential Christian worker. We look forward for large accomplishments for the kingdom of Jesus Christ through their instrumentality. Quite a distinguished audience witnessed the ceremony. The following ministers were present, viz: Drs. J. W. E. Bowen, who officiated; Geo. W. Arnold, Superintendent Atlanta District; L. H. King, pastor Central Avenue Church; the Rev. J. Griffith, pastor of Fort Street Church, and the writer. Mrs. J. W. E. Bowen and Miss Flora Mitchell, Superintendent Thayer Home, were also present.—E. R. Miller.

WOOTEN-GARNER.—Mr. Lee Wooten, a local preacher of Bradford Church, Belcher, Louisiana, to Miss Leola

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Garner, April 10, 1913, at the above-named church, with many friends present. The Rev. David Harrison, pastor, officiated.

LANDRY-DELANEY.—At the bride's home in Pass Christian, Miss., Monday evening, May 5, 1913, Mr. Earle Landry and Miss Viola Delaney. The bride is a strict member of the Methodist Episcopal Church. Mr. Landry is a member of the Catholic Church, of New Orleans. They will make their future home in Pass Christian. The Rev. W. L. Marshall, officiated.

COFFIN-WOODFORD.—Dr. L. B. Coffin, our druggist, and Miss Lottie E. Woodford, preceptrix of Philander-Smith College, April 27, 1913. They are at home at 1118 Izard street, Little Rock, Arkansas. The Rev. J. H. Hammond, officiated.

PHILIP-DRAKE.—Mr. Edward Philip and Miss Salabeth Drake, April 30, 1913, at Mallalieu Methodist Episcopal Church, St. Martinville, La. Both are members of this church. The Rev. Timothy P. Morris, pastor, officiated.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

Southwestern Christian Advocate

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Ross Chapel Sunday school is increasing. The Noah Society had its 43rd anniversary preached by the pastor on a recent Sunday, who was assisted by W. M. Hamilton, L. Hickman and J. Jackson. Collection, \$38.60.—John Wise.

Williams Church.—The concert that was given by Miss B. Brown and C. Wilson, on Monday night, June 9, was quite a success. The committee on arrangements—Misses A. Francois, O. Robinson, E. Barnes, J. Logan, Messrs. W. Stewart, S. L. Lemons, W. Johnson—deserve much praise for their work. They raised \$24.25. Well done.—J. A. Landry, Pastor.

Wesley Church.—Sunday was a splendid day in every respect. Brothers W. B. Buchanan and Martin Dickson conducted the early prayer meeting. The Rev. M. S. Davage, Business Manager of the Southwestern Christian Advocate, preached in the morning and the Rev. J. W. Hutchison, graduate of Boston School of Theology, preached a very helpful sermon at night. Next Sunday, 10:45 a. m., Editor Robert E. Jones, of the Southwestern, will preach, and at night Dr. J. L. Wilson will preach, subject, "The Onward March of the Conquering King." The Queen contest between Wesley and First Street was formally launched at night and Wesley and her friends say that Miss Henrietta Harden, Wesley's queen, must be crowned.—L. L. Harrison.

St. Matthew Church.—The day's work began with the early prayer meeting. The Sunday school service was interesting. Good service at 11 o'clock; sermon by Willis J. Brown. The rally at 2 p. m. was hindered somewhat by the heavy downpour of

(Continued on Third Column.)

The Southwestern Workers' Column.

This is a Column for Workers

NOW IS RALLYING TIME FOR THE SOUTHWESTERN.

WE NEED MORE READING CHURCHES.

A READING CHURCH IS A KNOWING CHURCH.

A READING CHURCH WILL BE A SYMPATHETIC AND RESPONSIVE CHURCH.

A READING CHURCH WILL BE A LOYAL, ACTIVE AND WORKING CHURCH.

Brother Pastor: Listen not to the voice of the tempter, saying, "Money is scarce and the season dull." Begin now an active campaign for subscriptions among your membership and friends.

The Model District Conference program makes ample provision for the presentation of the official Church Paper. In this case it is the Southwestern Christian Advocate.

Give the paper a chance in the District Conference. Give time and dignity to the taking of subscriptions, and so impress the people with the necessity of taking the paper. Do not present the claims of the Southwestern as an after-thought and then wonder why the people do not respond.

Many of our churches are literally on the "up-grade." This means the "going" is hard. They need help. The Southwestern will supply the need.

Our pastors can create interest in the Southwestern and encourage the subscribers to read by calling attention to the interesting articles and paragraphs which appear weekly.

Did you read last week the first of the series of articles on "Frederick Douglass and the Spirit of Freedom"? by Prof. William Pickens? If not, then do so and tell your people about it.

Brother Pastors, give the Southwestern subscription list a decided boost at the coming District Conferences.

Here is an additional list of WORKERS AND REPEATERS:

Arthur Robinson, Mandeville, La.
B. F. Abbott, St. Louis, Mo.
A. S. J. Brown, Darlington, S. C.
W. Scott Chinn, Trinity, New Orleans.
R. F. Coates, Aquasco, Mo.
W. L. Marshall, Pass Christian, Miss.
A. C. Mitchell, Melville, La.
W. R. Marbury, Morristown, Tenn.
J. F. Marshall, Alexandria, La.
H. J. Wright, Pineville, La.
Q. E. Whaley, Bowling Green, Mo.
C. C. Brown, Mutual, Md.
B. M. Hubbard, First Street Church, New Orleans.
A. H. Newsome, District Superintendent, North Carolina.
S. A. Huger, Superintendent, South Florida Missions, Tampa, Fla.

Let every pastor strive to secure at least FIVE new subscribers to report at District Conference.

J. A. Landry and C. L. Stanley were present with a large number of their members and aided greatly. At night the Rev. M. S. Davage, Business Manager of the Southwestern, preached. On Children's Day, June 29th, Bro. Alex. McCall was the largest individual giver. Club No. 5, Mrs. Beavers, leader, is in the lead. The rally is still on for next Sunday. Collection, \$75.00.—Thanks to all.—Lillian Taylor.

First Street.—Sunday last services were exceptionally good. At 11 a. m. Mr. Julius Sebastian Scott, of the Preparatory Department of the New Orleans University, preached an excellent sermon. The pastor preached to a large audience at night. Three united with the church and one received into full connection. The Variety Fair closed Monday night with success. The Queen Contest—First Street versus Wesley—is now on in earnest. Mrs. Victoria Duncan, our queen, must be crowned. The Sunday school will give a concert Saturday night, June 28. Children's Day exercises, next Sunday, at 11 a. m. The pastor's subject next Sunday night will be "Christianity in Earnest." Our Sunday school picnic will take place at the Fair Grounds, July 7. Plans are now on foot to put our property in first-class condition.—B. Mack Hubbard, Pastor.

Union Church.—On last Sunday all services were well attended. The Sunday school continues to grow and the superintendent and teachers feel greatly encouraged. At 11 o'clock a. m. the pastor, Dr. J. H. Hubbard, preached an excellent sermon. The Epworth League presented several interesting numbers. We were favored with a quartette number, rendered by Mrs. J. H. Hubbard, Mrs. G. Dean, Miss T. Vignes and Mr. R. Williams. Good collection all day.—Jno. E. Riley.

Mt. Zion Church.—The early prayer meeting conducted by Brother Jordan Wilbug, Sister, Louisa Bertrand, and Ada White, was a good starter. The 11 o'clock hour was devoted to the Children's Day exercises. Miss L. E. Taylor and O. A. Smith are to be complimented for their painstaking work in drilling the children. The late evening service was at high-water mark in attendance and spiritual demonstration. Pastor's subject, "The Anchor of the Soul." We are planning to begin services in the basement of the church July 20th. The pastors and congregations of our city churches are invited to come and rejoice and worship with us at the 3 o'clock hour. "We are least seen and heard, but we are all at it and always at it."

Mallaleu Church.—Services good throughout the day. At the morning service, Bros. Bass, Olivier and Thomas delivered short addresses. At 8 p. m. the pastor preached from 1 Kings, 20:11. The concert to be given by the Epworth League on June 28-30 will be a success. The Ladies' Aid will have a rally Sunday at 3 o'clock p. m., to raise funds to beautify the altar. All are invited. The Rev. M. S. Davage will preach at Mallaleu Sunday, June 29, at 8 p. m. District Superintendent Dr. V. Chapman was with us recently and addressed the class meeting. Our people are always glad to hear him.—Dudley S. Sloan, Pastor.

Trinity Church.—Promotion day in the Sunday school brought out a great number of students. The school is preparing for the graded lessons and

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rain, but our people rallied. The Revs. when each class gets ready for the same, we hope to have rooms ready, and do real Sunday school work. Services good all day. In the early morning hour, from 5 to 6:30 a. m., the pastor preaches a "sermonette." This service is for those who can not get to the 11 a. m. service, and may not be able to come at night. Singing of "Jubilee" hymns is a feature of this service. Sunday's collection, \$20.00. Our midsummer fair began Tuesday night. Useful and valuable prizes are given away each night. Mr. Huntley, Secretary of the Colored Y. M. C. A., is helping the choir.—J. Scott Chinn, Pastor.

LIPPINCOTT'S JULY MAGAZINE.

"Monte Carlo and Julia," a complete novelette; Margaret Stacpoole.
"Gettysburg," a poem; H. Percival Allen.

"Where History Repeats," a special article; Willard French.

"In Remembrance," a poem; Florence Earle Coates.

"The Business of the Policy," a short story; Stanley Olmsted.

"Not in Action, Suh," a short story; Elizabeth Maury Coombs.

"Symbols," a poem; Arthur Wallace Peach.

"A Little While," a short story; Emily Newell Blair.

"Grace and Disgrace," a short story; Augusta Kortrecht.

"Sympathy," a poem; Ella Soltenberger.

"'Tween Night an' Mornin'," a short story; Gertrude S. Mathews and John L. Mathews.

"If You Knew," a poem; Ethel Hallett Porter.

Short Story Masterpieces (Russian) IX. "The Tree and the Wedding," by Feodor Mikhailovich Dostoyevsky; translation by John Cournois; introduction by the editor.

"Troubadour Song," a poem; Frederick H. Martens.

"Celebration," a poem; Helen Coates Crew.

"Everyman and Some Woman," epigrams; Minna Thomas Antrim.

The American Railway Industry, a financial article. II. Railway Labor and Railway Investment; Edward Sherwood Mead, Ph. D.

"At Down," a poem; Grace E. Mott.

"Walnuts and Wine."

Twentieth Century Travel. Automobile Department; conducted by Churchill Williams.

"Investments; conducted by Edward Sherwood Mead, Ph. D.

East Washington Square, Philadelphia, Penn.

Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, JULY 3, 1913

Vol. No. 42--No. 27

THE SPIRIT OF '76

We celebrate this week the Glorious Fourth. This day was made sacred by the determined spirit which threw off the yoke of oppression and which preferred death with liberty to life without it. The real American spirit is a spirit of self-respect and self-consciousness that demands of others equitable and just treatment. The American spirit is a spirit of resentment of every encroachment upon national rights. The colonists who dared to face the great British Empire, against odds, taught the world an imperishable lesson in self-respect and determination to surrender nothing without the utmost resistance. This is the American spirit. The man who compromises and cringes, and fawns and fellowships with fear is not an American. The man who accepts truckling and subserviency from another man is not a true American. Slavery was wrong. Slavery was un-American. Washington, Jefferson and Madison opposed slavery because they hated the class and caste idea and spurned subserviency. A true American will not put his hat under his arm to any man, nor will he permit another man to put his hat under his arm in his presence. The true American honors and encourages independence, self-respect and self-consciousness.

The true American contends for his rights. He may arbitrate his contentions, and, at times fight, but he contends. The world against America could not conquer this spirit. It is native to the American. It is his elixir of life; without it he ceases to be an American. The man who permits other men to fix his status, curtail his rights as a citizen and as a man, without the most strenuous protest, is unworthy of his inheritance. Fred Douglass said: "Those are whipped oftenest who are whipped easiest." This sentence is essentially American in doctrine and spirit. Men look men in the face without fear, and contend for what they know to be right, whether in religion, morals or government, and the American spirit encourages the contention.

THE OLIVE BRANCH

This week marks the Fiftieth Anniversary of the battle of Gettysburg, in many respects the most decisive battle of the Civil War. Large numbers of the contending armies will be the guests of the Government and the State of Pennsylvania and the town of Gettysburg. The Blue and the Gray meet this time under entirely different circumstances, than they met face to face fifty years ago in deadly strife. Fifty years have brought about a great change, both in the men who fought under the Union and the Confederate flags, and time has softened the animosities and hate which added the sting to death by shrapnel and bullet in the memorable conflict. The boys in blue are more forgiving, those in gray are less insistent upon their contention. The glory of all lies under one flag, in a common country, with common interests.

Sectionalism was one of the by-products that came to us as a result of those days leading up to the war and during the war. Sectionalism is un-American. It forebodes only evil. It formulates strife. It works a hardship on all. If in any sense the Negro was the occasion of sectionalism, he has suffered

most because of it, and when it is wiped out, he will be the greatest beneficiary. And while he is not permitted to take part in the celebration of the great battle of Gettysburg, the battle which had a great influence upon his history and changed his status from that of a slave to that of a freedman, never-the-less the Negro is praying that the fellowship of Gettysburg may be productive of sincere reconciliation; that sectionalism may die; that the spirit of American brotherhood may grow; that democracy may become a fact throughout the length and breadth of this great country. May the olive branch be the official badge of the Gettysburg celebration, as it shall also become the insignia of the American brotherhood, that knows no North or South, East or West, rich or poor, master or slave, white or black, native born or American, but a man shall "be a man for a' that." May mutual respect, mutual tolerance, mutual consideration and mutual co-operation for each other become the practice to the end that ours shall become the great brotherhood of the world, an asylum for the oppressed, and an inspiration and model for all nations.

THE CHURCH BULLETIN BOARD

In our order of church service there is a place for "announcements." For all time to come we suppose certain announcements must be made from the pulpit to be given emphasis by the voice and personality of the pastor, but in some instances announcements from the pulpit are overdone. We know of pastors who consume one-half hour in making announcements. They announce prayer meetings, class meetings, bazaars, fairs, trolley rides, fish fries and various gatherings almost *ad infinitum*. So many announcements are made, that the force of the announcement is lost. We have heard announcements emphasized and stated over and over again, when a church publication or weekly bulletin to which the audience had access contained the same announcements. In some instances we know pastors are imposed upon. Persons bring forward announcements to be made, which should find other means for publicity other than the pulpit. For the pastor's own protection, he should have a committee on announcements, before whom all announcements should go. This committee's report should be cut down to a few sentences, and in many cases to a simple statement, and some should not be made at all. At any rate, these promiscuous announcements are a source of annoyance not only to the people in general, but are boring to the visitors who attend the church service. It is well for the pastor to announce only the more important ones, and let the others go by. These should be placed in his weekly bulletin or upon the bulletin board, or let the word be passed around. We have known pastors to take time to emphasize the meeting of a committee of three. It would have been just as easy to make the announcement to the persons direct. The *Methodist Times*, commenting upon the pulpit as a "bulletin board," and the extra large number of announcements made therein says:

"This is all wrong. The pastor should protest. He should do more than protest. He should refuse utterly to convert his pulpit into a bulletin board for the whole town."

THE WAY TO REACH THE NEGRO

The Salvation Army is planning to do work among the Negroes in the South. Among the recent graduates from the Training School in New York, there were twelve Negroes, and these will be sent to the Southern field. Commander Eva Booth says this will be the first attempt of the Salvation Army to reach the Negroes through members of their own race, and then adds:

"We have come to the conclusion that the way to reach the Negro is through the Negro."

In this Commander Booth has interpreted the best method for reaching the Negroes. Those who are doing work among the Negroes in the South know, that in proportion as barriers are erected, just in proportion does the Negro withdraw himself and does not respond to the leadership which otherwise would be acceptable. This accounts largely for the lagging of certain movements that should have large success. The failure is charged to the Negro, for he will not respond to leadership when he is segregated and discriminated against.

The best way to work for Negro up-lift is not over him, but through him. Those forces that seek the uplift of the Negro race should first seek out trustworthy, conscientious, efficient Negroes, and put them in positions of trust and leadership, and through these work for the uplift and redemption of the whole. The recent growth of prejudice, segregation, and discrimination, makes this imperative. It does no good to refer to the fact, that the Negro responded to leadership during slavery days. The Negro knew then that he was under the control and direction of his master. In this response to leadership the Negro was servile. But this is the day of freedom and servility is dying out. May the day soon come when the last vestige of servility shall be buried in the grave of slavery where it belongs. Now and then those who do work among Negroes require a sort of cringing and truckling as a price for the training the Negro is to receive. No decent man will pay this price for training and no one who is worthy to train will require it.

The Negro does not desire segregation, but when it is forced upon him, he wants its advantages, if he must endure the disadvantages of it.

Continuing her remarks, Commander Booth adds:

"In other words, we intend to let the blacks have autonomy. When a man is found among the Afro-Americans who has the necessary executive talent, he will get the rank of colonel and be put in charge of the work among the Negroes all over the United States."

"BIG BEER—FIVE CENTS"

The words at the opening of this paragraph are often displayed by saloons. Such words arrested attention recently at Baldwin, Louisiana. There was a large "schooner" painted on the side of the saloon. The glass was so tall that the would-be consumer was represented as having to climb to the brim by the way of a ladder. Once on top he drank until he fell over and the glass was so large as to hold him, his head going in first, leaving his heels sticking up. This crude sign is intended to draw trade. It should rather, drive trade away—for that sign indicates

(Continued on Page 8.)

Glimpse of Our Work as Seen Through a Bishop's Mail

By Bishop Wilbur P. Thirkield

The large correspondence that comes to me is so full of information and illumination, as to the conditions of our work, that I often wish that I could share scores of letters with my District Superintendents and pastors. It occurs to me to quote a few lines on various themes covered by these letters in recent correspondence.

And first, one of the serious matters is the large number of debts on charges throughout my District. It is pathetic to realize the burdens that have been left to successors by pastors who have plunged churches, sometimes almost helplessly into debt. As you know we have now entered on a new program.

One pastor from Mississippi writes: "I was at my post the next day after the Annual Conference adjourned at Durant, Miss., I found the church \$500 in debt, and a membership of fifteen. We went to work and paid \$25 on the note, and have added thirty-five members to the church, which gives fifty members in town. I am doing my best. I am planning to move just as soon as they can prepare the house." Another from the same state writes: "I met the official board the night of my arrival, and this is what we found: They owed the janitor and organist \$110; for fuel and light, \$48; Forbes Organ Co., \$60; notes overdue at the bank, \$3,240. Grand total: \$3,418."

Here is an encouraging note: "We have succeeded in getting the Ladies Aid to work and now our parsonage is furnished throughout and the pastor is more than compensated for his hard beginning. A hundred dollar debt on the parsonage has been paid. The parsonage was locked up for debt when I came."

A brother writes from Louisiana: "Chapel is in a critical condition. It was seized last year for a debt of \$150. Rev. _____, the pastor, to settle the debt, borrowed \$250 with interest, which is to be paid this November. The record of the court shows that the cost of court together with the lawyer's fees, was only \$180. I am doing my level best to settle debts and repair the building. So far as my support is concerned, that is out of the question, as the people are badly scattered, due to law suit between the pastor and the officers."

Another writes: "On our church at this place, we have a mortgage debt, which we are struggling to pay." These letters show what burden is entailed through debt. And the tragic part of it is, that contrary to the Discipline, pastors have sometimes borrowed money on the church even for current expenses.

Here is a pastor who writes: "The only book I found anywhere was a Bible and a part of a hymnal. Now we have the church record and the Quarterly Conference Record." A church without a record is a church without a recorded history. District Superintendents are now seeing that there is a church record in every charge properly kept.

One of the mean and unbrotherly things that a pastor can do is to continue to visit his old charge and interfere with the work of his successor. In answer to complaints, one such informed his District Superintendent in explaining his visits, that he "went back first after his books and the second time after his umbrella." How trifling and unworthy this is.

It is good to observe the revival of interest in the Sunday School. From the Central Alabama Conference comes this good word: "Our charge can boast of the largest Sunday Schools on the Huntsville District, nine large classes, principally of young men. I make a special effort to hold and save the young men and boys. I have twenty or more young men that are active in church and Sunday School. We are doing finely."

It is good, also, to get news of revivals in many charges. There seems to be a quickening of religious interest throughout our territory. Every pastor should not be satisfied without at least ten per cent increase on his charge. What an encouraging letter this is from Mississippi: "When I first arrived on this charge, I preached to twelve persons, and to-day we have not seating capacity. I have painted the church inside, paid \$35 on the parsonage, insured the church for \$1,300. I have held one revival, resulting in five converts, and added a total of twenty-two members this year. One since I made out my semi-annual report. I would have done more on the benevolent line, but our debts here have been so annoying that I was compelled to put in most of my time trying to settle them."

The spirit shown by the pastor who wrote the following is sure to build up his people in the most holy faith: "I returned from Conference and adopted our regular form of church service and have been using it ever since. I had the form printed on cards and furnished each member of the church and all friends with a copy of the same. I also insist on all members bringing their Bibles to these services, and I find that this has already had a very beneficial effect on the services. I am sending you a copy of the same. I have a very good library. I realize this fact, that the preacher of to-day to be successful must keep abreast of the times, and the way to do this is to be a constant reader of good books, hence I am constantly adding new books to my library." What a contrast to the case where I found a pastor without one book beside his Bible. No wonder he

consented to be moved. He could not "feed the flock."

The importance of pastors moving to their charges wherever practicable is indicated in this mail from a District Superintendent: "This is a cess-pool of gossip among the great numbers of idle preachers who live here. No man can succeed here as pastor of this church, or even as District Superintendent, as long as things stand as they are. No, I hope to be of some assistance in helping to apply the remedy for this evil at the proper time and place."

Another District Superintendent from the same Conference writes: "We are with you in your firm but brotherly stand as to pastors moving to their charges, the outcome of which will prove a blessing to our people."

This plan when it can be carried out, will be in the interest of every pastor. Charges must be strengthened so as to give a living support. Appeals that come from some parts are heart-breaking, as indicated in the following: "We are doing all we can with our few members in this town. It is very hard to get up the claims of the church with a debt of \$500, yet I am doing all I can, and suffering at the same time. I do wish, dear Bishop, there could be some way provided for giving us some assistance in this hard field." Again, a brother writes: "I will do well to get \$75 to support seven this whole year. But I will try and tough it out and try to make a little corn at home for bread to live."

By God's help, I propose to see that such conditions are changed. While the work may be often hard, and call for self-sacrifice, yet no pastor can do his work with poverty staring him and his family in the face. Besides his living, he should have money to buy books, for the church papers, for the education of his children.

A Study of Man

THIRD PAPER

By the Rev. J. O. Thompson, D. D.

*"Know then thyself * * * * The proper study of mankind is Man."*

In the second paper of this series we discussed the question of the testimony of consciousness to the existence of the Ego, and concluded that neither independently nor in combination could the powers or faculties constitute the Ego, and that the Ego must be an independent, self-determining entity in whom the faculties which constitute the mind inhere.

The usual classification of the faculties or powers of the mind is threefold, into Intellect, Sensibilities and Will. This classification seems to me a little faulty, though I may be thought presuming to question a classification which has the authority of practically all the psychologists of the last century, at least. But, as it appears to me, the intellect, which is regarded as a single and simple faculty, is assigned three quite different functions, which seems to me hardly scientific. We are told that the intellect is the cognitive faculty, that by which we acquire knowledge, the recollective, by which we recall and retain knowledge, and the comparative or ratiocinative, that by which we compare and draw inductions or deductions, by which we reason. More or less confusion has resulted from attributing to a single faculty so many and such varied functions. The two functions of acquiring and retaining knowledge may be considered as exercises of one faculty, but between cognition and ratiocination; between knowing and reasoning, there seems to be no more likeness than between cognition and will. So for the purpose of this article I prefer to adopt a fourfold classification: Intellect, the cognizing and recollecting power; Reason, the ratiocinative power, the power of comparing and deducing; Sensitivity—or to coin a word analogous to cognition—Sensi-

tion, the power of feeling, and Volition, the power of willing.

The cognitive power is, to a great extent, under the law of necessity. When an object is presented to it that faculty is necessitated to cognize it just as truly as the auditory nerve is to receive the sounds made within hearing distance. In this the cognitive power differs materially from the reasoning power. The reasoning faculty is almost completely under the control of the will, and the Ego may, by the exercise of the will direct it to or employ it on any subject, or it may neglect to employ it, and hold it in abeyance. The old fisherman, who, when he was asked how he employed his long, winter evenings, when he sat alone by his fireside, replied, "Wal, sometimes I set and think, and sometimes I just set," was probably not far from the truth.

But while the cognitive power is under the law of necessity, so that when facts are duly presented to it, it must necessarily know them, there are many degrees of clearness and distinctness of knowledge, and of the tenacity with which knowledge is retained, and this seems to vary largely with the degree of intensity with which the attention is directed to the subject. The direction of the attention and the degree of intensity thereof are largely under the control of the will. But let us never forget that it is the Ego, the living person, and not the intellect, that cognizes facts. We must never for a moment forget the fact that none of these faculties are entities; they are simply the power which an entity possesses to do certain things. Cognition is simply the Ego exercising his power to know; Sensation is the Ego exercising his power to feel; Volition the same Ego exercising his power to

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will; Memory the Ego exercising his power to recall past intellections. But in cognition, the attention is not strongly directed to the matter under consideration, the impression made is more or less vague; it is distinct in proportion to the intensity of the attention. This matter of attention is a most important one. In many cases it requires a determined effort on the part of the Ego to concentrate his attention on the subject which he wishes to consider, and there are cases in which such concentration seems almost impossible. Attention, then, is the volitional direction of the mind upon a subject which it is desired to consider. The Ego has the power to direct and compel the mind to attend to one subject or object, even to the exclusion of everything else, though this power of compelling the attention, of concentrating the mind upon a subject varies greatly in different persons, and in the same person at different times. It is a power which may be greatly increased and developed by use, and it is of inestimable value to every person. In fact, without this power well developed a man is of very little use to himself, to his family or to society. Without it, or possessing it in a very limited degree, a person is simply a human butterfly, flitting from flower to flower, and never accomplishing anything. In fact, this illustration is very unjust to the butterfly, for the insect is simply carrying out a determined purpose, to extract the honey from as many flowers as is necessary, while the human butterfly, if it has any purpose at all, changes it so often that it never accomplishes anything useful. As I have said, the power of attention is capable of almost unlimited cultivation and development, and in proportion to that cultivation and development will be the progress of humanity in art, science, morals. It is a fact patent to every careful observer that man fails to receive a large portion of the blessings intended for him by his Heavenly Father simply because he does not pay attention to his surroundings. Apples had been for ages falling from the trees before Newton fixed his attention on the question, "Why does the apple fall down and not upwards or sideways?" Then he discovered the great law that all bodies mutually attract each other, and that smaller bodies are attracted towards the center of larger ones. Electric currents had been for uncounted ones pulsing through the universe until Franklin and Morse fixed attention upon the matter and learned that this wonderful force could be conducted into channels where it would be made to serve man. It was no new power of light that Daguerre discovered when he learned that it could be made to print human portraits on a sensitive plate. Steam had been wasting its force in the atmosphere for untold ages when the boy Watt turned his attention to it, harnessed it and made it work for man. Radium had for an untold period been exerting its wonderful powers before the careful attention of the Curies made it the servant of humanity. All these wonderful discoveries and hundreds of others that might be named, are the results of patient, persistent, intense attention.

It is a lack of attention to very common and patent facts that gives the old heathen "lex talionis" the law of retaliation, so strong a hold to-day upon nations and individuals. It makes of many nations an organized antichrist. It is the prolific cause of war among nations and of feuds and quarrels among individuals and families. And yet any one who carefully observes the workings of that law cannot fail to see that from every point of view it is utterly devilish. Besides that, it is worse than useless; it is destructive. If my neighbor wrongs or harms me, common sense would dictate to me that the best thing I can possibly do is to cure in him the disposition out of which the wrong grows, and that the best possible way to do that is to treat him so forgivingly and so kindly that he will be my friend. If I am not sufficiently imbued with common

sense and the spirit of Jesus to do that, common sense would dictate that I ask him to reimburse me for the loss or damage I have suffered from him. But the law of retaliation says: "Eye for eye; tooth for tooth," and so I say, "He has wronged me, injured me. I will 'get even' with him by injuring him as much or more." A very little consideration, a little attention, would show me that I am, from every point of view, acting most foolishly in carrying out this plan. I am injuring him materially and, unless he is a very good man, morally, and am doing myself an irreparable injury morally by cherishing such a spirit.

I believe that two-thirds of the calamities that come upon men could be averted by careful attention. Of course I do not refer to those which come in the course of nature. Attention to facts has taught men that many diseases are easily preventable by taking a little care, paying attention to little matters of sanitation, and the like. Of course, earthquakes, floods, tornadoes and the like cannot be averted by any human care, but in many instances the greater part of the damage done by them could be prevented by careful foresight. But far too many men

are like the old settler in "The Arkansas Traveler;" he couldn't fix his roof when it rained, and when it didn't rain the roof didn't leak.

One of the greatest complaints of Jehovah against His ancient people was this same lack of attention, of consideration: "Israel doth not know! My people doth not consider." Isa. 1, 3. "Now, therefore, thus saith Jehovah of Hosts, consider your ways." Hag. 1, 5. It may be said that I am trenching upon the province of theology or that of ethics, rather than confining myself to psychology. But the intellect is certainly included in the province of psychology and there can be little or no improvement of the intellect without attention. Very little knowledge, certainly very little that is of much value, comes to us without exertion on our part to acquire it, and attention is the prime factor in the acquisition of knowledge. And this is especially true of useful knowledge. Most of that which comes to us without exertion is useless—a good deal of it worse than useless. In fact, most people lose for lack of attention, a very large part of the benefit they might derive from experience.

Our Ports of Call

By President Charles M. Melden, of New Orleans University

Even the most confirmed traveler, the most enthusiastic lover of the ocean, must acknowledge the monotony of an extended voyage at sea. Anything which serves to relieve this is welcome. The spouting of a whale, the gambols of a porpoise, the passing of a sail will cause a rush to the vessel's side and an eager interchange of comment. It can be imagined then how we felt when on the morning of May 23, after six days of sailing, we awoke with San Miguel one of the Azore Islands, in sight and we knew we were to have a few hours on shore. Rounding a point we came to anchor off Porta Delgado, the capital, and home of the civil governor.

The view was one of surpassing beauty. Beyond the deep blue waters of the bay arose the settlement. Its parti-colored houses lined the shore and were scattered over the ascending slopes of the hills which stood firm and true, guardians of the people. The landing was made in small boats. Pushing our way through the crowd of "cabbies," we strolled leisurely through the streets, peeping into the homes, work-shops, gardens and enjoying to the full the strange and interesting scenes which we witnessed. Donkeys, bullocks, horses, men, boys and even a lamb were drawing carts filled with various burdens. The women wore great cloaks with what we used to call pumpkin hoods over their heads. There are several large churches but none of them is of special interest save for some elaborate carving about the altars.

One is impressed with the cleanliness of the town. There is good natural drainage but besides this, care is taken to prevent the accumulation of rubbish and filth in the streets. The buildings and walls which enclose private grounds, are covered with a stucco work and neatly tinted with various colors. This, as we have hinted, gives in the bright sunlight a very delightful effect.

MADEIRA

On Sunday morning, May 25, we were awakened by the cries of men and boys who had rowed over to the ship and were clamoring for some one to throw a coin into the water that they might dive and get it before it reached bottom. The skill of these natives in the water is remarkable. They are expert swimmers. More than once they dove from the ship's boat sixty-five feet above the water. The island rises abruptly

to a height of 3,000 feet above the sea. The towering Funchal hugs the shore, but villas surrounded by extensive vineyards and gardens extend for miles along the terraced sides of the mountain.

Wheeled vehicles are rarely seen. A curious sledge drawn by oxen forms the usual mode of conveyance. One of the customary stunts is to ascend the mountain in a train and to toboggan down over the paved way under the guidance of a runner.

We did not forget that it was Sunday and sought out our Mission. Mr. and Mrs. Smart have been here for many years. At first they acted independently but a few years ago their work was taken over by our Church which now cares for it. Beside the central Mission there are three other stations on the island doing a good but difficult work. At the service Mr. Smart spoke and prayed in both English and Portuguese. He requested me to say a few words and through him as an interpreter, I bore to the people greetings from the great body of Christians in America.

The islands for which nature has done so much in the way of soil and climate are under a great burden of poverty. The poor are very poor. An unskilled laborer earns 35 cents a day; a skilled workman from 80 cents to \$1.20. They are poorly housed and underfed. One man in the Azores said to me: "The pigs in America are better fed than the poor are here." Thousands are leaving for the United States which are to them the promised land. The trouble seems to be in political and ecclesiastical misrule. In Madeira, for instance, there are about 200 priests who live on the people and as far as possible seek to keep them in ignorance. The Government is also burdensome, taxation being very high, and proving a severe drain upon the slender resources of the people.

GIBRALTAR

Early on May 27, our good ship anchored off Gibraltar and we received our first sight of this renowned stronghold. It looks all that it is claimed to be, the most impregnable fortress in the world. Its precipitous and rugged sides tower above the harbor as if bidding defiance to all enemies. The fancy which represents it as a lion couchant and guarding the entrance to the Mediterranean Sea is well grounded. Viewed from different points its appearance changes only to deepen the impression of massive strength and of dominance of the situation.

Across the bay was Algeciras, now be-

(Continued on Page 6.)

Mrs. Eliza J. Cummings--an Elect Lady of Baltimore, Maryland--Passes to a Well-Earned Reward

One of the most remarkable women whose life covered the later days of slavery and the present freedom, was Mrs. Eliza J. Cummings, of Baltimore. She was a woman of heroic mould. She was a great woman. Active in all good works, with the courage of her convictions. Work for the Kingdom appealed to her. During her life she was vice-president of the Aged Men and Women Home of the Methodist Episcopal Church, of the Colored Young Women's Christian Association, of the Women's Christian Temperance Union, organizer of the Home Missionary Society of the Washington Conference, Methodist Episcopal Church, of the Empty Stocking Society for Poor Colored Children, former treasurer of the Maryland Federation of Christian Women and member of the Home Department of the Metropolitan Sunday School and member of the Fresh Air Circle. For over a half century she had been an active worker in Metropolitan Methodist Episcopal Church.

She raised \$500 in the campaign for Morgan College to meet the Carnegie gift. Her varied activities had carried her to various sections of the State, and she had made many friends by her zeal in the work of moral and spiritual uplift.

She was also a great mother. Her many public activities did not lessen her interest in her home and in her children. Her children, reared to noble manhood and womanhood are the best evidences of her noble life.

Mrs. Cummings was deeply interested in the education of her children and made every sacrifice to accomplish that end. Aside from Carroll O., who died in his junior year at college, the other four children were put through college by her energy and effort. Harry S. Cummings, who is serving his people in the City Council of Baltimore, as a representative from the Seventeenth Ward, graduated from Lincoln University and the Law School of the University of Maryland, respectively, and has been a practicing attorney in the courts of Baltimore since his graduation. He has been elected six times to the City Council. Rev. C. G. Cummings, now one of the District Superintendents of the Washington Conference, is a graduate of Lincoln University and of Drew Theological Seminary. Her two daughters are graduates of Baltimore City High School. Miss Ida, the elder, was the first colored kindergarten teacher in Baltimore, and the younger, Mrs. Estelle Fennel, was for years a teacher in the Baltimore public schools. The eldest son, Aaron, has for 23 years been a clerk in the Baltimore Postoffice.

Mrs. Cummings was born in Baltimore about 70 years ago. Her parents were the late Charles and Sidney Davage, well known residents of the period antedating the Civil War. She was married to Henry Cummings in the Madison Street Presbyterian Church about 50 years ago. Her husband was famous in his day as one of the best Maryland cooks, and for years was employed at Guy's by the Gilmores. She was left a widow in November, 1906.

In the absence of public schools for colored children in her day Mrs. Cummings received training in private schools for colored children and later attended the school conducted by the Oblate Sisters of Providence, then located on Park Avenue. She was converted at the age of 16 years and joined the Orchard Street Church, now known as the Metropolitan Methodist Episcopal Church.

At the beginning of her womanhood she became actively interested in every movement to uplift her race. She instilled that principle in her children and had the gratification, before death, to know that they were following in her footsteps.

During the movement in Baltimore to defeat the Poe, Straus and Diggs amendments, Mrs. Cummings organized the colored women all over the city to oppose the passage of the measures. Her eloquent appeals upon that occasion attracted almost country-wide attention, and she appeared upon platforms in Chicago, Indianapolis, Boston, New York and elsewhere as a representative of the various Christian and benevolent organizations, where eloquent speakers were in demand. Two months ago the colored citizens of Baltimore paid her a tribute in appreciation of her long and faithful public service. This tribute consisted of floral offerings and presents of the most substantial character, including a purse of gold.

Funeral services were held Saturday, May 31st, at Metropolitan Church, the Rev. J. A. Holmes, pastor in charge.

Opening Hymn: "Servant of God, Well Done," announced by the Rev. D. W. Shaw, pastor of Ames Memorial Church. Prayer by the Rev. D. G. Hill, Presiding Elder of the African Methodist Episcopal Church. Hymn, "Asleep in Jesus," announced by the Rev. W. C. Thompson, Washington, D. C. Scripture lesson: Psalm 90, the Rev. W. E. Williams, Grace Presbyterian Church. I Cor., 15th chapter, verses 41-58, by the Rev. W. R. Fickling, of Bethel African Methodist Episcopal Church. Resolutions were presented by the various religious and charitable organizations with which the deceased had been actively identified for many years. Hymn, "Fade, Fade, Each Earthly Joy," announced by Bishop John Hurst of the African Methodist Episcopal Church.

The sermon was preached by the Rev. J. A. Holmes, who, for the past sixteen years, has been the pastor of the deceased. Then followed appropriate addresses made by the Revs. N. M. Carroll, E. W. S. Peck, Ernest Lyon, President J. O. Spencer and Dean C. E. Young of Morgan College.

Hymn, "Abide With Me, Fast Falls the Eventide," was sung. The closing prayer was offered by the Rev. S. H. Brown. Interment was in Mt. Auburn Cemetery.

A REMARKABLE WOMAN

Dr. John A. Holmes, her pastor:

"She was a very remarkable woman. The community will miss her very much. I don't know of any woman in Baltimore more interested in the betterment of her race."

BALTIMORE'S GREATEST WOMAN

Mrs. W. Ashbie Hawkins:

"I think this community has lost one of its greatest female citizens in the person of the late Mrs. Eliza Cummings."

DEATH KEENLY FELT

Mrs. Wm. C. McCord:

"Baltimore will feel keenly the death of the late Mrs. Cummings, who was one of the greatest public characters this city has ever produced."

GREAT PUBLIC WORKER

By Mrs. Emma Truxon:

"The city of Baltimore has lost one of the greatest church and public workers that the community has yet developed in the person of the late Mrs. Eliza Cummings."

A GOOD EXAMPLE

An editorial in the *Afro-American Ledger*, of Baltimore:

"The good example of the late Mrs. Eliza J. Cummings, of this city, is a thing of perpetual value. Her removal to the land of perpetual light and constant growth, while sad, from the human point of view, yet is both glorious and inspiring. She was resplendent with the perpetual glow of all spiritual power and energy; and the good Lord used her as an ever-willing and faithful medium for transmitting to others what she

had received of Him. As the years come and go, the race she so affectionately loved, and faithfully served, will increasingly feel the power of all she was and is in that noble Christian character, which, being freed from the burden of the flesh, without let or hindrance, continues to unfold itself in beauty and loveliness in that country where there are pleasures for evermore. All hearts shout in triumphant praise to the Most High for her joyous translation, and beg of Him, that like our dear sister, and mother, we too may attain unto the same blessedness."

Tribute to the Rev. J. H. Matthews

The Rev. John Henry Matthews was born in Fayette County, Ga., June 18, 1845, and departed this life May 17, 1913. He was converted early in life and as a layman was very active. For many years he was superintendent of the Sunday school at Hartford Methodist Episcopal Church. He entered the ministry in 1879 and served acceptably the following charges: Pine Grove and Cross Anchor, Carrollton Circuit, Palmetto Circuit, Rome Circuit, East Point and Hopeville, Griffin Circuit, East Point and Hopeville (for a second term), East Atlanta, St. Luke and Marietta. During his ministry he erected several churches.

June 11, 1912, he had a stroke of apoplexy which every one thought would prove fatal. This stroke was followed by another which left him in a very feeble condition. He lingered all summer and was not able to take charge of his work until September. His health was very poor, but he looked after his work the remainder of the year and went to Conference with an excellent report. On account of ill-health he retired from the active work at the last Annual Conference. He grew weaker as time went on, but has not been confined to bed a day this year. He knew that the end was near, but prayed daily that he might live to see his daughter, Edna, who was teaching at Gilbert College. His prayer was answered. She came the night before he died. On the day of his death he had spoken several times of feeling so much better than usual. But, while on the way to the post office, he had another stroke of apoplexy and died in a few hours after being brought home. He is survived by a wife, two daughters, three sons and two brothers. The funeral was held at South Atlanta Methodist Church, Tuesday, May 20, at 10:30 a. m. Dr. J. A. Russell preached the funeral sermon. The city pastors and several out-of-town ministers were present and paid glowing tributes to this great and good man.

His educational advantages were limited, but he read extensively and was a forceful preacher and a very good conversationalist. Brother Matthews was a faithful and tireless worker. How we shall miss him! He was noted for his wit and good humor. He had a smile and a kind word for every one. For counsel and advice he was unexcelled.

We commend the sorrowing family to Him who doeth all things well. Truly, a prince in Israel has fallen.—E. H. Oliver, Pastor Warren Methodist Episcopal Church, Atlanta, Ga.

Personal and General

During the months of February and March it was my pleasure to make an itinerary through the Savannah Conference in the interest of the Woman's Home Missionary Society.

Twenty-seven persons subscribed for "Woman's Home Missions," five subscribers for "Children's Home Missions" were obtained. Nine auxiliaries were organized, and 136 members obtained in these auxiliaries. Nine Queen Esther Circle members were secured and 60 Home Guard and Jewel members were secured; \$106.35 was collected.

After arranging my work I sent my schedule to the Conference corresponding secretary, Mrs. Mamie M. Dent, who, with the aid of the treasurer, Mrs. J. C. Williams and the Rev. J. C. Williams, immediately notified every District Superintendent and every pastor of my coming. Mrs. Cassie Sapp, the Conference president, lent herself fully to the effort. The result was, those were two of the most pleasant and profitable months that I have spent in a Conference since I have been appointed to this field. In the majority of the places visited the pastor and people gave their full co-operation and in many places charming receptions were tendered the secretary. The results are most gratifying.

The Annual Meeting of the Commission on Finance

The annual meeting of the Commission on Finance was held at Cleveland, Ohio, June 21, 1913. Twenty-three of the twenty-four members were present, together with six of the Field Secretaries of the Benevolent Boards. Three sessions were held each day, the evening session lasting sometimes until midnight. By previous arrangement a large majority of the Commission and of the Field Secretaries remained in the city over Sunday, the 23rd, and delivered addresses or preached morning and evening in our Methodist Churches.

The annual report of the Executive Secretary, Dr. S. Earl Taylor, showed the following as some of the results of the year's work:

- (a) The apportionments have been made upon the new basis, have been worked out in detail for all the churches of Methodism and sent to all the District Superintendents.
- (b) Elaborate statistical data has been compiled which will serve as a basis for surveys by residential areas, and for a diagnosis of the financial condition of the Church by conferences, districts and local charges.
- (c) A new literature has been created.
- (d) New pledge cards and duplex envelopes have been prepared and printed.
- (e) Important parliaments, conferences and visitations, annual conference conventions and district campaigns have been held.
- (f) An increasing number of churches have adopted the New Financial Plan.
- (g) Close supervision has been given to the organization of Conference Commissions and these Commissions are being appointed in various parts of the Church.
- (h) Much time has been given to the consideration of the work of the Commission in the colored Conferences and a series of forty conventions are now in progress in the South under colored leadership.

The Commission received, with deep regret, the resignation of Dr. Taylor as Executive Secretary, who, because of the great pressure upon him of the work of the Board of Foreign Missions, found it impossible to continue longer in this office.

The growing conviction among the members of the Commission that the hour had come for a more adequate provision for a central office for the administration of the work, and for a more extensive and thorough campaign in the interests of the New Financial Plan, led to the formation at this meeting of a Central Committee of eight members. This Committee, subject to the approval of the several Benevolent Boards, will arrange, as soon as possible, for a central office, with Executive Secretaries and such assistants as may be necessary to launch and conduct a comprehensive and consecutive campaign. The Laymen's Missionary Movement will be requested to grant the services of Fred B. Fisher and the Board of Foreign Missions the services of Dr. J. B. Trimble to serve as Executive Secretaries, the former to have general charge of the administrative work and the latter of the field campaign.

The amount each of the Benevolent Boards is to ask of the Church for carrying on its work for the ensuing year was determined at this meeting after presentations of the present and probable needs of each Board were made before the Commission. After viewing the entire situation from many viewpoints, and after a prolonged discussion of the problems involved, the Commission fixed the apportionments the same as last year. They are as follows:

Board of Foreign Missions.....	1,800,000
Board of Home Missions & Church Extension	1,560,000
Prisoners' Aid Society.....	270,000
Public Educational Collection: Discipline Para. 456):	
(a) For the Board of Education 20 per cent.....	135,000

(b) For Conference institutions or auxiliaries to be separately distributed among the Conferences	540,000
Board of Sunday Schools.....	210,000
American Bible Society.....	100,000
Church Temperance Society.....	50,000

Several important matters concerning the making of the apportionments and sending them to the District Superintendents and pastors were considered and adopted among which are the following:

- (a) The four-fold basis of apportionment—membership, church property less indebtedness, salaries including house rent and benevolent collections—will be continued.
- (b) Type-written copies of the apportionments are to be sent to the District Superintendents before the session of the annual conference, he to have the privilege of readjusting the items, provided the totals are not changed, and the sheet returned to the office of the Apportionment Secretary within four weeks of the adjournment of the annual Conference are to be applied on the apportionment will then be sent to the District Superintendent.

One of the Things Eternally Right

By the Rev. Emory J. Haynes, D. D.

The following, sent to us by the Rev. Emory J. Haynes, of Poughkeepsie, New York, ought to have a large and careful reading by our Methodist people. It raises the question as to whether the Church is a belated traveler on the road that leads toward old age support, struggling in the rear instead of leading in the van. Can we doubt that in the care of her aged servants the Church should be setting a glorious example to the business world and preaching the gospel of loving care for her retired ministers and the widows of the fallen? But sometimes it seems as if the clear-headed business man sees this obligation more plainly than God's ministers, and faces its problems more resolutely and successfully.

JOSEPH B. HINGELEY.

ONE YEAR'S RAILROAD PENSIONS

A pension budget of \$146,000 for the New York, New Haven and Hartford Railroad and the allied steamship lines, for the year ending June 30th, 1913! Over \$250,000 for the combined system!

How strange this would have sounded ten years ago. Mr. Charles S. Mellen, the President, does not regard this outlay only from the economic standpoint of promoting efficiency and fidelity. The words of this remarkable man are worth quoting to the Church, now engaged in promoting generous "pensions" for its wornout preachers. Hear him:

"The conserved self-respect of the men is worth more to them than the money. For, somehow, we all feel that a life of honest toil ought to provide for our age. It is one of the things eternally right. If a life work does not so provide, man is radically unhappy. A worm of injustice is gnawing at his heart. To me it is an immense satisfaction to rebuke blundering nature for her failure to do this eternally right thing, and to ordain that what ought to be shall be hereafter in this little section of the world—our railroad and steamboat lines. I know that a corporation which pensions really spreads more happiness by this means than all the parks, museums, playgrounds or libraries—most worthy benefactions—afford; because the pension of age and injury cheers the mind by the thought that this old world has treated the man right."

We do not recall having seen this reason spoken of before as the best thing about pensions. But the more one ponders it, the truer it seems. The darkest shadow on the path of the wornout preacher is the thought:

ent, the resident and presiding Bishop and the officers of the Benevolent Boards.

(c) The amounts collected from the Church and Sunday School for the Sunday School Board including the 10 per cent of the monthly Sunday School missionary offering are to be applied on the apportionment for the Board of Sunday Schools.

A committee on a point publication in the interests of the several Benevolent Boards, and composed of representatives from the Boards and the Commission on Finance, which had already had a meeting in Philadelphia, met for an adjourned session at Cleveland in connection with the Commission. After a full discussion of all matters involved, it was decided that it was inexpedient to undertake at present any plan of joint publicity by the Boards. The Committee, however, was continued to make further investigations. In the meantime every effort will be made to spread the new literature already created in leaflet and pamphlet form, and to have the editors of our official and semi-official papers make space for a greater publicity for the news of the several Benevolent Boards.

A. J. COULTAS,
Secretary.

"I ought not to be in straits. I have done the world real service. Why am I so abandoned when I sowed well and yet now have no harvest?"

It is the wrestling with this dark secret that costs him the most struggling on his knees. It is the hardest ethical problem known to man, the one unsolved problem in nature. Say what we will it never was solved. Faith only hushes the disturbing whisper. But when the Church removes that question by that the railroad calls a "pension," the joy is the sunlight of self-respect restored. The man feels that the eternally right has been done him; and that feeling is priceless far above the money paid. He holds up his head, conscious of no shameful failure to provide by his lifework for his white-haired mate and himself.

On June 14th I read to Mr. Mellen the quotation as I had previously taken it from memory and Mr. Mellen said the quotation was correct. Mr. Mellen added:

"Not only did I personally and of my own initiative set up this pensioning over eight years ago, but I refused to make it an automatic process. I personally, as president, issue the pension on examination made for me, so that each beneficiary may feel the touch of man with man. As I take it the hardest thing about the strait of the old preacher is—why, after an honest, toilsome life have I not provided for my old age and the age of my wife?"

I wish that every Methodist who reads these wholesome words would take them to the quiet of his own study and re-read them. I am sure that if he follows his impulses and obeys the law of his higher responsibility he will before sunset seek someone with means and persuade him to liberality for the care of his older brethren—yes for the care of himself and his wife.

A million dollars for the Permanent Fund of the Board of Claimants would be an accomplished fact before sunset if our preachers would allow the purpose to provide for their aged brethren to sink into their souls as deeply as has the purpose to provide for his retired employees found place in the heart of Mr. Mellen.

I spoke in public schools, high schools and colleges, and in the various churches. Many of the young people throughout the Conference have been touched. Young men and women have pledged themselves to enter school for larger preparation.

Our Ports of Call

(Continued From Page 3.)

come historic because of the convention held there to settle the dispute concerning Morocco between France and Germany. This and the surrounding country afforded us our only glimpse of Spain.

The harbor presents an animated scene. Many vessels of various descriptions from ocean liners to row boats crowd the waters. Many national flags are seen but a solitary yacht flew the Stars and Stripes. Except on war and pleasure craft, our flag has well-nigh disappeared from the ocean. The walk through the town was interesting. Representatives of many nations meet and mingle here. Of these the most picturesque are the Moros who, in their strange costumes, move among the more conventionally dressed Europeans with calm indifference to their neighbors. Soldiers are everywhere in evidence. Five thousand are stationed here.

A guide took us through the galleries which are blasted out of the solid rock. One is thus impressed with the immense amount of work which has been expended here. Moors, Spanish, Moors again, Spanish again and the British all have contributed to making the place what it is. The lovers of peace must lament the enormous waste of time, labor, money, life, which it has cost. War has made Gibraltar and war maintains it. How much better for the world if men would devote themselves thus assiduously to the acts of peace!

ALGIERS

Africa? Yes, Africa! question and answer, as we looked upon the shore now become visible after a quiet night at sea. We could hardly realize that we were now seeing the north coast of the "Dark Continent." But such was the plain fact. May 28 will be a memorable day because of its new and extraordinary experiences. The coast along which we sailed for some hours is very rough and broken with the Atlas Mountains in the back ground. Here and there a group of buildings or an imposing villa appeared as we approached our next "Port of Call."

From the sea Algiers presents an imposing appearance. Along the water front the French have built the "new town." Large and substantial stores and dwellings are found in this section. Back upon the hill is the "old" or Arab section.

We had only a few hours at our disposal and in order to make the most of our time employed a guide and carriage. We visited the various points of interest of which I can speak of only one or two. We entered an Arab cemetery. What wretchedness! Death is always a dark and gloomy fact, but we try to make our cemeteries beautiful. Here misery and squallor met our eyes on every side. Wretched beggars were stretched upon the ground near the graves. Mourners prayed for comfort in a Mosque; idlers stood around laughing and joking. It was a sad and incongruous sight.

The ride through Arab town will never be forgotten. Its narrow streets, impassable alleys, tiny tenements in which the population swarmed like rabbits in their warrens, stores, work-shops, cafe's the quaintly dressed men and women, the begging children, the public entertainers—how shall we describe it all? Like many other things, it must be seen to be appreciated. It is certainly a glimpse of the Orient such as we have not had elsewhere. But these, too, are God's children. The tender caress of parents bestowed upon babes, the pleasant intercourse of neighbor and neighbor, the bartering for gain, the religious aspirations, the grief for the dead, all showed their kinship with ourselves.

At 10 p. m. we sailed away—the brilliant lights of the city slowly faded away, but upon our hearts the impressions of our visit remain deep and indelible.

BISHOP HENDERSON'S CORNER

The Companionship of Love

"The beloved of the Lord shall dwell by Him." Here is the pledge of love's companionship. The holiest and highest companionship is the companionship of souls; not of books or bodies; not in stones or stories, but in souls: souls responsive to our deepest desires, holiest hopes, truest thoughts and finest fellowship. Companionship with God's thoughts in nature may charm the spirit and captivate the imagination, but companionship with stars and seas, or with "the banks and braes of Bonnie Doon" cannot satisfy the heart hunger of men that yearn for companionship of heart. Companionship with books is the joy of every book lover, and libraries are the proud possession of the mind aspiring to vigor of intellect, keen with the appetite for high thinking, even though content with plain living; but companionship with Christ roots in the eternal heart throb of God and is secured only by the cost of companionship payable in the coin of the kingdom of love.

Real companionship involves *living together*. Shingles and clapboards, furniture and pictures, carpets and clothes, dishes and food, do not make a home; they make up a house. A home is where hearts live together; living with the same purpose, living in the same realm of thought, living in the same world of sympathy. Parents may live for their children and not live with them. Men may endeavor to live for Christ without living with Him. You must live with the same object dominating you as dominated Him—namely, to do His Father's will; you must live in His realm of thought, rethinking what He thought in His gospels; you must live in the same world of sympathy, widening your vision of world need and heart hunger; else there is no real companionship between you and Christ.

Genuine companionship involves also *loving together*. Differences of temperament are inevitable, but there is no real companionship if there is a fundamental difference in one's loves. If one loves honor and the other dishonor; if one loves purity and the other impurity; if one loves sacrifice and the other loves selfishness; if one loves God's Book and the other loves sentimental trash; if one loves God's day and the other cares nothing for its sacredness; if one loves God's house and the other the playhouse; if one loves Christ and the other is Christless—there can be no real companionship between such souls. If Christ and I are to be companions, if I am to dwell by His side, I must love everything He loves and hate everything He hates. Companionship with Christ becomes vital immediately on my loving with Him.

Real companionship involves also *laboring together*. Companions not only work for each other, but with each other. Laborers together they must be. Sympathy in toil is deeper far than sympathy in thought. We are not only laborers for God, we are "laborers together with God." There must be rhythm in our service with God or there will be no reality. I must work at the same things God is working at, if I am to have companionship with Him. Yoked with Him, we find rest—not rest from labor, but rest in labor; for

"Rest is not quitting the busy career;

Rest is the fitting of self to its sphere."

Knoxville District

The Epworth League Sunday School and Missionary Convention met in its annual session May 22-25, inclusive, at Mountain City, Tenn. The Rev. J. G. Isbell is pastor. Most pastors and delegates reached Mountain City Wednesday evening, at which time the meeting was launched by an impressive sermon by the Rev. H. S. K. Dykes, our pastor at Elizabethtown. The convention proper was called to order

Thursday morning by Dr. J. W. Tate, District Superintendent, who conducted the devotions, after which the Rev. B. J. Martin, District President of the Epworth League, took the chair. Miss Inez Alums was appointed acting secretary in the absence of Mrs. Annie Massingill and Mrs. Sallie Lee was appointed acting treasurer; Prof. R. J. Baker, reporter for the local paper; Thomas G. Howard, reporter for the Southwestern. The annual address of the District President of the Epworth League was listened to with much interest. A complete survey of the League work throughout the District was given. Reports from the various Leagues were encouraging, notwithstanding, the League work on our district is considerably on the decline. The very excellent address of welcome was delivered by Miss Fanny Reeves; response by the writer. The introductory sermon was very ably and forcibly delivered by the Rev. W. R. Marbury. The Sunday school department of the convention was called to order by Prof. R. J. Boker, who made a commendable report of the work. Reports from the various Sunday schools indicated that an upward move has been started. The sessions were indeed interesting throughout. Important among the recommendations made by the convention to the local Sunday schools were the following: Every Sunday school should be well graded; organized into a missionary society; organized also a temperance society, and should contain a well-selected library. An increase in Sunday school and Epworth League membership, also an increase of conversions in both departments must be brought about. Saturday night the young people rendered an excellent program. Prominent among those who appeared on the program was Dr. J. W. Tate, who represented Morristown College. The writer represented the Southwestern. Sunday the Rev. T. G. Howard preached at 11 o'clock, after which the District Superintendent, assisted by the pastor and visiting brethren, administered the Sacrament. At 3 p. m. the Gospel was ably presented by the Rev. C. H. Hurd, the pastor of our church at Greenville. At night the Rev. W. R. Marbury, pastor at Morristown, filled the pulpit. Many sinners came forward for prayer. At the conclusion of the evening service a set of resolutions thanking the good people of Mountain City for their hospitality and pleasant entertainment closed the most interesting and enthusiastic gathering of Epworth League and Sunday school workers ever held on the Knoxville District.

We think it not out of place to drop a hint right here relative to convention ideas. It was made a distinct gathering after careful consideration of the ever-alert and indefatigable worker, Dr. J. W. Tate, District Superintendent. The District Conference is too large to be entertained in the smaller places, consequently the remote sections would get no encouragement nor personal knowledge of our great Church at work without these smaller gatherings. We admit that the same class of work can be done in the District Conference, but whether it would be as effective and far-reaching remains to be realized in the already convincing results of the smaller gatherings. Other denominations are strengthening their own people and drawing heavily on our ranks by the process of demonstration. Why can't we catch on? There are two things that the expert critics are compelled to admit, first, that if we keep pace with the rapid march of the great Church of which we are a part, the masses of our people will necessarily have to be educated to a high standard of Christian charity; second, there are only two methods of procedure for progressive men—be able to lead out, or be willing to be led out.—Thomas G. Howard.

Personal and General

This seed will grow and produce fruit worthy of the labor.—Bessie M. Garrison, Field Secretary.

David M. C. Pleasants, son of the Rev. W. H. Pleasants, graduated from the Bluefields College of West Virginia, on June fifth, with high honors, at the age of sixteen years. His record as a student is excellent. Young Mr. Wilson expects to attend Howard University this fall.

The Rev. Lewis H. Smith, our pastor at Bastrop, La., desires to express his gratefulness to the Mount Olive Methodist Episcopal Sunday School for a beautiful Thumb Index Christian Workers' Bible. Mr. S. T. Scott is the efficient superintendent and Miss Etta Smith secretary. Miss Smith is the daughter of the Rev. A. Smith, our pastor at Florence.

Moses Prepared for His Work

Exodus 11, 11-25; Acts 7, 17-29; Heb. 11, 23-27.

International Sunday School Lesson for July 13, 1913

Only Exodus 11, 11-25 is printed. Memorize Ex. 11, 23-24.

Golden Text—"Blessed are the meek, for they shall inherit the earth."—Matt. 5:5.

Time—Probably between B. C. 1578 and B. C. 1529.

Place—In Egypt and Arahia.

The Lesson Story.

This lesson follows immediately upon that of last Sunday and tells of the mature life of Moses. He has reached ripe years and feels a responsibility of his future life. He interprets his work to be for the good of his people who were oppressed under the Egyptian bondage.

He left the royal palace one day, probably to investigate conditions among his people with a view to their betterment, and return to the palace, where he might at leisure study his course. Or he may have deliberately left the palace to remain with his people. At any rate, while he was there he saw a Hebrew being ill-treated by an Egyptian. He became enraged and killed the Egyptian and hid his body in the sand.

The next day he saw two of his people striving with each other, and he attempted to reprove them. Whereupon, one of them resented the reproof with words which caused Moses to know that it was known that he had killed the Egyptian. The king soon heard of the murder and sought to take the life of Moses, but he heard of this in time to escape out of Egypt and reach the land of Midian, leaving all of his acquaintances behind him to suffer in slavery.

Moses sat by a well in Midian until the maidens came to water their cattle, and when shepherds attempted to drive them away that they themselves might be first, Moses prevented it and helped the maidens water their flock and return home sooner than usual. Their early return caused their father Reuel to ask the cause. When told the story, Moses was sent for and given the hospitality of the home. Reuel became so impressed that he gave his daughter Zipporah to Moses as wife. And they lived there forty years. But in the meantime the king of Egypt died, and the Hebrews' burdens became almost insupportable. They called earnestly on God and He heard them, remembering His promise to their fathers.

A Faulty Beginning

Moses had graduated with honor from the school of Pharaoh and came out with all the wisdom of the Egyptians. He had already chosen his life-work and thought through many problems he expected to meet with. Those too difficult for him to solve were set aside to be taken up again when his mind became clearer and when developments suggest the proper method.

So he went forth into the field to begin his work of reforming and liberating his people. He was fresh from the palace and the smell of royalty was on his garments and a princely air possessed him.

Probably, also, he had the feeling of a hero coming out of the victories Josephus ascribes to him. With this equipment he came out of the dreams of the palace into real life with all its struggles. He saw two men, one smiting the other, and immediately felt a sense of duty, and a mighty impulse swept him into the fray to begin life's work with violence. This was his mistake, as he soon learned. But like many a student to-day, coming fresh from college with plans for life find some things in this stern, struggling world which their plans did not call for, and, being in a hurry for results, begin life with blunders and mistakes. One may have mental plans, outlines and maps, with all the details he is capable of giving them, but if there is no experience with that which is real back of these they will be found faulty when brought into use. Moses had no experience in reforming or liberating a people, and see him begin by slaying and hiding an Egyptian in the sand and bringing down the wrath of the king upon his defenseless head! The trouble with Moses was that while he was trained in all the wisdom of Egypt, he was not trained how to liberate Israel. His work was a great one, and a post-course was necessary to prepare him to accomplish it. Providence forced him to go to Midian to another school.

Preparation for a Great Work

When on the second day Moses attempted to repeat the mistake of the first and his guilt was mentioned, he fled to Midian to escape death at the hand of Pharaoh. He was then away from his people and his home where, in the solitude of the wilderness or the quiet of a shepherd's life, he may be further equipped for his work.

His work was great. To deliver Israel from Pharaoh with the means in hand seemed but the dream of a restless night. But it must be done, for God willed it. The pressing need was a preparation commensurate with the work required, and Moses was in Midian to receive this preparation. God sent him there. In fact, God sends many now to "Midian" for a post-course, but very many fail to go. He still calls men to deliver their fellows from a bondage worse than Egypt knew how to inflict; to bring them out of sin unto salvation. This is a great task, a great deliverance, and we may well wonder "how shall we escape if we neglect so great salvation." But this great work requires great preparation, and the call is "First to Midian, then to Pharaoh." In other words, the call of the ministry is a call first to a large preparation. The violence and awkwardness of Moses before he went to Midian is suggestive.

Gallantry, patience, kindness, service, meekness, meditation, reflection, prayer, trust, faith, obedience, are among the lessons learned in Midian, all of which were needed in his future life. Mars Bluff, S. C.

The Distressed on Our Jericho Road,

ARE WE PASSING BY ON THE OTHER SIDE?

Epworth League Devotional Meeting Topic for July 13, 1913

(Luke 10:30-37; Isa. 58:6-9; 40:1-2.)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson.

True religion does not consist in strict obedience to law alone, but in practical sympathy for needy humanity. Glibly the lawyer could recite the law and perhaps he had lived a life in keeping with it. But this had not brought satisfaction to him. There was something in that word "neighbor" that puzzled him. "Who is my neighbor?" he asked. Jesus, always apt in teaching, brings before his mind a mental picture. He tells him a story. By the Jericho road lay a man wounded by those who had robbed him. A certain priest went by and saw him lying there, but fearing that touching this helpless wanderer would make him "unclean," he passed by with-

out sympathy for his fallen brother. A Levite in like manner passed along, but his social order was too high to help the wounded, so he passed by on the other side. A Samaritan came along and, seeing the wounded man helpless, he had compassion upon him and dressed his wounds and took him to an inn and paid for his lodging.

With such a picture as this before him the lawyer clearly saw the answer to his question and himself answered his own question, saying "He that showed mercy on him" was neighbor to him.

In Isaiah 58:6-8, the prophet shows the utter folly of mere religious ceremony without intense sacrifices, the gold plates on the roof of the temple, shin-

ing in the sunlight, the songs of the trained choruses in the temple, the observances of fast days, and even the bringing in of the tithe into God's store-house, did not please Him. He wanted a devotion more worthy of Him and more helpful to His little ones. "Is not this fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh. Then shall thy light break forth as the morning and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

The whole matter is well summed up in Isa. 40:1-2: "Comfort ye, comfort ye, my people, saith your God."

The Meaning and Application To Us

Thanks to the progress of our Christianity, such a thing as took place on the Jericho road is well-nigh impossible in our day. More and more the human family is being drawn closer and closer together so that the wounded and the famine-stricken and those that suffer dire calamities get quickly the sympathy of their fellows.

There is still room for improvement, however. We may be easily moved by the wordy tales of woe which the newspapers bring us concerning the distress of those who suffer on account of flood or wreck or earthquake or explosion, but we are liable to overlook the many needy persons next door to us. It is possible for a sympathetic factory owner to send his thousands to distant flood sufferers and at the same time grind the very life and hope out of the men, women and children whose overworked hands made such a magnificent gift possible.

It is possible to work up great sympathy for the heathen out of sight, and at the same time hold in utter contempt the heathen at our door. If the far-away heathen is worthy of our sympathy, why be so uncharitable to the heathen near by?

Mere religious ceremony is worthless. In all ages, God has called for a service of Him that manifested itself in righteousness. The worship of God in mere ceremonies, no matter how solemn, shall ever be held up to ridicule unless religion carries along with it that true, practical sympathy for humanity. We may talk all we please about "brotherhood," "everybody up," "liberty, justice and equality," and such things, but they are pure hypocrisy unless they are practised among our fellows. How a man can follow Jesus Christ and oppress the poor, lord over the less fortunate than himself, pass by the needy "on the other side," will always be a problem whose solution is impossible, even at the judgment. Our light must shine on account of the brightness of our deeds.

The injunction of the prophet is the key-note of true religion. "Comfort my people! Are they poor? Comfort them! Are they sick or in prison? Are they naked and hungry? Are they ignorant and thriftless? Are they sinful and vile? Comfort them. Speak comfortably to them and thereby manifest the spirit of the Christ whom you profess to love and whose example you profess to follow.

Winchester, Va.

Personal and General

The Rev. F. R. Butler's address is 622 Caddo Street, Shreveport, La., instead of Lucas.

St. Paul Methodist Episcopal Church, at Tupelo, Mississippi, was favored on the 28th of May with the presence of Dr. I. L. Thomas, who delivered a great lecture before an immense audience. The collection was \$8.15. The Rev. J. P. Watson is pastor.

The Ocean Springs (Miss.) Public School, Prof. M. F. Nichols, principal, closed Friday, May 30th, 1913. Among those who addressed the student body were Mrs. L. A. Lewis, Mrs. E. A. Langston and the Rev. E. H. Langston, pastor of St. James Methodist Episcopal Church, who was the orator. His subject was "The Garden of Life."

The Rev. G. A. Payne, our pastor at Chariton, Louisiana, has made noticeable improvements in the appearance of Godman's Chapel. With his own hands Pastor Payne has replaced the broken window panes with whole ones, and has installed new lights, all of which is paid for. A recent rally netted \$46.00 toward the repair of the church. This small charge is burdened with a debt of \$280.00.

Southwestern Christian Advocate

631 BARONNE STREET

"BIG BEER—FIVE CENTS"

(Continued from page one).

what the saloon means to do for the man who drinks. The saloon will cause men to lose their balance, upset them, putting their feet where their heads should be. No man should ever want to substitute his heels for his head. Beware of a business that promises to drown men in their appetites; that promises to make a man forget himself and lose his self-control. "Big Beers" are dangerous; even little ones are. Shun them!

ROLL OF HONOR

We have been seeking for sometime to get our churches up to the ideal of every officer in the church a subscriber for the SOUTHWESTERN CHRISTIAN ADVOCATE. This plan is approved by the Bishops of the Church, and if carried out, all enterprises of our church work will be stimulated, because the people will be better informed. One of the churches to carry out this suggestion recently is Park Street Church, Cincinnati, Ohio, the Rev. D. E. Skelton, D. D., pastor. Dr. Skelton succeeded in securing all officials of his church as subscribers, but one; and this dear saint declared that he could not possibly subscribe, but when he found he was the only one that prevented the plan from being a success, humbly asked that his name be placed in the roll.

Here is the roll:

Saint Marks, New York City, Dr. William H. Brooks, pastor.

Park Street Church, Cincinnati, Ohio, the Rev. D. E. Skelton, pastor.

Union Memorial, St. Louis, Mo., the Rev. B. F. Abbott, D. D., pastor.

Wesley Tabernacle, E. St. Louis, Mo., the Rev. M. L. Jackson, pastor.

DR. SHERRILL AND COLORED WORK IN THE SOUTH

The Board of Foreign Missions, at its last meeting, took the following action:

Whereas: The Board of Foreign Missions has called Dr. J. C. Sherrill for temporary service as a field secretary, and

Whereas: Dr. Sherrill and the Freedmen's Aid Society are anxious to know whether or not this arrangement is likely to become permanent, and

Whereas: The Board of Foreign Missions is unable to determine upon a permanent policy until after the next general committee meeting;

Wherefore Be It Resolved, That Dr. Sherrill be hereby notified that the Board of Foreign Missions would advise him to continue his relationship with his school for another year in order that time may be given the Board for further consideration of the whole question of its field secretarial program.

The National Negro Farmers' Congress meets in Birmingham, Alabama, July 4, 5, 6, 1913, at the Sixteenth Baptist Church, the Rev. J. A. Whitted, pastor. Objects of the Congress:

1. To encourage the colored people to buy more land each year, for land values are rising rapidly.

2. To discuss improved methods of seed saving and selection, soil preparation, cultivation, fertilizers, crop rotation, marketing, rural credits, improved live stock and better home, school and church life in the rural communities.

3. To inform the American public and the world of the progress of agriculture among the Negro people in America.

4. To popularize industrial education.

5. To hear addresses from agricultural experts and from prominent race orators.

Of General Interest

EXPENSIVE LYNCHING

During the past week President Wilson sent a message to Congress urging that a suitable appropriation be made for the heirs of an Italian subject who was lynched at Tampa, Florida, in 1910. The Italian Government had suggested \$6,000 as the sum to be paid to the heirs of the man who was lynched. President Wilson urged Congress to make the appropriation as "an act of grace." Should not the United States be as considerate for the heirs of its own lynched citizens, as for those of foreigners? There is much food for reflection in this recent message of President Wilson to Congress.

MOVING PICTURES

The remarkable popularity of the moving picture shows has been unmistakably attested by the report of statisticians who have just completed a count of the nickels spent during the last year by patrons of these shows. The present report is the first official count ever prepared in this country, and the figures are indeed startling. They show that 3,600,000,000 spectators paid 6,380,000,000 nickels, or \$319,000,000 to see these exhibitions. There are more than 200,000 persons employed in the moving picture industry, and 10,000,000 feet of picture films are produced weekly. The capital invested exceeds \$80,000,000.

THE HEAT WAVE

According to reports, the great Central West has been held in the grip of a heat wave for several days. It is said that thirty-nine persons died in Chicago, June 30th as a result of the intense heat. All together nearly eighty deaths were reported.

New Orleans has not suffered nearly so much as many of the cities farther North, being protected by the cooling breezes of the near-by lakes and the Gulf of Mexico. The temperature for this city, for June, averaged less than eighty degrees. If this state of affairs continues, then New Orleans may well lay claim to being a summer resort as well as the "Winter Capital" of America.

A MODERN HERO

The day of heroes and martyrs has not passed. There are still many who give evidence of their deep devotion to the cause of Christ. The Rev. Gottfried Hahn recently ordained as a minister of the German Evangelical Church in St. Louis, is now completing a course of preparation in New York City, preparatory to sailing for Purulia, India. He will go there as a missionary to hundreds of lepers, who are confined at this point. These unfortunate ones are taught to regard Christianity as their only hope. Rev. Hahn is the eleventh one of his family to dedicate his life to this work. He says, "I shall finish my preparation. Then I will return to India and enter upon my work there. My father gave his life to that field and I must take it up myself, if my health permits. Mother is ill, and I do not believe she will live much longer. Nothing would delight her more than to know before she died that I, too, will continue in the work of my father."

EMIGRATION

The question of immigration has been occupying the public mind for some time. It is desired that such reforms should be introduced as will require a high standard among those looking forward to homes and future citizenship in this country.

Speaker Clark is now giving some thought to the other side of the question. He states, that emigration is costing the United States millions of dollars. Many of our most successful farmers are seeking homes in Canada. These emigrants are among the most desirable citizens and are a distinct loss to the nation. Recently, one thousand eight hundred forty-five American farmers crossed into Western Canada with the intention of permanently settling in British North America.

ca. These men carried with them \$388,500.00 in cash, and \$145,000.00 in personal property. Speaker Clark is of the opinion that Congress should make homestead conditions in this country as easy as possible and increase the area for home building by a judicious encouragement of both drainage and irrigation.

CURRENCY REFORM

President Wilson for a second time upset presidential traditions of more than a century, by appearing in person before Congress and delivering an address on the necessity of currency and banking reforms. The President appealed to the Senators and Congressmen who had assembled in joint session, to lay aside all thought of personal considerations and comfort, and give to the nation immediate relief from the evils of the present monetary system. It was the thought of many that Congress would have sufficient work with the tariff legislation and the problems incident thereto to occupy its time during the present session. It is evident, however, that President Wilson is determined that action should be taken during this session for the revision of the nation's banking system.

Members of the Currency Commission of the American Bankers' Association, together with other bankers of the country are giving the proposed legislation serious consideration. They appear to be greatly divided as to the merits of the reforms intended, the East being more strenuous in its objections than the West.

SECRETARY BOSWELL IN THE NORTHWEST

The Rev. C. M. Boswell has returned from his Home Mission and Church Extension visitation to Washington, Oregon, Idaho, California and the Hawaiian Islands. During the trip he represented the Board at the Commission on Finance Parliaments conducted by Dr. H. J. Coker in Tacoma, Seattle, Walla Walla and Spokane, Washington. Sixteen cities were visited by him where conferences were held with Denominational Leaders concerning "City Evangelization" and an examination made of Methodist work along Church Extension and Foreign Missionary lines. In many of these cities addresses were made to Preachers' Meetings and sermons preached on the cause of "America for Christ." The Doctor reports the existence of a growing demand for the return from pulpit quackery to a preaching of the penalties for sin, and the rewards for righteousness set forth in God's word for overcoming the present prevalence of personal and civic disregard of obligations to God and humanity. While in Hawaii Dr. Boswell, with the co-operation of the Rev. R. Elmer Smith, pastor at Honolulu, visited the American, Filipino, Japanese and Korean Churches in Cities and Chapels on pineapple and sugar plantations where he preached and had the pleasure of seeing many "Come out to seek the Lord." The religious and educational institutions under the care of the Board of Home Missions and Church Extension were found to be accomplishing splendid things for Christ and men. The amount of \$900 was secured in cash and pledges for special work under the direction of the Board.

The Rev. J. H. Matthews, a retired minister of the Atlanta Conference, died Monday, May 17th. His death, though not entirely unexpected was quite a shock to his family and friends. A more extended notice will appear later. Mrs. Matthews and her daughter Mrs. Whitaker are very thankful to friends for the tokens of love and sympathy shown them during their bereavement.

The Rev. J. Will Jackson, D.D., of the Central Missouri Conference, has been appointed by the Governor of Missouri, a delegate to represent that State at the fiftieth anniversary of the Emancipation Proclamation, to be held in Philadelphia, Pennsylvania, during the first week in September.

People of Interest

Prof. R. L. Isaac of Prairie View State Normal, Prairie View, Tex., passed through Tuesday en route to Atlanta, Ga.

Bishop McDowell is to give four days' service to the Desplains Camp meeting to be held near Chicago.

John O. Hopkins, a Negro, has been elected a member of the City Council of Wilmington, Delaware, from the Sixth Ward.

Dr. R. H. Stillyard, a prominent Negro resident of Wheeling, West Virginia, has been elected a member of the City Council.

Bishop Stantz preached the baccalaureate sermon to the graduates of Baldwin University, Berea, Ohio, Sunday, June fifteenth.

Sr. James Church, Columbia, Miss., the Rev. N. R. Clay, D.D., pastor, raised \$1,125 last Sunday. And Dr. Clay writes "more to follow." That is fine!

Miss Grace E. Blake, the daughter of the Rev. J. H. Blake, graduated with honors from the academic course from the high school, Chester, Pa.

William Patton, son of the Rev. William R. A. Palmer, was graduated from Morgan College, June 3, 1913, and expects to enter the Dental College of Howard University in the fall.

Rev. S. K. Dong, who was graduated from Garrett Biblical Institute with the Class of 1913, has the distinction of being the first Korean to receive the degree of Bachelor of Divinity.

The Rev. Dr. James H. Scott takes hold of the Philadelphia District with a strong hand. He is no novice in our Methodism and wins golden opinions on every hand. The brethren all love him.

Dr. William I. Haven was elected by the Board of Foreign Missions to the Board of Directors of the Shanghai Methodist Publishing House to fill the vacancy caused by Dr. Eaton's death.

Louis Lucas Amos, a leading layman of the Philadelphia District, Delaware Conference, and a member of St. Thomas, Frankford, departed this life Monday, June 16th. Funeral services were conducted at his home church and Peasauken, New Jersey, the place of his birth.

The Rev. D. W. Clark, D. D., superintendent of the Methodist Union of Cincinnati, which has as its chief work that of city missions, has tendered his resignation to take effect September first. It is his intention to join his family in Boston, where his children are in school.

Dr. Charles Augustus Briggs, said to be "one of the most widely-known theologians of his day, and one of the most brilliant controversialists in the late nineteenth century theological discussions in Europe and America," and for forty years a teacher in Union Theological Seminary, died Sunday, June eighth.

The Board of Foreign Missions has elected the following officers: Bishop Luther B. Wilson, as President of the Board of Foreign Missions. The Bishops: Drs. J. M. Buckley, and W. V. Kelley; Messrs. G. J. Ferry, E. L. Dobbins, and E. B. Tuttle were re-elected Vice-Presidents; Dr. S. O. Benton was re-elected Recording Secretary.

Mr. Thomas L. Poulson, who, it is said, with Mrs. Paulson, established the first school for the Freedman at Drummondtown, Virginia, in 1862, died recently at Philadelphia in his eighty-second year. He was for fifty-two years in the active service of the Methodist Episcopal Church. He was also a temperance worker and lecturer and served during the Civil War as Chaplain of the Maryland Volunteers.

The Rev. Dr. W. T. Hewsley, founder of Haven Memorial, Philadelphia, is now the happy pastor of St. Daniel's, Chester, Pennsylvania, with a wife to help him, formerly Mrs. Hattie J. Roane, of Nashville, Tennessee.

see; the people are delighted with the services of Mrs. Hemsley. This couple was joined in wedlock June 4th, by the Rev. Dr. J. E. A. Johns, Superintendent of the Centreville District of the Delaware Conference.

Doctor Booker T. Washington, Principal of The Tuskegee Normal and Industrial Institute, invited by Dr. Davidson, Superintendent and Mr. Roscoe C. Bruce, Assistant Superintendent, delivered the annual address at the joint commencement of the colored high schools at Washington, D. C., on the evening of June 18th. Dr. Washington delivered this same address several years ago, when it was first decided to have the commencement exercises of the Colored High School, the Armstrong High and Manual Training School and Normal School Number Two at one time and place.

"A few weeks ago," writes Bishop Nuelson, "I dedicated the first Methodist Episcopal Church building in France, at Bourgneuf, a little place in Savoie. On that occasion I baptised several children. The father of one of these was offered 200 francs by the priest if he would consent to have his child baptized in the Roman Church. From Dr. Ernest W. Bysshe I learn that he has opened a tent campaign at a neighboring village, Greasy-sur-Isere. Eighty men attended the first meeting, and over 200 were present at the second service. The priest has threatened with excommunication any who dare to come to our meetings. We have a band of loyal and devoted workers in those Alpine valleys of France."

Dr. D. A. Bethea, of Terre Haute, Indiana, has gone to Boston, Massachusetts, where he has entered upon a Post-Graduate course of study in Harvard. He will remain there until September, when he will return to Terre Haute. Miss Frances O. Bethea, his sister, who has been keeping house for him and caring for his little daughter since the death of Mrs. Bethea, is spending the summer at her former home in Dillon, South Carolina, taking the little girl with her. Enroute to Boston, Dr. Bethea spent Sunday, June sixteenth, in New York City, where he addressed the Manhattan Y. M. C. A. and the Epworth League of St. Mark Methodist Episcopal Church. Dr. and Mrs. W. H. Brooks entertained him at luncheon. While in Boston Dr. Bethea is making his home with Dr. John B. Hall.

The Rev. Robert J. Trevorow, D. D., was inaugurated president of Drew Seminary for Young Women at Carmel, New York, on May twenty-first. Bishop Wilson presented to the new president the charter and keys of office. Doctor Trevorow's inaugural address was on "Ideals in Secondary Education," in which he called attention to the characteristic American passion for education with its plans demanding twenty-two years from the kindergarten to graduation to a profession from school, and laid emphasis upon the vital significance of the impressionable years spent in that period spoken of as secondary education. It is a time when the transition of adolescence is taking place; when the future vocation of the student is determined, when truth is met as something more than lesson study.

The Christian Advocate remarks: "The children of the parsonage have often won through to the White House. Three Presidents—Arthur, Cleveland and Wilson—were ministers' sons. Abigail Smith Adams, the first mistress of the executive mansion, and one of the most distinguished, was daughter, grand-daughter and great-grand-daughter of Congregational clergymen. Abigail Powers Fillmore and Jane Appleton Pierce were ministers' daughters. Mrs. Benjamin Harrison was a daughter and grand-daughter of ministers. President Arthur's sister, Mrs. Mary Arthur McElroy, and President Cleveland's sister, Rose Elizabeth Cleveland, will be remembered among the ladies of the White House. Now comes Helen Louise Axson Wilson, daughter of the Rev. Edward Axson, and grand-daughter of the Rev. I. S. K. Axson and the Rev. Nathan Hoyt.

News Paragraphs

The inmates of the Illinois State penitentiary are henceforth to be allowed an hour of recreation each day.

It is noted that of the 1,032 persons confined in the Maryland Penitentiary at the close of 1910, only 72 were women.

The minimum wage law for women, which Utah is the first state to put into operation, went into effect on May thirteenth.

The one colored applicant to appear before the Medical Examiners of Alabama in January—Dr. Edward Gray—was successful.

An educational Convention is to be held in Jacksonville, Florida, in October for the purpose of raising a large sum for Cookman Institute.

A colored woman has been appointed assistant matron at the Ramsey County Jail of St. Paul, an office recently created by Act of the Minnesota Legislature.

The *Philadelphia Public Ledger* announces that it will discontinue the color comic supplement to its Sunday edition because it believes it "pernicious to boys and girls."

During the past school year—from September 14, 1912, to April, 1913, three hundred and thirty-six patients were treated in George W. Hubbard Hospital of Nashville.

According to a report submitted recently to the annual meeting of the New York State Music Teachers' Association, nearly \$600,000,000 is spent annually for music in this country.

Announcement is made that Mr. Andrew Carnegie has tendered to the Medical Department of Vanderbilt University \$1,000,000—\$200,000 to be used for the erection and equipment of laboratories.

The collector of Internal Revenue at Jacksonville, Florida, Mr. Joe Lee, a Negro, has been succeeded by one Henry Hayes Lewis (white). The position of chief deputy at Tampa, formerly held by a Negro, is now filled by a white man.

Oberlin College has under consideration the advisability of limiting its number of students to 1,000. The desire is an opportunity to come in contact with each student and to direct the student body as a whole.

Mr. Robert Underwood Johnson has resigned the editorship of the *Century Magazine*, which he has held since 1910, and is succeeded by Mr. Robert Sterling Yard. Mr. Johnson had been associated with the *Century* in an editorial capacity for forty years.

The *Independent*, commenting on "A Short History of the American Negro," by Prof. Benjamin G. Brawley of the Atlanta Baptist College, says that an immense number of facts have been registered in most compact form, making the volume valuable for reference.

The judge on the bench of the Morals Court in Chicago, is reported to have said, when a policeman brought before him several street-walking girls, "Where are the men in this case? I want the men brought in here. There will be no double standard of morality in this court."

The Moody Bible Institute of Chicago will have charge of the Summer Bible School held at Winona Lake, Indiana, July first to August twenty-first. The studies will give comprehensive information of leading books or subjects in the Bible. Each week will be a complete unit of study. No charge will be made for tuition. Further information can be obtained by writing to the Secretary of the Extension Department, 153-163 Institute Place, Chicago, Ill.

At Muttra, Northwest India, there is a Woman's Industrial Home, the only place in all North India for poor, homeless girls and women. This work was begun during the famine of 1896-97, when 300 destitute ones were gathered. The number is now 250; not a week passes without new arrivals. A large number of these girls have been married, some of them to Mission workers. Not an idle person is to be found in the Home. Each has her work,—in the bakery, or dairy, or garden, at lace-making or in the school.

Gleanings from the Field

ALABAMA.

Anniston, First Church, James N. Wallace, Pastor.—We were delighted to have with us our beloved Bishop Thirkield, Sunday, June 15th. Three Methodist Episcopal churches united Sunday morning in one service and gave the Bishop a crowded house. They were there with their blue and white hedges waving in the gentle morning zephyrs. It was the occasion of the winding up of our grand mortgage-paying rally, which was pitched about five weeks ago. The Bishop thrilled that great audience with his eloquence and power. We will never forget that timely message. It was a message of the hour—just what the church in particular needed and all other churches similarly situated. We have had a very delicate situation here for the past five months, and it has taken a loyal and unwavering membership to pull out. The rally totaled \$364.00. Here are the donors: The White Ribbon Club: Mrs. Dona Gorum, captain, \$15.55; Henry Gorum, \$10.00; John Wilson, \$10.00; Dr. H. F. Harris, \$10.50; Prof. S. E. Moses, \$10.50; Mrs. Maggie Morris, \$5.00; Mrs. Lula Huggins, \$6.00; A. E. Ramsey, \$5.70; Prince Bradfield, \$5.00; Superintendent S. J. Jordan, \$5.00; J. W. Stinson, \$5.10; Mrs. L. R. Tate, \$8.80; Mrs. Maggie Morris, \$5.00; Mrs. Anna B. Bradfield, \$5.00; Mrs. Cora Holloway, \$5.00; Mrs. Mattie Wright, \$5.50; Mrs. Jillsplah Wysingle, \$5.00; Dr. Don Wilborn, \$2.50; Martin Minton, \$1.00; W. A. Ramsey, \$1.00; Miss Mary Jordan, \$1.45; Mrs. Katie Cook, \$2.50; Mrs. Hannah Wilson, \$1.00; Miss Lottie Gill, \$1.75; Miss Karra Ramsey, \$3.10. The Blue Ribbon Club: Mrs. L. A. M. Jackson, captain, \$14.69; George Wright, \$10.00; H. H. Trammel, \$7.64; Walter Trammel, \$6.00; Edward Trammel, \$5.00; Arthur Coleman, \$5.00; Mrs. Azaline Trammel, \$5.00; Mrs. Emma McAfee, \$6.50; Mrs. Mary Collie, \$5.05; Mrs. Eula Nesby, \$5.00; Mrs. Jane Kennedy, \$5.00; Mrs. Mary E. Harris, \$6.00; Mrs. Sallie Moon, \$6.15; Frank Newsome, \$5.50; S. J. Jordan, Jr., \$1.00; Noah Isahel, \$2.00; The Young People, \$1.60; John Freeman, \$2.25; Kate Cook, \$1.00; Dr. Don Wilson, \$2.75; Louis Blake, \$1.00; Rutherford Lapsley, \$3.00; Mrs. Edna Harris, \$2.00; Mrs. Florida Simmons, \$3.10; Mrs. Lizzie B. Jordan, \$3.60; Mrs. Lona Treadwell, \$2.25; Mrs. Georgia Little, \$2.15; Mrs. Eva Mae Davis, \$1.10; Mrs. Elizabeth Farmer, \$1.15; Mrs. Sallie Hugley, \$2.05; Mrs. Eva Johnston, \$2.35; Mrs. Willis Caldwell, \$3.00; Mrs. Mattie Chandler, \$2.00; Miss Bessie Jordan, \$1.85; Mrs. Henrietta Zeigler, \$2.25; Mrs. Georgia Scott, \$4.15; Miss Alberta Kennedy, \$2.30; Miss Mary Wheeler, \$1.05; Mrs. Ida Thomas, \$3.00; Miss Parthenia Glass, \$1.05; Miss Ethel Jackson, \$2.05; Miss Cora Hewitt, \$2.00; Mrs. Flora Pinkard, \$3.00; Miscellaneous: Dickert Furniture Company, \$1.00; Dr. Foreman, \$1.00; Thomas J. Jackson, \$1.00; Mrs. Onie Wallace, \$5.00; Rutherford Lapsley, \$3.00. We wish to thank the congregations of Hohson City, the Rev. J. W. Wright, pastor, and St. John's, South Anniston, the Rev. V. D. Oatman, pastor, for their assistance in the rally and for the closing out of their morning services to be with us when the Bishop was with us. We wish to thank our sister churches who assisted us in this struggle. There were several minor gifts

which we have not named in the above for which we are very thankful. The Official Board has planned a grand corner-stone-laying rally for September 1st. The colors will be green and pink. The captains will be Mrs. Azaline Trammel and Mrs. Ella Campbell. At this time we hope to raise \$500.00. The Masonic Lodge will lay the corner-stone. Our church is on the upward move. Our motto is "Forward to greater heights."

Akron.—Our second Quarterly Conference was held at Jackson's Chapel, May 24-25, and was quite a success. There were many assisting friends present. At 11 o'clock Saturday, Bro. Martin, our District Superintendent, preached an able sermon, after which the business of the Conference was opened. A prize had been offered to the class leader that reported the largest amount from his class. Bro. A. R. Blackman won the prize by reporting \$4.15, from his class of fifteen members. He received a one-year's subscription to the Southwestern. Sunday was a great day at Jackson's Chapel. Bro. Martin preached us a soul-stirring sermon and administered the Lord's Supper. At Akron, on Sunday night, the climax was reached. The Rev. W. L. Darius, of Clinton, was with us. Brother Martin being fatigued from his strenuous day, secured the services of the Rev. Mr. Darius for Sunday night. Brother Darius, with his powerful sermon, actually set Akron on fire. The Rev. L. C. Williams, our pastor is doing a great work here. Much improvement has been made. The pulpit has been raised, an altar and a choir-stand built, straw matting laid and a set of new chairs purchased. The choir, which was recently organized and is now under the direction of Mrs. Hattie Walton, rendered excellent music, to the delight of all. Our District Superintendent was paid in full for the quarter. He speaks commendingly of the work.—Mrs. Lena Weston.

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GEORGIA.

Cartersville and Acworth are enjoying an unusually happy and successful year. The people all feel that we have the right man in the right place. The church is spiritually stirred and financially alive. The pastor has shown from first arrival, by his kind spirit, gentle manner, faithful service and Christ-like management, that he is equal to the task, thus filling the long-felt want of this charge. It was about four weeks ago the pastor told of his hard work for the past eight years, without taking a day's rest, saying, unless he took a treatment under the doctor he would not be able to hold up for the year's work. It was not a joke, as many thought and said, when the pastor announced that his faithful thirty-three would raise \$100.00 in three weeks. At the close of the three weeks, May 18th, the few mebers had shown themselves equal to the task. With the help of the Benevolent Brotherhood and friends we closed the rally with \$136.71, which the church presented to the pastor and gave him a thirty-day vacation. The pastor is now in Chattanooga, Tenn., taking a treatment under his brother, Dr. P. A. Ste-

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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

phens, one of the prominent physicians of that city. Mr. J. G. Gassett's report speaks for itself, and the interest he is taking in the church as never before. With the Rev. A. G. Stephens, the energetic pastor—"the live wire," as Mr. Gassett puts it—we are expecting great things for Cartersville. The pastor's last sermon was on "Unity," exhorting the people to come together and pray for a great revival, saying he would be away under the doctor for thirty days and wrestling with God for a revival on this charge, before we take up the thousand-dollar rally for the much-needed repairs of our church. Mrs. Stephens and the Rev. N. S. Sterling have charge of the church work during the pastor's absence.—Rosalie Rowland, Reporter.

Baxley.—Our third Quarterly Conference was held at Bell's Chapel Methodist Episcopal Church, May 31-June 1, 1913, with Dr. E. D. Giddens, District Superintendent, in the chair. Reports showed vast improvements on all lines. Sunday the service was at high tide. At 9:30 the Sunday school was conducted by Miss Lizzie Joyce, Superintendent. The school was catechised by the pastor, the Rev. E. J. Kimball, after which the superintendents from the other Sunday school on the charge and Father Stripling spoke some encouraging words. A good old-fashioned love-feast was conducted by Bro. H. Whiterd. At 11 a. m. Dr. Giddens preached a good sermon and prayer, and at 7:30 p. m. he spoke to us again. Subject, "Relationship to God." Our beloved pastor, the Rev. E. J. Kimball, has things well in hand, and is making improvements on all lines. Collection for the day, \$26.31. Total for the quarter, \$97.83.

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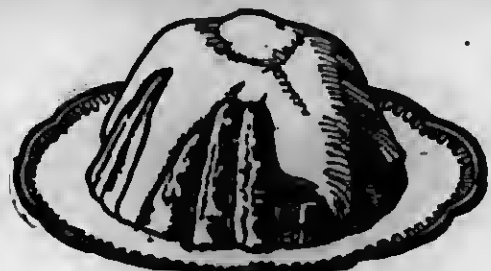
Bastrop.—Our second Quarterly Conference convened in Mount Olive Church, May 10-26, the Rev. B. J. Reddix presiding. The reports were all good. At 11 o'clock the District Su-

perintendent preached a good sermon to the Sunday school, which all enjoyed. Our church was divided into two clubs, "Busy Bees" and "Willing Workers." At one o'clock the rally began, each one doing his best. The hanner went to the "Busy Bees," who raised \$52.00; "Willing Workers," \$48.00. Sunday was indeed a glorious day. On Sunday night District Superintendent preached an able sermon to a large audience and administered the Lord's Supper. Paid District Superintendent, \$10.25. Paid on old indebtedness, \$67.00; raised for quarter, \$171.82. The Rev. L. H. Smith is pastor.—Hunter C. Whitlow, Reporter.

Lake Arthur.—Our second Quarterly Conference was held June 18-19, the Rev. R. C. Worsham in the chair. The District Superintendent expressed himself much pleased at the way things are going with the church. The District Superintendent was paid in full. The address Wednesday night was very helpful. The Superintendent preached Tuesday night, to the delight of all who heard him. After the pastor and family and the District Superintendent had retired Wednesday night, they were startled by knocks on all sides of the house, which cut off all avenues of escape. On opening the door an army of members and friends came in with several gallons of ice cream and cake in abundance. Brother Joseph Daniel made a short speech and the pastor responded in behalf of the District Superintendent. The spiritual tide runs high at Lake Arthur. One was received for baptism Thursday night. Total amount raised this quarter for all purposes, \$102.38. The District Superintendent left smiling. The officers of the Woman's Home Missionary Society and the Ladies' Aid Society were installed. The Auxiliaries, under the leadership of Sisters M. E. Kelly and Annie Crader, as presidents, are doing great work. S. S. Earls, Pastor.

Lutcher, R. F. Long, Pastor.—Our work at Lutcher and LaPlace is improving weekly. The attendance at our regular services can be improved and yet we cannot complain, as we have large crowds to preach to. Our beloved District Superintendent, the Rev. J. W. Turner, was with us and held our first Quarterly Conference. He was delighted with the reports from the several officers. At the close of the Conference the Ladies' Aid, under the leadership of Sister Patient

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Duke, tendered the Superintendent a grand reception, which was highly enjoyed by all present. Paid the District Superintendent in full. We were delighted also to have with us on a recent Sunday, Prof. S. S. Taylor, of the New Orleans University. Prof. Taylor delivered a lecture on "The Training of the Child." This lecture showed careful preparation and deep thought from beginning to end, and all who heard it were greatly helped thereby. Prof. Taylor also spoke for us at LaPlace. He has made life-long friends at both places. Call again, professor. The half has not been told. We were next blessed—and highly blessed—in having with us at LaPlace our own Prof. Davage, who preached to us from Isaiah 40:31. We are sure that all who heard the sermon left the church feeling that they had been benefited by having heard a message coming from a man who really had a message for his audience. No one knows better than Prof. Davage that he has a cordial welcome among us. It is our purpose to have both churches remodeled before the District Conference. Expect greater things from Litcher and LaPlace. We have here an intelligent set of officers and members, who are standing by their pastor and the church.

Bunkie.—The Rev. R. C. Worsham, Superintendent of the Lake Charles District, held the second Quarterly Conference of the Marshall Methodist Episcopal Church, Bunkie, La., Monday night, May 12. The reports all showed that the church and Sunday school are doing good work. On a recent Sunday, the church had a rally, in which \$86.00 were raised. This success was due to the following clubs and their leaders: Club A, Mrs. Jane Moore, raised \$14.85; Club B, Mrs. F. M. Foster, \$15.10; Club C, Mrs. Adelia Clark, \$3.00; Club D, Mrs. Alvertia Moore, \$11.60; Club E, Mrs. Carrie Watson, \$20.00. The public collection was \$22.00. The Rev. H. A. Sorrelli is pastor of this church.—Beatrice McKay Addison.

Lake Arthur, La.—On the 29th of May, about 9:30 p. m., a storm struck the parsonage and left in its trail about sixty pounds of groceries and a load of wood. The wood was given by Brother Aaron Dixon, one of the new converts. The pastor and his family are very grateful for these happenings. Sunday, after service, the Ladies' Aid, led by its president, and the Woman's Home Missionary Society, led by Brother R. R. Dyas, representing the president, presented the pastor with a fine pair of shoes and a Panama hat. The presentation speech was made by Sister Annie Crader, president of

the Ladies' Aid. The pastor gratefully responded.—S. S. Earls, Pastor.

Many and Bayou, Sea Cr.—Our second Quarterly Conference was held June 2 and 3, by the Rev. J. O. Richards, District Superintendent. We raised our quarterage in full. The Superintendent spoke very encouragingly of the work accomplished. The Rev. D. Young, from Flsher, preached to the delight of all, after which Sister Nellie Somage and Sister M. Frazier served refreshments at Many. On the 4th, at Bayou Sea, where special arrangements had been made, the District Superintendent preached a very interesting and thoughtful sermon. The pastor, the Rev. J. D. H. Frazier, takes this method of thanking Bishop Wilbur P. Thirkield for his kindness in aiding me in moving 250 miles. God bless him with many useful years of service. Now we are on the ground and every indication points to success. We thank the people of Bayou Sea for the pounds they brought. The town marshal and others were with us in our service. The marshal, Mr. W. Davis, gave on dollar.—David Porter.

Boyce and Village.—Our second Quarterly Conference convened at Duncan Chapel, May 26th, 1913, with the Rev. J. O. Richards, District Superintendent presiding. The Sunday school is doing finely this year. The District Superintendent preached an able sermon on Sunday night. The Ladies' Aid Society is also doing a great work. We had a very successful rally. Raised this quarter for all purposes, \$155.65.—A. B. Venable.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia paine, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

MISSISSIPPI

Lumberton.—A rally was given for the pastor at Dudley Chapel, April 20. Amount raised, \$51.85, and at Merrill Chapel, May 24, amount raised, \$21.00. Total, \$72.85. We are doing our best to bring up every claim this year, so as to make a round report at the Annual Conference.—S. Jossel.

Clarksdale.—I arrived here after the Annual Conference and preached my first sermon to about twelve persons. At this writing I am glad to report that we have not seating capacity. One good revival has been held and five precious souls were converted to God and joined the church. Conversions and accessions, 22. Finance: Raised pastor's salary, \$83.99; District Superintendent, \$13.00; benevolence, \$9.00; raised on painting, \$26.00; raised on parsonage, \$35.00; for the sick, \$1.05; for the poor, \$2.10; raised in the Mock Conference, \$38.35; total, \$208.49. We are moving on; pray for us.—D. D. Shelly, Pastor.

Philadelphia.—Sunday, June 1, was entering day at St. Paul Methodist Episcopal Church, Philadelphia, Miss., of the Stallo charge. We held the first service in our new church. Professor J. Beverley F. Shaw, A. M., Ph. D., principal of the Meridian Academy, preached at 11 a. m., and at night to the delight of all who heard him. At 3 p. m. the Rev. W. J. Ferguson, pastor of the Methodist Episcopal Church, South, of Philadelphia, Miss., preach-

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Southwestern Christian Advocate

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ed an excellent sermon. Raised, \$21.85.—M. Johnson, Pastor.

Crawford.—I came to this charge January, 1913, and was received very cordially by the membership. Too much cannot be said in praise of these good people for the heroic effort they are making to retain the church and parsonage property. All causes of the church are represented. We are striving to put the Southwestern in every home. On Decision Day eleven came and bowed at the altar for prayer and accepted Christ. We were happily surprised on May 24. At 8:30 p. m. a band of good men and women came to the parsonage and presented the pastor with a purse containing \$35.28. The band consisted of Mrs. R. C. Hampton, Mrs. Emma Johnson, Mrs. Marcella Edmond, E. D. Minyard, T. J. Thompson, H. Wade, J. H. Jennings, Miss M. E. Malone, Wm. Hampton and Mrs. Agnes Hodges.—B. W. Wynn.

Ebenezer Circuit.—We held our second Quarterly Conference May 31, and had a good session. The Rev. H. B. Hart, District Superintendent, preached a strong sermon Sunday, at eleven o'clock. Amount raised \$15.00. Four came forward for prayer. Elder Hart is a power in the pulpit. Our pastor, the Rev. C. H. Maxwell, is a splendid young man, a good preacher and pastor. All of the departments of the church have taken on new life since his coming.—Frank Altrists, Sr.

Byhalla.—On the 18th and 19th of May the Rev. C. W. Butler, District Superintendent of Clarksdale District, held our second Quarterly Conference at Strickland Chapel, and the people came from the surrounding country to see and hear him preach, for they had

not seen him in 23 years. Chickens, cakes and all kinds of good eating were on the ground. The Rev. M. Turner, of the Colored Methodist Episcopal Church, closed out their services and brought his people over to our church and we had a Pentecostal shower while Dr. Butler preached to us by the way. Collection for night and day, \$23.10. Then we went back to the Colored Methodist Episcopal Church and took a collection of \$9.00. The Rev. D. E. McNair, pastor in charge, knows how to do things. The church has bought him a horse for \$112.50.—B. J. Jamison, Steward.

Indianola.—At Raspberry Chapel, was held our second Quarterly Conference May 25, by the Rev. H. B. Hart, District Superintendent, and our beloved pastor, the Rev. R. B. Adams. Three great sermons were preached to crowded houses. The communion was administered to 68 persons; two joined the church; paid the Superintendent \$18.00 and raised for the church, \$69.10; total, \$97.10. The Rev. R. B. Adams is pastor.—H. B. Raspberry.

Kilmichael.—The second quarterly conference was held May 24, with G. F. Scarboro, district superintendent, in the chair. Collection, Saturday and Sunday, \$32.75; paid superintendent, \$27; paid pastor, this quarter, \$82. Sunday the superintendent preached two able sermons. We are alive on this charge.—William Campbell, Pastor.

Invigorating to the Pale and Sickly. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true tonic. For adults and children. 50c.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Bluefield	Coalwood, W. Va.	July 2-7	W. T. Marley
Nashville	Nashville, Tenn.	July 11	S. M. Utley
Cumberland River	Gordonsville, Tenn.	July 8-13	E. J. Guthrie
Austin	Austin, Texas	July 8-13	F. L. Kirkpatrick
Greensboro,	Reidsville, N. C.	July 15-20	S. F. B. Peace
Winston	Lexington, N. C.	July 15-20	R. W. Winchester
Florence	Timmons, S. C.	July 16-20	M. M. Mouzon
Birmingham	So. Birmingham, Ala.	July 16-20	J. W. Thomas
Guthrie	Shawnee, Okla.	July 16-20	D. G. Franklin
Pulaski	Big Stone Gap, Va.	July 16-21	A. Davis
Beaumont	Orange, Texas	July 22-27	W. L. Duncan
Holly Springs	Holly Springs Ct.	July 22-27	W. H. Gilliam
Western	Gastonia, N. C.	July 22-27	A. H. Newsome
Montgomery	Evergreen, Ala.	July 23-27	Wm. Jones
Opelika	Opelika, Ala.	July 23-27	L. S. Price
Lagrange	Zebulon, Ga.	July 23-27	J. S. Stripling
New Orleans	New Orleans	July 23-27	V. Chapman
Wilmington	Charlotte, N. C.	July 23-27	W. R. Zeigler
Waycross (first)	Thomasville, Ga.	July 24-27	F. R. Bridges
Vicksburg	Clinton, Miss.	July 24-27	J. E. Holmes
Brookhaven	Crystal Springs, Miss.	July 24-27	P. H. Rembert
Ocala	Starks, Fla.	July 24-27	P. Swearingen
Orangeburg	Springfield, S. C.	July 24-27	E. B. Burroughs
Paris		July 28-August 1	K. W. McMillan
Griffin	Brooks, Ga.	July 29	J. D. Lovejoy
Waco	Marlin, Texas	July 29—August 3	T. S. Moore
Chattanooga	Dayton, Tenn.	July 29—August 3	E. H. Forrest
Knoxville	Clinton, Tenn.	July 29-August 3	J. W. Tate
Mexico	Sturgeon, Mo.	July 30-August 3	W. C. Ellis
Jackson	Pelahatchie, Miss.	July 30-August 3	J. C. Hibbler
Orangeburg	North, S. C.	July 31-August 3	E. B. Burroughs
Clarksdale	Carrollton Ct., Miss.	August 4-10	C. W. Butler
Palestine	Teague, Texas	August 5	M. Q. A. Fuller
Conroe	Montgomery, Tex.	August 5	W. H. Jackson
Memphis	Alamo, Tenn.	August 5	D. T. Burch
Central	Sharon, Tenn.	August 5-10	S. M. Utley
Dallas	Fort Worth, Texas	August 5-10	J. S. Wyatt
Aberdeen	Caledonia, Miss.	August 5-10	J. M. Marsh
La Teche	Morgan City, La.	August 6	J. W. Turner
Louisville	Beaver Dam, Ky.	August 6	R. L. Dickerson
Atlanta	Newnan, Ga.	August 6	G. W. Arnold
Winona	Sallis, Miss.	August 6-10	E. F. Scarboro
Kansas City	Malta Bend, Mo.	August 6-10	W. H. Wheeler
Meridian	Meridian, Miss.	August 6-10	J. M. Shumpert
Waycross (second)	Barnesville	August 6-10	F. R. Bridges
Huntsville	Decatur, Ala.	August 6-10	A. W. McKinney
Victoria	Edna, Tex.	August 12-17	J. W. Warren
Marion	Marion, Ala.	August 12-17	J. W. Martin
Greenwood	Itta Bena, Miss.	August 13-17	H. B. Hart
Alexandria	Cheneyville, La.	August 13-17	J. O. Richards
Hattiesburg	Shubuta, Miss.	August 13-17	W. McMorris
Gainesville	Gainesville, Ga.	August 13-17	J. A. Richle
Indiana	Indianapolis, Ind.	August 13-17	G. Bryant
Baton Rouge	Jackson, La.	August 13-17	H. Daniels
Ohio	Columbus, Ohio	August 14	Jos. Courtney
Jacksonville	Crescent City, Fla.	August 14-17	W. P. Holmes
Rome	Carrollton, Ga.	August 20	E. D. Petty
St. Louis	Jacksonville, Ill.	August 20-23	R. E. Gillum
Navasota	Navasota (Ct.) Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Clow	Horatio, Ark.	August 20-24	W. S. Sherrill
Shreveport	Monre, La.	Aug 20-25	B. J. Reddix
Maysville	Cynthiana, Ky.	August 20-25	J. S. Bailey
Starkville	Louisville, Miss.	August 26	W. F. Isalah
Anniston	Hobson City, Ala.	August 26-31	S. J. Jordan
Topeka	Clay Center, Kans.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Lake Charles	Opelousas, La.	August 27-31	R. C. Worsham
Lexington	La Grange, Ky.	August 27-31	P. T. Gorham

CONVENTIONS

- Upper Mississippi Conference.—Woman's Home Missionary Society, Greenwood, Miss. July 10-13.
- Savannah Conference.—Woman's Home Missionary Society, Barnesville, Ga. August 28-31.
- Memphis District.—Sunday School, Epworth League and Woman's Home Missionary Convention, Alamo, Tenn. August 5-10.
- Pine Bluff District.—Sunday School and Epworth League Convention, Merrill. August 13-17.
- Gulfport District.—Missionary Convention. August 29.
- Woman's Home Missionary Society.—Annual Meeting Board of Managers, Washington, D. C. October 15-22.

Conference Notices

Special Notices

TEXAS CONFERENCE.

Dear Brother: The preachers of the Palestine District ask of you your co-operation in the Woman's Home Missionary Work. Tell the women, officers and president of each auxiliary, and let us make this our banner year. I know we can, if we will, do great work in the Palestine district. Please remember that I am the treasurer of that dime that each member of the Woman's Home Missionary Society is to pay. Let the cry go up from every church in the Palestine district that we are in business for the King, and we are still working. It requires haste. Let us all report at the district conference a great year's work. — Mary Blacknell.

SHREVEPORT DISTRICT.

The Shreveport District Conference will convene at Monroe, St. James Church, August 20-25. Every department of the Church is expected to be represented. Send in to the Bishop your semi-annual report before July 10. Bring not less than five cash subscribers to the District Conference. Special time will be fixed in our program for the women's work. Let each Auxiliary send one delegate. Let each District Steward prepare to be present and answer favorably when the roll is called.—Yours for success, B. J. Reddix.

GULFPORT DISTRICT.

The Presidents of the Epworth League, Ladies' Aid Society, Woman's Home Missionary Society and Sunday school superintendents of the Gulfport District Missionary Convention are hereby notified that that convention will be held in connection with the District Conference on August 29, and all presidents are expected to be present at roll call.—W. H. Smith, District President.

ABERDEEN DISTRICT.

Dear Pastors—Please send names of the local preachers of your charges, also exhorters, to me at Aberdeen, Miss. We are compiling the roll of the local preachers and exhorters of the district, and this will save time at the District Conference.—George W. Baker, District Conference Secretary.

HATTIESBURG DISTRICT.

The District conference convenes at the Methodist Episcopal Church, Shubuta, Miss., at 9 o'clock a. m. Wednesday, August 13-17. Each member is expected to be present at the opening. All general officers and field secretaries are invited and expected. The editor of the Southwestern will be on hand, of course, to receive the five subscriptions from

LAKE CHARLES DISTRICT.

Brethren—You are requested to come to the preachers' meeting at St. Martinsville, July 9-10, on business of importance. By order of the district superintendent. The call is to every brother. — T. A. Hampton, secretary; P. W. Clark,

ENGLAND'S FAMOUS GENERAL

"CHINESE" GORDON, used to say that the stomach ruled the world.

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each pastor and friend. Five or more programs have been sent each pastor, that he might give local preachers and others copy.—William Morris.

District Rounds

HOLLY SPRINGS DISTRICT. Third Round.

Pontotoc Circuit, July 12-13; Pontotoc, 19-20; Cotton Plant, 31; Ripley, August 2-3; New Albany, July 25-27; Houston, 26-27; Ripley Circuit, 30; Okolona Circuit, September 6-7; Corinth, August 22-24; Corinth Circuit, 23-24; Nettleton, 30; Holly Springs, 22-24; Tupelo 29-31; Verona, 30-31; Potts Camp, 14; Holly Circuit, 9-10; Houston Circuit, August 16-17. Dear Brethren: The second round of our Quarterly Conference was quite successful. Let me thank you for your co-operation. We are now nearing our first District Conference. I want each pastor to come to the first District Conference with a full benevolent report. We are expecting each member on the District to pay one dollar to the Jubilee fund. Do not forget the Southwestern. Let each brother bring five new subscribers. Someone will be with us to look after the paper. Brethren: Let us pray for a great revival in each church. I am, your yoke-fellow, W. H. Gilliam, District Superintendent.

KNOXVILLE DISTRICT.

Third Round.

Morristown, July 26-27; Clinton, August 2-3; Elizabethton, 9-10; Mountain City, 10-11; Elk Park, 13-14; Shill Creek, 14-15; Johnson City, 16-17; Greenville, 17-18; Greenville Circuit, 21-22; Warrensburg, 23-24; Russellville, 24-25; White Pine, 30-31; Seney Chapel, August 31, September 1; Newport, September 6-7; Jefferson City, 7-8; Vine Avenue, 12-14; Byington, 13-14; Friendsville, 15; Louisville, 16; Haven Chapel, 20-21; La Follette, 21-22.—Brethren: You will please push things to a finish along all lines. Let us make a round report if possible at the District Conference, which will convene at Clinton, Tenn., July 29 to August 3. Dr. I. G. Penn will be present and give vouchers for the Jubilee Fund, so come prepared to report. Push the claims of the Southwestern Christian Advocate. Send the Rev. J. W. Manning, the pastor at Clinton.

(Continued on page 13)

**\$1,000,000 FUND OF
THE PERMANENT BOARD
OF CONFERENCE CLAIMANTS
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Rev. Joseph B. Hingeley, Cor. Secy.

"O, that terrible mountain! That terrible mountain!"
These are the almost inarticulate words he murmurs day after day as he lies a pallid, helpless wreck, and as we look we see the wearied form of a Conference Claimant who joined an Annual Conference forty years ago. It is ten years since he was sent by Annual Conference mandate to seize and occupy a distant field, many miles removed from civilized centers, where the coyote "Dug his hole unscared and where the hunters still pursued the panting deer."

"His not to make reply,
His not to reason why;
His but to do and die."

There was no railroad. So loading his household effects into a wagon, which he himself drove, and placing his wife and daughter in the buggy, he started out like Abraham, not knowing whither he went. The camp fire blazed often before they reached the borders of the new land. Range after range of stupendous mountains had been crossed without accident, and the last chasm was about to be entered from the top of a high pass among the granite hills. It was and still is a dangerous descent—a millionaire from Philadelphia was recently killed at the same spot—but the minister had safely made the downward trip with his great load and stood watching the ladies descend. All at once the rig toppled and went plunging, horses and all, down into the depths of a rugged gorge clogged with logs, treetops, boulders and other remains of years of avalanches. Miraculously neither wife nor daughter was seriously injured; but the good man's reason fled. He was sent to an asylum and to-day the wrecked form shudders as he murmurs:
"Oh, that terrible mountain! That terrible mountain!"

He is but one of the pioneer martyrs who assisted in making for humanity the civilization it enjoys. Shall we not assist him and his tired companion who uncomplainingly sits by his side with eyes which are asking deep questions?

THE DOLLAR BRIGADE assists such.

Dr. Gillilan of Idaho sends us the above, adding, "Here is a story that I wish were not true."

The reading of this story by a thousand Methodists should bring a thousand gifts, and some of them for a thousand dollars to the PERMANENT FUND of the BOARD OF CONFERENCE CLAIMANTS, which is the loving hand of the Church reached out to help both him who sits in the shadow of mental distress and her who waits and serves at his side.

Do not delay. God will not delay his call to them to come; waiting for tardy givers. Never were the words of the Lord better applied—"What thou doest, do quickly."

Send today, and send a liberal gift.
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1018 Wabash Avenue, Chicago, Ill.

District Rounds

Continued

ton, the names of all who will represent your charge at the District Conference. Drs. R. E. Jones, E. M. Jones, L. L. Thomas, W. W. Lucas and J. C. Sherrill are most cordially invited to attend the session of our District Conference, July 29-August. Come, brethren, prepared to make your regular benevolent report in full, as our time is short, the Annual Conference being

just over the way—September 27.—J. W. Tate, District Superintendent.

LEXINGTON DISTRICT. Second Round.

Leesburg, July 13; Oxford, 12-13; Pleasant Point, 16; North Middletown, 19-20; Monterey Circuit, 26-27; Warrentown Circuit, 29-30; Gunn Tabernacle, August 3-4; Asbury, 10-11; Paris, 17-18; Versailles, 23-24; Smithfield, 26; LaGrange, 30-31; Owenton, 1-2; Worthville, 3; Jeffersontown, 4-5; Simpsonville and Dorsey, 6-7; Pewee Valley, 9; Willsonville, 11; Anchorage, 13-14; Georgetown, 20-21; Shelbyville, 27-28; Buck Creek, 29; Chaplin, 30; Winchester, October 4-5; Howard Creek, 6; Cleveland, 7; Richmond and College Hill, 8-9; New Zion, 11-12.—Dear Brethren: The District Conference will be held in LaGrange, Ky., August 27th to 31st, inclusive. Your minute money is due at this Conference. Do not forget the Southwestern. Let us have a good representation and do first things first. District Stewards will meet at 3 p. m., on the 29th.—Yours for success, P. T. Gorham, District Superintendent, Lexington, Ky.

LOUISVILLE DISTRICT. Second Round.

Sonora, July 3; Upton, 4; Munfordsville, —; Bowling Green, 5-6; Morgantown, 7-8; Auburn, 9; Drakesboro, 10; Greenville, 11; Hartford, 13-14; Beaver Dam, 15-16; Taylor Mines, 17; Letchfield, 18-20; Smithland, 26-27; Paducah, 28-29; Grand Rivers, 30; Eddyville, July 31, August 1; Dulaney, August 3, Princeton, 2; District Conference, 6-10; Owensboro, 17-18; Lewisport, 19; Hawesville, 20, 21, 24; Irvington, 25-26; Cloverport, 22-24; West Point, 27; Vine Grove, 28; Jackson Street, August 31, September 1; Mt. Washington, September 2-3; Coke Chapel, 7-8; New Haven, 9; Boston, 10; Lebanon Junction, 11; Hardingsburg, 13-14; Harned, 14; Thirty-fifth Street, 21-22; Lloyd Street, 28-29.—Dear Brethren: Send in your Episcopal and Jubilee Fund at once. Our District Conference, Epworth League, Sunday School Institute, and Woman's Home Missionary Society convention will meet at Beaver Dam, Ky., August 6-19. District Stewards meet August 8, at 3 p. m. Raise all your benevolence by that time, \$1.00 per member. Yours for success, R. L. Dickeson, Superintendent.

DANIEL CHURCH, SHREVEPORT, LA.

Daniel Church is pushing forward; her standard is reared high. This people have manifested, without doubt, their worthiness of help under a burden that probably no other congregation in the bounds of the Conference, or elsewhere, could have done better with, under the same conditions. When the debt and the numerical strength of this church is considered, it is remarkable indeed. The following is the result of our efforts on Sunday, May 18. Twelve companies of ladies reported: Company No. 1, Mrs. E. Oville, \$5.00; Lula Oliver, \$3.75; Julia Williams; total, \$12.37; Company No. 2, Katey Mahorn, \$3.75; Louisiana Williams, \$3.65; Miss Julia Williams (S. S. girl), \$2.35; total, \$9.75; Company No. 3, Laura Briant Williams, \$3.50; Mrs. Lula Williams, \$3.50; Miss Sarah Williams, \$3.50; total, \$10.50; Company No. 4 (Girls' Company), Miss Alberta Reddix, \$1.75; Lena Markham, \$3.75; Ruth Reddix, \$3.50; total, \$9.00; Company 5, Mrs. Cora Boyce, \$3.50;

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Mrs. Mary Webb, \$3.82; Mrs. Hensley, \$1.00; Mrs. Fannie Reddix, \$3.75; total, \$11.87; Company No. 6, Mrs. Willie Haynes, \$7.10; Mrs. E. Hall, \$3.50; Mrs. Martha Gray, \$3.60; total, \$14.20; Company No. 7, Mrs. Sarah Ashton, sick; Bettie Ashton, sick; Mrs. Fannie Thompson, \$3.50; total, \$3.50; Mrs. Lillie M. Cowart, \$8.35; Mrs. Mary L. Blas, \$4.55; Mrs. Julia Davis, \$3.00; total, \$15.90; Mrs. Letitia Nevils, \$6.23; Mrs. Leatha James, \$2.25; Mrs. Charity Williams, \$2.05; total, \$10.53; Company No. 10, Mrs. Willie Edwards, \$2.25; Mrs. Georgia Chapman, \$2.75; total, \$11.00; Company No. 11, Carrie Rankin, \$5.25; Miss Virgle (S. S. girl) Rankin, \$5.25; total, \$10.50; Company No. 12, Mother Julia Bee, alone reported \$5.50. She is a great worker. With her the church is first in everything. Among her children is the Rev. J. R. Williams, our pastor at Torras, La. Ladies' Table, \$134.62. The trustees and officers on this occasion had agreed to pay an assessment as follows: Pastor T. B. Oville, A. H. Thomas, T. C. Rankin, H. R. Williams, \$5.00 each; John Carson, \$6.25; B. Edwards, \$5.40; Neil Thomas, \$6.00; H. J. Hensley and John Oliver, \$5.00 each; Charley Boyce, \$2.50; Henry Thomas and Eugene V. Webb, \$5.00 each; B. Hall, \$5.25; Charley Harris, \$2.75; Clarence Gains and P. F. Thompson, \$5.00 each; R. L. Williams \$1.55 (on sick list); Luther Bias (a boy), \$1.25; Teddy Champus (S. S. child), 25 cents; total, \$81.20. I wish to join with my people in thanking most heartily all who have helped us. We indeed appreciate the services of the Revs. J. R. Williams, H. T. O. Abbott, H. P. McPherson, J. A. Livingstone, H. Daniels, Brother Jessie Wade, Brother M. Duncan.—T. B. Oville, Pastor.

MIDDLETOWN (MD.) CHARGE.

I was appointed to this charge from our last session, Baltimore, April 7, 1913. Arriving here Sunday, April 13, I found that my predecessor had wrought well, but still there was a great deal to be done to make this a desirable charge. We began organizing our working forces and started to work. First we found Braddock Church, which had been standing with only the frame and covering on since 1898, not in condition to worship in. We called the officers together and arranged a plan to complete the church. The work of completion was begun about the middle of May and it was completed in less than a month. June 15th was a great day at Braddock,

when the church was dedicated. The Rev. George R. Williams, of Baltimore, on behalf of the Rev. D. W. Hays, D. D., District Superintendent, who was unable to attend, rendered excellent service, assisted by the Rev. L. J. Valentine, of Frederick City, and the Rev. E. M. Dent, pastor in charge, in dedicating the church. The people from all the neighboring churches were present, and the day was one unexcelled in the history of any preceding event of the church. This church, with a membership of only ten, raised \$175.00 at its dedication, leaving about \$40.00 to be paid to clear up the debt. They are few in number, but strong and earnest in their undertakings. Too much praise cannot be given this hard-working little flock, who wrought so well in this effort. The churches on the charge are well organized and the prospect looks very encouraging for a splendid year's work. Sunny Side Church, same charge, had a successful rally, May 25th. It was a grand day at Sunny Side. The Sunday school was excellent—class meetings live and inspiring. The pastor gave two as splendid sermons as we had ever heard. Thus closed the rally. Collection, \$30.00. Middletown and Jefferson are preparing to have grand rallies and will be heard from later. The Rev. E. M. Dent is pastor.—Robert Atkins.

INQUIRY

I desire to find my brother Alonzo Burns. Our mother died when we were young. Her name was Sarah Burns. Our father, James W. Burns, was a Methodist Episcopal preacher, and died April 7, 1910. I am very anxious that the preachers of the Little Rock Conference especially to read this inquiry in their churches. Any information will be thankfully received by Mrs. Beula Shepherd, 304 Vine Street, Argenta, Ark.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

DIXON-GEORGE. — Mr. Osborn Hunter Dixon, of Gloster, Miss., and Miss Lillie Florence George, of Battle, La., at the residence of the bride's mother, Wednesday, June 18, 1913, at 4:30 p. m. The bride, an accomplished young lady, comes from one of the best families of East Feliciana Parish, and was a teacher of that place, also superintendent of the Sunday school. She wore a beautiful gown of gray satin messaline. The groom is well known and comes from one of the best families of Gloster, Miss. After hearty congratulations and an abundance of refreshments, the couple left for their future home at Gloster, Miss., where a reception was given them at the home of the groom's mother. —Mrs. Eliza Dixon.

MONTGOMERY-WOODS. — At the bride's residence on Freret street, Mr. Abner Montgomery and Miss Hattie Woods were united in marriage June 13. The groom is the son of the late Rev. T. J. Montgomery. The bride is a member of Mt. Zion's choir. If compliments and the expression of good will possess real value, their life will be one of happiness and prosperity, for many were their friends present to witness the happy union. —J. O. Brown.

MALLARD-PRICE. — Mr. Birke Mallard and Miss Viola Price were united in holy wedlock May 25, 1913, at Victoria, La. Rev. S. P. Branch officiated.

POPE-DICKERSON. — At Abingdon, Va., on May 1, 1913, Mr. Charles E. Pope and Miss Clyde Dickerson were united in holy matrimony, W. A. Webber officiating.

BARBER-PORTER. — One of the most beautiful house weddings ever witnessed in Missouri occurred Wednesday, May 28, 1913, the contracting parties being Mr. Edgar Barber, of Hobart, Mo., and Miss Donnie Porter, of this city, at the home of the bride's mother, Mrs. Delia Porter. The groom is an industrious young man, and had a home already furnished for the reception of his bride. The bride is one of Lincoln county's best school teachers, having taught in the city schools for several years. They were the recipients of many valuable and useful presents. They departed the same eve for Hobart, Mo., their future home. The Rev. H. T. Reeves, pastor of Wesley M. E. Church, read the ceremony.

Gleanings from the Field

MARYLAND.

Sykesville. — By appointment of Bishop Cranston, President of the Washington Annual Conference, the Rev. Albert J. Mitchell takes charge of this work. Brother Mitchell entered upon the work April 27th. We find him a very forceful preacher and an ardent Christian worker. After a careful observation of the work we are glad to report progress along all lines, and we

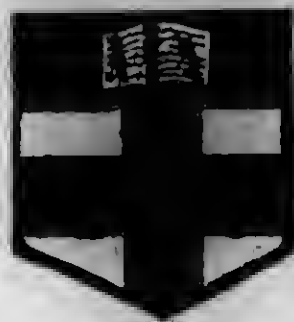
anticipate a great year's work. The pastor is very optimistic and takes hold of the work with zeal. He is determined that the parsonage debt shall be reduced, and that our churches shall be put in first-class condition. The people are responding nobly. St. Luke's Church is being painted white, White Rock Church will be repaired later. Our Sunday Schools are progressing nicely. The pastor has organized each school with missionary and temperance societies. Classes for the religious instruction of children are being formed. We are very proud of the fact that our pastor is getting the young people interested in the work of the church. The pastor has organized the churches into companies—the Reds and the Blues. These companies are now engaged in a battle royal. The leaders in this effort are the following: Mt. Gregory, Blues —Mrs. Mary D. Parker; Reds—Mr. Joseph Jones; White Rock Blues—Mr. Henry Jackson; Reds—Mr. Lewis C. Williams; Johnsville Blues—Mr. H. D. Grooms; Reds—Mr. A. T. Collins; St. Luke's Blues—Mrs. Mary E. Nelson; Reds—Mr. Lewis Sands. We hope to raise at least \$400.00 at this rally. Our first Quarterly Conference was held on May 31st, Dr. D. W. Hays presiding. We were very favorably impressed with him. His address to the Quarterly Conference was very inspiring. All officials presented written reports. Amounts raised since April 27th, \$165.46. The stewards' report showed that the Superintendent had been paid in full, \$16.00. The pastor's moving and travelling expenses of \$60.00 had been paid and \$40.00 on salary. Benj. A. H. Arnold was elected official reporter of the Southwestern Christian Advocate. The pastor urged every official and member to buy a Methodist Discipline and subscribe for the Southwestern. A resolution was offered by the pastor and unanimously passed by the Quarterly Conference that Sykesville charge conduct four group meetings celebrating the fiftieth anniversary of the Emancipation of the Negro race in America, two of these meetings to be held in Howard County and two in Carroll County, continuing through the month of August. Prominent speakers of both races will be invited to speak at these meetings. We indeed feel grateful to the Conference for sending us such a wide-awake, energetic pastor. —Benj. A. H. Arnold, Reporter.

MISSOURI.

Mexico. — Since the meeting of the Annual Conference with us the church has taken on new life and feels that the Conference brought with it a great blessing to our church and the community. The church feels gratified to know that the brothers were well pleased with their entertainment. At our first Quarterly Conference the District Superintendent, the Rev. W. C. Ellis, was at his best, and was in the spirit on the Lord's Day. All claims were met. The outlook of this church is bright. —R. Henry Smith.

OHIO.

Columbus. — Sunday, May 25, was a great day on this charge. Dr. Joseph Courtney, our District Superintendent, was with us in the morning service. He preached a powerful sermon and delivered the Lord's Supper to a large number of people. Our pastor, the Rev. Wesley Singleton, preached a soul-reviving sermon at night. This was a rally day in our church. Besides paying the District Superintendent in full for the first quarter, we raised



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BROTHER

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\$217.56 for the purpose of building a new church. Every one is highly pleased with our new pastor, the Rev. W. Singleton. The Ohio District Conference will be held at this charge in August. We hope to be able to hold the District Conference in our new church. —Annie Barnett.

Columbus. — Hawthorne Street Church. — We are glad to say that the Lord is still blessing our church with continued success. We were delighted to have our pastor, the Rev. William J. White, returned to us for the fourth year. He is a great preacher and a great pastor, and all of the people love to follow him. Hawthorne Street Church is now one of the leading churches of Columbus. The pastor's salary was increased to \$1,000 this year, and we are planning to build a \$10,000 church. Last Sunday we had our June rally. We had been working on this rally just exactly two months, and when we counted our money last Sunday night we found that we had raised in cash \$575.41. We have had 23 additions to the church since Conference and several converts. The church is in a better condition now than it has ever been, and we are still praying for larger blessings. —Thomas Bailey, Reporter.

Would you like to have a nice, steady income, without any hard work to secure it? I need colored men to sell my properties. We teach you how to sell. Others are earning fine money. Why not you? Write at once for full particulars. V. Cadres, Pythian Temple, New Orleans, La.

SOUTH CAROLINA.

Pendleton. — Our third Quarterly Conference of the Pendleton Charge was held at Bethel Church, June 14-15, by the Rev. B. S. Jackson, District Superintendent of the Greenville District. The Conference was largely attended and the reports from the different departments of the church were very good. The Conference was visited by the Rev. A. C. East, of the African Methodist Episcopal Church, and the Rev. D. F. Tillman, of the Methodist Episcopal Church. The District Superintendent preached an excellent sermon at Bethel Grove, Sunday morning. We are always glad to have our distinguished Superintendent with us, one whom we believe to be a polished Christian gentleman. The good people of Bethel Church are awake to their duty. They are making old things new; they have painted the parsonage and are preparing to make some improvements on the church. —P. E. McLaughlin.

TENNESSEE.

Mason. — The members and friends of Alexander Church held their rally May 25, 1913. It was a pleasant day with all who attended the services. The Rev. T. O. Douglas, pastor of St. Mark Colored Methodist Episcopal Church

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and Beach Mission, preached the 11 o'clock sermon. He used for his text, "And in the days of these things shall the God of heaven set up a kingdom which shall never be destroyed." Daniel 2:44. These 3 o'clock sermon was preached by the Rev. T. B. Blackman, pastor of Covington Circuit. He selected for his text, "Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt say." The reports were made as follows: No. 2, Mrs. F. H. Alexander, reported \$12.80; No. 3, Mrs. Lucy Sydnor, reported \$1.20; No. 3, Mrs. Ada Boyd, reported \$11.45; No. 5, Miss Elizabeth Taylor, \$7.05; No. 6, Miss M. C. Boyd, reported \$9.01; No. 7, Mrs. Fanniss Hugglett, \$6.75; No. 8, Mrs. Eliza McBride, \$2.70; No. 9, Mrs. B. P. Fields, \$6.05; grand total with public collection, \$67.77. —H. G. Garden, Pastor.

HOBSON CITY, ALABAMA.

Our church is alive spiritually and we have two or three additions every Sunday. We are building a new parsonage which will be completed within the next few days, and will be a six-room bungalow. In our rally for the fourth Sunday in May, we divided our church into two sides—the Yankees and Rebels. Mrs. Lola Bailey, captain of the Rebels, raised \$81.88; Mrs. Jessie Prother, captain of the Yankees, raised \$104.00. The Sunday school gave \$5.00, the Ladies' Aid Society \$10.00, the Woman's Home Missionary Society \$10.00, and the pastor through an independent club of white friends \$32.60. Total \$301.88. —Mrs. Annie Wright, Reporter; J. W. Wright, Pastor.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

GREEN.—Sister Nealie Green, wife of Brother Willis Green, was born April 12, 1868, and departed this life June 8, 1913. Age 45 years, 1 month, 16 days. She was a devoted wife, a loving mother, and a good neighbor. Sister Green was a Christian. She was converted when but a girl, and joined the church about thirty years ago, and has lived a faithful member up to her death. She was ill but a very short time before her death, only lasting about fifteen minutes. Blessed are they whom the Lord findeth waiting and watching. She is gone, but not forgotten. She leaves her husband, eleven children, her mother, four brothers, two sisters, and a host of friends who mourn their loss. Sister Green was away from home visiting the sick, and never returned. She was doing business for God, and while away from home He called her to her long and happy home. Watch ye, therefore, for you know not the day nor the hour the Son of Man cometh."

We have no dying testimony of this sister, but, thank God, we have a living testimony. As a tree falls it lies; as a person lives, he dies. She was full of usefulness, caring for the sick, administering to the needs of her family, and doing what she could to make the world better and make sad hearts lighter. Her funeral was conducted by her pastor, assisted by Rev. J. W. Nelson, P. C., of Clow, and Rev. McFadden, of the C. M. E. Church.—C. W. Sampson, Pastor.

WESSON.—Brother William Wesson, of Clowane, was born in 1836; departed this life May 24, 1913; age 77 years. He was a faithful member of the St. Paul M. E. Church for more than twenty-five years. He was converted and joined the church under the pastorage of John A. Willis, and lived a true and faithful member of the same until his death. He died in the full triumph of faith in the Lord and Saviour, Jesus Christ. Before he was converted he and his faithful and most well beloved wife donated to the Methodist Episcopal Church the land upon which St. Paul was built. Hence, they are called the father and mother of the church. During his illness I visited him as his pastor, and always found him in the spirit of meekness. He was pleasant, kind hearted and full of joy, it seemed. He never complained, but bore his pain patiently. He leaves a wife, four sons, three daughters and a host of grandchildren and friends who mourn his passing. His funeral was conducted by his pastor, and assisted by Rev. John A. Willis, his former pastor, and Rev. McFadden, of the C. M. E. Church. His body was laid away in the St. Paul Cemetery, to rest till the judgment day.—C. W. Sampson, Pastor.

SIDNEY.—Again the death angel has visited Mt. Zion Church, near Lexington, Ky., and summoned one of the most loyal members of our church from works to reward. Mrs. Sidney, who fell asleep in



YOUR LUNGS

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Do your lungs ever bleed?
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Jesus May 27, 1913, was a loving wife, a sainted mother, a faithful worker in the Woman's Home Missionary Society, and a self-sacrificing and benevolent citizen. There was not a call to duty anywhere nor under any circumstances that she did not answer. It can be said of her, as of faithful Mary, She hath done what she could. She served well her home, society, community and church. Her life in the community is a living monument that will stand for ages to come. She lived a spotless life and died a happy death. The morning she died she heard the happy welcome, "Well done, good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joys of thy Lord." She sleeps in the silent tomb. Her place in the community is vacant forever, but she is reaping her reward—a crown of life that fadeth not away, bedecked with stars for her service here below. She leaves a loving husband, a sainted mother, two sisters, two brothers, four children, and a host of grandchildren, relatives and friends who mourn her passing. While it is a loss to us, our loss is her gain.—Abel N. Hewitt.

THOMAS. — Sister Lena May Thomas, a consistent member of our church at Creston, N. C., who was born September 11, 1888, died June 9, 1913. Funeral preached June 10 by her pastor, L. W. Thomas. She had been sick about three months. She was taken sick while attending revival, from which she never recovered.—L. W. Thomas, Pastor.

DE LACEY.—Sister Judith DeLacey, one of the most aged and faithful members of Newman Memorial Methodist Episcopal Church, Alexandria, La., died a happy and triumphant death on June 11, 1913, aged 87 years. She was converted

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in 1878, when the present pastor was beginning his ministry at this church, and has lived a consistent and devout Christian life. Her last hours were peaceful and calm, except when the silence was broken by exclamations of joy, in the consciousness of the presence of her Savior and approaching end. She passed away surrounded by six sons and six daughters, one of whom had come from Chicago to be with her at the last moment. The funeral services were pathetic and beautiful. The pastor was assisted by the Rev. J. L. Cole, of the A. M. E. Church; J. W. White, of the Baptist Church, and the Revs. H. J. Wright and T. A. Jackson. She was followed to her last resting place by her children, grandchildren, and a host of loving relatives and friends.—J. F. Marshall, Pastor.

DUPRE.—Sister Victorine Dupre, one of the old faithful workers of the Thompson Church, New Orleans, departed from this life last Tuesday at 6:30 p. m. She died at 63 years of age, and was not tired working for the Master even then. She was a member of Thompson Church twenty-four years, being converted under Rev. T. J. Johnson. She died in the full triumph of faith. She died, as she had lived, faithful to God, her church and the community. She leaves a host of relatives and friends. Rev. T. F. Robinson preached the funeral sermon, subject, "Companionship With God." She was a member of St. Roch Benevolent Association.—T. F. Robinson, Pastor.

HUGHES.—Sister Amelia Hughes, of Palestine, Ark., is not, for God took her. She was born in Mississippi in 1854, and died May 19, 1913. She was converted in 1887 and joined the Methodist Episcopal Church. From then until death she lived a faithful Christian. She was class leader for thirteen years. She leaves two brothers and one sister, four children, all married but one. Her son, E. D. Hughes, is pastor of the American Methodist Episcopal Church. Rev. S. J. Brown and Rev. Ballard preached her funeral. She was laid to rest by the Daughters of Tabernacle, in the Union Hill Cemetery.—H. S. Haynes, Pastor.

SANDERFER.—Sister Mary Sanderfer departed this life very suddenly, of heart failure, on May 23, at Lum-

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berton, Miss. She was a member of Dudley's Chapel for a number of years. She died in full triumph. Her daughter, Sister Hender, also died after a few days' illness. She died in the faith. The funeral of Sister Mary Sanderfer was attended by the writer and the Rev. A. H. Langston, of Ocean Springs. The wife leaves a husband and four daughters and two sons who mourn their loss. The funeral was largely attended by both white and colored. She was the first colored woman who settled in Lumberton, and the daughter of the first colored child born in the town. The church has lost a faithful sister, but Heaven has gained.—S. Jossel.

CARTER.—Sister Harriet Carter, for many years a member of Newman Memorial Church, Alexandria, La., departed this life June 14, 1913, after a brief illness. She gave evidence of a strong faith and an abiding hope in the blessed Christ, and passed quietly away to her eternal home.—J. F. Marshall, Pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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BISHOP W. P. THIRKIELD WILL PREACH.

At St. Matthew Church, Algiers, Thursday night, July 3rd. The Rev. C. C. Landry announces that special music will be rendered on this occasion by the choir of St. Matthew, under the direction of Miss Lillian J. Taylor, chorister. Dr. J. L. Wilson, of Wesley Church, will also be present.

Sunday night, July 6th, Bishop Thirkield will be heard at Thomson Church, the Rev. T. F. Robinson, pastor. The friends are cordially invited to hear our resident Bishop on this occasion.

NOTICE TO THE CITY PASTORS

My dear Brethren: Please remember the Lafon Old Folks' Home collection next Sunday and report the same next Monday, July 7, at twelve o'clock sharp. Don't forget to report on Monday. The Home needs the money at once. Let every pastor meet Monday, with money in hand, at the Home. On the second Sunday, July 13, at 3 p. m., all of the churches and pastors are requested to take part in the grand rally for the Home at First Street Church. The Rev. T. F. Robinson will preach and every pastor will assist in raising money to remove burdens now resting upon the Home. Brethren, let us make a strong pull for the Home, whose inmates need our immediate attention.—J. L. Wilson, President.

At Wesley Church, the newly elected officers of the Women's Foreign Missionary Society were installed by the Rev. J. L. Wilson, pastor, as follows: Mrs. Effie Brantley, president; Mrs. Rachel Rolland, secretary.

Boynton Church.—Our Shanty Town picnic and open-air concert, June 16-17, was a grand success. Our great candy man, Brother P. B. Kaufman,

The Southwestern Workers' Column.

This is a Column for Workers

NOW IS RALLYING TIME FOR THE SOUTHWESTERN.

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Brother Pastor: If you are having a hard time to make things "Go," just a little more Southwestern oil on your church machinery will "loosen up" things and work wonders.

A friendly, but spirited, contest is on among the pastors of each District and the Districts of each Conference.

Several Districts have signified their intention of making theirs the BANNER Southwestern District. Their pastors have determined to hold up their hands.

There are in each charge individuals who have promised from time to time to subscribe for the Southwestern, but who have not yet come to that point. Brother Pastor: Go after these people, and perhaps a heart-to-heart talk will bring them into the Southwestern fold.

We shall ask some of the most successful Southwestern workers to tell their Brother Pastors their plans for securing subscriptions. Some Pastors NEVER FAIL and others never fail to do OTHERWISE.

Let no District report less than TWENTY-FIVE cash subscriptions at the District Conference. Let this be the MINIMUM NUMBER for even the smallest Districts.

Remember, Brother Pastors: No work in which you can engage will bring quicker and more permanent results than the circulation of CHRISTIAN LITERATURE among your members.

Now, then, altogether for the Southwestern at the District Conferences!

chairman of the Willing Workers Club of Boynton Church, Gretna, realized a neat sum for the church and pastor. Sister Fanny Roche, Sister Louisa Winesberry, and Brother Geo. Winesberry led in this great work. Many thanks.—Frank Walker, Pastor.

Wesley Church.—The early prayer meeting was conducted by Bros. A. O. Johnson and C. C. Cannon. The Sunday school was good, and at the 11 o'clock service Dr. R. E. Jones, Editor Southwestern Christian Advocate, preached. The pastor, Dr. J. L. Wilson, preached at night. Next Sunday, at 10:45 a. m., subject, "Almost and Altogether Christians;" 8 p. m., subject, "Some Pointed Questions for Everybody."—L. L. Harrison.

Thomson Church.—Services were excellent all day Sunday. Early prayer meeting conducted by Sister Olivia Dennis. At 9:30 a. m. the Sunday school was well attended. Mrs. Agnes Williams, the superintendent, being ill, Miss Estelle B. Scott, assistant super-

intendent, was in charge. The school is on the up-grade, in spite of the warm weather. At 11 a. m. Brother H. D. Moton preached an excellent sermon. This service is taking on new life. At the night service the choir rendered choice selections. Pastor Robinson's subject was "Sell Out." The Rev. G. Robinson, pastor at Cade, was with us. Collection good.—T. F. Robinson, Pastor.

St. Matthew Church.—There was an increase in the attendance at the early prayer meeting. Children's Day program was well rendered under the direction of Mrs. V. J. Landry and Miss Lillian J. Taylor. Miss Mary Jamison, representing the interest of the New Sarah Goodrich Hospital, made quite an impression. Miss Clara Rozler was appointed agent. General testimonial meeting Sunday at 11 o'clock. The pastor read and explained the general rules. Collection good.—Lillian J. Taylor.

Trinity Church.—The mid-summer fair proved a success both in attendance and finance. A full report will be made later. The Sunday school is preparing for their picnic. The Adult Bible Class has an enrollment of over fifty. Services were well attended all day Sunday. On joined. Collection, \$20.00. The Sacrament will be administered on the second Sunday. The local preachers will have charge of the services. A concert and exhibition will be given Monday night, July 7, for the benefit of Mt. Zion Church. The Mothers' Club of McDonogh No. 6 is working hard to have industrial training installed, and we are helping them in this worthy effort.—W. Scott Chinn, Pastor.

Malden Church.—Our second Quarterly Conference was held June 20-22, Dr. Valcour Chapman presiding. The reports were the best in the history of this church; \$235 had been raised during the quarter. Twenty-nine years had elapsed without a parsonage, and now the District Superintendent and members are happy on account of the erection of a neat building, which will be finished by the setting of the District Conference. Dr. Chapman was greeted by a large audience, Sunday, June 22nd, at 11 a. m. His sermon was instructive and helpful. Our second grand rally will close July 22. The captains are working as never before. The pastors and members are invited to come and help us in this Woman's Day rally. We need your help.—H. B. F. Charles, Pastor.

First Street Church.—The "Children's Day" program on last Sunday at 11 a. m., was well rendered and a good collection taken. Song service at 7:30 p. m., conducted by Brother N. J. Dennis. "Christianity in Earnest" was discussed by the pastor at 8 p. m., when a good audience was present. Club No. 10 will hold a rally Thursday night. The Dramatic Club will render a program, Saturday night, in the Annex. Our regular Christian testimonial service will be held next Sunday, at 11 a. m. The Lord's Supper will be administered at night. Special attention given to strangers at First Street.—B. Mack Hubbard, Pastor.

Williams Church.—June 22, at 7:30, the officers of the Steward Sisters Band were installed by the pastor. J. S. Scott preached an excellent sermon for the occasion. Brother Scott is a strong local preacher. Officers install-

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Batesburg, S. C.

ed: A. E. Brazley, President; A. Morse, Vice-President; A. Howard, Secretary; N. Messiah, Assistant Secretary; S. Robinson, Treasurer. Children's Day was held at 11 o'clock a. m., under the direction of Miss Elnora Parker, superintendent, and Miss Ellen Brazley. These young women deserve hearty praise for their efforts to make this part of the church work a success. Collection, \$3.00. The Rev. M. S. Davage, Business Manager of the Southwestern, will preach at Williams Church the second Sunday in July (the 13th). Our big financial rally will come off the third Sunday in July (the 20th), beginning at 2:30 p. m. Many of our members, as well as our Baptist ministers, their members and friends, will be present. Come and help us. We need your help.—J. A. Landry, Pastor.

Haven Memorial.—Our second Quarterly Conference was held June 1-2. The District Superintendent was at his best, both in the chair and in the pulpit. He expressed himself as being delighted with the condition of the church, and the progress of the work. Our rally on June 15th was a success. The people were inspired by the able sermons preached by the Revs. H. B. F. Charles, Jas. O. Brown, J. A. Landry, D. S. Sloan, John McKee and John H. Wise. The captains reported as follows: Susan Evans, \$1.25; Lucinda Reed, \$1.64; Ethel Gordon, \$1.19; Mary Ellis, \$3.33; Lucy Johnson, \$5.03; Cecile Fritz, \$5.75; Mary Atkins, \$28.10; E. L. Bolden, \$32.05, and Penny collection, \$16.00; total, \$95.15. Two societies had their anniversary sermons preached in our church—the Stand Together Club, of this city, on June 22, and the Royal Arch Masons of Louisiana, on June 29th. We had the pleasure of joining in holy wedlock Mr. Frank Bodley and Mrs. Josephine Lewis, on June 12th, and Mr. Stephen Williams and Miss Emily Green, on June 26th. Both are members of our church. We have a good Sunday school, and its teaching force includes some of the best teachers of the city.—W. J. M. Price, Pastor.

LOUISIANA.

Beattleville.—The members and friends of Mount Vernon Church came to the parsonage, through a rain storm to surprise the pastor and his family, and brought with them a tub full of the best groceries. While it was raining without we were within enjoying the frozen edibles, and I want to assure this loyal people that we feel more than grateful. Among those who were the prime movers in the affair were Mesdames Margaret Verrett, Martha McGuinn, Aurelia Hobert, Messrs. G. G. Hobert and Geo. Zill. —M. R. Walker, Pastor.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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AGAINST RAFFLING

For the past several days there has been meeting in the City of New Orleans the National Catholic Educational Convention. This gathering brought together men of prominence and of large culture and training of that faith. The tuition fee in the schools was a live wire in the convention, many of the priests condemning the methods of procuring funds, pronouncing some of these methods to be gambling. A clergyman from Cleveland said on this point: "We are driven to running faro banks, lottery and other gambling schemes to support our churches and schools." New Orleans is peculiarly affected with the disease of gambling. It is prevalent. It is almost epidemic. And at times Protestant churchesaffle articles at fairs. They sell chances on sets of dishes, watches, fine pieces of embroidery and the like, as thoroughly gambling as the Louisiana Lottery ever was. The Catholic Church is responsible for this atmosphere inasmuch as it has tolerated and encouraged raffling. It should not, however, be tolerated in any church, and, if an atmosphere can be created, whereby such is frowned upon and discontinued, the moral life of the people will be lifted.

THE SALOON CHAFES UNDER THE WORK OF THE ANTI-SALOON LEAGUE

The saloon interests of Baltimore are borrowing on desperation. The temperance forces are pushing the saloon power into these quarters. The liquor people are chafing under the terrific, consistent and effective work of the Anti-Saloon League as directed by Superintendent William H. Anderson. Because of some utterances on the part of Superintendent Anderson concerning saloon forces he was recently attacked. This attack, instead of intimidating the Temperance forces, will cause them to do more strenuous work. The Temperance Cause moves with such momentum that it is now a good cause to be in. And nothing will so strengthen the Temperance Forces and cement all classes of citizens that have pledged themselves to the annihilation of the saloons, as these sort of attacks by the saloon people.

Superintendent Anderson, in writing of the attack, says: "I was sitting in my private room in the office of the Anti-Saloon League, of which I am the State Superintendent, when this man attempted to beat me with a whip. I took the whip away, dragged him to the door, had the police called and turned him over. In the struggle to overpower him after the whip had been taken away, I received an accidental blow from his fist under one eye and had my cheek cut by the ring which he wore, but had no other marks to show. He was formerly a whiskey peddler and is a son of a retired distiller. While things of this kind are annoying, they are the prevailing opinion that it has helped the cause and it will also multiply by hundreds if not thousands the audience that will read the article at which this fellow took offense. The Sun, our greatest paper (so far as I could not get copies for clippings), has a cartoon entitled 'Kicking Him Up' in which a big foot labeled 'Rough

House Tactics' was propelling me up in the direction of a sign reading 'To Prohibition.'"

The paragraph which aroused the ire of the saloonist no little, will be of general interest. We are giving it herewith:

"Before long, when a brewer buys an automobile, people will figure how many little children were robbed of carfare to the parks before the price of the auto filtered to him in profits. When some distiller contributes to charity, or builds a church, or finances some similar enterprise, folks will begin to wonder how many men were robbed of the hope of Heaven by the stuff which he sold for profit, knowing it to be injurious, to enable him to pose as a generous patron of the church. When the wife of some distiller or wholesale liquor dealer or prominent grocer who makes a specialty of liquor, blossoms out in a diamond necklace at the theatre, the



THE REV. J. C. SHERRILL, D.D., F. R. G. S.
President of George R. Smith College and Temporary Field Secretary of the Board of Foreign Missions [See page eight]

margins of programs may be covered with calculations of how many children and mothers have gone without decent clothes in order that she may shine resplendent. And the day is not far distant when the socially prominent wife of a man who has made his money out of the liquor traffic, upon giving some lavish entertainment in a palatial home, will find that even the guests will involuntarily trace the connections between that luxury and the hovels in the slums, and the pitiful sight of household goods on the sidewalk where a drunkard's family has been evicted for non-payment of rent, and regard her as a social parasite."

THAT COLLECTION METHOD

The Master said, in his sermon on the Mount: "Take heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."

"Therefore, when thou doest thine alms,

do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

"But when thou doest alms, let not thy left hand know what thy right hand doeth:

"That thine alms may be in secret; and that thy Father which seeth in secret Himself shall reward thee openly."

How does the plan for giving laid down in the Scripture compare with the abominable way we have of taking collections in our churches? Tossing of nickels and dimes on the collection table and parading up the aisle to the tune sung by the choir. This method of taking collection destroys the sanctity of the church house, destroys the impressiveness of the service, and renders futile almost any sermon that is preached. But some one says this method of taking collections cannot be changed. It can be changed. Some time ago we wrote on this question, and we received many words of encouragement. One letter came from the Rev. R. R. Williams, Tallassee, Alabama, which tells of the success that has been obtained. Others can do likewise. What one man can, another may do. The people simply need education. They will respond to it. Brother Williams says:

"Dear Editor—I read, with much satisfaction, your article on omnibus collections in our churches. This has been a serious matter with me for some time. A year ago I mustered up courage and decided to change it in my charges at all hazards. I told my officers that there was an order of service in the Discipline and a financial plan that we must use this year if it cost me \$50 of my salary. The result was that they paid my salary, paid the District Superintendent's salary and raised more than four hundred dollars, for building and repairs and a good increase on Benevolences and home charities. Whereas the year before the District Superintendent was not paid and they borrowed money to pay the pastor, and there was not scarcely anything raised for building or repairs. This year all were willing and anxious to use the disciplinary order of service and financial plan, and raised the District Superintendent's and pastor's salary. God bless these good people, they are loyal Methodists. If our ministers would stand up like men of God should do, for order and solemnity in our churches the omnibus collections would be a thing of the past."

TO FIGHT THE SALOON

The Anti-Saloon League proposes to hold a great convention in Columbus, Ohio, November tenth to thirteenth. The Ohio State League is preparing to take care of twenty thousand people. The Anti-Saloon League of Maryland has taken up a formal campaign among the church official boards and the governing committees to launch a movement to pay the expense of the pastor to this great convention. We believe most heartily in the movement suggested and that every pastor wherever possible should be sent to this convention by his church. It would do good in giving the pastor a new vision of the temperance question, and giving him food for many a sermon. Send your pastor to Columbus, Ohio, to the great National Anti-Saloon League Convention.

What is Our Duty to the Negro?

By Mrs. J. D. Hammond

The big things of life are always simple. It is we little people of a day who, in all ages, have distorted the big things, and made them complex, by wresting them piecemeal from their normal relations and judging them from the standpoint of our small personal circumstances.

The way out, in any tangle, is the big, simple way, that fits all human life. Nothing is really peculiar, not even our selfishness and provincialism. Human life is one. We can match our greatness and our weakness, our knowledge, our ignorance, our heroisms and our meannesses, wherever men and women live, wherever strength preys upon weakness, wherever love rises into sacrifice or sinks into selfish indulgence.

What is our duty to the Negro? What tons of air have been breathed in answering that question, what volumes written, what complex difficulties unearthed! And all the time the plain, straight, simple answer stares us in the face; the answer that meets all the peculiar conditions that ever were or ever will be, the whole wide world around: Thou shalt love thy neighbor as thyself.

The old question springs to our lips at once; who is my neighbor? And straight and simple the answer comes; the man who has no chance, the down-and-out, the man who needs. Thou shalt love him as thyself.

This measure of love is not, as we often imagine, sacrifice: it is justice. Sacrifice is loving our neighbor as Christ loved us—pouring out gifts and opportunity and life itself in his service, stripping ourselves that we may meet his needs. Loving one's neighbor, not more than one's self, but as one's self, belongs to a lower world than that—the eye for an eye, tooth for a tooth world, the world of justice and fair play. It means that we who are strong shall not trample the weak, nor take advantage of their helplessness; but shall open to them the door of opportunity, and see that they have a chance to enter it—as fair a chance, according to their ability, as we.

Justice and opportunity. Those are the fundamental human needs, the necessary basis of human progress, the test of the measure of a nation's civilization. The lack of them is the taproot of all social and industrial problems, the world around. What we call the Negro problem is the South's fragment of this world-tangle, which we have hitherto viewed as a thing apart instead of as our share of the task of the human race.

Our problem is not racial, but human and economic. The coincidence to so great extent in the South of the poverty line and the color line has confused our thoughts; we hold the Negro racially responsible for conditions common to all races on his economic plant.

Races, indeed, are separate and distinct, nor would we of the South have them otherwise. They stand apart like mountains, cleft to their very base. Yet are all the mountains one with earth. Differences go deed, and abide; but likenesses go deeper yet. The earth explains the mountains: and races of men are to be explained only in terms of humanity.

In every race, when the worker's income falls below the nation's standard of healthful living, certain world-wide uglinesses appear in the worker's life. The longer a family, or a class, lives below this poverty line, this line of want the more these tendencies develop. Insufficient food and clothing, insanitary shelter, lack of clean recreation, lower the vitality of body and mind, cause what we term laziness, and foster a craving for stimulants and vicious excitement. To this personal depreciation poverty adds housing conditions which force an environment almost, or quite, prohibitive of decency or morality. Thriftlessness, vice, weakened wills, unreliability in every relation of life—to all these this economic class, the world over, is foredoomed at birth. We cannot

shift the responsibility for it from the privileged class by saying that such people will not work. It takes both justice and opportunity to lift them to where they can hold their wills at the working point, beyond the satisfying of their purely animal needs.

These needs are insistent; and to satisfy them they follow the line of least resistance, whether it lead to work or to crime. This economic class, the world over, furnishes the great bulk of the world's supply of criminals. It furnishes it here in the South. And because this class is, with us, so largely composed of Negroes, we charge their race with those tendencies which the conditions we furnish them supply. Yet what is true here of Negroes is true elsewhere under like conditions of men of every race and of every color.

Little children are the raw material of human life. You can weave them into a great variety of patterns, into goods of all grades, though you cannot make wool cotton, nor cotton wool. In Italy they are trying an experiment with some children of Rome's criminal class—this same class which lives below the line of want. They have renovated some insanitary houses, letting in abundant light and air. Only a fair business return on the investment was desired, so the rents are within the reach of this poorest and lowest class. Then someone who cared about helping them was set to do it, making friends with them, showing them how to live, and why. The tenants' health and morals improve, they are better able to work, more ambitious to do so—a little hope is a wonderful heartener to ambition—and generally they have improved. This plan has been tried everywhere except among our poorest, in the South, and it works out like a sum in simple addition. Two and two always will make four, whether they are added on white paper or on a black slate. The peculiar thing about this Italian experiment is its method with the children—Rome's foredoomed criminals-to-be.

They are taken very young, before the streets poison them—at two and one-half or three years of age. A woman of a higher class, educated, a woman who cares, has oversight of them all day long. They play and they work, indoors and out, with plenty of fresh air and sunshine. They have what children need—red children, yellow children, children white and black: opportunity for normal development. And they have developed in a way that has arrested the attention of the world, these Montessori children, these children of Rome's poorest and criminal class.

I don't say that Negro children would respond as well, or that Anglo-Saxon children would. The Romans were a cultured people, leaders of the world's thought, when our Teutonic forefathers wore skins, and fought like beasts for their prey. And the Negroes were savages much later still. The Roman slum children have a longer inheritance than ours. But humanity is humanity; and the thing is worth trying on white Americans and black ones too. Justice and opportunity are really the two sides of the one shield: justice necessitates opportunity.

What happens to our little Negroes? The parents of some of them have had opportunity. Some of them have wise care, and a fair chance. Not many of them as compared with the whole race; but more than enough to refute the doctrine that the Negroes are incapable of fine things.

Many Negro parents were denied in their childhood those opportunities for normal growth which are childhood's right, the world over; they can pass on little but their own ignorance and inefficiency. Their children grow up in the streets, a filthy street too often. If our part of town is clean, we are not very particular about the darkies: they are dirty, anyway. Undoubtedly. And we would be dirty too, if we had to go down the

street for water—a dozen families to one hydrant or one foul old well—and "tote" every drop for family use in a lard bucket or an old tin pan. Anyway, our little darky grows up in dirt; dirt that the city ought, by law, to remove; and dirt that the city ought, by enforcement of law, to prevent the Negroes from casting into the street. He gets used to dead cats and dogs in the alley, and to decaying garbage, and to unspeakable filth, moral and physical, in the outhouses allowed in the Negro quarters of perfectly respectable cities. The white man's vice district is cheek by jowl with his home. White men, tolerated, if not encouraged, by the police, teach him contempt for the law while they make money selling Negroes liquor. For Negroes, as we say, are "a drunken set." But it is the white man who manufactures what makes him drunk, and makes money off his drunkenness and tempts his children to drink: all for money, all in defiance of law, all under the protection of the authorities. So our little darky has scant respect for law: he gets that from the white man. Scant respect for virtue too, brought up in the white man's vice district, robbed of his human birthright—the child's opportunity to know decency—before he learns that such a thing exists.

Some day he gets drunk, and flourishes a razor. Or perhaps he commits a deadlier crime; he steals something from a white man. A few weeks ago at a railroad station I saw a scared-looking Negro boy of eighteen arrested by three or four big policemen. A great crowd gathered while they waited for the black maria, and stared at the cowering boy. After he had gone a policeman told me he had stolen a box of cigars.

"What will they do to him?" I asked.

"Oh, he'll get about fifteen years," he said carelessly.

I exclaimed in horror. He considered.

"Well, maybe not. He's young. Like enough he'll get off with ten."

And come out a finished criminal, to prey on the society which preyed on him! He stole a box of cigars. We stole his birthright. Let God judge between us.

Isn't it cheaper to give him a chance—just cheaper, in dollars and cents? Long ago an old English Bishop said of the children in London's slums that they were not born into the world, but damned into it. It is an old trick of the privileged classes—to allow children to be damned into the world. Damnation is not particular about the color line; it is as swift for black as for white.

Our duty to the Negro is as clear as day. It is the duty of strength to weakness, the world around; of knowledge to ignorance; of the privileged to those shut out; the plain, simple, human duty that cuts through prejudice and sophistry as a sword cuts threads: we must give him justice and opportunity; and we have not done it yet.

I cannot think it is wickedness in us. I thought it was wickedness in England, years ago, when the whole country shrank in angry horror, not from hideous injustice, but from the man who dared to tell that it was done. That Stead should be in jail seemed to me the personal disgrace of every free Englishman. I thought the North was wicked, to a man, when as a young girl I first learned about the children in the sweat shops. They were rich up there; they claimed to love justice; they had power; and they knew. Yet nothing was done. I thought they were all hypocrites.

But I have come to understand. We are all like children, and like children we see only in part. Like children we have our times of sudden growth, our periods of long quiescence. One world after another opens to children. First, the world of sense. Then, more slowly, the world of mind. Last, and most slowly, the world of spirit. Children, and men, and races of men, we grow that way.

The foremost races at last approach, as races, the world of spirit. Vision is coming to just opening eyes; a vision of human oneness, of human brotherhood, of world-wide

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On the Atlantic

By Prof. William Pickens, A. M.

This is written from latitude 55 degrees north, longitude 28 west. That is up on a parallel with Labrador, but in the middle of the Atlantic Ocean. And we are steaming for the northernmost point of Ireland, for we go around Ireland from the northwest and come down to Liverpool.

It is now about 3 o'clock in the afternoon, on Sunday. In the Mississippi Valley it is just about 11 a. m.

We left Montreal at daybreak Tuesday morning, and called three hours at Quebec, the last place where we went ashore. We have had much water in the last week or so, for we stayed a day at Niagara Falls, took the "Chippewah" across to Toronto, then the steamer "Toronto" carried us to the St. Lawrence River, and the "Rapids Prince" brought us through all the river and the "Rapids" to Montreal. "The Thousand Islands" of the St. Lawrence are nearly two thousand in number, and are of all shapes and sizes, some of them not large enough to set a hencoop on, and some containing large fields and forests.

By Tuesday night, June 18th, we expect to reach Liverpool. Our six days, so far, aboard the "Laurentic" have been exceptionally beautiful, in spite of the stormy reputation of the Atlantic. Only one day has brought rain, and there was almost no fog even on the St. Lawrence. We came around the south coast of Newfoundland, as the north channel is still infested with ice.

Thursday night and Friday morning we were crossing the path of the icebergs, and Friday we saw several bergs, some of them huge masses of ice, standing like great ships out of the water.

For most of the time we are the only human thing within the circle of our horizon, but occasionally we meet some other ship. Whenever a ship appears, our wireless man speaks to her, and we all bring our field glasses to bear on her, for on the watery waste anything human looks good and neighborly. I have read somewhere that in a flood wild animals will take refuge on the same island without a fight. Perhaps that is a partial explanation of the good fellowship that obtains on a ship at sea. There are many nationalities on this great vessel: Americans, English, Canadians, Germans, Dutch, Irish, Scotch, and Mrs. Pickens and I represent the Negro race. And yet we are all members of one family here—the human family. We eat and play and jest and game together with the naive of children.

How do we entertain ourselves? There is

a library for those who want to read or play games on tables. Then we play all manner of "field" sports on deck—throwing ring and discus, holding sack races, three-legged races, potato races, wheelbarrow races, promenades, etc. About once during the trip the extra time of the orchestra is hired for a big dance. The ship's orchestra plays twice daily, an hour in the afternoon and an hour at night. Tonight we shall have religious services of some nature, and tomorrow night the passengers will have a literary and musical entertainment in which many of us will take part.

Besides the regular meals, beef tea and crackers are served between breakfast and lunch, tea and crackers between lunch and dinner, and another little luncheon at 9 p. m. for those who want it, so that a fellow may eat six times daily, if he can find nothing else to do, and get a good case of seasickness for it.

Being seasick is something not to be forgotten. The victim will be treated to suggestions on this order: At one corner of the ship he will meet a fellow who will say, "Drink plenty of water and you'll be better." When he reaches the next corner another fellow will say with equal gravity and earnestness, "Don't take anything soft or liquid don't drink any water; eat solid food." One will say, "Eat oranges and lemons." Another will say, "Oranges are bad." One will say, "Eat only vegetables," another, "Roast beef is the best thing you can take." One will say, "Eat nothing," and another, "eat everything and stay on your feet, and you'll soon be all right." Out of all this conflicting and confusing testimony the poor victim has just one sensible choice: Get sick, be sick, get over it, and then you are well again. The best way to be well of seasickness is to get sick of it. And that is precisely what the majority of hard-headed sensible people do.

We naturally make a great many acquaintances and friendships on board ship—the sea looks so wide and inhospitable, so unhuman and sometimes inhuman in its fury, that we all come to feel a common humanity and fraternity.

The only other sign of life is a flock of sea gulls who have followed us from the Canadian coast, eating the refuse that pours from the sewers of this great ship. For six days and nights they have fluttered in our wake, alighting in the water for only a few minutes at a time to rest and feed. Their endurance is marvelous.

June 15, 1913.

Blazing a Path to God

By the Rev. Ralph Welles Keeler, D. D., New York, Assistant Editor Sunday School Publications

Human life is a struggle through a forest out onto the highway that leads to God. The countless generations that are born into the world come ignorant of their whereabouts. They bring with them no compass, no acquaintance with the stars, no knowledge of the rising and setting of the sun. And out of the forest of ignorance and inexperience they must blaze a path that will lead them on toward God.

Faint blazings are found on some of the trees of experience. These have been made by the generation that has gone on ahead. Very often they are cut high, and are almost meaningless to the young life that follows after. And the growth and development that the mind undergoes bring distrust of those same blazings. For the path taken by the journeyers just ahead and the marks left on the trees so often fail to agree.

And, too, the development that accompanies all normal life of youth feels a trust in its own ability. There is an innate desire to strike out a path for oneself. There is a hope

of finding a hitherto unknown path through the universal experiences of life that will revolutionize the approach to God.

Laudatory as this youthful desire is, and reasonable, often, as is the distrust in the faint blazings left by others, the result, nevertheless, is a floundering in the bogs and swamps of uncertainty and unbelief. This causes a tremendous waste of energy. Years of progress are lost, and the peace and joy that should accompany the journey from the beginning is not known until late in life.

The passing years bring a knowledge of life's chart and compass, for the Bible opens to all who read its treasures of truth and inspiration. The known revelation of God to man becomes a part of the traveler's possession. And the fact that a path has been blazed and a road beaten out is made clear to him.

The trappers who hunt the woods of the northern countries would be foolish indeed were they to ignore the blazings left by other hunters as skilled as they. They would lose the respect of all ardent woodsmen did they

spurn the compass when the marks on the trees grow dim. For they grow dim at times. So do the blazings along the path of life grow dim. Or else the eyes through sin and sorrow loses its cunning to discern between the real marks and the tearing off of the bark of the tree by some animal of the forest hurrying to a nearby stream for water.

When this occurs the only thing that can be done is to fall back upon personal experience; for ultimately the individual soul is obliged to ask and answer for itself the great questions of life. And it is through the struggle that finally brings forth a satisfactory answer that the path is blazed further and further toward God.

In falling back upon personal experience it is to the Bible that we turn. How far have the truths therein worked out when applied practically to our own life? To what extent have the promises of God been fulfilled in the days of our journeying? In searching the Bible at such a time we discover that we have failed to apply its teachings at many places, hence our wanderings in the underbrush. We learn that although our aim has been to have our path run out into God's highway, we have ignored the conditions of our forest, the lay of the river beds, the pitch of the mountains that rise so suddenly across our way.

Looking back along our path to see where we ran off from the right way, we remember that the only real blazings that we noticed were in times of sorrow, when the heart was overflowing; in hours of grief when loved ones were laid away; in the throes of disappointment when nothing of earth seemed to be worth while. The rest of the way we plodded along with head down, unmindful of the light from above or the inspiration and guidance from the Book within our hands.

It is in this retrospect that we see the folly of our proudly proclaimed individuality in matters of faith. Across the treetops shines a light from the Cross of Jesus Christ, and we realize at last that Christ alone has blazed the path that leads to God. In our personal life we are obliged to work out our own salvation according to the light and opportunity that is ours, but it must ever be that we blaze our path impelled and guided by Jesus Christ himself. "I am the way, the truth, and the life; no man cometh to the Father but by me," are the words of Christ concerning this matter.

It is a knowledge of this that comes with a familiarity with the Bible. Many a man would know his way at the crossroads had he studied his roadmap a little. Every man may know the turn of the path of life if he will, even though the turf be scarcely marked at the point of turning. The Psalmist found this true, and was able to say, "Thy word is as a lamp unto my feet, and a light unto my path." And generations since his day have found the Bible casting its light from tree to tree, so that marks and blazings grown dim in the dusk of sin have shown plain and legible to the sin-cleansed eye.

God has promised to show man the path of life. He fulfills that promise in so far as man is willing to observe the marks that he has set along the road. The Bible is not a dry collection of religious facts. It is the burning record of men who thought that they knew more than God and sought to blaze the path alone. Their pitiful results are spread before us, not in scorn, but with the reasonableness that is manifest in any theory actually worked out in human life, whether the theory has succeeded or failed.

It is in the study of other men's failures that we learn what not to do. It is the watching men who come back out of the thicket and start over on the highway that admonishes us to keep to the highway right along. The Bible gives us records of failures. It also gives us the story of those who traveled life successfully. For in its pages is the story of the highway thrown up by Jesus Christ, whereon men, through repentance for sin and forgiveness through Jesus Christ, may jour-

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An Institution Related to Everyday Life

By the Editor

An institution to be effective should touch as many people as possible. No institution can justify its existence if it separates itself from the people who live around it. An institution can live among the people without letting down the standard. An institution of learning can be of an extremely large educational value to hundreds and thousands of persons who may not be permitted to matriculate or take part in the every day class exercises. That Tuskegee Institute is seeking to touch the life of the people in Macon County, Alabama, and the adjoining counties is evident by the fact that more than

made in the tin shop. They all had a practical educational value to the life the student was to live out of school.

THE NEW HOSPITAL.

A new addition to the equipment is the John A. Andrews Memorial Hospital, recently dedicated. A most beautiful and complete building in every detail. In some respects the best equipped and finest building to be found among all the fine buildings of that campus. This building will be open to Negroes from all sections of the country, thus making the institution reach still fur-

The main entrance to the building is from this porch through wide double doors into a hall 8 feet 6 inches wide. This hall leads to the kitchen and dining room. At the center of the building the entrance hall intersects another hall 8 feet 6 inches wide at right angles. The entrance hall contains a commemorative bronze tablet.

The first story contains the offices for the medical director and internes, an emergency ward, laboratory, class room, nurses' rooms, girls' and boys' convalescent and detention wards, bedroom for internes, X-ray room, diet kitchen, girls' and boys' waiting rooms, drug room, kitchen, dining-room, pantry, toilets, closets, etc.

The second story contains large girls' and boys' surgical and medical wards and four private wards, two of which have private bathrooms, bedrooms and sitting-room for the head nurse, children's ward, maternity wards, diet kitchen, operating room, sterilizer room, recovery room, anæsthetizing room, toilet rooms, linen closets, etc.

The basement contains a large storage room for furniture, medical supplies, etc. Not including the halls, the building contains fifty rooms, the basement containing one, the first story twenty-three, and the second story twenty-six. Generous space is provided for fifty-three beds, sixteen on the first story and thirty-seven on the second story. This does not include the bed rooms which have been provided for the head nurse, assistant head nurse and internes.

A passenger elevator, five by seven feet, is provided and a dumb waiter for carrying food to the second floor. Two wide stairways lead from the first to the second story. Wide porches are provided on all sides of the building, the roof flat and made of concrete as described for that on the front.

The building is constructed of brick with artificial stone trimmings. The roof is covered with slate. The interior finish is yellow pine, except the floors, which are of birch. The floors of the halls, kitchens, and bath rooms are terrazzo. The operating room, sterilizing room and anæsthetizing room have tile floors and tile wainscoting, other floors are rift yellow pine and maple. A silent nurses' call system, operated by electricity, has been installed, and a complete X-ray apparatus. The building is lighted throughout by electricity and heated by steam. Modern sanitary plumbing has been installed throughout in bathrooms, kitchens, etc.



SCENE ON THE CAMPUS DURING COMMENCEMENT AT TUSKEGEE INSTITUTE

eight thousand attended its recent commencement. In the first place two special trains came into the grounds on commencement day. One from the towns to the north and another from the towns to the south, starting at Montgomery. The Montgomery train consisted of five or six coaches, and one coach was occupied by white people only. This pilgrimage is made each year to witness the commencement exercises.

Special invitation was given to the country people. They laid aside everything to come to Tuskegee, and found a royal welcome. Principal Washington had the good sense to be particularly nice to these country people, who, for the most part, are little cared for and little noticed. They knew they were welcomed at Tuskegee, and so they came in large numbers. Perhaps no other institution of the United States appeals so to the common people or comes in touch with their lives as does Tuskegee. Of the eight thousand persons on the campus, fully one-half came by such means as are common in every-day life, horse-back, buggies, wagons and the like. Dating back for some years past special provision has been made for these people by the institution. Meals are served free. One of the most remarkable evidences of the growth of the Negro is with reference to these free tables. These farmers brought food with them or bought of those who had it for sale, while the free tables were sparsely visited. This is a most significant fact. It shows a spirit of self-respect and self-reliance, and shows that the Negro does not want others to do for him that which he can do for himself.

The Tuskegee commencement was a great affair. One hundred ninety-three young persons received certificates. Some from post courses, others academic courses and various trades. The orations and essays had a practical turn. A carpenter gave a demonstration of his work in full view. The house-keeper gave a routine of the daily work in a four-room cottage. The matter of ventilation, sanitation, hygiene and the like were discussed with the rooms in full view. In the industrial exhibit at one time on the large stage that runs across the great chapel, there were a blacksmith work shop in full blast, where a horse was being shod, small engine running under its own steam, cows being milked, hogs cared for and buckets being

ther the life of the entire race. This building is the gift of Governor Andrew's granddaughter, a loyal friend of the Institute, who contributed \$55,000 for its erection and furnishings.

The Hospital is a two-story brick structure and is located west of the old Hospital. In plan, it is in the shape of the letter "E." The site on which it stands is one of the high points on the school grounds and overlooks almost the entire campus.

The outside dimensions are 90 by 136 feet, the three wings, or stems of the "E," projecting on the rear. On the southwest, or main side, is a one-story porch 10 feet wide and 82 feet long, supported by cement columns. The roof of this porch is flat and built of re-inforced concrete to permit using it. The main feature of the front is a colo-



JOHN A. ANDREW MEMORIAL HOSPITAL, TUSKEGEE INSTITUTE, ALABAMA

nial porch 14 feet wide, supported by four large cement columns extending the full height of the building and supporting a gable roof. Over the column is a carved stone giving the name of the building.

The aim has been to make the building thoroughly sanitary and to this end mouldings have been omitted, sanitary doors, glass hardware, and other hospital fixtures and furniture have been used. The walls are

finished in hard wall plaster and painted in such a way that they can be washed without injury to the paint. Architecturally, the building is designed in the colonial style and in harmony with the other large buildings on the school grounds. The building is largely the result of students' work from the digging of the clay, the making and laying of the bricks to the installation of the electrical work, the plumbing and steam-fitting.

THE BACCALAUREATE SERMON

The baccalaureate sermon was delivered by the Rev. Dr. John A. White, of Atlanta, Georgia, from the text "the meek shall inherit the earth." It was preached on a high plane. There was no twaddling and cajoling of "your colored people." But the sermon was just such as might have been delivered to any new people who were in their struggle upward. It was a far great sermon and made a powerful impression upon the audience, the students, the faculty and the visitors and friends assembled. The paragraphs of the sermon that have come before us so impressed us, that we are reproducing an excerpt in this connection:

"In the words: 'Blessed are the meek, for they shall inherit the earth,' Christ deals with one of the great fundamental issues over which Christianity and the world are utterly unreconciled. It deals with a question in which the world is greatly interested and in which Christianity if it is faithful to Christ must become greatly interested. It touches the problem of human ascendancy. Who are the coming people? What race and nation is chosen of destiny for survival and predominance? Of what type are the people to be who inherit the earth and control the destinies of mankind? At this moment four great races—Teutonic, Celtic, Slavonic, Mongolian—are lined in battle array on the map of the world. Statesmen and scientists are analyzing the variant types, seeking to forecast the outcome of the dramatic competition off a world scale. In the smaller area of industry and commerce, in the professions and private walks of life, in the university and in the home, the question of success and the achievement of influence and power is constantly compelling a study of character and quality of manhood to discover what sort of human beings and what principles of action are ordained to possess the earth. This is the question Jesus dealt with nineteen hundred years ago. He declared that the coming people are the meek, that the characteristic quality of the ultimate man shall be meekness.

"The meek shall inherit the earth.' It is impossible to suppose that He did not mean what He said. It is an evasion to reckon that the earth and its promised inheritance refers to Heaven or the hereafter. We cannot avoid the plain import of the words that He is announcing the oracle of God that meekness contains the quality of final triumph in this present world. Pause now and reflect upon the absolute repudiation of this as a philosophy of success. Nothing that Jesus said while He was on the earth is more utterly despised and rejected among men. We are willing to allow that meekness is a commendable and even a poetically beautiful trait of character. But the meek inherit the earth! Never.

WHAT IS MEEKNESS?

"What, then, did Christ mean by meekness? The true answer is suggested if we would translate the text in these words: 'Blessed are the tame for they shall inherit the earth.' This means that the meek are those who are thoroughly adjusted to all co-operative superior forces. They yield willing submission to the powers that are above them and identify themselves with energies which lend a helping hand to all who abide in them. There is a startling significance in the fact recently brought into scientific prominence that the wild and untamable are perishing from the face of the earth, while those animal types that are domesticated

BISHOP HENDERSON'S CORNER

The Perfect Fellowship

Genuine companionship is incomplete unless it involves suffering together. Not taking the blows for others so that they do not feel the hurt; but sharing the blows with them so as to divide the hurt. Not removing the load so that they will not carry any; but getting under it with them so as to share the weight. Suffering shared cements companionship.

"The fellowship of His sufferings" is the high water mark of companionship. Yonder in the darkness of Gethsemane are three groups of men. Judas has hopelessly withdrawn himself and is far on the outside of the garden, eternally distant from Christ. In the first group inside the gate are seven men; they have heard from the Master's lips those timeless, changeless words of the upper room which must have rung through the chambers of their souls like the chimes of eternity; they saw Him go forth from that room singing—singing in the hour of His betrayal, singing as the accompaniment to the tread of the soldiers coming to arrest Him like a criminal, singing that great Hallel in the darkness:

"I shall not die, but live, and declare the works of the Lord.

This is the day which the Lord hath made; we will rejoice and be glad in it."

They saw Him enter the shade of the olive trees, but they had no companionship in His suffering; and they staid outside the gate to sleep while He went inside with the song still on His lips to suffer for them and for us. They linger outside, but are cut off from companionship, for they know not how to suffer with Christ.

Just inside the gate is another group of three men. Favored men are these. They have shared the work of resurrection in the home of Jairus; they have shared the glories of the transfiguration mount with Jesus—Peter and James and John. Will they not dwell by Him in closest companionship through the night? Surely, they will not shrink or sleep. Requested to tarry for a time while He went forward to drink the cup—that cup of mingled wrath and mercy that I might never taste the dregs of my own guilt and shame—yet clinging to them for companionship. He went but a stone's throw for prayer. That prayer has charmed the rebellious into submission, melted indifference into grateful love, drawn by its magic might myriads to the Christ of the broken heart and bound them to Him in changeless love. By the light of the full paschal moon softly shining through the gnarled olives, we discover the Man of Sorrows alone. He is treading the wine press alone, and of the people there are none with Him. No one to share the fellowship of His suffering. There are three groups: seven, three, one. Where are you?

and yielded up to the groups above them are everywhere increasing and prospering.

"The lion, the bear, the tiger, the leopard and the whole menagerie of defiant beasts are going down under the doom of some strange fate. In a few decades their species will be extinct. The horse, the cow and the dog are flourishing and improving in quality every hour. In the animal world certainly the demonstration is incontrovertible. The meek are inheriting the earth. This world shall yet pause and listen to the words of Jesus. The statesmen have yet something to learn from the lowly Nazarene. The far-sighted leaders of men shall yet pause and reflect before the Sermon on the Mount. The coming people are on the march in the will and purpose of God.

"The meek people, then, are the people who are subdued to self-mastery under the over arching will and in co-operation with the over ruling powers of the kingdom of God."

Are you with the seven, far removed from the fellowship of His sufferings? Are you with the three, nearer than the seven, but not sharing His sufferings? Are you kneeling with Him, craving the joy, sharing that draught, bitter in its very blessedness? Are you praying with him, merging your will with His until heaven rejoices constantly over your repeated prayer, "nevertheless, not as I will, but as Thou wilt?" Companionship with Christ is impossible without the fellowship of His sufferings. It costs tremendously to dwell at His side, but, "if we suffer with Him, we shall also reign" together.

Two soldiers were doing duty. So says Longfellow, the poet-seer. They rode along "down the dark of the mountain gap to visit the picket guard at the ford. Swiftly without warning, a whistling ball came out of the wood, singing through the darkness and then the soldier fell from his horse, just as he was humming the words of song. The singer's lips were silent; through the mire and mist his comrade carried him back to the camp and laid him upon the couch as if asleep. By the light of the surgeon's lamp there were seen

"Two white roses upon his cheeks,

And one, just over his heart, blood red."

Forgetful for a moment of the dead soldier Longfellow thinks of the maiden in a far-away village, a maiden who had lived with him in his hopes, a maiden who had loved with him in his loves, a maiden who had labored with him in his tasks, a maiden who had shared with him his sufferings. Who knows what will happen? Who does *no* know what will happen?

"And I saw in a vision how far and fleet

That fatal bullet went speeding forth,

Till it reached a town in the distant North

Till it reached a house in a sunny street,

Till it reached a heart that ceased to beat

Without a murmur, without a cry;

And a bell was tolled, in that far off town

For one who had passed from cross to crown.

And the neighbors wondered that she should die."

Wondered? Wondered? Why should the neighbors wonder? Why should anybody wonder? Did God wonder? No. Did Christ wonder? No. Did heaven wonder? No. Did hell wonder? Yes. But nobody else wondered anywhere. The wonder is that anyone, anywhere, should wonder. For she dwelt by his side, in the fellowship of his sufferings.

God's Goodness

It is possible, when the future is dim, when our depressed faculties can form no bright ideas of the perfection and happiness of a better world, it is possible still to cling to the conviction of God's merciful purpose toward his creatures, of his parental goodness even in suffering; still to feel that the path of duty, though trodden with a heavy heart leads to peace; still to be true to conscience still to do our work, to resist temptation, to be useful, though with diminished energy to give up our wills when we cannot rejoice under God's mysterious providence.—*Selected.*

Worry is one of the most fatal of all transgressions. It is a sin against not only one organ of the body, but against the body as a whole. . . . A man who worries is slowly draining the springs of life. And he not only stunts himself, but he makes it harder for others to grow and blossom. . . . For your own sake and for the sake of others you ought to bring your soul into a jubilant mood—*Charles E. Jefferson, D.D.*

I have closed the door on Gloom.

His house has too narrow a view.

I must seek for my soul a wider room,
With windows to open and let in the sun,
And radiant lamps when the day is done,
And the breeze of the world blowing through

Irene P. McKeehan,

Why Girls Leave School

The idea that children leave school to go to work, because their parents need the money, is vigorously combated in a bulletin just issued by the United States Bureau of Education. The authors of the bulletin have made a careful study of trade and labor conditions among girls in Worcester, Mass., preliminary to the establishment of a trade school for girls. They find that from one-half to three-fourths of the girls at work in the factories could have had further schooling if they had wanted to, or if their parents had cared to insist upon it.

The survey showed that the number of girls between 14 and 16 years of age who leave school is constantly increasing. During the past five years many more girls between those ages left the Worcester schools than can be accounted for by increase in population. Only about 17 per cent of them had finished the grammar schools; most of them left in the sixth and seventh grades.

Why did the girls leave school? Various reasons were assigned by the girls themselves. Some thirty girls said they "did not like school," "could not get along with the teacher," were not promoted, or wanted to go to work. Two were working to help pay for a piano. One of these was a cash girl of 14 years, who had left the ninth grade to go to work in a department store for \$2, later \$2.50 a week. Another was a girl of 15 from the eighth grade, who went to work in a corset factory for \$1 and rose to \$4.82. Still another girl was taking music lessons and contributing to the payment on the piano.

Twenty-seven girls were found at home. In some cases they had left to help in housework, while a few had left at a time of temporary stress and then had not returned to school. Four girls had changed places with the mother, who worked in a corset factory, laundry, or some such place, while the girl, whose wage-earning power was small, kept house for the mother of the children.

Curious differences as to what the parents thought they could afford were discovered: "The mother of a family of eight children, living in apparently direst poverty, would have been glad to have sacrificed and pinched still further to have had her daughter stay in school longer, if she would. The mother of another family of six, living in a comfortable apartment house, with hardwood floors, piano and other luxuries, said her daughter wished to stay in school longer, but the burden of supporting the family was too heavy for the father to bear alone; so the girl was taken out of school to go to work. A visit to a Swedish family revealed a carpenter and his wife, a washerwoman, who had just built and owned a new three-story apartment house. Yet the 15-year-old daughter with a seventh-grade education had been sent to work in a paper-goods factory at \$2 a week. "The question, 'Why did you leave school?' was put to some 336 more mature workers in the corset trade. Ninety-one per cent of these women had left school between the ages of 13 and 16, and fully 50 per cent because of their dislike of school, or because they wanted to go to work. Of seventy-four workers in a clothing factory 85 per cent had left school between the ages of 13 and 16, and 25 per cent of their own volition.

In the opinion of the authors of the bulletin, conditions such as were found in Worcester emphasize the imperative need for special training of a practical sort for girls between the ages of 13 and 15. In the main the children left school simply because they disliked the school work. Not getting the kind of training they might have liked and would have profited by, they blindly joined the army of shifting, inefficient, discontented girls that go from one monotonous factory job to another, and, because of their lack of training, rarely rise above the class of low-paid, unskilled workers.

The Great National Anti-Saloon League Convention at Columbus O., Nov. 10-13

The convention of the Anti-Saloon League of America, to be held in Columbus, Ohio, beginning Monday night, November 10, and running through Thursday night, the 13th, will be the greatest and most representative temperance gathering ever held on this planet.

All former conventions were composed of representatives of denominational bodies and were small affairs. This is the first general convention. Formerly the convention transacted business. This will be an inspirational gathering, the business having been turned over to an enlarged Board of Trustees.

Every individual Church, Sunday school and Young People's Society is entitled to send a delegate to Columbus. The National and Ohio State Leagues working together are preparing to take care of 20,000 people. They have engaged the great Memorial Hall, the Board of Trade Auditorium and a half a dozen great downtown churches. The most famous temperance orators of the nation will be on the program. Some of them will be new on this question. Since the passage of the Webb bill over the president's veto the "water wagon" looks like a bandwagon to many who did not associate with us before.

Twenty to fifty years from now the men who were there will delight to tell their children and grandchildren about it. Why? Because it will ratify the action of the Board of Trustees and National Headquarters Committee in declaring for a prohibition amendment to the Constitution of the United States as the next step in national temperance work. It begins the second and final stage of the great reform. The Columbus meeting will be the great landmark in the campaign for prohibition. The men who are there will help launch the fight that is to go straight on till the nation is free from the curse of the beverage liquor traffic.

Many churches, and even prosperous individual laymen in Maryland, are planning to send their pastors in recognition of the services performed by the pastor in keeping the church in touch with the temperance movement. Besides, the pastor, by going and devoting a service to the matter, on his return can bring the inspiration of the gathering to the whole congregation. The cost will not average more than \$35 from Maryland for all expenses.

A special train—a long one, and probably two of them—will be needed to carry the Maryland delegation. We would not be surprised if 500 Maryland pastors are sent by their congregation. The Maryland League work has attracted the attention of both the temperance and the liquor people throughout the nation, and it is desired to put Maryland at the head of the states of the country in the proportion of pastors thus sent to Columbus. No church can afford to be the only one in the community failing to do this much for the pastor.

THE ANTI-SALOON LEAGUE.

Blazing a Path to God

(Continued From Page 3.)

ney on toward God with hearts that grow lighter all the way.

The nations of the world are coming out through their dusky paths onto this highway of God. Circumstances, conditions, limitations, are all swept aside right here, and we learn from the Book of the ages that this highway whose blazings are certain leads up to the City of God. The city gates shall be swung open for us. And we who follow the blazings "shall walk amidst the light thereof."

Don't wish for somebody else's chance—look at your own. Your neighbor's chance won't fit you if you had it. People can do wonders with half a chance, or next to none at all; but, big or little, it must be their own, the one God gave them.—Selected.

Show Your Tickets—For Prayer Meeting

From Tientsin comes an account of the way in which the Chinese of that city observed the day of prayer for the government: "All the churches had special prayer services at the time of the regular morning worship. In the afternoon a union service was held in the largest hall available—the theater of the Li Hung Chang Memorial Temple. There is no church in Tientsin which seats more than 500 people. In order to make it possible to manage at all, tickets were given out to church members, students and others interested. There was an attendance of about 1,200—over 1,000 of whom were men, mostly young men, which is characteristic of Tienstin Christian audiences. The program was well planned and devoutly carried out. One seldom sees so large a company with such evident purposefulness. There was no bombast, no self-congratulation, but much earnestness in prayer. The governor sent an official representative with a brief address to the church. The provincial treasurer and the police Taotai were there also, as well as a number of minor officials. It was a distinct victory for the church in self-restraint and in united effort. The day seems to mark a step forward in spiritual growth, as well as an advance in public recognition."

Late News from Liberia

Mrs. F. S. J. Robertson, of the Sinoe River Industrial Mission at Jacktown, Liberia, writes:

"The work to which Bishop Scott reappointed me, after furlough, is once more in running order. We are carrying the gospel message from town to town. The people are glad that we come to them, for they seem to have trouble in remembering the Sabbath day. During the week our time is spent in school work and in sewing for the children. The people are waking up and are getting eager for the light."

What is Our Duty to the Negro?

(Continued From Page 3.)

obligation. We could not see it before; we knew not what we did. All the old foundations of human life are being tested, that only the unshakable may remain. Justice and opportunity for all—that is the new world-cry. Our ears, too, are catching it. Its answer stirs deeper in our souls. Some new thing in us yearns for it for those who have it not.

I would not minify the difficulties of its achievement. Things worth doing always cost; and neglect piles up debts with compound interest. But in all men, everywhere, there is a spark of that fire of God which can flame into such a passion for humanity that it does not count the cost. It is the light that leads the race, and it will burn for us of the South. We are not a people to count the cost; our glorious past proves it. The life of the race is our life; we too can take the world-wide look. We too can so build our foundations in justice that every black man may know the sure shelter of the law, and the poorest children grow up in decent homes, cared for, taught life's lessons in clean play, sheltered from the contamination of our vice districts, trained to do honest work and willing to give it, because they are sure of honest work's reward.

As people of a section we may well be helpless, struggling blindly with disjointed circumstances. As part of all humanity we share the race task: to widen the bounds of justice, to open doors of opportunity for all, to blend our small lives with that great Power which makes for righteousness for all the race of men.

Happiness has no bounds, because God has neither bottom nor bounds, and because happiness is nothing but the conquest of God through love.—Amiel.

Moses Called to Deliver Israel

Exodus 3: 1 to 4, 20.

International Sunday School Lesson for July 20, 1913

Golden Text: "Blessed are the pure in heart, for they shall see God."

Persons: God, Moses, Aaron, Jethro, Pharaoh.

Time: About 1449, B. C.

Place: Near Mount Horeb or Mount Sinai.

The Lesson Story

While Moses was in Midian tending Jethro's flock, a strange thing happened. In the stillness of the night, as he watched the sleeping sheep, a light suddenly shone from a bush near by. He looked upon it and saw that the bush was ablaze with fire, but was not being consumed. He then turned aside to investigate this strange thing; whereupon God spoke to him out of the fire and told him not to approach too near, but take off his shoes for he was on holy ground. The voice said further that it was the "God of Abraham, the God of Isaac, the God of Jacob," who was speaking. Moses hid his face, being afraid to look upon God. And the voice continued: "I have surely seen the affliction of my people Israel, which are in Egypt, and have heard their cry, by reason of their taskmasters; for I know their sorrows. * * * Come now, therefore, and I will send thee unto Pharaoh that thou mayst bring my people, the children of Israel, out of Egypt."

Moses, being surprised at the greatness of the task, asked, "Who am I that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt?" God answered with a promise that He would be with him and permit him and Israel to worship in the mountain whereon he stood. But Moses, wanting to arm himself further for his work, asked God to tell His Name that he might answer those who might ask. God gave His Name as "I Am That I Am," and said, "Tell them that I Am hath sent me unto you." And He gave Moses miracles to perform before the people as proofs of the claims that he should make.

The Call of Moses

Moses was called first when in Egypt enjoying the luxuries of the king's palace. This call was distinct and Moses attempted to heed it with some enthusiasm, but by misunderstanding God's method his enthusiasm led him into murder and into exile.

This was the first call Moses clearly understood as coming from God to him, but he was called from his mother's womb. Amram and Jochebed received an earlier call with reference to him, and with the same purpose in view—Israel's deliverance. Moses was not competent to receive the call, so his parents received it for him and hid him from death. It may be said here that pre-natal calls are not peculiar to Moses nor confined to the few recorded instances: it is far more common than we are wont to think. The need is that they be heard more often and the lives of children turned into the channels intended of God.

The call of Moses, as recorded in our lesson passage, has to do with a visible manifestation, an audible voice, holy ground, the working of miracles, and orders to immediate action. It was the call of ripeness which comes only after obedience to the earlier calls to preparation. They were minor calls, but this was the major and would not have been at all as we have heard of him, or, if Moses had dis-Jochebed had preferred to obey Pharaoh and cast Moses into the Nile rather than obey God and save him alive, there would hardly have been a Moses at all as we have heard of him, or, if Moses had disregarded God's call to a humble people and a hard life and had stayed in the king's palace, God would never have called him from the burning bush, and he never would have delivered Israel. Or, to state the same thing differently, if Moses had not been faithful in the little things of preparation in earlier life God would not have trusted him with the great responsibility of subduing a mighty king and delivering a race. Disobedience in small things would have meant disobedience in great things. Can this apply in general to those who are called to special work for God? If so, it argues mightily in favor of preparation for the great tasks of life one is called of God to perform.

The Call Answered

When Moses had learned some of the important lessons of adversity, God called him up higher. In the wilderness he became humble and meditative; he learned to think and act in terms of the eternal. He thought of God so much that God permitted him to think with him, and came down and spoke from the burning bush, calling him by name, and telling him of the work he should do.

Moses was willing to do what he could; he wanted to obey God, but some things were wanted beside his willingness. He said, "Here am I," but later asked, "Who am I?" It took more than Moses to answer that call of God. Alone, he could not have succeeded; he needed God to go with him and help answer His own call. But when God said, "Certainly I will be with thee," Moses saw further need and Aaron was summoned of God to meet his brother and join the work. When God and Moses left off speaking, Jethro added his consent, and Moses began the journey to Egypt.

God's calls are to be answered by the ones called, but the called needs help and encouragement from other human beings. Indeed, He calls one man to a large and all-important work, then calls many others as necessary assistants. And the disobedience of either will largely defeat the other. Moses answered the call, linking himself with God and with other men, and the work proceeded.

Mars Bluff, N. C.

The Hidden Springs

Epworth League Devotional Meeting Topic for July 20, 1913

(John 4:10; 7:37-39; Isa. 12:2-6.)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson

The poverty of life is the lack of vision. Every thing necessary for our highest and best life is very near unto us but too often we do not see them. The powers and potentialities in nature that have come to light in the marvelous inventions of modern times have existed since the beginning. Progress everywhere, in art, science, philosophy and religion, is but progressive vision—the finding of the hidden springs.

The Samaritan woman at Jacob's well day by day had come there to draw water to quench her thirst. Often her physical thirst had been quenched by this water, but her conversation indicates, vile as she was, that there was a soul-thirst within her which the water from Jacob's well could not quench. Hundreds and thousands had quenched their thirst during many centuries at Jacob's well and went away

soul-thirsty still. They failed to see that Hidden stream that flowed from "Jacob's Well" down through the centuries, visible now and then to prophetic eyes and seers' vision and now in human flesh. He sat there, but the woman saw not the Hidden Springs. "Give Me to drink," He says. "If you could only see the Hidden Springs wrapped up in human flesh; if thou knewest the gift of God and who it is that saith unto thee 'Give Me to drink,' thou wouldst have asked of Him and He would have given thee the Living Water. * * * But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

In John 7:37-39, Jesus is in the temple on the last, the great day of the feast. From all the surrounding country and even from the dispersion, pilgrims have come to Jerusalem bringing the offerings unto

the Lord. The smoke from burning sacrifices beclouds the heavens and obscures the light of the sun. The temple is filled with soul-thirsty thousands, seeking in vain by rites and ceremonies to quench their thirst. When Jesus saw how the multitude sought life—true life—He could hold His peace no longer. "He stood up and cried, 'if any man thirst, let him come unto me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of healing water.'" Yet many seeing the Hidden Springs perceived not.

The Meaning and Application To Us

What a mad rush there is on for so-called life in our day! How fleeting is the world's satisfaction for our life-thirst! Like the Samaritan woman, day by day we are compelled to go to the world's well to draw, only to grow thirsty again within a very short time. In our silly hunt for life we overlook the Hidden Springs because of the shortness of our vision. Instead of seeking the kingdom of God first, we seek it last. Instead of running to the Book of the Promises of God, we run to the places of amusement and folly. Instead of seeking a heart and life void of offense to God and our neighbor as the day-spring of our joy and peace, we seek the death-dealing embraces of vice. Shall we not even have as much wisdom as the vile Samaritan woman? Are we not tired of running to the well of worldliness only to return again very soon? Shall we not even have the imperfect desire at least to drink of some Hidden Spring as the Samaritan woman and not "come hither" so often to draw?

Thirsty seeker after life, look deep and see the Hidden Springs. He calls to you in life's mad rush, in the vain show of formalism, in the seeking of the fading phantoms of life; "I am the Water of Life. If any man thirst, let him come unto Me and drink" and have eternal life.

Winchester, Va.

Children's Day Reports

Cotton Plant, Miss.—Children's Day was observed at Piney Grove. The program was carried out nicely. The pastor preached a great sermon, after which we raised \$12.60.—T. M. Foster.

Franklinton, La.—Children's Day was a grand affair at Asbury Methodist Episcopal Church, as carried out by Emma J. Spears, Lizzie Taylor, Florence Young, Nettie Young and Mrs. Fannie Washington. A large audience enjoyed the program. Collection, \$5.60.—C. Spears, Pastor.

Laurelia (Texas) Circuit.—June 15, at Bender's Chapel, the Children's Day program was a success, under the management of Miss Mary Wyatt. Collection, \$8.00. June 22, at Moscow, the program at Shiloh was excellently conducted by Miss Cardie Moson in attendance wore a flower. The Rev. P. E. collections, total, \$61.50.—E. G. Gilmore, Pastor.

DeKalb, Miss.—Children's Day program was rendered in full. The church was beautifully decorated. We had a crowded house. DeKalb raised \$20.00; New Hope, \$27.00; total collection, \$47.00. L. Rush and T. J. Walver are Superintendents.—A. B. Britton, Pastor.

Orange, Texas.—The day was appropriately observed. We raised, \$10.00.

Hemphill, Texas.—At Pine Church, Superintendent H. Warren conducted a splendid program. Many of the older pupils participated and the parents and friends were present in large numbers. Each person. Collection, \$9.00. Easter and Children's Day Edward, pastor, delivered an able sermon. Result of the contest: Miss P. G. Howard, \$14.00; Miss C. Gorden, \$32.03; total, \$44.30. These people have raised all of their benevolent money this year. A bell is soon to be installed at Milan.—(Miss) O. C. Howard.

Little Rock Circuit, Ark.—Children's Day was a success at this place. The superintendent, Miss Gertrude Jones, who is an untiring worker, brought things to pass. Total for the day, \$6.50. The work here is on the upgrade, under the leadership of a strong man, who is bringing things to pass, the Rev. M. McCrosky.—Sofronia McClinton.

(Continued on Page Ten.)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

The *Christian Recorder* pleads for the abolition of sectionalism among Negroes. We say, "Amen."

The Journal of the last session of the Lexington Conference is before us. Secretary Riley has our thanks.

Bishop Quayle announces: "The Triers of Appeals of the Tennessee, East Tennessee and Upper Mississippi Conferences are hereby called to meet on Tuesday, October 7, at 9:00 a. m. in the Centenary Church of Memphis. Bishop Theodore S. Henderson presiding."

Sherman, French & Co., of Boston, Mass., wrote Dr. J. O. Thompson, who is contributing a series of articles to our columns, on the "Study of Man."

"We have noticed in the SOUTHWESTERN CHRISTIAN ADVOCATE an article by you which leads us to suggest the possibility of our bringing out a volume of yours if you have sufficient material at hand."

This shows what a wide-awake publishing house thinks of our contribution articles. Dr. Thompson is rendering us large service.

The United States Patent Office is making an effort to secure a complete list of inventions by colored people. The Government desires a complete exhibition of this phase of Negro progress for the Emancipation Celebration to be held in Philadelphia. All persons acquainted with any colored inventors, together with date of grant, title of invention and patent number, are respectfully requested to communicate the same to Mr. E. B. Moore, Commissioner of Patents, United States Patent Office, Washington, D. C.

The North Carolina Mutual and Provident Association of Durham, North Carolina, is said to be the largest insurance company conducted by colored people in the world. It has increased its value of business from \$840 thirteen years ago to \$313,516 last year. The company is on an entirely safe basis, owns real estate in several communities and gives employment to a number of our people. The moving spirits in this enterprise are Mr. John Merrick, president; Mr. C. C. Spaulding, vice-president and manager; Dr. A. M. Moore, secretary and treasurer.

We are to have a large church in Atlantic City, New Jersey, the Rev. A. L. Martin is the builder, and this is not the first enterprise that he has put through. The new structure is to cost forty thousand dollars. The Board of Church Extension believes so thoroughly in this enterprise that it has loaned Asbury Church twenty thousand dollars so that the structure may be completed forthwith. And when it is completed it will be an honor to the denomination. On a recent Sunday the congregation raised one thousand dollars, and plans to raise another one thousand within ninety days. Among the recent contributors to the enterprise are, Judge Clarence Cole, of Atlantic City, who gave two hundred-fifty dollars; Senator Edge, one hundred dollars and Mr. Carl Barkhoff, three hundred dollars. Mr. Carnegie has promised fifteen hundred dollars, provided a like sum is raised, for an organ. The congregation now numbers eight hundred, and hope to enter the new church before the end of the month. Brother Martin is one of our most energetic and successful pastors.

Of General Interest

THE FIGHTING ALLIES.

Severe battles are being fought in the Balkan States. The reports coming from the scenes of hostilities are conflicting. However, this much may be gathered. The Allies are fighting among themselves with greater ferocity than characterized their campaigns against the Turks. The combatants are resorting to bayonet charges which are almost inhuman in their fierceness. Although a rigorous censorship is being enforced, tales of inhumanity and barbarism are related which are a disgrace to civilization. In the meantime the Powers look on, seemingly content so long as the slaughter is confined to the Balkan Nations.

PERRY'S VICTORY CELEBRATED

During the past week there was celebrated the fiftieth anniversary of the Battle of Gettysburg. During the present week the one-hundredth anniversary of Commodore Perry's victory on Lake Erie is being commemorated at Erie, Pennsylvania. The celebration will continue throughout the week.

The Niagara, the staunch little fighting ship, which sailed at the head of Commodore Perry's fleet, is one of the principal features of the celebration. Years after the battle of Lake Erie, the Niagara had sunk in Misery Bay, but was raised and reproduced according to original plans, so as to be able to take part in this celebration. Next week the Niagara will proceed to Cleveland, Ohio, where the anniversary will also be celebrated.

LACK OF MONEY, A PEACE FACTOR

While the love of money is the root of evil, the lack of money undoubtedly makes for peace. One thing which the Japanese statesmen cannot lose sight of for a moment, is Japan's immense foreign debt amounting to 1,400,000,000 yen. This immense debt is indeed a source of some apprehension, as was admitted by Baron Takahashi, the Minister of Finance, in addressing the Bankers' Club at Tokio. Japanese statesmen are aware that their government will experience great difficulty in an attempt to raise funds for the carrying on of war. Therefore, Japan's financial disabilities, or her lack of money, will, probably, make ineffectual the wrath of her jingoes and keep the feet of this war-like nation in the path of peace for some time to come.

HARNESSING THE WATERS

By the construction of a dam at Keokuk, Iowa, the mighty Mississippi has been successfully harnessed, and being made to propel street cars, turn the wheels of factories, and light the streets of St. Louis, one hundred thirty-seven miles away. On July first the electricity generated by water-power at Keokuk was turned into the wires at St. Louis. The first installment of the electrical current amounted to 20,000 horse-power, and will be increased as demanded up to 60,000 horse-power. This means much for the industrial advancement of St. Louis. It will also mean less smoke and consequently a cleaner city. The first great successful achievement in transmitting electricity generated by water-power was at Williamette Falls in Oregon. The current generated here was used at Portland, sixteen miles away. Of course, the establishment of power stations at Niagara Falls is well known. Thus is man making more and more the tremendous forces of nature his servants.

MAKING GOOD

John O'Brien, a missing young millionaire of New York, has been located in Van Buren, Arkansas, after an absence of three years. He had mysteriously disappeared at the close of his college year in Columbia University in 1910. His whereabouts remained undiscovered, although a nation-wide search was made for him. He was found at work in Van Buren as an assistant engineer for the Missouri

Pacific Railroad, and what is more, taking pleasure and pride in his job. He stated that he did not desire to live the parasitic life indulged in by so many young millionaires, but that he preferred to "make good." This is what he has to say concerning his disappearance and present work: "Why should I worry about being heir to \$1,200,000. I have a job. When I convince myself that I have made good in the world, I will return home. I have come plumb tired of being a rich man, with nothing to do except play the society game and study new ways to kill time. Just now I wouldn't trade my \$1,500 a year position for the biggest fortune in the world."

It would be an excellent thing if the sons of other wealthy families would follow the young man's example, at least in the endeavor to make themselves useful.

BOARD OF FOREIGN MISSIONS APPROVES NATIONAL CONVENTION OF METHODIST MEN

At a recent meeting the Board of Foreign Missions adopted the following resolution:

"The Board of Foreign Missions cordially commends the National Convention of Methodist Men called for Indianapolis, Indiana, October 28th to 31st next, by the Laymen's Missionary Movement of our Church.

"The Convention is opportune, coming at a time when it is possible to present in a united purpose and program the whole Missionary and Benevolent work of the Church.

"The definite task of the Church will be presented before our people coupled with such a statement of the principles of Christian Stewardship and such emphasis on adequate methods of systematic support as to assure the possibility and encourage the realization of the Methodist Episcopal Church meaning up to its duty and opportunity in spreading the knowledge of Jesus Christ throughout the whole world at home and in foreign lands.

"The Board appeals to its friends and supporters to do all in their power to make the Convention an epoch-making event in Methodist annals and would especially urge members of the Board to attend."

Bishop W. P. Thirkield preached last Sunday morning at Hammond, Louisiana; in the afternoon at the Italian Church, this city, and closing the day with a sermon at the Thirkield Chapel in the evening. The Bishop will spend Monday morning for Marshfield Center, Massachusetts, where he will spend the remainder of July and the month of August with his family. En route the Bishop attended a meeting of the Board of Managers of the Freedmen's Aid Society, at Cincinnati.

Dr. Joseph Cephas Sherrill, whose picture graces the front page of this week's issue, is one of the best products of our Southern Methodism. He is a graduate of Phillips Smith College, with the degree of A. B., and graduated from Gammon Theological Seminary in 1897 with the degree of B. D. Several institutions have conferred upon him the degree of D. D. He is a member of the Royal Geographical Society of England. After serving some of the best churches in the Little Rock Conference, Dr. Sherrill went to Liberia as a missionary. During his service in Africa he was pastor of the First Church in Monrovia, president of the College of Liberia, Africa and Principal of the Cape Palmas Seminary and District Superintendent of the Cape Palmas District. Dr. Sherrill has preached a great message on Africa that never failed to stir an audience. He is an excellent preacher as well as an orator of genuine ability. Dr. Sherrill is president of Georgia Smith College and is now serving temporarily as Field Secretary of the Board of Foreign Missions.

Book publishers and dealers, at a recent meeting in Chicago, announced that for the volume of the "six best sellers" issued last year a car-load of Bibles is manufactured.

People of Interest

The Rev. J. H. Hutcherson, S.T.B., has been assigned to Hubbard City, Texas.

Bishop William F. McDowell is one of the University speakers for the summer quarter at the University of Chicago.

Colonel Theodore Roosevelt is planning a lecture tour in South America this fall. His subject will be "The Progress of the United States."

Miss Elvira Molson, a graduate of Temple College, Philadelphia, Pennsylvania, has charge of the Domestic Science department of the Summer School at Princess Anne.

Bishop Berry aided in the effort at Farentum, Pennsylvania, Sunday, June first, when an offering of five thousand dollars was raised. The church there is now free of debt.

Bishop T. B. Neely, who was the dinner guest of Corona Church, Borough of Queens, New York City, the evening of June sixteenth, spoke on "The Peculiar Mission of Methodism."

Bishop Thirkield's sermons and addresses during his recent visit to Columbus, Mississippi, were most cordially received by the city press. The Bishop made a profound impression on both races.

Bishop Brent, Protestant Episcopal Bishop of the Philippine Islands, says he is in favor of "a progressive development of the Philippine people until they have the capacity for self-government."

Miss Nannine H. Burroughs of Washington, D. C., is to deliver the Emancipation Address at the Fair Grounds in Winchester, Kentucky, on August ninth. Five counties are participating in the celebration.

Miss Mabel Scott, daughter of Bishop I. B. Scott, was in the city one day last week, en route from Austin, Texas, to her home in Nashville. While in the city Miss Scott was the guest of Dr. and Mrs. I. E. Mullan.

The Rev. A. H. Hampton informs us that Simpson Methodist Episcopal Church, Eola, Louisiana, of which he is pastor, was set on fire by lightning recently, and damaged to the extent of about three hundred dollars.

The Rev. J. H. Blake of the Delaware Conference has been appointed by the Book Concern of New York, as its representative to several Epworth League and Sunday School Conventions to be held in Delaware during the summer.

The Birmingham Preachers' Meeting passed resolutions of sympathy in the sorrow that came to the Rev. B. J. Brooks in the death of his son. The resolutions were signed by D. J. Price, chairman, and A. P. Camphor, secretary.

Miss M. Edyth Cooper, assistant supervisor of practice, in the Colored Teachers' Training School of Baltimore, Maryland, is instructor in Methods at the Summer School for Teachers at Princess Anne Academy, Princess Anne, Maryland.

The Rev. Frederick A. Lendrum, formerly dean of the Theological Seminary, Mexico, recently returned with his family to the United States. He has become a member, by transfer, of the Vermont Conference, and is located at St. Albans, Vermont.

Mrs. Sarah A. Jones, the mother of Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools, died at Montgomery, Alabama, July first. She was eighty years old and leaves three sons and one daughter. She was buried at Selma, Alabama.

Bishop Anderson paid a visit to Cory Church, Cleveland, Ohio, on a recent Sunday and said some very complimentary things concerning the progress of the race. Secretary P. J. Maveety of the Freedmen's Aid Society, also spoke from this pulpit on a recent Sabbath, on the Jubilee Movement.

Dr. J. W. E. Bowen should be a happy father. His son, John, took his A.B. at Wesleyan; A.M. at Harvard, and has done advanced work at Harvard on his Ph.D. His daughter, Miss Irene has just graduated

from Fisk University in Music and Miss Juanita with A. B. (*Cum laude.*)

Mrs. C. D. Saxon, a member of the faculty of Howard Graded School, Columbia, South Carolina, for fifteen years, has an excellent record to her credit. She has never been absent nor tardy a single day. The Board of Education (white) will present Mrs. Saxon with a gold medal as a token of appreciation.

There is an old saying: "Avoid useless collisions." It should be noted that we are not enjoined to avoid collisions, but useless collisions with the emphasis on "useless." There are those going about simply looking for friction. They carry the chip on their shoulders. A man looking for trouble can always find it. We should make friction only when it becomes necessary, otherwise, avoid it.

The Rev. Milton Butler Pratt, D. D., Pastor of the First Methodist Episcopal Church of Amsterdam, N. Y., has been appointed by Governor William Sulzer to represent the State of New York at the Fourth Annual Conference of the American Association of Charities and Correction to be held at Springfield, Illinois, June twenty-fourth to the twenty-sixth.

The Rev. A. H. Newsome, Superintendent of the Western District, North Carolina Conference, informs us that on the ninth of last June he took over to the Methodist Episcopal Church the Rev. C. P. Lackey and congregation in Statesville, North Carolina. This new addition to our Methodism is to be known as the North Statesville Methodist Episcopal Church, with the Rev. C. P. Lackey as pastor.

Another great victory has been scored by Ebenezer Church, Washington, D. C. Within ninety days this splendid membership, lead by their capable pastor, the Rev. W. H. Dean, who has worked untiringly toward this end, raised \$4,178.66 in cash on bonded debt of church. The debt has been reduced, in two rallies from \$8,400 to \$2,000. To say that the pastor and people are happy is expressing it mildly.

Miss Phyllis Wheatley Waters of Charleston, West Virginia, who graduated from the high school of Ann Arbor, Michigan, June twentieth has a splendid record as a student. For four years her general average in scholarship has been 97, and was awarded a scholarship in her junior year. She was this year elected captain of her basketball team, an honor never before accorded a colored girl by this school.

Prof. E. F. Gorden, B.S., principal of the State Institute for Deaf seven years, has just closed one of the best year's work in the history of the school. Every department made an excellent showing in the final examination. Seven took prizes for efficiency and deportment. The Superintendent for the whites says that Professor Gorden has gotten better results and given more satisfaction than any principal the school has had.

This year, thus far, has been one of splendid result at St. Marks, New York, the Rev. Dr. W. H. Brooks pastor. The largest class ever received into St. Marks at one time was the one of Sunday, May eleventh, numbering seventy-five. The second Sunday in June 91 were admitted, and the reception of a yet larger class is anticipated during July. The larger number of those who have enlisted for service are young people, with the promise of many fruitful years before them.

Negro physicians in the Southwestern portion of Louisiana have come together in an organization to be known as "The Southwestern Parish Medical Council." They have elected as their officers: F. Easter, M.D., president; D. G. Overton, M.D., vice-president; A. G. Pemilton, Ph.C., secretary; Chas. H. Pickette, M.D., treasurer. Meetings are held every two months, at which time subjects of importance to the public are discussed. Private sessions and discussions are also held. At the last meeting held in Jennings, with Dr. Morrow as host, a plan was launched for the establishing of a sanitarium in Southwest Louisiana. The meeting for August will be held on the twenty-first with Doctors Dauphin and Donato in Opelousas.

News Paragraphs

Our St. Mark's Church, New York City has given to the Freedmen's Aid Jubilee Fund the sum of \$127.35 in cash and subscriptions.

The Mississippi State Teachers' Association met in Jackson, Mississippi, this week closing on Thursday. Professor J. A. Martin of Alcorn College is president.

We learn that the Rev. Charles M. Sheldon, author of "In His Steps", has been appointed by the Mayor of Topeka, Kansas, to reorganize the Police Department of that city.

Mr. John D. Rockefeller by a gift of \$500,000 has increased the endowment which provides pensions for the members and associate members of the Rockefeller Institute of New York.

The distinction of having the best paid one-room country school-teacher in the United States is claimed by Logan County, Illinois, which pays its teacher \$110 per month for a term of nine months.

Eugene Magge and his wife of Zurich, said to be the wealthiest people in Switzerland—their joint estates are valued at \$10,000,000—have committed suicide, the only reason given being lack of interest in life. Their ages were forty and thirty-five, respectively.

The Baptist National Convention, to be held at Nashville, Tennessee, will direct an exposition, commemorative of the fiftieth anniversary of the issuance of the Emancipation Proclamation. Every effort is being made in collecting exhibits from all sections of the country, and a fine display is expected the local committee at Nashville is making arrangements to care for twenty-five thousand visitors.

Union Memorial Methodist Episcopal Church, St. Louis, Missouri, is in the midst of a mammoth jubilee Emancipation Celebration, continuing two weeks from the first of July. Among the speakers announced are, Mayor Kiel, of St. Louis; Dr. R. E. Gillum, and Professor Frank L. Williams of Sumner High School. The celebration has a practical side, in that Union Memorial hopes to raise ten thousand dollars to free the church entirely of debt.

Chicago University, at its recent commencement conferred five hundred and sixty-four degrees and certificates, and of those receiving degrees one hundred and eighty-two were men and one hundred and seventy were women. Two hundred and forty-three Bachelors of Arts, Philosophy, or Science were graduated. Of those receiving the higher degree seventy were Masters, twenty-three Doctors of Law (J.D.), and twenty-three Doctors of Philosophy. Foreign countries were represented among the graduates by one Armenian, on Chinaman and three Japanese.

The Methodist Churches of Salt Lake City are preparing to entertain delegates who will attend the National Education Association Convention which meets in Salt Lake City July fifth to twelfth. Methodist Headquarters will be established at the First Methodist Episcopal Church, where everything will be done for the comfort of delegates. Rooms with all modern conveniences, and in Christian homes, can be had for \$1.00 per day; with two in room \$1.50. For information and reservations address the Rev. J. H. Mitchell, pastor Cliff Methodist Episcopal Church, 1280 East Second South, Salt Lake City.

The Conference visitors to Drew Theological Seminary, including representatives from the Wilmington, Troy, New York East, Baltimore and Philadelphia Conferences, in reviewing the work of the year, among other things, says: "The year just closing has been one of the best. The presidency of Dr. E. S. Tipple has been markedly successful and under his administration every department has been worked with the fullest efficiency by a faculty of scholarly men, who are manifestly enthusiastic in their work. Eighty per cent of the student body are college men, coming from all sections of the country and from a large number of Conferences."

Children's Day Reports

(Continued From Page 7.)

Anchorage, Ky.—The program, as carried out here, on June 8th, was interesting, indeed. Collection good.—C. H. Pyles, Pastor.

Handsboro, Miss.—The Children's Day program here was pronounced the best presented during the history of this church. Mrs. Rosa Boyd, who conducted the program, deserves much praise for the manner of its rendition. The choir also rendered excellent service. Collection, \$12.00.

Boyce and Village, La.—At Dunecan Church, the Sunday school raised \$14.45 and at Kynett \$3.15. The children presented an enjoyable program. Superintendents Western and Venable, R. H. Johnson and Mrs. Addie Williams are to be commended for their excellent work.—A. B. Venable, Pastor.

Village Springs, Alabama.—Our Children's Day exercises were indeed the best in the history of this church. We had the largest attendance that we ever witnessed on Children's Day. We raised \$34.79. Miss Kittie Carruthers received first prize and Miss Mattie M. Buckner second prize. Our beloved pastor, the Rev. R. H. Cox, is a strong man and an able preacher. He has raised twice as much benevolence already as was raised last year. We, as officers, are going to stand by him.—Aaron Bruster.

Collins, Miss.—Under the leadership of Mrs. Annie McGowan and Superintendent T. W. Williams we were able to carry out the program with good results. Crowded house. Total money raised, \$12.04.—W. R. Walker, Pastor.

West Enterprise (Miss.) Charge.—We have had Children's Day at all of our churches on this work. Our superintendents and teachers spared no pains in making the Children's Day successful. Much credit is due Mrs. Mary Tredwell, Miss Minnie Oliver, Mr. W. M. Tredwell, Mr. P. Tredwell, also Mr. S. M. M. May, the superintendent, for their faithful work. The program was nicely carried out and the children did their best. Collection, \$16.00. **New Hope** did well, under the leadership of Mrs. Emma Price, W. M. Price and John Price. The program was nicely carried out. We had with us on that day Prof. Thomas Blakey, A. Buckley and Mr. S. King, who made very interesting talks. Collection, \$14.40.—**Mount Jordan** rendered a nice program under the direction of I. J. Jordan, Superintendent; Mr. Frank Perryman, Miss Angie Pollard, Miss Angie Jordan and W. M. Johnson. Collection for the day, \$22.00.—**Friendship.**—Children's Day was nicely carried out under the management of Mrs. S. Mack, Mrs. D. James, Mrs. R. Mack, superintendent. Little Friendship is a wide-awake church. We had with us on that day Prof. Chatman and Prof. W. M. McClain, who made good talks. Total collection on the charge, \$77.30.—A. Lee, Pastor.

Women's Home Missionary Society Notes

Detroit, honored as the home of the president of our society and other elect women, opened the doors of the Central Avenue Methodist Episcopal Church, May 13th and 14th, for the two days' session of the Ways and Means Committee, to consider the needs of the entire field and decide upon the estimates recommendatory for appropriation by the Board of Managers at its annual meeting in Washington City, October 16th.

This committee includes Ladies Williams, Aiken, Thompson, Albright, Jones, Goodman and Bancroft, whose entertainment was generously assumed by Mrs. Robinson, whose consideration of the treasury was manifest in her decision to assume also the expense of the meetings held in Cincinnati last year. Gratitude was expressed for this generosity and for the unfailing thought and courtesy that followed during the two days' sessions of the Board of Trustees, May 15th and 16th, and signalized by the opportunity given to meet Mr. Robinson and family in their beautiful home at an enjoyable tea.

Mesdames Herron, Jennings, Boswell and Street completed the quorum for the board meeting.

A gift of \$10,000 on the Annuity plan from Mr. George O. Robinson, making his donations \$50,000 on Annuities for Robinson Hall, Washington, D. C., was gratefully received.

The Detroit Conference Board, Mrs. J. W. Price, president, entertained delightfully at a luncheon on Thursday, and the hospitality of the Deaconess Home, Mrs. Margaret Delight Moors, superintendent, was much appreciated by the trustees on the following day.

Mrs. I. D. Jones, as chairman of the committee on new members, reported that we ask at the annual meeting of the Board of managers for 20,000 paid new members of the auxiliaries, for 5,000 new paid Circle members. This will mean an average of five members in each auxiliary in the United States, and a little more than three new members in Circles.

Also that we have 20,000 membership cards (receipts) for auxiliary members, 5,000 such cards for Circle members ready for distribution at the annual meeting in Washington. These to be carried back to the home organizations, and when the treasurer in each organization has received the dues of the members, this receipt card to be mailed to Mrs. J. D. Jones, chairman of the Committee on New Members, whose address is No. 1014 East McMillan avenue, Walnut Hills, Cincinnati, O., and Mrs. Jones to make acknowledgment of the receipt of these cards in Woman's Home Missions only. The money to go through the regular channels, the local treasurer sending to the conference treasurer.

Mrs. Levi Gilbert was made editor-in-chief of the Annual Meeting Daily.

Mrs. A. B. Cline, Bluffton, Ind., the efficient corresponding secretary of the North Indiana Conference, was elected secretary of the bureau for North Carolina. To Mrs. Albright, who had wisely supervised this work during the year, was given an expression of thanks.

The necessity for a dormitory for boys at Mitchell Home, Meisenheimer, N. C., was so immediate

as to secure a recommendation for an appropriation of \$2,500 for this purpose.

The St. Louis Conference action accepting the Emergency M. E. Home, 4310 Morgan street, St. Louis, Mo., as conference work, was ratified by the board.

In conformity with the action of the Central Ohio Conference Board and the advice of Mrs. Williams, representing the Board of Trustees, the appended resolution was indorsed:

"Resolved, That the Woman's Home Missionary Society of the Methodist Episcopal Church of the Central Ohio Conference, in entering its appearance in the action by the Flower Deaconess Home and Hospital, plaintiff, vs. the Board of Trustees of the Methodist Episcopal Church, the Woman's Home Missionary Society of the Methodist Episcopal Church and the Woman's Home Missionary Society of the Central Ohio Conference, defendant, makes no active claim to the property known as the Flower Deaconess Home and Hospital."

Articles from several of the advocates, with addition of the Kansas Conference resolution pertaining to the court trial held in Kansas City last January, were ordered printed by the trustees, together with the appended resolution unanimously passed:

"Resolved, That the Board of Trustees express by a rising vote of thanks their high appreciation of the unswerving fidelity of the president, Mrs. George O. Robinson, who at the cost of much personal sacrifice, has maintained the rights of this society in the matter of the Murray Trust Fund, and brought the case to a successful outcome.

Consideration was given to the program for the annual meeting of the Board of Managers, which promises to be one of unusual interest.

MRS. F. A. AIKEN,
Recording Secretary.

Personal and General

The Columbus (Miss.) Dispatch has this to say concerning the recent visit of Bishop Thirkield:

"The visit of Bishop W. P. Thirkield to this city and to their church on last Sunday was the occasion of much enthusiasm on the part of the members of the Methodist Episcopal Church on Military road, and at both the afternoon and night services conducted by the bishop, the church was crowded, many white people who heard Bishop Thirkield at the First Methodist Church uptown on Sunday morning journeying to the colored church to hear him again.

"The pastor of this church, Rev. N. R. Clay, had decided to raise a large sum to pay on the church's indebtedness, and the various classes which he organized for the securing of contributions turned into the treasury the large sum of \$1,100, to be applied to the payment of the church debt, and all of the contributions are not in. It is expected that by next Sunday fifteen hundred dollars will be realized to be applied upon the church debt.

"The interest in church improvement and church work is by no means confined to the white people of the community, as the handsome contribution raised by the colored members of this church abundantly shows."

Gleanings from the Field

ALABAMA.

Asheville.—Our church is progressing nicely. We had a good meeting Sunday. Our pastor, the Rev. Mr. Herring, preached an interesting sermon from Col. 3:20. Subject at night, "Transformed Vision," Cor. 3:18. Collection for all purposes, \$22.40.—Carrie Byers.

Oneonta Church.—At Bethlehem Church, the second Quarterly Conference was held May 31-June 1. Our Superintendent, the Rev. J. W. Thomas, was well pleased with what had been accomplished by the Rev. J. W. Paul and his people. J. W. Paul is the man for the place. Raised for all purposes, \$184.50.—O. C. Nation.

ARKANSAS.

Louisville and Canfield.—Our second quarter was held June 8, 1913. The Rev. W. S. Sherill, D. D., swayed his audience with his elo-

quence. We paid the superintendent \$18; pastor, \$87; benevolence, \$21; total, \$126.—F. J. Jacobs.

INDIANA

Barnes Chapel, Indianapolis.—Our first Quarterly Conference was held June 1, by Superintendent G. R. Bryant. The Rev. H. A. Foreman preached the sacramental sermon and 42 partook of the Lord's Supper. The Rev. Charles Jones, the Rev. Bro. Carpenter and the Rev. Mr. Avery, of the African Methodist Church, were also present. Music was furnished by the choir, directed by Miss Bass. Collection, \$19.43. Paid Superintendent in full. Two added to the church. Dr. Bryant preached a fine sermon. The Rev. Joel Perkins is our popular pastor.—A. O. F.

LOUISIANA

Spider.—On Sunday, May 25th, our

contestants rally at St. Matthew Church was one of great success. The service was largely attended. Our pastor, the Rev. C. L. Angrum, managed the affair to the delight of all. There were four contestants, viz: Misses Amanda Guyton, Effie Santifer, Emma Jackson and Leola Arline. The pastor had purchased four beautiful prizes. At night the pastor preached an able sermon to a good audience and also presented the prizes. Miss Leola Arline received premium No. 1; Miss Amanda Guyton premium No. 2; Miss Effie Santifer premium No. 3; Miss Emma Jackson premium No. 4. Collection, \$28.43.—Mally Johnson.

Stony Point Circuit.—The good people of Andrews Church, led by Mrs. Ada Primus, Polly Rudison, and others brought many pounds to the parsonage. By these kind acts things were made to look much brighter to the pastor's family. Mrs. M. C. Harrison, with her sweet music on her beautiful cottage organ, is the cen-

ter of attraction. The pastor with the indispensable aid of his wife, is gathering the young folks as never before. Eighteen persons have been received and baptized. Mr. T. H. Bell, the Sunday school superintendent at Beech Grove Church, has an average attendance of fifty children every Sabbath.—T. H. Bell, Recording Steward.

Clinton.—There was given at this place a trustees' concert, May 18, for the purpose of digging a well. The church was crowded. Two young ladies held hats for the prize, Miss Sarah Collins and Miss Sarah McClelen. Miss Sarah Collins won the prize which was a nice bowl and piteher. The presentation speech was made by the pastor, the Rev. E. W. Jackson.—T. P. Taylor.

Mandeville Charge.—Our church in this place is growing. Interest in the work is increasing and the church is taking on new life, both financially and spiritually. We have recently fenced in more than 500 feet of church

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property and planted trees and flowers in the parsonage yard and are now engaged in white-washing and painting the church, parsonage and fence. Back doors and steps have also been recently added to the church and the white residents are high in their praise of the good work that is being done by this pastor and people.—A. Robinson, Pastor.

Grand Bayou.—The stewards gave a grand rally meeting May 25, and raised \$134.60. The stewards have ordered a new pulpit set. The stewards and trustees are working together to beautify our church.—D. Jenkins.

Waxia and Teche.—This work is on the up-grade, under that great leader, the Rev. W. C. Turner. On the 26th and 27th of May the second Quarterly Conference was held, the Rev. M. S. Goins, of Washington, acting Superintendent, and we held one of the greatest Conferences in the history of the church at Waxia. We tendered the Rev. M. S. Goins a reception, as a token of respect to our Superintendent, the Rev. R. C. Worsham, and our pastor, the Rev. W. C. Turner. The presentation speech was made by Sister L. J. Green; response by the Rev. M. S. Goins.—D. Marshall.

MISSISSIPPI

Gregory.—In the absence of Superintendent W. F. Isaiah, former Superintendent J. W. Winbush held our Quarterly Conference May 24-25, at Mt. Lebanon Church. Reports good. Brother Winbush commended the pastor, the Rev. E. D. Cameron, for his fine work and wise plans. Brother Winbush preached two good sermons on Sunday. Thirty-five partook of Our Lord's Supper. Collection, \$55.00.—A. A. Smith.

Aberdeen.—On Tuesday night, May 20, while we were quietly seated in the parsonage, we were disturbed by a crowd of the best people in Aberdeen, who came singing, led by Sisters Cora Stevens, Louisa Franklin, Fanny Coleman, Chess Brown, Lucy Walton, Minnie Pernelle, Amanda Donaldson and Florence Flagg. They made their way into the dining room and left some seventy-five or eighty pounds of groceries, which greatly gladdened the hearts of the pastor and family. To each good sister our doors stand open at all times.—B. T. Woolfolk, Pastor.

Handsboro.—The Ladies' Aid Society met at the church on June 18th. There was Scripture reading by Mrs. Rosa Boyd; prayer by the president, Mrs. C. B. Brooks; music by Mr. Norman Thomas.—Edward Smith.

Indiana.—Our second Quarterly Conference convened here in Raspberry Chapel, May 24-25, with the Rev. H. B. Hart presiding. Dr. Hart

said it was the best quarter that he had ever held in the history of the district. The business part of the Conference was all that could be hoped for. The local preachers, class leaders and Sunday school superintendent made good reports, and everything showed marked progress on all lines. Sunday Dr. Hart preached two able sermons. Two joined the church during the quarter. Seventy-nine or eighty partook of the Lord's Supper. At 3:30 p. m. the meeting was opened and the Rev. Mr. Lucas, pastor of the Sanctified Church, preached a great sermon on "Sanctification." We raised in the Quarterly Conference \$97.00. Bro. Abnathis paid \$1.00; W. P. Perry, \$1.00 and others whose names I did not get. Raised for all purposes during the quarter, \$200.00. Paid the Superintendent in full. The Ladies' Aid Society and the Woman's Home Missionary Society have in the bank \$35.80 with which to cell Raspberry Chapel. Many God bless the good sisters of our church. They are good workers and by September they will have the church celled. The Good Sisters of Jerusalem, just one miles from Indianapolis, are also doing good home missionary work. Sister N. C. Holmes is president; they have \$42 in treasury. Sister J. E. Reed is treasurer and Leola Steward is secretary. So the entire charge is alive. So far only two deaths this year—Brother Martin Adams and Sister Knox, both of Raspberry Chapel.—R. B. Adams, Pastor.

Maben.—Our second Quarterly Conference was held May 31-June 1, by the Rev. W. F. Isaiah, who also delivered a good lecture. His sermon delighted all. Paid District Superintendent in full. Six joined the church this quarter.—W. M. Chappell.

Wiggins.—Memorial services were held in Mt. Zion Church, May 30, under the management of the O. L. S. Club. The following program was carried out: Reading Scripture lesson, by the Rev. Mr. Watson, of Pond, Miss; opening hymn, "All Hail the Power of Jesus' Name;" prayer by the Rev. G. W. Coleman; selection by the choir; Prof. C. H. Horper, orator of the day; solo by Mrs. J. L. Jordan; paper by Mrs. Pearl Rogers; duet by Mesdames Jordan and Seabrook; poem by Mrs. V. Davis; address by Mr. Jesse Bennett; selection from "Home" by Mrs. B. B. Howard, organist. After the exercises the following ladies served refreshments for the guests: Mrs. J. Gant, Mrs. H. Jones, Mrs. C. Longmyer, Mrs. W. H. Langham, Mrs. C. Dixon, Mrs. M. Jones. President, M. Gant; Secretary, Miss Jessie Langham; General Manager, W. H. Langham.

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MISSOURI.

Fulton.—I am just beginning my second year's pastorate at St. James' Church, Fulton, Mo. I was appointed here by the bishop in April, 1912, and found about eighty-nine members on the roll, and a very small congregation attending church services. However, we accepted the condition of things, and began to work. Our congregation is about double what it was a year ago. We raised about \$1,000 for all purposes. There was an increase in benevolence. The district superintendent's

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

claim and the pastor's salary are about the same as last year. I was convinced from the time I took charge of the church that we would be compelled to have some better system of raising money than we already had to handle \$2,400 indebtedness with eighty-nine members. So some time last winter the pastor called the Board of Trustees together and explained to them the duplex system of raising money. Believing it would be helpful, the board at once installed the duplex system, and it is proving to be the very thing they needed. It is a weekly system—the members are paying all the way from 5 cents to 25 cents per member weekly, and it is giving the trustees about \$40 per month, through that system alone. We are all elated over the duplex system. On the 24th and 25th of May we had a rally; \$45 was raised. The Rev. A. H. Higgs, of Fayette, was with us. On the fourth Sunday in April was held our first quarterly meeting in this conference year. The Rev. W. C. Ellis, district superintendent, preached two

strong sermons. On Monday night, May 29, Dr. M. C. B. Mason lectured in St. James' M. E. Church to a good audience.—George W. Reeves, Pastor.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

CARD OF THANKS.

The family takes this opportunity to kindly thank the members and friends of Oak Grove Church, Marion, Alabama, for the many tangible expressions of sympathy shown the family during the long illness of their wife and mother, Mrs. Maud Sanders.—T. G. Sanders.

Conferences and Conventions

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Greensboro,	Reidsville, N. C.	July 15-20	S. F. B. Peace
Winston.....	Lexington, N. C.	July 15-20	R. W. Winchester
Florence	Timmons ville, S. C.	July 16-20	M. M. Mouzon
Birmingham	So. Birmingham, Ala.	July 16-20	J. W. Thomas
Guthrie	Shawnee, Okla.	July 16-20	D. G. Franklin
Pulaski.....	Big Stone Gap, Va.	July 16-21	A. Davis
Beaumont	Orange, Texas	July 22-27	W. L. Duncan
Western	Gastonia, N. C.	July 22-27	A. H. Newsome
Montgomery	Evergreen, Ala.	July 23-27	Wm. Jones
Opelika	Opelika, Ala.	July 23-27	L. S. Price
Lagrange	Zebulon, Ga.	July 23-27	J. S. Stripling
New Orleans	New Orleans	July 23-27	V. Chapman
Wilmington	Charlotte, N. C.	July 23-27	W. R. Zelgier
Waycross (first)	Thomasville, Ga.	July 24-27	F. R. Bridges
Vicksburg	Clinton, Miss.	July 24-27	J. E. Holmes
Brookhaven	Crystal Springs, Miss.	July 24-27	P. H. Rembert
Ocala	Starks, Fla.	July 24-27	P. Swearer
Orangeburg	Springfield, S. C.	July 24-27	E. B. Burroughs
Paris .....	.....	July 28-August 1	K. W. McMillan
Griffin	Brooks, Ga.	July 29	J. D. Lovejoy
Waco	Marlin, Texas	July 29—August 3	T. S. Moore
Chattanooga.....	Dayton, Tenn.	July 29—August 3	E. H. Forrest
Knoxville	Clinton, Tenn.	July 29-August 3	J. W. Tate
Mexico	Sturgeon, Mo.	July 30-August 3	W. C. Ellis
Jackson	Pelahatchie, Miss.	July 30-August 3	J. C. Hibbler
Orangeburg	North, S. C.	July 31-August 3	E. B. Burroughs
Clarksdale	Carrollton Ct., Miss.	August 4-10	C. W. Butler
Palestine	Teague, Texas	August 5	M. Q. A. Fuller
Conroe	Montgomery, Tex.	August 5	W. H. Jackson
Memphis	Alamo, Tenn.	August 5	D. T. Burch
Central	Sharon, Tenn.	August 5-10	S. M. Utley
Dallas	Fort Worth, Texas	August 5-10	J. S. Wyatt
Aberdeen	Caledonia, Miss.	August 5-10	J. M. Marsh
Holly Springs.....	Holly Springs Ct.	Aug. 5-10	W. H. Gilliam
La Teche	Morgan City, La.	August 6	J. W. Turner
Louisville	Beaver Dam, Ky.	August 6	R. L. Dickerson
Atlanta	Newnan, Ga.	August 6	G. W. Arnold
Winona	Sallis, Miss.	August 6-10	E. F. Scarborough
Kansas City.....	Malta Bend, Mo.	August 6-10	W. H. Wheeler
Meridian	Meridian, Miss.	August 6-10	J. M. Shumert
Waycross (second)	Barnesville	August 6-10	F. R. Bridges
Huntsville	Decatur, Ala.	August 6-10	A. W. McKinney
Victoria	Edna, Tex.	August 12-17	J. W. Warren
Marion	Marion, Ala.	August 12-17	J. W. Martin
Greenwood	Itta Bena, Miss.	August 13-17	H. B. Hart
Alexandria	Cheneyville, La.	August 13-17	J. O. Richards
Hattiesburg	Shubuta, Miss.	August 13-17	W. McMorris
Gainesville	Gainesville, Ga.	August 13-17	J. A. Richie
Indiana	Indianapolis, Ind.	August 13-17	G. Bryant
Baton Rouge	Jackson, La.	August 13-17	H. Daniels
Ohio	Columbus, Ohio	August 14	Jos. Courtney
Jacksonville	Crescent City, Fla.	August 14-17	W. P. Holmes
Rome	Carrollton, Ga.	August 20	E. D. Petty
St. Louis	Jacksonville, Ill.	August 20-23	R. E. Gillum
Navasota.....	Caldwell, Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Ciow	Horatio, Ark.	August 20-24	W. S. Sherrill
Shreveport	Monre, La.	Aug 20-25	B. J. Reddix
Maysville	Cynthiana, Ky.	August 20-25	J. S. Bailey
Starkville	Louisville, Miss.	August 27-31	W. F. Isalah
Anniston	Hobson City, Ala.	August 26-31	S. J. Jordan
San Antonio.....	Seguin, Texas	Aug. 26-31	A. M. Mason
Houston.....	Galveston, Texas	Aug. 27-31	W. H. Logan
Topeka	Clay Center, Kans.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Lake Charles	Opelousas, La.	August 27-31	R. C. Worsham
Lexington	La Grange, Ky.	August 27-31	P. T. Gorham
Gulfport.....	Bond, Miss.	Aug. 29	J. C. Houston
Marshall.....	Texarkana, Texas	September 2-7	P. H. Jenkins
Annapolis	Baltimore, Md.	Sept. 24-28	C. G. Cumings
Fort Smith.....	Solgothatchie, Ark.	Oct. 1-5	H. P. Coulter
Pine Bluff	Pine Bluff, Ark.	November 12-16	J. W. Greer

CONVENTIONS

- Upper Mississippi Conference.—Woman's Home Missionary Society, Greenwood, Miss. July 10-13.
- Savannah Conference.—Woman's Home Missionary Society, Barnesville, Ga. August 28-31.
- Memphis District—Sunday School, Epworth League and Woman's Home Missionary Convention, Alamo, Tenn. August 5-10.
- Pine Bluff District—Sunday School and Epworth League Convention, Merrill. August 13-17.
- Annapolis District—Epworth League Convention, Asbury Church, Annapolis, Ind. August 20-24.
- Gulfport District—Missionary Convention. August 29.
- Woman's Home Missionary Society—Annual Meeting Board of Managers, Washington, D. C. October 15-22.

Conference Notices

Special Notices

BROOKHAVEN DISTRICT.

To preachers, delegates and visitors coming to the District Conference at Crystal Springs, Miss., July 24-27, 1913: Come night or day. If at night, take Railroad avenue south from station to church.—I. L. Pratt, pastor.

HOLLY SPRINGS DISTRICT.

Members and delegates of Holly Springs District, you are hereby notified to come to Mahon Station, on the 'Frisco Railroad, which is five miles west of Holly Springs. There will be conveyances for those who reach here on July 22nd and 23d, after which you will have to walk one mile west from the station to the church. Everybody is wanted on the first day. Please come prepared to help these struggling people who have striven so hard to make your visit pleasant. We ask each pastor, delegate and friend to come prepared to help us some in our church effort. Sunday is the rally day for the church. Everybody is asked to pay \$1 on Sunday, and those who will and can are asked to pay more. Remember the date—July 22-23. You will be met at the station.—C. W. Evans, pastor.

NAVASOTA DISTRICT.

The Navasota District Conference will convene at Caldwell, Tex., August 20-24, instead of on the Navasota Circuit, as reported.

HOLLY SPRINGS DISTRICT.

The pastor and delegates will please take note of the date of the Holly Springs District Conference, which has been changed to August 5-10. Please govern yourselves accordingly.—W. H. Gilliam, superintendent.

District Rounds

CUMBERLAND RIVER DISTRICT. Fourth Round.

Gordonsville, July 12-13; Cookeville, 26-27; Livingston, 28-30; Tullahoma, August 2-3; Manchester, 4-5; Decherd, 9-10; McMinnville Circuit, 13-16; McMinnville Station, 16-17; Sparta Circuit, 20-23; Sparta Station, 23-24; Stonewall, 28-29; Liberty, 30-31 (morning 31); Alexandria, nights of September 31, September 1; Lebanon Circuit, 3-5; Lebanon Station, 6-7; North Lebanon, 8-10; Cherry Valley, 13-14; Hartsville, 20-21; Gallatin Circuit, 22-23; Gallatin Station, business session night of 26th, preaching night of 28th; Mitchellville, 27-28; morning of 28th. Pastors of the Cumberland District, we have only three months, and then cometh the annual conference. We will meet at Murfreesboro, Tenn., October 1, 1913. Brethren, please bestir yourselves. You have run well thus far. Have you done your best? The King wants us to do our best. Have you made your 10 per cent gain in membership? Have you raised your benevolent collection in full and sent the same to the treasurers? What are you doing for the great old Southwestern Christian Advocate? Will you try to put it in every family on your charge

THE MOST NEGLECTED ORGAN OF THE BODY IS THE LIVER

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Don't forget the children. Organize the cradle roll and home department in your Sunday schools. The Epworth League is a great training school for the young people in social, literary and Christian work. Don't fail to have your local chapters active along these lines. The committee's church records will be required to make a report at the fourth quarter conference.—Eli J. Guthrie, superintendent, 130 Lafayette street, Nashville, Tenn.

PULASKI DISTRICT, Fourth Round.

Gat City, July 5-6; St. Paul, 12-13; Bristol, July 25; Livingston, July 26-27; Glade Springs, August 2-3; Marion, August 9-11; Wytheville, August 10-11; Rural, 16-17; Dublin, August 23-24; Christiansburg, August 24-25; Radford, August 30-31; New River, August 31-September 1; Independence, September 6-7; Ivanhoe, September 13-14; Pulaski Circuit, September 20-21; Pulaski City, September 21-22. Dear brethren, come to the District Conference prepared to make an encouraging report on all lines. Dr. Penn will hold a free thank offering rally on the morning of the 16th. Be on hand with whatever funds you have for the cause which you have not previously reported. Let us make his work worth while. Now, brother pastor and loyal laymen, there remains three months until the annual conference. Some of you are far behind along all lines of Christian activity. Only five charges have made a gain of 10 per cent in the membership; three charges have made special efforts for the Jubilee Thank Offering Movement. It is needless for me to say more. The wideawake pastor reads as he runs. "What thy hand findeth to do, do with thy might. Do not ask me to change my mind, brethren, it can't be done."—Anderson Davis, superintendent.

INDIANA DISTRICT, Second Round.

Terre Haute, Saulters, July 8; Merrill, July 8; Boonville, Cannon, July 9, 10, 11; Princeton, July 1-13; Browns "Ills.", 14; Rockport, July 16-17; Evansville, July 18-20; Jeffersonville, 21-22; North Vernon, August 2-3; Warsaw, August 3-4; Madison, August 5-6; Scott, August 9-10; Indianapolis, August 16-17; Barnes, August 17-18; Anderson, 23-24; Muncie, 25-26.

(Continued on page 13)

100,000 PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH

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Mr. Daniel S. Remsen, of the New York bar, an authority on the post-mortem administration of wealth, told the Pennsylvania Bankers' Association that the wills of millionaires are not safe models to follow.

Query: If these persons of wealth, who are not safe models to follow, were unable to make a safe and sound will, how about yourself and your lawyer? Will it not be better for you to do your giving today; or, you must provide for your own tomorrow, why not give your money to the Board of Conference Claimants, subject to a Life Annuity as good as cash and which is both "safe" and "sound." Do it now.

Mr. Remsen defines a "safe" will as one free from danger, and a "sound" will as one without flaw. A "safe" will insures the fulfillment of the maker's wishes. A "sound" will is not enforced even though it does not insure the result the maker intended.

The Harriman Will was "sound" but not "safe." The Samuel I. Tilden will was both unsafe and unsound. Whatever your will may prove when tested after your death, remember that a Life Annuity Bond from the Board of Conference Claimants is both "sound" and "safe." Write to us about it.

You must have the Veteran Preacher. The June number is now out. Shop McDowell's "Message to the Friends of the Veterans" thrills you: *The Church which educates its ministers and then discards it or casts it away as soon as old age comes, will shortly have no ministry, and the church will be gone.*

The Veteran Preacher costs 25 cents a year. Now is the time to renew and subscribe.

The DOLLAR BRIGADE still wins. Send a dollar or more and get the address.

REV. JOSEPH B. HINGELEY, Corresponding Secretary, 1818 S. Wabash Ave., Chicago, Ill.

District Rounds

Continued

24-25, Simpson, August 31-1; Indianapolis, St. Luke, September 2; Chicago, St. Mark, September 7-8; Chicago, St. Luke, August 10-11; Chicago, Scott, August 12-14; New Orleans, August 20-21; Bloomington, August 27-28.

The district conference, Sunday school and Epworth League convention will convene in Indianapolis, Ind., August 13-17. We are expected to report not less than one third of our devolent money at that session. Dr. L. Thomas will attend the conference and receipt you for what you have raised for Home Missions and Church Extension. It is imperative that you bring all of your annual conference minute money. — Gloster R. Hunt, superintendent, 2046 Highgate place, Indianapolis, Ind.

CLARKSDALE DISTRICT, Third Round.

Clarksville, July 5-6; North Carrollton, July 12-13; Byhalia, July 19-20; Clarksville, July 19-20; Sardis, July 19-20; Hernando, July 26-27; Carrollton, August 2-13; Shellmound, August 16-17; Philipps, August 23-24; Clarksville, August 30-31; Townes, August 29-31; Bedford, August 30-31; Webb, August 30-31; Rule-

ville, September 6-7; Clarksdale, August 12-14; Coahoma, September 13-14; Clarksville Circuit, September 20-21; Lambert, September 16; Belen, September 17; Falcon, September 18; Tunica, September 19; Avalon, September 9; Charleston, September 10; Tutwiler, September 11. Dear brethren, the district conference will be held August 4th to the 10th, in the Carrollton Circuit, two and one-half miles southeast of Greenwood. You will be met at Greenwood. There will be a prize given to the pastor who brings the largest list of subscribers to the conference. Do your best to lead. Bring all of your jubilee money to the conference. Dr. Penn will be present, or his representative. We are expecting Drs. Thomas, Lucas, Penn and Jones and a great host of visitors from the other districts. Now brethren, do your best for the Southwestern. I want our district to lead. What say you? Bring all of your benevolence that you have not sent off to the conference.—Charles W. Butler, superintendent.

VICKSBURG DISTRICT, Third Round.

Meadville, July 12-13; Kirby Circuit, July 19-20; District Conference, July 24-27; Natchez, August 2-3; Union Church, August 9-10; McNair Circuit, August 16-17; Harrison, August 23-24; Fayette, August 30-31; Centreville, September 6-7; Vicksburg, September 13-14; Vicksburg Circuit, September 20-21; Cary, September 27-28; Bovina, September 29; Edwards, October 4-5; Bolton, October 11-12; Clinton, October 18-19. My dear brethren, our district conference is "just over the fence," and we are expecting several of our general conference officers to be present. Let each pastor come prepared to make a financial report on the jubilee fund, and let the watchword be five cash subscribers from each pastor for the Southwestern. This done and we shall round up one hundred cash subscribers during our conference. Brethren, the church is calling for men today who know how and will do. None others need apply.—Jesse E. Holmes, superintendent.

SAN ANTONIO DISTRICT, Third Round.

Gonzales Circuit, July 25-26-27; Westhoff Circuit, July 30-31; Gonzales and Elm, August 1-2-3; Belmont Station, 8-9-10; Hamilton Circuit, August 15-16-17; Cuero and Clinton, August 22-23-24; Seguin Circuit, August 29-30-31; Pearsall Circuit, September 2-3-4; Nixon Circuit, September 9-10; Floresville, September 12-13-14; Runge Circuit, September 16-17; San Antonio, St. Paul, 19-20-21; San Antonio, Mission, September 23-24; San Antonio, Cars Hill, September 26-27-28; San Antonio, Jacob Chapel, September 30 to October 4-5; Pleasanton Circuit, October 7-8; Hondo Station, October 10-11-12; Beeville Circuit, October 14-15; Corpus Christi, October 17-18-19; Sutherland Springs, October 21-22; Kingville Circuit, October 21-22; Yorktown Station, October 24-25-26; Kerrville Circuit, October 28-29; Boerne Circuit, October 30-31; Delrio Circuit, October 30-31. Will arrange for the following: Kennedy Circuit, Howard and Ottine Circuit, Kingsbury Circuit. The district conference will be held at Seguin August 26-31, 1913. Dear brothers and pastors, you are coming up on all lines. That is good. We take off our hats to you. All come to the district conference at Se-

All Sunday School Superintendents desire success

The Superintendent's Helper, 1913

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guin. Our pastor, the Rev. J. T. Carper, is getting things arranged. The program will be out soon. We invite all the district superintendents and pastors of the West Texas conference to come with us. The rates will be on in time for all.—A. M. Mason, district superintendent.

HOBSON CITY, ALABAMA.

We are moving along nicely. The church is in good spirit spiritually and financially. The church has been repaired and a nice six-room parsonage built. On the 25th of May we had a splendid rally. The church was divided into two clubs—North and South. Mrs. Jessie Prather, North Side, raised \$104.50; Mrs. Iola Bailey, South Side, raised \$81.88. The pastor had an independent club and raised \$96.75; Sunday School, \$7.00; Woman's Home Missionary Society, \$10.00, and the Ladies' Aid Society, \$10.00; total, \$210.13. The Rev. J. W. Wright is pastor.—(Mrs.) Annie Wright.

Gleanings from the Field

TEXAS

Mexia.—The Conference sent to us the Rev. B. J. Goff, who arrived here on December 10, 1912, and from that time up to this has been working hard among the people as a Christian gentleman, to get this work revived. The people gladly welcomed the Rev. Mr. Goff in every home and every one seems to love him. On the first Sunday in June, at 11 o'clock, Brother Goff preached a splendid sermon and at 3 o'clock p. m. he again preached with effect. At this time 22 children were baptized, two of them young converts from our protracted meeting, each about the age of thirteen years. The stewards raised a collection for the pastor amounting to \$16.96. Our pastor is filled with zeal to save the souls of men. Our Sunday school is not as good as in former years, but it is getting better. This is the Groesbeck Circuit and we have three preaching points, which are Springfield, Rocky, and Cedar.—B. L. Pinkard, Reporter.

Fulshear.—Our church is spiritually alive under the new pastor. Someone joins it every meeting day since the weather has brightened up. We are all well pleased with our pastor. He is striving hard to bring our work to the front rank and we are determined to stand by him in all of his efforts. He is just the man we need. All denominations are worshipping with us now. Such a thing has not been known for years. Our Quarterly Conference was all that we could expect. Our pastor, the Rev. W. E. Hutcherson, tries to make a success of everything he undertakes.—(Mrs.) V. C. Howard, Reporter.

WEST VIRGINIA

Huntington.—All are glad to have as our pastor the Rev. J. W. Watson. His wife is much loved also. The

Rev. R. W. S. Thomas held our first quarter May 18-19. Dr. J. W. E. Bowen was with us May 22 and lectured. He greatly helped the people.

Colwell-Wilson.

The home at 1718 Cleveland Avenue, New Orleans, was the scene of a very beautiful wedding on Wednesday evening, June eighteenth, when Miss Ora Janette Wilson became the wife of Mr. Arthur H. Colwell, custom inspector. Miss Wilson is one of the most prominent and most popular of the public school teachers of the Crescent City. Popular, because of her personality, amiable disposition and talent as a vocalist. Her father, the late Mr. Carter Wilson, was an old and well-known resident of New Orleans and a soldier in the Civil War. Mr. Colwell was, for many years, a teacher in the Texas schools. Since coming to Louisiana some years ago he has been continuously in the employ of the government in this city. He is a prominent and active member of St. James African Methodist Episcopal Church. The name of A. H. Colwell on any program gives general satisfaction, and his splendid bass voice is always heard to advantage.

The commodious and well-appointed home on Cleveland Avenue was beautifully decorated with palms and cut flowers. To the strains of Lohengrin's wedding march, played by Mrs. Ellen Thornton, daughter of the groom, the bridal party entered the parlor. Miss Virginia R. Heinz, as bridesmaid, made a charming picture, in a gown of pink messaline, with shadow lace drapery. She carried carnations. The sweet little flower girl, Fredricka Willson, niece of the bride, scattering rose petals was followed by the bride—who was beautifully gowned in white silk messaline and shadow lace. She wore a bridal veil artistically draped, and orange blossoms. Her flowers were carnations. The groom was attended by his son-in-law, Mr. Vera Cruz Thornton. Miss Cecelia Carter sang "Call Me Thine Own;" violin accompaniment by Prof. Geo. Carrere. The beautiful marriage ceremony was performed by the Rev. Dr. Robert E. Jones, editor of the Southwestern Christian Advocate, assisted by Dr. M. R. Dixon, pastor of St. James African Methodist Episcopal Church. The bride was given away by her brother, Mr. Alex Barrow, of Baton Rouge. The presents were numerous and beautiful, including silver, cut glass, china, vases, a music cabinet, Pictures, hatterburg, linen, etc. On Wednesday night, June eleventh, a committee of friends tendered a reception in honor of Miss Wilson and Mr. Colwell at the home of Mr. Eugene Willis, in Carrollton.

Mmes. Sylvia Obey, Martha John, Adeline Howard, Florence Barnes and daughter, Misses Elnora and Anna Messlah, all members of Williams Methodist Episcopal Church, with which church the bride has been identified since childhood. Mr. and Mrs. Eugene Willis and James Harris are the members of the committee.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

BUCHANAN-JACKSON.—Mr. A. L. Buchanan and Miss Sarah Jackson were married at the home of Mrs. Mary Bean, in Lincoln, Ark., June 14, 1913. The bride and groom are both members of the Methodist Episcopal Church at Lincoln, and it is not too much to say that there is not a better young man in Washington County than he, nor a more loyal son. He is loved by black and white. The Rev. E. Washington performed the ceremony.

SHAW-PEPPERS.—At Goodman, Miss., on May 20, the Rev. D. P. Shaw, of the upper Mississippi Conference, and Miss Sweetie Peppers were united in marriage. The bride comes from one of the best families.—D. A. Bragg officiated.

ADAMS-BARKLEY.—Mr. Ben Adams and Miss Willie Barkley were united in marriage at Moscow, Tex., May 24. They caught the first train to Galveston, Tex., the groom's home.—E. G. Gilmore, pastor.

TAYLOR-WATLEY.—Mr. E. M. Taylor, of Chicago, and Miss O. M. Watley, a member of the Harriston, Miss., Chapel, were united in holy matrimony June 25, at the bride's home. Their future home will be in Greenville, Miss. Rev. William Herman officiated.

Gleanings from the Field

SOUTH CAROLINA.

Greer.—The revival at Wesley Chapel was a grand success. Seventeen souls converted and added to the church. The entire membership was greatly revived. At Bethel the Epworth League concert Friday night, May 23rd, the program was well rendered and \$40.23 was realized.—John I. Miller, Pastor.

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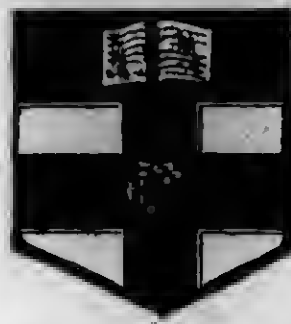
Gallatin.—We are happy to recognize the rapid progress we have made in the last six months. Beginning with our educational and religious society, which meets in the home of one of the members every Friday evening. We see it has brought about a better Christian unity among the members. Palm Sunday was observed, and twenty children decided for Christ to do better. Easter Sunday the church was beautifully decorated with lilies of all descriptions. A sermon by the pastor to the "immaculate" was much enjoyed. We closed at night with the Easter exercises by the children. The Woman's Missionary Society has done splendid work. A plan of visiting from home to home, known as "Trips Around the World," was a new idea brought about, charging each person a fee of 25 cents. In connection, we or-

ganized the children into the Queen Esther Circle and Mother's Jewels. They pay the sum of 10 cents. In this way we can easily raise our required sum, and it, too, has helped in union among the members. A revival was held here in which all denominations took part with us. Thirty souls were converted and all joined the Methodist Episcopal Church but three. Their ages range from 10 to 75.—sixty-five additions in all. The Rev. Burl Scott, who was with us, is indeed a strong worker for Christ. Our class meeting, Sunday school and all other departments of the church seem to have taken on new life.

Alexandria.—On the 18th of May, under the leadership of our pastor, the Rev. William Neal, we had a club rally and dinner on the ground. The Rev. F. N. Collier, pastor, of Cherry Valley, and his members, also the Rev. T. Belcher and members, were present. Rev. Mr. Collier preached three able sermons. Club No. 1, Mrs. Harriet Burke, president, raised \$25.15; No. 2, Mrs. Sally Tubb, president, \$2.25; No. 3, Mrs. Mary Tubb, president, \$6; No. 4, Mrs. Margaret Williams, president, \$1.16; No. 5, Mrs. Fannie Williams, president, \$2.94; No. 6, Mrs. Eanley Neal, president, \$4.06; No. 7, Mrs. Jane Beasley, president, \$2.41; public collection, \$17.08; grand total, \$61.05, to pay off an old standing debt. Our pastor, the Rev. William Neal, is a hard-working man, true to every cause, strictly adhering to the rules of our discipline. The white people of Alexandria gave \$10 or more in the rally led by Mr. R. Roy, publisher of the Alexandria Times. Mr. Roy seems to be of much help to the colored people of this town. He has given to the colored children and to our old widows.

Cumberland Furnace.—At St. John Church our services for Sunday, June 15th, were well attended. The rally was a success. The pastor, the Rev. W. T. C. Travis, preached a most wonderful sermon at eleven o'clock, after which the service was given over in the hands of Brothers James Edmondson and J. W. Edmondson, who raised \$21.82, with which to help repair the church. Now we are proud to have such members as these brothers, whilst they are so faithful in the church, they are also first-class carpenters. After a bountiful basket dinner had been served on the ground, the Children's Day program was rendered by the Sunday school. Superintendent Mr. John Vanier and Mr. J. W. Edmondson, a teacher, had charge of the exercises. The program was lengthy and interesting. Many of the parents were present. Many of the older scholars took part in the exercise. The night service was conducted by the Rev. W. M. Hutton. This is a growing church and the people, both young and old, are working for its success.

Tazewell.—Sunday, June 8th was a great day for our people at Tazewell. New seats have recently been installed, adding to the beauty of the church and comfort of the congregation. The church is more attractive in every way and the people are to be congratulated on the splendid work being accomplished this year both materially and spiritually. Eight persons were baptized at the afternoon service. The church is said to be in better condition than in ten years. These people are doing splendidly and a good year's work is anticipated. A small rally was



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pulled off, led by Brothers Andy Evans and William Kelley. Brother Evans reported \$4.20 and Brother Kelley \$8.80; total, \$13.00. It is an inspiration to visit these good people and enjoy their hospitality. Every door is thrown wide open and a warm welcome extended to all worthy persons. This is a good town and by careful Christian leadership a much stronger church will soon be at this point.—W. S. Hight, Pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 178, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties day or night.

TEXAS

Texas.—I moved from Hemphill Circuit, where two successful years of my life were spent. From there I came here to Teague Circuit, which place I found under a great cloud of debt, and the members were resting. But this we did—the interest of \$6 was paid on the next morning by Henry Jones, M. H. Heggins, our beloved D. S., the Rev. M. Q. A. Fuller, and myself. The payments were as follows: \$9, \$14.25, \$25, \$12.40. We paid on improvement of church, \$41; raised for S. D., \$24; for pastor, \$70; on benevolent causes, \$13. Total for all causes, \$214.65.—E. W. Summers, Pastor.

East Calvert Circuit.—Our Big Four corner rally was pulled off at Chapel Hill Church, June 8. Total collection, \$41.18.—R. B. Reid, Pastor.

Moscow.—This circuit is up to the high-water mark. Sunday, May 25th, four were baptized in Jordan's stream and twenty-five came forward for prayer. We have a fine set of people here and all denominations work in harmony. Collection, \$11.00. The people have paid all but \$6.00 of the old church debt at Carri-gon. They will pay this soon.—E. G. Gilmore.

Kildore.—Our second Quarterly Conference was held May 24-25, by the Rev. P. H. Jenkins. The roll was called and the officers from Queen City and Mount Carmel answered. The Elder preached two able sermons. Thirty-five partook of the Lord's Supper at this place. We were out doors on account of building a new church, which was not completed. The Colored Methodist Episcopal Church loaned us their church in which to carry out our Quarterly Conference. The are very kind to us at this place. We are building a nice frame house, 24x36 inches. When completed it will be worth \$500.00. We have a small membership here, but they are loyal. We are building without aid from the Church Extension Fund. We hope to finish soon. Paid the District Superintendent \$16.75 and \$3.55 for the pastor. If we can do this well out of doors,

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we will double the amount when in. Our work is spiritually alive and the finance is coming by and by. We are now preparing for a revival all over the circuit. Our Easter and Children's Days were successful and the Jubilee fight is on. Our pastor, the Rev. J. Jones, is a hard worker and a good preacher.—N. J. Tolbert.

Richards and Iola Circuit.—Our second Quarterly Conference was held June 14-15, at Maceda Church, the Rev. Jos. Hants presiding. The reports showed great advancement in church work. The Reverend preached a great sermon from the Book of Neh. 4th chapter, 6th verse. Iola is a mission point on the Richards and Iola circuit, with four members. Paid District Superintendent's claim, \$12.50; paid pastor for the quarter, \$55.25; benevolent collections, \$30.00; raised for building purposes, \$50.00; total, \$147.75. Added five persons to the church.—R. H. Warren, Pastor.

Spring Hill.—Our first Quarterly Conference was held by the Rev. W. M. Moore, District Superintendent, May 24-25. The business session was well attended. The Superintendent looked after every cause of the church. The class leaders rendered good reports. Paid Superintendent in full. On account of the illness of the Superintendent's wife, the Conference excused him and he returned home; in the absence of the District Superintendent, the pastor, the Rev. Wm. Reed, preached at 11 o'clock Sunday. The pastor preached at 3 o'clock on "Can These Dry Bones Link Again?" The Sacrament was administered to ninety-two. Paid the Superintendent, \$40.10; paid pastor this quarter, \$134.67.—Wm. Lavaw, Reporter.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

HICKS.—Mrs. Annabel Hicks, a member of St. Mark's Methodist Episcopal Church, Washington, La., died May 9, 1913, aged 26 years and 10 months. She was the eldest daughter of the Rev. and S. Green, of the Louisiana Conference. She leaves her husband, two children, mother, father, one sister and a host of friends. She was laid to rest in the Prescott Cemetery.—Milton S. Goins, Pastor.

CHISHOLM.—Mrs. Delilah Chisholm was born in 1844 at Lynchburg, Va. At the age of 5 years she was brought to Mississippi in 1849. She died May 3, 1913. Her earnest prayer and desire was to return to her native home. She was educated by her master and became the first colored teacher in this county. When she was 12 years old she professed a hope in Christ, and joined the Baptist Church, in which she lived a solid, clean life and was called by all who knew her a virtuous girl. She read her Bible for thirty odd years, and had read through the Bible seven times. Her last request to her children was that she wanted them to still work for the upbuilding of their race. After sixty years she was fortunate to return to her home in Virginia and see her only brother, who died four months after she came back home. She leaves three daughters, one son and a loving husband. The funeral services were conducted by her pastor.—Rev. J. H. Talbert.

WEEMS.—Mrs. Julia A. Weems, wife of William Weems, departed this life May 23, 1913, at Norfolk, Va. She was for thirty-six years a faithful member and worker of John Wesley's Church. She was for many years superintendent of the Sabbath school. She delighted in church work, especially in instructing the young. She did not rust out, but wore out in her Master's service. She was a Bible student, and requested that her Bible be placed in her casket. This request was carried out. She was charitable to young and old, and attended regularly the district and annual conferences. She tried to make the world better by her being in it. The Sunday school that she had superintended and taught for so many years preceded the procession from the house to the church, and from the church to her last resting place. Her funeral took place from John Wesley's Church, Waterford, Va., May 25th, at 3 p. m., conducted by the pastor, Rev. J. W. Dockett. Text, Rev. 14-13. Eulogies were delivered by Mr. George Dean, her leader. Mr. C. A. Brown had charge of the singing. Her remains were viewed by a host of friends and relatives, white and colored. The floral tributes were numerous. Truly it can be said of her, She hath done what she could. Beside her husband, Mr. William Weems, she leaves six sisters and a brother who mourn.—Mrs. Edith Lancaster, of New Jersey; Mrs. Carrie Copeland, Mrs. Eliza Stewart, Miss Lizzie

Cleggett, and Mr. Talbott Cleggett, of New York; Miss Ella Jackson and Miss Mattie Cleggett, of Waterford, Va.

LONG.—Mrs. Amy Long died at her home, at Commerce Ga., May 30, 1913, aged 60 years. She had been a consistent member of the Methodist Episcopal Church for thirty years. She leaves a brother and two nephews and a host of friends. She is, indeed, our loss, but Heaven's gain.—W. M. Bailey, Officiating Pastor.

KNOX.—Sister Rachel Knox, one of the oldest members of the St. Paul Church, Eutaw, Ala., departed this life Thursday, June 5, 1913. The funeral was preached by the Rev. Frank Hix, of the Baptist Church, and the pastor, the Rev. G. W. Brownlee.

DRATEN.—Sister Mary Draten, who was a faithful member of the M. E. Church for more than thirty-five or forty years, folded her arms in death on the second day of June, at Sidney, Ark. She was a faithful Christian, a lover of the church. She leaves five children, four grandchildren and a host of friends.—R. B. Fagan, Pastor.

HARRISON.—Victoria Miller Harrison, wife of Samuel P. Harrison and daughter of Rev. and Mrs. E. D. Miller, was born at Hawsville, Ky., August 19, 1888, and departed this life at Charleston, W. Va., April 30, 1913. She joined the Methodist Episcopal Church when 12 years old, and has always had a deep religious principle. She was a student of Walden University at Nashville in 1902-03, when, in an accidental fire, she received what may have been the principal cause of her death. She was also a graduate of the Winchester, Ky., city school in 1905. She married P. P. Harrison at Flemingsburg, Ky., March 28, 1910, and lived a faithful and devoted wife until God called her. She was the oldest daughter and was loved by all who knew her.

WEST.—Mrs. Verina West was born at Thibodaux, La., on the 23d of August, 1889, and died at the home of her mother, Mrs. Sarah Page, in New Orleans, April 20, 1913, at 4:30 a. m. She was married on the 24th of April, 1912, to Mr. David West. She leaves her mother and father, four sisters, two brothers and a husband. While on the bed of affliction she prayed incessantly for God's pardoning grace. Through her own fervent prayers, assisted by her mother and sister, Alice Bolton, who were constant and faithful attendants around the bedside, she was happily converted. Sending for her pastor, she related in detail the spiritual experiences of her conversion, and requested admission to the church. The pastor, assisted by officers and members, received her into the church and administered to her the sacraments of baptism and the Lord's supper. From the time of her conversion until her death she constantly rejoiced in the blessings of pardoning grace. She had the greatest appreciation for the prayers of her mother and friends. She repeatedly sent for her pastor, and after prayer and songs never failed to express her sincere thanks for the services and assurance of her faith in God and willingness to have His will done in earth as in Heaven. She advised her sister, Anna, to pray, and warned her to not wait as she did, saying that it is so hard to pray on

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the sick bed. When her father and husband were present she told them how kind they had been to her, and requested Sister Bolton to pray for them. Saturday she had a love feast with the family and friends. While her mother led in singing the hymn, "Did Christ O'er Sinner Weep," she exclaimed, "Glory to God, my soul is so happy!" She gave out and, as well as she could in her feebleness, led in singing, "Why should we start and fear to die." Thus, winning a complete victory over death, she died, happy and in complete triumph of faith, breathing the sacred anthems of the church.—J. H. Hubbard, Pastor.

MOSLEY.—Vina Mosley, a member of Gallilee Methodist Episcopal Church, died April 24, 1913. She was a good wife and mother. She served thirty-six years in God's service. She leaves four daughters and five sons, and a host of grandchildren. The funeral service was conducted by the Rev. A. B. Britton.—F. C. Mosley.

BANKS.—June 1st death visited the home of Mrs. Lucy Banks. She was one of our old founders of the Methodist Episcopal Church in Campti, La. She lived to a good old age, spending the most of her life in the service of the church. She died in full triumph of faith. The funeral was conducted by her pastor, the Rev. J. J. Woolridge.

GREEN.—Mrs. Martha Green, wife of David Green, departed this life on May 14, 1913, at Bowman, S. C. She was a consistent Christian and a member of Pineville Church and, as Paul puts it, she "has entered in the Rest which remaineth to the people of God."—David Green.

THOMAS.—Sister Annie Thomas, one of the faithful members of St. Paul's Methodist Episcopal Church, Aberdeen, Miss., died in the faith May 2, 1913. She was followed to the cemetery by a large number of the Woodmen Circle sisters, and was laid to rest by them. The funeral was attended by the pastor, the Rev. B. F. Woolfolk.

WOODS.—Mrs. Cecelia Woods, May 9, 1913, at Bowling Green, Mo., aged 40 years. She had been a member of the Methodist Episcopal Church since youth. She leaves her husband, four children, two sisters and one brother. The funeral was conducted by the pastor.—Quinctius E. Whaley.

HAMMOND.—Sister Louvinia Ham-

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mond, of Asbury Methodist Episcopal Church, Franklin, La., June 10, 1913. She was a faithful member for forty-two years. Aged 74 years. She spent more than half her life in the Methodist Episcopal Church, and died in full triumph of faith. "Well done." The funeral was attended by her pastor, the Rev. C. Spears.

ADAMS.—Brother Martin Adams, a member of Raspberry Church, Indianola, Miss., died May 30. He came from Macon, Miss., where he was a member of New Salem, on the Mashulaville Circuit, for twenty-five years, and lived a Christian all of these years. He came to the delta in 1903 and joined Union Grove Church under our pastor, then E. W. Reed. He then came to Indianola in 1911 and joined Raspberry Chapel. His funeral was preached by Revs. E. H. Holmas and L. F. Jones, May 31, 1913, in Union Grove Church. He leaves a wife, five boys and two daughters, Hattie and Ora Cotton. He was sick more than ten months. He was an uncle of the pastor.—R. B. Adams, pastor.

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Sunday, July 13th, at 3:30 p. m.

The speaker will be the Rev. Walter Scott Chinn, pastor of Trinity Church. An excellent program will be rendered by the Trinity Church Choir. A special feature of the program will be the solo by Mr. Adams of the Dugan Piano Company. Men, women and children—all are invited.

St. Matthew Church, Algiers—Thursday night, July 3rd, we were indeed delighted to be favored with a visit from our Bishop Wilbur P. Thirkield, who preached a forceful sermon, exemplifying the practical things of a pure Christian life, and, also, showing, by illustrations, the indestructibility of the power of the Gospel established by our Lord and Savior Jesus Christ. The attendance was large, appreciative and showed marked attention. Quite a number of white visiting friends of the Methodist Episcopal Church (South) were present. The Rev. J. A. Landry, ex-pastor of St. Matthew, was present; also, the Rev. Mr. Brown, who assisted the stewards. The committee showed much taste in the decorations for the occasion Sunday July 6th, the services were good throughout the day. General speaking and preaching at 11 and 8 p. m. Sunday School was well attended.—C. D. Smith.

Mt. Zion—Service good all day. The early prayer-meeting was led by Bro. R. J. Harper. The Sunday School is on the up grade. Rev. Edward Fields delivered the message at the 11 o'clock hour, the pastor preached at night. The class meeting last Monday night, June 30th, was on a social order—A tag party, under the auspices of the Ladies' Aid. Several social clubs took part in the social—namely: The Garland Social Club, the American Eagle Social Club, the Travelers Joy Club and the Union Bethel Choir. Collec-

tion by classes: No. 1, Cornelius Wood leader, \$3.70; No. 2, John Felix, \$9; No. 3, Louis Madero, \$8.66; No. 4, F. A. W. Stewart, \$2.37; No. 5, A. W. Zil-ton, \$13.26; No. 6, H. C. Standard, \$6.10; No. 7, Samuel Thomas, \$8.61; No. 8, F. A. Richard, \$1.62; No. 9, J. H. Davis, \$3.82; No. 10, R. J. Harper, \$5.01; No. 11, Rodolph Harris, \$4.80; No. 12, Jordau Wilbug, \$1.65; No. 13, Richard Colman, \$1; Public, \$3.30; Steward-Sisters, \$11; a total of \$77.52. Bro. A. W. Zil-ton received, as a token, a silk umbrella. The Ladies' Aid, Steward-Sisters, members and visitors are highly complimented by the pastor.—J. O. Brown, pastor.

First Street Church—Last Sunday was an exceptionally good day. The prayer service was largely attended, as was the 11 o'clock service. A large number communed at night. One joined the church. The pastor will discuss "Moses as a Prophet, Mediator, Judge, Leader and Deliverer," next Sunday at 11 a. m. At 3 p. m. city Methodism will hold a financial rally for the benefit of Thomy Lafon Old Folks' Home. At night a service will be held in memory of the late Mrs. Robinson. The new "Ladies' Providence Benevolent Association" attending. The pastor will preach the sermon. The choir will render choice selections. The interest in the Queen Contest, First Street versus Wesley, is still growing. The public is cordially invited to all our public services. Special attention given to strangers.—B. Mack Hubbard, pastor.

Union Church—The services were good all day on last Sunday. The Sunday School was well attended and at the 11 o'clock service the pastor, the Rev. J. H. Hubbard, preached an excellent sermon. One new member was added to our church. The League is growing better each week, and on next Sunday we are planning to have another excellent program. At the last service of the day the pastor gave an excellent talk on the Church Problem, which was very encouraging.—John E. Riley.

Thompson Church—Sunday services were among the best in the history of the church. Early prayer meeting was conducted by Sister Isabella Robinson. The Sunday School is marching forward. Those present at 11 o'clock were certainly benefited by the sermon. At 8 o'clock the church was crowded to its uttermost capacity to hear our resident Bishop W. P. Thirkield, who preached "The Gospel in Its Supremacy." No one left but who was inspired by the words of this good man. The Bishop was well pleased at the appearance of the church. We were also glad to have Dr. Jones present. After hearing the choir sing, Bishop Thirkield said that if it had not entered the contest, he thought it had better get in line.—Estella B. Scott.

Wesley Church—The early prayer meeting was conducted by Bro. J. B. Smith. The Sunday School was well attended and the morning and evening sermons were very helpful. About 200 Christians communed. The congregations were large. Next Sunday, the 13th, at 10:45 a. m., the Rev. H. H. Dunn, pastor Central Congregational Church, will preach. At 8 p. m. the pastor, Dr. J. L. Wilson, will discuss "The Material, the Moral and the Religious Condition of the Negroes of New Orleans." This will be a special service for all who are interested in

the uplift of the race. Relative to the Queen Contest, between Wesley and First Street, the indications are that "Historic Wesley" will win.—L. L. Harrison.

Mallalieu Church—Our services were well attended throughout. The early morning prayer meeting was good; also the Sunday School which is in good condition. The League Concert was a financial success. We are pushing our work for the District Conference which convenes on the 23rd of the present month. The Rev. M. S. Davage preached for us on the 29th. We are always glad to have him. Our Sunday School is preparing for its annual picnic, on August 11th, at the Fair Grounds. On Thursday night, the 10th, we will have our union rally meeting. Many of our city pastors will be present. Our friends are invited. We are having an enjoyable time visiting the different churches during the week—the service at Pleasant Plain on the 3rd was quite a success; we left the Rev. McKee happy. Thursday night, the 17th, we will be at Malden with the Rev. Mr. Charles. On the 21st we will visit Union Church, Dr. J. H. Hubbard, pastor. The public is invited to attend.—D. S. Swan, pastor.

LOUISIANA

Fairfield—Sunday, June 1st, was a good day at Fairfield. The spiritual tide ran high. Quite a large number communed at night. Collection for the day, \$25.00. June 8th we had quite an impressive service—the memorial service of one of our pioneer members, Brother Sam Walker, who crossed the Bar, May 17th, in full triumph of faith, at the age of 79 years. "Servant of God, well done!"—Jas. Hutchison, Reporter.

Clarence—Mount Zion Methodist Episcopal Church is doing well. The pastor is active and our Sunday school has put on new life. Our pastor is striving to hoist our flag. He is all that could be desired.—W. F. Chapman.

Mt. Olivier—May 25th was a big day at Mount Zion Methodist Episcopal Church. At that time we baptized ten persons at the altar and received one reclaimer, making a total of eleven. The church was unable to hold all the people. We are glad to say that Olivier Church is alive and with God's help we hope to answer gladly at the coming Conference. Pastor and people are happy. We expect soon to pay every dollar we owe on our church.—E. H. Hall.

Campbell and Gueydan—The Rev. R. C. Worsham, District Superintendent, presided over our second Quarterly Conference. At roll call all officers were present with written reports. The Ladies' Aid Society paid in \$7.50 on benevolence. The concert under the auspices of the Sunday school and Superintendent Mrs. E. Gragin is to be praised. Mrs. Sarah Grogin, President of the Ladies' Aid Society, read a fine report. Our pastor, the Rev. H. C. Wilson, is a born leader.—(Mrs.) Lillian Parks, Reporter.

Logansport—The second Quarterly Conference of the Logansport Circuit was held at Union Chapel, with District Superintendent J. P. Richards presiding. June 8, the Rev. Mr. Richards preached a sermon that touched the audience fully. Brother Richards was delighted with the work on this circuit under the leadership of the Rev. J. D. McCain. Paid the Superintendent in full at Union Chapel. The Rev. James D. McCain is our pastor.—Dollie Franks, Reporter.

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Clinton—At St. Peter Methodist Episcopal Church, Sunday, June 13, was a grand day. A large basket meeting was given by the stewards of St. Peter, for the benefit of the pastor's salary, and also to pay off a long-standing debt. The meeting was conducted by I. H. Thomas, W. R. Smith, T. Landins, Prince Jones, Bi Stanberry and the following ministers took part: D. R. Duglass, of St. Peter, raised \$1.56; Thad. Boatene, of Asbury; S. A. Bell, of the Baptist Church; Abe Thomas, of Good Hope Baptist Church; S. M. Garner, of Rylander; S. Williams, of Clinton; R. Williams, of the Baptist Church; J. D. Wilson, pastor. Total money raised was \$26.25. We thanks these brothers for their aid, also our stewards for their faithfulness. The old debt is paid.—J. D. Wilson, Pastor.

Crowley—We wish to thank the following members and friends of Cade Methodist Episcopal Church, Cades, La., for a box of fine groceries and a small purse, to help us in the high water district: Mrs. M. E. Trahan, Bro. B. Trahan, Mrs. S. L. Daniel, Mr. T. D. Daniel, Mr. Crachan, Miss Lillie Daniel, Miss Maggie Daniel, Miss Mardie Trahan, Mrs. Lambert, Mr. Nedd, Mr. and Mrs. Doria, Mr. A. Arcemo, and the Rev. J. Charles and his wife, who stood by me and the church work at Cades, La. May the Lord bless these good people. They have our prayers.—H. J. Robinson.

Melville Circuit. The Rev. R. C. Worsham held our second Quarterly Conference May 23-25 at Summer Methodist Episcopal Church. The reports showed improvement. The love feast on Friday night at Melville was largely attended. On Saturday he left for Summer. Amount raised this quarter for all purposes, \$84.60. When the Rev. A. C. Mitchell, came to Melville Circuit there were only thirty-one members, and now we have fifty-two. There was no Sunday School and now we have on roll forty pupils on the circuit notwithstanding the high water. Our pastor has shown himself a leader among the people. On Saturday the Superintendent was entertained at the home of Mr. and Mrs. Scott, and on Sunday at the home of Bro. and Sister Parker, the president of the Ladies' Aid Society. The Rev. R. C. Worsham preached a strong sermon Sunday night at Summer Methodist Episcopal Church.—Jessie Davis, Reporter.

NORTH CAROLINA

South High Point—Brooks Memorial Methodist Church is getting results. On May 25, a rally which resulted in the sum of \$210 pleased us all. We have canceled a debt that Father D. Brooks stood at the head of.—N. M. Ganaway, Reporter.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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THE Y. M. C. A. MOVEMENT AND INTER-RACIAL UNDERSTANDING

The Young Men's Christian Association Movement is inter-denominational. It is non-sectional. It is inter-racial. Perhaps the races under the auspices of the Young Men's Christian Association movement meet more nearly on terms of equality and of harmony than in any other organization, including the Church. At the World's Student Conference, recently held at Lake Mohonk, New York, where forty-one different nationalities were represented, the Negro representatives were accorded every courtesy the other delegates received, and, from what we can learn, none were embarrassed in the least because of the presence of the colored workers. This is all the more noteworthy because some of the leading denominations of this country are exceedingly tender-footed when it comes to providing for their colored brethren, who are on terms of equality in the Church. These denominations find always an easy excuse for segregation. Usually the pat phrase is "You know how we feel, but we cannot control the situation." But the leaders of the Young Men's Christian Association seem to be able to control the situation, not absolutely but more satisfactorily than any other set of men, and largely because of the stiffening they put into the situation. If men did not bow before the god of American prejudice it would give away, but it grows as men are weak.

The Young Men's Christian Association is doing a notable work also in bringing the races together in the South. One of the International Secretaries for the Colored Department was addressing an audience on a Sunday afternoon in one of the principal towns of South Carolina. There were in the rear of the church about a half-dozen young white men. The Secretary dwelt upon brotherhood, using as a basis of his remarks the parable of the Good Samaritan. The young white men were noticeably attentive. At the close of the service they came forward and one of the number said to the speaker: "I just want to give you my hand on what you said about brotherhood, and assure you that I stand for that same position." Then another spoke. He happened to be a secretary of a university Young Men's Christian Association, and said that he was very anxious for the whole group of students of his institution (white) to hear the address. These students had been studying Weatherford's book on "Negro Life in the South." The colored Secretary agreed to speak as requested. On account of racial conditions it was not prudent for the colored Secretary to speak at the institution named, and so another place was arranged and at the time appointed a group of forty young white men, together with five members of the faculty and the president assembled and the Secretary spoke to them at length on "Some Suggestions for Inter-Racial Co-operation." The young men pledged themselves to active service in the program of social uplift of racial co-operation. They were profoundly impressed by the address of this International Secretary. One of the definite results of the meeting was that some of these young white men offered their service to colored pastors of the city for such work as they could do and for the organization of Associated Charities, which is now paying for

one worker who is giving full time to this movement.

As the races come together they will find a basis for mutual understanding and co-operation. The races come in contact with each other in the lower elements—in the slums, in the saloons, in the dregs of society. The better element of white people know very little about the better element of Negroes. They know absolutely nothing about the Negro homes of culture and refinement, where art is admired, where the family life is a charm. The reason for this is at hand. The white people, for the most part, come in contact with the domestic class of colored people. The upper class of colored people, who have a reasonable income from business or professional life or otherwise, have no need to come in contact with the better class of white people. And thus the newspapers and those who discuss the race question must get their conception of the race from the Negro on the streets.

Blessed is any movement that can bring the races on a platform of mutual forbearance, of tolerance and of understanding. In this regard the Young Men's Christian Association is doing a splendid work.

DRINK HABIT—A PREVENTION

It is really pitiful to see a man who is under the dominance of strong drink trying to liberate himself. Some men make honest efforts, though weak, to break off from the habit. There are a good many remedies suggested. The only absolute remedy lies in the will, aided by the grace of God. The presence of the Holy Spirit who is sufficient in all times of need, linked with the human will, is sufficient to master any appetite or habit. But there are no doubt suggestions which will aid one in the control of will. We have before us a suggestion of Dr. Samuel Bailey of Mt. Ayr, Iowa. In discussing the effect of apples upon inebriety, summarizing the results of observation and experience, Doctor Bailey says: "There seems to be a peculiar combination in apples, in the acid in them or in the peculiar chemical combinations of the apple, that allays the irritation or so-called appetite produced by the use of liquors; and I am also of opinion that the keen appetite for tobacco is limited by the use of apples. I am thoroughly convinced that any man who is a lover of whiskey and is in a condition when he thinks he must have a drink, if he will eat an apple before he takes the drink, will find that his appetite for the drink has been very materially lessened, if not entirely abated for a time."

In this suggestion made by Dr. Bailey a number of American physicians agree. The suggestion is at least worth trying.

AVOID CHURCH DEBTS

Debt is another word for slavery. The man or organization that plunges into debt mortgages the future. We grant that there are circumstances under which debt may be contracted with a measure of safety; but what we wish to say is that the individual should not go into debt without the most favorable prospects of meeting the obligation. If an individual is to be careful how he plunges into debt, what shall we say of the church that goes into debt heavily in

order to gratify the ambition of some preacher who wants to build a big brick church, and have his name upon the corner-stone thereof? No word of ours must be taken as against the proper housing of our congregations; churches well built and tastily furnished will have an elevating effect upon the congregation. We favor a church as fine as the people are able to build. We desire, however, at this time to raise the question of the advisability of jeopardizing the interests of the people by contracting a debt which cannot be paid without the most heroic struggle and long years of sacrifice. Bishop Thirkield's article, which appeared recently in the SOUTHWESTERN, calls attention to the large numbers of church debts throughout his area. He says: "It is pathetic to review the burdens that have been left to successors by pastors who have plunged the church sometimes almost hopelessly into debt." We have known the agony of these church debts, and the hardships experienced in meeting their payments. In many instances the congregations have been scarcely able to get the money to pay the exorbitant interests charged, in addition thereto, and, at times, a good percentage for a yearly renewal. Besides these amounts an original bonus was charged. It would be better to clean the building, making it attractive, where it is in good enough state of preservation to warrant such, than to attempt to build a large church structure which requires years to finish and in many instances is never completely finished, and at the same time pile up an enormous debt.

This debt-getting habit should be stopped. We have known instances where congregations have placed mortgages upon the structure almost for the entire cost of the church. It is entirely safe to say that a congregation should never attempt to build a church, and place a mortgage beyond one-half of its total cost. This should be the maximum amount, and in the majority of cases the mortgage should be below this. It is better for the people to pay as they go. In this regard the congregation of Mount Zion, this city, is to be congratulated on the method that it is pursuing in the erection of its church on Jackson Avenue. They are to go into the basement of their new church the third Sunday of July, and, in doing so, they will have paid the entire cost as far as they have gone. This congregation is pursuing the right policy and should be emulated by other congregations.

Church debts are hard to meet. Shun them!

THE GOVERNOR OF NEW YORK STATE

Governor Sulzer of New York, the executive of his State by the grace of the voters of the Democratic Party, has shown that he is big enough to rise above petty race prejudice, and the general program of his party, and measure out to the Negro race justice, and an opportunity to make of himself the best possible. Governor Sulzer has done three things that demonstrate his willingness to be fair. He caused to be written on the statute books of New York, the Civil Rights Law, which will go a long ways toward wiping out race prejudice and race hatred and according all men just treatment. The Governor also manifested his interest in

(Continued on Page 8.)

Christ and His View of the Family

By Robert Gammon Morris, A. B. '14. [The Rev. Horace Lincoln Jacobs' Prize Essay in Gammon Theological Seminary.]

This is preeminently a sociological age. The pendulum of investigation has swung from an extreme scholastic and intense religious enthusiasm to the opposite end of the arc, a practical social Christianity. Therefore enlightened Christian society is diligently and technically interrogating the biography of Christ seeking to ascertain His views of the family.

We are struck at once by the extraordinary emphasis repeatedly laid by Jesus on the institution of the family. Toward political and theological issues Jesus is somewhat reserved, but with quite unparalleled fullness of detail. Christ deals with the nature and obligations of the family. Christ gives His views of the economy, ethics and purpose of the family through the category of parable, example and precept.

Christ came into the world to redeem man. He inaugurated His redemptive career by making sacred the family institution. He honored the marriage tie, the pre-supposition, the foundation, the cardinal principle on which the family is based by being presented at a marriage. "And on the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there, and both Jesus was called and His disciples to the marriage. This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory." Therefore we reason that Christ views the family as a vital force in the realization of man's regeneration. He recognizes the marriage institution of monogamy, the free and voluntary union of hearts, as the initial step in the regeneration of a fallen race. He views the family as the cornerstone on which His life's work is erected, the fundamental and moral institution of the human race, and above all others sacred. He does not view it as a universal moral relation, for to the Saducees He said in the resurrection, "Man is not married nor given in marriage but like the angels in Heaven," and to the Pharisees He said, "You twain shall be one flesh; you are no more twain but one flesh." Christ then views the marriage both as a civil contract and a religious sacrament. The temporal and physical side relating to the perpetuation of the race, the religious and spiritual to the social and affectional nature and the various natural desires and ambitions which, emerging from the social instinct of human life find their legitimate satisfaction in the marriage relation of the family.

Then the family, according to Christ's view, is the central sanctuary of the present earthly creation, the holy place where God's deepest creative mysteries are enshrined. It is in the family that we get our first lessons of love and patience and mutual forbearance, of reverence, submission, self-control and community life which are the essential elements of organized society. As a child, Jesus went down and was subject to his parents, and grew in favor with God and man. Therefore Christ views the family as an idealization of the physical relations of sexes, a recognition of the deepest needs of humanity and an instrument of unequalled importance for the moral development of our race.

He also says that this union must be a permanent consecration and a mutual surrender of both parties. The marriage tie is paramount and takes precedence to those feelings which cluster around former relations, whether natural or normal, "For this cause shall a man leave father and mother and cleave to his wife." The Pharisees pretended to adhere to the Mosaic law, and made the marriage vow a temporary contract involving the interests of both parties concerned.

Moses said, "A man can write a bill of divorcement and put away his wife." The Saducees feigned to conceive of it as being

a prototype of heavenly social order and said it conflicted with the Mosaic law. Therefore if we adhere to law which commands us to raise up seed to a deceased childless brother, then in the resurrection whose wife shall she be? And explaining this situation, the disciples said, if this is the case, it is better not to marry.

But the Great Teacher, viewing the family from the standpoint of omniscience, in the midst of these conflicting tendencies of Jewish civilization, announces that the Pharisees are wrong. "You twain shall be one flesh, the Saducees are wrong. In the resurrection you are not married, nor are you given in marriage. Disciples, you are wrong. There are three conditions under which you may profitably remain single—inherited incapacities, physical operation and a deliberate choice for the kingdom of God's sake. But says Jesus, otherwise the obligations of the family must be assumed, for the family is the elementary group of social life which must be reverently guarded and stringently secured, for on the family is based civil government, social order and the temporal organism of the eternal kingdom, the Church. Therefore He says to keep the family clean and pure, for out of it are the issues of man's temporal happiness, moral excellence and spiritual life. The gospel gives us Christ's view of the family as to the family relations that should exist between the members that compose the family. He clearly designates the place each should occupy. He lays down no immutable statutory enactments comprehended in a few sentences, but He teaches us by example and parable this important truth.

According to the Jewish law the father was the head. Christ came not to destroy, but to fulfill the law. Therefore Paul, interpreting Christ's views of the family as the base of the Mosaic law, says, "The husband is the head of the family, even as Christ is head of the church; as the Church is subject to Christ, so is the Christian wife admonished to be subject to her own husband in the Lord; and as Christ loved the Church in giving Himself for it, so the husband is enjoined to love his wife. This is Christ's view of the mutual relation that the husband and wife should bear to each other in the family. Their affinity is that mysterious quality by which two distinct persons are mutually attached, and makes it possible for them to combine their existence in harmonious unity. In the first place in the face of Pharaic interpretation of the divorce law, Jesus proceeds with candor and thoroughness to expound His views of the same. "At the beginning He made them male and female—and they twain shall be one flesh—what God has joined together, let no man put asunder—and I say unto you whosoever shall put away his wife except for fornication committeth adultery; and whosoever marrieth her which is put away doth commit adultery." Thus Christ defends the marriage as being related to the spiritual world, and this, His views, is set forth to them with such force and clearness that they were astonished at His teachings."

It is therefore from His views that His disciples are not permitted to get divorce from their spouse, except solely for the cause of fornication; and if they marry divorced parties they are looked upon as living in adultery. Hence they fall under the condemnation of those who call Him Lord and do not what He commands, and to whom He will say in that great day, "I know ye not; depart from me, ye doers of iniquity." Christ teaches where both parties are desirous of doing God's will the necessity of divorce is impossible. For He says, "If dissensions arise, and with them bitterness of soul, and the tempter whispers the word 'divorce,' beware. For upon your endurance depends

your hope to share in the blessedness of my kingdom. Christ says the alternative to divorce is for each to search out and get clean from their fault by crying to God in prayer for help, and He will give them grace to triumph, and they will live happily together until death separates them; civil courts should not profane the Holy of Holies, the marriage tie. For the family, as Christ views it, is the nearest of human analogies to the divine order which is man's privilege and mission to reveal. If we adhere tenaciously to Christ's views of the family, the interpretation of life in terms of individualism or the estimate of it in terms of commercialism, love of self or love of wealth will fall into the background and human society will at last emerge into the Utopian age of its existence. Christ, in His view of the family, has a tender regard and exalted reverence for women, whether in the capacity of mother or daughter. Her position in ancient society was wretched and deplorable. The philosophy of antiquity concerning woman was radically defective. She was hardly recognized as a human being. From the hour of her birth, if her father chose to let her live, she was tolerated in the family only as a piece of household property necessary for maintenance and increase. She was denied the privileges of an education. She was considered in all things the inferior of man. Plato made her morally inferior to him. Aristotle declares that her intellectual ability differs from man's both in quantity and quality and she can never attain to a position higher than his slave. Hence, all her life she was treated and by law considered a minor. She was a part of the family property as was the merest slave, over whom her father or husband had absolute and sole authority. This is the relative dignity and esteem in which Grecian and Roman civilization held woman. Thus Petruchio speaks, "She is my goods, my chattels; she is my house, my horse, my ox, my ass, my anything." Katharine says, "Such duty as the subject owes his prince, even so a woman oweth her husband." But listen to the exalted views of Christ concerning woman's position in the family. He was present at the wedding feast to greet her as a man's equal. As a boy He honored and enjoyed the protection of His mother, as a young Jewish peasant prophet His attitude toward her was eternal chivalry. To the prostitute at the well He says God is a Spirit: "I that speak to thee and He, Christ says, though you are defiled, yet you are essential in my economy. Though you have had five husbands, yet your legitimate position is in the family, surrounded by children and a protecting husband." He interprets and welcomes the affections that prompt another woman to lavish on Him her precious gifts. He reads the heart of a woman who is a sinner while seated at the Pharisee's table. He lifts the thoughts of Martha above household affairs and tells Mary she has chosen the better part. He, above all great teachers, guards the rights and enforces the duties of woman in the family. While on His way to Calvary He takes a few minutes of rest in the family of a friend. His last thought on the cross was of His mother and her solitary family. His profoundest thoughts are colored by views of the home. "Woman, behold thy son," is the expiring breath of Him who honored woman in conversation and deed. Christ views the family as almost complete with man at the head and woman his counterpart, not subordinate, but co-equal, enjoying all that God has created in this Eden. Sharing alike pain and pleasure, sorrow and happiness, prosperity and adversity, not as two persons, but one individuality with one conscience. Then we see that Christ views the family in its unity as the social force which moulds humanity into one great family under the Fatherhood of God.

To affirm that Christ includes the child as an important factor in the family is but to relate His comparisons and acts of kindness to distressed parents. His tender affection

for them is such expressions as "Suffer the little children to come unto me, and forbid them not," "If any man shall offend the least of these." He restored to the heartbroken widow her only son. He raised the daughter of the Ruler, He cured the demented child of the Gentile woman. He restored Lazarus to his sisters. He rejoiced when the children sang His triumphant praise while entering Jerusalem for the last time. The family is incomplete without the child. Then Christ views the complete earthly family as composed of father, mother and child, bearing fixed relations to each other.

Christ gives us his view of an ideal family in the example of Himself and His disciples.

Who is a Democrat?

By Dr. J. H. Dillard, in the Public

In asking the question I am using the word Democrat not in the sense of a man who belongs to the party, but in the sense of a man who has the democratic mind. For a man may call himself by the party name, and yet not be a Democrat, not have the democratic mind, not have the democratic spirit.

The question has been answered many times in these columns, but it is a question which it is well to ask and answer many times. It is a basic question. It is the most vital, searching and important question that can be asked about a man as to his relations with his fellowmen. It is the test question to be asked not only of politicians and statesmen, but of poets, artists, historians, of all who by word or deed are influencing their fellowmen. It is the test which discloses better than any other the human attitude of all of us, rich or poor, learned or unlearned, cultured or uncultured.

What, then, is it to have the democratic mind? It is to believe, really to believe, that all men should have an equal chance to earn a living and to enjoy the beauty of life; it is to have the distinct sense of opposition to all special, personal privilege; it is to have a genuine feeling of fellowship, regardless of rank and position; it is to dislike condescension and to discredit anything done in a spirit that savors of condescension; it is to regard the value of man as man as something overtopping all distinctions between man and man.

Let us examine briefly each of the parts of this definition.

That all men should have an equal chance to earn a living is an easy clause to write or speak, and who will deny its fairness and the truth of the claim? Yet we have not approached such a condition, can not approach such a condition so long as the basic means of making a living are subject to monopoly. The basic means of making a living have always been monopolized. The masses have never had a fair chance.

Let us come to a specific instance. There was an emphatic illustration fifty years ago in this country. When the Negroes of the Southern states were emancipated, there were thinkers who saw the lack of a fair chance for them, and there was talk of giving the workers "forty acres and a mule." The idea was treated with ridicule, and yet there was solid sense in the proposal. If at the same time the poor whites of the South could have had a like consideration of being provided with land, this whole region would have been how much better off today!

But far better than any such donations would have been the simple process of a natural division of land through a fair assessment of the land values. The fair assessment and taxation of land values would have led to the selling of land to workers. That the workers of the land should hold the land was always, and is now, the great need, not only in the South, but everywhere. The South is simply a good illustration. The poor whites, pressed between an upper and a nether millstone, and the emancipated Negro laborers, both classes living mainly in the country and without holding the land they lived on, have suffered peculiarly from the

principles. He considered them as little children deserving to be taught. He himself appears in the capacity of the parent. All through his earthly career He deals with the disciples as children. He teaches each according to His peculiar temperament fitting Him for the best service. After he had labored so faithfully, after He had completed His mission on earth, when He is about to take His departure, He addresses His disciples as little children. Thus Christ and His view of the family are symmetrically expressed in His daily life, with His disciples and the various types of society with whom He associated as the central dynamo of human life, both civil, moral and spiritual.

age-long lack of fair opportunity of making a living for themselves. The producing of a living for others under the name of rent has come first.

The taking of particular instances like this brings the fact home. As I have said, it is easy to talk of the fair and equal chance to make a living, but when the special application comes—there's the rub.

If it be hard to establish merely the fair chance to make a living, what shall we say of going farther and asking that all shall have a chance to enjoy the beauty of life? Yet there is no difference. The going farther would follow naturally. Give the poor the equal and fair chance for the living, and the chance for leisure and appreciation would follow. Our Southern poet, Sidney Lanier, had the vision when he wrote,

Alas, for the poor to have some part
In yon sweet living lands of Art.

Who will profess that he wants the poor to continue in squalor, to remain in degradation, cut off from all that makes life wholesome and beautiful? To clear the way for freer, happier life is the world's work. True democracy means clearing this way.

Following the illustration from the South, and before leaving this division of the subject, I should say that in this section of our country, where Democracy with a large D is rampant, there can be no substantial spread of prosperity, no real democracy, until the masses, whether white or black, have a larger share in the holding of land. We may talk about and promote the teaching of better farming, better sanitation, better schools, better roads, but these will be mere palliatives until we face the problem of the land question. Herein lies the heart of that ideal of equal and fair opportunity for the making of a living and for the chance of enjoying the beauty of life, which is the first characteristic of the democratic mind.

How ingrained in most of us, high or low, is the desire to have some special privilege for ourselves? We so naturally crowd inwardly, if not outwardly, over any exclusive favoritism, any personal advantage over our fellows. This feeling, this disposition, is of course absolutely opposed to the democratic mind, which desires nothing for itself which it does not wish to be fairly within the reach of all. Is such a realization a long way off? Be it so, yet the ideal must be there.

The democratic mind has little regard for rank and position, and has the feeling of fellowship for all. It judges by reality and not by outward show and titles. Of any man it asks what is his worth in the world's work, not what position, political, professional or academic, he may hold.

The democratic mind is utterly opposed to any feeling of condescension, and resents the idea of condescending assistance and uplift. It is this quality of condescension which spoils so much of doing and giving, and sometimes surprises the doer and giver with what

they call "lack of gratitude." It fell once to my lot to visit a poor woman in company with a Bishop. He did not know how to deal with the woman, being hopelessly aristocratic, and it was evident that his condescending manner was painful to her. She stiffened and was mostly silent. As we walked away his remark was, "How unappreciative the poor are!" And I realized that of all who ought to have the democratic mind, by and for their profession, the pastors of the churches come first.

Closely akin to personal condescension, is the spirit of larger policies of charity and social improvement which are carried on without having always in view the fact that people can develop only by doing, not by being done to. No beneficence can make a slave into a real man. No beneficent despotism can ever fit people for democracy. Oh, that the good folk of all charities would accept the truth that the great commandment for uplifting is to get off the people's back! No two men in a hundred years have known more about the problems of poverty and social degradation than Tolstoy and Henry George, and that is what they both said repeatedly and emphatically. It is extremely difficult for any other kind of "doing for people" not to be condescending.

Lastly, the real touchstone of democracy is to be found in that phrase first used by Mazzini, "the value of man as man." This idea of man as man, not as president, king, lawyer, millionaire, senator, governor, or what not, but just as a man lies at the bottom of the whole democratic ideal. This is the thought of the Declaration of Independence, missing which so many find this instrument a stumbling block and utter foolishness. Jefferson and the revolutionists, or evolutionists, of his time, had seen the truth that mere humanity is the transcendent fact. They saw that the equality of human existence is so far above all other considerations that our petty distinctions amount to almost nothing in comparison. They simply ignored the distinctions which the aristocratic spirit had always emphasized. From their high view, they saw the insignificance of traditional distinctions.

There is no great, no small
To the Lord who maketh all.

And so, for the democratic mind, the statements of our Declaration of Independence will remain its watchwords. The world can have no higher conception than this idea of equality and fraternity. We may well pray that we may return and comprehend the minds of the men who gave utterance to this thought and believed in it, not as a wild pronouncement, but as a simple fact. One who accepts this idea as the ideal, and, in daily life as well as in public policies, lives for its realization, he is a democrat.

New Orleans.

Thousands Pleading for Baptism

The Rev. F. M. Wilson, superintendent of the Delhi District, Northwest India, writes: "The cry of the multitudes in the villages, who are pleading for eternal life, and to whom I cannot give help, rings in my ears, weighs down my heart by day, and disturbs my slumbers at night. There are now in the Delhi District more than 8,000 people who are ready to tear down their shrines, and to accept Christ. These are pleading for baptism. But I have to pass them by, as at present we can do no more than to care for the Christians we now have. A gift of \$200 was recently received from a friend in America, with the request that it be used to reach those ready for baptism. I spent eight days in the villages of two sub-circuits, and baptized 1,000 people, witnessing the destruction by their former worshippers of more than twenty shrines. I received, on this visit, appeals for Christian instruction from more than 2,000 in new villages."

The Fourteenth Amendment in the Philippines

By Edwin A. Scheli, in the Christian Advocate

This article is not designed to create a sensation nor to libel a whole people, but is intended as a simple statement of facts, which the readers of *The Christian Advocate* will be interested in knowing and the American people have the right to know. If it prove an indictment of the Philippine Assembly, well and good. It is advance notice of two hundred sticks of dynamite contained in the new book by Dr. D. C. Worcester, Secretary of the Interior in the Philippine Island Commission, soon to be forthcoming.

NO PUNISHMENT FOR SLAVEHOLDING

The islands are lovely to behold. The sugar, rice, lumber and tobacco interests are rapidly developing; each enlargement gives employment to more people, and helps to secure the economic independence of all. Uncle Sam is young, alert, pleased with himself, and apart from a few "politicos"—Spanish, English and Tagalog races—business and churches of all denominations are happy with the American occupation, and hope for its continuance. But the Fourteenth Amendment does not apply in the Philippines. It belongs to the Constitution and American judges would doubtless release the ignorant Iggorrote or Ifagao if the specific actuality could come by appeal to his court room. But there is no punishment for the slaveholder. There are hundreds of cases, and the simple-hearted natives, not knowing their rights, and in any event incapable of enforcing them, bear peonage and slavery year after year, while the miscreants who profit by it go unpunished. The worst that can happen to the owner of the chattel is that the poor slave be released, and he must buy another, price ten pesos, or fifteen pesos, according to age, size and personableness.

The situation grows out of the ancient regime. Then the king, don, baron, cacique, or boss had the right to any and all kinds of submission and service from his retainers. They tilled his fields, ran his errands and submitted to his caprices in every particular. The degeneracy of this lordly cur and the deterioration to the blood of whole peoples resulting thereby is too well known to the sociologist to need statement. The feudal lord persisted in the Philippines without American responsibility until May 2, 1898. He still persists with the tacit consent of the people, if without their knowledge.

HOW IT HAPPENED

It happened on this wise: The certainty of securing the re-election of President McKinley in 1900 seemed to require a promise on the part of his campaign managers of a reasonable degree of self-government in the islands. Accordingly it was agreed that in the event of his re-election a Philippine Assembly with a generous measure of power should be convened.

The ballots were ready
For William and Teddy.

Secretary Bryan took his second defeat, and like a party of honor the obedient Congress underwrote the pledge. To the new Assembly was committed the authority of apportioning the island revenues, conditioned only that if the Assembly made no appropriations those of the preceding year were automatically continued, and all power of legislation for the non-Christian provinces was retained for the Philippine commission, appointed directly from Washington. That clear-headed body of men readily discovered the peonage and slavery openly carried on, and forthwith decreed by statute the criminality of such practices and proper punishment for those who violate the laws made and provided for the non-Christian provinces. Not so the Assembly. Four times had the commission, in its capacity of upper chamber, passed penal

clauses, making effective the Fourteenth Amendment, and four times without debate has the Assembly laid these penal clauses "on the table." Though it is commonly believed and reported that members of that same Assembly profit thereby, the Manila papers explain the action of the Assembly by quoting assemblymen who report that to pass such laws would be equivalent to a confession that peonage and slavery are actually existent. In the United States the penal clauses of the Fourteenth Amendment apply, and the national honor is assured, not assailed thereby. Now comes the supreme judicature, who affirm that the courts are powerless to punish these offenders until the Assembly imposes a penalty for this violation of the constitution. This decision allows native judges in courts of the first instance all the latitude they require in order to conform to the wishes of the cacique.

SPECIMEN CASES

The multiplicity of cases requires explanation and reform. The cases are about as follows: A man in petty financial straits borrows ten or fifteen pesos, giving as security for repayment of the money his boy or more frequently a girl, age from twelve to sixteen years. The pawn changes residence and works for the lender until the debt is paid. As in cases of loan sharks in America the debt increases rather than diminishes. Perhaps the girl or girls disappear. It has happened that way. That ends the obligation and the debt is canceled. Or suppose the boy runs away? Trumped charges of theft, larceny, or assault are filed against him, and

over the Bilibib he goes, unless he will return to slavery. There are a discreditable number of Filipino judges of first instance who will serve a cacique in such a simple manner.

The length to which this sort of practice has gone is almost maddening. There is a case where a poor fellow protected by the laws passed by the Philippine commission for the non-Christian provinces was baptized; the candidate was willing to receive the holy baptism in the hope that it might better his condition, and the owner arranged it on the supposition that the lack of law for the Christian provinces would hold after the slave was baptized. And it did avail until the appellate court ruled that the mere act of baptizing a provincial heathen did not cost him the protection of the law for the non-Christian provinces. Baptizings fell off after this decision of the courts.

With the failure of the Philippine Assembly to enact new appropriation bills for the last three sessions we have nothing to do. They may have refused from motives of economy. So this may also explain their refusal to sell the government ice plant at the price the government fixed upon it. But the four refusals to enact penal clauses against peonage and slavery without reference and without debate, though the Philippine Commission had already passed them, savors too much of interest back of the attitude. No, my patient fellow citizens! it was a mistake to establish the Philippine Assembly with such a range of powers as it now possesses. Only outraged public sentiment and the wrath of public knowledge can whip the Assembly to decent action. Failing in such action, the President and Congress, or President Wilson alone, must abolish the Assembly.

Mount Pleasant, Ia.

An Editorial Interview

In the California Christian Advocate by Mr. Hanford Crawford, Returning from a Tour of the World

1. What was your greatest surprise as to the missionary work in the foreign fields visited?

I was not prepared to find such manifestly statesmanlike plans and preparations for a developing work of the church in foreign fields; nor had I any previous idea of the extent and excellence of our building plants. I was fully as much surprised to find how almost universally our men missionaries were overworked and appeared to be carrying almost impossible burdens. It should not have been, but it was, a surprise to me to find to how great an extent the work done under the auspices of the Woman's Foreign Missionary Society was better cared for than that under the Board of Foreign Missions. I was gratified, even surprised, to find that practically everywhere there was an open, almost unobstructed, door for the work of our society in many directions that we were not ready to utilize.

2. Has the church at home an adequate idea of the missionary needs in the foreign field?

Most certainly not. Otherwise we should have more missionaries on the field, their salaries would be paid more easily, and they would be furnished with better equipment. It is my conviction that there is plenty of money in our church and that our members are perfectly willing to give money for enterprises that they really believe are producing great results. Though personally probably as familiar as the average lay member with our work in the foreign field, I must confess to having had but the most imperfect conception either of what our church was attempting or what it was actually achieving; and no idea at all of the wonderful prospects that might be realized had we adequate outfit for the work.

3. What is the greatest outstanding need of our missions in the foreign field?

Men and women; in larger numbers and first-class quality. Some revision is unquestionably needed in the methods by which can-

didates are selected and appointed; in the methods of determining when missionaries have reached the limit of their usefulness; and in caring for those who have spent their lives in the service of the church.

4. What should the church at home do to reinforce our educational and medical missionary work in the foreign field?

Medical missionary work has changed in recent years from being a matter of hospital and dispensary work, to being a question of effective medical schools. As a church we are far behind others in the grasp of the possibilities and the needs of the medical missionary. This is one of the best fields for union effort; and in many places where our students are enjoying the benefit of union medical instruction we have failed as yet in furnishing our share of physicians and equipment to give the courses required. In the educational missionary work there is the greatest need on every field of increased attention to the intellectual equipment of our missionaries. I believe we should send out very many men and women of pronounced Christian character, specifically for teachers' positions for a limited term of years, with no other than voluntary obligation to do what is generally known as missionary work. This will give us better teachers where teaching is needed and an opportunity for such persons to decide whether they are adapted physically, temperamentally and intellectually for mission work; and enable the church to decide whether it wishes to continue them in the missionary service or whether it prefers to allow them to retire without loss of self-respect. In a general way we have the outfit in buildings and grounds to exert a controlling influence in educational matters in the three great countries of India, China and Japan. The same holds good probably for other countries and probably also for other communions than our own. But most of the places in each of these large countries are without the men or the women or the equipment required to put the educational

institutions on a proper footing, to meet the competition which is already present from governmental or other non-Christian institutions of learning.

5. *Are social and political conditions growing favorable to missionary work in the foreign field?*

In a general way it may, I believe, be said with accuracy that there is no serious obstacle now in the way of aggressive missionary endeavor in any of the great foreign mission fields. Even in Japan the situation is much better and freer than it was some years ago.

6. *In the conflict with Mohammedan faith are there reasonable signs of victory?*

From what I have seen in two trips within the last two years visiting Mohammedan work in North Africa, Egypt, Palestine, India, the Malay States, Java and China I am impressed that the Methodist Episcopal Church has hardly made a beginning even in preparation for contest with Islam. In the great Lucknow Conference of 1911 of all denominations on the Mohammedan question, our church agreed to share in the union school to be established at Cairo, Egypt, for the preparation of missionaries to Mohammedan countries. If we have taken any great part as a church in starting that school, I do not know of it. If we have any great Mohammedan missionaries regarded by the general church as experts in this line, their names do not occur to me. There are indications in India and China that access may soon be had to Mohammedan circles; but it is the Young Men's Christian Association and cognate movements that have secured this, fully as much as our own or any other church mission. I believe that our new school at Jerusalem should be in some way allied to the school headed by the distinguished Dr. Zwemer, at Cairo; thus giving that school the support which we have promised and to which it is entitled, and we in turn receiving from it the benefit of the experience of its strong band of teachers. We have in our church no men to compare with them so far as I know; and it will take many years to develop such a staff; and this staff already provided is adequate for all our joint needs.

7. *Is there reason to believe that the New China Republic will ultimately succeed?*

Prophecy is always dangerous and frequently unwise. There would seem, however, to be no question that the recent dynasty in China is "down and out"; and that the new government, whatever name it bear, will be of a very modern type. The Chinese accomplished their revolution with much less expense of time and trouble than our forefathers did; and we should not expect them to achieve in one year what it took us in the United States from 1781 to 1789 to accomplish; especially as they have been accustomed to one form or another of despotism for many centuries and at no time to any one of the many more modern forms of government to which we look back with such pride. There may be some periods of uncertainty as to the exact form of government, but I believe some free progressive modern form is sure to be established within the near future in China.

8. *What should be done to strengthen our work in Japan?*

To Japan we should immediately send large reinforcement of men and women and such increasing contributions of money as are needed to strengthen and develop our work. Eighty per cent of the population of Japan have as yet never been reached with the gospel by any Christian mission, and it is absurd to expect the Methodist Church of Japan, or any native church, to do this within any reasonable space of time. The Japanese Methodist Church is a model of energy, economy and independence. It can care for all the converts as they are gathered in; but the general Christian church must for a long time to come continue in the Empire in aggressive evangelistic work, and work for advanced Christian education.

9. *What is the most hopeful sign of our work in Korea?*

The most hopeful sign of work in Korea is that the Methodist Church of Japan has already begun to send its own missionaries into that field. This proves the worth of our work heretofore done in Japan; and if we will only multiply our assistance in Korea, the combined efforts of our own church and the Methodist Church of Japan should result in soon bringing the entire "Hermit Kingdom" into Christianity.

10. *What would you say of the federation and co-operation among the various denominations in the foreign field?*

So far as possible all higher educational work, all medical school work, all theological training work, should be done in union or federated co-operation. Even if individual communions for a time cannot be induced to come into such a movement, all those who will combine should do so in the interest of efficiency and economy.

11. *What message have you for the church at home as to her obligation to the non-Christian world?*

In all of the countries occupied by missionary organizations there is to-day unquestionably a combination of social, political, intellectual and religious development or change. This has largely been aided or prompted by the impulse from Christian missionary enterprise. The United States of America will need the united friendship and co-operation of these mission countries in the not distant future. The Christian basis for such an understanding can best be produced now in the formative period of their new national life. This makes it wisdom as well as Christian duty to increase greatly, rather than in any way to relax, our investment in missions, of money, time and men.

News Notes from the Chinese Republic

By Mr. James H. Lewis

Now that the opium traffic is rooted out in the interior, China is turning her attention to the port cities where there is an enormous quantity of the drug valued at many thousands of dollars. In Tientsin recently a great burning took place, at which about \$30,000 worth of opium was destroyed. Surely, the efforts of the Chinese in throwing off this curse are striking examples for the Western world.

A significant indication of the attitude of the leaders of New China toward Christianity is the fact that the Vice-President of the Senate, Mr. C. T. Wang, throws open his house each Sunday afternoon for Bible classes.

There are now twelve classes, meeting regularly in this home, led by various missionaries in Peking. Mr. Wang himself is a graduate of Yale, an active member of the Young Men's Christian Association, and a member of the Wesley Methodist Church.

Young men of China believe in action as well as thought. A remarkable illustration of this is furnished in the changed life of two of our students in the Anglo-Chinese College at Foochow. For a number of years the President and faculty have had great difficulty in persuading the students to take an open stand for Christ. The boys pledged themselves to become Christians upon graduation, but would not make profession of faith as under-graduates. However, last New Year's Day the spell was broken and two of the students were baptized by Bishop Bashford. A report comes from Foochow—six months after the baptism—that one of these boys has organized a Young Men's Christian Association among the people of his own clan, and has already enrolled 27 members. The other young man is doing excellent work among the hundreds of government school students in Foochow, and through his letters he has led his mother to accept Christ. She now desires to spend her remaining years in spreading the good news of the Kingdom of Jesus Christ.

BISHOP HENDERSON'S CORNER

That Pledge of Love

"Underneath are the everlasting arms." Here is the pledge of love's satisfaction. "The eternal God is thy dwelling-place:" so reads the pledge. Not merely a refuge from the storm, but a source of satisfaction in the sunshine. Not only a protection from the enemy; but also the provision of a father for his own. Clapsed in the Father's arms, hungry hearts catching the rhythmic beat of the sympathy which fills the Father's heart are satisfied; held in the Father's arms, weary souls weighted with cares and sorrows that would otherwise snap the heart strings, are soothed and solaced, and their sighs are often changed to songs; encompassed by the Father's arms so closely that the whispers of His will may be heard, reverent souls learn to pray, obedient souls discover the joy of pleasing Him, aspiring souls feel the thrill of new ideals pulsing through their inmost being, toiling souls have imparted to them an impulse divine to meet and defeat any temptation, to lift any load, to carry any cross, to share any service for love's sake.

Where art thou? Oh, man, perplexed with life's disorder, confused with life's happenings, distressed by life's seeming hardness, fearful that righteousness is weakness, misinterpreting providence by your pain instead of by your pleasure—are you in His hands? Commit yourself to that Hand so full of order, so full of righteousness, so full of power, so full of gentleness, so full of pleasure.

Where art thou? A seeker of truth without a teacher? Have you ever registered in the school of Christ? At His feet you will learn the peace of forgiveness, without which a man is a pauper forever; at His feet you will learn the language of prayer, not only to lisp words; but to talk with the accent of Heaven; at His feet you will learn lessons of power, power to take men alive and bring them to the feet of Jesus, who will broaden and beautify, save and sanctify them—do you want to be educated at His feet?

Where art thou? Are you resting between His shoulders? Does He carry your burdens and your blessings? Have you placed the government of your life upon His shoulders? Through fire and flood He will carry you: "when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou passest through the fire, thou shalt not be burned." The flood will be there, but so will He. The fire will be there, but so will He. Will you let Him?

Where art thou? By His side? You who crave friendship that has no faithlessness in it; you who yearn for fellowship that is changeless and timeless, you may find such companionship at His side. Will you consent to live with Him, prompted by the same purposes, moved by the same motives, stirred by the same sympathies? Will you consent to love everything He loves and hate everything He hates? Will you consent to labor with Him, taking upon you His yoke of service, lined with love, which He says is easy when fitted, and light to be borne? Will you consent to share with Him the fellowship of His sufferings? You will not shrink when there is a bitter cup to drain to the dregs, will you? You will not shrink when there is a cross to be carried, will you?

Where are thou? In His arms? Do you covet the full satisfaction of love's rest? Then creep into the Father's arms, where warmth and welcome, cheer and comfort, solace and satisfaction await you. Such is God's pledge of love to His own.

"Take my poor heart and let it be
Forever closed to all but thee;
Seal thou my breast, and let me wear
That pledge of love forever there." Amen.

Moses Request Refused

Exodus 4:29-6:1.

International Sunday School Lesson for July 27, 1913

By the Rev. P. W. Green, B. D.

Golden Text—Blessed are they that mourn; for they shall be comforted. Matt. 5:4.

Memory Verses—Exodus 5:1, 2. Exodus 5:1-14 only are printed.

Time—Same as last lesson.

Place—The land of Goshen in Egypt, and Zoan, the capital of Egypt.

Persons—Probably either Merneptah, son of Rameses II, or Amenophis, the son of Thutmose III. Also Moses and Aaron.

The Lesson Story

On his way to Egypt, Moses met his brother Aaron to whom also God had spoken. They told to each other their experiences and together they turned their faces toward the land of bondage, and reached it fully determined upon the work of deliverance.

It was after they had called the elders of Israel together and informed them of their mission and God's purpose in answer to their prayer that they appeared before Pharaoh. The elders went home to the people and carried the news of answered prayer; Moses and Aaron went to the king and carried the demand of Jehovah that Israel be allowed to go on a three-day journey into the wilderness to sacrifice. Pharaoh was both astonished and enraged over such a demand and the boldness of Moses in presenting it. But he was especially displeased to have this demand come from Jehovah whom he did not know. He asked Moses: "Who is Jehovah that I should hearken unto his voice?" and settled it by saying: "I know not Jehovah, and, moreover, I will not let Israel go."

Instead of granting Israel's request, Pharaoh sought to increase their burdens. He took the view that Israel was idle and wanted to go on such an excursion to wear away spare time. He felt that more work in Egypt would answer the purpose better, and so ordered that Israel make the usual amount of bricks as their daily tasks, but in addition they should gather the straw with which to make them. This double work proved too much for Israel, and the overseers were heated because of their failure. Israel was greatly distressed that instead of release from work, their work had become more burdensome and severe. Moses himself was surprised at the result of his effort, and laid complaint before God.

When Brothers Meet.

It was in Egypt as well as in Midian that the plan for Israel's deliverance was taking definite form. Moses was forty years in exile preparing for just this work, and very much is said of him in this con-

nection. But it should not be overlooked that God was preparing Aaron also. There were two parts to this embassy, and Moses in Midian even with the burning bush before him was yet lacking in something. He had the power to work certain miracles, and he had also promises from Jehovah, but he needed to meet his brother Aaron whom also God had prepared for a part in this deliverance.

Moses, when alone, felt his weakness and complained of slowness of speech. This deficiency was to be met not by God himself, but by Aaron. God made the promise, and while Moses believed it he was still slow of speech and his trouble was not remedied until he met with his brother. It is ever so in meeting a brother. When you meet one a little investigation will doubtless reveal some qualities not found in yourself, and, too, qualities you wish for in the discharge of duties.

Again, Moses expected to meet his brother according to God's promise. This meeting, therefore, helped to confirm his faith and increased the confidence he imposed in God. He already had faith that a spokesman would be provided, but faith changed to sight when he saw Aaron.

The place where they met is also suggestive. It is said that they met in the "mount of God." That is a good place to meet. It needs not be Horeb in the case of all brothers; we need not be over particular about its name so long as we know that it is the "mount of God." When Moses and Aaron met here they were possessed with a spirit of gladness and brotherly love which found expression in the kiss. They were also mutually helpful and soon went forth with the oneness of purpose. Had they met elsewhere their meeting would have been different and the outcome not for Israel's good. But, happily for them and for Israel, it was the "mount of God." This gave color to their meeting and to their future. These results will invariably obtain whenever brothers meet under like conditions. But a pilgrimage is not necessary to reach the "mount of God." This may be any place of devout spiritual elevation where men come and yield themselves to the will of God. This is when brothers meet. When they really meet they meet before God, they meet with God, they meet according to God's plan; their meeting unites them in purpose, it confirms their faith in God and in each other, it is mutually helpful, it gives them the strength to stand before kings and present the claims of God's people, it makes the Pharaohs know the power of Jehovah, it brings deliverance to the captives. O that brothers might all meet!

Mars Bluff, S. C.

Midsummer Loyalty and Its Reward

Epworth League Devotional Meeting Topic for July 27, 1913

(Ruth 2:2-9, 14-20; 6:11, 12, 34, 35; Mal. 3:16, 17.)

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson

One of the most beautiful stories contained in the Bible is that of Ruth and Naomi. Some try to separate these two characters, but they are inseparable. One is dependent upon the other and each contributes to the beauty of the character of the other. While the devotion of Ruth to Naomi and her people and religion generally receives the greater attention, yet we must not forget that there was an intrinsic worth in the character and religion of Naomi worthy of this devotion. She was a motherly woman to Ruth and her own advice and counsel, carefully followed by Ruth, made her one of the most worthy mothers in Israel.

In Ruth 2:2-9, 14-20, we have a beautiful story of a midsummer courtship. It is not made up after the pattern of the gosh novel variety. It is the simple courtship of a simple people. She is not the "summer girl" at the "beach," or in the tangled forest of some mountain resort. She is the pure-minded Moabitess, poor and needy, in the land of strangers. She is gleaned in the fields. She has no thought

of "catching a man," but her heart is full of pure and womanly affection. This and this alone is irresistible. Love-making is neither an art nor a trade which we can follow as we will. It is artless. It is the meeting of manly and womanly affection. So-called love-making without this is the purest folly.

In Judges 6:11, 12, 34, 35, we have another midsummer scene: Gideon, the son of Joash, the Abiezrite is threshing wheat near the wine press. The oppression of the Midianites is so cruel that he is forced to hide his own wheat from them. As he thought of the oppression of his people, his heart burned within him. Often, doubtless, in the fever of anger he longed to rise up and wage war on their captors, but the odds were against him. As he thus mused in his mind; as he remembered the power of their god in ages past he began to have some hope, but despair soon followed because he realized that God himself had forsaken them. At this critical hour an angel appeared sitting under the oak of Ophrah. He brought a glorious message to Gideon. "God has not forsaken thee. He is ever ready to help those who

depend on Him. God is with thee, thou mighty man of valor."

How truly in the life of Ruth and Gideon the words of Mal. 3:16, -7, are illustrated! "They that feared the Lord spoke often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, that thought upon His name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

The Meaning and Application to Us

In our evening lessons we have illustrations of midsummer courtship. The young woman was loyal to purity and courtship and the young man loyal to his oppressed countrymen and their God. They both won out, and through the God of Purity and true patriotism, made for themselves honored names throughout all the ages after them. Along the same old paths must the young women and young men of to-day travel if they want true success and an honor that fades not away.

During the vacation season how many young women seek new conquests in the social realm? And yet how blindly so many go about it. It is affection that wins affection. Only a fool will bite a hook baited with folly. If affection does not win it is better not to win at all.

The young man after the Gideon pattern need not give up in despair. The hosts of his Midianites, enemies and oppressors may be like grasshoppers, but he shall win if he depends on the Lord. The earnest seeker after overthrowing the oppressors of men and haters of God can always rest assured that God is very near him to speak comforting and encouraging words to him, "God is with thee, thou mighty man of valor."

Winchester, Va.

Plan of Episcopal Visitation, 1913 August to December

Fall Conferences in the United States

Conference	Place	Date	Bishop
Alaska Mission	Kenosha, Wis.	Aug. 4	Cooke
Chicago German	Deadwood, S. D.	Aug. 6	McDowell
Black Hills Mission	Glasgow	Aug. 13	Lucecock
North Montana	Bozeman	Aug. 20	Lucecock
Montana	Seattle, Wash.	Aug. 20	Cooke
Pac. Japanese Miss.	Salt Lake City	Aug. 21	McConnell
Utah Mission	Superior	Aug. 27	Quayle
West Wisconsin	Woodbine, Kan.	Aug. 27	Bristol
West German	La Grande, Ore.	Aug. 27	Lucecock
Idaho	Boulder	Aug. 27	McConnell
Colorado	Portland, Ore.	Aug. 27	Cooke
Pac. German	Chicago, Ill.	Aug. 28	McDowell
Central Swedish	Grand Rapids, Mich.	Sept. 3	Cranshaw
Central German	Grand Rapids, Mich.	Sept. 3	Quayle
Northern Swedish	Muscatine, Ia.	Sept. 3	Smith
St. Louis German	Valentine	Sept. 3	Bristol
Northwest Nebr.	Oscalosa	Sept. 3	Shepard
Iowa	Walla Walla, Wash.	Sept. 3	Cooke
Columbia River	Ashland	Sept. 3	Anderson
Kentucky	Bishop, Cal.	Sept. 4	Hughes
Nevada Mission	Cody	Sept. 4	McConnell
Wyoming Mission	San Francisco, Cal.	Sept. 9	Hughes
Pac. Chinese Miss.	Galesburg, Ill.	Sept. 10	McDowell
Central Illinois	Urbana	Sept. 10	Anderson
West Ohio	Beloit	Sept. 10	Quayle
Wisconsin	New Castle, Pa.	Sept. 10	Smith
Erle	Mount Ayr, Ia.	Sept. 10	Bristol
Des Moines	Astoria, Ore.	Sept. 10	Cooke
West'n Norw.	San Jose	Sept. 11	Hughes
California German	Denver, Colo.	Sept. 11	Shepard
Western Swedish	Albuquerque	Sept. 11	McConnell
N. M. Span. Miss.	Albuquerque	Sept. 11	McConnell
New Mex. Eng. Miss.	Shelbyville	Sept. 17	McDowell
Illinois	Ypsilanti, Mich.	Sept. 17	Burt
Detroit	Rushville	Sept. 17	Anderson
Indiana	Arlington, Minn.	Sept. 17	Junyle
Northern German	Pacific Grove	Sept. 17	Hughes
California	Lincoln	Sept. 17	Bristol
Nebraska	Olympia, Wash.	Sept. 17	Cooke
Puget Sound	Milwaukee, Wis.	Sept. 17	Shepard
Norw. & Danish	Hammond	Sept. 24	McDowell
Northwest Indiana	Battle Creek	Sept. 24	Bart
Michigan	Canton	Sept. 24	Anderson
Northeast Ohio	Mount Vernon	Sept. 24	Quayle
Minnesota	Tipton	Sept. 24	Smith
Southern Illinois	Arlington, Va.	Sept. 24	Bristol
Upper Iowa	Glad, Ia.	Sept. 24	Headerson
East Tennessee	McGregor	Sept. 24	Shepard
Northwest German	Eugene	Sept. 24	Cooke
Oregon	Klingman	Sept. 25	Hughes
Arizona Mission	Homestead, Pa.	Oct. 1	Cooke
Pac. Swed. Miss. Cf.	Freepoint, Ill.	Oct. 1	McDowell
Pittsburgh	Syracuse	Oct. 1	Bart
Rock River	Chillicothe	Oct. 1	Anderson
Central New York	Trenton	Oct. 1	Quayle
Ohio	Long Beach	Oct. 1	Smith
Northern Minnesota	Murtreesboro	Oct. 1	Hughes
Missouri	Webster City	Oct. 1	Anderson
Sou. California	Buckhannon	Oct. 8	Shepard
Tennessee	Buffalo, N. Y.	Oct. 8	Hamilton
Northwest Iowa	McLemoresville	Oct. 8	Burt
West Virginia	Liston	Oct. 8	Hughes
Genesee	Child	Oct. 15	McDowell
Central Tennessee	Child	Oct. 15	Anderson
North Dakota	Child	Oct. 15	Lucecock
Oklahoma	Child	Oct. 15	Anderson
Holston	Child	Oct. 15	Anderson
Dakota	Child	Oct. 15	Anderson
Blue Ridge-Atlantic	Child	Oct. 15	Anderson
South Carolina	Child	Oct. 15	Anderson
Central Alabama	Child	Oct. 15	Anderson
North Carolina	Child	Oct. 15	Anderson
So. Swed. Miss. Conf.	Child	Oct. 15	Anderson
Savannah	Child	Oct. 15	Anderson
Southern German	Child	Oct. 15	Anderson
Atlanta	Child	Oct. 15	Anderson
Gulf	Child	Oct. 15	Anderson
West Texas	Child	Oct. 15	Anderson
Georgia	Child	Oct. 15	Anderson

The Forty-fourth Meeting of the General Executive Committee, Woman's Foreign Missionary Society

For the fourth time since the organization of the Woman's Foreign Missionary Society, the General Executive Committee will hold its annual meeting within the bounds of the Topeka branch. This branch is great in territory and in contributions of money and missionaries. It comprises Kansas, Nebraska, Colorado, Wyoming, Utah, New Mexico, Oklahoma, Texas and Sweden. Its receipts last year were \$56,912, and its new missionaries numbered sixteen for 1911 and 1912.

The time of the forty-fourth annual meeting will be October 29 to November 5, inclusive, in Topeka, Kansas. The Methodists number one in every ten of the population of Kansas; therefore, this first visit of the general executive within the state will be royally welcomed. Forty-eight new missionaries, appointed in May, and many missionaries on furlough, will attend. Bishop H. C. Stuntz will give the anniversary address on Sabbath evening Nov. 2. The foreign department will meet on Wednesday, October 22nd, and Tuesday, October 28th will be a day passed in council with the attending missionaries.

Throughout the week the sessions promise to be full of enthusiasm and rare interest.—Mrs. C. W. Barnes, Secretary.

State Wide Educational Congress By the Rev. John W. Wesley

The coming Educational Congress of the Methodist Episcopal Church which is to take place in this city during the month of November will no doubt serve many people by unshackling more minds, broadening more hearts and making deeper the religious and moral views of the people throughout the state of Florida. Never before in the annals of human history have the colored people been favored with so great an opportunity to take hold of a movement that is destined to save the entire situation respecting our schools and churches in Florida.

The writer believes that the time has fully come when every member, exhorter, local preacher, elder and district superintendent should center all their forces on the Educational Movement that the desired effect should be felt throughout the state.

Rev. Dr. Holmes, our congenial district superintendent of the Jacksonville District, stands for the

progressive wing of the church. He is asking the co-operation of all, that this newly created movement may prove a material blessing to the church and all concerned. Our readers will please keep in mind that the object of this convention is to raise a thousand dollars or more for the Emerson, Boylan and Cookman Institutes. The heads of the above-named schools are in sympathy with the movement and are doing all in their power to make it a success. The time is fully ripe when the Negroes of the Methodist Episcopal Church should show the spirit of self-support and manhood. The writer thinks that there is no better way to show this than by the plan inaugurated by Doctor Holmes. A representative of the Jacksonville District will meet the several district conferences of the Florida Conference and the Florida Mission Conference, whose object will be to explain more fully the plans of this Convention.—*Jacksonville, Florida.*

Marion District

The Epworth League and Sunday school convention convened in Clinton, Ala., June 12-15. The devotion was conducted by the district superintendent, Rev. J. W. Martin. Rev. L. C. Williams, the pastor at Akron, was elected secretary, and chose as his assistant Miss Susie Coleman, of Eutaw. Nearly every charge in the district was represented, and presented favorable reports.

The welcome address was delivered by Mr. Walter Carmack, of Clinton. The response was made by Rev. L. C. Williams. The program was carried out as planned. Many excellent papers were read by the young people and discussed by the convention. On Thursday evening the convention was highly entertained by an address delivered by Mrs. A. P. Camphor. The address was helpful and instructive, telling of her work and of the conditions in Africa.

The reports from the local Sunday schools were favorable, and signified that many efforts have been made to advance the cause throughout the district. The reports from the Epworth League chapters were equally as inspiring as those of the Sunday schools.

Mrs. C. J. Martin, the district president of the Epworth League, is beyond doubt the proper person for the place. She has worked faithfully, and the fruits of her labor can be plainly seen.

Friday evening the jubilee concert was conducted by Mrs. Martin. The audience was unusually large, and everybody seemed to be pleased at the exercises. Many asked that the concert be repeated.

Saturday was Epworth League day. It was said that the leaguers were at their best. Mrs. Martin, the district president, presided. She understands how to dispatch business.

The reports were heard and important subjects discussed. The election of officers was held. Mrs. Martin was re-elected president. The next convention goes to Eutaw.

Much praise is deserved by the Rev. Mr. Darius and the people of Clinton for their hospitality.

Personal and General

Miss Mamie A. Smith, daughter of the Rev. W. H. Smith of Moss Point, Mississippi, is taking a special course in sewing in Chicago this summer.

Mrs. Estelle L. Knox of Washington, D. C., accompanied by her daughters, Ruth and Ruby Knox, is visiting her parents, Mr. and Mrs. G. G. Leonard in Memphis, Tennessee.

The Rev. J. P. Patrick is having a very successful pastorate at the Methodist Episcopal Church, Buffalo, Texas. On Sunday, June fifteenth, this membership entered their new church edifice.

Mrs. S. A. Cowan was elected principal of the City schools of Belton, Mississippi, for the coming term. The Trustees will put up a new building and have it ready for opening of the school in September.

Professor H. D. Rolson, superintendent of the public schools of Draper County, delivered a splendid address before our people of Neely Grove Church, Jasper, Texas, on June nineteenth. District Superintendent Duncan was also present.

Mr. Elijah Dunlap has returned to his home in Gap Mills, West Virginia, from Bluefields, where he attended the Commencement of the Bluefields Colored Institute where he witnessed the graduation of his daughter, Bertha A. Dunlap, on June twenty-second.

On Friday, June twenty-seventh, Mr. and Mrs. N. Thornton, at her home in Birmingham, Ala., gave a reception in honor of Mrs. Smith of Chicago, Illinois. Those attending were Misses Bessie Posey, Florence, Alabama; and Ella Jones of Vicksburg, Mississippi. Mrs. Smith is visiting her mother-in-law, Mrs. Eugenia Smith; Miss Posey is visiting her sister, Mrs. Lottie Hewitt and Miss Jones is visiting Mrs. D. J. Price. Music was rendered by Miss Hudson, pianist, and Mr. Antonini, violinist.

ST. PAUL CHURCH—MT. HOLLY, NEW JERSEY.

A year ago this branch of old Methodism which was in a most finished condition, went into silent prayer for a man to come over and help us. And to come at once to St. Paul church. We wired from the Delaware Conference, and the above-named church and place, and Jehovah heard. A young man, located at Bentonville, Ark., namely, the Rev. A. E. Giles, of the Little Rock Conference, heard the call. He arrived here in the early fall, finding the church in a very discouraging condition. Bishop William A. Quayle, the presiding bishop of the above-named Conference, transferred him to us. We shall be able to tell the world what a revival we, under God and His servant, did enjoy. We have raised our membership within six months from forty-eight to ninety-eight. We pay our pastor six hundred dollars annually and we have put into our church a six hundred dollar organ and cushioned the seats. So far we are in the lead now, of any church of color in this section of the Delaware Conference. Our pastor has a very charming helpmate. We know these people to be sincere Christians and Methodism feels safe in their hands. At this writing we are in deepest sympathy with our dear beloved pastor, as his dear wife lies in the hospital, of our city undergoing an operation. Prayers are being petitioned to God for her speedy recovery.

BISHOP THIRKIELD IN WINONA.

On the night of June 19th Bishop Thirkield faced a large and appreciative audience of the most representative people of our little city and surrounding country. In the audience were many of the leading preachers of ours and other, churches. The church was beautifully decorated by the ladies of the church. The bishop was introduced by the Rev. Dr. H. B. Hart, superintendent of the Greenwood district. After which, the bishop preached a wonderful sermon. The people of the upper Mississippi conference are delighted with Bishop Thirkield, and their prayers are that he may be spared long to do the work of the church.—(Rev.) M. C. McEwen.

ST. MARK CHURCH OF WASHINGTON, LA.

St. Mark is pushing forward. This people are manifesting much interest, under a burden that probably no other congregation on the Lake Charles District or the Louisiana Conference has to bear. When the debt and the numerical strength is considered, their efforts are indeed remarkable. Results of our efforts Sunday, June 29: Six clubs reported: Club A, Mrs. Mary Lee, \$20.25; Club C, Lydia James, \$22.55; Club F, Mrs. Ida Goins and Miss Louisa Oville, \$16.03; Club D, Hamman Hicks, \$27.45; Club B, Arthur Garland, \$45.05; Club E, Jack Preston, \$54.60. I join with my people in thanking

most heartily all who helped us. We appreciate the services of the Rev.'s T. A. Hampton, D. G. Taylor, E. C. Goins and E. Hutchinson.—Milton S. Goins, pastor.

ST. PAUL CHURCH, PASS CHRISTIAN.

St. Paul Methodist Episcopal Church was favored with the presence of Dr. and Mrs. J. L. Wilson of New Orleans, Sunday, June 22nd. At 11 o'clock Dr. Wilson preached on "Pure and Undeified Religion." Happy were the hearts that heard him. At 3 o'clock the Doctor lectured, and it was so much enjoyed that the people heartily invited his early return. Our members and friends contributed as follows: Mr. M. Covington, \$6; Mrs. Mary Kennedy, \$5; Rev. Luke Kennedy, \$5.10; Mrs. R. D. Thompson, \$2.55; Mrs. Sarah Kennedy, \$2.91. Those who paid from \$1.00 to \$1.50: Mrs. Esther Payne, Prof. J. B. Randolph, Mrs. Georgia Giles, Miss M. E. Collins, Miss Etha Collins, Miss E. J. Raymond, Mr. Frank Kennedy, Mrs. Ida Rady, Mrs. Allene Ware, Mrs. Emma Capers, Mrs. Ethel Mason, Mrs. E. Wine, Mrs. Emma Loyd, \$3; Mrs. H. Jones, \$3.25; Mrs. T. Strotter, \$3; Mrs. L. Brown, Mrs. L. J. Allen, Mr. R. Lamel, \$1 each; Mr. Wm. Salvant, \$3; Mrs. Wm. Salvant, \$2; Miss Lella Beldon, Mrs. Henrietta Terrell, Mrs. Carrie Nelson and Mrs. L. F. Robinson, \$1 each. Club collections: No. 1, led by Mrs. Mary Kennedy, \$19.25; No. 6, led by

Mrs. R. D. Thompson, \$5.25; No. 7, led by Prof. J. W. Randolph, \$6.70; No. 9, led by Mr. Wm. Salvant, \$12.75; No. 4, led by Mrs. T. Strotter, \$26.70; Total, \$126.56. Many members and friends gave liberally, even at a sacrifice. All praise for the members.—W. L. Marshall, pastor.

TRINITY CHURCH, VALDOSTA, GEORGIA.

Valdosta, Georgia. — Our beloved District Superintendent, the Rev. Dr. F. R. Bridges, came here when our church was advertised for sale and for five days led us triumphantly through a successful rally. We were assisted by him possibly as no other man could have helped in this crisis, for our district superintendent is much beloved by our membership and friends in Valdosta. Dr. Bridges preached and lectured as never before. Night after night he entertained his audience, which grew larger each night. Sunday the rally was called and each member answered with cash, so in the five days we raised \$104 of the \$356.69. I believe the good Doctor could pay this debt off at the next effort. God bless him. We members were discouraged, but we are now singing on to "Victory." We also, with thankful hearts, acknowledge \$2 from Dr. J. C. Williams' an old pastor, stationed at Brunswick, and we are still looking for other contributions from the Savannah District, for our rally is still on. We are a

(Continued on page 10.)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE GOVERNOR OF NEW YORK STATE

(Continued from page one).

the Negro race by urging the appointing of a Commission on the Fiftieth Anniversary of the Emancipation Proclamation, and urging that an appropriation of \$25,000 be made for same. His last act of friendliness toward the Negro was manifested in the creation of a Colored Regiment of Infantry. In these instances of recognition of the race, the Governor has not only the gratitude of the Negroes of the State of New York, but throughout the length and breadth of the country. He has thrown wide the door of opportunity and the door of hope, which will have its influence even upon the Negro on the rice fields along the bayou banks in the State of Louisiana. The Governor believes in us, and certainly he has our thanks. Very appropriately, therefore, the comment of the *Argus* of Albany, with reference to the acts of the Governor, among other things says:

"Let the naggers nag. Let the little men of little brains wail and whine. Let the critics criticize. They cannot hurt the fame of New York's popular Governor, who goes on doing good; on doing right; on doing justice; on fighting for progress and humanity.

"All honor to this brave man William Sulzer, who works for the people. All glory to New York's great Governor who loves to do right simply because it is right, who asks for no credit and no praise, but who always commands his own self-respect, and ever has the approval of his own conscience."

SOCIAL SERVICE LABOR SUNDAY

It comes on August 31, but can be observed on September 7. Of course, all our preachers will observe it, even in agricultural communities. Remember that labor and social legislation often depends on votes from rural districts.

Plans should be made before vacation. A leaflet, "Suggestions for Labor Sunday," issued by the Federal Council of Churches, may be had free from the Methodist Federation for Social Service, 2512 Park Place, Evanston, Ill.; also other supplies. The Social Creed cards at 25 cents per hundred make splendid advertising material. Pastors can print their own announcement on the back. A pamphlet containing the "General Conference Statement" on "The Church and the Social Question," can be distributed by the brotherhood or league to every man who attends the service. In preparation for a general labor sermon, there are the leaflets, "The Church's Appeal in Behalf of Labor," and the "Church and Modern Industry." The reports on the strikes at South Bethlehem, Pa., and Muscatine, Iowa, are also valuable. These all cost 2 cents each. A valuable pamphlet, "The Church and Labor Problem," by E. Guy Talbott, of the Southern California Conference, can be had from him at 1110 Wright and Callender Building, Los Angeles, Cal., for 15 cents.

For a special topic we suggest "A Living Wage," a vital issue in many states. The chapter under this head in the book, "The Social Creed of the Churches," will furnish material.

When Chicago is provided with the proposed 34,000 arc lights it will be the best lighted city in the world.

ANNUAL MEETING OF W. H. M. S.

The Thirty-third Annual Meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church, will be held in Foundry Church, Washington, D. C., October 15-22, inclusive, beginning at 9:30 o'clock Wednesday morning.

The Nation's Capital will be the scene of an unusually large assemblage of delegates and visitors from the North, South, East and West, interested in advancing the work of this Society.

That the spirit of the Master may abide in the quiet temple of each human heart and so permeate the thoughts and words of the entire body as to characterize its actions with unity and harmony that shall place work and workers on the highest plane of efficiency in holy endeavor to exalt the cross and raise aloft the flag in service for church and country, it is asked that daily prayer be offered.

Of General Interest

INTERNATIONAL CONGRESS OF MEDICINE

London is preparing to entertain the Eighteenth International Congress of Medicine during the second week in August. It is estimated that approximately seven thousand doctors will attend. Nearly all civilized countries will be represented. The program containing subjects, etc., will contain fifty-eight closely-printed pages. The number of papers to be read and the demonstrations to be seen will reach a total of six hundred ninety-seven. The Congress will be divided into twenty-three different sections and even at that, some of the sections will contain as many as forty different subjects for discussion. This will give some idea of the enormous range of Medical Science of the present time.

COTTON CROP

The *Times-Democrat*, of this city, has made a general survey of the cotton belt and has published its second report on the condition of the cotton crop. There seems to be no lack of labor and the fields are being worked to the maximum.

There are several reports complaining of the activities of the destructive little boll weevil. In some districts grave damage has already occurred.

The crop appears to be somewhat late, although the weather for the past few days has been very favorable to its growth.

On the whole the outlook for the crop is very favorable.

Unless some unforeseen disaster overtakes the crop the yield will be satisfactory.

TAX ON BANANAS

The proposal of the framers of the tariff to place a tax on bananas has called forth protests from various parts of the country. The banana industry has had a phenomenal growth. In 1873 the banana was scarcely known outside of tropical countries. During the past year not less than 60,000,000 bunches of bananas were exported by Jamaica, Costa Rica, Honduras and a few other tropical countries. Bananas are now widely used in every civilized portion of the globe. They are cheap and highly nutritive. The proposed tax will amount to approximately five cents on each bunch. This seems a slight increase, but this will be multiplied several times before it reaches the consumer, who will, in the final analysis have to bear the burden and foot the bills.

BEAUTIFYING THE CANAL

The Fine Arts Commission which was authorized to prepare plans looking forward to the beautification of the Panama Canal has completed its work and will submit plans to Congress through President Wilson about August first. The plans will embody landscape effects for artistic approaches to the

Canal and the beautifying of the route along the waterway. All of the existing beauties of the present surrounding will be preserved and supplemented by the planting of additional trees. In this way it will be seen that Uncle Sam has not been so carried away with the commercial prospects of the Canal and the tremendous work involved in its construction as to have lost sight of the possibilities of making this water-way beautiful. Beauty as well as utility is receiving due consideration.

MEXICANS UNFRIENDLY

The attitude of Mexicans towards Americans continues to be hostile. In fact, the spirit of hostility has grown to such an extent, that Americans in Mexico are in danger. Ambassador Wilson has protested to the Mexican Government against the permitting of anti-American demonstrations. The Mexican populace has been worked up to a high pitch of excitement. They seem to fear, that the United States has imperialistic designs toward them. The press is unfriendly and to its influence is largely due the menacing attitude of the populace. At the same time it is significant that the Mexicans appear to profess great sympathy and friendship for the Japanese.

In the meantime the revolutions continue. The Government, thus far, has made little headway in its effort to put down the several rebellions.

BULGARIANS BEATEN IN BATTLE

It appears that the tide of battle has been going against the pugnacious Bulgarians. King Constantine, of Greece, who has led his troops in person and who has won notable victories, has charged the Bulgarians with monstrous acts of barbarism. He has protested to the Powers against numerous atrocities alleged to have been committed by the Bulgarians.

Roumania, according to latest reports, has declared war against Bulgaria and her troops have moved into Bulgarian territory. It is also reported that the Turks, encouraged by the dissensions among their former foes, are likewise preparing to battle against the Bulgarians, and are now marching toward Adrianople. If these reports are true, Bulgaria is evidently in for a hard time of it. It is sincerely to be hoped that the Powers may see their way clear to intervene and put an end to this bloody strife.

ARMOR-PLATE FACTORY

Secretary Daniels, of the Navy, has requested Congress to make a thorough investigation of the cost of erecting an armor-plate factory to be owned and operated by the Government, and, also, to ascertain the cost of manufacturing armor-plate in factories owned by other concerns, but dependent upon the Government for patronage.

France, Italy and Russia have made experiments along this line and are operating their own plants. Japan has also built one or two factories of this kind. These countries were driven to this experiment because of the very high price they were compelled to pay for private concerns for the armor-plate used on their war vessels. Secretary Daniels, according to figures furnished him, has estimated that a plant with a capacity of ten thousand tons a year, would easily save the Government more than \$1,000,000. And with a plant of twice that capacity, more than \$3,000,000 would be saved. The plan, as outlined by Secretary Daniels, is certainly well worth looking into, and no doubt Congress will take the matter up in the near future.

The corner-stone laying of the Colored Young Men's Christian Association in Philadelphia, on June first, was witnessed by more than three thousand persons. Mr. George E. White is president of the Philadelphia Association.

People of Interest

Bishop Theodore S. Henderson plans to attend nearly every District Conference in his residential territory.

Mr. Robert Hughes, editor of the *Pacific Christian Advocate*, accompanies Bishop Cooke on his Alaskan trip.

Bishop Luther B. Wilson received the degree of Doctor of Laws at the recent commencement of Wesleyan University.

Bishop Thomas B. Neely addressed the Preachers' Meeting at Wilmington, Delaware, on "The Ministers and Our System."

We have received from Secretary Blake of the Delaware Conference a copy of the minutes of the last session. Brother Blake is an acceptable secretary.

July third was the fifty-fourth anniversary of the marriage of Bishop and Mrs. Walden in Cheviot (now Westwood) Methodist Episcopal Church, Cincinnati, Ohio.

Prof. J. W. E. Bowen, Jr., A.M., is to have a chair next year in New Orleans University. Miss Irene Bowen will teach music in Wiley University. Miss Juanita will teach Latin at Princess Ann Academy.

Mr. and Mrs. W. H. Scott, of Durant, Mississippi, came to the city last week to secure medical attention for Mr. Scott, whose eye had suffered a painful injury. Mr. and Mrs. Scott are prominent members of our church in Durant.

The recent marriage ceremony uniting the Rev. W. M. McLaurin and Miss Karlene E. DeBose, in the College of West Africa, on January twenty-seventh, of the present year, was performed by Bishop I. B. Scott, D.D., LL.D., instead of the Rev. J. A. Simpson, as previously stated.

Mr. Robert F. Clay, son of the Rev. N. R. Clay, of the Upper Mississippi Conference, graduated from Rust University during the last commencement with the degree of Bachelor of Arts. He plans to enter Meharry Medical College this fall.

Governor Brewer, of Mississippi, has appointed Prof. E. H. McKissack, Hon. L. K. Atwood, Mr. John W. Harris, Hon. W. E. Mollison and Mr. S. H. Highland, among others, as delegates to represent Mississippi at the Fiftieth Anniversary of Emancipation Proclamation, to be held at Philadelphia, in September.

A storm struck Cary, Mississippi, Sunday afternoon, July 6th, and blew down our church there, of which the Rev. C. H. Johnson is pastor. The Baptist Church and the Methodist Episcopal Church, South, were also blown down. Pastor Johnson and the membership at Cary will begin at once to rebuild a large and more representative house of worship.

Dr. J. M. Townsend, a veteran and one of the prominent ministers of the African Methodist Episcopal Church, died in Indianapolis, Indiana, recently at the age of seventy-seven. Doctor Townsend had held prominent positions in his Church and State, having served as Recorder of the General Land Office under President Harrison, and as a member of the Indiana Legislature.

Mr. Hanford Crawford, a member of the Book Committee, has recently returned from a trip around the world, and gave out an interesting interview to the *California Christian Advocate*, reproduced in this issue. Mr. Crawford is a keen observer, and is a conservative and successful business-man, whose observations, therefore, are entitled to serious consideration.

The *Christian Recorder*, under the editorship of Dr. R. R. Wright, Jr., has shown marked improvement in the editorial department, which never measured up to the standard better than it does to-day, as well as the Department of Contribution and General News. The *Christian Recorder* is responding in an admirable way to the responsibility imposed upon it as the official organ of a great demonstration.

The engagement of Miss Jessie Woodrow

Wilson second daughter of President and Mrs. Wilson, to Mr. Francis Bowes Sayre, of New York, has been announced. Miss Wilson was educated at Goucher College. She has been actively identified with settlement work in Philadelphia and has made many addresses in behalf of the Young Women's Christian Association. Mr. Sayre is a graduate of the Lawrenceville School at Lawrenceville, New Jersey. He is an attorney.

One of the especially valuable pieces of work in the Foochow Conference this year is being done by Dr. De Gi Wong, delegate to the General Conference in 1912. He has returned to his native land with most favorable impressions of America. He has been constructive if the things which he has appropriated from American life. He has returned with positive messages for his people. He brings larger ideals, vision and a spiritual blessing to those with whom he comes in contact. He is carrying on evangelistic and Christian lecture work throughout the Conference.

The Rev. William O. Stuntz, of Boston, Massachusetts, a newly appointed missionary for Callae, Peru, sailed from New York, June twenty-sixth. He received his A. B. from Leland-Stanford University of Theology in 1912, with the degree of S.T.B. For a short time he was engaged in settlement work in connection with the Morgan Memorial Methodist Episcopal Church of Boston. He is a cousin of Bishop H. O. Stuntz; and is a student volunteer. Although a member of the New England Conference, he will soon be transferred to the North Andes Mission Conference.

President Edwin A. Schell contributed a most interesting article to the *Christian Advocate*, on "the Fourteenth Amendment in the Philippines." Slavery exists there to such a large extent and with such attending shame and cruelty, that the United States can no longer wink at the situation. Slavery by direct traffic in human life or by a system of peonage is wrong and in this day of enlightenment should not be tolerated for a moment. After carefully reading Dr. Schell's article, which appears elsewhere in this paper, we are sure that our people will be glad to co-operate in any way suggested, to remove from under the soft folds of the Stars and Stripes the last vestige of slavery.

Dr. I. L. Thomas' two months' tour attending Home Mission and Church Extension Conventions in the Marshall, Paris, Navasota, Houston, Huntsville, Palestine and Beaumont Districts, Texas Conference; Shreveport and Alexandria Districts, Louisiana Conference and Victoria District, West Texas Conference, was especially noted for constructive work of Home Missions and Church Extension cause. The Doctor also visited the following places during the trip, rendering valuable services: Monroe, Berwick and Morgan City, Louisiana; Hempstead, Palestine, Victoria and Orange, Texas; Meridian, Okolona, Tupelo and Nettleton, Mississippi; Birmingham, Bessemer and Alexander City, Ala. Dr. Thomas is an untiring worker in the interest of the Board of Home Missions and Church Extension.

Miss Anna E. Hall, for more than six years a missionary in Liberia, is soon to come to the United States on furlough. Her first appointment placed her in charge of the school at Krootown, near Monrovia. This school had been running two years with an average attendance of ten. Within a year the enrollment increased to 150 with an average attendance of more than 100. This was the first instance of such success in a native town. When Miss McAllister was released from her work at Garraway Mission, because of impaired health, Bishop Scott sent Miss Hall to take her place. Under her supervision the number of sub-stations has been increased from five to nine; and the membership from less than 200 to over 500. A daily clinic has been conducted where a large number of persons have been treated. Miss Hall's address, while in America, will be 150 Fifth Avenue, New York City.

News Paragraphs

Illinois is the first State to become an equal suffrage State east of the Mississippi.

During the past year Yale University has received gifts to the amount of \$1,236,600.

The cotton crop of last year—14,313,015 bales—was the second largest on record in the history of the United States.

Mr. Julius Rosenwald, of Chicago, is reported to have subscribed \$25,000 toward the capital fund of the Mound Bayou, (Miss.) Cotton Seed Oil Mill.

Domingo Rosello crossed from Key West, Florida, to Havana, Cuba, by aeroplane, during June, in two hours and eight minutes, winning the prize of \$12,000.

Dr. Frederick F. Friedmann, the Berlin physician, has sailed for his home. The board of health in New York having forbidden the use of Doctor Friedmann's vaccine, his institute in New York was closed.

The governor of Pennsylvania has approved a bill which requires that ten verses of the Bible be read daily in all the public schools of the States; teachers who fail to observe this law are subject to dismissal.

R. H. Malone, of Antigua, West Indies, one of the eighty-one graduates of the Medical School of McGill University, Montreal, won the Holmes' gold medal, awarded for the highest average in all subjects throughout the entire course, and the McGill Medical Society's senior prize.

Mrs. Jessie E. Shaw, of Boston, has in publication a full choral work, with both Latin and English settings. Mrs. Shaw is said to be the first woman of her race to wear this honor. She is also a pianist as well as a composer. She is a pupil of Heinrich Gebhard. Her work is dedicated to her husband, Dr. M. A. N. Shaw, pastor of the Twelfth Baptist Church, of Boston.

President Wilson has nominated Meredith Nicholson, a novelist, as Minister to Portugal, Thomas Nelson Page, another novelist, as Ambassador to Italy; Pleasant H. Stovall, a Georgia editor, as Minister to Switzerland; William E. Gonzales, a South Carolina editor, as minister to Cuba, and Henry Van Dyke, college professor and author, as Minister to the Netherlands.

According to the census of 1910, forty thousand, two hundred twenty-one children are employed in the manufacture of cotton goods. Eleven thousand one hundred eleven in the hosiery and knitting department; nine thousand nine hundred forty-two in the woolen and felt industry, and eight thousand one hundred forty-three in the silk factory. The largest per cent of factory workers under sixteen are found in the South Atlantic States and Alabama.

Mrs. Georgie A. Hall, of Dallas, Texas, has invented a fastening device for ironing-board covers. Mrs. Hall's invention should appeal to the housewife who finds considerable trouble in keeping her ironing board in workable shape and the same neat. A patent has been granted Mrs. Hall by the United States. In her petition discussing her device, Mrs. Hall says: "This invention relates to a device for retaining the cloth cover of an ironing board in operative position.

"One object of my invention is to provide a device of the character described that enables an ironing board cover to be placed upon the board or removed therefrom quickly.

"Another object of my invention is to provide a device of the character described that will not tear or damage the cover with which it is used. And still another object of my invention is to provide a device of the character described that presents a neat and ornamental appearance and which can be manufactured at a small cost."

It will be a very helpful device for busy housekeepers, and those interested should address Mrs. G. A. Hall, 2520 Juliette Street, Dallas, Texas.

TRINITY CHURCH, VALDOSTA, GEORGIA.

(Continued from page 7.)

loyal laity and seek to be helpful to the ministers the conference sends to us. We are sorry that this is Dr. Bridges' last year for he has well served this district for six years.—B. C. Roberts, Trustees J. C. Farmer, Robert Griffin and members of Trinity Church.

THE WORK OF THE MISSION SUNDAY SCHOOL OF EAST RADFORD, VA.

The Mission Sunday school organized by Mrs. Mesouri Edwards of this place has met with remarkable success. Notwithstanding the fact that Radford is a Baptist town relative to Colored people, this fact has meant nothing to retard the general advancement of this Methodist Episcopal work. The Baptist people are very kind in lending aid and support to the cause, especially Mrs. E. L. Smith who is a member of the First Baptist Church, Christiansburg, Va. She has striven along side by side with Mrs. Edwards to make the work a success. Mrs. Edwards is a woman of unusual high attainment. The school is conducted under the auspices of the Mt. Olive Methodist Episcopal Church South, Radford. The Rev. J. T. Wilson, pastor, gives the work all the time and attention possible. The Sunday school was organized the first Sunday in January, 1912. The school has a good choir, has purchased a nice organ which is paid for at a cost of \$45; has raised for pastor's salary \$25; reading matter, \$28.91; for Home and Foreign Mission, \$7 and has a balance in treasure of \$6, making a total of \$111.91 raised since the work began. On Wednesday, January 11th, a sock social was given for benefit of pastor. This was one of the best gatherings of its kind ever held in Radford. The place of meeting was beautifully decorated and there was an extra number of about 25 electric lights arched around the front of the building, and tables most tastefully arranged and laden with dainty refreshments. The evening was enjoyably spent. — E. L. Smith, Esq.

AN EXPRESSION OF GRATITUDE

Wednesday night, June 18th, the Rev. George W. Morehead, pastor of Brooks Memorial Church in South High Point, with his congregation and friends, greatly surprised the Rev. Daniel Brooks, their former pastor, who is now on the retired list, having spent 42 years of consecrated service in the ministerial capacity of the Methodist Episcopal Church, with a shower of provisions such as sugar, coffee, flour, canned goods and everything needed for table use, even one large pound cake for desert. Five years ago the old church becoming insufficient to comfortably accommodate the congregation, there arose a clamor for a new and large church. Plans were laid immediately to erect a new building. As the date to begin work approached, the membership was incapacitated to meet the demands. Then the pastor in charge, the Rev. Daniel Brooks, through the Divine conception of the Almighty God and out of the issue of a great and good heart, made possible the financings of the undertaking and saw the work to completion, which resulted in a nice modern church building. Constantly have they labored in reducing their indebtedness until the fourth Sunday of May, when the

membership and friends came together in one heroic effort and raised the last dollar of the indebtedness, freeing the church of this encumbrance. The present pastor and members felt it their duty to express their gratitude for the kindness and favors shown by the Rev. D. Brooks. Therefore they came to his home laden with gifts, singing the songs of Zion and left, having filled the heart of this Christian veteran with a realization of what real Christian service is, and a determination to do more in his declining years for the advancement of God's Kingdom and the fostering of a great good among men.—Osse Davis.

Gleanings from the Field

ALABAMA

Mason City.—June 8 was a splendid day at Mason Chapel The Sunday school in the morning seemed to have taken no new life, this being the largest attendance during the year. The superintendent and teachers were at their best. The pastor, the Rev. M. M. McKinney, had asked the Rev. W. J. Harris to preach a special sermon to the parents and children, as it was Children's Day. Brother Harris was at his best. At 11 o'clock he gladdened the hearts of all. The program rendered at night was enjoyable. Mrs. Maggie Graham read a paper; subject, "The Bible in the Sunday School and the Home." We were all made to see the Bible in its place. Collection for the day good. The Rev. M. M. McKinney is hard at work trying to make Mason Chapel measure up to the standard.

Gadsden.—The church at East Gadsden has a small membership, yet a faithful one, with an energetic pastor at the head of things. He recently proposed that the membership buy the paint and that he himself would paint the church, which was done, and everything now is looking spick and span. All praise be given the Rev. N. H. Redrick.

FLORIDA.

Pensacola.—At St. Paul's Methodist Episcopal Church our second quarterly conference was held May 16-18. The Rev. Wm. Jones, our beloved and efficient superintendent, presided and conducted the conference in a proficient way. Notwithstanding the heavy rain, we had an unusually large crowd. The district superintendent spoke in high terms of our new pastor and of the bright future that is before the church. On Sunday the Rev. Wm. Jones preached two eloquent sermons. We are pleased to state that we paid his assessment in full.

On Monday night, May 26, a sumptuous reception was given in honor of our pastor, the Rev. S. C. Walker, at which time an appropriate program was rendered and our pastor made quite an impression in his response to the addresses of welcome by the various pastors and citizens. Refreshments were served by the Ladies' Aid Society. All enjoyed the evening immensely. We are planning for a big rally on the fifth Sunday in June. Everybody seems hopeful of success.—J. Lee Pickins, Reporter.

GEORGIA.

Elberton.—On Saturday and Sunday, June 7 and 8, our third Quarterly Conference was held. Reports showed best in many years. Our pastor, the Rev. J. W. Thorp, has the work well in hand and is a leader indeed. The Rev. J. A. Richie, District Superintendent,

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preached Sunday from the subject, "Our Children and How to Fit Them For Life." All said the sermon was the best they had ever heard.—J. M. Anderson.

Kingsland.—Saturday and Sunday, May 17th and 18th, were great days on the White Oak Circuit. Our District Superintendent, Dr. E. D. Giddens, was with us, and, as usual, his administration was smooth and agreeable and his talks, advice and lectures were uplifting. He spoke of our great Bishop F. D. Leete and the great good that he was accomplishing and how the Bishop's heart was in the work, and how he was fearlessly doing his duty and the great activity that is found in our entire Conference. Our District Superintendent also spoke of Dr. Penn and the Jubilee movements in our District and said, as the mother of all Methodism territorially we must lead in this great movement. The District Superintendent's sermons on Sunday were indeed enjoyable and on Sunday night he was still at his very best, and as a result we had over fifty persons at the sacred altar for prayer and five happy conversions and accessions. We are loath to give our Elder up after this year as his time expires. Long may he live to do good in our grand old Methodist Episcopal Church. Our pastor, the Rev. J. W. Stiles, is a new man, but he knows how to make the old Methodist wheel roll. His wife is a splendid woman.—Floyd Lang.

INDIANA.

Indianapolis, Barnes Chapel—May 22-23 our May fair was conducted by Mrs. Cory Bass, our organist. The program consisted of numbers by some of the best talent of the city, each being warmly received by the audience. Receipts made a total of \$16.10.—Joel Perkins, Pastor.

KENTUCKY.

Lexington.—A faithful people hold up their pastor's hands here. A neat parsonage has been purchased, but owing to the serious illness of the pastor's wife it is as yet unoccupied. Our Epworth League is worthy of mention. It is under the leadership of Brother Hugh Williams. The missionary band of which I am president will soon be at work under my care. Our pastor, the Rev. E. J. Ruddock, is loyal and faithful.—Mildred Carpenter, Reporter.

LOUISIANA.

Pleasant Hill.—At this place our work continues to improve. We have built a neat church and have just repaired the parsonage, which gives it a very neat appearance. The District Superintendent was with us in the first Conference and seemed to be well pleased with the outlook. We have raised nearly \$200 since Conference and are now planning to paint the church and parsonage. When this is done we will have the best church in the town. The Rev. Mr. Holaday, the white Methodist preacher, was with us a few nights ago and preached a

soul-stirring sermon. The Lord is blessing our work.—I. B. Hutchison.

Bastrop.—The month of May was a month of action with us. The first Sunday in the month we were favored with a strong sermon by the Rev. Mr. Fox, of the Methodist Episcopal Church, South, and the month closed with a financial rally on the 25th. Our beloved District Superintendent, the Rev. B. J. Reddix, was with us, and preached three good sermons during his stay. He is helpful in the Sunday school, a financier in a rally and an evangelist in a revival. He left fifteen souls at the anxious seat, and our revival continued until June 3rd, at which time the pastor left for the convention at Shreveport. The church has been divided into two companies, as follows: Willing Workers and Busy Bees. Both companies kept busy for several weeks prior to May 25, and that day showed the fruits of their labors. The pastor was general of the Willing Workers, with his son secretary, and Mr. S. T. Scott, captain. The District Superintendent was general of the Busy Bees company, with the pastor's wife for secretary and Mr. J. D. Whitlow, captain. General Reddix and his army were victorious, but we are willing to meet them in battle again. Collection for the day, \$111.50. The following ministers were present and took part: Brother W. W. Beck, the Revs. F. M. Lashington, A. C. Scott, of Pine Bluff, Ark., and T. A. Bailey. The second Quarterly Conference closed with this rally. The reports showed improvement along all lines and the District Superintendent left for Lake Providence well pleased with our work for the quarter, and we were delighted to have had him among us. Our membership is increasing; two joined the church recently. Miss Laura Ermon, the pastor's daughter, left for Lake Providence on May 27, to be the guest of Miss Mabel White. We wish to extend our hearty thanks to the visitors from Mt. Nebo Methodist Episcopal Church and also those from Washington Chapel, and to the young folks of our town who so willingly helped in our rally.—Lewis H. Smith.

MISSISSIPPI

Brookhaven.—Times are better of the Brookhaven Circuit. Our loving and affectionate District Superintendent, the Rev. P. H. Rembert, was here and held our second Quarterly Conference May 17th. We had a great time on Sunday May 18th. The Conference convened at Lucien, where we have just organized a church with 25 members. Elder Rembert preached a good sermon. Quite a large number of our leading white friends were present and expressed themselves as being greatly delighted with the sermon. One of these friends, the Justice of the Peace, said it was one of the best sermons that he ever heard. When our District Superintendent comes to us, he comes as a brother and friend. Paid him in full, \$16.00. Total collection, \$61.00. Bro. W. McNeil, out



moving pastor, has the work well in hand.—Chas. Sardin, Reporter.

Meridian.—At Haven Chapel, on May 25th, at 3 o'clock, we were blessed with the presence of Dr. I. L. Thomas, the Field Agent, who represented the Board of Home Missions and Church Extension Society. Dr. I. L. Thomas preached a strong sermon that will live long in the memory of the people. Seven dollars and ten cents was raised for the cause he represents. We are always glad for our prominent men to stop in with us.—W. L. Mills.

Aberdeen Circuit.—Many good things were given to the pastor, Tuesday night, the 27th of May. The Rev. J. T. Cannon preached for us that night, and after the sermon a storm party came forward, led by Prof. H. H. Cooperwood, Sunday school superintendent; Mrs. P. S. Bowne, President of the Ladies' Aid Society; Mesdames Mary L. Crawford, Joe Wood, G. Crawford and many others, both Methodists and Baptists, took part in this affair. They left quite 75 pounds of meat, flour, meal, sugar, molasses and other things that made the pastor and family feel that they were among friends. At Pleasant Valley they are planning to raise \$50.00 Children's Day. These good people will always have my deepest appreciation for their kindness shown me and my family. God's richest blessings ever rest upon them.—George W. Baker.

Hernando.—At the second Quarterly Conference held May 24-25, with the District Superintendent, the Rev. C. W. Butler, absent, and the Rev. O. Gillespie presiding, the reports from the pastor and leaders showed marks of improvement. The Rev. O. Gillespie preached two splendid sermons and we raised \$17.10. Paid the District Superintendent in full. Our work has taken on new life this year under our present pastor, the Rev. W. C. Conner. Members are now coming to our church who have not been in several years. We are struggling under a heavy debt, but yet we expect to succeed this year.—Isabella Adkins, Reporter.

Handshoro.—Our services of Sunday, June 1, were inspiring. The Rev. Mr. Brooks delivered three splendid sermons in the afternoon and night. In our night services we were blessed with one convert, after which the Lord's Supper was administered to quite a large number. The choir rendered sweet music and in connection with the service was a rally, which resulted in the sum of \$55.50 being raised. We paid pastor \$15.00, \$10.00 for insurance was raised, making a grand total of \$80.50. The names of the captains are as follows: Mrs. M.

White, Mrs. H. Warren, Miss Laura Bell, Mrs. Brooks, Mrs. Hart, Mrs. Jackson, Mrs. Brooks, Miss C. Hart, Miss Ida Mills, Mrs. Riley.

Couparle.—May 24-25 were red-letter days for Couparle. Dr. J. C. Hibbler held his second Quarterly Conference and twenty-seven officers were present. Dr. Hibbler made an earnest appeal in the interest of the Jubilee movement and he urged the members to stand by their pastor in bringing his full apportionment to the Conference. On Sunday Dr. Hibbler preached to the delight of all and administered the Lord's Supper to a goodly number. Collection for the day, \$19.35.—E. N. Jones, Reporter.

Waynesboro.—A party of friends made the night of the 12th of June a long-to-be-remembered occasion in the home of the Rev. J. M. Butier, pastor at this point. Many pounds of choice groceries were left as a substantial reminder of their visit.—Willie B. McCaity, Reporter.

Kirby Circuit.—This work is comprised of four churches with a total membership of 110 members. The Sunday schools are doing splendidly. We have had recently 32 conversions and accessions. The Jubilee movement is interesting us all. Soon we expect to build a new church at Higdon. The Rev. N. D. Hopkins is our pastor.—A. E. Washington, Reporter.

Shubuta.—There came recently to the parsonage, bringing all kinds of good things for our enjoyment, a number of friends, of which a few names follow: Mesdames Poe, McCarty, Jones, Poe, Houze, Dunn, Houze, Jones, Cooper, Brook, Dancey, Brooks, Miss Annie Gates, Mesdames Annie Phillips, Hannah Gordon, Harriet McCarty, Robert Thomas and many others. Words of thanks by the pastor were made, responded to by the president. There is a magnificent work being done here by this band of workers. All departed, leaving pastor and family happy.—B. W. Robinson.

Lillian Circuit.—Dr. J. M. Shumpert held our second Quarterly Conference at Silvester, June 6. The Rev. H. E. Morgan, our pastor at Forest, was with us and preached an able sermon, "Awake, Thou That Sleepeth!" The brethren had good reports. The work was down when I came here, but we are getting in good shape for advancement. We are now in the parsonage. Sister Estella Dukes is satisfied here. The pastor and congregation are getting along nicely.—D. D. Dukes.

Fernwood.—Children's Day with us was a success, under the care of Mrs. Mary Brown and Ellen Allen. We had a club rally, which resulted as follows: Ellen Allen, \$6.25; Nora Reuse, \$5.57; Ophelia Packer, \$3.50; Mary Wood, \$3.00; Maray Brown, \$3.50; Alice Fox, \$2.59; Public collection, \$5.50; total, \$29.91.—R. H. Patton.

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MISSOURI.

JOPLIN.—It is a delightful thing to be associated with delightful folks who are congenial in their general disposition, pleasing in manner, broad in their views, and above all, Christ-like in their actions and efforts in trying to do the Master's work. This and more is befitting the Rev. and Mrs. E. P. Geiger, our new pastor, and his companion, who were assigned to our Trinity Chapel in this

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Southwestern Christian Advocate

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New Orleans, La.

city at the last annual session of the Central Missouri Conference last April. The Rev. C. S. Webster and wife, after having labored three years here giving splendid service at this point, winning for themselves a large circle of friends, both in the church and city, who regretted their going away, was assigned to Montgomery City, Mo., another splendid field for service. The Rev. and Mrs. Geiger come to us from Taylor Chapel, at Scdale, Mo., where they have labored for the past two years. He is an able man of God, splendid in reputation, a forceful preacher, spiritual and effective, pleasing in his pastoral visitations and wideawake to the best needs of the church. Mrs. Geiger is his equal in every particular, loved and admired by all with whom she comes in contact, ever alert to the Master's duty, gaining friends in every direction, and proving herself equal to every emergency which usually confronts a minister's wife. She is small in stature, but large is her wisdom in dealing with conditions pertaining to the expectations of the

public, which usually demands more from ministers' wives than from anyone else. Both he and she have entered into the work here with great zeal, and nothing less than complete success is assured these servants of the Master. A "mock conference," a financial plan to raise \$500, beginning the first week in May and ending July 6th, is now on, and every effort on the part of the membership is expected to be used in making this rally a tremendous success, which will absolutely clear up all indebtedness against our church. "Watch Trinity Grow" is the slogan, with these splendid folks as leaders. — L. McNish Clark.

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Conferences and Conventions

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Greensboro.	Reidsville, N. C.	July 15-20	S. F. B. Peace
Winston.	Lexington, N. C.	July 15-20	R. W. Winchester
Florence	Timmons ville, S. C.	July 16-20	M. M. Mouzon
Birmingham	So. Birmingham, Ala.	July 16-20	J. W. Thomas
Guthrie	Shawnee, Okla.	July 16-20	D. G. Franklin
Pulaski	Big Stone Gap, Va.	July 16-21	A. Davis
Beaumont	Orange, Texas	July 22-27	W. L. Duncan
Western	Gastonia, N. C.	July 22-27	A. H. Newsome
Montgomery	Evergreen, Ala.	July 23-27	Wm. Jones
Opelika	Opelika, Ala.	July 23-27	L. S. Price
Lagrange	Zehulon, Ga.	July 23-27	J. S. Stripling
New Orleans	New Orleans	July 23-27	V. Chapman
Wilmington	Charlotte, N. C.	July 23-27	W. R. Zeigler
Charleston	Holly Hill, S. C.	July 23-27	J. W. Moultrie
Waycross (first)	Thomasville, Ga.	July 24-27	F. R. Bridges
Vicksburg	Clinton, Miss.	July 24-27	J. E. Holmes
Brookhaven	Crystal Springs, Miss.	July 24-27	P. H. Rembert
Ocala	Starks, Fla.	July 24-27	P. Swearer
Orangeburg	Springfield, S. C.	July 24-27	E. B. Burroughs
Paris		July 28-August 1	K. W. McMillan
Griffin	Brooks, Ga.	July 29	J. D. Lovejoy
Waco	Marlin, Texas	July 29—August 3	T. S. Moore
Chattanooga	Dayton, Tenn.	July 29—August 3	E. H. Forrest
Knoxville	Clinton, Tenn.	July 29-August 3	J. W. Tate
Mexico	Sturgeon, Mo.	July 30-August 3	W. C. Ellis
Jackson	Pelabatchie, Miss.	July 30-August 3	J. C. Hibbler
Orangeburg	North, S. C.	July 31-August 3	E. B. Burroughs
Clarksdale	Carrollton Ct., Miss.	August 4-10	C. W. Butler
Palestine	Teague, Texas	August 5	M. Q. A. Fuller
Conroe	Montgomery, Tex.	August 5	W. H. Jackson
Memphis	Alamo, Tenn.	August 5	D. T. Burch
Central	Sharon, Tenn.	August 5-10	S. M. Utley
Dallas	Fort Worth, Texas	August 5-10	J. S. Wyatt
Aherdeen	Caledonia, Miss.	August 5-10	J. M. Marsh
Holly Springs	Holly Springs Ct.	Aug. 5-10	W. H. Gilliam
La Teche	Morgan City, La.	August 6	J. W. Turner
Louisville	Beaver Dam, Ky.	August 6	R. L. Dickerson
Atlanta	Newnan, Ga.	August 6	G. W. Arnold
Winona	Sallis, Miss.	August 6-10	E. F. Scarboro
Kansas City	Malta Bend, Mo.	August 6-10	W. H. Wheeler
Meridian	Meridian, Miss.	August 6-10	J. M. Shumpert
Waycross (second)	Barnesville	August 6-10	F. R. Bridges
Huntsville	Decatur, Ala.	August 6-10	A. W. McKinney
Victoria	Edna, Tex.	August 12-17	J. W. Warren
Marion	Marion, Ala.	August 12-17	J. W. Martin
Greenwood	Itta Bena, Miss.	August 13-17	H. B. Hart
Alexandria	Cheneyville, La.	August 13-17	J. O. Richards
Hattiesburg	Shuhuta, Miss.	August 13-17	W. McMorris
Gainesville	Gainesville, Ga.	August 13-17	J. A. Richie
Indiana	Indianapolis, Ind.	August 13-17	G. Bryant
Baton Rouge	Jackson, La.	August 13-17	H. Daniels
Ohio	Columbus, Ohio	August 14	Jos. Courtney
Jacksonville	Crescent City, Fla.	August 14-17	W. P. Holmes
Rome	Carrollton, Ga.	August 20	E. D. Petty
St. Louis	Jacksonville, Ill.	August 20-23	R. E. Gillum
Navasota	Caldwell, Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Clow	Horatio, Ark.	August 20-24	W. S. Sherrill
Shreveport	Monroe, La.	Aug 20-25	B. J. Reddix
Maysville	Cynthiana, Ky.	August 20-25	J. S. Bailey
Forrest City	Colwell, Ark.	Aug. 27-30	A. T. Stephens
Starkville	Louisville, Miss.	August 27-31	W. F. Isalah
Anniston	Hohson City, Ala.	August 26-31	S. J. Jordan
San Antonio	Seguin, Texas	Aug. 26-31	A. M. Mason
Houston	Galveston, Texas	Aug. 27-31	W. H. Logan
Topeka	Clay Center, Kans.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Lake Charles	Opelousas, La.	August 27-31	R. C. Worsham
Lexington	La Grange, Ky.	August 27-31	P. T. Gorham
Gulfport	Bond, Miss.	Aug. 29	J. C. Houston
Marshall	Texarkana, Texas	September 2-7	P. H. Jenkins
Annapolis	Baltimore, Md.	Sept. 24-28	C. G. Cumings

CONVENTIONS

- Upper Mississippi Conference—Woman's Home Missionary Society, Greenwood, Miss. July 10-13.
- Savannah Conference—Woman's Home Missionary Society, Barnesville, Ga. August 28-31.
- Memphis District—Sunday School, Epworth League and Woman's Home Missionary Convention, Alamo, Tenn. August 5-10.
- Pine Bluff District—Sunday School and Epworth League Convention, Mer- rill. August 13-17.
- Annapolis District—Epworth League Convention, Ashury Church, Annapolis, Md. August 20-24.
- Little Rock District—Sunday School and Epworth League Convention, Little Rock Circuit. August 21-24.
- Gulfport District—Missionary Convention. August 29.
- Woman's Home Missionary Society—Annual Meeting Board of Managers, Washington, D. C. October 15-22.

Conference Notices

Special Notices

HOLLY SPRINGS DISTRICT.

Members and Delegates—You will come to Mahon, Miss., on Tuesday, August 5th and Wednesday, and there will be a conveyance that will take you to the church on the days named; after this you will have to walk about 1½ miles to get to the church. Every- body is expected on first day. Every- body is asked to bring something to give to the new church at this place. Remember the station, Mahon, Miss., 5 miles west of Holly Springs, on Frisco Railroad, C. W. Evans, pastor; W. H. Gilliam, District Superintendent.

ALEXANDRIA DISTRICT.

To the Pastors and Members—Our District Conference will convene at Cheneyville, La., August 13-17. We ask that each pastor bring not less than six cash subscribers to the South- western. Let each District Steward come prepared to report in full for the Third Quarter at the District Confer- ence. Let "the world of Christ, and the Southwestern Christian Advocate in each home," be our watchword.— J. O. Richards, Superintendent.

KANSAS CITY DISTRICT.

Instead of the matter, as appears in the Program for the District Confer- ence, etc., the time will be given to the Woman's Home and Foreign Mis- sionary Societies. The leaders will, therefore, be given opportunity to give an inspiring and helpful program; and effective and efficient district organi- zation. Our prayer is that this District Conference may be a spiritual and edu- cational treat; and that it will not only stimulate, energize and enthuse those who are present; but some of the spirit may be carried to the respec- tive churches so that a greater activity along all church lines will be the de- sired ultimate result.—W. H. Wheeler, Superintendent.

SEDALIA DISTRICT.

Dear Brethren—Please send me the names of your delegates at once, and inform them to bring one dollar each for local church expenses of the Dis- trict Conference. This amount is to be paid at the information bureau on the assignment of homes. Please do not delay this matter, but send your names as soon as possible.—G. D. Han- cock, pastor.

BIRMINGHAM DISTRICT.

The annual meeting of the Woman's Home Missionary Society of the Bir- mingham District, Central Alabama Annual Conference, will convene in connection with the District Confer- ence at our Woodlawn Church, Bir- mingham, Alabama, July 16-20. Please let each auxiliaries send one strong representative to this meeting. We look forward to a live session. Beg your prayers for our success.—(Mrs.) E. C. Thomas, Conf. President; (Mrs.) G. C. Hamlet, Cor. Sec.

District Rounds

FOREST CITY DISTRICT.

Third Round.
Smith Dale, July 30-31; Crawfords- ville, Aug. 2-3; Osceola and Boards- town, 9-10; Reese, 13-14; Park Place, 16-17; Mariana, 23-24; Haynes 25;

At Last They've Found a CURE for Liver Trouble!

A CURE THAT CURES; a liver remedy which not only cleanses and purifies that organ, but energizes and vitalizes it with- out irritating—

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Tell your druggist you want it; say "SIMMONS'" and stick to it. He's got it. If he hasn't he'll get it for you. And it's the one remedy to get to get rid of Liver Trouble.

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District Conference at Colwell, 27-30; Gill, Sept. 6-7; Mariana Circuit, 7-8; Palestine, 13-14; Forrest City, 20-21; Colwell, 27-28; Augusta, Oct. 4-5; Au- vergne, 7-8; Hillman and Hunter, 11, 12; Cotton Plant Circuit, 16-17; Cot- ton Plant, 18-19; Brinkley Circuit, 25- 26; Brinkley, 26-27. Dear Brethren— You have done well thus far; watch every interest of the different causes of the great church as it is now report- ing time of our work. Make full proof of your ministry. Let each pastor make a round report at the District Conference. Editor Jones is offering two nice prizes for the Southwestern our own paper. Let us leave the paper in every home. At the District Con- ference we will see what we have done.—A. T. Stephens, Superintendent.

LITTLE ROCK DISTRICT.

Third Round.

Batesville Circuit, July 26-27; Bates- ville, Aug. 3-4; Jacksonport, 9-10; New- port, 15-17; Little Rock Circuit, 23-24; Leonoke Circuit, 30-31; Argenta and Rock Street, Sept. 7-8; Hensley, 13-14; Sweet Home, 20-21; Hot Springs, Oct. 5-6; Wesley Chapel, 12-13; White Chapel, 17-19. Brethren—Let us push. Rally for the convention on the Little Rock Circuit August 21-24. Pro- grams will be our soon. Don't fail to send your report to Bishop Chas. V. Smith, 14 Kingshighway, St. Louis, Mo. Remember the Southwestern Christian Advocate. Rally!—G. T. Saxton, Superintendent.

STARKVILLE DISTRICT.

Third Round.

Ackerman, July 5-6; Rock Hill, 13; Louisville, 18-20; Hopewell, 19-20; Maple Springs, 26-27; Weir, 26-27; Crawford, Aug. 2-3; Liberty Hill, 9-10; Whites, 9-10; Mahan and Cedar Bluffs, 9-10; Starkville, 15-17; Bell, 15-17; Bellefontaine, 23-24; Kosciusko and Buffalo, 5-7; Kosciusko Circuit, 6-7; Starkville Circuit, 12-14; West Point Circuit, 13-14; Eupora, 13-14; Bradley, 20-21. Dear Pastors, Delegates and Friends—Our Epworth League, W. man's Home Missionary Society and District Conference will close the first semi-annual session the fifth Su- day, August 31, 1913. You will please come prepared to remain through Su- day. Pastors, please notify the South- western committee, appointed in the Quarterly Conferences, that their th- for final report has been extended to the above-named date. Remember the Southwestern Rally will be throughout the entire session, during which time the roll will be called each pastor and committeeman will

(Continued on page 17)

1,000,000 PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
 100 SOUTH WABASH AVENUE CHICAGO, ILLINOIS
 Rev. Joseph B. Hingeley, COR. SECY.

"YOUR HOUSE IN ORDER."
 McFarlane's article in *Collier's* Weekly of July 5 is based on the text, "Ahiathophel went home, put his house in order, and died." If you read and heed it you will at once make your Will and certainly you will not forget a generous bequest for the "Board of Conference Claimants of the Methodist Episcopal Church." Such procedure will be an excellent way to help a great cause, but there is a "MORE EXCELLENT WAY," namely, administer your own estate by sending us a liberal gift for the cause, or, if you must protect your income during your lifetime or the lifetime of your wife, make the Board a gift subject to a Life Annuity. Such Life Annuity Bond is as good as gold, since the money is perpetually invested. Write to us.

Dr. Durboraw, representative of the Claimants Endowment of the South Kansas Conference, has invented a new and very expressive term. He calls a gift to the cause a "Life Extension Policy" because it is a method of extending life's usefulness beyond the limitations of threescore years and ten; and because it is a fulfillment of a purpose which cannot be defeated by the graveyard. To have a good account in God's Great Bank is one way to lay up treasures in heaven.

It is interesting to know that the experience of Life Insurance Companies finds that the possession of a Life Annuity Bond, or pension, or other fixed and sure income prolongs life. The holders of Life Annuity Bonds live longer here in the flesh and live longer still by their investment. For information write to

JOSEPH B. HINGELEY,
 Corresponding Secretary,
 1018 South Wabash Ave., Chicago, Ill.

District Rounds

Continued

expected to report the full number of subscribers asked. The Jubilee Rally will be on as well. Let each auxiliary report \$5, each pastor \$1 per member; each local preacher and exhorter his full assessment. With a full Benevolent report from each charge and the revival fire burning on the altar of each church, I see no reason why this Jubilee Year should not be a crowning year in our race's history. Let the Starkville District play its part at least. To our Resident Bishop W. P. Thirkield and General Officers: Dear Brothers—You are invited and we hope you can be with us during our session.—W. F. Isalah, Superintendent.

WINSTON DISTRICT.

Fourth Round.

Walnut Cove, Aug. 9-10; Dennis and Red Bank, 10-11; Rocky Mount, Va., 16-17; Pen Hook and Hales Ford, 23-24; Advance, 30-31; Madison and Stonesville, Sept. 6-7; Madison Circuit, 6-7; Winston-Mt. Pleasant, 12-14; Winston-St. James and Oak Grove, 14-15; Mt. Airy, 21-22; Randleman and St. Mark, 21-22; Asheboro and Mitchell, 27-28; Trinity and Liberty, Oct. 4-6; High Point, 10-12; So. High Point, 11-12; Lexington and Thomasville, 18-19; Salisbury and Morning Star, 25-26; East Thomasville and Midway, Nov. 1-2; Kernersville, 8-9; Winston-St. Paul, 9-10. Dear Brothers: The past three quarters indicate progress. Let us continue the progressive spirit. Let us

press the benevolent claims, Southwestern Jubilee Movement, Campaign for Students for Bennett College, the Cradle Roll of the Sunday School, and the winning of souls for the Master's Kingdom as becometh the servants of God.—R. W. Winchester, Superintendent.

INDIANA DISTRICT.

Second Round.

Terre Haute, Saulters, July 6-7; Merrill, 8; Boonville, Cannelton and Tell City, 9, 10, 11; Princeton, 11-13; Browns "Ils," 14; Rockport, 16-17; Evansville, 18-20; Jeffersonville, 26-27; North Vernon, August 2-3; Watson, 3-4; Madison, 5; Shelbyville, 9-10; Indianapolis, Scott, 16-17; Barnes, 17-18; Anderson, 23-24; Muncie, 24-25; Simpson, August 31, September 1; Indianapolis, St. Luke, September 2; Chicago, St. Mark, 7-8; Chicago, St. Luke, 12-14; Chicago, Scott, 12-14; Newcastle, 20-21; Bloomington, 27-28. The District Conference, Sunday School and Epworth League Convention will convene in Indianapolis, Indiana, August 13-17. We are expected to report not less than one-third of our benevolent money at that session. Dr. I. L. Thomas will attend the Conference and give you receipt for what you have raised for Home Missions and Church Extension. It is imperative that you bring all of your Annual Conference minute money.—Gloster R. Bryant, Superintendent 2046 Highland Place, Indianapolis, Indiana.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

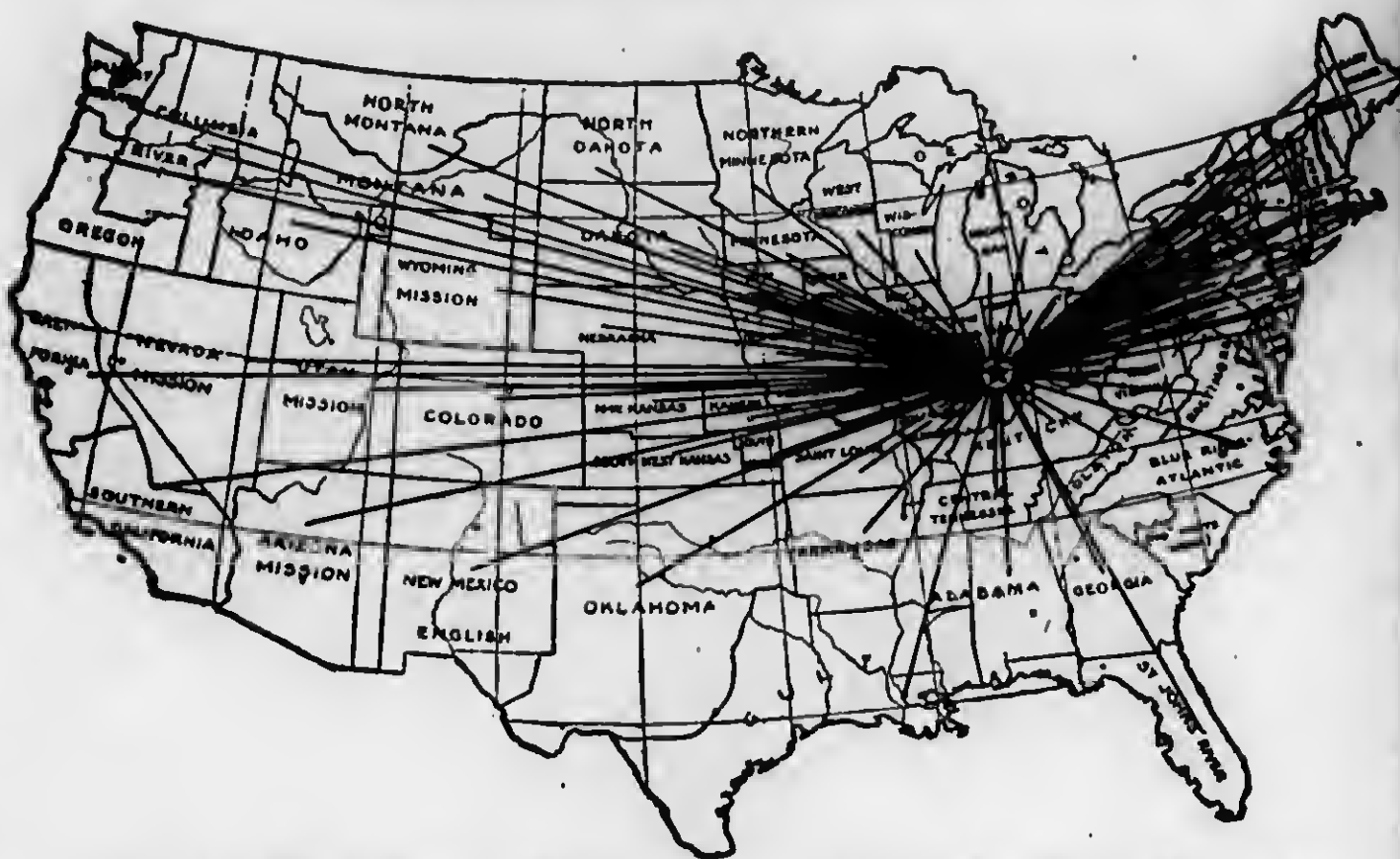
THE GONZALES (TEX.) WORK.

We have had a real good year's work. The Lord has blessed us with me the Reverends J. H. Timmons, with me the Reverends J. H. Timmons, J. T. Carper and S. E. Jones; they rendered excellent service. I am making a special canvass for the Southwestern and have planned a Southwestern Day. All the departments this church are at work. We closed a great rally the fifth Sunday in June, one of the best in the history of the church. The church was divided into five clubs: Club No., under General A. Jackson, \$30; No. 2, under General M. Johnson, \$40; No. 3, under General E. Nathaniel, \$50; No. 4, under General Lee Brazart, \$21 and No. 5 under General Lou Bryant, \$64. No. 5 received the first prize and No. 3 the second. Total raised from all sources, \$250. We had with us on that great day, Rev. L. H. Richardson, from Austin, who is pastor of our big Wesley Chapel. He preached three great sermons that set Gonzales on fire. The money is still coming in from the results of his great sermons. We are leading the district. We are coming up with a round report. We also plan to enlarge our church.—W. E. Blackson, pastor.

MT. PISGAH CHURCH—OKOLONA, MISS.

Mount Pisgah Church has taken on new life, under the leadership of our pastor, the Rev. L. A. Armstrong. Our rally was indeed a success. Too much praise cannot be given the following ladies who rendered excellent

Do You Know Why all Methodist Roads are Scheduled for Indianapolis, October 28-31?



With the passing of each week the number of Methodist men whose minds run along the road to Indianapolis increases. Date books all over the country are marked "October 28-31, National Convention of Methodist Men," while hundreds are wearing the convention button, a sign that they have registered and will be there. It will be a live gathering. Write to Fred B. Fisher, General Secretary, Laymen's Missionary Movement, 150 Fifth Avenue, New York City, for some personal reasons why you ought to be present.

service, as captains: Club No. 1, Kattie McIntosh, \$5.50; 2, Lonie Marriweather, \$4; 3, Mary Hunter, \$3.10; 4, Pearl Cunningham, \$3; 5, Fannie Carter, \$5.25; 6, Sister Addie Owens, \$4; 7, Meloina Bogan, \$7.20; 8, Sophia Hampiton, \$10.80; 9, Mary Gibbs, no report; 10, Mammie Campbell, \$6; 11, Lela Noals, \$5.50; 12, Luna Tate, \$3.50; 13, Mary Kinnard, \$6.75; 14, Susie Herrington, \$4.75; 15, Carrie V. Armstrong, \$6.25; 16, Leona Sanders, \$3; 17, Cassemus Wilson, \$6; 18, Gertrude Davis, \$10.25; 19, Hettie Walker, \$2; 20, A. Shortwell, no report; 21, Mammie Walker, no report; 22, Malisa Marriweather, \$4; 23, Lillie Breckenridge, no report; 24, Senor Troupe, \$6; 25, Emma Madry, \$1.50; 26, Mollie Dixon, \$6; 27, Elvira Woods, \$2; 28, Adelia Campbell, \$2; 29, Sallie Childs, \$4; 30, Mary D. Bolton, \$4; 31, Bettie Fikes, \$1.75; 32, Wilda Brown, \$3; 33, Jaunita Gibbs, \$1.90; 34, Sallie Strickland, \$3.75; 35, Eliza Gladney, \$4; 36, Emma R. McIntosh, \$2.10; 37, E. D. Kinnard, \$2.50. Total from clubs, \$150.05; public collections, \$10.00; grand total, \$160.05.—(Prof.) J. C. Walls.

BROAD STREET METROPOLITAN CHURCH, ROME, GA.

Broad Street Metropolitan Church, Rome, Georgia, is pushing ahead along all lines of church work.

The Rev. N. J. Crolley, our pastor, was sent to us the last Conference and although he has been but six months here he has showed himself equal to the task. The second Sunday in June the Trustees gave a rally and raised \$610, making a grand total up to this time near \$900 paid on their back debts. This is the largest amount that has ever been raised in this church in the length of time. Spiritual conditions good. Accessions, 30. Attendance growing each month. We appreciate the work being accomplished by our pastor and his good wife.

SOLOMON CHAPEL SUNDAY SCHOOL.

This is a new Sunday school that was organized by the pastor of Bolton and St. Paul Church a little more than three years ago. It is located on a large plantation, four miles

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south of Bolton, on the Raymond road, just half way between these towns, Bolton and Raymond. This plantation is owned and operated by Mr. Loyd Gaddis, a very wealthy member of the Methodist Episcopal Church, South. The Rev. F. L. Jones was made the superintendent of this new school, and has held this office ever since. He is a strong and safe leader, and has wisely managed it, and today it is one of the best Sunday schools in this part of the country. We have more than 85 scholars in this school, and they are well equipped in Sunday school supplies, published by our Book Concern. The teachers and scholars are wide awake, and have the work of the Sunday school at heart. Brother Solomon Robinson and his wife are among some of the active workers of this Sunday school. On Sunday morning, June 22, 1913, the people far and near gathered in a beautiful oak grove to celebrate Children's Day. Mrs. S. A. Cowan had trained this school in singing many beautiful songs, and with her trained choir from Bolton, the singing was of a very high order, and reflected credit on all who took part. The program was well rendered. Our collections: Solomon Chapel, \$25.65; Asbury, Bolton, \$15.43; St. Paul, \$11.42.—S. A. Cowan.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

JONES-BOMAN.—On May 13, 1913, at the Baptist Church in Frierson, La., Mr. Austin Jones, of Shreveport, and Miss Mary Boman, a well known young lady of Frierson. Both are members of the Baptist Church. The ceremony was performed by the Rev. W. H. Simmons, pastor of the Methodist Episcopal Church.

JONES-BROOKS.—On April 27, 1913; Mr. Otis Jones, of Shreveport, La., and Miss Estella Brooks, of Pine Grove, both members of the Baptist Church. The ceremony was performed at the Methodist Episcopal Church by the pastor, W. H. Simmons.

RUSSEL-BROOKS.—At Oliver, La., on May 27, 1913, Mr. John Russell and Miss Blanche Brooks were married at the home of the bride's parents by the Rev. E. W. Hall. Both of them are members of the Methodist Episcopal Church, and are now on the road to success. We wish them a long life, with much success.—E. H. Hall.

COLLETTE-MOSES.—On April 30, 1913, at Olivier, La., by the Rev. E. H. Hall, in the home of the bride's parents, Mr. Lloyd Collette and Miss Rosa Moses.—E. H. Hall.

HIME-FONDEL.—At Mt. Zion Methodist Episcopal Church, in Olivier, La., by the Rev. E. H. Hall, Mr. Will Hime and Miss Tlaonz Fondol, May 17, 1913. The church was beautifully decorated.

LEWIS-BOUTTE.—At the residence of the bride's parents, Olivier, La., June 2, 1913, Mr. James Lewis and Miss Victoria Bouette. These are both splendid young people. An hour or two after the marriage the wedded pair took their departure for Houston, Texas, where they will make their home. The Rev. E. H. Hall read the marriage ceremony.

MUSTIFER - JEFFERSON.—At Pleasant Hill La., June 25, Mr. Jerome Mustifer and Miss Irvine Jefferson, at Taylor's Chapel, by the Rev. I. B. Henderson.

BURNS-MAGEE.—On May 27, 1913, Mr. Isiah Burns and Miss Lulu Magee, of Franklinton, La., at the bride's home, by the Rev. W. L. Amos.

BYRD-BROWN.—By the Rev. B. Preston, at Hattiesburg, Miss., April 13, 1913, Mr. Charley Byrd and Miss Ella Brown.

WHITE-BURKS.—On April 31, 1913, at Hattiesburg, Miss., Mr. John White and Miss Louisa Burks, by the Rev. B. Preston.

SLOAN-WASHINGTON.—Mr. Lee Sloan and Miss Katie Washington, at Hattiesburg, Miss., May 12, 1913, by the Rev. B. Preston.

MCCULLUM-SCOTT.—Mr. Mark McCullum and Miss Fannie Scott, at Hattiesburg, Miss., May 24, 1913, by the Rev. B. Preston.

RODGERS-BOWEN.—By the Rev. B. Preston, at Hattiesburg, Miss., May 25, 1913, Mr. Isaac Rodgers and Miss Beulah Bowen.

MOODY-CARR.—Recently at Hattiesburg, Miss., by the Rev. B. Preston, Mr. George Moody and Miss Rosetta Carr.

PORTER-MILLER.—At Hattiesburg, Miss., April 26, 1913, by the Rev. B.

Preston, Mr. W. Porter and Miss Mollie Miller.

JORDAN-JORDAN.—By the Rev. H. B. Preston, Hattiesburg, Miss., May 2, 1913, Mr. John Jordan and Miss Lela Jordan.

ARMPHRIS-JOHNSON.—May 10, 1913, at Hattiesburg, Miss., Mr. Anthony Amphis and Miss Annie Johnson, by the Rev. B. Preston.

Gleanings from the Field

TENNESSEE.

Alexandria.—Our third Quarterly Conference, held June 15-16, 1913, by the Rev. E. J. Guthrie, District Superintendent, was successful. He preached an able sermon on the night of the 15th and the Sacrament was administered to twenty-one. The business session held Monday night, June 16, with the District Superintendent in the chair, found all the class leaders present and the president of the Epworth League, and the superintendent of the Junior League. The Superintendent of the Sunday school and all the committee, with the president of the Ladies' Aid Society, all presented written reports. The District Superintendent spoke highly of the way the pastor, the Rev. Wm. Neal, had organized the members for the different works. We raised this quarter \$127.98. We raised at this session of the Conference \$15.35 and paid the District Superintendent in full. We have a wide-awake pastor, who looks after every cause of the church. He never forgets the sick members.—(Mrs.) Mary Tubbs, Reporter.

Cumberland Furnace.—The third Quarterly Conference was held at St. John Methodist Episcopal Church, on May 16-19, 1913. Dr. S. M. Utley presided. The business session gave great satisfaction. Nearly all the officials had written reports, which showed that three months earnest work had been put in. The Superintendent, as usual, preached three able sermons which gave delight to all. Paid the Superintendent in full, \$15.00, and \$5.00 for the pastor.—(Mrs.) E. E. Nesblitt, Reporter.

Smyrna.—The rally at Elder's Methodist Episcopal Church on the 4th of May was a great success. The Rev. H. E. Ewen preached at 11 a. m., and again at 3 p. m. The pastor preached at 8 p. m. A large crowd attended and a splendid dinner was spread and a great feast was enjoyed. The church was divided into four clubs, Claud Gregory was captain of Club No. 1 and raised \$43.35. George Smith captain No. 2, \$18.26. J. T. Stakes, captain No. 3, raised \$8.35. Miss Eliza Charlton, Captain No. 4, \$8.35. The Ladies' Aid Society gave \$5.00, making a grand total of \$83.31. This is our pastor's first year on this charge and he is having great success.—H. P. Belcher.

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TEXAS

Centerville.—This is my second year on this new circuit and one point was added this year that I did not have the past year. This point is the town of Centerville, where we as yet have no building, but have arranged to use the public school house as our preaching place. We had to face some opposition to introduce our Methodism into this town, but despite the opposi-

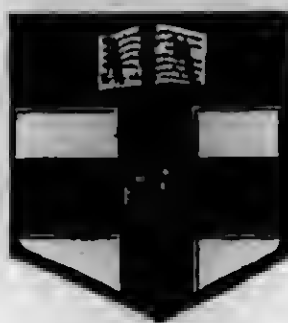
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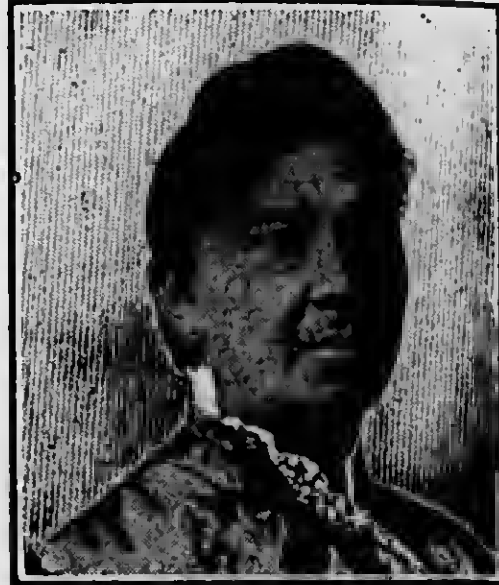
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tion we are now in the town and our work has lively promises of a future success. We are getting along nicely throughout the entire circuit, being both spiritually and financially alive. We also have every auxiliary well organized and at work with alert leaders at the head of each. I wish to endorse the spirit of the Ladies' Aid Sisters of Springseat Methodist Episcopal Church, who, on the 7th of May gave their first entertainment with remarkable success. Raised \$13.50 and presented on benevolent purposes \$10.50. On the 24th and 25th of May our District Superintendent, the Rev. M. Q. A. Fuller, was with us and held our second Quarterly Conference. All officers but one were present with good reports. The Superintendent preached at 11:30 o'clock Sunday, and gave us a delightful and soul-stirring sermon, after which the Sacrament was administered and quite a number partook of it. We are always glad to have our District Superintendent with us. He seems to keep close to the fountain where he finds wisdom and inspiration, and inspires the work wherever he goes. We paid him in full \$(16.50); raised for benevolence, \$20.00; paid the pastor, \$78.75; and for other purposes \$1.25; a total of \$116.50 this quarter. The President of the Ladies' Aid Society, Mrs. Texana Mays, and her faithful sisters are doing a splendid work.—J. H. Mann.

Spring Hill.—The fiftieth anniversary Jubilee was well attended May 5th. The speakers were former slaves. Among them were John Carr and Mrs. Juba Jones. After speaking, the old slave songs were sung by the pastor, the Rev. Wm. Reed, and a free supper was served. Everybody enjoyed their stories. Raised \$15.85.—W. M. Lavaw, Reporter.

Livingstone.—District Superintendent W. H. Jackson being sick, our second Quarterly Conference was held by the Rev. Thornton Scott. We had a good quarter. Brother Scott preached acceptably. Raised \$38.40 and paid the Superintendent of that amount, \$20.00. Eighty-four partook of the Lord's Supper, including Baptists and Methodists. Our pastor is much uplifted.—U. G. Kibble, Secretary.

Mme. Turner's



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WEST VIRGINIA

Gap Mills.—At Union Church the sermon was preached on June 1st by the District Superintendent, the Rev. I. W. S. Thomas. The Quarterly Conference was held Saturday, May 31. The love feasts was an inspiration to all. On Sunday the prayer service was led by the Rev. W. P. Triplett and Bro. James Moore, at 10 o'clock. The Rev. Mr. Thomas preached an eloquent sermon at 11 o'clock. The Rev. Mr. Page gave a splendid talk. At 3 o'clock the grand Sunday school workers' session was good. Many communed at the Lord's table. Collection, \$18.50.—R. Reid, Pastor.

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Spanking does not cure children of bed wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, but give him the treatment. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

MRS. MINNIE V. NOEL.

Mrs. Minnie V. Noel, wife of Rev. W. L. Noel, was born February 4, 1874, in Huntingburg, Dubois County, Indiana, and died Thursday, June 19, 1913, in Leitchfield, Ky., at 3:45 p. m. She was 39 years, 4 months and 5 days old. She was the daughter of Mrs. Eva Steward, of Rockport, Ind., who was with her when the end came. She completed the public schools of Indiana, entered Walden University, Nashville, Tenn., in 1900, and was graduated from the Normal course April 12, 1901. She was united in marriage to the Rev. W. L. Noel soon after this, who was then pastor at Bloomington, Ind. To this union were born three boys. She was a dear mother and faithful wife. She joined the church when a little girl. Her work speaks for her devotion to the church and her God. She was taken with lagrippe Saturday, April 29, 1911, at Greenville, Ky., and in vain sought to recover her health. She was sick two years one month and twenty days. She bore her afflictions with remarkable patience, and in all would have converted any skeptic to the belief that "God will take care of you" in sickness as well as in health. As a preacher's wife she served the following charges: Bloomington, Ind.; Hawesville, Ky.; Bowling Green, Ky.; Cloverport, Ky.; Leitchfield, Ky.; Richmond and Leitchfield, Ky., where she was serving the second term. She died in full triumph of faith. She leaves a husband, three sons, three brothers, mother, three sisters, and a host of other relatives and friends. The funeral was preached by the writer, the Revs. Thompson and Willis were present and spoke many words of kindness and encouragement to the family and friends.—J. H. Ross.

O'NEAL.—Sister Julia O'Neal died at Lake Charles, La., on the 18th of June, after a long illness. She was the daughter of the Rev. Cyrus Bradford, our pastor at Angie, La. She leaves three children, her husband, grandfather and mother, with other relatives.

ASHTON.—Sister Lillie Ashton died June 19th. She was the daughter of Brother Alex and Sister Pheba Holms, both members of our church, at Lake Charles.

BEDUSKIE.—Sister Octavia Beduskie died on the 20th of June.

They were all members of Warren Church, Lake Charles, La. — P. W. Clark, pastor.

WRIGHT.—Mrs. Clara Wright, Armstrong, Mo., Wednesday, June 11, 1913, aged 59 years. She joined the Methodist Episcopal Church in the year 1878, and lived a consistent Christian life. The funeral was conducted by the pastor, assisted by the Rev. T. H. Lockwood, of Slater, Mo.

PARKER.—Sister L. Parker, a member of Israelite Chapel, died June 15, 1913. Sister Parker was 61 years of age. She was the mother of thirteen children (six are living), fifteen grandchildren, and three sisters. She was born in Natchez, Miss., and moved from Natchez to New Orleans,



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where she joined the Baptist Church, and after remaining there for a few years she moved to Biloxi and changed her membership to the Methodist Episcopal Church, and had been a true and faithful member for the last nineteen years. Our church has lost one of its best members. Too much cannot be said about Sister Parker. She began her Christian life when only a child. She lived it. She was class leader and was a member of the Ladies' Aid and a member of the Woman's Home Missionary Society. She was ready and willing at all times to work in every department of her church, and never complained. Just a few days before she died she gave her \$5 on the repairs of the church. She was also a member of the Good Samaritan Lodge. She bore her sickness seven months bravely and patiently. The funeral was conducted by her pastor, the Rev. J. J. Young, assisted by the Rev. Mr. Johnson and Rev. Mr. Alexander, of the Baptist Church.

STEWART.—Elder John Carter Stewart was born January 18, 1830, in the state of Virginia, the child of slave parents, and, because of that condition, was deprived of the advantages of an early education. Yet his life was filled with stirring adventure, and the accomplishments which he crowded into his years would shed luster upon the life of any man. While still a little chap he, together with his parents, was sold to a farmer in Mississippi, and in this family he grew to young manhood. Notwithstanding stringent laws against the teaching of a slave, he, by the aid which his master's children gave him, learned to read and write, and laid the foundation of an education which later made it possible for him to enter the ministry. It was in this place that he met and married Miss Maria Annie Coates, in January, 1859, and during all the years that since have passed she has been his faithful help-

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meet, and is here today paying the wife's last duty. When the civil war broke out, Mr. Stewart was among the first to enlist, and after six months' service, found his first promotion, being made orderly sergeant. The war ended, the interrupted studies were resumed, and preparations made to enter the ministry. This ambition was achieved in the year 1870. Following the call of his profession, Mr. Stewart has served as pastor in many places and under many conditions. It would require a book to recount the many interesting experiences which fell to the lot of this earnest preacher, as he sought the communities in which he could most serviceably aid his people. This great desire to serve his people led to his acceptance of a post as missionary to Africa. Faithfully as he carried out his obligations to this foreign land, Mr. Stewart was not impressed with Africa as a home for his people. His views were given to his people on his return in a lecture tour which carried him over a large part of the United States. Advancing years made his retirement necessary from the active ministry, and a few years ago, yielding to the earnest solicitation of his son, Mr. Stewart, with his wife, came here from Washington, D. C. Associated with the people of Bethesda Baptist Church as assistant pastor, surrounded by the loving care of his family, his life here has passed happily and quietly. And thus, yielding to the infirmities of old age, easily and painlessly, on the morning of the 9th of April, he passed away. Few men have won so deeply into the hearts of their fellows as John Carter Stewart, and he will be mourned not alone by his wife and son and the immediate family, but by a circle limited only by the number of those who knew him. — Beverly Stewart.

WILLIAMS.—Mrs. Caroline Williams, wife of J. L. Williams, ex-district steward of Alexander Methodist Episcopal Church, Mason, Tenn., died June 7, 1913, aged 67 years. She was the mother of seven children, three of whom survived her: Nora Phillips, Ida B. Jackson and Prof. J. Arthur Williams, principal of Savannah High School, Tennessee. She was a member of Salem Baptist Church for more than forty years, and lived a consistent Christian until death. She was confined to her bed for about six weeks, but bore her affliction patiently. She leaves her

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husband, three children, one sister and a number of grandchildren. The funeral was attended by her pastor, the Rev. James D. Olden, assisted by the Revs. J. H. Body, G. B. Blackman and D. T. Burch, superintendent of the Memphis district.—J. L. W.

DEALT.—Sister Nancy Dealt, a member of Tomola, Miss., Methodist Episcopal Church, died May 17, aged 43 years. She died suddenly. She was a faithful member and was loved by all.—H. K. Roberts.

JOHNSON.—Sandy Johnson, a faithful member of Blues Chapel, Scooba, Miss., died May 23. He had been a member of the church for twenty-four years. He loved his church.—H. K. Roberts.

BANKS.—Miss J. C. Banks, at Slaughter, La., May 30, 1913, aged 27 years. She professed a hope in Christ twelve years ago, and joined the Methodist Episcopal Church, of which she remained a faithful member, serving as a steward sister. She leaves her mother, two sisters and three brothers. One of her sisters is the wife of the Rev. C. E. Bradford, of Angie, La. The funeral service was conducted by our pastor, the Rev. H. Lonnon, assisted by the Rev. J. Little, of the African Methodist Episcopal Church; the Rev. J. D. Wilson, of our church; the Rev. Watson, of the Baptist Church; the Rev. Mr. Lee, of Baton Rouge, and the Rev. S. M. Garner.—W. M. Pikens.

Southwestern Christian Advocate

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. Ella S. Boyd, of this city, and her youngest daughter, Helen, are spending a while at Corona, Long Island; New York, the guests of Mrs. McDonald.

Bro. F. Narcise Leader, of Class No. 4, of Malden Church, with the members and friends, aroused the pastor, the Rev. H. B. F. Charles, and family, on Wednesday night, June 25, and invited them to the church, where the choir and members had a table spread with dainty refreshments. Bro. D. L. Riely presented the pastor with 100 pounds and a purse. Speeches by the president of trustees, and the pastor, who responded. The affairs was an appreciation of esteem to pastor and trustees for the work accomplished.

First Street Church.—Last Sunday services were well attended. The pastor discussed "Moses" at 11 o'clock and "The Resurrection of Jesus Christ Assures Our Resurrection" at night. Next Sunday, at 11 a. m., the pastor will discuss "The Sanctity of the Marriage Vow." There will also be preaching at night. The Queen contest will close next week. Coronation, July 28, at 9 p. m.—B. Mack Hubbard, Pastor.

Trinity Church.—Fine attendance at all Sunday services. Sunday school had an attendance of 115, Sunday, thus showing that a noon Sunday school can be worked and will draw a number who cannot otherwise attend. The seven nights midsummer fair was a success—\$153.00 cleared. Soon we hope to begin some needed repairs and pay for them. The choir will soon give another recital, under the direction of Prof. Baker and Miss Carter. Sacrament administered to 176. Class meeting last Tuesday night was attended by 117. Collection, \$13.00. We are trying to help Mt. Zion in her great struggle for this Sunday, and

will go to Union Monday night.—W. Scott Chinn, Pastor.

Wesley Church.—Early prayer meeting conducted by Bros. Toney Crow and A. C. Johnson. The morning sermon, preached by the Rev. H. H. Dunn, was highly appreciated. At 3 o'clock p. m. Brother P. M. Burke preached an interesting sermon to the children. President Buchanan, of the Epworth League, and his helpers, gave a splendid exposition of the topic. At 8 o'clock Dr. J. L. Wilson, the pastor, delivered such a sermon as the large audience expected. Next Sunday, at 10:45 a. m., pastor's subject, "The Inevitable Law of Reproduction." At 8 p. m., subject, "Elijah, His Work and His Translation." The Queen Contest between Wesley and First Street Methodist Episcopal Churches will close on the 22nd.—L. L. Harrison.

Union Church.—The Rev. W. H. Douglass, of Marshall, Texas, preached a sermon of unusual spiritual power Sunday, June 29. Our people were delighted with his visit and service. The Sunday school is planning for a picnic and general outing. All services well attended Sunday. Thursday night, July 17, the quarterly love feast will be conducted. Dr. V. Chapman, District Superintendent, will be present. All members are urged to attend. The public is invited. **Union Church: Bankers' and Leaders' Rally,** Monday, July 21st, at 8 p. m. Interest runs high among the Bankers and the Leaders are pushing the campaign. Ministerial Union will meet with us on this occasion and each class will be represented by its leader and one of the visiting ministers. The Epworth League will serve refreshments free. Interesting music, including classic selections and the old-time rendition of sacred melodies. Special invitation to city churches and the public.—Jno. E. Riley.

Scott Chinn Church.—The services are lively and full of inspiration. The Communion service was a spiritual benediction. One infant was baptized. The pastor, officers and members were made to feel glad on the presentation of a fine silver Communion set by one of Scott Chinn's faithful members and Stewardess Sisters, Catherine Mareno. She deserves much credit. The young men of St. Michael Benevolent Mutual Aid Association held their Thanksgiving service at Scott Chinn Sunday, July 13, at 8 p. m. The house was crowded. The choir rendered choice selections with Mrs. Fields presiding at the organ. The Sunday school, under the leadership of Bro. P. D. Kennedy, is succeeding nicely. A fine new banner will be unveiled and christened Sunday, August 3rd, at 3 p. m. A program will be rendered. Several Sunday schools are invited. Collection for Sunday, \$14.65.—Calvin S. Stanley, Pastor.

DISTRICT CONFERENCE VISITATIONS AND ITINERARY ROUND.

South Carolina Conference—Woman's Home Missionary Society.
Mars Bluff, July 11-13; Maysville, 15-16; Timmonsville, 17-20; Dillon, 21-22; Little Rock, 23-26; Clio, 27-28; Bennettsville, 29-30; Darlington, August 1-4; Sumter, 5-7; Orangeburg, 8-15; Bamberg, 16-17; Camden, 19-20; Chester, 21; Yorkville, 22; Gaffney, 23-24; Spartanburg, 25-26; Greers, 27;

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Greenville, 28-31.—Bessie M. Garrison, Field Secretary.

CARD OF THANKS.

I desire to thank most heartily the members and friends of La Place, Louisiana, for the reception tendered me on my graduation from New Orleans University. Brothers Frank Narcisi, Dennis Young and Peter Leban and Prof. E. Augustus, Mesdames Aurilla Le Ban and Ophelia Augustus deserve much credit for the way they conducted the affair. The reception was held persons were present. After a literary program, refreshments were served in abundance. Words fail me in expressing my gratitude in which Mrs. Long joins me, for these expressions of esteem and love. We also want to thank the members and friends—Methodists and Baptists, white and colored—for the great "storm" which visited the parsonage. After the debris was cleared away we found two large kitchen tables, the stove and several chairs, laden with many pounds, besides a purse of money. Brothers Joseph, Catherine, Coleman and Sisters Terry, Jackson and White also are to be remembered. May our heavenly Father continue to bless these good people.—R. F. Long.

REVIVAL NOTE.

Centreville, La.—We have just closed our second revival with 12 more added to the church. This is our second revival this year, with a total of 32 added to Methodism. Two great baptisms were conducted at the altar. We found this work with 7 or 8 members at one church and 5 or 6 at the other. We have succeeded in gathering up the old members and now our total membership is over 75. The church has been remodeled and paid for and the church is crowded every Sunday. We raised in our class rally, Sunday, June 22nd, \$27.85.—A. B. Harris, pastor.

BRIEFS

On the twenty-ninth of June the Corner Stone laying of Louisa Chapel, by the Odd Fellows of La Grange, Ga., was quite a success and was largely attended. Two able sermons were preached by the Rev. I. E. Ellison, subject: "The Nature of the Church;" at night the Rev. J. S. Stripling, district superintendent. Total collection \$63. The churches of this circuit are alive and doing good work. This is the fourth year our pastor, the Rev. S. C. Crandall, has

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GLOBE ACADEMY AND INDUSTRIAL INSTITUTE.

This institution is situated on the G. and S. I. R. R., at Hub, Miss., nine miles south of Columbia. On the 28th and 29th of June, 1913, the trustees and pastors of said school gave a grand educational rally for the purpose of raising money to rebuild the Globe Academy which was burned a few years ago. Dr. W. W. Lucas Meridian, Miss., had been invited to address the people on the 29th of June. He failed to come, but Prof. S. E. Shannon of Columbia, Miss., was present and at 11 o'clock a. m. he spoke to a large audience and gave entire satisfaction to all who heard him. At 3 o'clock p. m. the Rev. Cooper preached an able sermon. At 7 o'clock p. m. Prof. J. Jefferson Purvis, Miss., gave a practical talk on the "Need of Education." Under the management of Prof. J. E. F. ter, the patrons of Globe Academy have been divided into clubs. Club No. 1, led by Mrs. Alice Cole, assisted by Mrs. Frances Jackson, raised \$145. Club No. 2, led by Mrs. Mary Bell, assisted by Mrs. Nancy Brewer, raised \$132.69; making a grand total of \$278.31. The white people of the vicinity took special interest in the rally and contributed freely to the same.—J. E. Foster.

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THE SEPARATE CAR, AS OPERATED, A REFLECTION UPON THE BUSINESS SENSE OF THE RAILROADS—SOME SUGGESTIONS

The separate car is wrong in principle. It shows strong staying qualities, however, and it is quite evident that it is here to stay for some time to come. During the years of its existence it has worked untold hardship, injustice, inconvenience and discomfort upon the colored traveling public, and, unless something is done, we must endure yet for years to come (for the end is not in sight), discrimination that is almost intolerable. Of all the separate legislation in the South, nothing grinds so intensely and is so unbearable as the conditions that we must endure on account of the separate car law. Dr. J. H. Dillard, of the Jeanes Fund Board, says: "If I were a colored man, the 'Jim Crow' cars alone would drive me out of the South."

The law in every State providing for separate cars, requires *equal accommodation* for both races. It is not equal, except, perhaps in the matter of schedule. The Negro traveling public get there about the same time, but bedraggled, sore, weary, hungry and half dead. There is nothing like equal accommodation.

Here are some of the points of discrimination:

Old style cars:

Often cars of frame structure, worn and dilapidated, are furnished the Negro passengers, while modern, steel cars are furnished for the white passengers. But more, these frame cars are often sandwiched between a steel baggage or mail car and a steel passenger car for the whites, thereby increasing the risk upon life and limb of Negro passengers.

Difference in cleaning of cars:

The colored coach is seldom cared for as the white coach.

Lack of adequate accommodation:

Lack of accommodation for meals.
Practically no accommodation for those desiring berths.

Often the car for colored people is the cut-off end of the car which is used as a smoker by the whites. White men pass to and fro through the colored coach smoking, with utter disregard of the rights of the colored passengers.

The news-butcher often occupies a portion of the colored car.

The porter uses it as a storeroom for his furnishings.

The conductor uses it to make his report, spreading his tickets out, at times occupying two full seats (room for four passengers), and in his social moments, will have other white railroad men or white passengers with him.

The separate car places the colored passengers at the mercy of the whites, who utterly disregard the rights of the Negro as a passenger.

Added to these objections is a lack of toilets—usually there is only one for men and women.

The railroad uses the colored coach for transportation of its section crews. That

forces upon the colored passengers men in their working clothes, men of a low type—loud-mouthed and drinking—utterly without self-respect, and without respect for others. Not only do they occupy the coach with first-class Negro passengers, but they use this car for transportation of their working tools.

First-class tickets are sold to Negroes when they are forced to ride with the second-class passengers of their own race. The white passengers are able to shun the disagreeable element of their race by taking pullman accommodations, or the disagreeable whites will be seated in the smoker.

As a rule there is no smoker for Negroes and they are huddled together, without the least regard for the Negro of culture and refinement.

These are some of the inconveniences and indignities that the Negro must endure.

The Negro passenger pays the same fare as the white. The white passenger is treated as a patron, is given consideration for his patronage. An effort is made to please him. The Negro passenger is treated as though his patronage is not wanted, but endured rather than sought. Likely enough all of these conditions do not obtain at one time on a given road, but they occur sufficiently often to justify the statements we here make.

This sort of accommodation not only works hardships on the Negro traveling public, but curtails, to a great extent, the amount of travel among Negroes. As a rule, the rough element of the race is that part that travels most. We have known many a delegation to a given point to be a failure because the self-respecting Negro felt that accommodations would not be adequate. We have in mind a delegation which goes from this point each year to a summer school for colored teachers. Those who go, go reluctantly because of the accommodation they have received heretofore, while others remain at home rather than endure the accommodation provided for colored passengers. If ample accommodations were offered and it were an established fact that they would receive considerate treatment, the number would be more than double. The Northerner rarely travels Southward on account of the poor accommodation provided. When it is known that the Negro is to have a special car, or special train, or special accommodations are to be offered, there is always a large movement. Those who know anything about railroad business among Negroes will testify that accommodation acts as a great inducement for business, as it does for other people.

We have made these statements of complaints in order that we may make an appeal to railroad officials, to those who direct the affairs of the roads in the South. First of all, we appreciate the fact that the Negro does not furnish the bulk of business of any road, except, perhaps, on some short lines in the "black belt." Negroes, however, furnish the largest part of the Saturday and Sunday travel on many lines. They figure in a small way in the freight traffic, and yet the Negro is a large consumer and indirectly affects

this department; while his business is not fifty per cent of the travel, he is due some consideration.

It must be borne in mind also that the Negro is not responsible for the separate car law, but he is the one of all who is made to suffer most on account of it. Least of all should the railroads attempt to increase their dividends by imposing upon the Negro accommodations unequal to that furnished to others for the same money. It is an injustice that the separate car law is forced upon the Negro by the legislatures, and it is added insult when the railroads, for financial reasons, make the law the more intolerable by furnishing inadequate and unhealthful accommodation.

In this connection we desire to offer some suggestions in the operation of the separate car.

A full car should be furnished Negroes, with one-third or one-fourth of the car devoted to a smoker for Negro passengers. Under the direction of the railroad crew, the smokers should be forced into this car.

The cars should be kept clean; there should be carpets, toilets, towels and soap, just as there are these conveniences for other passengers. In the racial up-lift, which concerns us most, such accommodations would go a long way toward making the sloven Negro public more respectful and would aid toward the up-lift of the race.

The following suggestions should be enforced by all companies doing business in the South:

First. That orders be issued to the train crew to treat the colored passengers courteously and respectfully.

Second. That the white men of the crew, conductor, flagman and auditor, be instructed to take places in a part of the train other than that allotted to colored passengers. This will prevent other white men having an excuse to come into the colored coach.

Third. That a sign, forbidding smoking, be placed in that part of the car devoted to colored women and first-class passengers. Let this rule be enforced against all intruders, even Negro smokers.

Fourth. That the news-butcher be given accommodation other than in the colored coach.

If these suggestions are carried out they will make colored travel more tolerable and will increase traffic.

As patrons of the railroads, we appeal to the business sense of the men who direct the roads. We ask if it is at all fair that the colored passengers should be made to suffer because of legislation for which they are not responsible? And, if there must be a shrinkage in the dividends, is it right to make up for this loss on the colored passengers, who must be crowded into insanitary cars and suffer discomforts for increased dividends?

The railroads of the South could add much to the happiness, peace, contentment, good will and prosperity of the Negro if these suggestions, made in the interests of all concerned, are approved and carried out.

The Year of Jubilee

By A. B. Leonard, D.D., LL. D.

It is worth while to recall the conditions that obtained previous to the issuance of the Emancipation Proclamation, January 1, 1863, and to note in this Year of Jubilee, the results achieved.

There are but comparatively few people now living who have any recollection of the days when slavery existed in the Southern part of our country and when slaves guided by the north star frequently crossed the line that separated the slave States from the free, hastening on to Canada, where they would find under the Union Jack the freedom denied them under the Stars and Stripes.

The boyhood home of this writer was near Salem, Ohio, a well-known station on the "under-ground railroad" of ante-bellum days. The citizens of Salem and the surrounding country were largely Quakers—Orthodox, Hicksites and Gurneyites and were abolitionists of the most pronounced type. Runaway slaves, having crossed the Ohio River, some twenty-five or thirty miles south of Salem and having reached that Quaker community, were pretty sure to find their way to the shore of Lake Erie by a night train over the said under-ground railroad and to be promptly landed on the Canada coast.

What thrilling tales were told in those days of fleeing fugitives, pursuing masters and United States officials, armed with bowie knives and pistols, bent upon capturing runaways. Those were days of intense anti-slavery agitation. Great woods and tent meetings were held and great anti-slavery orations were delivered. I have a vivid memory of a meeting held on Fountry Hill, on the edge of the town of Salem, under a great canvas tent, where William Lloyd Garrison and Fred Douglass were the principal speakers. Garrison was in his prime and Douglass was a burly, mulatto youth. Memory brings back their appearance as they stood upon the platform that day and delivered addresses that swayed the vast audience as a storm sways a forest—Garrison with a clear, silvery voice and with perfect self-control, holding the crowd spellbound, and Douglass, with a strong Negro accent, intense earnestness and with sallies of wit, convulsing his hearers with laughter and provoking tumultuous applause. Among the noted orators of those days were Parker Pillsbury, Henry C. Wright, Wendell Phillips, Stephen Foster, Miss Abbie Kelly and Sojourner Truth, the last-named a Negro woman, and a slave. There people a Negro woman, and a slave. Often invited questions and contradictions from their audiences, but usually those who had the temerity to accept the proffered privilege had reason to regret their folly. Here is a sample illustration: Miss Kelly was addressing a large audience in the Quaker meeting-house in Salem. A Methodist preacher, fond of debate, was courageous enough to enter the arena and for a while held his own admirably; but, losing his self-control and his temper, by the boldness and aggressiveness of his antagonist, exclaimed hotly: "Madam, you have brass enough in your face to make a ten-gallon kettle." The answer was returned like a flash: "Yes, sir; and you have sap enough in your head to fill it." The battle was ended and the preacher was hors de combat.

These red hot agitators denounced the Constitution of the United States as a "covenant with death," and an "agreement with hell." Although many of them had scant respect for the Bible, they often quoted Isa. 28:17-18, "Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies and the waters shall overflow the hiding place. And your covenant with death shall be dis-annulled and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." They held that the Constitution was pro-slavery and they repudiated it with con-

tempt and scorn. They refused to vote, holding that to do so would involve a recognition of its rightful authority, a thing they would not do. They were proud to be called "Comeouters" and demanded that the Union be immediately dissolved. They were secessionists because of their hostility to slavery, while Southern people were secessionists because they desired to perpetuate slavery, and so extremes met. The influence of these agitators extended far beyond their own cult and permeated on an extended scale the whole North, so that, long before the Civil War broke out, anti-slavery sentiment had been widely diffused, if, indeed, it was not dominant.

THE WAR

When the Southern States, in rapid succession, seceded from the Union, and the war flamed forth, the anti-slavery sentiment of the North was intensely stimulated and a strong pressure was brought to bear upon President Lincoln to abolish slavery by proclamation, as a war measure. In this movement Horace Greeley, editor of the *New York Tribune*, was the leader. He addressed a letter, through the *Tribune*, to the President, demanding that the proclamation be immediately issued. The President replied, saying, in substance, that his one purpose in carrying forward the war was to preserve the Union. If to do that slavery must be continued, be it so, but if that institution was found to stand in the way of the preservation of the Union, it would be destroyed. Slowly the President drifted toward the conclusion that slavery was the main bulwark of the rebellion and that it must, therefore, be destroyed. On September 22, 1862, a preliminary proclamation was issued warning the Confederate authorities that, unless they laid down their arms, slavery would be abolished, to which no heed was given. Afterwards the President said, in justification of the step he had taken: "The South had fair warning that if they did not return to their duty, I should strike at this pillar of their strength."

Mr. F. B. Carpenter, who executed what has been declared to be "that unrivaled masterpiece of American historical painting," the Proclamation of Emancipation, says in his volume entitled: "Six Months at the White House": "Mr. Chase told me that at the Cabinet meeting, immediately after the battle of Antietam and just prior to the September proclamation, the President entered upon the business before them by saying that the time for the annunciation of the emancipation policy could be no longer delayed. Public sentiment he thought would sustain it, many of his warmest friends and supporters demanded it and he had promised his God that he would do it. The last part of this was uttered in a low tone and appeared to be heard by no one but Secretary Chase, who was sitting near him: He asked the President if he had correctly understood him. Mr. Lincoln replied: 'I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the

slaves.' Two days after the issuing of the proclamation, a large number of people gathered at the White House and called for the President, who responded, saying, in part: 'What I did, I did after a very full deliberation and under a heavy and solemn sense of responsibility. I can only trust in God I have made no mistake.' A few weeks later Mr. Lincoln said to Mr. Carpenter: "It is the central act of my administration and the greatest event of the nineteenth century." Not only was it the greatest event of the nineteenth century, but it is altogether probable that it will have no equal in far-reaching and beneficent results in the present or in any succeeding century. As an immediate result, it broke the shackles of chattel-hood from 4,000,000 of the human beings and made certain the freedom of the 10,000,000 colored people in America to-day and the many millions more of to-morrow.

Much is being said about the Negro problem of to-day, but how much greater would that problem now be if slavery still existed.

THE OUTCOME

The Negro is here to stay, has a right to stay and ought to stay. He is as distinctly an American as any of us, as we are all foreigners by birth or descent. There are vast numbers of people here who were born in foreign lands, but among them are few if any who were African born—the Negro is an American of Americans and he is a valuable asset in our national life. Take him out and there is not a department of industrial or professional activity that will not suffer loss. Fifty years ago he came out of slavery, landless, houseless, moneyless and ignorant. Now he is found in all the industries and professions. Mr. Monroe N. Work says in *The Southern Workman*, the organ of the Hampton Institute, that there are one-half as many black farm-owners as white in the South. There black farmers own 20,000,000 acres of land or 31,000 square miles, a total area equal to the State of Vermont, New Hampshire and Massachusetts and Rhode Island. Black people edit 400 newspapers and periodicals, own and manage 100 life insurance companies, 300 drug stores and own 20,000 grocery and other stores. They own in the entire country sixty-four banks, capitalized at \$1,600,000, and doing a business annually of \$20,000,000. Their total wealth is estimated at \$700,000,000. In the various professions there are 50,000, and in the trades and other occupations requiring skill there are 300,000. Besides these there is a vast army of wage-earners, male and female, engaged in common industries.

Fifty years after their emancipation, only 30 per cent of the Russian peasants could read or write, while in fifty years of freedom 70 per cent of our colored people have some book education. If all this and much more that cannot be itemized has been accomplished in half a century without capital except ability to toil, what will be the outcome when the centenary of the Emancipation Proclamation is celebrated? The Negro needs and deserves help in his upward struggle, but what he needs most and what he ought to have is a fair chance, and, having that, his future in America is assured.

New York.

The Minister's Emphasis

By the Rev. J. O. Thompson, D.D.

I think we all agree in acknowledging the necessity for emphasis. Life without it is a dead level, "flat, stale, unprofitable." Monotony is not only wearisome, but it fails to give the proper meaning to either word or act. I have heard of a class of ministers who claim that the public reading of the scriptures should be without emphasis, and simple monotonous pronunciation of the words. Emphasis, they say, is a putting of your meaning upon the sacred word. The hearer must be left to attach his own meaning. Not so did they think in the time of Nehemiah, for

"They read in the Book, in the law of God distinctly; and they gave the sense, so that they understood the reading." Neh. VII. 8. If your reading shows that you do not understand the book, how does that help your hearer to understand? You all know the story of the old judge who criticised a young lawyer for the misuse of the terms "also" and "likewise;" the young man could see no difference. "Why," said the judge, "your father is a lawyer. You are a lawyer also, but not likewise."

I have known a few ministers who seem

to put no emphasis on any part of their work. They preached because their congregations expected a sermon at the appointed time. A friend of mine, himself an active and successful pastor, was visiting a brother minister over Sunday. On Sunday morning, after breakfast and prayers, the two were in the study. The guest had agreed to preach at the evening service, but at this time his host urged him to take the morning service, also. The guest positively declined. "Well I suppose I'll have to look up something," and he took out a handful of old, time-yellowed manuscripts. Selecting one from the pile of sketches he remarked, "Well, I guess I can do with that." And that was his preparation for the preaching of a Sunday morning sermon. This class of men are pastors; that is, they make a round of calls, because it is expected of them. Their work is all perfunctory, spiritless. They seem to me like the drift-wood I used to see in my boyhood on the current of a noble river; it just floated with the current. Often, like that drift-wood, they drift into an eddy, go round and round a little while, and then are left aground on mud-flats or rocks, and there remain.

But most of whom I have known would put the emphasis somewhere, and sometimes, it appears to me, on the wrong place. I have known a few who put the principal stress on their own scholarship. I once had a pastor of that sort. He frequently reminded us from the pulpit that he had spent seven years in college and theological seminary. It was well, perhaps, that he did, otherwise no one would ever have suspected that he had ever graduated into the high school. He had a peculiar mind. It seemed to be incapable of receiving education. Perhaps, as education is rather the process of drawing out, developing what is in the mind than of pouring in, and the pouring in process would have been the only one available in his case, he was not so much to be criticised as commiserated. In common with another whom I knew he had a vivid sense of the profundity of his own thought. He used to remind us that, as he phrased it, he "could preach sermons deep enough to make J. O. Thompson's head ache in the effort to understand them; but he would come right down to our comprehension." I listened to him almost every Sunday for three years and never heard him preach a sermon. The other, to whom I referred exchanged with a brother minister, pastor of a city church. When he had announced his text, he remarked: "Now, brethren, I am not going to try to preach a big sermon; I shall come right down to your comprehension." The pastor heard of the remark, and next time he met him he remarked: "Bro. S., I wish you to understand that my congregation is fully capable of comprehending the biggest sermon you are capable of giving them." And it is more than likely the pastor told the truth. When I was a very young preacher a local preacher of limited ability, but immense self-conceit, proffered the advice that I should do as he did, "come right down to the comprehension of the people." I said: "My brother, my great ambition is to get up to the comprehension of the people;" and that has always seemed to me the point at which the preacher should aim.

I have known some ministers who appeared to believe that personal popularity was the thing above all others to be gained. They usually "Have received their reward." I followed one of them. One day I had occasion for the services of the village cobbler, and sat with him while he made some repairs to my footgear. The conversation turned on former pastors, and "Ben" was free in his expressions of opinion about them, though I doubt if he had ever heard one of them preach. "I tell ye," said he with strong emphasis, "that 'ere Zeke Morgan was the best minister 't ever I see. Why, he'd come an' set on that 'ere bench 'in' talk hoss with me by the hour. 'N' then he'd get up 'n' say, 'Wal, I m'st be goin'; be a good boy, Ben.' And what was his influence on Ben? Well, Ben, in spite of the influence of 'the best minister I ever see,' continued to have his drunken sprees, and to be ten times more

horse jockey than church goer. But he had a warm place in his heart for "that Zeke Morgan."

Another species of personal popularity is that gained by sensational preaching, especially if you attack the creed of your church. I knew of a pastor in one of our great cities who was evidently determined to draw a congregation and a personal following. He was a Methodist, but his sermons were so largely made up of criticisms of the theology and polity of his denomination that the enemies, rather than the friends of Methodism were attracted to his ministry. He thought himself broader and more liberal than his denomination, and set himself to reform the denomination along the lines of increased liberality and breadth. A young woman living in open disregard of both human and divine law was killed by her pastor in guilt. This Methodist minister was employed to conduct her funeral services. The crowd packed the church, and he preached her directly into Heaven. He fell in with some "jolly good fellows," habitually profane, careless of moral distinctions, anything but religious, but professing admiration of his preaching and willing to contribute liberally to his support, and he had them admitted to the church, not on, but without profession of faith, and added them to the official board. His church was filled at every service, and his many friends advertised him as one of the greatest successes in Methodism. But when he left a charge in which he had been three years for a new one, he took his crowd with him. When the close of his pastorate drew near he advised his admirers to take church letters and deposit them with him as soon as he had removed to the new charge. He left to his successor a disheartened church, a depleted congregation, a far smaller membership than he had found, a church spiritually at the lowest ebb, financially exhausted and, on the whole, very much like a fire swept forest. "Verily he received his reward." He forfeited the respect and love of the really spiritual members of the church. A very dear friend of my wife, with her father, belonged to one of the churches which he served. The father lay on his dying bed. "Etta," he said to his daughter, "If I die while Dr. T. remains our pastor, don't have him conduct my funeral service." He lost the respect of his ministerial brethren; he gained a trial for promulgating false doctrines and sowing dissension—the temporary notoriety of a self-styled martyr, and then dropped into his native insignificance and "went to his own place." He had sufficient ability, had he rightly placed his emphasis, to make a very successful and useful pastor.

I knew another; he was honest, pious, intelligent, earnest. But with him, as with so many other men, good, perhaps in their way, the weaknesses and shortcomings of the church, not to say its sins, bulked so large that he could see little else. The people who attended the services were treated to constant criticisms of those who were absent, their faults were continually paraded before them; and he seemed perpetually in the mood of Elijah in the cave at Horeb, when he wails out, "I have been very jealous for the Lord of Hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars and slain Thy prophets with the sword; and I, even I, only, am left, and they seek my life." I Kings xix, 10. He did not hear the response which the prophet heard and had no idea of the seven thousand who "Had not bowed the knee to Baal." And he would "Hew to the line, let the chips fall where they may." Well, the chips flew in his own eyes and blinded them to the encouraging indications he might have seen otherwise, and the people grew weary of being pelted with them and left him to pelt empty benches; and the good man actually felt that he was being persecuted for his faithfulness, was a martyr to the truth. But he had so persistently put the emphasis in the wrong place, had so forgotten the "Love that thinketh no evil," that he failed to "strengthen the things that remain."

I knew a young minister who thought that

if he won popularity as a lecturer it would make his people proud of him, and so enable him to do them more good." He tried it, but he soon found that while a few among his people might have a certain pride in the reputation of their pastor as a lecturer, on the whole they preferred that his strength should have been expended in the preparation of sermons for their pleasure and profit; and they gave their love and confidence and their support, both material and moral, to the pastor who devoted his whole heart and mind to their spiritual interests, to helping them in their difficulties, guiding them out of their perplexities soothing their sorrows and leading them to the true source of strength in their weakness.

A minister may put too strong an emphasis on a moral reform. I once knew a minister to close a fairly successful and promising revival service in order that he might go to a neighboring town and make a speech at a partisan political convention. Those members of his church who affiliated with the party in whose interests he spoke, who held the success of that party of greater importance than that of the kingdom of Christ, approved his course. But the rest of the members, and they were more than ninety per cent of the whole, wanted no more of him.

I have touched lightly on several things on which the emphasis ought not to be placed. Where shall we put the emphasis of heart, mind, work, life? I put it on one word—Salvation. But what a depth and height and breadth of meaning are in that one word! The lost, our fellow-men, our friends, our nearest and dearest, ourselves! the one and only yet the all-sufficient Savior! The greatness and glory of the possibilities of that salvation, as Paul indicates in his letter to the Galatians, "Th little children, of whom I am again in travail until Christ be formed in you" O, wondrous possibility! "Christ in you the hope of glory!"

In this one word, salvation, is embodied all that goes to the formation of a mature and complete Christian character, a miniature of Christ in ourselves and in every man, woman and child whom we can influence. See what emphasis Peter puts on this matter of being. "Seeing, then, that all these things are to be dissolved, what manner of persons ought ye to be, in all holy living and godliness." "All holy living!" One—the great element of ministerial success, as well as all Christian success, is in holy being, holy living. Though they may not formulate it, all men have the feeling expressed by Emerson: "What you are speaks to me so loudly that I cannot hear what you say." And yet what power is in the "say" when backed by a holy heart evidenced and manifested by a holy life! What finer concrete example could we have than the great Apostle to the Gentiles? Learned in all the wisdom of Israel, the opportunity was open for him to be the leading rabbi of his nation. Master of the sacred books of his nation, he might have won honor and emolument as a lecturer on the poetry and prophecy of his people, or on the Greek language and literature. But he put no emphasis on any or all of these. He counted all these gains to be mere "loss," "trash," when compared with the "excellency of the good tidings of Jesus. Two or three brief utterances show the emphasis of his life in its two aspects—towards himself and towards his fellow men. "I buffet my body and bring it into subjection." I Cor. ix, 27, R. V. This shows his emphasis with relation to the physical man. "Forgetting the things that are behind and stretching forward to the things which are before, I press on towards the goal, unto the prize of the high calling of God in Christ Jesus." Phil. iii, 13-14, R. V. This shows the aspiration of the spiritual man. "The high calling." What was it?—What is it? What but "Christ in you?" Likeness of character, spirit, work to the Lord Jesus? "I determined not to know anything among you save Jesus Christ and Him crucified." What could more clearly and emphatically show his attitude towards his fellow men? With the whole range of human knowledge at his

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Dwindling Through Prominence

There was perhaps never a time when there were so many people in the public eye as there are to-day. So many have risen from obscurity to notice that our minds are largely occupied with them, and their achievement is getting to be the ambition of the many. This situation has its ennobling and encouraging aspect. No one can help rejoicing over the barriers surmounted and the difficulties overcome by those who have patiently and persistently employed their gifts and their opportunities. There is so much of hindrance and opposition to crush and discourage men's efforts that we need a vast wealth of testimony to the truth that man is meant for victory. But there is the other side, and in that aspect we see that the achievements of others fill some with restlessness, jealousy, discontent and a sense of injustice. And worst of all it begets in many the feeling that without prominence nothing can be accomplished—and they make prominence an aim and end in itself. Who can estimate how much vital strength is destroyed through this fevered longing for notice and name? Many who have had all the elements of happiness at hand have seen them lost and wasted through believing that it was not through their work but through the fame of their work that satisfaction was to be obtained.

It is well that life should be filled with motive and spur, but it is well to know that the love of being noticed gradually burns up and destroys all chance of real influence. At a conference, a young woman came to the leader and confided to him the story of how all through her college days she had sought by all possible means to be in the forefront of everything. It had been like the breath of life to her to lead. And then in the midst of her success she realized that she had been steadily losing influence, and that in the year past this loss had been very marked. At length it came over her that the very love of prominence was robbing her of her influence. Life had gone wrong. Prominence might indeed be achieved, but even while one held it it might become a hollow and almost ghastly thing. It may be accorded to us, and yet the reality be all gone out of it. "The worst thing about money," says some one, "is that it costs so much"; and so we may say of the love of prominence that one of the worst things about it is that it destroys the very qualities which we meant to use as soon as we achieved prominence.

It would be folly to try to reach this defect through a general attack upon all ambition whatsoever. It is a good and wholesome motive which makes one wish to take his place in the world, to have a larger part in it perhaps, and to be of the number of those who make a difference. Every human being ought to make a difference. The natural desire to be liked is a wholesome one, though it may become a poison. The ambitious life ought not to be crushed and broken; but by good training it ought to have its tendrils patiently unwound from the wrong trellis and made to grow on the right one. If we make prominence the test of success, the touchstone of influence, if we think what we need most is to be better known and that we can work our best results only by being at the fore—then our life is being subtly undermined. The world seems rough and lacking in the finer judgments, but even while it applauds the forward it keeps its inward respect for those who live by principle.

Perhaps no temptation was applied to Christ more constantly than the temptation to be prominent. The devil, the disciples, the enemies, all beset him to tempt him to forsake the quiet inward way of influence for the loud, bold and aggressive one. Day by day it would come back to him to feel that the world can be reached only by striking and sensational means.

The wisdom of this world would say to a man, "If you expect to have any influence, you must be in the public eye every moment.

You must always be doing something novel or you will be forgotten. Influence is a very subtle thing, and the world decides how it must be exerted." It is said that before Christ there were sixty-five others who came offering themselves as Messiah. Through publicity, through popularity, through falling in with natural expectation, all expected to fill that place. When the real Christ came his path to glory was through obscurity and the Cross.

The misery which comes to those who are ambitious of notice is a force which often destroys many of the finest gifts whose quiet exercise first brought them into notice. After they have achieved prominence one often misses some fine element which used to be so marked in their influence. Their names may be indeed more often on people's lips, but what they stand for is not so clear as of old. A fine product which used to be made by hand and turned out in small quantities has often been noticeably lowered in quality after it has been manufactured on a larger scale. It is all a mistake to suppose that because one is doing good in a small office and opportunity he will do just twenty times as much good in a position twenty times as large. In the more obscure position one had time for those quiet talks with individuals, for painstaking attention to separate cases, for hours spent on doing one thing well without the world looking over his shoulder. He was freer to put his whole life into what he did. There was a loving attitude toward his work which was not quite so possible afterward. And so when we looked for prominence, to increase one's whole effectiveness, it has really caused it to dwindle. There was more freedom, more width of movement possible in the sheeming obscurity than in the larger field. The love of prominence works a secret untruthfulness in us as to the values we attach to things. It is hard to realize that some unknown and unheralded offering may be a far finer thing in reality than something which is noised about everywhere.

My Old Log Cabin Home

By J. Will Jackson

Could I but wander back to the old home,
The home of my childhood, where oft my thoughts
 roam!
From its meads, and its rills, and its seen-blushing
 plains,
Steal clusters of mem'ry, like the chime's distant
 strains.

Could I but see the old "Red Gate" once more,
The spring and the orchard—the old milk-house
 door;
The brown mill, and the bridge, and the clover-
 crown'd field;
O fond recollections, what sweet treasures they
 yield!

Stars shone so bright o'er that old cabin home,
The dew of the morning seem'd God's own perfume!
Its blue sky, and its vales, its wild flower-clad wood,
With rapt meditations oft my soul overflowed.

There in the twilight of ev'ning so still,
The katydids vied with the lone whippoorwill;
There the dove, and the lark, and the nightingale
 queen,
Sent forth their love carols and made charming the
 scene.

That old log cabin, no doubt, is no more;
The stars, though, in splendor, shine there as of
 yore;

But the ones I loved most, who there had me fare-
 well,
Now sleep 'neath the willow, in a lone shady dell.

'Twas in the morning of life's sunny day,
When from that log cabin I journey'd away;
But the flight of the years, as they come and de-
 part,
Leaves that dear old cabin dearer still to my heart.

We become coarse in our judgments, slighting men's work when it may be of the finest, and turning from it in disdain because it is not known. It was our chance to make a discovery but we lost it and trifled it away.

It is amazing how suddenly the world becomes rich for us in all directions when we get over this obsession about the prominent things. "Set not your mind on high things," said the apostle. They will soon make you think there are very few fine things in the world. But when we begin to look for the very finest things as flourishing perhaps in unnoticed directions, we shall be surprised at the nobleness we find in our fellow-men at the achievements that the humblest life may represent, at the victories that are always being won right under our gaze. And as regards our own accomplishment we are quite likely to discover that it has been made greater by being protected against prominence. As a Jesuit father once said: "You can do a great deal of good if you don't care who gets the credit for it."—From "The Sunday School Times."

The Minister's Emphasis

(Continued From Page 3.)

command to bring him position, reputation, emolument, he made himself an ignoramus in all these respects that he might, as he says, "Accomplish my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God."

I am an old man, and my course is nearing its finish. Looking back I lament not that I have given too much of the strength of my life to the gospel, but that I have ever put any of the emphasis on the temporary little interests of the hour. Could I go back and live it over again I would put all the emphasis just where Paul, ay, just where the Master placed it, on living and "declaring the gospel of the grace of God."

Brethren, my heart's desire and prayer to God is that He may grant us grace to put the emphasis of body, mind, heart, life on this one all-embracing word, SALVATION.

Proof of Conversion

A missionary on one of the islands of the Pacific Ocean preached to the people "Thou Shalt Not Steal." He told them that if they had stolen anything they must return it to the owners. The next morning he found his house surrounded by the people bringing back their stolen goods.

"We have not been able to sleep all night," they said; "all these things we have brought with us are stolen goods."

They returned all these things to the rightful owners. One man went seventy miles to another island to find the owner of a stolen horse. This was the right way to hear the word of God.—H. F. Sayles.

Let us be content in work
To do the thing we can, and not presume
To fret because it's little.

—Elizabeth Barrett Browning

It is no use to flog, flog, flog at idle Christians and try to make them work. There is only one thing that will set them to work and that is that they shall live nearer the Master and find out more of what they owe to him! and so render themselves up to be instruments for any purpose for which they may choose to use them.—Alexander McLaren.

I will this day try to live a simple, sincere, and serene life; repelling from every thought of discontent, anxiety, discomfiture, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, diligence in appointment of service, fidelity to every trust, and a child-like trust in God.—John H. Vincent.

Children's Teeth—Good Teeth, Good Health

Children's teeth need care, attention, brushing, cleaning, inspection. This is the conclusion reached by the Society of Good Cheer, for whom more than 4,000,000 children's mouths have been observed in all parts of the country in the past four years.

Miss Theora Carter, the founder and president of the society, has before her reports from leading dentists and doctors covering children from the age of 6 to 16 years. The consensus of opinion is that the mouth is the avenue for most diseases to enter the body, and the gate should be more carefully guarded. Dr. William Osler, who is considered one of the world's authorities on medicine, asserts that more disease is brought about by neglected teeth than by excessive indulgence in alcohol. Dr. A. Brown Ritchie, the distinguished medical officer of the education committee of the city of Manchester, England, states that measles, chicken pox, whooping cough, mumps, scarlet fever, diphtheria, influenza and smallpox all have for their method either the discharges of the mouth, nose or particles of skin.

Thirty-eight per cent absentees in New York schools due to toothache.—S. Adolphus Knopf, M. D., in the New York Medical Journal, September 28th, says that bad teeth, decayed teeth, or the loss of teeth during early childhood renders the delicate system of the child more prone to tuberculosis and germ invasion. He commends Miss Theora Carter and the Society of Good Cheer for its Orthodontal Clinic for the correction of dental deformities of poor children.

Good teeth, clean teeth and straight teeth mean health, especially for children. Dr. Albert D. Persons, of Chicago, says at the age of 6 there are four permanent molars erupting in the jaws of the child—two upper and two lowers. These teeth take their places immediately back of the temporary teeth. They come in unheralded by pain or the pushing out of a temporary tooth, as in the case of the remainder of the erupting permanent teeth. Many mothers think these four teeth coming at the age of 6 are temporary teeth, but they are permanent.

Miss Theora Carter, founder of the Society of Good Cheer and the giver of a million tooth brushes, in speaking of these four permanent molars, says:

Owing to the manner in which these first permanent molars erupt, it is not to be wondered at that parents in general do not realize that these all-important teeth are to be used the remainder of the child's life, but too often confuse them with the remaining temporary teeth, and when the child complains of toothache in one of the back teeth, the mother will try and comfort the child with the thought that the pain will soon leave, as the tooth is only a 'baby' tooth, and in a short time it will come out and a nice new tooth will take its place.

I do not believe that the great destruction of the teeth of children has been impressed forcibly enough upon the parents. They are under the impression that the temporary teeth are of but little value, and should be left to themselves, and nature will replace them with permanent teeth. Little do they realize that by neglecting these "baby" teeth the child will grow up with a grave facial deformity which will be a great handicap to their future success in the business and social world.

It is not enough that we should have the complement of teeth, but each tooth should be in its proper place and each tooth performing its proper function. Unless each tooth comes in contact with the corresponding tooth it is impossible to masticate the food properly. As the large percentage of crooked teeth are caused by the neglect of the temporary teeth, allowing them to become decayed, to have them extracted, for nature intended them to be removed, allowing the permanent teeth to come in their improper places, the sooner the parents recognize the

importance of the proper care of these teeth and instruct the child that it is just as important to clean the teeth as it is to clean its face, the sooner this great destruction of the teeth of children will cease.

THE CAUSE OF DECAY OF THE TEETH AND ITS ARREST

There is a prevailing thought among the laity that teeth decay because of the poor construction of their teeth, but this is not true, for so-called sound teeth decay as readily as so-called brittle teeth. The enamel, which is the outer covering of the teeth, is composed of minute hexagonal rods called "enamel rods," and held together by Cementum. It depends upon the coalescences of these enamel rods as to the strength or the brittleness of the teeth.

A microorganism in the mouth is responsible for the decay of the teeth. This microorganism will attack any surface of the teeth, and immediately protects itself by forming a gelatinous covering about itself, and also adhering tenaciously to the enamel. After this protection has been established, these organisms secrete a fluid which in time dissolves the enamel rods and then enters the dentine, where the resistance is slight, and a rapid undermining of the enamel takes place.

If the toothbrush is brought into play and persistent use made of the same, we will arrest all decay of the teeth.

Whenever you feel the pangs of toothache, remember that that tooth is aching because you were negligent and allowed the microorganisms to go on unmolested, where persistent use of a toothbrush would have avoided this excruciating pain and the subsequent pain of paying some dentist for either filling or extracting the tooth.

FACTS TO BE REMEMBERED

- A clean tooth never decays.
- Natural teeth are better than "store teeth."
- A live tooth is better than a dead one.
- A dollar spent in time will save many times nine in the future.
- A toothbrush is a necessity—not a luxury.
- If we neglected our faces as we do our teeth, we would be ostracized from society.

The Chosen People

A story just received from a missionary in Tunis, rather strikingly illustrates the depth of "religious fanaticism and pride" there:

What is called a "lantern meeting" is held in Tunis each Thursday evening in connection with the activities of the American Mission in North Africa. The people seem to appreciate greatly these illustrated Bible talks. One evening, while telling the story of Naaman, the speaker quoted his remark (2 Kings: 5:15): "Behold, now I know that there is no God in all the earth but in Israel." Immediately five of those present rose in indignant rage and left, simply because God had been alluded to as "the God of Israel!" If it was the God of the Moslems, well and good; but that He should be called the God of the hated Jew was more than they could bear, and they promptly left the meeting.

Our Inhambane Mission

Rev. William Charles Terrell, Superintendent of our Inhambane Mission work in Africa, writes a very interesting letter on the situation in that mission. Among other things, he says:

"We made the trip this time via the East Coast and had the opportunity of learning something of the problems on the East Coast. Time fails to tell of the interesting and growing ports down the entire coast. Space also fails to permit the telling of the needs for Christian Mission Stations. Mohammedanism is rife and Zanzibar is a telling example of the aggressiveness of Islam. We spent

the Mohammedan Sabbath there and visited one of the mosques. Large preparations were being carried out in the culinary department and on inquiry we learned that all who attend the noon service are given free food. We were informed by the missionaries of the English Church that the last few years have marked a great advancement in Mohammedanism there. A Christian Mission plants a station or opens a school and immediately the Moslems open a school or a mission close by. Their teachers win the children with bribes from the schools of the missions. This is certainly the strongest aggressive religious power in Africa to-day and we as a Church must speedily awaken.

"We saw also the northern part of Portuguese East Africa and were more than ever impressed with the immediate and absolute necessity of Christian Missions opening work there without delay. There is a coast line from Port Amelia to Inhambane of about 750 miles and not a single mission station exists. The conditions are beyond description.

"Inhambane suffers to-day and will for the next year or two as a result of the recent famine. Whole communities are depopulated by death and desertion. This year will be a hard year, since there was no seed to plant. Our missionaries and native Christians are faithful and the work grows well."

God gives us wills to do or die
He sets the tasks we must assail;
And though a thousand times we try
And though a thousand times we fail,
Our best is never done
Til we have fairly won.

S. E. Kiser.

Plan of Episcopal Visitation, 1913 August to December

Fall Conferences in the United States

Conference	Place	Chronological Date	Bishop
Alaska Mission	Kenosha, Wis.	Aug. 4	Cooke
Chicago German	Kenosha, Wis.	Aug. 4	McDowell
Black Hills Mission	Deadwood, S. D.	Aug. 6	Lucecock
North Montana	Glasgow	Aug. 13	Lucecock
Montana	Bozeman	Aug. 20	Lucecock
Pac. Japanese Miss.	Seattle, Wash.	Aug. 20	Cooke
Utah Mission	Salt Lake City	Aug. 21	McConnell
West Wisconsin	Superior	Aug. 27	Quayle
West German	Woodbine, Kan.	Aug. 27	Bristol
Idaho	La Grande, Ore.	Aug. 27	Lucecock
Colorado	Boulder	Aug. 27	McConnell
Pac. German	Portland, Ore.	Aug. 27	Cooke
Central Swedish	Chicago, Ill.	Aug. 28	McDowell
Central German	Grand Rapids, Mich.	Sept. 3	Cranston
Northern Swedish	Sept. 3	Quayle	
St. Louis German	Muscantine, Ia.	Sept. 3	Smith
Northwest Nebr.	Valentine	Sept. 3	Bristol
Iowa	Oscalosa	Sept. 3	Shepard
Columbia River	Walla Walla, Wash.	Sept. 3	Cooke
Kentucky	Ashtland	Sept. 3	Anderson
Nevada Mission	Bishop, Cal.	Sept. 4	Hughes
Wyoming Mission	Cody	Sept. 4	McConnell
Pac. Chinese Miss.	San Francisco, Cal.	Sept. 9	Hughes
Central Illinois	Galesburg, Ill.	Sept. 10	McDowell
West Ohio	Urbana	Sept. 10	Anderson
Wisconsin	Beloit	Sept. 10	Quayle
Erie	New Castle, Pa.	Sept. 10	Smith
Iles Molnes	Mount Ayr, Ia.	Sept. 10	Bristol
West'n Norw.	Danish Astoria, Ore.	Sept. 10	Cooke
California German	San Jose	Sept. 11	Hughes
Western Swedish	Denver, Colo.	Sept. 11	Shepard
N. M. Span. Miss.	C. Albuquerque	Sept. 11	McConnell
New Mex. Eng. Miss.	Albuquerque	Sept. 11	McConnell
Illinois	Shelbyville	Sept. 17	McDowell
Detroit	Ypsilanti, Mich.	Sept. 17	Burt
Indiana	Rushville	Sept. 17	Anderson
Northern German	Arlington, Minn.	Sept. 17	Quayle
California	Pacific Grove	Sept. 17	Hughes
Nebraska	Lincoln	Sept. 17	Bristol
Puget Sound	Olympia, Wash.	Sept. 17	Cooke
Norw. & Danish	Milwaukee, Wis.	Sept. 18	Shepard
Northwest Indiana	Hammond	Sept. 24	McDowell
Michigan	Battle Creek	Sept. 24	Burt
Northwest Ohio	Canton	Sept. 24	Anderson
Minnesota	Mount Vernon	Sept. 24	Quayle
Southern Illinois	Mount Vernon	Sept. 24	Smith
Upper Iowa	Tipton	Sept. 24	Bristol
East Tennessee	Abingdon, Va.	Sept. 24	Henderson
Northwest German	Glark, Ia. (P. O. McGregor)	Sept. 24	Shepard
Oregon	Eugene	Sept. 24	Cooke
Arizona Mission	Klingman	Sept. 25	Hughes
Pac. Swed. Miss.	Spokane, Wash.	Sept. 25	Cooke
Pittsburgh	Homestead, Pa.	Oct. 1	Hamilton
Rock River	Freeport, Ill.	Oct. 1	McDowell
Central New York	Syracuse	Oct. 1	Burt
Ohio	Chillicothe	Oct. 1	Anderson
Northern Minnesota	Detroit, Minn.	Oct. 1	Quayle
Missouri	Trenton	Oct. 1	Smith
Sou. California	Long Beach	Oct. 1	Hughes
Tennessee	Murreesboro	Oct. 1	Henderson
Northwest Iowa	Webster City	Oct. 1	Shepard
West Virginia	Buckhannon	Oct. 8	Hamilton
Genesee	Buffalo, N. Y.	Oct. 8	Burt
Central Tennessee	McLemoresville	Oct. 8	Henderson
North Dakota	Linton	Oct. 8	Lucecock
Oklahoma	Enid	Oct. 15	McIntyre
Holston	Oct. 15	Henderson	
Dakota	Oct. 15	Lucecock	
Blue Ridge-Atlantic	Walkerton, N. C.	Nov. 19	Henderson
South Carolina	Grangeburg	Nov. 19	Leete
Central Alabama	Alexander City	Nov. 20	Thirkield
North Carolina	Maxton	Nov. 26	Henderson
So. Swed. Miss.	Conf. Georgetown, Tex.	Nov. 27	McIntyre
Savannah	Waynesboro, Ga.	Nov. 27	Leete
Southern German	Hilda, Te.	Dec. 4	McIntyre
Atlanta	Covington, Ga.	Dec. 4	Leete
Gulf	Woodville, Tex.	Dec. 4	Thirkield
West Texas	Calvert	Dec. 10	McIntyre

The Plagues of Egypt

Psalm 105: 23-36.

International Sunday School Lesson for August 3, 1913

By the Rev. P. W. Green, B. D.

Golden Text—Whosoever shall exalt himself shall be numbled; and whosoever shall humble himself shall be exalted.—Matt. 23:12.

Memorize Psalm 105:25, 27.

Read Exodus 7-11.

Time—1499 B. C. or later. Probably including the months from June to April.

Place—Goshen and Zoan in Egypt.

Persons—Moses, Aaron and Pharaoh.

THE LESSON STORY

The first demand of Moses that the Israelites be allowed to go being denied, was followed by others. These demands were not simply verbal; they were accompanied by miracles as proofs of his authority and also as persuasive measures. Pharaoh not being easily persuaded nor willing to acknowledge the power of Israel's God, plagues were visited successively upon him and his people.

By stretching the rod that had turned to a serpent, over the waters of the Nile and over the ponds and pools they all turned to blood. And there was blood in all the vessels where water was expected. Because of this the fish all died, which added to the unwholesomeness of the water.

Pharaoh did not consider this very wonderful, as his magicians did the same; and so was not willing that Israel should go. Whereupon, Moses brought in a plague of frogs, in which these creatures were so numerous that they filled every place. Not only were the waters alive with them, but the palace, the ovens and everything contained frogs. It was frogs everywhere and in everything. Pharaoh commanded the magicians and, by their enchantments, they did likewise. This greatly increased the number of frogs and the severity of the test which the magicians could not relieve. But upon the instance of Pharaoh Moses caused the pests all to die except those in the river.

Pharaoh continuing to harden his heart, the plagues were continued in the form of lice, of flies, of cattle diseases and death, of boils and blains, then of cyclone with hail and fire, the plague of locusts, and the plague of darkness. These plagues came each more severe than the other, but the heart of Pharaoh was getting harder all the time. And while he yielded sufficiently to promise Israel liberty, he did not keep his promise. Finally, seeing himself outdone and in the hand of Israel's God, Pharaoh grew desperate and told Moses "Get thee from me, see my face no more; for in that day thou seest my face thou shalt die." Moses looked upon his helpless adversary and made this answer that boded much ill for Pharaoh: "Thou hast spoken well, I will see thy face again no more."

THEN AND NOW

It is good exercise occasionally to compare the present with the past, especially when it relates to the advancement of a life. Such comparison is not always encouraging. It sometimes shows little progress and even retrogression. Not so with Moses, however. He was progressive, and that to a very marked degree, as the onward movement of his public life shows. Notice the clumsy awkwardness with which he began the work of freeing Israel, then turn and see him later sublimely standing before the king and pressing the cause of his people upon the authority of Jehovah. The difference is worthy of a moment's thought.

Looking at it from here, one wonders what Moses really meant to accomplish in the way of liberating Israel by killing an Egyptian. Did he think to continue the process until the Egyptians were so reduced in numbers and strength that bondage would no longer be possible? Or did he hope to intimidate them, then boldly march away to freedom? Neither of these, perhaps; he simply killed the Egyptian. But the trouble was not so much with those Egyptians in and about Goshen; the trouble was in the palace. In order to purify the stream Moses worked at a little outlet near its mouth, ignoring the mighty river and the source of its waters; but the poison was up at the source. He should have be-

gun at the other end where the source of the trouble was. But it took forty years in Midian and the burning bush to teach him where to attack the trouble.

When a lynching party takes a defenseless Negro "in to the woods for a pleasant little outing" (a most inhuman reference to so wicked a deed) it is said that the members of the mob should be killed. That would greatly check mob violence, we are sure. But the real fault is often back of the mob and lodges with those in authority who either incite the mob or give the silent nod. If there were nothing back of the mob it would soon spend itself; or if there were proper opposition back of it it would soon be crushed. But this was not clear to Moses in his earlier days. Then, it was rash violence with an Egyptian subject; now, it is calm reasoning with an Egyptian king. Then, he attempted to remedy an evil from the point of its effect; now, he attempts it from the point of its cause. Then it was physical might backed by the authority of his own passion; now, it is spiritual might backed by a "Thus saith the Lord." Then, single-handed and alone, he worked his own fear and flight; now, linked with God and his brethren, both Aaron and the elders, he works Pharaoh's discomfort and Israel's liberty.

It is not bad to have a "then" in our life provided the "now" finds us nearer the goal. We should not despise small and awkward beginnings, but aim

to have large and glorious endings. Let the end be to free Israel.

LIFE'S GREAT CONTEST.

The real point of this lesson is perhaps the idea of a contest as seen in the struggles of Moses for Israel's freedom. It is a symbol of life's great struggles to reach the highest. A contest in which the forces of evil are arrayed against the forces of good. Dr. Peloubet has the following observations that are appropriate and to the point:

1. All the forces of evil are working to make men bad, to hold them in the slavery of sin.
 2. On the other side are all the forces of good, which are working to make men better, to free them from the slavery of sin. God himself is behind and in them.
 3. Plagues always follow wrong-doing sooner or later. They are sent by God—and there is no escape except by ceasing to do evil and learning to do well.
 4. These plagues are sent gradually, so that men may take warning early when it is comparatively easy to repent.
 5. The purpose of the plagues is to induce men to do right, those who refuse to do right from higher motives.
 6. God will succeed "though He bear long with evil men." The world will become a kingdom of heaven.
 7. Here lies the question of life or death with every country.
 8. Every individual has this same contest within him. Every day, almost every hour, the call and invitation of God comes to him.
- Which shall win within you? To which of these two sides do you belong? What are you doing to gain the victory?

Mars Bluff, S. C.

Where War Rages for the Prince of Peace

Epworth League Devotional Meeting Topic for August 3, 1913

The Methodist Mission in Bulgaria.

(Act 16:9-15; 17:1-14.)

The following statement, made a year ago, shows the encouraging facts of progress in mission work in Bulgaria during the four preceding years:

1. Our gain in membership during this time has been fifty-six per cent. While this figure may not speak so eloquently as the reports of some other fields, still it is nothing invidious to other evangelical agencies on our mission field to say that no other agency engaged in a similar work with us can present so favorable a report.
2. A material gain in self-support has also been made during the quadrennium. In this respect we are forty-four per cent better off each year than we were four years ago. This has been done without affecting the disciplinary collections, all of which have been taken. In these, too, we can report a similar increase of percentage. We have done still more. Through the efforts and management of funds collected on the field, our mission has built two parsonages, and by so doing has brought into the mission a property valued at 30,000 francs. We have also purchased a house and lot at Sevlievo at an expense of 6,000 francs, thus assuring us a permanent place of worship in that town for the future.
3. Four years ago we, as a mission, had no work in Sofia, the capital of this kingdom. It seemed indispensable to the successful prosecution of work that we should be there. The history of our coming has so much in it of obstacles overcome and so much in the outcome that has proven beneficial to the cause in general, and in advantage of prestige and privilege of giving better care to the interests of our work, that the mere record of the fact of our presence does not at all measure the full weight of the significance of the fact.
4. Four years ago there was but one young man studying to devote his life to God's cause as represented by our work in this land. More than that, I believe that he was the only young man studying for the purpose of entering the work represented by any missionary society on the field. Today we have six, and the only reason we have no more is because of our lack of means to help worthy, but poor, young men who feel called to the work. We

are greatly handicapped by the want of proper educational institutions under our auspices to give the requisite training.

An instance connected with the recent visit of John R. Mott to Sofia two years ago in the interests of the Christian Student's Federation, throws considerable light on the mission situation in Bulgaria. At Sofia is located the one university of Bulgaria. The one theological seminary for training priests of the Greek Catholic Church, the state Church, is also here. For a few nights vast audiences crowded into a large auditorium to hear him. He was even invited by the faculty of the theological school to speak of the movement before the large student body. It is well known that such a movement must have its origin in the evangelical cause. And although the "Holy Synod" is bitterly antagonistic to all things evangelical, and intensely reactionary, there is a party within the national Church itself which has been so influenced by the evangelical cause as to declare boldly that it is time for the national Church to become more trustful of its purposes. The invitation to appear before the body of theological students was a significant victory of that "progressive party." The editor of one of the leading papers in the country declared that the advent of such a movement into this country was epochal.

The evangelicals had entered heartily into the arrangement by which the gospel truths could be fairly presented. The large gathering of citizens of the Greek Church buoyed their hopes to believe that a decisive movement may be at hand. But an attempt to gather up the effects of what might be regarded as a forward movement soon revealed the low pretensions of the Greek Catholics. Though claiming to be a "Christian" Church, their leaders objected to any religious activity that had "Christian" attached to it. They wanted the word cut out of the constitution and by-laws. Said some: "We of the Greek Church expect that you evangelicals should be religious and live lives in harmony with lofty religious teachings; but as for us, we have little to do with the Church anyway. There are but three events in our lives when we find the Church necessary. One is when we are born—we go

church to be baptized; another is when we marry—we go to church for that purpose; and the third is when we die—we go to church to be buried. This is all we have to do with the Church." Can heathendom anywhere present a more abject picture of godlessness?

BEGINNINGS OF METHODIST MISSION WORK

In the quaint Bulgarian corner of Europe, with its natural beauty rivaling even that of Switzerland, with its three and one-half millions of Orinetal people who live to-day the life of centuries, long past, Asiatic in immovableness and weight of tradi-

tion, but dashed here and there with a faint tinge of Western progress, here in this land of Pagan Christianity, Methodism has planted a mission. As a phase of mission work it is probably unique. Some study of the "Bulgarian question" is necessary in order to reach an understanding of the condition of the mission as it is to-day, it was opened as a mission in 1857, was twice abandoned or "practically suspended," and for many years was under the direction of a superintendent, who did not reside in the country. Later, and during the past decade, until the recent appointment of the Rev. Elmer E. Count, in the spring of 1905, the Bulgarian Mission was

without a resident superintendent, having a roster of only twelve missionaries sent out by the Parent Board, six of whom have less than a six-year term of service to their credit, and two of whom with their families, have less than one year. The career of this mission has probably no parallel in the history of the organized work of the missionary society. In the face of discouragement where encouragement is most needed, in the face of persecution and bitterest opposition on the field, this mission has persisted and has held its ground, a fact that in itself is most significant to those acquainted with the untoward conditions.—From the *Epworth Herald*.

Gleanings from the Field

ALABAMA

Sylacouga—Our Second Quarterly Conference convened at Shady Grove Church, held by the Rev. S. J. Jordan, Sr., on May 31 and June 1. The Conference was carried out nicely. The District Superintendent preached two able sermons and our pastor, the Rev. J. C. Sammons, preached at 2:30 o'clock Sunday. The District Superintendent administered the Sacrament of the Lord's Supper. We paid our District Superintendent up in full. We raised during the quarter \$109.55.—W. J. Hale.

Mantua—We had our Jubilee Rally on the fourth Sunday in this month. The Rev. W. L. Darius, of Clinton; the Rev. Robt. Buchanan, of Gaines, and the Rev. Mr. Sandford preached for us before an immense crowd. The program was rendered and all enjoyed the meeting. We also had with us Mrs. Camphor of Central Alabama College. Raised for Missions, \$15.45; for Jubilee Fund, \$12.07; total \$35.86. We have a good charge, with a loyal set of people, and we are striving to make a round report at the Annual Conference.—Robt. L. Cobb, pastor.

Roanoke—A few evenings ago, while the writer and family were in attendance upon a concert at the Baptist Church, this city, a party of friends left many good things at the parsonage. After depositing on the front steps of the parsonage trustles, benches, honey-suckle vines and flowers, and on the back steps stovewood, they disbanded. Wife joins the writer in expressing our thanks to these good people. We, also, thank those who were represented by proxy. We have learned that many were thus represented.—W. H. Jordan, pastor.

Mobile—Wren Street Church is getting along nicely. Peace and harmony prevail with the pastor, officers and members. The church is spiritually alive and thirty-three members have joined this conference year. Five infants have been baptized and the Sunday School and Epworth League are large and flourishing. Many strangers visit the church at each service. District Superintendent William Jones is highly pleased with the services of the District Superintendent. At the last Quarterly Conference, we paid him \$32 and raised \$72 besides. For all causes this year we have raised \$932.23 and this is only six months since Conference. Brothers Floyd Thomas, George Carr, Noah Jackson, K. Butler, Jr., James Davis, Richard Evans, Wesley Johnson, Dr. H. Roger Williams, Abe Rodgers and the pastor have on a big rally for the fifth Sunday in June. The church has just been insured for \$9,500. We are now getting ready for the District Conference.—G. W. Carr.

ARKANSAS

Lincoln—The Rev. E. Washington,

pastor of the Bentonville Circuit, on Sunday morning, May 25, delivered a wonderful sermon. His text was Luke 2:7. He preached again in the afternoon with great effect. There is more being done on the Bentonville Circuit than has been accomplished for many years previous—spiritually, financially and intellectually. Pastor Washington is doing all he can for the advancement of the Redeemer's kingdom. He is never idle. We are thankful that the Conference sent him to us and we are well pleased with the work being done. For all causes we have raised, all told, the sum of \$167.25, up to date.—A. L. Buchanan, district steward.

West Fork—Our Second Quarterly Conference on the Bentonville Circuit, convened at Beans' Chapel, June 21-22. Dr. H. P. Coulter, District Superintendent. The Stewards' report showed \$87.50. Dr. Coulter was delighted with the marked success made both spiritually and financially. On Sunday he preached a stirring sermon at 11:00 o'clock to a crowded house. Our pastor, the Rev. E. Washington, is a strong man and the right man for the place, he is moving things on to victory.—Margaret Buchanan.

Batesville—Our Second Quarterly Conference was held May 12, District Superintendent Saxton presiding. This was one of the best Conferences, financially and spiritually, held in Laferty Chapel for some time. The officers made excellent reports. We have raised, from all departments of the church, this quarter, \$328.59. Every member of Laferty Chapel seems to have taken on new life in the church work. The District Superintendent preached an excellent sermon and at its close he extended an invitation to the sinners and a young man joined the church, namely, Mr. Otis Williams, one of the most prosperous young business men of his race. I feel that success is ours this year in Laferty Chapel. We have an excellent pastor in the Rev. S. McDonald, who is alive to all church work. It is a delight to visit the business meeting of the church and see and hear how systematically he transacts business. He keeps an accurate account of all monies, together with the Record Steward, and every particle of business in the financial way is perfect. We feel determined to do more this next quarter. Our District President commended us very highly for our good work this quarter.—(Miss) Henriette C. Neeries.

Little Rock Circuit—Our rally was a financial success the fifth Sunday in June. The spiritual fervor was high. The tribes did their work well. Tribe of Judah, captain, Mrs. Mary Reed, \$6.51; Tribe of Reuben, Mrs. McClenton, \$6.20; Tribe of Dan, Mrs. Ella McCosky, \$7.26; Tribe of Benjamin, Mrs. Sopronia Cotton, \$5.06; Tribe of God, Mrs. T. M. Mitchel, \$4.25; Tribe of Joseph, Mrs.

Anna Brown, \$1.85. We are going to complete our new church under the leadership of our worthy pastor. He is a great worker; thank God, and the conference for this good man, the Rev. M. McCrosky.—Sophronia McClenton.

Hot Springs—Dr. J. M. Cox, D. D., was to have been with us in our Easter rally, but for some reason could not come, and sent Dr. Boatner, who rendered efficient service. I've never succeeded at any place better than in my present field. These are a fine class of people, who love and respect their pastor and church. We have so far raised all claims, and in some things we are ahead. We've also taken several persons into the church. God has given us two or three conversions, yet we have not begun our revival. With God to help us, we will take care of Hot Springs.—B. J. Lewis.

FLORIDA

Cotton Plant—Wesley Church is still on the up grade. Our pastor, the Rev. C. R. Howard, came to us on his first visit the third Sunday in February. Since then there has been new life throughout. Every department of our church is at work. We are hard at work on our church and hope to have it finished by July. The members at this place are standing by the pastor as never before. The Sunday School is infused with new life. We organized an Epworth League on May 11. Our pastor is the right man for our young people. The Rev. C. R. Howard is a strong preacher and a Christian gentleman. He has moved his family on the work; he has two daughters and one son, who is a great help in the League and Sunday School. Mrs. Howard is also very helpful.—E. D. Smith.

GEORGIA

Baxley Charge—Our rally was held with Harpers Chapel, June 22, at 10:30 Lovefeast; preaching at 11 a. m. Sunday School at 3 o'clock, with a general discussion of the lesson and various papers read and enjoyed. At 7:30 p. m. we re-assembled after prayer service, several papers were read and solos were rendered to the delight of all. The various churches on the charge reported: New Hope Church, \$6.70; New Venture, \$2.10; Bell's Chapel, \$2.10. The clubs from Harpers Chapel reported as follows: No. 1, Mrs. E. Sellers, no report; No. 2, Mrs. Annle Sumerall, \$4.42; No. 3, Mrs. Carrle Strickland, \$5.30; No. 4, Mrs. E. H. Kimball, \$8.07; the grand total for the day was \$42.54.—E. J. Kimball, pastor.

We observed children's day June 22. The young ladies of the Sunday school had planned a pleasant surprise for me, from a financial standpoint. And when the collection was taken they placed on the table \$20.70. Nine of them, including the faithful superintendent, placed \$2 each on the table. They had arranged themselves into clubs. The superintendent, J. H.

Mitchell, and these young ladies were the leaders. The exercise was splendid. Those who paid \$2 each are: J. H. Mitchell, superintendent; Miss Hattie Collier, Miss Maud Davis, teacher; Miss Sallie May Roberts, Leila Mitchell, Gassie Collier, Miss Louisa Collier, Mrs. Nicy Hall, Miss Luella Roberts. God bless such young ladies. The church needs more of their kind.—J. B. Maddux, Pastor.

KENTUCKY

Anchorage—On quarterly meeting day our Superintendent was present. Rev. P. F. Garham of the Lexington District gave two splendid sermons. The church was greatly awakened. We are also looking forward to a new church with about \$250 on hand. We want to have \$500 to start with, of which amount we have to raise \$250 the second Sunday in July. About September we want to put in the foundation of a great church for this people.—C. H. Pyles, pastor.

LOUISIANA

Union Charge—We thank Bishop Thirkeld and his cabinet for sending us the Rev. J. C. Coleman as pastor. He is a strong preacher, an excellent pastor, and knows how to make things go. We have bought a new bell, painted the church and whitewashed the fence. We gave a rally Sunday, June 22. Raised \$41.20.—B. B. Thority.

St. Martinville—May 31 and June 1 the Second Quarterly Conference convened at Mallalieu Church. The District Superintendent, the Rev. R. C. Worsham, presided. A large audience at 11 o'clock Sunday heard this good man preach from the words: "What Shall We do Then?" He handled this subject in a masterly way. Reports showed that for all purposes \$210.10 had been raised. St. Martinville is still alive. Eighteen souls have been added to the roll this quarter.—Timothy P. Norris, pastor.

Welsh and Jennings—The Second Quarterly Conference was a great success. The Rev. R. C. Worsham preached a strong and noble sermon. Crowds, such as never before, were present. The church is up on all lines, and expects to do greater things in the future. Paid the District Superintendent in full.—Wm. Cheney.

Port Allen—Our second quarterly conference convened in its business session June 21-22, with the district superintendent, the Rev. H. Daniel, presiding. Collection for the second quarter, \$325.44. The superintendent is well pleased with the work done at Port Allen. Sunday at 2 o'clock p. m. occurred the baptizing of Brothers John Adam and John Jefferson, and Mrs. Eliza Johnson and Ailcey Adair at the altar. The Rev. H. Daniel preached to the delight of all. The pastor, the Rev. D. G. Taylor, is on his job. Six members were received into the church.—Mrs. N. Rutledge.

(Continued on Page 10.)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malms, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.

"PROGRESS THAT COUNTS"

One of the biggest business undertakings among Negroes is the recent organization of the Standard Life Insurance Company, domiciled in Atlanta, Georgia. This movement is entirely inspired and directed by colored men, who have gotten together a capital stock of one hundred thousand dollars with a surplus of twenty-thousand dollars, all before a single policy was written. It is inspiring to see these men undertake large things that represent moral as well as material growth. The *Atlanta Constitution*, in commenting upon this organization, under the heading, "Progress that Counts," said:

"Nothing less than an epoch in the material history of the Southern Negro is comprised in the organization, and chartering, by Comptroller General Wright, of the Standard Life Insurance Company, with H. E. Perry as president, and representative Negroes throughout the South on its board of trustees. The company is the first old-line organization in the world organized by Negroes to do business among Negroes. Organized with a capital of \$100,000, its promotion expenses were only 8 per cent, and its total organization expenses only 2 per cent. Even these costs were paid out of the premiums upon its paid-in stock subscriptions, the sale of the stock realizing \$138,000. During its as yet brief history it has already written policies to the amount of \$400,000.

"The final test of the company's worth is that it qualified for a license under the new insurance laws of the State, among the most drastic in America. This means that the company bears the State's sovereign approval as a bona fide, responsible organization, without a taint of 'blue sky.' Completing the guarantees of the company's solvency is its action of depositing in the State treasury \$100,000 worth of gilt-edged Georgia municipal bonds.

"It is initiative and achievement of this nature that counts most heavily in the progress of the Negro race. And it is the sort of progress that the white people of the South are glad to aid, as is proven by the large file of letters of indorsement received by the trustees of this new company from many of the South's most prominent business men. The launching of the company under these particular auspices is nothing less than a milestone in the upward history of the race. It illustrates what the Negro can do for himself."

Representation in the Anti-Saloon National League Convention has been changed. Hitherto it has been representatives from State and National bodies. Now each local church, Sabbath School, and Young People's Society is entitled to representation in this convention, and we wish to appeal to the pastors, Sabbath School superintendents and presidents of Young People's Societies to have appointed delegates and send the names to the Convention Committee, Westerville, Ohio, immediately on their appointment, that they may be reached with provisional programs and literature concerning the Convention.

Already a number of governors, United States Senators and Congressmen have promised to be present and take a place on the program, as well as prominent men and women in temperance reform from all over the country. Twenty thousand persons are expected to attend the forthcoming convention.

LITTLE JOURNEYINGS OF THE EDITOR

What an editor loses in his absence from the office, where he has access to exchanges and files, he makes up in getting in touch with the people. For, after all, he serves best who gets closest to the needs of the people and knows their daily life and plans his work accordingly.

From the office direct to Greensboro, in the North State, is no little jump, but it is a good point from which to begin a mid-summer tramp among the people. In this burg, years ago, lived Judge Albion Tourgee. Here he wrote "The Fools Errand." But Greensboro has other reasons for its place on the map. It is one of the most progressive towns of the State, with a wide-awake population of both races, dwelling side by side in mutual respect and mutual forbearance. Here Methodist Episcopalianism has a firm footing. Years of effort are rewarded with Methodist Episcopal churches it almost every cross-road in Guilford County. No country in the South has more Methodist Episcopal churches, in proportion to its Negro population, than Guilford—thanks to the fathers, chief among whom we must name Matthew W. Alston and Wilbur F. Steele. Greensboro is surrounded by our Methodist churches, with St. Matthews—the mother—never more prosperous than today. Here labors the Rev. R. T. Weatherby, who first saw the light in Massachusetts, and matured in Tennessee and Georgia. Brother Weatherby is a fit at St. Matthews. He is a lover of children. Having none of his own, he loves the children of others for Jesus' sake. The church is alive with child life—the Boys' Club, youngsters from 8 to 12, being the chief attraction. Under Brother Weatherby the debt is being reduced, the congregation increased and the work in general pushed forward.

High Street is our second church. Brother J. A. Laughlin is pastor. Without a blare of trumpets this church has made rapid strides. The building has been recently enlarged and remodeled, at a cost of several thousand dollars. It is now an imposing structure. Located as it is in a growing section of the city it is fast becoming a tower of strength. Pastor Laughlin is doing fine work.

Just five miles south is Goshen Methodist Episcopal Church, which serves a thickly-settled community of farmers. The Rev. W. T. Lomas shepherds this flock as one point on the South Greensboro Circuit. Brother Lomas is a good pastor and is loved by his people.

These points, covered in one Sabbath, were about all even an ardent Methodist preacher could wish in July.

The Greensboro District Conference was held in St. Paul Church in Reidsville. The Rev. S. F. B. Peace is the District Superintendent, and the Rev. J. W. Davis is pastor. This district covers so much territory that two district Conferences were held. The Conference here referred to was well attended, and a profitable session it was. We have a new building at Reidsville, with a splendid parsonage. Pastor Davis has things well in hand. A good program, a harmonious session, determination for hard work, and an increase in membership and disciplinary collections were some of the things to be noted of this Conference. The Episcopacy applied by the residential supervision method can be credited with its share of this advance on all lines.

At Lexington, North Carolina, twenty-one years ago, this coming October, the writer began his ministry as a regular pastor. The first appointment always holds a warm place with the preachers. Lexington was the seat of the Winston District Conference. It had all the appearance of an Annual Conference. We have known of Annual Conferences not as large as this gathering, and no more intense as to the work in hand. The Rev. Robt. W. Winchester, B.D., is serving his first year as District Superintendent. He is making good. This district has done wonders since

the Annual Conference in paying church debts. St. Paul, Winston, with the Rev. H. L. Ashe in charge, has reduced its indebtedness \$2,000. Then follows High Point, the Rev. J. W. Wells pastor, and South High Point, the Rev. G. W. Morehead, pastor. But there are others, and these grouped will form a basis for a separate article. This district is on the hustle.

St. Stephens, Lexington, is made up of loyal Methodists, among them Robt. Baxter McRary, LL.D., who has been Sunday School Superintendent for more than 25 years, and is the best Sunday School Superintendent that we have ever known. The Conference as a body accepted the cordial invitation of Dr. McRary and spent the closing hours of Friday afternoon on his lawn. It was a delightful occasion. Under the shade of maple and cedar, on nature's green carpet which covered a knoll that sloped from the residence, the Conference spent a while at ease. The hospitality was so cordial and whole-souled that all felt at home. After refreshments, Prof. J. E. Wallace responded to the toast "The Ladies;" Dr. I. G. Penn, "The Church," and the Rev. H. L. Ashe, "Our Host." Dr. McRary responded in a happy vein and in well-chosen words. Gospel songs and prayer by the Rev. J. W. Wells, added spiritual tone to the social hour. The Rev. N. J. Pass, B.D., is the pastor of Lexington and Thomasville, and proved himself an obliging host, solicitous for the welfare of all visitors.

THE STEWART FOUNDATION PRIZE AWARDS

The first prize for the best oration coming from Colleges was awarded to Mr. Rudolph Moses of the New Orleans University. It was published in full in a recent number of *The Foundation*. Other prize honors were conferred upon J. G. Harris, of Gammon; E. F. Lennon, Morristown Normal and Industrial College; Jeffrey Coleman, Rust University; A. E. Martin, Princess Anne Academy, and R. G. Morris, of Gammon Seminary. There are about twenty volunteers for Africa in Gammon Seminary and other schools. A neat Prospectus of the Stewart Foundation School of Missions has been prepared, as evidence that the Department of Missions in Gammon Theological Seminary is growing. It is hoped that complete courses in missionary training for the best work in home and foreign fields will be perfected for the coming year.

The Temperance Society of the Methodist Episcopal Church, through the generosity of the First Methodist Episcopal Church, of Topeka, Kansas), between this and May 1, Cash, in prizes, for the three best sermons preached by our pastors on the solution of the Liquor Problem, and sent in to the Society's office (20-21 Shawnee Building, Topeka, Kansas), between this and May 1, 1914: \$150 for the first prize, \$100 for the second, and \$50 for the third; the points of superiority to be Appropriateness of Text, Importance of Matter, Conclusiveness of Argument, Effectiveness of Delivery, the last to be judged by the number of people who signed the pledge, the enterprise for the cause that was started, the number who enlisted in some form of Temperance work, and the amount of money contributed, in proportion to membership, for the Church Temperance Society and forwarded to its Treasurer.

The St. Louis *Globe-Democrat*, in its favorable comment on the music rendered by the Tuskegee Band, says the "student band gives plantation folk music and cuts out rag-time. The idea that practical things are better than frivolity is one of the strong points of Tuskegee." The Tuskegee Band was heard in St. Louis recently at the celebration of the Negro's fifty years of music in America.

Negro business-men of Ocala, Florida, have organized a bank with a capital of \$25,000. Mr. Joseph L. Wiley is president, Mr. Frank P. Gadsden, cashier.

People of Interest

Bishop Hartzell writes from Zurich, Switzerland, that physically he is holding his own.

President Wilson and family are domiciled at Harlakenden House, Cornish, New Haven, for the summer.

Mrs. Ida B. Wells-Barnett has been appointed adult probation officer by the municipal judges of Chicago.

The Philadelphia Conference has established a Conference Lecture Bureau, under the direction of Bishop Berry.

Bishop T. S. Henderson and family are making Sugar Hill, New Haven, their headquarters during the summer months.

Dr. Eugene Charles Thornhill and Miss Eloise Agatha Marshall, of this city, were united in marriage Monday evening, July fourteenth.

Bishop C. W. Smith and his daughter are spending the summer in Canada. The Bishop's address is Penetang, Ontario, care Iron City Club.

Mr. and Mrs. J. C. Butler, of Stonewall, gave in marriage their daughter, Ethel, to Dr. John B. Bryant, Wednesday evening, July twenty-third.

Dr. and Mrs. G. A. Gerran, of High Point, North Carolina, will celebrate the twentieth anniversary of their wedding Friday evening, July twenty-fifth.

The Rev. D. F. Taylor, rector of St. Luke Episcopal Church, this city, has returned from Mobile, Alabama, where he went on invitation of the Church of Good Shepherd.

The new editor of the *Century Magazine*, Mr. Robert Sterling Yard, is the son of a Methodist preacher, the Rev. Robert Boyd Yard, a member of the Newark Conference.

Editor Roscoe Conkling Bruce delivered the annual address, recently, on the occasion of the anniversary of the founding of Mound Bayou (Mississippi) by the Hon. L. T. Montgomery, twenty-six years ago.

The Rev. A. J. McNair, pastor of our church in Hattiesburg, Mississippi, reports \$1,574.24 raised Sunday, July thirteenth, toward the erection of a brick church. Pastor and people are greatly encouraged.

Mrs. Florence Charlton Young, a young colored woman applicant, having passed the New York Civil Service examination with a high average, was appointed stenographer in the department of labor.

Mrs. Marshall, wife of Dr. J. F. Marshall, pastor Newman Memorial Methodist Episcopal Church, Alexandria, left Monday of this week for Chicago, where she will spend a while with her daughter, Mrs. Liattah Crolley.

At the recent examination held by the Mississippi Board of Medical Examiners, Dr. N. O. Bracy, of Jackson; Dr. R. W. Harrison, of Natchez, and Dr. J. T. Fullilove, of Thornton, were among the successful applicants.

The Rev. E. C. W. Cox, pastor of the South Atlanta Methodist Episcopal Church, Atlanta, Georgia, has been ill for several weeks. His pulpit is being filled by Dr. J. W. E. Bowen, Dr. J. P. Wragg and the Rev. T. F. Beeks.

Miss Frances Margaret Harver, of London, has received a diploma in tropical medicine and hygiene, granted jointly by the royal colleges of physicians and surgeons. Miss Harver is the first woman to receive this honor.

The Prefect of Constantine received Bishop Hartzell and all the Brethren of the Conference during its recent session. He declared: "If we had six million Methodists instead of that many Mohammedans, we would have no trouble."

Mr. John D. Rockefeller celebrated his seventy-fourth birthday on July eighth. Mr. Rockefeller says: "Fresh-air exercise, simple food, a tranquil mind, and a friend or two

will keep one young. Waste of energy is one of the wanton extravagances of the times."

Mr. John Wanamaker, the great merchant prince, has arranged to entertain delegates in attendance to the coming meeting of the National Negro Business League in the Egyptian Hall of his Philadelphia store, at 5 o'clock Thursday, August twenty-first.

The Rev. W. P. Dodson is one of our great heroes of the Cross in Africa. He, with his good wife, is completing a quarter of a century of work there by founding a station in the midst of a barbaric people in the hinterland of Angola. He is just recovering from a serious illness.

Dean Hubbard, of Meharry Medical College, Nashville, Tennessee, attended the session of National Dentists' Association, held recently in Kansas City, Missouri. From Kansas City Dr. Hubbard journeyed to Denver, Colorado, where he will spend a while with his brother.

Mr. William Ketcham Anderson, son of Bishop and Mrs. William F. Anderson, of Cincinnati, received his Master of Arts degree from Columbia University on June 4th, and upon the same day his sister, Miss Mary Elizabeth Anderson, was given her Bachelor of Arts degree at Goucher College.

The people of Los Angeles, California, were inspired by the eloquence of Dr. Geo. H. Trever, who spoke three times in Wesley Methodist Episcopal Church and once in the First African Methodist Episcopal Church, Sunday, June fifteenth. The following Monday Dr. Trevor delivered, in Wesley Chapel, a splendid lecture on "Atlanta Since the Riot and the New South." So greatly impressed were the people that they are planning to have him return before he leaves the coast.

Among the beneficiaries under the will of the late Ellen Collins, of New York, are the following persons and institutions: Dr. and Mrs. Booker T. Washington, \$5,000 each; one-half of the residuary estate, amounting to \$14,929, was left to the Snow Hill Normal and Industrial Institute for Colored People, Snow Hill, Alabama, and \$4,000 apiece to the president of the institute, William Edwards, and his wife, Susie Edwards; \$5,000 to the New York Colored Mission.

The Rev. Mason Reddick, a pioneer and superannuate member of the Texas Conference, which he joined soon after emancipation, died in Hempstead Wednesday, July ninth, at the age of sixty-five. He leaves his wife, Mrs. Bethenia Jackson and their grandson well provided for. The Rev. J. F. Barnes, District Superintendent, conducted the funeral service at Bethlehem Methodist Episcopal Church, Hempstead, assisted by the Rev. A. F. Johnson, the Rev. C. C. Minnegan and the pastor at Hempstead, the Rev. B. M. Taylor.

Mr. Sam McCall, an ex-slave and now seventy-five years of age, is said to produce, on his small farm in Central Alabama, the largest amount of cotton to the acre ever grown in the United States. He produces one bale to an eighth of an acre of land. An exchange says that some who have studied McCall's methods say that his success is due largely to the fact that he has manufactured nitrogen in the soil unknowingly by feeding the soil bacteria with carbo-hydrates and cellulose, coming from the refuse of the crops.

Bishop John W. Hamilton delivered the dedicatory address at the unveiling of the soldiers' monument at Newport, Ohio, recently. *Zion's Herald*, which publishes the address in full, says: "The event took on a peculiar interest for Bishop Hamilton, in that, while a soldiers' monument in general, it was in a particular sense erected to the memory of the Rev. Gordon Battelle, D.D., father of Mrs. Hamilton. Dr. Battelle played a most conspicuous part in that section of the country, being specially instrumental in the formation of West Virginia." Dr. Battelle's grandfather was one of the leaders of the colony which founded Newport, one of the first settlements of the State of Ohio.

News Paragraphs

The segregated vice district of Birmingham, Alabama, is to be abolished by October.

The name of Miss Jane Addams, of Hull House, Chicago, has been proposed by the women, for the next Mayor of Chicago.

A thirteen-year-old girl, Alice McConaughey, of Cincinnati, has been granted by the Federal Government its official wireless operator's license.

Alabama has appointed a supervisor of education for Negro schools, and is the third State in the Union to do so, following Kentucky and Virginia.

About two hundred medals were distributed recently by Queen Alexandria, to the nurses and orderlies who served under the direction of the British Red Cross during the Balkan war.

An exchange says that in Memphis, Tenn., they furnish a summer hospital for the care of sick babies and their mothers, and impose a tax on all the bachelors of the town to provide the funds.

The opening exercises at the Conference of our North Africa Mission included prayer in English, French, Arabic, Kabyle and Spanish. Bishop Hartzell reports a most encouraging outlook.

A bill prohibiting the issuance of marriage license to any person afflicted with a transmissible disease, or an imbecile has been passed by the Pennsylvania Senate, the same having previously passed the House.

Forty thousand physicians and surgeons met recently in the sixty-fourth annual session of the American Medical Association at Minneapolis. Special attention was given to investigation and exposure of frauds and nostrums.

Cleveland, Ohio's, new city government is to consist of a mayor and a council of twenty-six members, each representing a ward. The administrative officials are required to submit estimates for a budget. The referendum and recall are provided for.

The Portuguese Governor at Funchal, Madeira Islands, will deliver the address of welcome to 400 delegates on their way to the Zurich Sunday School Convention. No such thing has happened there since the discovery of the Islands 500 years ago.

The latest civil service regulation reads: "No one will be eligible to hold the position of postmaster of the fourth class who is insane, an ex-convict, who has been dishonorably discharged from the army or navy, or who drinks intoxicating liquors."

The postoffice department has discontinued printing the parcel post stamps, and as soon as the present supply is exhausted no more will be issued. Recently the department ruled that ordinary postage stamps could be used to pay parcels postage. This was done for convenience.

The *Morning Star*, official Catholic journal of the arch-diocese of New Orleans and the diocese of Savannah, says: "A great wax candle is to be burned in the Vatican in Rome in memory of J. P. Morgan. The candle will be 16 feet high, base 18 inches in diameter, tapering to 6 inches. It will cost \$1,500. If it burns steadily it will last nine months. The parishoners of Our Lady of Mt. Carmel, Jersey City, are the donators."

Work on the memorial foundation for Captain Archibald Butt and the artist, Frank Millet, who lost their lives in the "Titanic" disaster, will be begun in a few weeks. The Butt and Millet memorial will be between the Ellipse and the White House ground. The fountain is to have two base figures, one representing chivalry, and dedicated to Captain Butt, the other representing fine arts, to be dedicated to Mr. Millet. Thomas Hastings of New York is the architect, and Daniel C. French of New York the sculptor, both men donating their services.

Gleanings from the Field

(Continued From Page 7.)

Trenton—Our Second Quarterly Conference was held June 14-15 by our District Superintendent, the Rev. J. O. Richards, who preached two able sermons. He also gave a lecture to the Sunday School. The Superintendent seemed to be well pleased with the work being done here under the pastorate of the Rev. George Thomas.

Gueydan—The efforts of the Trustees on Sunday, June 29th met with success. The following ministers participated: The Rev. D. G. Pharris, the Rev. W. Hall and the Rev. S. Earl and Bennie Petry. Results were as follows: Mrs. A. White, \$13.68; A. Christian, \$8.60; Mrs. L. Park, \$16; Mrs. O. Williams, \$8.20; Mrs. Mary Harris, \$17.20; E. Lepint, \$1.60; Rev. W. Hall, \$2.05; total, \$69.52. We thank the captains, soldiers, ministers and the people who stood with us; we selected the site for church here on March. The pastor and Superintendent, the Rev. R. C. Warsham, we have paid to date \$60.—H. C. Wilson.

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MISSISSIPPI.

Paulding Circuit—My Second Quarterly Conference was held May 24-25 by the Rev. Wm. McMorris, Superintendent. The quarterly Conference convened at Oakbower Church. There were only 5 members in all, from the other two churches; a few leaders sent their reports, but we had a splendid quarter. Brother R. Simons of Heidelberg made an interesting, good talk on how to raise and pay the pastor's salary. The saddest feature was the poor salary paid the pastor during the quarter, and \$40.44. The pastor had made up his mind to leave the work and go home, but the District Superintendent took the matter in hand and laid it on the heart of the church, and they saw themselves as never before and prayed the pastor not to leave them and pledged to stand by him. The amount raised in the quarter \$21.20; paid District Superintendent in full; secured two subscribers for the Southwestern—N. Toole, pastor.

Aberdeen—To our pastor, the Rev. G. W. Baker, too much praise cannot be given for the way he is hustling up this charge. The Rev. Mr. Baker is indeed a power in the pulpit; he is a self-made, educated Christian gentleman, and knows how to handle the people and make things go. He came to us in January, and for a while the situation was discouraging, but he stuck to his work, and he now has the ear of the people and they are coming to hear him from every direction. On Sunday the 15th at Pleasant Valley Pastor Baker preached one of the greatest sermons to the children that the writer has heard for many a year. We pray that the Bishop will send this may of God to us again.—Wm. A. Dobson.

North Carrollton—My First and Second Quarterly Conference was held January 18-19 and April 6-7; amount \$38. We paid the District Superintendent, C. W. Buttler, up to date. The Sunday School is good; average attendance 85 regular. Well supplied with Sunday School literature; also, the Benevolence is very good; eight added to the church since Conference. My fourth year in Carrollton, the peo-

ple think the best of all.—E. M. Byrd, pastor.

Delisle—On May 25 the Rally was a success. All the captains reported as follows: Agnes, Ransefer, \$5.30; Mamie Brown, \$5.80; B. Young, \$8.40; J. Ransefer, \$5.25; Ccalle Saucier, \$6; E. A. Flemmings, \$10.54; from Ladies' Aid \$10; total, \$51.29.—James Roblnson pastor.

Aberdeen—I was agreeably surprised by the gift of a 24-lb. sack of flour from one of our best Stewards of Pleasant Valley Church, Bro. James J. Parrish, and also, \$1.25 from him for the Southwestern.—G. W. Baker, pastor.

Yazoo City—The fourth Sunday in May was Trustees' Rally Day to meet first payment due on parsonage. We had tribes appointed and the captains reported as follows, viz.: W. Basset, \$6.55; Lula Williams, \$6.76; Caroline Steward, \$6.14; S. V. Wilson, \$3.27; Carrie B. Wilson, \$2.26; P. Jinkins, \$2.25; Allie Knight, \$2.10; Estella Shears, \$1.37; Caroline Braxton, \$1; Table collection \$43.30; total, \$75. The Mt. Olive church is alive.—I. C. Rucker, pastor.

Bellefontaine—At Dumas Chapel there is a live Sunday School that is proud of its progress and invites visitors who might pass that way to visit them. The Superintendent of the Starkville District was with this Sunday School on a recent Sunday and made a very helpful talk along the line of Sunday School work. The officers of Dumas Sunday School are: Misses Lucy Jennings, Dora Bland Tillman, Mr. J. M. McCombs, J. A. Johnson and J. Richard—(Mrs) R. A. McCombs.

Brookhaven—Our Second Quarterly Conference for Brookhaven and Summit convened at Brookhaven May 24, and was held by our worthy District Superintendent the Rev. P. H. Rembert. Reports showed the work to be in a progressive state. Paid the District Superintendent in full in the Quarterly Conference \$20 and gave him \$6 on Sunday, balance due on the First Quarter. We have paid him in full, up to date, \$40. Sunday at Kynett Chapel there was a great love-feast at 10 o'clock. At 11 o'clock the District Superintendent preached a soul-stirring sermon to an excellent congregation. At 3 o'clock he preached a good sermon and administered the Lord's Supper to a good number. At night he seemed to have been at his best. He preached to a large congregation. Several young men came to the altar for prayer, and one young man was converted and joined the church. The people in Brookhaven love Bro. Rembert, and will come when he call them. Benevolent collections \$27; total collections for the quarter, \$96. We love our pastor the Rev. J. E. Thompson and he is doing all in his power to make the work go.—A. R. Roberts.

Bradley Circuit.—At New Light Church we had a very nice children's day program on the 15th of June. The pastor preached to a good audience at 11 o'clock and at night. The collection was \$9.40. Our church is doing exceedingly well under our pastor, Mr. Jourdan. The Sunday school is having splendid success.—Lula E. Burton.

Brookhaven and Summit.—Our second quarterly conference was held in Kynett chapel, Brookhaven, May 24-25, with the Rev. P. H. Rembert, district superintendent presiding. Supt. Rembert preached three of his best sermons. This quarter was a success. The officers made good reports, which showed marked improvement along all lines. Paid the elder's as-

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New Orleans, La.

session in full, \$23.15; to the pastor this quarter, \$34.12; total this quarter, \$57.27. Conversion and accessions during the quarter, four.—J. E. Thompson, Pastor.

Mount Zion, Wiggins.—The District Superintendent of the Gulf Coast district was with us on the fourth Sunday in June, to hold his second quarterly conference. All reports came in good, and the district superintendent was paid up in full. Collection for the day, \$21.65. On the fifth Sunday in June the trustees gave a rally. The pastor was not with us. The collection for the day amounted to \$43.86. The following ministers preached for us: 11:45 a. m., the Rev. Ford, collection \$6; 12:40 p. m., Rev. P. S. Neely, \$6.30; 3 p. m., Rev. McDonald, \$8.30; 4:15 p. m., Rev. S. M. Moore, \$10.20; 5 p. m., Rev. Smith, \$3.00; 8 p. m., Rev. Burrell, \$9.01. Total collection, \$43.86.—M. Gant.

McNair Circuit—A very successful rally was given by the trustees on Sunday, June 29th, which resulted in raising \$67.71 for church building purposes, which will cause the almost completion of the church. The services of Mrs. Everline Rucker and Miss Daisy Nelson deserve special mention. They helped largely to make the occasion a success. Our preachers were all local.—L. Speed, pastor.

Crystal Springs Circuit—Our second quarterly conference convened at Mount Salem Church, June 21-22, by the Rev. P. H. Rembert, our district superintendent. Their reports showed that we are trying to climb the hill of success. At 11 o'clock the district superintendent preached a soul-stirring sermon. Several came to the altar for prayer and two joined the church. The Lord's Supper was administered to a large number. Raised this quarter, \$32.90.—A. D. Smith, Pastor.

Gulfport.—Efficient work is being done under the management of Sisters

Philis Elder, Louise Travis and Mary Lynch. On June 1 our efficient pastor, the Rev. James Robinson, appointed these three zealous workers as captains in clubs of one, two and three. This was so ordered by him that, in order to be prepared to meet all claims, etc., on the arrival of our superintendent, J. C. Houston, who was to be with us in quarterly conference, July 14-15. The superintendent, with Pastor Robinson, was on hand, and the conference business was taken up. Brother H. P. Adams and the writer conducted the evening service. Rally for claims of the superintendent, after which the superintendent graced the rostrum and delivered a powerful sermon, Psalms 1:3 which was beautifully outlined, after which Mrs. Captain Elder came forth and made her appeal, and \$10.20 was her report. The Rev. H. C. Carroll represented Mrs. Captain Travis, and raised \$5.25. The meeting was dismissed and a bounteous feast was enjoyed. Mrs. Etta Grey, William Elder and Brother H. Barnette delivered welcome addresses in honor of the presiding officer, the Rev. J. C. Houston. The superintendent in appreciative words voiced his thanks. The night service closed with Mrs. Captain Lynch, of Club No. 3. She reported \$6.25. Delisle and Pastor Christian failed not to come to our rescue. The club captains raised \$21.70; stewards and leaders, for superintendent, \$10.25—a total of \$31.95.—D. H. Travis.

Shubuta.—The second quarterly conference of the Shubuta charge was held May 17-18. On account of the illness of the district superintendent, the Rev. William McMorris wife, the Rev. William McMorris was not present, and the pastor held his own quarterly, which had the grandest and largest results in the history of this work. Five conversions this quarter. Quarterly collections, \$40; benevolence, \$45; pastor \$125; Supt., \$22.30; lights, \$30; and

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and poor, \$15; ladies' aid, \$20; building and improvement, \$45; total raised this quarter, \$302.30. This work is spiritually alive this year all along all lines. We are now planning to entertain the district conference here this year. The Rev. B. W. Robinson, our beloved pastor, has won the hearts of both white and colored here. We thank the good Bishop Thirkield for assigning this noble man of God to our work this year.

Macon Charge.—Our second quarterly conference was a success in every way. The Rev. J. M. Marsh, district superintendent, preached an able sermon, collecting \$16. Our class meetings are well attended; accessions, seven. The good people of Macon know how to make the work of the pastor pleasant. On a recent night a "storm" visited the parsonage and filled the dining room table with good things. The same was led by Miss Bell James. Our Sunday school here was never better than now. Prof. Neck is the superintendent. We are working hard to bring to the district conference ten cash subscribers. — O. W. Crump, Pastor.

MARYLAND.

Pomonkey.—We are busy now getting ready for the District Conference, which convenes here September 9-15. The prospect of another pleasant year is before us and we are planning to make this a banner year. Our "Children's Day" was quite a success, both from a literary and financial standpoint. My Second Quarterly Conference was held July 3. We are progressing spiritually and financially. — C. S. Harper.

NORTH CAROLINA

South Greensboro.—Our third quarterly conference convened in New Goshe chapel June 7-8. In the absence of our district superintendent, the Rev. S. F. B. Peace, the Rev. R. T. Weatherby presided. He was an inspiration to us all. Reports showed an increase on most all lines of the work. Paid to pastor, \$100.02; district superintendent, \$17.30; other purposes, \$25. Ex-presiding elder, the Rev. M. J. Bullock, was with us Sunday at 11 o'clock, and preached a powerful sermon from John 3:1, after which the sacrament of the Lord's Supper was administered. In the afternoon the children's day program was delightfully rendered, and seventeen children were baptized. The services continued till Tuesday evening, at which time our district superintendent was with us, and preached an exceedingly strong sermon from St. John third chapter, third verse. Subject, "The New Birth." We are praying for a great revival to break

out all over the charge in our August meetings.—W. T. Lomax, Pastor.

OKLAHOMA.

Cleveland.—The first quarterly conference for this charge was held here June 8-9. The Rev. D. G. Franklin, district superintendent, preached two acceptable sermons to good congregations. The pastor, the Rev. N. Coburn, has the full confidence of his people, and the outlook is encouraging. Communion service was impressive. One received into the church and one infant baptized. Collections for the day, \$15, paid the district superintendent in full.—N. Coburn, pastor.

SOUTH CAROLINA.

Gaffney.—We are still at our post of duty on the old Spartanburg Circuit. This month of June may be called "Children's Day Month" with us for we have three churches on the circuit and the custom of the charge is to have Children's Day only when the pastor is present, or on his regular preaching day. This we had to fall in line for success. Thank God the old circuit is not dead yet, but is slowly awakening from a long slumber. Thus far this year we have added to the church 12 persons. No special revivals. Children's Day on the circuit at Piney Grove, under Superintendent Bro Adam Simpson and his faithful teachers succeeded well in carrying out the program. This church raised on that occasion for Children's Day funds \$6.02, and for the pastor \$3.63; total \$9.65. Allen Temple Sunday School, under the watchful care of Bro. Monroe Brewton and his excellent band of teachers had a splendid success. Collections for Children's Day fund, \$6.13; for pastor, \$7.50; total, \$13.63. Sims Chapel, our mission church in South Spartanburg, is the coming church and with Bro. I. E. Sims and God at its head it will succeed. Bro. Sims is small in stature, but large in heart and soul. With his small Sunday School (and young as it is) he and his faithful wife and earnest teachers lead the circuit in collections. This Sunday School raised \$7.07 for Children's Day funds, and \$4.12 for pastor; total, \$11.19; total for Children's Day funds, \$19.22; total for pastor, \$15.25; a grand total of \$34.47.—R. C. Campbell, pastor.

TENNESSEE.

Newport Charge.—Our third quarterly conference was held June 21-22, at Bell Mound. Superintendent J. W. Tate held the conference with good spirit. This point had dropped out last year. Our Sunday school now has twenty enrolled. The superintendent was well pleased with the work. He preached one of his best sermons at 11 o'clock Sunday morning and administered the sacrament to thirty-eight. Reports from each place show the work in good condition. Dr. Tate said that we must have a church at Bellmont. We raised \$14.80. Our camp meeting at Bellmont will commence August 9th, closing August 17. The camp meeting at Dutch Bottom commences August 19.—A. Roach, Pastor.

TEXAS.

Buffalo.—We entered our new church Sunday, June 15, 1913. At roll call the members liberally responded, the brothers with \$2.50 and the sisters with \$1. We have one of the best churches in Buffalo. At the close of the night service, we had \$52.61. At this point we have only 28 members, but they stand for something

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

Our unconverted friends helped loyally. Mr. Jake Earl gave \$4.60, Mr. Flord Walish, \$1; and others from 25c to 50c to the amount of \$12. When our pastor came to us he found no church and a discouraged membership. Since then we have a new church and our membership is greatly revived. All the members of the Baptist church stood loyally by us in our financial effort.—J. P. Patrick, pastor.

Stoneham.—We are moving on nicely with our work. The Sunday School is in very good condition. We have out a large number of envelopes for the fourth Sunday. The writer was in the lead on Easter and is working to be in the lead on that day. We have one of the best pastors, the Rev. E. Micbeaux. He is a man of God. He looks after every interest of the church. Our pastor and his family are much loved by all.—R. B. Henry, Jr.

Schulenburg.—The district superintendent, the Rev. J. W. Warren, held our second quarterly conference at Wesley chapel, which was well attended. The district superintendent preached two strong sermons. Paid

the superintendent in full. Sixty-five persons partook of the Lord's Supper. Raised during our quarterly conference, \$35.55.—J. W. Wright, Pastor.

Laurelia Circuit.—The Rev. W. H. Jackson, superintendent presiding over our second quarterly conference, was very much pleased with the report of our work. He says Laurelia has taken on new life these last six months. The superintendent at 11:30 preached a splendid sermon before a crowded house, after which the holy sacrament was administered. This quarter was held at New Williard at Lone Star. Paid the superintendent in full, \$21; total collection, \$25.82.—E. G. Gilmore, pastor.

INQUIRY.

I wish to inquire for my son, John Wade, Jr. When last heard from he was at Birmingham, Alabama. Will the pastor of the St. Paul Methodist Episcopal Church of Birmingham, please make inquiry for me. Any information will be gratefully received by his father.

JOHN WADE, Sr.,
Fayette, Miss.

Conferences and Conventions

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Beaumont	Orange, Texas	July 22-27	W. L. Duncan
Western	Gastonia, N. C.	July 22-27	A. H. Newsome
Montgomery	Evergreen, Ala.	July 23-27	Wm. Jones
Opelika	Opelika, Ala.	July 23-27	L. S. Price
Lagrange	Zebulon, Ga.	July 23-27	J. S. Stripling
New Orleans	New Orleans	July 23-27	V. Chapman
Wilmington	Charlotte, N. C.	July 23-27	W. R. Zelgler
Charleston	Holly Hill, S. C.	July 23-27	J. W. Moultrie
Waycross (first)	Thomasville, Ga.	July 24-27	F. R. Bridges
Vicksburg	Clinton, Miss.	July 24-27	J. E. Holmes
Brookhaven	Crystal Springs, Miss.	July 24-27	P. H. Rembert
Ocala	Starks, Fla.	July 24-27	P. Sweareuger
Orangeburg	Springfield, S. C.	July 24-27	E. B. Burroughs
Paris		July 28-August 1	K. W. McMillan
Griffin	Brooks, Ga.	July 29	J. D. Lovejoy
Waco	Marlin, Texas	July 29-August 3	T. S. Moore
Chattanooga	Dayton, Tenn.	July 29-August 3	E. H. Forrest
Knoxville	Clinton, Tenn.	July 29-August 3	J. W. Tate
Mexico	Sturgeon, Mo.	July 30-August 3	W. C. Ellis
Jackson	Pelahatchie, Miss.	July 30-August 3	J. C. Hibbler
Orangeburg	North, S. C.	July 31-August 3	E. B. Burroughs
Clarksdale	Carrollton Ct., Miss.	August 4-10	C. W. Butler
Palestine	Teague, Texas	August 5	M. Q. A. Fuller
Conroe	Montgomery, Tex.	August 5	W. H. Jackson
Memphis	Alamo, Tenn.	August 5	D. T. Burch
Central	Sharon, Tenn.	August 5-10	S. M. Utley
Dallas	Fort Worth, Texas	August 5-10	J. S. Wyatt
Aberdeen	Caledonia, Miss.	August 5-10	J. M. Marsh
Holly Springs	Holly Springs Ct., Aug.	5-10	W. H. Gilliam
La Teche	Morgan City, La.	August 6	J. W. Turner
Louisville	Beaver Dam, Ky.	August 6	R. L. Dickerson
Atlanta	Newnan, Ga.	August 6	G. W. Arnold
Winona	Sallis, Miss.	August 6-10	E. F. Scarboro
Kansas City	Malta Bend, Mo.	August 6-10	W. H. Wheeler
Meridian	Meridian, Miss.	August 6-10	J. M. Shumpert
Waycross (second)	Barnesville	August 6-10	F. R. Bridges
Huntsville	Decatur, Ala.	August 6-10	A. W. McKinney
Victoria	Edna, Tex.	August 12-17	J. W. Warren
Marion	Marion, Ala.	August 12-17	J. W. Martin
Greenwood	Itta Bena, Miss.	August 13-17	H. B. Hart
Alexandria	Cheneyville, La.	August 13-17	J. O. Richards
Hattiesburg	Shubuta, Miss.	August 13-17	W. McMorris
Gainesville	Gainesville, Ga.	August 13-17	J. A. Richle
Indiana	Indianapolis, Ind.	August 13-17	G. Bryant
Baton Rouge	Jackson, La.	August 13-17	H. Daniels
Ohio	Columbus, Ohio	August 14	Jos. Courtney
Jacksonville	Crescent City, Fla.	August 14-17	W. P. Holmes
Rome	Carrollton, Ga.	August 20	E. D. Petty
St. Louis	Jacksonville, Ill.	August 20-23	R. E. Gillum
Navasota	Caldwell, Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Clow	Horatio, Ark.	August 20-24	W. S. Sherrill
Shreveport	Monroe, La.	Aug 20-25	B. J. Reddix
Maysville	Cynthiana, Ky.	August 20-25	J. S. Bailey
Forrest City	Colwell, Ark.	Aug. 27-30	A. T. Stephens
Starkville	Louisville, Miss.	August 27-31	W. F. Isaiah
Aniston	Hobson City, Ala.	August 26-31	S. J. Jordan
San Antonio	Seguin, Texas	Aug. 26-31	A. M. Mason
Alexandria	Richmand, Va.	Aug. 26-31	C. E. Hodges
Topeka	Clay Center, Kans.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Houston	Galveston, Texas	Aug. 27-31	W. H. Logan
Lake Charles	Opelousas, La.	August 27-31	R. C. Worsham
Lexington	La Grange, Ky.	August 27-31	P. T. Gorham
Gulfport	Bond, Miss.	Aug. 29	J. C. Houston
Marshall	Texarkana, Texas	September 2-7	P. H. Jenkins
Annapolis	Baltimore, Md.	Sept. 24-28	C. G. Cumings
Fort Smith	Solghatchie, Ark.	Oct. 1-5	H. P. Coulter
Little Rock	Little Rock, Ark.	Oct. 16-19	G. T. Saxton
Pine Bluff	Pine Bluff, Ark.	November 12-16	J. W. Greer
Muskogee	Okmulgee, Okla.	Sept. 3-7	H. T. S. Johnson

CONVENTIONS

- Savannah Conference.—Woman's Home Missionary Society, Barnesville, Ga. August 28-31.
- Memphis District.—Sunday School, Epworth League and Woman's Home Missionary Convention, Alamo, Tenn. August 5-10.
- Pine Bluff District.—Sunday School and Epworth League Convention, Mer-rill. August 13-17.
- Annapolis District.—Epworth League Convention, Asbury Church, Annapolis, Md. August 20-24.
- Little Rock District.—Sunday School and Epworth League Convention, Little Rock Circuit. August 21-24.
- Gulfport District.—Missionary Convention. August 29.
- Woman's Home Missionary Society.—Annual Meeting Board of Managers, Washington, D. C. October 15-22.

Conference Notices

Special Notices

To the Pastors: Dear Brethren—
I have been authorized by our District Superintendent to represent the SOUTHWESTERN at our District Conference in Marion, August 12-17. I am very anxious that we make a creditable showing. Our district is expected to report one hundred cash subscribers. How many subscriptions shall I expect you to report? Don't forget the prize that is offered by the SOUTHWESTERN. Several subscriptions have been already reported.—L. C. Williams, Eutaw, Ala.

CLARKSDALE DISTRICT.

The First Semi-annual District Conference of the Clarksdale District, Upper Mississippi Conference convenes in Mallalieu Methodist Episcopal Church, on the Carrollton Charge, two and one-half miles east of Greenwood, Mississippi, August 5-10, 1913. Those coming by the way of Winona, Miss., will get off at Brownings; all others come to Greenwood, Miss. All pastors please send me the number of delegates coming from your charge, and oblige W. S. Leake, Winona, Miss.

MERIDIAN DISTRICT CONFERENCE.

Meridian District Conference will be held at Tabernacle Methodist Episcopal Church, August 6-10. Dear Brethren and Friends: We want the Meridian District to be the banner district in the Mississippi Conference. We can if we will; so, let us be willing to lead. One strong pull all together for one hundred cash subscribers for the SOUTHWESTERN. Our District Superintendent, the Rev. Dr. J. M. Shumpert, is standing at the head of the district, and the Rev. R. E. Jones, editor, are asking us to do our best. If each pastor, member and friend does his best we will bring up one hundred new subscriptions. Let us have a revival district meeting, and everything will work together for good. We are planning for a revival meeting just after the Conference for the saving of souls.—R. B. Anderson, pastor.

ABERDEEN DISTRICT.

Members and delegates are hereby notified to come to Columbia, Miss., August 5th. You will be met by conveyances to take all to Military Chapel, which is eight miles north of Columbia, on the Caledonia Circuit, the seat of the District Conference. Let all who can come on the first day. No night trains will be met unless I am notified.—G. J. Dobson, Pastor, 1106 North Sixteenth Street.

Gleanings from the Field

LOUISIANA

Alexandria.—The Wilton Methodist Episcopal Church is now enjoying some degree of success in the work of its finance. The members are working hard to clear off some of the indebtedness. The pastor desires to thank Mrs. Bell Chambers and her sister, Mrs. Willie Edwards, from Shreveport, La., for the entertainment given for the benefit of the church, which was quite a successful affair. I also thank Mrs. Marie B.

ENGLAND'S FAMOUS GENERAL

"CHINESE" GORDON, used to say that the stomach ruled the world. But the man or the woman who has suffered from Liver Trouble has a different opinion; it's THE LIVER.

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It makes your liver young again, without injury, harmlessly, but with all speed. Nothing like it. Cures Constipation absolutely, and never gripes.

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Wilton and her many friends for choice assortment of groceries that was brought to our home recently. T. A. Jackson, Pastor.

Wardville.—At Washington Charge our Rally on May 18th was a real breaker. We raised \$110. We are proud of our pastor, the Rev. T. Bailey, who knows how to do things. Our Quarterly Conference was held May 22-23 by District Superintendent B. J. Reddix, who dispatched business with accuracy. He knows how to encourage the people to stand by church in any enterprise. He preached a very inspiring sermon; nine came to the altar after the service. To our praise the King's Daughters and Sons met at the parsonage and held a formal reception in honor of the superintendent and pastor. The District Superintendent was paid in Washington is progressing.—A. Ward.

Spider.—Our Second Quarterly Conference convened at St. Matthew Church, Shady Grove Charge, August 21-22, with District Superintendent O. Ritchards in the chair. The District Superintendent spoke very encouragingly to the conference. H. W. Cato was elected secretary of the conference; the roll was called and nearly every officer was present with good reports. The District Superintendent was very much pleased with the work we are doing. He preached Sunday and Sunday morning. He is an able District Superintendent and a Christian brother. The day school is among the best of the district. The Rev. C. L. Anderson, the pastor, has things well in hand. Paid the District Superintendent full. The members and officers related with their pastor and District Superintendent.—Jos. E. Brown.

I wish to express my sincere thanks first to the members and friends of Hubbard and Dawson Circuits for their kindness during the sickness and death of my dear husband, Rev. Emanuel Henderson. I also to thank the ministers and friends of San Antonio for their loyal service, especially the Rev. C. Lacey, for his earnest efforts and great help in the service and during my stay there.—(Mrs.) Henderson.

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GETTYSBURG.

What a scene was that on July 3, 1913, scarcely equaled by anything in history, except the scene of July 3, 1863. We were hundreds of miles away but we seemed to feel the throb of the great battle. Some claimed they could hear the cannonade. What a great victory! What a complete saving of the nation! But never so complete as in July, 1913.

The Chicago Record-Herald cartoon was great—a Confederate looking over the rent flag which had been sewed together by the Veterans of 1863 and saying to his Union comrade, "That was a fine job you did."

The nation did not forget the veterans who saved it as the \$4,133,936.286 paid to them in pensions tells.

The veterans of Methodism have rendered equally great, equally valuable service to the Church and to the Nation and the obligation of the Church to them is now being recognized as never before. Let Methodists consecrate some of their millions to their care. The General Conference has asked for \$5,000,000 during this quadrennium; \$1,000,000 of which should come to our Board which provides for those in very special need. Will you not consecrate part of what God has given you by sending us a gift for the Veterans?

A bequest is a great thing for them. A gift, subject to a Life Annuity Bond, if necessary, is a better thing, for in a few years it will be earning money for the veterans. But an immediate gift is the BEST thing, as it will begin to-day to earn money for the retired ministers and will continue to do so as long as Methodism and the Republic stand.

Dr. Clemans, our Representative, is Major and Chaplain of the Minnesota National Guard, for whom he held a fine service on Sunday, July 13, preaching on "The Tactics of the Christian Soldier." The program mortem kindness does not cheer the closes—"Let us learn to anoint our friends beforehand for burial. Post-troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way. Give them the flowers now."

It is very hard for one to speak to soldiers without suggesting the Veterans of the Cross. Who so absorbed with himself or so selfish as to fail to do them honor? Let not these July days pass without sending a gift for them to the Board of Conference Claimants.

Address all communications to
JOSEPH B. HINGELEY,
 Corresponding Secretary,
 1018 South Wabash Ave., Chicago, Ill.

Gleanings from the Field

MISSISSIPPI

West Enterprise Circuit—The third and fourth Sunday in May the members of Friendship and Mount Jordan gave the pastor a rally. They had great success. Mount Jordan raised \$24 and Friendship \$14. The good people of this Circuit seem to have the work of the churches at heart, and they are trying to raise all claims. We are expecting to go to the District Conference with a good report. My second Quarterly Conference was held at New Hope on May 10-11 by our District Superintendent W. M. McMorris. The reports showed that the work was alive along all lines. We paid the Superintendent upon Saturday in full. Raised for the quarter near thirty dollars. Sunday was a great day with the

people of New Hope. The Superintendent preached two excellent sermons.—A. Lee, pastor.

Jackson—Allow me to thank the members of Pratt's Chapel and the friends for their continued help and thoughtful remembrances. Last night more than forty of these faithful ones with baskets in hand, led by Miss Pearl Curry, came to our parsonage and presented us with many choice articles. Miss Curry, as a girl, was the first sexton of Pratt's Chapel. While in that service she had to use a chair to reach the bell cord. Now, she does all she can to help others make our work the best. I am real proud of my people and hope to be able to help all of them while here.—M. T. J. Howard.

Webb—The Second Quarterly Conference of Webb Charge was held in Providence Church June 15th. The District Superintendent being absent, the Rev. H. C. Pulliam, of Beverly, filled his place. The Rev. Mr. Pulliam preached a wonderful sermon; subject, "Where Shall Wisdom Be Found?" Bro. Wright Wilson, one of Webb's strongest members, was present and contributed heavily as usual. The full amount—\$25—for the quarter was raised in a few minutes. Webb Charge will always rank among the first as long as she has such men as Bros. Wilson, C. B. and I. B. Jackson, Y. W. and R. W. Logan, R. Taylor and others. After the sermon by the Rev. Mr. Pulliam, we feasted and then a most excellent program was rendered by the children under the direction of Sunday School Superintendent E. O. Gilmore, Mr. Y. W. Logan and Mrs. Carrie Logan. Collection in the afternoon \$13. Pastor P. H. Jackson and the Sunday School Superintendent need to be commended for such an excellent program and collection. Collection for the day was \$38.—(Miss) Griffin A. Jackson.

Escatawpa—Our Laides' Aid Society is doing a good work at this place. They have rendered the Trustees some good assistance in their work on the church here since the last quarter. We have the church re-ceiled. The Ladies' Aid Society donated to the Trustees \$11 for this work and last night—June 30th—the president of this Society came to the parsonage, followed by a score of others, and aroused the pastor and his family. We opened the doors and they gathered around the table in the dining-room. The pastor led in prayer and then the president, Mrs. Lula Thompson, made the presentation speech. Response by the pastor. They left in the parsonage 75 or 80 pounds of very choice groceries, of which we are very proud and thankful. This Society has raised and turned over since the last quarter about \$20.—A. H. Lathan, pastor.

White Sand—Our Church at White Sand, on the McVeill Charge, is growing spiritually. The fourth Sunday in June was an ideal day with the Rev. J. C. Peters; he spent the day with us in Sunday School and prayer service and also preached that night to the children; subject, St. John 1:23 and he received 7 souls into the church, and there is a large number ready for baptism. On the Vox appointment we have a hustling young preacher and we are proud of him—namely, the Rev. J. C. Peters.—A. H. Henry.

TENNESSEE.

Smyrna Circuit—The Rev. T. Johnson, District Superintendent, held his

Third Quarterly Conference here on June 29-30 and had a glorious time. We paid him \$10.76. The work is moving on nicely. The Rev. B. F. Anderson preached an able sermon Sunday morning. At St. Johns, Samuel J. Naphthali, the little son of the Rev. and Mrs. L. W. Floree, was Christened at 11:30 a. m. The Epworth League Convention was held on my District June 26-27.—H. P. Belcher, pastor.

TEXAS

Laurelia—We are going to the ninety-nine mark. We are not yet through collecting. The members of this circuit say they are going to do their full duty. We have some able members on this circuit. Among the families here that are doing well are J. S. Speares, who owns 30 acres; H. P. Dunkins, 80 acres; L. G. Grim, 100 acres; J. O. Owens, 5 acres; A. B. Broos, 25 acres; A. D. Dunkins, 60 acres; F. W. Williams, 60 acres; J. S. Smith, 34 acres; J. H. Haywood, 160 acres; L. C. Wyatt, 60 acres; C. J. Johnson, 27 acres; F. C. Chapel, 27 acres; W. L. Lyons, 200 acres; J. B. Bride, 50 acres; F. W. Flounoy, 35 acres; J. H. Dulet, 90 acres; E. A. Austin, 30 acres; P. S. Smith, 50 acres; L. S. Spiller, 15 acres; C. D. Dunkins, 120 acres and J. D. Dunkins, 150 acres. These say Laurelia's flag shall not trail in the dust. We are grateful to the Conference for this God-sent preacher. The Rev. E. G. Gilmore is our pastor.

Lassater—At St. Paul Methodist Episcopal Church a good Missionary Rally was held June 8. Able sermons were preached by the pastor, the Rev. James Clark. He is an able minister. When the rally closed \$105 had been raised. Lassater Circuit is alive. When our pastor came, this charge was run down. He went to work; many souls have been added to the church and there is great improvement on all lines. We are going to stand by our pastor.—John Hollomon, Sr.

Nixon Circuit—The Nixon Circuit is alive spiritually and financially. The third Sunday was a great day at Gillett. We baptized and raised that day \$14.95 and one soul was received into the church and will be baptized the third Sunday in July. This is the place where we were successful in getting organized with 17 members. Since that time we have been able to increase the membership to 24. At Gillett, on the Circuit, we found 28 members. Now we have 68 members. We are doing our best to make Methodism go. May 31 and June 1 our Second Quarterly Conference was held at Nixon. The Rev. A. M. Mason presiding, preached three strong and able sermons to a crowded house. Paid District Superintendent in full \$15.07. Raised during the quarter \$16.67. The ministers' and Laymen's Council was held here on Nixon Circuit April 29-30 and May 1. Our worthy District Superintendent, the Rev. A. M. Mason, presided. Too much can not be said of his kindness. During the meeting several able sermons were preached. Several interesting subjects were discussed. Raised during the Council, \$442.20. Mrs. L. V. Freeman of Cuero was elected secretary; B. B. Crain of Nixon, assistant secretary; the Rev. J. T. Carper, treasurer; the Rev. D. C. Lacy reporter. We had several visitors, among them being the District Superintendent of the Victoria District, the Rev. J. W. Warren; he gave an eloquent lecture.—J. J. Hardemon, pastor.

VIRGINIA.

Freemans—The Third Quarterly Conference was held on Freemans Charge June 21-22. The work is alive. The rally was a success. Club No. 1, Henry Staples, captain, raised \$102.05; James McChan, \$97.95; the total raised in rally was \$200. The Rev. W. T. Marley, District Superintendent, preached two able sermons and administered the sacrament of the Lord's Supper. Three were added to the church. The reports showed large success on all lines. The District Superintendent spoke highly of the work done on the church. We have built new steps, painted the church and paid for it. Paid District Superintendent up in full, \$11.25; paid for benevolences, \$17.85; for Trustees, \$12.65; paid pastor, \$14.62; total, \$302.52. This is the Rev. A. W. Randolph's second year with us. He is a good worker. He brings things to pass and looks after every part of the church work. He never says to us "go on," but "come on," and he takes hold himself. We are trying to raise the full assessment, by the date of the Conference at Abingdon, Va., in September.—James Meehan.

MACON CHARGE, MISSISSIPPI.

Our rally was a success in the month of May, for the remodeling of our church. Collections, \$130.—O. W. Crump, pastor.

Dead

EVERY—Everline Avery, a member of the Methodist Episcopal Church at Frierson, La., died April 5, 1913. Funeral attended by the pastor, the Rev. W. H. Simmons, and the Rev. D. Shelby. She leaves her mother, two brothers, one sister, grand parents and a host of other relatives.

PRINCE—Death came in the home of Brother Ed. Prince at Longville, La., and took from his side his wife, Mrs. Julia Prince, who was one of the best women in Methodism. She was a good, loyal and faithful member of Mount Zion Methodist Episcopal Church at Olivier for 22 years. Her husband, mother, two sisters, four children and a number of friends mourn her passing. Her remains were brought to Olivier, La., and laid to rest in the cemetery. Her funeral was conducted by the Rev. D. G. Harris and her pastor, the Rev. E. H. Hall.

ARNOLD—On Carrollton Circuit, Mississippi, Sister Florence Arnold, a member of Jones Methodist Episcopal Church, departed this life June 10, 1913. She was converted and joined the church 22 years ago, under the pastorate of the Rev. D. A. Bragg. Her age was 33 years. She leaves a brother, sister, relatives and many friends who regret her going. The funeral was conducted by the writer.—W. S. Leake, pastor.

HAMILTON—Richard Hamilton of New Orleans, formerly a member of Trinity Methodist Episcopal Church, received into Williams Church April 17, 1913, died May 28, 1913, and was laid to rest May 29, 1913. He was a member of the Jefferson Friendship and Longshoremen Benevolence Association. He died in Christ. A niece and friends mourn his passing.—J. A. Landry.

GAINES—Mrs. Jane Gaines, of First Street Church, New Orleans, died June 11, 1913.—B. M. Hubbard, pastor.

WELLS—William Wells, a prominent member of First Street Methodist Episcopal Church, New Orleans, died in great peace, June 18, 1913.—B. Mack Hubbard, pastor.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

MONTGOMERY - WOODS — At the bride's residence in New Orleans, Mr. Abner Montgomery and Miss Hattie Woods, June 13, 1913. The groom is the son of the late Rev. T. J. Montgomery, the bride is a member of the choir of Mount Zion Methodist Episcopal Church. Many of their friends were present to witness the happy union.—J. O. Brown, pastor.

PORTER-MABSON — On Wednesday night, June 11, Mr. Rudolph H. Porter of San Antonio, Texas, and Miss Helen Mabson of Wesley Chapel, Austin, Texas. It was one of the finest affairs seen in our city. The happy couple will live in San Antonio. The Rev. L. H. Richardson, pastor, officiated.

DAUPHINE-DAUSON — At Williams Methodist Episcopal Church, June 19, 1913, New Orleans, Mr. Leone Dauphine and Miss Mary Dauson, both are members of Williams Church. A large audience witnessed the ceremony. Miss J. Logan played the wedding march. The bride, accompanied by her father-in-law was preceded by two little flower girls. The Rev. J. A. Landry, pastor, officiated.

MITCHELL-WAIR — At the bride's home in Colfax, La., Wednesday evening, June 25, 1913, Mr. Clemon J. Mitchell and Miss Lillie Wair. The bride is a member of the African Methodist Episcopal Church. The groom is an active member of Lee's Methodist Episcopal Church, also son of the Rev. S. Mitchell, of the Louisiana Conference. The Rev. Israel L. Turner, officiated.

SIMS-LASTER — At the home of the bride's mother, February 27, 1913, Mr. Sam Sims and Miss Ella Laster, both of Jasper County and members of Leona Church. The Rev. N. Toole officiated.

HAYNES-GARVEY — On Wednesday afternoon, June 18, at the home of the bride's mother in Brookhaven, Miss., a brilliant wedding was solemnized—that of Miss Bessie E. Garvey and Mr. John H. Haynes. The parlor was artistically decorated with smilax, studded with pink roses, which formed a huge bell under which the bridal party stood, with a background of ferns. The bridal party entered to the strains of Mendelssohn's wedding march played by Miss Lurilene Gullage. The maid of honor, the bride's sister, Miss Ruth J. Garvey, was gowned in marquisette draped over white messaline and carried a bouquet of daisies and ferns. Little four-year-old Louie Pendleton was the ring-bearer. The bride was accompanied by her brother, Mr. H. C. Garvey, who led her to the altar where the groom and his best man, Mr. Theo. Gim awaited her coming. The bride wore a beautiful gown of white ivory satin, with the round sweep and fashionable side drape. The waist was caught with a bunch of satin roses, yoke and sleeves of point lace and finished with a necklace of pearls. Her long veil of illusion was suspended from a wreath of orange blossoms and she carried a mixed bouquet of bridal roses, white carnations, orchids and trailing asparagus ferns. The ceremony was impressively performed by the Rev. Thaddeus Collins, pastor of Mitchell African Methodist Episcopal Church, Summit, Miss. Immediately after the ceremony the guests retired to the lawn where they were served refreshments. Among the out-of-town guests were: Messrs. Wiels and Rainee of New Orleans, Misses Bonita Thorpe and Idella Seals, Mrs. Quinn, Carmichael, Westbrooks, Washington, Robertson and Connelly, Messrs. Wilcher, Adams, O Neal and Haynes of Summit, Mr. and Mrs. Aimmes, Messrs. Leroy Haynes, Richard Smith and Theo. Gimm of McComb. The bride is a former student of New Orleans University, a teacher in the city school of Brookhaven, a faithful member and worker of Kynett Methodist Episcopal Church. The groom is a thriving young business man of McComb, Miss., and an employee of the Cumberland Telephone Company. They are at home to their friends at McComb, Miss.—T. R. Williams.

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JACKSON STREET CHURCH— FORTY-FIFTH ANNIVERSARY—LYNCHBURG, VA.

THE REV. C. S. BRIGGS, Pastor.
We have just concluded the forty-fifth anniversary of Jackson Street Methodist Episcopal Church, Lynchburg. \$1,250 has been paid on the church indebtedness. The anniversary was held during the month of July. Dr. C. G. Cumming, Dr. W. A. C. Hughes, Dr. W. C. Thompson, Dr. M. J. Naylor, Dr. I. G. Penn and Mrs. I. G. Penn and Dr. W. W. Lucas were among the visitors who entertained us. The choir and Sunday school rendered special exercises. The picture of the Rev. George W. Lewis, the first pastor was presented to the church by the intermediate class. Mrs. Eliza Anderson, teacher. The Masonic lodge of the city and the Elpo, visited us. Full program will be given in our Souvenir.

EBENEZER CHURCH RALLY, WASHINGTON, D. C. Cash raised June 15 and 22, 1913 \$4,178.66.

The glorious results of a ninety-day campaign. Tribe reports: Paphthali, Mrs. Georgia Miller, captain, \$573.35; Zebulun, Mr. Peter C. Butler, \$423.39; Levi, the Rev. W. H. Dean (from friends) \$340.87; Gad, Mrs. Emily Gilbert, \$335.97; Asher, Mrs. M. E. Griffin, \$293.85; Reuben, Mrs. Estelle Jordan, \$286.38; Benjamin, Mrs. Amelia Spriggs, \$276.90; Jeremiah, Mr. Jas. A. Simms, \$263.40; Issachar, Mr. A. W. Dangerfield, \$249.59; Simeon, Mrs. Ella Holland, \$247.34; Dan, Mrs. Rachel Hawkins, \$235.97; Judah, Mrs. Nannie L. Ware, \$234.39; Isaiah, Mr. Grant Contee, \$167.35; Joseph, Mr. Owen Thomas, \$134.49; Sabbath School, Mr. Stephen Queenan, \$115.42 a grand total of \$4,178.66—A. W. Dangerfield, secretary Trustee Board, W. H. Dean, pastor.

KYNETT CHAPEL, BROOKHAVEN, MISS.

The day of our Trustee Rally, the Rev. G. E. Trainer preached able sermons at 11 a. m. and 8:30 p. m., and the Rev. W. F. Dangerfield, of the African Methodist Episcopal Church preached at 3 p. m. District Superintendent P. H. Rembert assisted at night. Report of collection by clubs: Mrs. S. A. Rembert, \$5; Mrs. Ella Rembert, \$7.30; Mrs. Mary Bowie, \$5; Mrs. M. J. Gullage, \$3.50; Mrs. Amelia Haynes, \$5; Julia James, \$5.10; Mrs. Matilday McGlothlin, \$5.15; Mrs. J. L. Winston, \$2.80; Mrs. Dora Gibbs, \$2; Mrs. Lula Collins, \$3; Mrs. Luday Washington, \$1.50; Mrs. Anna Matin, \$1; Mrs. Sarah Hartley, \$5.31; Mrs. Viola Jordan, \$1; Prof. P. D. Gullage, \$5; Mr. W. B. Rembert, \$5; Mr. Alex Penelton, \$4; Mr. H. S. Freeman, \$1.50; Mrs. Amelia Bankston, \$1; Miss Lucile Bankston, \$1.25; the Rev. P. H. Rembert, District Superintendent, \$5; total of \$75.41. Other collections were \$25.40; a grand total for the day of \$100.81. May the blessings of the Lord be upon this good people.—J. E. Thompson, pastor.

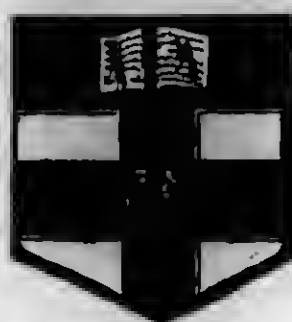
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EBENEZER CHURCH, CYNTHIA, KENTUCKY.

Sunday, July 6th, was truly a great day in Ebenezer Church. The Lord wonderfully blessed us. The Rev. M. C. Lee, pastor of the Methodist Episcopal Church at Falmouth preached a very strong and impressive sermon to a large number. We are truly glad indeed to have any of our good Brethren come and assist our beloved pastor, the Rev. E. A. Driver, who has labored so faithfully and earnestly for the success of the church, and the advancement of the Master's cause and kingdom. The members, together with the Rev. Mr. Driver, have labored faithfully three months for this grand rally, which closed on July 7th. A collection of \$303 was taken for the church and \$2.57 for a blind sister, making a total of \$305.57. Our church is fast coming to the front under the leadership of the Rev. E. A. Driver, who has proved himself to be the right man in the right place. May God bless our church with more such young men.—C. W. Fowler.

PRATT'S CHAPEL—JACKSON, MISSISSIPPI.

I desire to thank the many friends and loyal members of Pratt's Chapel for their hearty support during these trying days. We have not been here two months, but, thank God, we have found open doors thro which we may go and labor for the Lord. Notwithstanding local conditions, God is here. Every department is taking on new life and anxious hearers crowd in to

share our sermons. The Ladies' Aid is active; also, the Woman's Home Missionary Society; the Junior League under the leadership of Mrs. Howard is active; also, the Woman's Home League is organized and will soon get down to work. The Men's Club or Brotherhood has a good membership. The parsonage rally on the fifth Sunday in June was the biggest ever had here. Our friends and faithful members brought forward \$135.11 for the purpose. The following persons led tribes: Sisters M. Harden, \$14.05; A. Taylor, \$30.22; H. Henderson, \$2.50; M. Jones, \$5.71; C. Jamerson, \$17.06; V. Gibson, \$4.65; M. Johnson, \$2; Anderson, \$9.25; C. M. Richardson, \$6.10; Sina Brown, \$3.65; Pearl Curry, \$7.26; Pastor, \$42.15 in baby contest. Want of space prevents personal mention of many whose support helped to bring success. But their names are recorded as friends of our cause of whom we are very proud indeed.—M. T. J. Howard, pastor.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

MRS. MARY ALLIS WALKER.
One June 26, 1913, Mrs. Mary Allis Walker passed from labor to reward. She was the wife of the Rev. W. R. Walker, our pastor at Collins, Miss. She leaves her husband, five children and a host of relatives and friends. She was a good wife, true to the church and to Christ. The funeral was conducted by the Rev. S. H. Cannon, of Jackson.

OWENS—On the 20th of May, 1913, death visited the home of Mr. Robert Owens at Campti, La., and summoned Mrs. Lease Owens. She had been ill for about two years. Mrs. Owens died at the age of 44 years. She joined the Methodist Episcopal Church when 13 years old. She died in full triumph of faith, leaving her husband, eight children, two brothers, one sister and a host of friends. Funeral was conducted by the pastor, the Rev. J. J. Woolridge. She was also a member of the Household of Ruth.—Dan Kemps, Sr.

HAFFORD—Death has visited us at Wiley Grove, Jasper, Texas, since the conference and taken out a good member, Sister Anna Hafford. God has called her from labor to reward. She died full of faith.—Wm. White.

JOHNSON—In Pleasant Hill, La., Brother Charlie Johnson, the son of Brother Reuben Johnson, a member of Taylor Chapel, was buried the 15th of May. He was shot to death. His father, mother and sisters mourn his passing. The funeral service was conducted by Brother P. Mose, W. Palmer and Pastor, I. B. Henderson.

TROUPE—McDonald Troupe, son of the Rev. S. D. Troupe, born at Oxford, Miss., in 1895, died June 18, 1913, at the age of 18 years. He was the youngest son of his parents and greatly beloved by all who knew him. Joining the church at the age of 10 he lived consistently for the remaining eight years of his life. His parents and sisters miss him sorely.

MITCHELL—Young Mitchell of Jasper, Texas, was called recently from this earthly home to his Eternal reward.—Wm. White.

HARPER—Sister Winnie Harper, of Logansport, La., was born at Hemp-hill, Texas, about eighty years ago. She had been a member of the church for over fifty years. After having served this long while in the army of the Lord, he saw fit to call her from labor to reward Tuesday night, June 24, 1913. Several days before she died she said what a glorious time it would be when all the old sisters would be around the throne singing Zion's songs. She leaves six children one of her daughters, Mrs. O. Lonette is a faithful member of Union Methodist Episcopal Church. Wednesday evening, June 25, 1913, as the sun was sinking, behind the Western hills her body was laid to rest in the Union Cemetery. The funeral was conducted by her pastor, the Rev. J. D. McCain.—L. A. McCain.

WHITE—Joanna White died at Trenton, La., June 19, 1913. She confessed a hope in Christ a few days before her death. Her husband, son, father, sisters and brothers survive.

Age, 27 years. The funeral was conducted by the pastor, the Rev. George Thomas, assisted by the Rev. J. J. Haskins, of South Mansfield, La.—George Thomas, pastor.

TAMPLIN—After having given nineteen years of his young life to this world and its amusements, Mr. Clarence Tamplin was called to judgment June 26, 1913. God was merciful to him and let him linger for four months, during which time he confessed Christ as his saviour. He died in Shreveport, La. The funeral was conducted by the Rev. J. D. McCain.—L. A. McCain.

HAIR—Brother Andrew Hair, one of the oldest members and a Class Leader at Springfield Church, died March 4, 1913. He loved his God and his Church. He died at his post. He was a K. of P. in good standing.—N. Toole, pastor.

SANDERO—Mrs. Maud Sandero, the saintly wife of W. S. Sandero, a faithful member and officer of Oak Grove Methodist Episcopal Church, near Marion, Ala., died June 20, 1913 at the age of 58 years. She was converted during her early married life, thirty four years ago, having just joined Oak Grove Methodist Episcopal Church and lived a devout Christian in the same to the time of her death. During her long period of illness she was watchful and patient and seemingly aware of her approaching death. She would talk about it without the least fear, and often she would say her dependence was on God. On the night before her death in the presence of her husband and son, she said, "I am ready and willing to go when the Lord sees fit to take me." She died as she lived, leaving to mourn, her husband, two sons, both ministers, one of whom is in the itineracy in the person of the Rev. W. L. Sandero, pastor of one of our churches in Marion, Va.; and a host of relatives and friends. The funeral service was conducted at the cemetery by the pastor, assisted by the Rev. E. Frazier, pastor Newbern Methodist Episcopal church, and A. P. Phillips, a local preacher, of Oak Grove. Servant of God, well done.—A. L. Boyd, pastor.

FIELDS—Parelee Fields died in peace May 14, 1913. She leaves her husband, two children and mother.—A. J. McNair, pastor.

HUDSON—Mrs. Jennie Hudson, a Mother member, and Class Leader of St. Paul Methodist Episcopal Church, Hattiesburg, Miss., died suddenly, June 17, 1913. Mrs. Hudson was loved by all who knew her. The funeral was largely attended.—A. J. McNair, pastor.

HARDEN—Rosa Harden, a faithful member of Wesley Methodist Episcopal Church, Napoleonville, La., and the assistant organist, died Saturday, June 21, 1913; age, 29 years, eleven months and 21 days, after an illness of more than eight months. She suffered, but bore her sufferings with patience. On Friday she asked her sister, Ida, to read for her, Job 14th Ch., 10-14 verses, and at the conclusion she exclaimed, "Yes, if I did I shall live again." She was converted while the Rev. T. P. Norris was pastor, March 25, 1910, and was a faithful servant of her Lord and the church. She was treasurer of the Willing Workers. The church has lost a faithful member, but Heaven has gained a saint. The remains were laid to rest by the Eastern Star, of which she was a member. The pastor and the Revs. B. J. Bell of the African Methodist Episcopal

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Church and I. Walter, of the Baptist Church, officiated.—M. L. Baldwin, pastor.

PARKER—Mrs. Canie Parker, a faithful member of Spring Hill Baptist Church, Vicksburg, Miss., died June 8, 1913, in full triumph of the Christian faith, leaving her husband, four children, four sisters and a brother. Her sister, Mrs. Norra A. Williams, a member of our St. Mark Church, Chicago, Ill., was here to attend the funeral. Her pastor, the Rev. F. A. Rose, and the writer, conducted the funeral service.—G. W. Smith.

BERHEL—Victoria Lunn, born in Baton Rouge, La., thirty-two years ago, and the sixth child of Daniel and Mary Thomas, both prominent and earnest workers of Wesley Church. She was reared in the church, and all her life took an active part in everything pertaining to the welfare and social uplift of those about her. Converted at an early age, while attending New Orleans University, she tried to lead others to Christ, and in the League her presence was felt for good. She taught public school in Baton Rouge, and the adjoining places, and took an active interest in educational questions. She was married to Mr. C. C. Lunn, in 1899, by the Rev. J. D. Ool, and lived happy together until death called him from labor to reward, and then in 1913 to Mr. Aby Berhel, by the Rev. J. J. Obee. She leaves a devoted mother, sisters and brothers, and a host of sorrowing friends, as well as a devoted husband. The members and friends of Wesley Church will miss her, the Sunday school children will miss her; the older ones will miss her, for she wrought well. Peace to her ashes.

TOLIVER—Death came to this circuit, Richards, Texas, on May 30, 1913, and claimed its own in the person of Mrs. Hannah Toliver. She was born in Virginia in 1816, brought to Texas in 1858, was converted and joined Davey Methodist Episcopal Church, under the pastorate of the Rev. F. D. Bookman in 1876. He died in peace at the ripe age of 97 years. Saint of God, well done.—R. H. Warren, pastor.

PANNELL—On June 17, 1913, after a long illness, Mrs. Susan Pannell, quietly passed into that rest prepared for the people of God. She died at her home in New Orleans. For a long time she was an active and

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faithful member of Union Methodist Episcopal Church. She was converted under the ministry of the Rev. Mr. Dale. While her sister, Mrs. Louise Hall, and a company of friends were singing, "Nearer my God to Thee," she folded her own hands and quietly passed away. She leaves two children. The funeral was conducted from Union Methodist Episcopal Church by her pastor, the Rev. J. H. Hubbard.

WAMACK—Mrs. Dinah Wamack, wife of Wm. Wamack or Baldwin Green Tenn., died May 16, 1913; age, 57 years. She was the mother of eight children, six of whom survive her. She was a member of the Methodist Church for 41 years.—J. S. Nance.

TOWNS—Mrs. Kate Towns died at her home in New Orleans, Thursday, July 3, 1913. She was a native of Mississippi, but for many years had lived in this city. She was a member of Union Methodist Episcopal Church where the funeral was conducted by the pastor, the Rev. J. H. Hubbard. The Mt. Zion Benevolent Order of which she was a member turned out in a body at the funeral. She leaves a son and two daughters.

JONES—Aseline Jones, a faithful member of the Methodist Episcopal Church at Frierson, La., died April 17, 1913. She leaves her mother and a host of friends. The funeral was attended by the pastor, the Rev. W. H. Simmons.

Southwestern Christian Advocate

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Sunday, July 27th.

The Hon. Rene C. Metoyer, attorney-at-law, will address the young men Sunday. The meeting opens at 3:30 p. m., in the assembly-room.

Mrs. Octavia Robinson, of this city, and daughters, Helen and Adele are visiting in Patterson, the guests of Mrs. Julia McNealy.

FIRST STREET CHURCH—Sunday last a large congregation heard the General Rules read and expounded by the pastor at 11 a. m. Sunday night Brother George C. Haywood, recently returned from Gammon Theological Seminary, preached a good sermon to a good sized audience. Strangers are given special attention.—B. Mack Hubbard, pastor.

WESLEY CHURCH—Sunday morning's early prayer-meeting was conducted by Bro. L. Howard. The Sunday school and the Epworth League, the latter conducted by Bro. C. C. Cannon, were well attended. The pastor, Dr. J. L. Wilson, preached morning and evening. The evening's sermon was delivered to the Ladies' Independent Society.—L. L. Harrison.

ST. MATTHEW, ALGIERS—The early prayer-meeting and Sunday School services were well attended. Bro. Ed. Collins preached at night. The Rev. W. H. Harrell will preach Sunday night, the 27th. The Rev. W. L. Amos will preach Thursday night. Pastor Landry wishes to thank Misses Mattie Howard, Emma Tasker and Albert White for a fine summer coat. The surprise party, led by Mrs. Ella Foster, James Rhodes and Mrs. R. Garrett, was so much appreciated that the pastor's advice is "Try it again."—C. D. Smith.

UNION CHURCH—Usual services well attended. Dr. J. H. Hubbard, the pastor, preached at the morning service on "The Promises of the Bible," and on "The Skillful Wrestler" at the evening service. Monday, the 28th instant, at 8 p. m., will occur "The Old Folks' Balkan Blouse and Children's Japanese Contest Drill and Comic Concert." Sixteen women and twelve little girls will engage in a contest which promises a treat of unusual interest. The center of attraction of the women's drill is Mrs. Caroline Chinn, who was the mother of six children before the Civil War. It will be worth more than the whole occasion to see and hear her. The program will be rendered under the supervision of Mrs. Margaret Robinson.—John E. Riley.

MT. ZION CHURCH—Moved from temporary quarters into the basement of their new church Sunday. The early prayer-meeting was conducted by R. J. Harper, Archey Williams, Sisters Ella Miles and Louisa Smiles. The Sunday School attendance was a record-breaker. District Superintendent Valcour Chapman, and the Rev. T. A. Brown, the former pastor, delighted the Sunday School with a brief review of its history during the past three years. At 11:30 a. m. Dr. Chapman delivered the message. Subject, "The Contract Between the Church and the House of Worship." At 3:30 p. m., the Methodist host assembled under the leadership of Dr. J. L. Wilson, of Wesley Dr. Hubbard, of First Church the Revs. T. F. Robinson, of Thompson W. S. Chinn, of Trinity, D. S. Sloan, of Mallalieu, John McKee, of Pleasant Plain; C. C. Landry, of St. Matthew Church and the Rev. Frank Walker, of Gretna. It was a great day in Mount Zion. Methodism cannot fail with such whole-hearted ministers leading our people. At 7:30 p. m. a large congregation assembled. Sermon by the Rev. T. A. Brown. Subject, "Walk About Zion." More than \$200 was raised as a thank-offering. We are at home in Jackson Avenue, near S. Robertson Street.—J. O. Brown, pastor.

Pursuant to a call of the president, W. B. Buchanan, the Epworth League of Wesley Church met July 10, 1913, to install its officers. After the devotional service, led by Bro. Robert Williams, Miss B. Mack rendered a good program. The officers, who were present were installed by the pastor: Miss M. Mack, secretary; Miss Ella Taper, corresponding secretary; Miss B. Mack, assistant; Joshua Span, first vice-president; Johnnie B. Smith, second vice-president; Bro. Robert William, fifth vice-president; Mrs. J. L. Wilson, treasurer. After an instructive talk by the pastor, Dr. J. L. Wilson, all retired to the hall, where refreshments were served by Mrs. Ceceal Brady and others. With its pastor and an able president, Wesley will be heard from in Epworth League work.—C. C. Cannon.

District Rounds

NEW ORLEANS DISTRICT.

Third Round.

Asbury, August 2-3; Trinity, 3-4; St. Matthew, 6-10; Mallalieu, 7-10; Mount Zion, 11-17; Wesley, 13-17; First Street, 20-24; Haven, 29-31; Williams, 28-31; Angie Circuit, Sept. 5, 6, 7; Franklinton Circuit, 10-14;

Mandeville and Covington, 18-21; Sli-dell & Village, 27-28; Scott Chinn, Oct 1-5; Union, 2-5; Thomson, 6-12; Gret-na, 7-9; Malden, 8-12; Pleasant Plain, 17-19. Mr. Brethren—The conference year is now half gone. You know what results you have obtained up to now. The District Conference work is over. Let us swing out in the last half of the year for more glorious results than in the past. Some of your charges and circuits have not paid in your Episcopal Apportionment for the first and second quarter. If it is not paid into the Episcopal Treasury by the time I hold your Third Quarterly Conference, it must be deducted from what has been paid the pastor and District Superintendent. Be not slothful in business.—Valcour Chapman.

MUSKOGEE DISTRICT.

Second Round.

Nowata Circuit, June 28-29; Hudson Circuit, July 3-4; Coffeyville, 5-6; Chetopa and Oswego, 12-13; Wetumka, 17; Wewoka, 19-20; Weleetka (A. J. McAllister), 26-27; Tulsa, 26-27; Grand River (L. S. Lamb), 29-30; Muskogee, August 2-3; Porter (T. S. McMorris), 9-10; Checotaka and B. Hill (C. R. Ross), 9-10; Boley Circuit, 9-10; Boley Circuit (East), 14-15; Boley, 16-17; McAlester, 23-24; Atoka and Colbert, 26-28; Hugo Circuit, August 31, Sept. 1; Okmulgee, 7-8; Eufaula, 13-14; Taft, 17. Dear Brethren—I know the work is hard, but that should prompt us to greater effort. Stress the Benevolences and soul-saving.—H. T. S. Johnson, Superintendent.

Dead

GIRDEN—On June 1, 1913, Sister Dina Girden past from labor to reward. At the time of her death she was a member of New Roads Church. She leaves one daughter and 15 grandchildren to mourn her passing. She was one hundred years of age and was converted 70 years ago in the Methodist Episcopal Church. She was one of the pillars of New Roads Church. Sister Girden will be greatly missed in New Roads. She was a steward. It never got too cold and neither too hot for her. She was always ready to do something to advance the cause of the church. She helped to build our church at Batchelor and also the Methodist Church in New Roads. The funeral was conducted by her pastor, the Rev. J. A. Barnes, assisted by the Rev. S. P. Parker, African Methodist minister.

SATCHER—Brother Charles Satcher of Ocean Springs, Miss., entered into rest March 3, 1913. Brother Satcher was the oldest member of the church here. The funeral service was conducted by the Rev. E. H. Langston, pastor at Ocean Springs.—E. H. Langston.

SMITH—Sister Olevia Smith, after about two months illness, on the morning of June 15, fell asleep in Jesus. She was conscious until the last. Her last words were, "Death is only a dream." Her husband, mother, brother and two sisters and many friends and relatives mourn their loss. The funeral was conducted by her pastor, the Rev. E. H. Langston, assisted by the Rev. T. Edwards, pastor of the Baptist Church at Ocean Springs.—(Mrs.) E. H. Langston.

BROWN—At Magnolia, Miss., Josephus Brown, age 60, departed this life June 11, 1913. He was helpless for

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four years and could not walk. He was ready to go and leaves a wife, two daughters and a host of friends who mourn their loss. The funeral service was conducted by the Rev. R. H. Patton, assisted by A. M. Quinn and the Rev. P. S. Evans, of the Baptist Church.

BROWN—Hardy Brown, a member of our church, New Zion Church, on the Barlow Circuit, departed this life May 27, 1913 in rich faith in God. He leaves six children and many friends who mourn for him. His funeral was preached by the pastor, the Rev. A. Johnson, assisted by the Rev. L. P. Epps, pastor of the Methodist Episcopal Church, South.—(Mrs.) Ular Sorles.

HENRY—Mrs. Jinnia Henry of Texarkana, Texas, put off this earthly life after a season of waiting. She was conscious until the end and glad to go Home. At the funeral service the pastor, the Rev. C. A. Taylor, officiated.—J. H. Henry.

SMITH—Frank Smith, son of Mr. E. D. Smith of Ocean Springs, Miss., fell asleep in death May 1, 1913. His wife and child, also his father, brother and sisters, have our deepest sympathy. The funeral service was conducted by the pastor, the Rev. E. H. Langston, assisted by the Rev. J. J. Young, of Biloxi, Miss.—E. H. Langston.

BENSON—Fletie Benson, born July 1, 1894, was converted at the age of 12. She said to her mother and sister, Ida, that she was going home. She was a member of Springville Church, Marion, S. C. She lived a Christian for 8 years. The funeral was conducted by the pastor the Rev. C. R. Brown, assisted by the District Superintendent, Dr. M. M. Mouzon. The service was largely attended by white as well as colored friends. Age, 19 years and 11 months. She is survived by her mother, step-father, one sister and one brother.—F. Benson.

SOCTR—Houston Scott, a member of Fairfield (La.) Methodist Episcopal Church, died in peace June 17, 1913, with his blind wife, three daughters and one son around him. He quietly entered into rest. Age, 101 years.

JONES—William Jones, a member of Williams Church, New Orleans, La., passed peacefully away, June 2, 1913, and was laid to rest on the 3rd. His wife, son and daughter, together with many friends, mourn his going.—J. A. Landry.

Southwestern Christian Advocate



ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

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THE ASSASSINATION OF CHARACTER

Society brands a man who takes the life of another in cold blood, but society is honey-combed with those who murder reputation and character. The margin between two criminals is exceedingly narrow, if any; and no doubt, to some, physical death would be welcome in lieu of death by gossip and slander. This is no new sin. It is a crime that is covered in civil law by the term, the defamation of character. Many a man has been wrecked in his usefulness and has gone to an untimely grave a victim of the gossip-mongers. The Apostle Paul classes "whisperers" with the murderers and the wicked with the lowest sort: "they which commit such things, are worthy of death, not only do the same, but have pleasure in them that do them."

In this week's issue, we are reproducing two articles in line with this thought. One taken from Bishop Newman's book on the Supremacy of Law, from the chapter on "The Right of Fame"; the other article is from the pen of Colonel Theodore Roosevelt, bearing upon the recent libel suit, which was conducted in the defense of his good name. The trial of Colonel Roosevelt gives an occasion for emphasis of this thought.

The *Independent* of New York, in referring to the trial of Colonel Roosevelt, under the heading, "The Maintenance of a Good Name," says:

"Mr. Roosevelt did wisely in searching an opportunity to assure the maintenance of his good name after his death. He knew that such stories of habitual intoxication had followed other famous men, even Presidents, and he had warning enough of such malicious stories being told about him. Even yet men discuss whether Daniel Webster did not try to make speeches when drunk, and most people believe it. No one ever charged President Hayes with intoxication, for it was known that he was a total abstainer; but this has been said of President Johnson and President Grant, and their names have never been fully cleared of the charge. Mr. Roosevelt owed it to himself, to his family, and to history to make his name clean and clear to the ages, and he has done it fully, and it is proved that he has never been under the influence of liquor, and also that he has never been known to be profane or foul in familiar conversation."

At the last General Conference, in discussing the report submitted by Bishop Smith on Judiciary Administration, Dr. J. M. Buckley uttered a significant remark, which is exceedingly appropriate and timely in this connection. The report had substituted the word "immorality," for "any crime expressly forbidden in the Word of God." A delegate offered the following amendment: "or there be rumors affecting his moral character." In discussing this amendment, Dr. Buckley said: "Rumors! Rumors! Rumors! I can block any man in this body or upon this platform with a rumor. I can say, without saying anything, 'Is he all right?' 'Does he live peaceably with his wife?' Or, again, 'Does he let his sons go to the theater?'" This brings squarely before us character assassination and our knowledge of the situation forces the conclusion that the Negro must be more than addicted to this charge

and practices it more generally and perhaps more assiduously than others. There is an historical reason for this. Before the war the Negro was encouraged to gossip. He got even with his enemies by telling his master the gossip of the plantation, and what he did not know on his enemies he manufactured. If he had the confidence of his master, his attack was all the more effective. By this method many a Negro got a whipping and was otherwise punished, when he was not guilty of any infraction upon the rights of an individual or society. This tendency to gossip has come down to us to this day, and with the characters playing all the positions involved in the scene before the war. There are white men who encourage Negroes to think that they earn a place of confidence and trust, by posing as defenders of truth and of right living, and so they stealthily begin to dish out rumors, insidious remarks and attacks upon the character. When they are protected in this sort of business, and they are not forced to show their hands and face the accused, they grow bold and more determined in their attack. All who know the Negro's life know how true this is. This sin is found in its aggravated form in the Negro's relation to the whites.

A recent editorial in the *Washington* (D. C.) *Bee* substantiates this contention. The *Bee*, in discussing the attacks upon a teacher at the Capital, says: "For some years the gossip, in Washington, has gone on, unmolested, casting suspicion upon those whose lives have been above reproach. For some years, gossip-mongers have exaggerated the most common-place bit of innocence into an awful, hurtful rumor. And when a teacher becomes the victim of these vultures of society, the gossip-mongers, fairly revel in delight in painting fair characters a hideous black. The matter has reached a point where action against defamers of characters must take the place of tolerance. A woman's character is too pricely a jewel to be tarnished by gossip. A man's character is too great an asset to be marred by the gossip's rumors. Decent men and women, men and women who place the proper high estimate on character, should band themselves together to expose and estop every vulture in society who spreads his or her pinions to alight upon character. And school authorities have resting upon them the grave responsibility of protecting the teachers, as well as pupils, against vicious charges, and no compromising attitude towards the circulators of vicious charges should be allowed. Character assassination has reached the limit of tolerance in Washington."

It must be borne in mind that any people in the stage of development where the Negro now is, is likely to place misinterpretation upon the conduct of his neighbors. He is likely to see things through his own moral sense and through his own daily life, and, when this is encouraged, those who lend the encouragement are equally guilty with those who make the insidious attack. As in slavery, the good Negro was the man who told all; if he told only that which he knew to be facts there would be no wrong, that would be right; but, when he began to tell all, he

told more than he knew and drew upon his imagination. This type of before-the-war-Negro is duplicated to-day, in the sneaking, treacherous, deceitful and lying Negro, who spends his time manufacturing circumstances by which he can bring low, either those whom he envies, or whom he supposes have done him a wrong. And the worst of it is that the Negro who makes this his practice is often rewarded.

In no sense must this editorial be interpreted as an effort to shield wrong. Men who do wrong should be punished, but we should be exceedingly careful in our conclusions as to the wrong done, lest some innocent man suffers, and, at this stage of development the Negro race cannot afford to lose a single man of pure living and of noble purposes. Perhaps the most difficult phase of administering work among Negroes is to know when attacks are made for righteousness' sake and when they are made with design. Here is where the most capable administrator has failed in his dealing with Negroes. He must ever keep in mind that the Negroes were schooled in this cunning art for 250 years. The slave often baffled the master when he boasted most that he knew the Negro best.

When an attack is made, he who makes the accusation should be willing to face the accused in a regularly constituted court of the State or the Church, or in a friendly council, between all parties concerned. Nine times out of ten, he who is unwilling to face the man accused thereby establishes the fact that what he states is not worthy of the least consideration.

The man who deliberately and wilfully attacks the character of another, without conclusive evidence, is worse than a murderer. We have no words strong enough to typify those who are found in society everywhere who, by an insidious word, places the wrong construction upon an act and thereby encompass the downfall of individuals, placing them under a cloud which hovers over an untimely grave.

"A poisoned shaft with scarce an aim,
Hath done a mischief, sad as shame."

The *Congregationalist and Christian World*, recently treated this whole subject in a serious vein in its editorial section. At the time that the libel of Colonel Roosevelt was before the country, under the heading: "The Sin of Defaming Our Brother," the *Congregationalist*, among other things, said: "There is one sin so common that it may almost be pronounced universal. Nearly every member of the human family is sooner or later guilty of it. Those who would scorn to steal or to kill or to be licentious are caught in the meshes of this temptation. Earnest Christians who are strict with themselves and hold others strictly to account as respects indulgence in liquor and debatable amusements, nevertheless, fall into this snare of the devil.

"This sin of which we speak is that of receiving as truth unverified rumors prejudicial to the character and reputation of others and of giving still further currency to such reports.

"One reason why we are all prone to this sin is that it is so subtle. The harm it works
(Continued on Page 8.)

The Right of Fame

By Bishop J. P. Newman, LL.D., in the Supremacy of Law

The desire for pre-eminence is an evil when it is gratified in defiance of God and of human rights. From such a heart God is excluded; the shrine is selfishness; the idol is self. When supreme this desire has given birth to a brood of the most devilish passions. Vanity begets hypocrisy; pride, haughtiness; jealousy, hatred; envy, murder. Some men attain to greatness, but it is the greatness of infamy. When this desire is gratified by the sacrifice of principle to policy, of character for reputation, it is highly censurable. When men disregard the morality of the means for the attainment of fame, the motive merits the contempt of heaven and the scorn of hell. What crimes have not been committed for human applause? Nations have been impoverished, cities consumed, men, women and children slaughtered by hundreds of thousands, the noblest callings of life have been prostituted, science has been made to trumpet the fame of pretended friends, patriotism has been assumed to cover the betrayer of his country, the lovely garments of charity have been drawn around the form of the pretended philanthropist, the sacerdotal robes of the ministry have been polluted by the disguised hypocrite, the dearest ties of earth and the sweetest relations known to man have been immolated on the altar of an unchecked ambition.

Two things are dear to mankind—character and reputation. If a man has a right to life, liberty and property, he has also a right to his character, and every injury done thereto is an infringement of a natural right and a crime against society. Character is what a man is, in his present intellectual, social, and moral condition. It includes his actual acquisitions, his capabilities, habits, tendencies, feelings, aspirations—in a word, every thing that enters into his present being and his capabilities for attaining a better future. Character is the source of all our joys and sorrows, our hopes and fears, our beneficent and malevolent influences exerted upon others. Character is the wealth possessed. It is the most substantial possession for this life and the life to come. Gold cannot purchase it.

It comes to the individual in compliance with the requisitions of law and by the assistance of those gracious influences which descend from heaven. Many a man is bad today, having degenerated from original innocence and a high state of purity, because he did not resist the assaults upon his personal character. We are not accustomed to look upon calumny in this regard. Usually we hold its relationship to what men call reputation; but we must go deeper than that, and consider its influence upon the moral being of the individual, upon those forces which enter into life and out of which flow the immensities of immorality. Reputation may be lost and regained, but to restore character is the work of God.

There may be a beautiful correlation between the public estimation of a citizen and what he is in all the depth and breadth of his being. Character and reputation should go hand in hand and present a proximity closer than the proposition and demonstration of a geometrician; but it is too often true that a citizen wrongfully estimated by the public is the favorite of heaven, while, on the other hand, he may be reprobated by heaven and yet held in high esteem by his fellow-men.

In a general sense reputation is public opinion, and may be good or bad, true or false. If true and good it is the source of wealth, honor, and happiness. To succeed in any of the pursuits of life the individual must be in repute both for capability and honor.

To blast that reputation is to rob a man, and the chief difference between a robber and a slanderer is that sometimes you can find the

stolen property on the robber, but never on the slanderer.

How much of human happiness there is in what we call reputation! It is the joy of most men to be held in esteem by their friends and neighbors. For fame men have sacrificed every thing. Where it is a ruling passion and gratified within the limitations of law there is something beautiful in ambition and commendable in the loftier aspirations of the soul.

If these are acceptable facts, confirmed by our experience and observation and recognized by law, human and divine, then what anathema is too terrible to pronounce upon him who deliberately ruins the fair fame of another, or what punishment is too great to decree against him? How despicable the man who, whether for wealth, position, or glory, seeks to rise upon the ruins of another, whose prospects he has blighted, whose peace he has ruined, whose fame he has tarnished! Ah! at the last day will not the Judge of all the earth press to the lips of that man the cup of trembling to its bitterest dregs, and will not his coronation be upon the summit of torments and the last arrow in the quiver of divine justice penetrate his infamous soul? What terms of condemnation are equal to express our indignation at the course pursued by journalists and orators, in political campaigns, toward their opponents? What a school of scandal for American youth as ordinarily conducted! It would be a compensation to private virtue and public morality if, during such a time, political papers were excluded from the family, and if every good citizen should decline to listen to defamatory orators. Were defamation to become a universal custom what a blow it would be to the very foundations of society! What would become of families, of friendships, of communities, if every failing should be proclaimed upon the house-top?

What are the compensations to men who gain pre-eminence by such despicable means? They may attain to glory. They may be embalmed in song, recorded in history, eulogized in panegyrics, applauded by admiring multitudes; nay, more, they may be sculptured in marble, cast in bronze, painted on canvas; nay, more (they may be interred in some splendid mausoleum and their memory perpetuated by monumental shafts. All this is bewitching; but let us behold the troubled life of him who has thus attained to honor. What disquietude of soul; what sensitiveness to every report; what anxiety is excited by every change of public sentiment; what servility of soul to the great, what hypocritical smiles to constituents, what self-degradation before mankind!

Whether defamation is by tongue or pen, it is forbidden by the organic law that flashed its authority amid the thunders of Mount Sinai. All evil-speaking may not be slander. It is proper, when the ends of justice are to be subserved, to bear testimony against crimes, for he who conceals a crime renders himself party to the offense. It is within reason to give publicity to the faults of others in self-defense, as when an innocent person is wrongfully accused and the guilty party is not suspected. At all times the innocent man has a right to vindicate himself. It is not evil-speaking to caution the innocent against the wiles and wicked intentions of the bad. It is both justice and charity; it is "doing as we would be done by." Nor is violence done to law and justice when allusion is made to the evil acts of another, when such have been made known either by the offender himself or by the providence of God. Yet such allusions should be tempered with pity and discretion, and not made with hatred and pleasure. There are some actions which carry villainy on their very face—as murder, or the desertion of a family, or the brazen effrontery of falsehood—to speak against

which there is no law. Nor is the divine command infringed when, in all kindness and prudence, the errors of another are reproved. Nor is it an offense against propriety or good morals when the minister of religion denounces the sins of others, as when John the Baptist said to Herod, "It is not lawful for thee to have her," or as when Christ denounced the hypocrisies of the Jewish rulers.

But this liberty of speech is carried to excess and is abused when general conclusions are drawn from a single evil act. No one act is the fair exponent of any man's character. A single illiberal act does not prove a man covetous any more than one act of charity proves him to be beneficent. The final judgment is to be the expression of the tenor of a man's life; the reason for the good or bad within him is with himself. He may possess a whole class of virtues and of vices yet men proceed in their generalization and deny the possession of any virtue or the existence of any vice.

In the treatment of human actions what a world of difference there is between candor and calumny! When a man relieves a beggar in the streets candor would ascribe it to a generous emotion, but calumny to vanity of ostentation. When a man stops short in a career of prosperity and resigns himself to the mercy of his creditors, candor pleads the cruelty of misfortune, but calumny whispers of midnight excesses, habitual licentiousness, extravagant dissipations. When, from the family altar, we hear the music of domestic devotion, candor loves to dwell with delight upon the spirit of venerable piety, but calumny points to the mask of hypocrisy. When a citizen is prosecuting the claims of justice, candor accords to him the purity of upright and honorable intention, but calumny asserts it is the grip of avarice or the insolence of oppression. Where candor hesitates calumny assumes the tone of authority. When the former demands investigation and proof the latter gives confident decisions. Candor suspends judgment for more light; calumny draws conclusions and thunders invectives. When candor is for checking the malicious report calumny opens its brazen throat and gives to it publicity, calling upon the wings of the wind to spread it abroad. Candor demands hesitation at two points, when the merit of an action is disguised by the uncertainty of evidence and the ambiguity of its complexion—when the accused has the right to the benefit of the doubt. And candor hesitates in assigning a motive for actions, for motives are hid by the veil of the impenetrable secrecy of the heart, unseen by any save Omniscience; written on no book save the record of judgment; remain untold till the awful day when the universe shall hear.

Candor never insinuates. "Charity thinketh no evil." Half-truths and false truths are slanders. A half-truth is one side of a question, and may be the bad side. Facts are false when out of their logical and historical connection. Facts should balance each other and should be expressive of the whole truth and nothing but the truth. Some natures are too deep to be understood. Some natures are transparent, some translucent, some opaque. There are those so constituted that they cannot manifest themselves, and so go through the world misunderstood and misrepresented. Many a man is unknown beyond the circle of his family and immediate friends. There is many a hidden flower beautiful as it is kissed by an angel; there are philanthropists in the homes of distress whose names the silver trumpets of fame have never proclaimed. "I thought him cold and hard, and grasping," is the self-condemnatory expression when the better soul of the unknown has been revealed to us. Some such become our warmest friends and fill us with admiration.

Chief among the sources of slander is malice. There are those who so far descend below the ordinary limits of depravity as to experience delight in traducing another; who seem to feast on the melancholy picture of another's guilt; whose ears are only open to the tale of detraction and whose lips to traduce.

duce and vilify. Language has no terms of moral indignation capable of branding with adequate infamy conduct so intensely vicious. There are those who delight in detraction. In this poor world of ours there is more satire and censure than praise and panegyric, more invective than commendation, and a sweeter delight is experienced in bitter denunciation than in highest applause. A man succeeds in business, in art, in science, in war, in professional life, and when his success is beyond question some detracting reason is assigned for his success. Nobler impulses would ascribe that success to genius. I wish I could portray the hideous creature who thrives on the carrion of detraction, dissect his heart, turn his soul inside out, and then give him the burial of an ass. Those who may not be charged with malice, but who revel in self-gratification, indulge their passions, increase their power, feed their vanity by rendering another degraded forever. Will not the Judge of all the earth, when He comes to make inquisition for blood, be unto such a "consuming fire?" How despicable is he who, whether for wealth, position, or glory, seeks to rise upon the ruins of another whom he has destroyed! What monument of shame shall mark the resting-place of his dust, and what philippic shall transmit to posterity the meanness of his spirit and the contempt of his life?

It is amazing beyond conception to observe with what freedom the honorable reputation

of another is treated, as if that reputation was,

"As yon neglected shrub, at random cast,
That shades the steep, and sighs at every blast."

It is treated as the merest bubble, to be exploded at any moment, or as a passing cloud, to be dissolved at pleasure, or as the fragile flower, to be trampled in the dust. What right have men to dally with this sacred thing, dearest to the heart's best memories, the most precious jewel of the soul? Men claim to be the censors of one another, to sit in judgment upon their fellow-men, and to deal out their opinions without asking permission, as if the Almighty had delegated to them authority and clothed them with omniscience to know and omnipotence to do. There is nothing that demands a severer repression on the part of the virtuous and honorable than this freedom to meddle with the characters and reputations of others. It is lamentable that in all departments of life the idea is prevalent that the surest path to success is to defame a rival. But such success is temporary. Eternal ages belong to the good man for the vindication of his honorable name. It is a glorious truth that the whole tenor of Christian morality is a sanction of this law of fame. Words of defamation are not only condemned, but a restraint is placed upon the lips of the good.

Loeb, Jr., Gifford Pinchot, James R. Garfield, Robert Bacon, J. C. O'Laughlin, and Truman H. Newberry; Frank Tyree and Jimmy Sloan, the Secret Service men who were with me in Washington; men who were members of my own household; Judge Blair, who cleansed Adams County in Ohio; Mr. Abele, who helped initiate me as an honorary member of the Brotherhood of Locomotive Enginemen and Firemen; and, finally, the correspondents of various newspapers—Gilson Gardner, Curtis, Charley Thompson, O. K. Davis—who had been in close touch with me both in the presidency and throughout my campaign trips, and on many or all public occasions ever since.

I am very, very grateful to all of these men; and the testimony which they gave about me made me feel both very humble and proud. Many of them are men with whom I have worked in the closest and most intimate relations, relations so close and so intimate as to make it impossible that there should be anything hidden between us. Others were men with whom my relations were friendly but intimate only in the sense that they, in the course of their professional duty, followed me closely, and knew exactly what I did and how I acted. This latter group included especially the newspaper men. They owed me nothing. So far as there had been any favor shown on either side, it had been shown by them to me. I had merely treated them fairly and courteously. They had nothing to gain by testifying for me, and in two or three instances I was uneasy at their doing so, because I feared that they might be damaged thereby. But they came forward eagerly, and because of the training they had had in accurate observation and statement, they made invaluable witnesses.

It is not a pleasant thing to undertake a suit of the character which I undertook. A man feels indignant at being called upon even to notice infamous charges which can be supported only by testimony that represents either downright perjury or else a malevolence so great as to make men who are ordinarily honest unable either to see or to state the truth. Yet in this case the duty to undertake the suit was clear. The success of the suit depended mainly upon the willingness of many men to spend time, trouble and expense in the effort to see that the truth was fully and accurately set forth. I can give no acknowledgment to these men except the assurance that I am profoundly grateful.

We look upon the pine and say,
"How drear and dark!"
But hold a branch against the sky,
And straightway mark
How beautiful it then becomes!
Like fairy fern!
And from so marvelous a change
Our hearts may learn
To hold each dark-hued sorrow up
Against the light—
The light of God's own wondrous love—
And see how bright
Even sorrow in that light becomes!
A thing of earth
Transformed by rays from the blest sky
Where joy has birth
Yea, death itself is glorified
When there shall shine
Through its earth gloom the radiance
Of light divine.

—A. M. Gordon.

Let each one accept his task, a task which should fill his life. It may be very humble; it will not be the less useful. Never mind what it is, so long as it exists and keeps you erect! When you have regulated it, without excess—just the quantity you are able to accomplish each day—it will cause you to live in health and joy.—*Emile Zola.*

There is no more impressive and revealing moment with man or woman than when you stand in a room empty of their actual presence, but having, in every inch of it, the pervasive influences of the absent personality.—*Gilbert Parker.*

A Disagreeable Duty

By Col. Theodore Roosevelt, in the Outlook

Any man familiar with public life realizes the foul gossip which ripples just under the surface about almost every public man, and especially about every president. It is only occasionally printed in reputable papers and set forth in explicit form; but it is hinted at in the press and set forth with circumstantial mendacity in private life; and if left unrefuted until after the man's death it lasts as a stain which it is then too late to remove. From Lincoln and Garfield to Cleveland and McKinley this gossip has circulated and still circulates. In the case of Mr. Cleveland, for instance, it took the form of accusing him of actions so atrocious that even to think of them makes one feel indignant, and in this case I happened to know personally that there was not the smallest shadow of foundation for the charges. Yet it is such an unpleasant task to call the slanderers to account that any man tends to shrink from it.

Ever since the panic of 1907 the stories attacking my own character, which originated in financial centers that were hostile to me, have been circulated in ever-widening circles and with ever-increasing virulence; and I made up my mind some time ago that on the first occasion when they were published by a paper of sufficient standing to warrant my taking action I would do so. Two or three papers published them, but at once retracted them. One paper which published them and did not retract them I found on inquiry was edited by an ex-United States senator, who during my administration had been indicted, convicted and sent to prison for a criminal offense; and two other newspapers proved on inquiry to be sheets of such low character that a prosecution would probably have been beneficial to them. I took action against the first newspaper that published the charge which was of sufficient responsibility and previous respectability to warrant the proceedings.

The jury was composed of workingmen—miners, lumbermen, farmers, teamsters, railway men; and they possessed the prime virtues of honesty and common sense. In Judge Flannigan we found a man of high dignity and force, not only learned in the law, but resolute to make the law the handmaiden of justice, and gifted both with the power to decide aright and the power to set forth the reasons for his decisions so plainly

that even a layman could follow him with understanding and conviction.

The suit was ended by the defendant stating in open court that he had made the charges in good faith on information furnished him, but that his investigations had shown him that the charge was without any foundation, and that he and his counsel had searched the United States through in the effort to find responsible men who would testify under oath to facts substantiating the charges, and had failed to find them. The defendant thus became the strongest witness in my favor; he testified that although my suit had been an invitation to all my foes in the country to advance testimony against me, yet that none had been able to do so. I then made the following statement in court:

"In view of the statement of the defendant, I shall ask the court to instruct the jury that I desire only nominal damages. I did not go into this suit for money. I did not go into it with any vindictive purpose. I went into it, and, as the court has said, made my reputation an issue, because I wish, once for all, during my lifetime, to deal with these slanders, thoroughly and comprehensively, so that never again will it be possible for any man, in good faith, to repeat them. I have achieved my purpose, and I am content."

The verdict, under direction of the judge, was immediately given in my favor, and the defendant was declared guilty.

The witnesses who testified (at Marquette or by deposition) covered my entire life since I was 21 years old, and more particularly they covered the last fifteen years. It is almost literally true that for those fifteen years the witnesses produced testified as to almost every hour of my waking life, save only the times when I was alone with my family or alone in the wilderness.

These witnesses include personal friends like Jacob Riis, Albert Shaw, Silas McBee, Admiral Dewey; personal friends with whom I served in the army, like General Leonard Wood; the doctors who had attended me, and who include some of the highest men in the entire profession; personal friends who were business associates on intimate terms with me, such as Dr. Lyman Abbott; my close kinsfolk who knew me in all the intimacy of home life; the naturalists who were with me in Africa; close friends who had served under me in office, like William

By Dr. Geo. A. Simons, Superintendent of Russia Mission

My share in the work of the world may be limited but the fact that it is work makes it only half an hourwojeryhmhbmbhmb precious. * * * Darwin could work diligent half-hours he laid anew the foundations of philosophy. * * * Green, the historian, tells us that the world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker.—*Helen Keller.*

The Passover

Exodus 12:1-42.

International Sunday School Lesson for August 10, 1913

By the Rev. N. W. Greene, B. D.

Golden Text—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:28.

Time—Uncertain. Beecher makes it B. C. 1498. Ussher, B. C. 1491. Others make it very much later.

Place—Goshen in Egypt.

Memory Verses—26, 27. Read whole chapter.

The Lesson Story

Nine plagues have failed to convince Pharaoh that Israel should be allowed to worship their God outside of Egypt, and a tenth plague was sent upon him. This was more severe than all the others. For the most part, the others were annoying and threatening with death; this one brought death itself to Egypt's first-born, and Israel was permitted to go away.

Pharaoh had forbidden Moses to come before him again in behalf of Israel's freedom. Moses did not violate the king's command to "see my face no more." Instead, he approached God for further instruction, and was given to know that the next move would be final and that Israel would be freed according to former promises. He was instructed what preparations should be made for the journey, also when.

In due time Moses called the heads of the families together and explained to them God's plan. He told them that God intended to smite with death the first-born in every house of the Egyptians, even the first of the cattle. But Israel might escape this calamity only by killing a lamb without blemish and marking the house with the blood. This was to be done by dipping a hyssop in the basin of blood and striking the lintel and two sideposts of the door with it. He explained further that at midnight of a certain day the Death Angel would pass through Egypt destroying the first-born, but would pass over houses where this blood was seen, leaving those who dwell there unharmed. No one was to leave or come out after the door had been sprinkled, but should remain within until morning. They were also told to prepare for traveling by eating the slain lamb with unleavened bread, by drawing the loose garment tighter about their waists, and by putting on the sandals and taking the staff in hand.

Israel carried out Jehovah's instructions, and on the night indicated they sprinkled their door-posts and shut themselves in.

About midnight a distressful wail was heard coming from every home in Egypt. The voices of men, women and children mingled and filled the midnight with awful lamentations. The first-born in every home was dead—from the palace of Pharaoh to the cabin of the humblest.

Among the Israelites there was no one dead. The sacrificial lamb had died for them and the sprinkled blood was the evidence.

The king was afraid as well as stricken with grief, and sent hasty orders that Israel should depart out of Egypt lest greater calamity befall the Egyptians. He was urgent in his request for their departure; they were glad to obey the order which came in answer to their prayer. They took unleavened bread and bundles of furniture upon their backs, led their children and their cattle and six hundred thousand men with their families followed Moses and Aaron out of Egypt.

Victory at Last

Israel's struggle for deliverance should not be thought of as confined to a few brief months and to ten miracles; it was a more protracted struggle. Four hundred and thirty years in Egypt was not to come to an end by surprise. It would have been contrary to God's usual method; and the surprise coming thus suddenly would have found them unprepared, and the marching orders would not have been obeyed.

The fact is, Israel had spent much time during these years battling against Pharaoh. Even while they were working quietly at their burdensome tasks the battle was on. Pharaoh did not know it. He saw no signs of rebellion and vainly supposed Israel helpless and himself secure. But Israel was

praying, and every prayer was a powerful missile sent with superhuman force against the fort of Pharaoh. The impressions did not appear to the king at first and he felt no concern about Israel. But later he became restless and fearful about Israel's numbers and set himself actively to battle with his slaves. He had every physical equipment for war—horses, chariots, armies, weapons, money, etc. Israel, on the other hand, had none of these. She had but one equipment: she had God on her side. Pharaoh used the scourge; Israel used prayer.

The appearance of Moses before Pharaoh with a demand for Israel's deliverance was the cumulative effect of Israel's prayers which Pharaoh did not regard when they came singly. He was greatly surprised, however, to see them in the form of Moses and to hear them as a demand from God. At this show on the part of Israel the battle was waged in earnest, and Pharaoh summoned to his aid more oppression, the whip, his magicians, his deceptions, his wrath and every wicked impulse of his hardened heart. Israel clung only to God. In the contest with bloody water, with frogs, with lice, with flies, etc., Pharaoh retreated with frequent promises to surrender, but did not. Finally, in the decisive battle of to-day's lesson, God's mighty arm was made bare against Pharaoh; and, utterly defeated, he cried in despair, "Go serve the Lord, as ye have said . . . and bless me also!" Israel marched out the complete victor without the loss of one, while Egypt was left stricken with death in every home.

This is suggestive in its method and outcome of the battles of common life, and finds many parallels in history. It repeats itself in individual life. The forces of evil arrayed against the forces of good; the physical man vainly battling against the spiritual; pride, power and oppression attacked with prayer through long, weary years, but prayer tri-

umphant at last; God fighting His people's battles; the carnal man weakening while the spiritual man gains successive battles and grows strong; complete victory for the spiritual while disappointment and death remain the portion of the carnal and worldly—these all are the experiences of common life.

The Passover

The victory just mentioned was attested by the Passover. That is: the angel of death passed unharmed those who were victorious. All Israel was victorious and entitled to be passed over, but the sign of victory had to be displayed. God was fighting Israel's battles and the sprinkled blood was a sign of her faith in God to deliver; and when the sign was seen and the house passed over they knew their faith was accepted and that they were delivered.

The Passover was also the beginning of a national life. It is the birthday of Israel as a nation; and as such, the people were commanded to keep the day in memory by a yearly celebration. In this way their children should not forget their great national deliverance.

It is remembered also as a religious festival sacred to every devout Jew unto this day. It is very fitting thus to remember God's great deliverance and give praise and thanks for the same. This stands as the most prominent festival of the Jewish faith and lends liberally to many beliefs and practices of the Christian faith.

The pascal lamb slain upon this occasion points to Christ, the Lamb of God who was spotless in character and slain for our redemption. The idea seems to be that both the Israelites and the Egyptians were alike on their own account and merit deserving death; but, on the account of Israel's faith a substitute was accepted. When the destroying angel saw the blood he understood that the sentence of death had already been executed against that house, and, so, passed it over. Had some Israelite refused to sprinkle his doorposts the angel would have destroyed his first-born as he did the Egyptians'. It was in the blood which showed the substitute.

This all fits into the office and work of Christ and should not be overlooked in the study of this lesson.

Mars Bluff, S. C.

The Opportunity in Our Daily Tasks to Honor Christ

Epworth League Devotional Meeting Topic for August 10, 1913

(2 Kings 5:16; Gen. 40:6-8; Acts 9:39-41.)

By Arthur H. Howland

A little maid, a great general who was a leper, and a prophet! The general believed himself to be a very important man; the prophet knew that he had a great work to do; the small maid seemed an insignificant little person, not to be counted at all in the important affairs of nations. She was little, she was young, she was engaged in menial work, she was a captive slave, a foreigner. But she remembered the things she had heard about the man of God in Israel; perhaps she had herself observed some of his great deeds. And she believed in him and in his God.

It is a beautiful picture, the little Jewish serving maid, going about her quiet tasks for Naaman's wife, so eager that the power of the God of Israel might be invoked to save her master from his curse, that, perhaps half unconsciously, she uttered the words, "Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

You notice that the little girl did not leave her ordinary work to deliver this extraordinary message. She may have been combing her mistress's hair, and the whole atmosphere of the story leads us to believe that whatever she was doing that she did it carefully and well. She did not neglect or slight this task because she felt she had something more important to do. Without missing a stroke of her comb, without neglecting a strand, she spoke the words that ultimately brought health and life to her master.

It is the old story. Many people fret because they are hindered by circumstances from doing very important things. They are sure that if they could break away from the things that cramp and restrain them they would accomplish wonders. Probably they would not. The people who accomplish wonders are

usually the people who have done well the little tasks of daily living. During the Cuban campaign in 1898 Colonel Roosevelt took occasion to say, when he promoted one of the rough riders to a higher rank, that he was granting the promotion because he had noticed how cheerfully and faithfully the soldier, who was of high social rank and influence, had done the distasteful tasks of a private's drudgery. He had not hinted at promotion; he had not complained because the tasks assigned were so humble. He had done them in a matter-of-fact, cheerful, businesslike way, and so was promoted to more congenial and responsible work.

The people who are dreaming about greater things to be done often fail entirely of doing present work well, and so miss both the present and the future opportunity.

Another admirable thing about this little Jewish serving maid was her alertness to detect spiritual truth. Some souls seem very dense about spiritual matters. They are not keen to sense the real from the false. They are not quick to recognize the hand of God in persons and in movements. It is often true that little children have keen spiritual insight to a striking degree. This little girl knew about Elisha; she believed in him; she recognized that God was with him. That was enough. If God was with him, he could do anything—even heal a pagan general of his leprosy.

Our next glimpse is into a prison, surely a gloomy place, one where a man would have many reasons for being despondent. But Joseph carried cheerfulness with him into the cell where Pharaoh's baker and butler were confined. His task, too, was humble. He probably felt his great powers and may have been conscious of his high destiny. Yet his present task was to supply the needs of these two fellow prisoners.

Continued on Page 13.

Delaware Conference Letter

By J. W. Fenderson

Since the last session in April, the conference has been saddened by the death of one of its members, and again by the fatal ending of the life of the wife of a district superintendent. The Rev. Joshua R. Brinkley died in Wilmington, Del., April 17, at the residence of Mr. Thos. H. Woodland, where he was taken when it was found he was too weak to continue the trip to the seat of the conference, Zoar, Philadelphia, to which he was en route. Bro. Brinkley was born 60 years ago at Odessa, Del. His father, the late Joshua Brinkley, was a charter member of the Delaware conference. Bro. Brinkley was educated in the public schools of Delaware and under private instruction in Philadelphia. He was licensed to preach in 1882, and three years later was admitted on trial into the conference. In his marriage to Miss Mary Amelia Parker, with her extraordinary gifts and graces as a wife of a Methodist preacher, together with his own splendid powers as a preacher and pastor, Bro. Brinkley began his ministerial career under such favorable conditions that brought him into the pastorate of the leading charges of the conference. For twenty-six years he was a success. The churches he served he left them models of discipline and organization. In the latter he was most successful. His gifted wife, Mrs. Brinkley, shared no little part in his splendid achievements. The funeral was held at Zoar Church, Philadelphia, in charge of the Rev. C. W. Pullett, his district superintendent. Hymns were announced by the Revs. F. J. Handy and Thos. H. Woodley; prayer by the Rev. A. R. Shockley, and scripture lessons by the Rev. J. H. Blake. The obituary was read by the Rev. C. W. Pullett, and addresses were made by Dr. J. H. Scott, and the Revs. J. R. Brown and D. H. Hargis. Pallbearers—The Revs. J. H. Harman, A. L. Henry, W. A. Hubbard, J. A. Jeffers, J. H. Blake and E. H. Webb. Interment in Zoar cemetery, Philadelphia.

On Saturday morning, April 26, Bridgeville, Del., was stirred as the news spread that the wife of the Rev. C. W. Pullett, superintendent of the Cambridge district, had taken her life by shooting herself through the head. This tragic end of this woman of refined qualities and beautiful character has not only stirred the town, but has shocked the conference, and brought great gloom and deep sorrow to the hearts of the husband and family. The real condition of Mrs. Pullett's health was only known by her husband and a few of her intimate friends. Though medical examination had revealed some mental aberration, indeed monomania, there was never the least suspicion that the mind was on the verge of giving away, and not until with

her own hand she had sent the bullet through her brain was her condition known. Then it was discovered from the arrangement she had made of her affairs that she had made a systematic preparation to take her life as one would make in going on an extended journey. She burned old letters, wrote the names of persons on pieces of clothing to whom she wanted them given, and put her bedrooms in perfect order. Receipts for her burying lot in Harmony cemetery, Washington, D. C., she put into an envelope and indicated in the back in her own handwriting where her husband could get information concerning it. There was found in a box a carefully wrapped package containing a little missionary money, with directions written on the outside, to be sent to Violet Hemsley, Thayer Home, Atlanta, Ga., through Mrs. C. S. Spriggs, of Crisfield, Md. Not during Friday night, nor even Saturday morning did she betray any unusual affliction. There was nothing apparently in her demeanor that foreboded trouble of any kind. She seemed pleasant. She asked her husband about 7 o'clock Saturday morning to take the 8:42 train to go on his work, instead of the earlier train, 7:31. Giving him a message to give in the kitchen concerning breakfast, she went to her room. Five minutes later, while sitting at his desk in the dining room packing his gripsack, Bro. Pullett heard the crack of a pistol and a fall. Running quickly up the steps to his wife's room he found her lying in her blood, dead, with a revolver of .38 caliber lying near her right hand. The funeral was held at Mt. Calvary Church, Bridgeville, Del., Tuesday afternoon, April 29, and at Ebenezer Church, Washington, Wednesday afternoon, April 30. The body was interred in Harmony cemetery, Washington. At Bridgeville the funeral was largely attended by the district, and the ministers and their wives from different parts of the conference. Prayer was offered by the Rev. J. W. Cook; scripture lessons read by the Revs. D. H. Hargis and C. W. Winder, and hymns announced by the Revs. T. H. Woodley, J. H. Blake and J. H. T. Foust. Addresses were made by Drs. W. F. Cotton and W. C. Jason, and the Rev. J. E. A. Johns, superintendent Centerville district. At Ebenezer, Washington, the services were mainly conducted by Dr. Clair. Hymns and scripture lessons were announced and read by the Rev. W. H. Dean and the Rev. W. C. Thompson. Addresses were made by Dr. P. O'Connell, of Howard University, and Dr. S. S. Jolly, of Cambridge, Md. The obituary was read by the Rev. J. W. Fenderson, pastor of Bridgeville, Del. Resolutions were read from the Sunday school of Mt. Calvary Church by Mr. Frank Douglas; from the Epworth League

by Mr. George Rhodes, and from the Ladies' Aid Society by Mrs. S. B. Walters. Resolutions were also read from the Cambridge district by the Rev. C. W. Downs; from the Centerville district by the Rev. J. H. Blake; from the Wilmington district by Dr. W. C. Jasou. Letters of regret were read by the Rev. J. W. Jewett and Mr. George L. Waters.

Personal and General.

Mrs. C. S. Fairley, of Moss Point, Miss., is spending the months of July and August in Chicago.

Mrs. J. J. Garrett and baby, of Edwards, Miss., are visiting her sister-in-law, Mrs. E. B. Gallion, at West Point, Miss., and en route home will spend awhile with her parents at Pickens.

The Southwestern Christian Advocate anniversary, to be held Thursday evening, August 14, during the session of the Greenwood district conference at Ita Bena, Miss., the Rev. H. B. Hart, D. D., superintendent, opens with a song service of fifty voices.

The Rev. L. W. Price writes from Meridian, Miss.: "The visit of Bishop W. P. Thirkfield, D. D., LL. D., at St. Paul's, Meridian, Tuesday evening, June 17, was indeed a rare treat. He preached on the subject, 'Love,' with his usual enthusiasm and earnestness to a large house. Many of the leading pastors of the Methodist Episcopal Church, South, were on the platform."

Mrs. J. W. Turner, wife of the Rev. J. W. Turner, superintendent of the La Teche district, visited Thibodaux, the Rev. T. J. Johnson pastor, June 22 and 23. On Sunday night, the 22d, Mrs. Turner read a very interesting paper, subject, "The Neglect of Parental Teachings on Public Disgraces." The church was crowded to hear Mrs. Turner, whose words were replete with truth, helpful and needed advice.

The colored people of Howard and Carroll counties, Maryland, purpose to celebrate the occasion of their fifty years of freedom in four groups lasting six days each, at Mt. Gregory, Cooksville, Howard county, July 29, 30, 31, August 1, 2, 3; White Rock, Carroll county, August 5, 6, 7, 8, 9, 10; Johnsville, Carroll county, August 12, 13, 14, 15, 16, 17; Sykesville, Howard county side, August 19, 20, 21, 22, 23, 24, 1913. His Honor Governor P. L. Goldsborough has indorsed these meetings and promises to be present either at Johnsville or Sykesville and deliver an address. Other prominent speakers: Hon. Hugh E. MacBeth, editor of the Baltimore Times; the Rev. D. D. Turpeau, the Rev. J. H. Goodrich, J. Finley Wilson, Esq., associate editor of the Baltimore Times; the Rev. D. W. Hays, D. D., superintendent Baltimore district. The Rev. A. J. Mitchell is pastor of the Sykesville charge.

Recent District Meetings

AUSTIN DISTRICT.

The Austin District conference, Sunday school and Epworth League convention, thirty-second session, met at Simpson Tabernacle, Austin, Texas, Dr. F. L. Fitzpatrick, district superintendent. Many prominent men and women visited the session, among whom were the following: Dr. John Hutchinson, A. B., D. D.; Dr. Wiley, of San Antonio; the Rev. Qualls, of San Angelo; Dr. T. A. Webster, M. D.; Dr. W. H. Crawford, M. D., who gave an interesting lecture on "Tuberculosis"; the Rev. T. H. Wyatt, of Fort Worth, Texas. The following are some of the questions discussed: "Samuel Huston College: Its Needs and How to Secure Them"; "The Sunday School an Important Factor in the Evangelization of the World"; "Systematic Giving." "How to Keep Well"; "Samuel Huston College: Its Progress and Needs." Dr. R. S. Lovingsgood, A. M., Ph. D.; "The Open Saloon," "The Purchase of Homes and Home Life." Saturday evening the conference adjourned to take a trolley ride and see the Austin dam, the capitol and Sam Huston College and see the city in general. Amount collected for Samuel Huston College, \$654.00; for other purposes, \$123.00; grand total for all purposes, \$877.00. This marks one of the most successful terms of any district superintendent who has had charge of this district. We regret very much that this is the last year on this district for Dr. F. L. Fitzpatrick. The following officers were elected for next year:

Superintendent of Sunday schools, Mrs. P. W. Tucker, Mr. J. H. Brown, Mrs. M. M. Atkinson; superintendent of Epworth League, Prof. R. A. Atkinson; first vice, J. C. Dukes; second vice, C. H. Norris; third vice, Offie McCollough; fourth vice, Mason Smith; secretary, Mrs. Moore; treasurer, C. G. Nesby. Adjourned to meet next summer at Georgetown, Texas. We, the delegates and friends of the Austin District conference, wish to express profound gratitude to Simpson Tabernacle and friends for the many hospitalities shown.—A. T. Bailey.

NASHVILLE DISTRICT

The Nashville District conference convened in Seay's Chapel, July 8 to 13. The meeting was called to order by Dr. T. W. Johnson, district superintendent. J. A. W. Moore, W. R. Smith and Miss S. O. Brown were elected secretaries, and Dr. N. D. Shamborgner, D. D., statistical secretary. The following distinguished visitors addressed the conference: Dr. J. G. Penn, secretary of the Freedmen's Aid Society, who collected \$55.00 on the jubilee fund; Dr. J. L. Thomas, of the Home Mission and Church Extension; Dr. J. C. Sherrill, Foreign Missions; Dr. M. W. Dogan, Education; Dr. J. A. Kummer, president of Walden University; the Rev. Thos. Carter, A. M., D. D.; Prof. H. J. Johnson, A. M.; Miss M. E. Braden, Miss Mattie Duncan and Prof.

G. Carney, A. M., principal of Bradley Academy, Murfreesboro. Strong and helpful sermons were preached during the conference by Dr. I. G. Penn, Dr. J. L. Thomas, Dr. J. C. Sherrill, Dr. M. W. Dogan, Dr. T. W. Johnson, district superintendent; Dr. N. D. Shamborgner, Dr. J. W. Richmond, W. D. Patten, W. D. Crenshaw and A. Ranson. The Rev. W. Smith presented the cause of The Southwestern Christian Advocate and twelve cash subscriptions were handed in. Drs. J. A. Kummer, Thomas and Sherrill said some helpful things concerning the Southwestern and its editor. The district superintendent notified all local preachers and exhorters that none would be licensed by him at the next annual session who did not read the Southwestern. The total benevolent collection, \$394.56; total number added to the church, 689; conversions, 285; Sunday school scholars, 1,565; Epworthians, 795; Juniors, 654; Ladies' Aid Society, 344; Methodist Brotherhood, 98; Home Mission, 585. Thirty-seven local preachers and nineteen exhorters had their licenses renewed, and Bro. Fletcher Glenn was licensed to preach. Dock Brown was recommended to the annual conference for ordination. Dr. N. D. Shamborgner, D. D., chairman of the committee on resolutions, offered resolutions touching Drs. Penn, I. L. Thomas, J. C. Sherrill, M. W. Dogan, Thos. Martin, district superintendent; the good people of Seay Chapel, and secretaries. Twenty-two pastors were present, one being absent on account of illness. Twenty-eight superintendents reported; there were 18 Epworth Leagues, 12 Ladies' Aids, 14 district stewards and 22 class reports. Too much cannot be said of the Rev.

J. H. Ellis and his members who entertained the conference. Dr. S. M. Utley, A. M., M. D., superintendent of the Central District, spoke, to the delight of all who heard him. Dr. T. W. Johnson, district superintendent, is known for his fair and impartial dealings, and all his brethren love him and are willing to follow his lead. Every circuit and station on the Nashville District during his quarterly meetings turn out to hear him deliver the Message. It is the opinion of all who attended the district conference that it was one of the best the Nashville District has held for a number of years.—J. A. W. Moore.

BLUEFIELD DISTRICT

The second annual session of the Bluefield District conference convened with Methodist Episcopal Church, Coalwood, W. Va., July 2-7. Promptly at the hour stated the district superintendent, W. T. Marley, called the conference to order. The Rev. W. H. Brown was selected secretary; the Revs. G. F. Tipton, T. D. Johnson, assistant secretaries; the Rev. D. Washington, treasurer.

Welcome addresses on behalf of the Carter Coal Company by the Rev. T. E. Brook, of the Methodist Episcopal Church, South, and the Rev. Mr. Pittard, on behalf of the Baptist Church. These brethren made the conference welcome in a hospitable manner. Coalwood is a very picturesque village, surrounded by lofty mountains. In this place Methodism has fought a hard battle, but at last has been victorious under the efficient leadership of the Rev. W. T. Marley, superintendent, with the Rev. J. W. Johnson pastor in charge. The reports of the pastors, though tinged with much suffering and sacrifice, were very encouraging, and showed the pastors of the Bluefield District were awake and ever at the helm. Especial mention is made of the report of the Rev. G. F. Tipton, of Tazewell, Va., he being the only one to make a round report, he having raised his full apportionment and also contributed to the jubilee fund. Also, the Rev. W. R. Burger, North Fork, W. Va., who had the misfortune to lose his church this spring, was able to report at this conference a new church nearing completion. The Rev. A. S. Mitchell reported a new church under construction at Anawalt; also the Rev. W. H. Brown added to the district a handsome little edifice at Gary, W. Va. The Rev. F. A. Hatcher, of the Berwind circuit, preached the introductory sermon. Rev. A. W. Randolph was at his best. The Rev. J. L. Watson, of Pearisburg, at 11 o'clock Friday morning, preached from the subject "Study to Show Thyself a Workman." Rev. Watson is the wideawake preacher of the Pearisburg charge. The literary sessions were well attended. The subjects were of the highest order, especially the papers of Dr. J. A. Pickett, of Bluefield, W. Va. Subject, "Sermon Preparation." The paper of Rev. T. A. Hatcher was listened to with much satisfaction. Subject, "Love." The conference was honored with the presence of addresses by Dr. I. G. Penn, secretary of Freedmen's Aid Society and member of commission on finance; also Mrs. I. G. Penn. The paper by Mrs. Penn before the Home Mission Society was full of advice to the women of the church and district to get busy and try to save the youth from the hands of the enemy.

Sunday services will never be forgotten. The Rev. W. H. Pleasants, of Princeton, W. Va., a veteran for Christ, filled the stand at 11 o'clock, and Dr. A. Pickett at 3 p. m.; the Rev. W. R. Burger at 7:30 p. m.; the Rev. F. O. Johnson, of the Methodist Episcopal Church, South, at 7:30 p. m.

Before closing this article I will give a little of the history of Methodism here. Five years ago Bishop W. F. Anderson, at the session of the East Tennessee conference convening at Chattanooga, Tenn., assigned the Rev. W. T. Marley to the district. He set out upon his task. He came upon the scene and found a "wild and wooly" country, but very rich in mineral. Train service being poor necessitated a great deal of walking. The Rev. Marley, with his faithful collaborators, entered upon the hard work of planting Methodism in every place. Coalwood was hard to reach; he faithfully trudged on the mountain, several miles high, through snow and rain, and on one occasion, after having reached nearly to the summit, he lost his handbag, and this article speedily returned to the foot of the hill. The day was cold; the mountain full of snow. So the faithful soldier for Christ journeyed to the bottom to get his bag. Then began the ascent again. The thought in his mind was to plant Methodism and

the cross of Christ in the little village. The district conference closing its session here is the fruits of this untiring labor. A good district; every brother working in harmony; a loving district superintendent at the front, victory is assured.—W. H. Brown.

WOMAN'S HOME MISSIONARY SOCIETY, NORTH CAROLINA CONFERENCE

The annual meeting of the Woman's Home Missionary Society convened in Bethel Methodist Church, Marion, S. C., July 4, at 10 a. m. The president, Mrs. M. S. McLeod, of Florence, introduced the field secretary, Miss B. M. Garrison, who conducted devotions. The conference corresponding secretary, Mrs. Minnie Cottingham, of Orangeburg, organized the convention. The morning and afternoon sessions were devoted to appointing committees and the hearing of reports. All delegates were introduced. The Rev. Mr. Grice, the pastor of Bethel, made a very pleasing address at the morning session. In the evening a splendid audience assembled to welcome the delegates and visitors. The welcome address was given by Mrs. J. L. Grice; pleasing response by Miss Jackson, of Greenville, who represented her mother, Mrs. B. S. Jackson. The field secretary delivered an address upon the work. Miss Elvora Brown, of Florence, gave a recitation. Saturday morning and afternoon reports were heard from Queen Esther Circles and auxiliaries, and several splendid papers were read and discussed. From the reports of auxiliaries it was very evident that the Orangeburg auxiliary, with over \$25.00 to its credit, is the banner auxiliary for the year. Florence auxiliary was a close second, while Darlington followed as third. The following officers were elected for the ensuing year: Mesdames M. S. McLeod, president; M. E. Gordon, vice president; W. S. Thompson, recording secretary; M. Cottingham, corresponding secretary; L. A. J. Moore, treasurer; D. M. Buckley, secretary Young People; Miss Elvora Brown, mite box secretary; Miss Inez Eddy, secretary supplies; Mrs. L. A. J. Moorer, temperance secretary; Mrs. L. A. Cain, secretary systematic beneficence; Mrs. Ella Page, secretary evangelism.

Sunday morning the delegation joined the congregation in the love feast and Holy Communion service. At the close of this service Mrs. L. A. J. Moorer delivered a strong appeal, "Shall a Man Rob God?" At 8 p. m. the Rev. J. L. Grice delivered the missionary sermon to the officers, using as his text Acts 9:36. At the close of the sermon the field secretary addressed the audience. The officers were then installed by the Rev. Mr. Grice and the conference organization entered upon its sixth year of labors. It is significant that Sunday, July 6, was the thirty-third anniversary of the national organization. Heretofore the South Carolina conference has never been represented in the national annual meetings. It was decided to arrange for the sending of the corresponding secretary and a delegate to Washington, D. C., in October. Mrs. M. S. McLeod was unanimously elected as the delegate. This work in the South Carolina conference is young, having been organized by the field secretary in 1908. The growth has been marvelous. The first annual meeting was held in Camden in 1910. In this, the fourth meeting, over \$150 was reported as against \$95.93 raised last year. The young people's departments are beginning to be helpful. Mrs. M. S. McLeod deserves special commendation for her share in this development. She was appointed president in 1908, and although various afflictions have come upon her household, her zeal for the work is unabated. She seems ever ready to spend and be spent for its interests. This successful annual meeting is largely due to her efforts. Among the conference officers who, as co-workers, have stood nobly by Mrs. McLeod, are the conference corresponding secretary, Mrs. Cottingham, who has served since 1908 and has proved a most accurate and acceptable secretary. Mrs. L. A. J. Moorer, of Orangeburg, who has served five years as treasurer, and who is one of the most useful women in South Carolina. Mrs. Moorer is a prominent officer of the State Federation of Women's Clubs and is the State organizer of the W. C. T. U. Mrs. M. E. Gordon and Mrs. L. A. Cain, both of Florence, have held district and conference offices ever since the year of organization. Each is an untiring worker and deserves commendation. Mrs. G. W. Valentine, though not present at Marion, must be mentioned in the list of those who have helped to develop this

work, as a conference officer. Then back of these women have stood a loyal set of auxiliary workers and Queen Esther members, who have made these results possible. The outlook in South Carolina is very bright.—Bessie M. Garrison, Field Secretary.

ALEXANDRIA DISTRICT

The Alexandria District preachers' meeting convened at Mansfield, La., in Thomas Methodist Episcopal Church, at 3 p. m., with Rev. A. B. Venable presiding. Ten preachers were present. The president called the meeting to order in the old building. Pastor D. S. Shelby and his people having arranged to have the preachers lead his people into the new church for the opening at 8 p. m. Wednesday evening, July 16, the Rev. W. L. Dyas, the ex-pastor and beginner of the new building, conducted the opening religious exercises in the new church. There were two sessions each day wherein the preachers studied the Sunday school lesson for July 20, with the Rev. J. E. Rolax chosen by vote of the assembly as exegetic teacher. Many new thoughts were threshed out, and impressive old ones revived. A discussion of the new method in raising finance was in itself worth the time and small expense of the meeting. These good people showed their anxiety to learn of the workings of the Great Church by leaving their farm work and attending the sessions and services in large numbers. The Revs. J. D. H. Frazier and C. L. Augrum had the high honor of preaching the first sermons in the new Thomas Church. Both ministers proved their call to preach by ably presenting the gospel truths. The Rev. J. E. Rolax and E. P. Harris preached the closing sermons Thursday night. The Revs. George Thomas and B. T. Branch preached stirring sermons at the close of each session on Thursday. The Rev. C. L. Augrum was elected assistant reporter. C. L. Augrum, George Thomas, J. D. H. Frazier, A. C. Cato and E. P. Harris were elected a standing committee on programme. J. E. Rolax, C. L. Augrum, B. T. Branch, J. D. H. Frazier and E. P. Harris were chosen as choristers. It was agreed to hold the preachers' meeting the Wednesday after the second Sunday in each alternate month. Many, La., was selected the seat of the September meeting. Resolutions of thanks were read by B. F. Branch to Pastor Shelby, his wife and the congregation. All agreed that this ended one of the best sessions of preachers' meetings from the point of literary discussions, spiritual fervor and financial income that they have witnessed.—E. P. Harris.

WOMAN'S HOME MISSIONARY SOCIETY, WASHINGTON CONFERENCE

The Woman's Home Missionary Society convened in its thirteenth annual session at St. Luke's Church, Reisterstown, Md., with the president, Mrs. Matthew Clair, presiding. Fourteen officers and fifty delegates were present. The conference is composed of thirty-five auxiliaries, embracing Maryland, Washington, D. C., Virginia and West Virginia, with a financial membership of 450. Sessions were well attended and much enthusiasm manifested. Saturday at 8 p. m. an address was delivered by the Rev. D. D. Turpeau, superintendent of colored division of the Anti-Saloon League. Report of the corresponding secretary, Miss Annie R. Johnson, showed that while twelve members during the year had entered upon their eternal reward, including Mrs. Eliza J. Cummings, one of the organizers, yet the work has made a greater advance along all lines than ever before. The treasurer, Mrs. Charles Jones' report showed a cash advance over last year. The Young People's Queen Esther Circles, under the direction of Miss Ida Cummings, are doing most excellent work. Reports showed an advance of 115 in membership over last year. The supply secretary, Mrs. John M. Camper, stated that over \$800.00 had been used in supplies. Highly spiritual evangelistic services were conducted by Mrs. Johanna Tascoe, the outpouring of the spirit being greatly manifest. Local organizers were elected for each conference district, and Mrs. John A. Holmes, now president emeritus, was also made general local organizer. No changes were made in the general officers. Few among the others. The convention held impressive memorial services for the twelve members who entered upon their eternal reward this year. The Rev. L. A. Carter, pastor of the church, and his auxiliary deserve especial mention for the generous entertainment of the conference.—Annie R. Johnson.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

THE ASSASSINATION OF CHARACTER

(Continued from page one).

is not immediately apparent. There doesn't seem to be anything so very vindictive or culpable simply in passing the word along that Brown isn't living happily with his wife, or that the Smiths never pay their bills or that young Jones is going with the fast set at college. Yet to receive without questioning or demurral such assertions and to give them the added verisimilitude of our own indorsement, without taking the slightest pains to obtain first-hand information is virtually to undermine and assassinate character in the dark.

"Men in public life are particularly exposed to these inuendoes, which fly like thistledown through the air and are as hard to overtake. We can hire secret service men to protect the persons of our Presidents and others in high authority, but no cordon of police can prevent hasty assumptions and unwarranted aspersions relating to their private life. And any political campaign that stoops easily and gleefully to this method of promoting its ends is itself thereby discredited. We forget too easily that we are keepers of the good name of others. One way to do it is to ask the man who tells you something that reflects upon another: 'How do you know? And if you don't know, what business have you to be talking about it?'"

"A wise man once laid down two admirable rules to govern us in these matters. First, never believe anything injurious to the character of others unless you have first-hand evidence. Second, never circulate even that which you know to be true unless sure that it is necessary so to do in order to serve some worthy end."

OATH OF AFRO-AMERICAN YOUTH

Prof. Kelly Miller, of Howard University has formulated a very comprehensive oath for Afro-American youths. The keeping of this oath certainly should develop those manly qualities so necessary in the American citizenship of to-day:

"I will never bring disgrace upon my race by any unworthy deed or dishonorable act: I will live a clean, decent, manly life; and ever respect and defend the virtue and honor of womanhood: I will uphold and obey the just laws of my country and of the community in which I live, and will encourage others to do likewise: I will not allow prejudice, injustice, insult or outrage to cover my spirit or humiliate my soul; but will ever preserve the inner freedom of heart and conscience: I will not allow myself to be overcome of evil; but will strive to overcome evil with good: I will endeavor to develop and exert the best powers within me for my own personal improvement; and will strive unceasingly to quicken the sense of racial duty and responsibility: I will in all these ways aim to uplift my race so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a byword of reproach."

Colored soldiers from the Colonies of Martinique, Guadeloupe, Reunion Island and Guiana, are to be brought to Paris for service during their enlistment.

In St. Louis was opened on July sixteenth what its builders claim to be the largest municipal swimming pool in the world. More than 10,000 persons entered the water during the day.

LITTLE JOURNEYINGS OF THE EDITOR—II

The mecca of North Carolina Methodism is Bennett College. This institution has influenced the North Carolina Conference no little. Methodism in this State is what Bennett College has made it. If the college has been felt in the ranks of the Conference it is felt more in the ranks of the laymen. Wherever the student goes he carries the ideals of the school. For this reason North Carolina has grown a rank and file of laymen who have made creditable progress. Among them are some of the leading men of the State; men who stand in the fore-front of the educational, civic and political forces of the State.

As in other States—so in North Carolina—the Negro in the country districts has made substantial progress, and in these out-lying districts the influence of the college is felt. Many a country community has been lifted in home and church ideals by a single student.

For the past seven years Dr. S. A. Peeler has presided over the affairs of Bennett College, coming to this post of honor and responsibility from the pastorate of St. Matthews Methodist Episcopal Church, Greensboro, where he built one of the finest edifices in our Southern Methodism. This plant, now completed, is easily worth \$30,000, and to Doctor Peeler credit is due for its existence more than to any other man. Dr. Peeler took hold of Bennett College with a floating debt of more than \$3,000, all of which has been wiped out and the credit of the school restored with the balance for the present year on the right side. Besides, under the leadership of Dr. Peeler, the North Carolina Conference has on hand at Cincinnati, \$3,000 for a president's home, which has been sorely needed for years. Dr. Peeler now retires from the presidency of Bennett College with the gratitude of his brethren for what he has been able to accomplish and with their full confidence as a minister and brother beloved.

The new president of Bennett is Prof. J. E. Wallace, for the past eleven years a member of the faculty of Claflin University, and for the past several years dean of the Normal department of Claflin. Prior to his going to Claflin, Professor Wallace had been in the educational work for seventeen years—as principal of the public school at Columbia, South Carolina, and as professor in the State College at Orangeburg. When the Tingley Building was erected at Claflin, which cost, complete, \$65,000, and is the finest building in our Freedmen's Aid system and one of the finest in the South, Prof. Wallace was put in charge of it. His work at Claflin so commended itself to the Board of Managers of the Freedmen's Aid Society that he was called to this new post of heavy responsibility, but large opportunity.

We remarked last week that Guilford County was dotted with Methodist Episcopal churches. In a radius of eight miles of Greensboro there are four appointments with from two to four churches each—in charge of the Rev. J. A. Laughlin, the Rev. G. W. Byers, the Rev. A. W. McMasters and the Rev. M. C. Laughlin. These men are making full proof of their ministry.

The Western District Conference was held at Gastonia. It had more the appearance of an Annual Conference than a District Conference. The attendance was large and representative. They were there on business for the King and they stuck to it. In spite of the heat the members of the Conference were in their seats at each session. We have never seen a more attentive and, therefore, more orderly delegation.

The charge that the Negro can not control himself certainly fell flat at Gastonia. After allowing full credit to the ministers and delegates for the success of the Conference, due credit must be given District Superintendent A. H. Newsome for his very fine leadership. He is a princely brother, and his district responded to his

leadership with a willingness that was inspiring. This is Brother Newsome's first year on the district, but one would not know it if the record was not consulted. Brother Newsome is no novice. Enjoying the full confidence of his district we may expect large things from the "Western." We said the Conference took the air of an Annual Conference—and it did. It became necessary to use the Opera House for the Sunday service to accommodate the crowds.

The pastor, the Rev. N. M. Black, was a royal host. Quiet, but hard-working, dignified without affectation, Brother Black won the hearts of all. He is an original North Carolinian, but he spent all the years of his ministry in the East Tennessee Conference until last fall when he was transferred to North Carolina, by Bishop Henderson. Brother Black is at home and the brethren are glad to have him.

Charlotte is the queen city of the North State. Here we have struggled for years to bring Methodism to the front; at last success is near at hand. We have here a modern brick structure which is a credit to the church life of Charlotte and a credit to our Methodism. Here the Wilmington District Conference was held with the Rev. W. H. Zeigler as the president. This is a strong district and in some regards the strongest of the Conference. As a whole the church buildings are better than on any other District, and the appointments, on an average, are stronger. This District lies in the cotton section and the pastors are hopeful for large crops this fall, which mean full reports at Conference, salaries paid in full and a happy and contented set of preachers, who will want to "go back."

If Dr. Morris builds the modern, brick church at Laurinburg, which he plans, we may some day know this district as the Laurinburg District, for this appointment is really the head of the district. This district is banking on cotton, and if signs don't fail, the Wilmington District will be some where near first place. Dr. M. M. Jones was the host of the Conference. Dr. Jones knows how to do things, and all expected royal treatment at his hands—and they got it.

The four District Conferences in North Carolina were held on the main line of the Southern Railway, within a distance of 13 miles. In each case the church was near the station. The Conferences were well grouped and easy of access, this made travel to them a delight. Such an arrangement for some was ideal. North Carolina Methodism was stirred, through these Conferences, by the addresses of Dr. I. G. Penn, Dr. I. L. Thomas, Dr. S. A. Peeler, President J. E. Wallace, and others. Dr. Thomas explained the new financial plan in a masterly way, while Dr. Penn talked "Jubilee" as if nothing else was before the Church.

A brief visit to High Point gave us a chance to note the fine work being done by the Rev. J. W. Wells, who has reduced the debt considerably at this point this year. High Point is now one of the first-class appointments of the Conference, and is growing daily. This thriving town rivals Grand Rapids, Michigan, as a furniture center. The many manufacturing plants here give abundant labor to our people and thus, indirectly, contribute to the progress of our Methodism.

The Alabama Federation of Colored Women's Clubs, organized fourteen years ago chiefly for the reclamation and reformation of juvenile delinquents, held recently its fifteenth annual session in Mobile. Receipts for the year amounted to \$1,026.05. The receipts at the Tuscaloosa meeting a year ago were \$1,563.75, while the receipts at Bessemer in 1911 were \$1,642.41. The donation of \$560 from the Jeanes Foundation was included in the receipts for 1911 and 1912. Over \$12,000 has been raised and distributed during the year by the clubs for charity and educational work. Miss Cornelia Bowen, of Waugh, is President of the Federation.

Of General Interest

INDIAN CONTRIBUTION TO ENGLISH

That the Indians have furnished us with so few words that are of value in English is perhaps a surprise to the general public. From them come, hubbub, hominy, moccasins, mugwump, moose, papoose, powwow, sachem, sagamore, sassafras, skunk, squaw, wampum, wigwam and other words. It might be expected that our language would have more words that are of Indian derivation as the two races were so closely associated; however, there are so many of the cities and geographical lines of America that will be enduring monuments to the Indian language, that the lack of words does not seem quite so pathetic as it would otherwise.

PUBLIC TELEPHONE AT SEA

Probably the first ocean telephone call station has been opened recently for public use. This is situated on a lighthouse rock lying about 1 1/4 miles to the northeast of Guernsey, Channel Islands, and here sailors may climb the lighthouse tower and call up central. The lighthouse, which boasts no keeper, is fitted with a powerful fog signal, worked from shore by means of a submarine cable. In a fog, ships run up, guided by the fog horn, and drop anchor near the lighthouse, waiting until the fog lifts. At such a time any ship's officer or pilot can ring up Guernsey telephone exchange and report his ship. The telephone, which is reached by climbing a forty-two rung ladder, is always protected, for the door cannot be left open by forgetfulness, because the pilot must close it before he is able to lift the trap door in order to reach the ladder.

MOUNT MCKINLEY OBSTACLES OVERCOME

It is claimed that the highest point of North America, Mount McKinley, was reached June 7th, by Archdeacon Hudson Stuck. He arrived at South Peak, the highest of all peaks, on a clear day when all the points of the mountain could be read and the Archdeacon is certain as are also the men who made up his party, that their readings are correct. It will be recalled that Dr. Frederick Cook claimed that he and his party had reached the highest point in North America, but the point at which he arrived has since been proven to be but 5,000 miles above the level of the sea, while the point at which the Archdeacon arrived is estimated at 19,500 feet. With Archdeacon Stuck was carried a mercurial barometer. Careful readings and observations, which were taken at points all the way up the mountain, substantiate the Archdeacon's claim of having reached this lofty point. At the completion of observations on the summit of Mount McKinley, the American flag was run up and a six-foot cross was erected.

INDIA PRAISES THE SALVATION ARMY

It is extremely interesting to note the difference in the treatment of the Salvation Army representatives in India of a few years ago and those of to-day. When the first workers of the Army landed in India, they were received with suspicion by the officials and the masses as well, and were looked to as furnishing a dangerous element. But recently, upon the recommendation of the Secretary of State for India, the British Government conferred upon Commissioner Booth-Tucker the coveted decoration Kaiser-i-Hind in recognition of the services that have been rendered by Commissioner Booth, son-in-law of the late General William Booth, in the interests of charity, public morals and humanity in general in India. The Kaiser-i-Hind is said to be as sacredly guarded as the Victoria Cross and an honor which has come to but few and not to any other American. Among those who have been so honored are Lord Kitchen, Lord Curzon and Lord Minto. Commissioner Booth-Tucker was naturalized while working for the Salvation Army in the United States, and is the first and only American as well as clergy-

man to be given this decoration. The Indian press too, delights to honor the Salvation Army representatives and expresses itself in terms of warmest praise.

People of Interest

Park Street Church, Cincinnati, Ohio, the Rev. D. E. Skelton, pastor, raised \$1,017.30 in a recent rally.

President Woodrow Wilson has been elected one of the honorary presidents of the American Tract Society.

William Wiggins, Sr., a Negro resident of Wilmington, Delaware, has been elected bailiff for the City Council.

Bishop William F. McDowell was the speaker at the University of Chicago on Sunday, July twenty-seventh.

Mr. R. P. Wiggins and Dr. A. W. Brazier, of Slidell, were in the city this week attending to business interests.

Mrs. Bertha Vezey-DeWent, formerly of New Orleans, whose home is now in Chicago, is spending a while here with her parents.

Admiral Togo, commander of the Japanese fleet in the Russian-Japanese War, has been honored by being made the Admiral of the fleet.

Bishop Vincent, en route to Zurich, Switzerland, to attend the World's Sunday School Convention, preached at the service on ship-board.

Bishop Stuntz goes as a fraternal delegate from our Church to the Wesleyan Missionary Centenary in London, October fifth-seventh.

Mrs. Eliza Byrd, wife of the Rev. J. W. Byrd, pastor of our church at Greenwood, Mississippi, died July twenty-second, at Greenwood.

Miss Anna E. Hall, arrived in New York on July fifth, from Liberia, Africa. She may be addressed, South Atlanta Station, Atlanta, Georgia.

Adam E. Patterson, a Negro of Oklahoma, has been nominated by President Wilson to be the Register of the Treasury, succeeding the Hon. J. C. Napier.

Mrs. Meta J. Erickson, the recently-elected president of the Amador Central Railroad in California, is said to be the only woman railroad president in the United States.

Bishop Berry is kept busy attending camp-meetings and other gatherings within his residential area, and beyond. The Bishop is with his family at Bemus Point, New York.

The Louisiana Medical, Dental and Pharmaceutical Association will hold its ninth annual session in Shreveport September eighth to tenth. J. D. Nelson, M.D., is president.

The Rev. Dr. William Westley Guth, president of the College of the Pacific, has accepted the presidency of Goucher College. He was the unanimous choice of the Board of Trustees.

Dr. George H. Trever, of Gammon Theological Seminary, delivered an address before the San Francisco Preachers' Meeting, July twenty-first, on the "Freedmen's Work in the South."

Mr. A. H. Richey, of Chicago, Illinois, announces the approaching marriage of his daughter, Margarette R., to John Logan Blunt, of Houston, Texas, August twenty-eighth, in Chicago.

The Rev. G. W. Cooper and his loyal congregation of Silver Hill Methodist Episcopal Church, Spartanburg, S. C., raised eleven hundred and fifty-one dollars on Sunday, June twenty-second.

Mrs. D. J. Price and her niece, Miss Ollie N. Bourgeois, of Birmingham, Alabama, were called to Union, Louisiana, because of the death of their sister and mother, respectively, which occurred July sixth.

Bishop and Mrs. Walden are visiting their daughter, Mrs. Bowman, in Denver, where the Bishop attended the grand encampment of the Knights Templar of the United States, of which he is the grand prelate.

Mr. and Mrs. Hanford Crawford, of St.

Louis, with their daughter, Ruth, arrived in New York July fourth from their world tour. On the same vessel were the Rev. and Mrs. A. J. Bowen and their four children, from Nanking, China.

All inquiries concerning New Orleans University should be sent to President Charles M. Melden, 5318 St. Charles Avenue, New Orleans, La., and such communication will receive prompt attention. Those desiring catalogs should also address President Melden.

The Rev. L. M. Clark has been appointed to the work at Foristell and Wright City, Missouri, and he will begin his duties there by August first. He received his local license at an adjourned session of the St. Louis Annual Conference, held in Carthage last March.

Bishop Smith, who was present at the formal opening of the Methodist Episcopal Home for girls in St. Louis, Missouri, recently, congratulated the Board of Trustees, Board of Directors and St. Louis Methodism in general on the acquisition of this fine property, and the opportunity it affords them to do their share in the social betterment of St. Louis.

The Moody Bible Institute of Chicago announces the coming to America of Mrs. Catherine Booth-Clibborn, the daughter of the late General William Booth. Mrs. Booth-Clibborn, with her husband, expects to attend the Bible Conference at Winona Lake, Indiana, August 24th to 31st, and will speak from that platform. It is then her purpose to spend the fall and winter in America in Evangelical Missions.

Messrs. Albert Workman, J. E. Porter and T. P. Woodland, of this city, Mr. Woodland being president of the Longshoremen's Association, attended the recent annual session of the International Logshoremen's Association at Boston. There were eleven Negro delegates in attendance upon this session—and two of the number were elected to office—namely, Mr. Henry Gillstrive, of Sabine, Texas, who was elected fourteenth vice-president, and Mr. T. P. Woodland, who was elected fifteenth vice-president.

The Italian Methodists of New York City have presented Dr. F. M. North with a bronze tablet of himself. It was modeled by one of the Italian Methodists and is 28 by 36 inches. It bears a portrait of Dr. North, the front of the Italian Church and an inscription in classical Latin expressing their esteem and regard for Dr. North and his work for and among the Italians, while he was secretary of the New York City Church Extension and Missionary Society.

Ex-Vice-President Fairbanks was one of the speakers at the Christian Citizenship Conference at Portland, Oregon. He spoke on Sunday morning in Taylor Street Church, on Monday evening at the Stadium, and on Tuesday evening the commercial bodies of Portland tendered him a banquet and public reception. The *California Christian Advocate* says: "He made a series of brilliant speeches. The Christian note was dominant, his tribute to the Christian missions and missionaries was most enthusiastically cheered."

The Rev. Lewis E. Linzell, Superintendent of Baroda District, Bombay Conference, writes of a recent tour into the Bhil country:

"It was most interesting to visit the little huts scattered through the jungle. The people are very poor, and many of the huts seemed to be on the point of tumbling down; but I learned that the old men had been born in the very huts in which they are now living. The people are uneducated, only one man in the village being able to read. It was good to hear them sing our Christian hymns, and to see how the Gospel is touching men so low in the scale of civilization."

"One of our native workers came to me, the other day, and asked permission to make an itinerating trip as a self-supporting preacher. His plan is to travel from village to village where as yet there are no Christians—or at least where there are no preachers—giving His Gospel message as he goes, and eating what the people give him."

MINISTERIAL COUNCIL OF TEXAS MINISTERS

The fourth annual session of the Texas and West Conference Council convened June 24, 25 and 26 in the beautiful Lee Chapel, Bryan, Texas, presided over by our president, the Rev. B. M. Taylor, of Hempstead. The Rev. B. M. Taylor is an honorable Christian gentleman. Devotions were conducted by the president. The Rev. R. B. Reid was made secretary; the writer was elected reporter. Our programme was one of a broad type, covering high grounds regarding the church and race work. "The Best Method for Reaching Our Young Men" was discussed by the Rev. E. L. Blacksnell. Much enthusiasm was displayed, and we believe much help derived for the good of our church and race in Texas. Rev. W. M. Anderson, a Baptist minister of Austin, Texas, was introduced, and delivered a splendid lecture. At 8:30 p. m. there was a live devotional service conducted by the Revs. Mashaw and Mays. The Rev. T. S. Moore, superintendent of the Waco district, preached a strong sermon. Bro. Moore is a live veteran and a power in the cause of our church and race.

Second Day—After a religious service the president gave an able talk, characterized with business and kindness. The Rev. C. C. Smith bade all welcome to his church and people. At 2 p. m., after devotions, the president gave his opening address. Several persons were then introduced, among whom was Mrs. (Hattie Tapscot) B. M. Taylor. A short lecture was given by an honorable old gentleman. The great question of the East and West Texas conferences undertaking a project to establish an old folks' and orphans' home near Houston, Texas, was then extensively but agreeably discussed. Dr. W. M. Dogan made a live talk on erecting the old folks' and orphans' home, but closed with our endowment movement for this year. A committee of five was then made to create a rival contest between the East and West Texas conferences. Such contest is for the purpose of raising our endowment for this year. Dr. Dogan was made master of that committee. At 8 p. m. quite a large congregation enjoyed the excellent music by the choir. Dr. M. W. Dogan preached a strong and effective sermon on the prodigal boys and girls of our race. The proceedings of the third day were concise, but enjoyed by many. We believe that much help came to us through the work of this great council, and we hope for greater results in our next annual gathering in Temple or

Groesbeck, Texas. The Rev. M. Q. A. Fuller, superintendent of the Palestine district, is a great man. He is full of business and activity. Officers elected for the ensuing year: B. M. Taylor, president; G. W. Gill, first vice president; F. L. Kirkpatrick, second vice president; T. S. Moore, third vice president; G. W. Carter, secretary; R. B. Reid, treasurer. Board of Directors—J. C. Mays, G. J. Brown, J. W. Wormly, M. Q. A. Fuller, Albert Johnson. At 8 p. m. was held a great religious service, with the closing sermon preached by the Rev. A. L. Gabriel. Then came resolutions of thanks. First, to the worthy Brother C. E. Smith, pastor of the beautiful Lee Chapel, and the faithful friends and citizens of Bryan for their kind hospitality; second, to the Rev. B. M. Taylor for his kind and impartial way of presiding over the meetings; then to the Rev. R. B. Reid for his faithful discharge as scribe. The benediction closed the service with a spirit of high friendship.—J. C. Mays.

THE PULASKI DISTRICT CONFERENCE

The Pulaski district of the East Tennessee Conference met at Big Stone Gap, Va., July 16-20, with the district superintendent, the Rev. A. Davis in the chair. G. H. Pettis was elected secretary, with W. E. Mitchell as his assistant. W. L. Sanders was elected reporter to The Southwestern Christian Advocate. Welcome addresses were delivered by Dr. G. M. Moreland, of the Methodist Episcopal Church, South, and the Rev. J. H. Byers, of the African Methodist Episcopal Zion Church, who is also principal of the public school. Dr. Moreland spoke in glowing terms of the success that is accompanying our efforts. Making reference to the oneness of purpose of the Methodist Episcopal Church, South, and of the Methodist Episcopal Church, the Rev. J. H. Byers, with credit to himself and the interest in which he spoke, impressed upon the minds of his hearers the value of education. Dr. I. P. Martin, presiding elder of the Big Stone Gap district of the Methodist Episcopal Church, South, was introduced and his words found lodging in the hearts of his hearers. Dr. I. L. Thomas, of the Home Missions and Church Extension, on Wednesday night very ably represented this great department of the church. Dr. I. G. Penn being absent, the Freedmen's Aid Society and the jubilee offering were cared for by Dr. I. L. Thomas. Mrs. L. V. Marbury,

the conference secretary of the Woman's Home Missionary Society, represented the same with credit to herself and the cause for which the W. H. M. S. stands. During the absence of Dr. R. E. Jones the district superintendent introduced a discussion in the interest of the Southwestern, calling attention to the importance and indispensableness of this paper in the home. The following joined in the discussion in the interest of the church paper: W. L. Sanders, G. H. Pettis, G. J. Headricks, W. W. Ward and J. A. Barber. Sermons seemingly to the satisfaction of the audiences were preached by W. L. Sanders, W. E. Mitchell, A. J. Hughes, J. T. Wilson, G. H. Pettis and G. J. Headricks. The Rev. I. R. Hill and his good people, both members and friends, deserve much credit for the way in which the conference was cared for. Conference adjourned Sunday night to meet in its next annual session at Marion, Va.—W. L. Sanders.

LEXINGTON CONFERENCE

The Woman's Home Missionary Society of the Lexington conference met in their thirteenth annual session at St. Mark's Church, Chicago, Ill., June 25 to 30, inclusive. This meeting was by far the greatest known in the history of this society, showing a healthy increase in membership and financial receipts. Sessions were generally interesting throughout. New work emphasized for 1913-14 is the sustentation fund, which vitally affects the ministry, as its purpose is to aid ministers having poor charges and small pay. The department of social purity is another new baby born to the W. H. M. S., and will afford a systematic way of promoting universal social purity. The department of young people and children will receive especial attention from the mother society, since herein find we our hope for the morrow. 1,175 members were reported at this meeting. Funds paid to general treasurer, \$1,158.44, showing an increase of \$368.62; 101 subscriptions to Women's Home Missions and 37 subscriptions to children's home missions also shows an increase over previous years. Pledges were taken for the new year's work to the amount of \$12.00. We count these not a sacrifice, but a loving service, rendered wholly and acceptable unto God, and now that we face the dawn of a new day, may the Christ spirit inspire each heart with a new purpose and new vision of greater things ahead.—(Mrs.) Robt. Clay.

OUR WORK AT CROWLEY—VISITED BY BISHOP THIRKIELD.

Was assigned to this charge, April 30, 1913, by the Rev. R. C. Worsham, superintendent, through the concurrence of Bishop W. P. Thirkield. The pastor has given the church up. Some of the members had joined the Baptist churches and some had joined the Colored Methodist Episcopal Church. There isn't a parsonage on this charge and I could hardly find a place to stop among the people. I was met by debts on every side. The only hope I saw for the church and myself was to start a good Sunday school and a wideawake revival in the church, which I succeeded in getting up. Now the church is enjoying a great revival. The Rev. S. S. Earles, J. S. Weaver and others helped me in this work. We have added seven converted souls to the church. July 1, 1913, was a great day for the uplift of Methodism in Crowley. Right in the midst of our revival Bishop W. P. Thirkield, presiding bishop of Louisiana conference, appeared on the ground. Though we had but little time to get the news around that the Bishop was in town, there was a large crowd gathered at the church to greet him. The bishop was introduced and conducted the meeting. Among the many white visitors who came with the bishop were the Rev. J. A. Carruth, D. D., district superintendent Gulf conference; the Rev. Lewis May, D. D., pastor Central Church, Crowley; the Rev. E. L. Savole, local preacher and superintendent of Central Church, Crowley, La.;

Mrs. Lewis May, wife of Rev. Lewis May, rendered great service in the meeting. The Rev. Ledell, pastor of the Colored Methodist Episcopal Church, also participated in the meeting. The bishop preached a powerful sermon. Subject, "The Power of Our Gospel." At the end of the sermon the bishop extended the invitation to the sinners and a large crowd came around the altar for prayer. A white woman came to the altar and was happily converted. The Rev. Mrs. May led in prayer. It was a great prayer! The bishop lifted a collection for the pastor, contributing \$5.00 himself. The collection was good. The bishop announced the Rev. Lewis May, D. D., pastor of Central Church, Crowley, to preach Thursday night, July 3, which he did to the delight of all who heard him. Mrs. May delivered a powerful address to the women of the church. There is a brighter future for the church since the bishop came than ever before in the history of this church in Crowley.—H. J. Robinson, pastor.

HAVEN CHAPEL, MERIDIAN, MISS.

On the fifth Sunday of July we held the teamsters' rally that was composed of four teamsters, each representing six classes: Henry Edwards, No. 1; Frank Willis, No. 2; Sister Callie Johnson, No. 3; Sister F. Friserson, No. 4. Sermons by the Rev. Mr. Hosbin, the Rev. Mr. James, and the Rev. B. L. Stanton, of the African Methodist Episcopal Zion Church. The collection was taken, H. Edwards, \$6.50;

Mary Mills, \$5.05; J. M. Price, \$3.20; Emmett Evans, \$3.50; Hattie Evans, \$1.25; Jane Long, \$1.25; M. A. Sparkman, \$1.55; Sister Dudley, \$3.00; P. S. Johnson, \$4.30; Martha Rhodes, \$1.50; Miss Nettie Coffert, \$1.02; total for teamsters, \$36.38. Callie Johnson No. 2 teamster, \$5.75; Lottie Willis, \$2.50; John Roberts, \$2.25; F. C. Williams, \$1.35; Pearl Roberts, \$1.00; George White, \$5.85; Annie Hough, \$1.25; Gertrude H. Aaron, \$1.75; Charlotte Quinn, \$1.50; total, \$27.00. We failed to get the reports from the other teamsters. The grand total raised in the rally amounted to \$119.00. We would have been glad to have published all the names, but on account of the teamsters failing to turn over their lists of names I make the publication in this form.—W. L. Mills, Pastor.

WESLEY CHURCH, LAKE ARTHUR, LA.

The rally Sunday, July 13, was as follows: Class No. 1, Alfred Moultrie, leader, \$2.10; Mary, Moultrie, \$2.00; Livia Moultrie, \$2.00; Annitasi Moultrie, \$2.00; Lucy Maxile, \$2.34; Albert Moultrie, \$2.00; J. B. Daniel, \$2.00; Alfred Moultrie, Jr., \$2.00; Public for Class No. 1, \$4.05; total, \$21.50. Class No. 2, R. R. Dyas, leader, \$2.00; Louisa Wallace, \$2.00; Rosa Proga, \$2.00; Frank Proga, \$2.00; John Crader, \$14.00; Annie Crader, \$4.00; Aaron Dixon, \$2.00; Public, \$2.20; total, \$30.45. Class No. 3, E. M. Wallace, leader, \$2.00; John Daniel, \$2.00; Bertba Daniel, \$2.00; Felice Daniel, \$2.10; Hannah Bell, \$2.00; Orelia Dixon, \$2.10;

10; public collection, \$1.25; total, \$13.45. Class No. 4, Sister M. E. Kelly, leader, \$2.00; Susie L. Earls, \$2.00; W. Viola Earls, \$2.27; R. L. Earls, \$1.00; Olivia Crader, \$4.15; Lorena Collins, \$1.00; Rosa Crader, \$1.29; public, \$2.05; total, \$15.76. Class No. 5, led by the pastor, Miss Hannah Dixon, \$1.11; Dora Moultrie, \$1.00; Gus Crader, \$2.00; other members of this class gave 25 cents and fifty cents each. The following unconverted friends gave \$1.00 each: Mr. Mose Dixon, Jule Crader, Ed. Scott, S. S. Earls, pastor, \$15.50; public collection, \$1.81; total, \$23.17. After penny collection, \$4.71; grand total, \$109.04. Class No. 5, led by the pastor, was made up of members entirely outside the church. The Rev. J. S. Weaver, from Welsh, and the Rev. H. C. Wilson, from Gueydan, Bros. E. M. Wallace, Gus Crader, and Henry Gorden assisted in the rally. The pastor and members of Wesley feel very grateful to all who assisted them, and are much pleased with the success. The prizes went to Brother John Crader, Annie Crader, Olivia Crader and Miss Hannah Dixon. Bros. P. D. Cooper and Charles Andrews also assisted in the rally. Three persons were baptized at the altar.—S. S. Earls, Pastor.

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Gleanings from the Field

GEORGIA.

BATTLE HILL.—The third quarterly conference of Battle Hill Church, under the pastorate of Rev. B. G. Parks, was held June 15, Dr. G. W. Arnold, district superintendent, presiding. The conference was well attended and a round report was made. On Sunday Dr. Arnold preached two able sermons to appreciative audiences. Our district steward, Brother B. W. Lamar, assisted by his brother, A. T. Lamar, deserves credit for the way the financial part of the quarter was handled. Paid the district superintendent in full and raised a goodly sum for the pastor.

MARIETTA.—Brother J. M. Spencer, pastor, on the 18th day of May we had a rally at this charge for the purpose of starting upon our long needed parsonage, and for our pastor raised \$85.50. On May 21st dirt was broken, so we have the foundation all laid for a five-room house which we expect to build. It must be remembered that this is only a mission charge, with less than fifty members, yet we are determined, by the help of our God and friends, to do much good.—A. H. Jackson, steward.

ASBURY CHURCH.—Sunday was a glorious day with us. The fifth Sunday was a red letter day at Asbury. We raised \$14.50, some of which will be for the improvement of the church. We have planned to overhaul the church by the district conference if possible. We are doing nicely with our work. We have a very good Sunday school, numbering thirty-six, and Sister Martha Howard deserves much credit for her tenacity as superintendent. We have the people at heart, and I feel sure, by God's help and the prayers of the brethren, success will crown our efforts. I am teaching a private school for children in my church, and giving some private lessons in my home. When I came the little flock was scattered to and fro, but, thank God, they are together. These people, under conditions almost impossible to bear, are doing their best. They have never recovered from the high water last year. Brethren, pray for us, that we might effect great plans for the onward march of the Kingdom of God.—Jesse David, Pastor.

LOUISIANA.

Woodland.—On June 4th we raised money for repair of our church.—Mt. Carmel. Proceeds of rally and concert \$3.30, which amount was divided equally with the pastor, the Rev. N. C. Neal, who is delighted with our success.

Clinton.—At Asbury Church there was given a calendar rally on the fifth Sunday of June. The following ministers were present: the Revs. N. McNeal, L. C. Thomas, S. Nelson, and others. These brothers preached great sermons. There were prizes to be given to the months that raised the highest collection. Brother Charles Collins, representing July, and Sister Elia Lewis, representing May, raised the highest amounts. Thus the hat went to Brother Charlie Collins and the

MISSOURI.

Springfield.—My first quarter for this Conference year was held Sunday, July 6. Raised on Sunday, \$6.00; for the quarter, \$1,206.00. This is my third year.—J. M. Harris, Pastor.

WELLINGTON.—The children's day program was well rendered. It was conducted by Mrs. Mamie White, the superintendent. Collection, \$5.10. Our first quarterly conference convened on its business session Saturday night, June 21. The Rev. Wm. H. Wheeler, district superintendent, presided. All officers were present, with fairly good reports. Sunday at 11 a. m. the Rev. W. H. Wheeler preached an able sermon at 8 p. m. We had a lovefest and an old-time class meeting. A goodly number came to the altar desiring prayer. Paid the superintendent in full. We have our membership divided into clubs. They have gone to work. On Wednesday night the parsonage was visited by the members and friends, who left many pounds of choice groceries for his table, and good purse. The Rev. Mr. Parks, our pastor, is an earnest worker for the Southwestern.—J. W. Parks, pastor.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

TENNESSEE.

COVINGTON CIRCUIT.—Our third quarterly conference was held at New Pleasant Grove Church May 7-8, and was a decided success. The reports showed a marked improvement along most every line of church work. The Rev. D. T. Burch, our honored and much loved district superintendent, delivered a helpful lecture to the officials on "Loyalty to the Church." He placed special emphasis on a hearty support of the jubilee thank offering movement which is being fostered by Dr. Penn, urging every member to give at least \$1. Sunday was a great day. The sermon by Dr. Burch was both helpful and inspiring and will not soon be forgotten. Fifty-five partook of the Sacrament, after which Dr. Burch was called to assist in the funeral of our much loved Sister Caroline Williams, who was called from labor to reward on June 7. Collection for the day, \$10.—T. B. Blackman, pastor.

GALLAWAY CIRCUIT.—The Rev. T. B. Blackman, of the Covington Circuit, was with us on the fifth Sunday in June, and preached three able sermons. This served for the Ladies' Aid Society's rally, which was given for the chief purpose of remodeling our church, which the storm had lately wrecked. Mesdames Anna Rainey, Annie Bess, Sarah Bailey, Lena Stevens, Susie Harris, Gertrude Williams, Sophia Wells, Alice McLin

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Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

TEXAS.

DODGE.—The third quarterly conference was held July 5-6, Dr. W. Hartley Jackson, D. S., presiding. The Rev. J. H. Anderson, our wideawake pastor, had everything in good shape. Dr. Jackson's lecture on the various benevolent claims of the church and the Southwestern was very helpful and inspiring. Paid the superintendent \$17.65, and pastor \$108.49; benevolence, \$18; total collection for the quarter, \$144.14. At the close of the quarterly conference Pastor Anderson had his committee, composed of Mr. and Mrs. C. H. Minter, Mrs. Lydia A. Williams, Miss M. J. Williams and others prepared to surprise the elder and conference with a nice reception in honor of the superintendent's last years of service in the district. It was a unique affair. Cake, ice cream, fruits and melons were served. Sunday Dr. Jackson preached a noble sermon, subject, "Man, the Crown of Creation." We are all sorry to give up our superintendent. He is an able, painstaking and lovable Christian gentleman.—Daniel M. Jones.

To Prevent Blood Poisoning apply at once the wonderful old reliable DR. PORTER'S ANTISEPTIC HEALING OIL, a surgical dressing that relieves pain and heals at the same time. Not a liniment. 25c, 50c, \$1.00.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Paris	Brooks, Ga.	July 28-August 1	K. W. McMillan
Griffin	Brooks, Ga.	July 29	J. D. Lovejoy
Waco	Marlin, Texas	July 29—August 3	T. S. Moore
Chattanooga	Dayton, Tenn.	July 29—August 3	E. H. Forrest
Knoxville	Clinton, Tenn.	July 29-August 3	J. W. Tate
Mexico	Sturgeon, Mo.	July 30-August 3	W. C. Ellis
Jackson	Pelahatchie, Miss.	July 30-August 3	J. C. Hibbler
Orangeburg	North, S. C.	July 31-August 3	E. B. Burroughs
Clarksdale	Carrollton Ct., Miss.	August 4-10	C. W. Butler
Palestine	Teague, Texas	August 5	M. Q. A. Fuller
Conroe	Montgomery, Tex.	August 5	W. H. Jackson
Memphis	Alamo, Tenn.	August 5	D. T. Burch
Central	Sharon, Tenn.	August 5-10	S. M. Utley
Dallas	Fort Worth, Texas	August 5-10	J. S. Wyatt
Aberdeen	Caledonia, Miss.	August 5-10	J. M. Marsh
Holly Springs	Holly Springs Ct.	Aug. 5-10	W. H. Gilliam
La Teche	Morgan City, La.	August 6	J. W. Turner
Louisville	Beaver Dam, Ky.	August 6	R. L. Dickerson
Atlanta	Newnan, Ga.	August 6	G. W. Arnold
Winona	Sallis, Miss.	August 6-10	E. F. Scarboro
Kansas City	Malta Bend, Mo.	August 6-10	W. H. Wheeler
Meridian	Meridian, Miss.	August 6-10	J. M. Shumpert
Waycross (second)	Barnesville	August 6-10	F. R. Bridges
Huntsville	Decatur, Ala.	August 6-10	A. W. McKinney
Victoria	Edna, Tex.	August 12-17	J. W. Warren
Marion	Marion, Ala.	August 12-17	J. W. Martin
Greenwood	Itta Bena, Miss.	August 13-17	H. B. Hart
Alexandria	Cheneyville, La.	August 13-17	J. O. Richards
Hattiesburg	Shubuta, Miss.	August 13-17	W. McMorris
Gainesville	Gainesville, Ga.	August 13-17	J. A. Richie
Indiana	Indianapolis, Ind.	August 13-17	G. Bryant
Baton Rouge	Jackson, La.	August 13-17	H. Daniels
Ohio	Columbus, Ohio	August 14	Jos. Courtney
Jacksonville	Crescent City, Fla.	August 14-17	W. P. Holmes
Rome	Carrollton, Ga.	August 20	E. D. Petty
St. Louis	Jacksonville, Ill.	August 20-23	R. E. Gillum
Navasota	Caldwell, Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Clow	Horatio, Ark.	August 20-24	W. S. Sherrill
Spartanburg	Wellford, S. C.	Aug. 20-24	J. S. Thomas
Shreveport	Monroe, La.	Aug. 20-25	B. J. Reddix
Maysville	Cynthiana, Ky.	August 20-25	J. S. Bailey
Forrest City	Colwell, Ark.	Aug. 27-30	A. T. Stephens
Starkville	Louisville, Miss.	August 27-31	W. F. Isalah
Aniston	Hobson City, Ala.	August 26-31	S. J. Jordan
San Antonio	Seguin, Texas	Aug. 26-31	A. M. Mason
Alexandria	Richmand, Va.	Aug. 26-31	C. E. Hodges
Topeka	Clay Center, Kans.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Houston	Galveston, Texas	Aug. 27-31	W. H. Logan
Lake Charles	Opelousas, La.	August 27-31	R. C. Worsham
Lexington	La Grange, Ky.	August 27-31	P. T. Gorham
Gulfport	Bond, Miss.	Aug. 29	J. C. Houston
Marshall	Texarkana, Texas	September 2-7	P. H. Jenkins
Washington	Pomonkey, Md.	September 9-15	W. A. C. Hughes
Gainesville	Williston, Fla.	September 18-21	J. F. Elliott
Annapolis	Baltimore, Md.	Sept. 24-28	C. G. Cumings
Fort Smith	Solgoatchie, Ark.	Oct. 1-5	H. P. Coulter
Little Rock	Little Rock, Ark.	Oct. 16-19	G. T. Saxton
Pine Bluff	Pine Bluff, Ark.	November 12-16	J. W. Greer
Muskogee	Okmulgee, Okla.	Sept. 3-7	H. T. S. Johnson

CONVENTIONS

- Savannah Conference.—Woman's Home Missionary Society, Barnesville, Ga. August 28-31.
- Memphis District.—Sunday School, Epworth League and Woman's Home Missionary Convention, Alamo, Tenn. August 5-10.
- Pine Bluff District.—Sunday School and Epworth League Convention, Merrell. August 13-17.
- Annapolis District.—Epworth League Convention, Asbury Church, Annapolis, Md. August 20-24.
- Little Rock District.—Sunday School and Epworth League Convention, Little Rock Circuit. August 21-24.
- Gulfport District.—Missionary Convention. August 29.
- Lincoln Conference.—Woman's Home Missionary Society, Tulsa, Oklahoma, October 2-5.
- Woman's Home Missionary Society.—Annual Meeting Board of Managers, Washington, D. C. October 15-22.

Conference Notices

Special Notices

BROOKHAVEN DISTRICT.

The Womens Home Missionary Convention will be held at China Grove, Aug. 13-14, 1913. Mrs. P. H. Rembert is expected to be with us in our meeting. Delegates will please come with written reports.—S. A. Dukes, District President.

FOREST CITY DISTRICT.

Our District Conference will convene on the Colwell charge Aug. 27-30. Postoffice is Palestine, Ark.—A. T. Stephens, Superintendent.

SEDALIA DISTRICT.

Dear Brethren—You have seen an announcement concerning each pastor and delegate about bringing one dollar for local church expenses of the District Conference. I am sorry to learn that some of our pastors have misunderstood this request, because they seem to think we are charging them for their board. We do not want anyone to think that, but because many of the pastors and delegates leave before the Sunday rally, we thought it a splendid idea to have them leave their one dollar with us at the beginning of the session. Please understand that the one dollar that was to be given at the information bureau would be as if you had given it in the Sunday rally.—G. D. Hancock, Pastor.

District Rounds

ANNAPOLIS DISTRICT.

Second and Third Rounds.

Ellicott City, Aug. 2; Centennial, 4; John Wesley, 6; North Point, 7; Easton Station, 8; Davidsonville, 9; Annapolis, 11; St. Matthews, 12; Maggothy, 14; John Wesley and St. Mark, 15; Atholton, 16; Brooklyn and Holly Run, 18; Sparrows Point, 19; Eastport, 23; Canton and Carey St., 27; Broadneck, 29; Waterbury and Mt. Tabor, 30; Mt. Zion, Sept. 5; Churhton, 6; Morans, 12; Lancaster, 13; St. Paul, 22; St. Luke, 23; Brooks and St. Luke, Oct. 3; St. John's, 4; Huntingtown, 10; Prince Frederick, 11; Chesapeake Beach, 17; Mount Hope, 18; Centennial, 20; St. Matthews, 21; North Point, 22; John Wesley, 23; Easton Station, 24; Davidsonville, 25; Annapolis, 27; Canton and Carey St., —; Mission, 28; Sparrows Point, 29; Ellicott City, 31; Atholton, Nov. 1; John Wesley and St. Mark, 7; Brooklyn and Holly Run, 10; Lancaster, 14; Morans, 15; Waterbury and Mt. Tabor, 21; Eastport, 8 p. m., 21; Broadneck, 22; Maggothy, 29; Mt. Zion, Dec. 6; St. Luke, 10; Churhton, 13; St. Paul, 15.

Dear Brethren: This is the Jubilee Year of our emancipation from human bondage. The Church and Christian schools have been the most helpful forces in our remarkable progress. We must vow anew our loyalty to these institutions. Therefore, keep in mind the Freedmen's Aid Jubilee Fund. One dollar as a thank offering from every member of the race for the cause of Christian education. Do you cast the Gospel net at every service? Have you a list of the unconverted who attend your services? Have you spoken to them personally about their soul's welfare? You will be called upon to

THE MOST NEGLECTED ORGAN OF THE BODY IS THE LIVER

Nowadays everybody treats the stomach—but it's the liver that counts. If you suffer from constipation, bad blood, half-stick miserable feeling—it's your LIVER nine times out of ten.

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Liver Purifier

because it's the one liver remedy that energizes the liver, brings back its natural function strong and young again.

Tell your druggist you want **SIMMONS' LIVER PURIFIER**—and nothing else; emphasize **SIMMONS** (in yellow tin boxes only), and insist upon it. It's the one cure that cures—the liver remedy that does its work without griping or sickening.

For Sale at All Druggists, 25c. and

A. B. RICHARDS MEDICINE CO., Sherman, Tex.

make your semi-annual report to B. on Cranston in October. He is greatly concerned about the spiritual progress of our district. Determine by God's help that your charge shall advance along all lines, despite obstacles. "tempt great things for God, expect great things from Him." Epworth League Convention, Asbury Church, Annapolis, Aug. 20-24. District Conference, John Wesley Church, Baltimore, Sept. 24-28.—C. G. Cumming, Superintendent.

LAKE CHARLES DISTRICT. Third Round.

Boonville, Aug. 9-10; Bunkie, 11-12; Waxia and Teche, 13-14; Opelousas, 17-18; Lafayette, 19; Cade, 20; Cabell and Guoydan, Sept. 6-7-9; Brice and Abbeville, 7-8; Lake Arthur, 10; Leesville Circuit, 12-13-14; Longville, 16; Spring Creek Circuit, 17-18; Lake Charles, 19-20-21; Welsh and Jennings, 22-23; Crowley and Eunice, 24-25; Bayou and Sunflower, 27-28; Cottonport, Oct. 1; Melville Circuit, 2-3; W. and Lotta, 4-5; Maringouin, 7-8; W. and Lotta, 11-12; Hubbertville, 15; Orleans, 16; St. Martinville, 18-19; New Iberia, 21. My Dear Brethren—Our District Conference will convene at Opelousas, La., Aug. 27-31. I hope this will be a great conference. The pastor, Rev. Hutchinson, and his people are bearing every effort to entertain the conference in splendid style. Brethren, push the canvass for the dear Southwestern Christian Advocate. The Rev. R. E. Jones, D.D., editor, is expected to be present to give receipts. The Lake Charles District ought to win the prize. Also, brethren, come prepared to report all benevolent money raised up to date. May the blessing of our Heavenly Father rest upon you and yours.—R. C. Worsham.

BRIEFS.

Brookhaven, Miss.—Our camp meeting will begin August 8th, at Lucile, Miss., fourteen miles west of Brookhaven, on the Mississippi Central Railroad, two trains each way daily. The opening sermon will be preached by the Rev. J. B. Berry. Every body is invited to come. Some of our best preachers will be there.—W. McNeely, Pastor; P. H. Rembert, District Superintendent.

"Do you wish to increase your present income? Send for particulars of a clean, legitimate business. Our specialty is a big seller. Address NOVELTY, 88 West 134th Street, New York City."

Opportunity in Our Daily Tasks to Honor Christ

Continued from Page 5.

He stepped into their chamber this morning found them sad, and he asked: "Wherefore look so sadly to-day?" Then they told him their troubles, and he gave the interpretations which after tedious waiting, to his release and to his opportunity.

In the case of the serving maid, Joseph was only doing his daily work well, but he was doing it with a sense of God's presence. When these serv-

ants of Pharaoh were distressed because they could not understand their dreams, he said, "Do not interpretations belong to God? Tell me, then I pray you." There was here the modest implication that he was living in touch with God. Only God could interpret their dreams; if they wished an interpretation they must tell them to someone who was in communication with God.

The last scene of our lesson is in a house at Joppa, in which a good woman lay dead. She had not been an indolent woman. She was "full of good works and alms deeds." The mourners were displaying the coats and garments which she had made. She had

proved herself so useful that not even Death could have her. He came for her ahead of time. The Lord needed her still on earth. So Peter was sent to be the instrument of restoring her to life by the power of God.

That is perhaps not so much more of a miracle as we are apt to think than the daily and hourly protection of those whose work is not yet done. Death cannot have us till God is through with us here. Is your daily life counting for him, so that special angels, in special numbers, with special carefulness, are taking "charge over thee to keep thee in all thy ways?"—From "The Epworth Herald."

100,000 PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH WITH WABASH AVENUE CHICAGO, ILLINOIS

Joseph B. Hingeley, Corresponding Secretary

The income of \$10,000 of the Krefeller Foundation has been set aside to the Baptist Ministers' Home as a gift from Mrs. Rockefeller to add to comfort to aged ministers of the Baptist church.

August is the vacation month. Do you know that your pleasure in spending the little extra money would be increased many fold by giving a little extra money to the old preacher? Few of them will have any extra money to spend these vacation

The atmosphere is improving every day. More railroads, banks and corporations are providing for the old employees than ever before. The church which created this favorable environment is only apparently lagging behind. It is still on the way in the right direction, and is moving fast, but other organizations are moving rapidly in the same direction, and we sometimes seem to be lagging slow. Let preachers preach it. Laymen talk it and papers urge it. "The Veteran Preacher must be provided for." Let the Church bring its tithe into the storehouse, and blessings will come.

Twelve thousand dollars just added for the PERMANENT FUND, in part to a Life Annuity. What a blessed means of grace is a Life Annuity Bond! It provides for you, securely, and regularly for your owner until the last second of life, then will provide for a veteran preacher or widow until the last second of time. It abolishes worry about investments or wills. A Life Annuity is a Life Extension Policy. Write us.

JOSEPH B. HINGELEY, D. D., Corresponding Secretary, 1018 S. Wabash Ave., Chicago, Ill.

Send for copy of Judge Horton on "The Miller's Investment," and Bishop Taylor's book on "The Indebtedness of the Republic to the Preacher."

TRINITY CHURCH, JOPLIN, MO.

Trinity Methodist Episcopal Church, under the pastorate of the Rev. E. P. Geiger, who was assigned to this church by Bishop Charles W. Smith last April, is enjoying the great financial progress of recent years. Assuming charge of the work here in May, Mr. Geiger found an indebtedness of \$590, a greater part of which had been a burden of depression to officers and members for the past two years. To face the situation with twenty faithful members and funds was the problem to be solved. It was first thought that a real solution was the thing needed, but after consultation on the part of the pastor and the trustees and creditors it was decided that a financial effort was necessary to satisfy some of the claims upon the church property. The "Pennant Day" which has become

popular in many localities for raising funds was instituted in the last week in May, closing on the 6th of July. The church was divided into five districts, namely: St. Louis, Kansas City, Sedalia, Mexico and Joplin, with as many district superintendents, as follows: Mrs. P. Geiger, the Rev. J. C. Jackson, the Rev. L. McNish Clark, Mrs. Emma Blackburn and B. D. James, respectively. The Rev. Wm. McCutcheon, a veteran preacher and loyal member of Trinity Church, acting Bishop. The campaign was launched for a ten weeks' struggle with a determination to raise \$500. A financial effort was never entered into with more zeal than was this one at this time; the purpose on the part of all was to win. Enthusiasm was high. Amid the activities of the workers of the various districts, the invincible and untiring leader of the Sedalia district planned and originated what proved to be the greatest and most successful feature of the campaign, "The Pennant Day." After having secured the permission of the City Council to conduct this day on the business streets of Joplin, Saturday, June 28th, the leader, with the assistance of the pastor, officers and the other District Superintendents and their pastors succeeded in making the day a glorious success with twenty workers in the field instead of forty, as had been previously planned. A more heroic set of ladies never faced the new and embarrassing experience, the blazing sun and a long day's work with more earnestness than did these ladies, from 8 a. m. until 7 p. m., on the day and date mentioned, with the weather at 96 degrees in the shade. Headquarters were provided on Main Street, where ice cream, cake, soda water and dinner were served free to the workers all day. At the close of the day the workers reported \$116.90 for the day's effort. Unique pennants bearing the words "Trinity Methodist Church" were placed in the hands of every worker to offer to the public for any contribution they desired to give, with the contributions running from one cent up to five dollars, thus closing one of the greatest efforts ever attempted on the part of our people in this city. The rally proper closed Sunday night, July 6th, with \$274.00 to apply on trustee accounts, placing the church in better condition than has been enjoyed in recent years. Too much can not be said in commendation of the present pastor in his zeal to raise the entire indebtedness of this church in his first year. The report of workers for "Pennant Day" follows: Mmes. Gage and Alexander, \$3.64; Mrs. Joe Smith and daughter, Theima, \$4.51; Mmes. Lizzie Brown and Powell, \$6.88; Mmes. James Scott and Dale, \$12.25; Mmes. Webb and Vernon, \$11.98; Misses Gertrude Walls and Ahmeta Clark, \$8.85; Mrs. E. P. Geiger and Miss Josephine Breedlove, \$22.74; Mrs. E. R. Kittrell and Miss Ruth Lindley, \$10.05; Mmes. Holt and Grimmer, \$12.05; Mrs. Dora Howell and Ahmeta Lewis, \$11.17; the Rev. Wm.

McCutcheon, \$6.83; Mrs. G. G. Dixon, chairman of the dinner committee, \$4.75; cash, \$1.20; total, \$116.90; "Mock Conference" proceeds, \$157.10; grand total, \$274.00. The Rev. L. McNish Clark is pastor.

Gleanings from the Field

LOUISIANA.

Briggs Chapel—District Superintendent R. C. Worsham, at Briggs Chapel, held our second Quarterly Conference June 13-16. The Rev. H. C. Wilson, pastor of Campbell Church, was also present and preached an inspiring sermon during Conference. Peace and harmony prevail among the churches. The Rev. Wm. Willis, of the Baptist Church, closed out his church Sunday night, and accompanied his congregation over to hear District Superintendent Worsham, who preached an edifying sermon. He thrilled our souls with his message. Stewards' report show improvement in church finances. Officers were present with written reports. Sunday School reported \$2.55, Children's Day collection. Representatives were elected to attend District Conference in Opelousas in August. Prof. J. T. Houge, our teacher out here is active in the church work, and is spending a part of his vacation among us. He has begun the painting of our church. Our rally of the 22nd, in spite of rain, was not a failure. The Revs. Wm. Willis and Stonewall Taylor of the B. C., and the Rev. Travis Larkings of Iberia, were with us. Thirty-five young people came forward to be prayed for. Collection, \$10.85. The Rev. E. B. Richards is pastor—J. T. Houge.

Lottie—On the fifth Sunday night at Green's Chapel an agreeable surprise was tendered by a band of Sisters. After the sermon the Sisters came up the aisle singing and bearing their pounds with them. We would gladly publish names of all contributors, but lack of space forbids.—S. A. Davis, Pastor.

Vaiden Circuit—Our Children's Day was carried out at the four churches with good results. The program was carried out to the letter. At Midway we raised \$24.65, G. E. O. Booth, Superintendent; at Sandkill, \$21.65, G. J. Cain, Superintendent; at Goodhope, \$13.85, C. S. Stokes, Superintendent; at Morton Grove, \$23.25. Total amount raised, \$83.40.—P. H. Blackman, Reporter.

MISSISSIPPI.

Brookhaven.—We had our third Quarterly Conference July 1st at Macdonia, Brookhaven Circuit. The class leaders made good reports. Paid District Superintendent in full. Raised \$13.00 for benevolent purposes.—W. McNeil, Pastor.

Sumrall.—The Epworth League, under the leadership of its president, M. A. Steele, is having a success. It has enrolled 160. We celebrated the 4th of July with a free picnic, and had a nice program that night under the management of the department, W. L.

Morgan, President. Address by W. L. Tribblett; response by Virginia Adams; quartette selection; recitation by Miss M. G. Moore; oration by J. E. Cooley, a student of Alcorn College.—Gainar Lee Dyson.

Brookhaven and Summit—At Summit, June 15th, Children's Day was observed. Good music by the choir, assisted by the band. Conducted by Miss B. Preston, Sunday School Superintendent. Collection for the Sunday School, \$8.00. Two friends of our church gave one dollar each, namely—Mr. Frank Lewis and Mr. Frank Rollings. Total collection for the day, \$29.12.—J. E. Thompson, Pastor.

Forest—We are delighted to report that we have 240 scholars on the Forest Circuit. Children's Day was carried out the third Sunday in June. Conducted by Miss M. L. Tillis. Collection for the day, \$25.00. Superintendent, D. L. Flowers.—H. E. Morgan.

Handsboro—Our second Quarterly Conference was held at the church in Handsboro June 28-29. The leaders and stewards presented their work, and the District Superintendent was very much pleased. The work of the Ladies' Aid was heartily praised by the District Superintendent. Sunday, Dr. Huston preached two strong sermons. A number came to the altar for prayers. Our collection in the quarterly, \$40.

Crystal Springs Circuit—Our first Quarterly Conference convened April 10 at White Oak Church, the Rev. P. H. Rembert, District Superintendent, presiding. All reports showed that the work is on the advance. Superintendent Rembert preached a great sermon. We raised for all purposes this quarter, \$17. We are doing all that we can to bring our work up along all lines.—A. D. Smith, Pastor.

Coahoma—My second Quarterly Conference was held in Pleasant Valley Church June 28-29. The District Superintendent being absent, the Rev. D. D. Shelley held the quarter and preached a strong sermon on Sunday to the delight of all present. Collections for the month of June, \$52.00.—D. P. Shaw, Pastor.

TEXAS

BUFFALO.—We entered our new St. Mary Church Sunday, June 12th. A splendid Sunday school service was first held, conducted by Prof. E. J. Williams. The pastor preached a strong sermon at 11:30, after which the roll was called, each brother responding with \$2.50, and the sisters with \$1 each. Our friends contributed from 25 cents to more than \$4 each; Jack Earl, \$4.60; Floyd Walsh, Willie Eddin, S. Forman, \$1 each. Altogether these unconverted friends of ours contributed that day \$12.—J. P. Patrick, pastor.

BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

MERRITT-WILLIAMS—June 30, 1913, Mr. James Merritt and Mrs. Olivia Williams, formerly of Hattiesburg, Miss., at the St. Paul parsonage. The bride was an active and faithful member of our church in Hattiesburg, Miss. She is now a member of our St. Paul church, here, in Birmingham, Ala., her future home. St. Paul welcomes her. The Rev. D. J. Price officiated.

TRAVALLIAN-CROSBY—On June 5, 1913, Mr. Travillian, of Bassfield, Miss., and Miss Mary M. Crosby, at the home of the bride. Miss Crosby was one of the city teachers of Ellisville, Miss. Both are members of our church. Mr. Travillian is a carpenter by trade. They left at once for their home at Bassfield.—R. N. Jones, pastor.

BROWN-FISHER—Elizabeth L. Fisher, daughter of Mr. and Mrs. Anthony of New Orleans, on Wednesday, July 2, 1913, and Mr. Blaine Brown. The ceremony was performed by their pastor, the Rev. H. C. Johnson, of the Broadway Baptist Church.—Florence Barnes.

SANDRUS - BROTHERS—At Laurel, Miss., on May 28, 1913, Mr. Early Sandrus and Mrs. Viney Brothers, in the home of the bride, by the Rev. R. N. Jones, pastor.

CLEVELAND-POWELL—June 23, 1913, in the parlor of the parsonage of the Methodist Episcopal Church, at Laurel, Miss., Mr. John Cleveland and Mrs. Sarah Powell, the Rev. R. N. Jones officiating.

RICHBERG-GLOVER—On June 18, 1913, at 8:30 a. m., in the home of the bride, Brookhaven, Miss., Mr. Willie Richberg, of Slidell, La., and Miss Minnie Etta Glover, by the Rev. P. D. Gullage.

RYANS-PORTER—At the residence of the bride's father, in Centerville, La., June 6, 1913, Mr. Gannville Ryans and Miss Enda Porter. Both are from prominent Methodist families. The Rev. A. B. Harris officiated.

AYERS-COLLINS—At the residence of the bride's father in Baldwin, La., June 26, 1913, Mr. T. C. Ayers, of Houston, Texas, and Miss Myrtis Collins. The groom is a mail clerk running from Houston to Shreveport, La. The bride is a prominent member of Butlers Methodist Episcopal Church in Centerville, La. Their home will be in Houston, Texas. The Rev. A. B. Harris officiated.

ALLEN-VERRET—Mr. Louis E. Allen and Miss Marguerite E. Verret, daughter of Mr. and Mrs. Alfred Verret at the home of the bride's aunt, Mrs. Lydia Smith, in Pass Christian, Miss. At 8 o'clock the bridal party entered. The bride was preceded by the matron of honor, Mrs. Rebecca Newman. The bride was beautifully gowned in a creation of cream voile over white satin, trimmed with princess lace. Over all fell the misty veil of illusion, which was held in place by a coronet of orange blossoms. The matron of honor was gowned in pink marquessette over satin. Many presents were given by friends to the hap-

py couple. The Rev. W. L. Marshall, officiated.

DANSBY-SIMS—On June 24, 1913, in the home of Mr. and Mrs. W. D. Miller, Laurel, Miss., Mr. Morgan Dansby and Miss Araella Sims of the City of New Orleans, in this country, Mr. Dansby and wife left for his home, where he runs a first-class restaurant and does a good business. They are members of our church.—R. N. Jones.

MOFFET-ROBINSON—Mr. Clinton Moffet and Miss Ruby Robinson, of Escatawpa, Miss., in the home of the bride's parents, June 4, 1913. They are both very promising people. The Rev. A. H. Lathan, officiated.

ROBINSON-BARDWELL—There was quite a beautiful wedding in the home of Mr. and Mrs. B. K. Bardwell, of Escatawpa, Miss., June 12, 1913, that of their daughter, Miss Ruth C. to Mr. John Robinson. Mr. B. K. Bardwell is a local preacher, and his wife, Mrs. S. V. Bardwell is a class leader in the Methodist Episcopal Church here. Their daughter, Miss Ruth, has a great missionary spirit, and is doing good church work. Mr. Robinson is a thrifty young man and a Christian. The groom wore a handsome blue serge Prince Albert suit. The bride's gown was a white net, trimmed in white satin ribbon and lace. The wedding march was played by Mrs. Drueilla Hawkins, organist. Refreshments were served in abundance to about 200 persons. The bride and groom received numbers of valuable presents. The Rev. A. H. Lathan, pastor, officiated.

HENDRIX - SHEFFEY—On Sunday evening, June 8, 1913, at the parsonage of Mt. Pleasant Methodist Episcopal Church, Marion, Virginia, Mr. Thompson Hendrix and Miss Ella Sheffey, by the Rev. W. L. Sanders.

BRULEY - WILLIAMS—Mr. Almond Bruley and Miss Martha Williams, June 25, 1913, at Jennings, La.

GREEN-JAMES—At Welsh, La., Mr. Wm. Green and Mrs. Emma James.

WALKER - WILLIAMS—Mr. Wm. Walker and Miss Hester Williams, at Welsh, La.

GRANT-THIBODEAUX—Mr. Celestan Thibodeaux and Mrs. Georgia Gant, at Welsh La.

For Weakness and Loss of Appetite. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

ST. JAMES METHODIST EPISCOPAL CHURCH, COLUMBUS.

Since the great rally here, this church has taken on new life, vigor and activity. A storm struck the parsonage a few days ago, led by many of our active members, and quite a number of pounds of choice groceries and even money were left for the comfort of the pastor and his family, and now a great religious revival has set in and thirty-odd conversions and accessions have been added to the church. The revival is being felt all over the city. Great crowds of people filled our large church here so that at times standing room is at a premium. The fire is still at white heat. Some forty or fifty seekers are at the mourners' bench. The Revs. Messrs. Dobson, Tyler, Collins and the city pastors are in this effort to advance the Kingdom of God.—N. R. Clay, Pastor.

REVIVAL AT BREMOND, LA. J. W. Stone, pastor Bremond Circuit.—We have just closed a very successful two weeks' revival at Longbranch in which the power of the Holy

All Sunday School Superintendents desire success

The Superintendent's Helper, 1913

WILL HELP THEM TO SUCCEED.

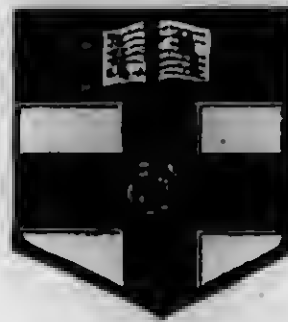
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Spirit was manifested in a way which is seldom seen in these days. Anxious workers, irrespective of denomination, came from all quarters. The Lord was working with us and we fought a mighty battle and God gave us the victory. Thirty young men and women came into the fold and all joined the Methodist Episcopal Church except one. We were ably assisted in the meeting by the Rev. A. Johnson, pastor of our church at Temple, Texas, and the Rev. J. S. Henry, a minister of the Baptist Church, at Rosse, Tex.

ST. MARK CHURCH, WASHINGTON, LA.

St. Mark Methodist Episcopal Church has made rapid progress during the past six months. The rally held on Sunday, June 29, was a success beyond all expectation. One hundred and eighty dollars was collected. This is the largest sum of money ever raised and applied on any church debt during the forty years this church has existed here. The Rev. M. S. Tolins is pastor.—P. H. Nash, Reporter.

BRIEFS.

On Friday night, July 12, at about 9:30 p. m. a party of friends and members of the St. John Methodist Episcopal Church at Natchez entered the home of the Rev. & Mrs. J. E. Holmes, at 38 Minor Street. The appearance of so many callers at once was indeed a great surprise, but when we saw what they had brought with them we were more greatly surprised! They brought many pounds of staple groceries which delighted our hearts and lightened our burdens. Many thanks, kind friends.—J. E. H.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 170, South Bend, Ind.

LIPPINCOTT'S MAGAZINE FOR AUGUST.

Cover illustration, Clarence Underwood; "The Egerton Standard," a complete novelette, Eleanor M. Ingram; "Talking Pictures a Reality," a special article, Robert Grau; "Random Thoughts," epigrams, R. N. Price; "Prize-Fighter," a short story, May Edgington; "Discontent," a poem, Frederick H. Martens; "The Crude-stone Conquest," a short story, Will Levington Comfort; "Immutable," a poem, Temple Bailey; "In Exile," a

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poem, James B. Kenyon; "An Anecdote for Order," a sketch, Elizabeth Maury Coombs; "An Idyl," a poem, Carolyn Wells; "When Ma Rodger Broke Loose," a short story, Hilda Bates Brodersen; "Half the World Between Us," a poem, Mary Coleman Carrington; "The Gol-darned Cow," a short story, Rose Lombard; "The Jew in America," a poem, Felix N. Gerson; "Short-Story Masterpieces" (Russian). X. "The Cloak," by Nikolai Vassilievich Gogol. Translation by John Cournos; introduction by the editor. "The Cosmic Thrill," a poem, Jane Belfield; "The Neighbor," a sketch, Charles C. Jones; "Doubt," a poem, Margaret Louise Loudon. "Ways of the Hour," "Peace and Common Sense," by George L. Knapp; "Where Flowers Have Bloomed," by W. J. Lampton; "An Old Science Under a New Name," by Nanna E. Frank; "I the United States Using Up Its Working Capital?" a Financial Article, Edward Sherwood Mead, Ph. D.; "Walnuts and Wine," "Investments," conducted by Sherwood Mead, Ph. D. "Twentieth Century Travel," conducted by Churchill Williams.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

OWENS—F. G. Owens, one of the oldest men on the Pelham Circuit and a member of the Antioch Methodist Episcopal Church for sixteen or seventeen years, fell asleep in Jesus June 25, 1913, at his home five miles northeast of Hubbard City, Texas. He leaves one son, five daughters and a host of friends. He was a charter member of the Odd Fellows Lodge in Hubbard City, and a citizen of high standing in the community. Both white and colored regarded him as a man among men. He was buried with the honors of his order. His funeral was attended by the pastor, the Rev. R. D. Dennis.

STRIPLING—Georgia Stripling, beloved wife of Mr. H. S. Stripling, of Boxley, Ga., died a few days ago. Our Father, in His own wisdom, called her from labor unto reward.

WALL—Mr. Mackie Well, a faithful member of Riley Chapel, Handsboro, Miss., died at his home May 14, 1913. Bro. Well was a good and loyal member. His last words were "I am ready to go." He leaves six children and many friends. The funeral was attended by the Rev. H. L. Kennedy, the pastor being absent. "Servant of God, well done."—J. B. Brooks, pastor.

WILSON—Anna Wilson, daughter of Jack Hampton, died June 16, 1913. She was a member of the Methodist Episcopal Church, Newport, Tenn., for 20 years. Her age was 34 years 3 months and 8 days. She was ill nearly a year. She died in the full triumph of Faith, leaving a father, mother, five brothers, two sisters, two children and a host of friends. Sister Wilson was loved by all who knew her. The funeral, which was the largest attended for years in Dutch Bottoms by white and colored, was conducted by her pastor, the Rev. A. Roach. The remains were laid to rest in the family graveyard. The family has our sympathy.—A. Roach, pastor.

BUSH—The infant son of Thomas E. Bush and the late Grace E. Bush (nee Waters) formerly of Leesburg, Va., died June 29, 1913, age five months and twenty-four days. The funeral was attended by the pastor, the Rev. J. W. Warren, Eagle Rock, Va.

JONES—Sarah Anne Jones, mother of Dr. E. M. Jones, died July 1, 1913, in the full triumph of faith. She was conscious of her death many hours before she breathed her last and she was enabled, by the Holy Spirit, to speak many tender words of advice and consolation to her beloved ones before her departure. Sister Jones' foresight into the Valley of the Shadow of Death was not one of darkness. Her every word affirmed and witnessed the words of the Master's promise: "Lo, I am with you always—even unto the end of the world." Sister Jones is survived by three sons, four daughters and many grand-children, all of whom have had a perfect example of a Christian character. Her daughter, Mrs. Helen Ingsten, of Los Angeles, Cal., came to Montgomery to accompany the family with the remains to Selma, where



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it was interred in the family cemetery beside her mother. The funeral was attended by the Rev. P. G. Goins, pastor of St. Pauls Methodist Episcopal Church, assisted by the Rev. H. N. Newsom and the Rev. E. E. Scott. The many friends of Sister Jones extend to her bereaved ones much sympathy and feel assured that the change from this existence to one more beautiful should be a complete consolation to them.

BERRY—Mrs. Fannie Berry, for 22 years a faithful and consistent Christian of Fairfield (La.) Methodist Episcopal Church, died June 19, 1913. She was perfectly conscious of her death and called around her her husband and sister the night before her death. Quite four months ago Sister Berry said she had been getting ready for years, and was just waiting on the Lord. The funeral was largely attended. Appropriate papers were read touching her life as a member of the Church, treasurer of the Ladies' Aid and, as wife and neighbor, and as a member of the M. T. of America. The pastor was ably assisted by the Rev. A. R. Thomas, of Little Rock African Methodist Episcopal Church. The choir rendered splendid music. Miss Maud Hutchinson, of Opelousas, presided at the organ.—James Hutchinson.

WASHINGTON—Bro. Step Washington, one of the old members of Richmond Grove, Bellville (Texas) Circuit, age 65 or 70 years.—J. A. Tillory, pastor.

EVANS—Anna Evans, one of the members of Richard Grove, Bellville (Texas) Circuit, niece of the Rev. Isom Snell.—The Rev. J. A. Tillory, pastor.

MADISON—On Thursday, June 19, 1913, the death angel visited the home of Mrs. Sallie Madison and called her hence. This faithful mother professed faith in Christ for more than a half century and for fifty years has been

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a loyal member of Mt. Pleasant Methodist Episcopal Church, Marion, Va. She joined said Church under the pastorate of the first minister after the Civil War. Sister Madison leaves a host of relatives and friends. Among them are eight children, five sons and three daughters, who were present at her death. They are all active and worthy members of the church in which she served under Christ for fifty years. They are fit monuments that testify to the fact though she be absent, yet not dead, for she lives and through her immortal spirit speaks words of faithfulness in the lives of those who perpetuate her memory. Like all of the true and immortal spirits, by whom she was preceded, she was able to come to the end in the spirit of the poet, when he said: "It is not death to die," etc. The funeral was conducted by the pastor, the Rev. W. L. Sanders. The following ministers were present and took part: The Rev. J. G. Hedricks, pastor Methodist Episcopal Church, Wytheville; the Rev. B. M. Gudger, Presiding Elder of the African Methodist Episcopal Zion Church, Bristol District; the Rev. G. G. Huff, pastor of the African Methodist Zion Church, Abingdon, and the Rev. W. H. Mitchell of the Baptist Church.—W. L. Sanders.

TURNER—Freeland Turner, a faithful member and a trustee of Mt. Carmel Methodist Episcopal Church, at Woodland, La., passed to his reward June 12, 1913. He was a member of the Knights of Pythias and they were indeed faithful to their trust. He leaves a host of relatives and friends. The church has lost a faithful soldier, heaven has claimed its own. The services were conducted by the Rev. E. W. Jackson, L. C. Thomas and his pastor, the Rev. N. McNeal.

Sisters Adeline Pickens, Matilda Myers, old and faithful members of St. Paul Church, Birmingham, Ala., and Brother Nathaniel Warmack, the husband of Sister Lizzie Warmack, died during the month of June, leaving many relatives and friends.—D. J. Price, pastor.

TAYLOR—John Taylor entered into rest June 21, 1913. He was born in 1853, aged 60 years. He embraced a hope in Christ in 1896 and joined the Methodist Episcopal Church at Killyton the same year. He held the office of steward and trustee until called home. Brother Taylor paid his pastor and his district superintendent

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ent in advance, and then said to his dear wife and children, "I have finished my work and now I leave you all in the hands of God." He was loved and respected by both white and colored. His funeral was attended by some of the leading white people of Kellyton, and more than 500 of his own people. He leaves his wife, three boys, six girls and a host of friends.—Rev. A. F. Lane.

BROWN.—Mary N. Brown died Thursday, June 19, 1913, age 50 years. She was a steward sister at Hubertville, Jeanerette, La.—S. M. G. Taylor, pastor in charge.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

TEXAS.
Shiloh Church.—We observed Children's Day and had a very small crowd. After the program had been rendered we had fine papers by Messrs. T. J. Echols and J. D. Travis. A splendid tal kwaa given by Mrs. L. C. McCall. In the children's collection we raised \$4.80; for the pastor, \$5.00.—C. B. McCall, Superintendent.

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St. Matthew Charge—The Rev. Jesse D. Davis of Asbury Methodist Episcopal Church, preached for us Sunday night. The members of St. Matthews have the thanks of the pastor for the way they entertained the District Conference on Saturday. The re-opening of the church will take place Sunday, Aug. 24th. All city pastors and their congregations are invited. District Superintendent Chapman will preach Sunday, Aug. 10th, at 11 a. m.—C. C. Landry, Pastor.

First Street Church—Last Sunday the services were well attended. Brother Jesse David, recently graduated from Gammon Theological Seminary, preached at 11 a. m. The Rev. Arthur Robinson, pastor at Mandeville, preached at night. Both sermons made good impressions. The queen contest, Wesley versus First Street, came off July 22. First Street won out. Mrs. Victoria Duncan, of First Street Church, was crowned queen by the Rev. Dr. J. L. Wilson July 28 in First Street Church. The church was artistically decorated for the coronation. Pot flowers and bunting were in evidence. The church presented Sister Duncan with a beautiful bouquet of carnations. A carriage conveyed her to and from the church. Next Sunday at 11 a. m. Christian testimonial services. The Sacrament of the Lord's Supper will be administered at night. The public is cordially invited—B. Mack Hubbard, Pastor.

Wesley Church—The early prayer meeting was conducted by Brother F. G. Hughes and A. C. Johnson. The Rev. Felix Castry preached in the morning. Brother Isalah Catherine conducted the Epworth League program, and the Rev. R. J. Nash preached a very acceptable sermon at night. Next Sunday—Communion day—the pastor, Dr. J. L. Wilson, at 10:45 a. m., will discuss "Human Weakness and Its

Only Cure." At night the subject will be "The Witness of the Spirit." The pastor and members are preparing to celebrate the sixty-ninth anniversary of the church in September. An elaborate program will be rendered.—L. L. Harrison.

Union Church—Leaders' and Bankers' Rally Monday night, 21st inst., was a success. Total, \$109.03. All the bankers and leaders worked faithfully. Dr. J. L. Wilson, of Wesley, was chairman of ceremony, and the following ministers spoke: Dr. W. J. M. Price, the Revs. John McKee, D. S. Sloan, T. F. Robinson. The Revs. J. A. Landry and C. S. Stanley could not be present, but sent representatives. Mrs. Sarah Page and Miss Julian Jacques will be awarded the first and second prizes, respectively. Mrs. Page was accorded a rising vote of thanks by the church membership for her service in decorating the church and with her daughters serving refreshments for the Epworth League.—John E. Riley.

Gleanings from the Field

TEXAS.

Houston, St. James—On July 6th the Spirit of the Lord was manifested in our midst. The Sunday school was well attended. This being Missionary Day, the collection, which was very good, went for that purpose. At 11 and 8:30 the District Superintendent swung himself out upon the word of the Lord in a way that made our hearts overflow with thanksgiving and praise. Two persons united with the church. The singing by the choir was delightful. The Spiritual Department of the Epworth League rendered valuable service. On Monday night at 7:45 we were ready for our business session with the Superintendent at his post. Reports from all departments show that the following work has been done: Nineteen members have been united to the church this quarter; Sunday school membership increased to 127, including all departments; Epworth and Junior Leagues organized and doing effective work. Paid to pastor this quarter, \$150; to District Superintendent, \$17.76; on note, \$47.50; for putting in water, \$16.00; on insurance, \$10.00; on furniture, \$18; for benevolence, \$6; for janitor, \$9; for electric light, \$7; and five subscribers to The Southwestern. Total for the quarter, \$287.—E. H. Holden, Pastor.

Texarkana, Visitors' Chapel—Sunday School is in splendid condition. When I took charge of this Sunday School I found here about ten scholars and now we number fifty-five. Our 11 o'clock services Sunday were good. Our pastor, the Rev. C. A. Taylor, baptized fifteen children.—E. W. Cross, Sunday School Superintendent.

MADISONVILLE—Our second quarterly conference met at Midway Church on June 7-8, with the Rev. M. W. A. Fuller presiding. Reports showing that the work was moving along nicely. We have a splendid Sunday school at Midway, where it was said we could not have one, with an enrollment of about forty. Mrs. L. C. Torrow is superintendent and will represent the Sunday schools at the district conference. Sunday was a great day indeed. The Rev. M. L. A. Fuller preached two good sermons. Sunday was also children's day, and a splendid program was rendered at 4 p. m., conducted by the superintendent,

Mrs. L. C. Torrow. The district superintendent addressed the congregation on the benefit derived from the children's day collection, after which a collection of \$6 was raised. The collection was as follows: For benevolence, \$24; church, \$10; district superintendent, \$26.25; pastor, \$96. Mrs. E. L. Adkin is class leader and representative to the district conference; Mr. Jeorge Gilbert, Epworth League. We are planning for a great tabernacle meeting at Madisonville, to begin August 12, and we are expecting some of our strongest preachers to be with us. We also extend an invitation to all of our preachers. We need your help. Our membership in the town is very small. If you cannot come, pray for our success and write me a word.—A. L. Gabriel, Pastor.

Dead

STANLEY—Miss Rosa May Stanley, eldest daughter of the late Rev. Dr. John H. Stanley, one of the most prominent members of the Lexington conference, and Mrs. Anna E. Blangley, was born in Scott County, Kentucky, and died in Birmingham, Ala., June 13, 1913. She was converted at an early age and lived a consistent and useful Christian life till its close. She was educated in the Chandler Normal College at Lexington, from which she was graduated. After teaching for several years in the district schools of Bourbon county, she taught for two years in Philander Smith College, Little Rock, Ark., and was secretary to the president for a year. She went to Tuskegee, where she finished the domestic science course, and was on her return home when, while visiting with a friend, she was stricken with a fatal illness. Her mother arrived at her bedside in time to hear her shouting as she passed through the gates into the eternal city. Her's was a pure and consecrated life, as was attested by the many friends from the towns around and in the city. The funeral service, which was held in Asbury Methodist Episcopal Church, Lexington, Ky., of which she was a member, was a beautiful one, and was participated in by the Revs. L. M. Hagood, pastor; P. T. Gorham, district superintendent of the Lexington district; Dr. J. B. Redmond, of Paris; D. R. Hickman, of Versailles, and A. R. Hewitt, of New Zion. The writer delivered the funeral sermon. She leaves a mother, sister, three brothers and

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many relatives and a host of friends.
—H. W. Simmons, Evansville, Ind.

Married

RAMEY-SMITH—The home of Mrs. Ella Smith was the scene of a charming wedding Wednesday evening, June 25, 1913, at Rushville, Ind. The ceremony, which was pronounced by the Rev. W. S. Rollins, pastor of Wesley Methodist Episcopal Church, united in marriage her daughter, Cora Mae, and Dr. John Wilson Ramey, son of Mr. and Mrs. Henry C. Ramey, of Rushville. Only the relatives and a few intimate friends were present. There were no attendants. Mendelssohn's wedding march was played by Miss Fannie* May Ramey, sister of Dr. Ramey. The bride's wedding gown was of white crepe meteor, en train, with shadow lace drapery, and the bouquet was an arm cluster of roses. The house was decorated in bridal colors, pink and white, roses and sweet peas giving the color note. Among the out-of-town guests were: Mr. and Mrs. Philips, Mrs. Stone and daughter, of Indianapolis; Mrs. W. S. Rollins and Miss Sallie Barton, of North Vernon. Dr. and Mrs. Ramey left immediately after the ceremony for Kokomo, Ind., where they will be at home at 1002 North Kennedy street after July 22. Mrs. Ramey has been a teacher in the public school for several years. Dr. Ramey was graduated from Meharry Medical College in 1912 and has established a large practice in Kokomo. There were many gifts, and among the congratulations was a telegram from the Indiana Grand Chapter, O. E. S., which was in session in Jeffersonville.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
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EDUCATION FOR EFFICIENCY

An education that does not fit one for the duties of life is not worth while. The value of an education is measured by its efficiency and in proportion as the individual is fitted to serve society and live his highest and best self, in proportion does the education which he has received justify itself. Efficiency is a good word of long standing in the English language. It is now a much used, but in no sense an over used word. The efficient life is the life which aims to excel, faithful in every task; that throws itself full length into every endeavor; a life energetic, careful, with initiative and integrity, noble in purpose and consistent in policy.

Washington Gladden says: "It is better to say, 'this one thing I do,' than to say 'these forty things I dabble in.'" The efficient education of to-day, therefore, prepares a person to do something well. Efficient education is not in doing many things poorly, but in doing some one thing so well as to merit general commendation.

We need not quibble on qualifying terms in the discussion of the education an individual is to receive. We can all agree that the education any individual receives should be an education which will make him a productive and useful citizen. An education that does not do this is not only inefficient, but is absolutely worthless. That there is an education which may be worthless may seem a paradox, but that is, nevertheless, true. There are individuals who pass through school who instead of being fitted for life are only unfitted for life. They are put out of touch with the needs of the community in which they are to live, and, therefore, are unable to render the least service. It is not a question of high or low education or a higher or industrial education, but an education that fits one for life. Such an education is none other than the best.

EDUCATIONAL STAGNATION

"We are never too old to learn," is the saying that is very often quoted and contains an everyday truth. As a matter of fact, the real program of life is an educational program. If the individual stops learning when he leaves school, he stops growing, and when growth is stopped, decay sets in. This explains the reason why persons who immediately on leaving school found excellent places in the leadership of their communities, but subsequently were retired only to fret and chafe and worry until the end came. They claimed that they were unfairly treated, that they were set upon and undermined, when, as a matter of fact, the procession of life, which is a progressive, educational procession, simply left the individuals standing where they were when they came out of college. The years spent in school are fundamental and necessary, but they are by no means the larger part of the educational program of a life of the average length. For the

years spent in college are only a fractional part of the average life and then those years, in the larger percentage of cases, are immature years, and hence the years when we are learning how to learn rather than learning. The real years for the acquiring of knowledge are those years when we use knowledge as it is gained, and knowledge becomes stale when it is not used. The program of life is educational; all life is educational. And when an individual does not acquire knowledge by investigation, by discovery, by open vision, by contending with needs about



THE REV. PAZAVIA O'CONNELL, D.D. Ph. D.
Professor of English Bible and Sociology in Gammon Theological Seminary Atlanta, Ga.

him, by service in response to the call of humanity, he fails in the real purpose of life and utterly fails in life's educational program.

NEGRO EDUCATION IN ARKANSAS

The immediate problem of the South with regard to the Negro is an educational one. Not only should all educable children be enrolled in some school, but we have not gone far enough in our educational program unless proper attention is paid to the training of teachers and to the careful selection of teachers. The Superintendent of Public Instruction of Arkansas, Prof. George B. Cook, is facing the situation with regard to the education of the Negro in his State in a most exemplary way. Five Industrial Summer Normal Schools were provided for Negro teachers, "to place within the reach of the vast majority of Negro teachers of Arkansas such training as will fit them for their work." Here are some special aims:

"To give teachers a clearer understanding of life;

"To bring about a closer relation between home and school;

"To teach children to use their hands as well as their brains;

"To show the importance of the common duties about the home;

"To spread knowledge of how to avoid disease;

"To raise standards among the Negroes;

"To help the Negro become more productive, more provident;

"The colored teachers who attended the four weeks' session were offered the following opportunities:

"A course in the subjects required for a teacher's license;

"A competent corps of teachers composed of leading Negroes of the State;

"A course in home economics including cooking, sewing, and household sanitation;

"Instruction in practical elementary agriculture;

"Instruction in practical elementary tool work;

"Lectures by experts in education, agriculture and sanitation."

PROFESSOR O'CONNELL

The election of Doctor Pazavia O'Connell to the Chair of English Bible and Sociology in Gammon Theological Seminary is a recognition of scholarship, Christian character and years of consecrated service. Doctor O'Connell is one of the picked men of the Negro race. In point of scholarship there are not more than three or four in the entire race that can be put down as his equal. There are none who are his superiors. He comes to this important post in the largest and best equipped Theological Seminary in the world for Negro ministers, in the prime of his life, with a varied experience that makes him unquestionably a forceful and safe leader.

Pazavia O'Connell began his educational preparation at Wilberforce University, leaving this institution before he had completed his college course, to enter Gammon Theological Seminary. Here he remained for three years. Because of his high rank in class work, his diligence in study and his wide reading, the Seminary did the unusual thing and granted him the degree of Bachelor of Divinity, notwithstanding he did not then hold the degree of Bachelor of Arts. During his pastorate in Newark, New Jersey, he attended Columbia University and Union Theological Seminary. Here he took high rank, being one of the leaders in his class and was considered the best Hebrewist in his class. Subsequently, during his pastorate in Philadelphia, he registered at the University of Pennsylvania, and from which he graduated with the degree of Doctor of Philosophy.

He began his ministry in the North Carolina Conference, serving for one year Cox Memorial, Raleigh, and then, for several years, St. Matthews, Greensboro. From

(Continued on Page 8.)

The Industrial and Classical Schools Co-operative Rather Than Antagonistic

By J. H. Lovell, B.D.

In a commencement address at one of our schools last May, the Rev. Dr. Byrd, a prominent minister of the Methodist Episcopal Church (South), incidentally remarked that while he was in favor of industrial education "we must not go wild on the subject," and added significantly that a young woman who could appreciate Homer and Shakespeare would not tolerate a bad biscuit.

It is probable that there may be found many distinguished men, students of this situation, who, like Dr. Byrd, are in favor of industrial schools, and the industrial idea which is gaining prominence throughout our system, and yet they would hold that the domain of the higher school work should by no means be encroached upon. With this opinion I agree, and it shall be my effort in this paper to show that there is not only ample field for each of these two classes of school work, but that they are even mutually interdependent and co-operative.

The industrial school holds a prominent place in the nation's thought chiefly because it is very much in accord with the spirit of industrialism and commercialism which characterize the tendency of this age. No longer is the question of making and saving money left to the consideration of a few capitalists, but a large number of the masses have arisen from the idea of merely "making a living" and are studying how they may accumulate property. And too, the industrial man in many cases looks down upon the professional man by reason of the salary consideration. For instance, in many places the teaching of common schools has been given over almost entirely to the women, because an ordinary farm laborer can earn more than is paid for a teacher. Hence the choice of an educational course is largely determined by the thought of preparing to earn money, to live in a home with modern appointments, to have social and financial rating. (I must admit that I fear we are going to the extremes on this point.)

Again, industrial education is regarded by many as peculiarly fitted to the needs of our race; and the weight and prevalence of this idea is evidenced by the fact that philanthropists give so much more freely to the support of industrial schools. I am not prepared to agree that this is a correct view of the situation, yet it must be admitted that the industrial schools are calculated to reach and influence the masses of our people more thoroughly than the higher schools. And even though the training and education be solely for industrial preparation, it is *education* just the same, and it will have its uplifting influence upon the people. A young man can hardly take a course of training, however simple, in any of the established schools without getting many new ideas and ideals. He will learn the meaning of thrift, economy and perseverance; his horizon of life will be enlarged; his conception of ethical principles will be heightened; his value as a moral unit in his community will be increased and altogether there will be a tendency toward the development of character and manhood.

Therefore, I should say that the mission of industrial education is to the masses of the people, many of whom have not the means or even the capacity for obtaining the higher education, who still will be recipients of the salutary effects of education. Also it will tend to awaken in the youth a thirst for learning, so that those who have the capacity, the adaptability and the means, may go on in the higher schools and attain unto the highest possible development.

What, then, is the field of operation for the higher schools? 'Tis here the minds of the youth are turned away from the material and transient into the realms of the spiritual

and eternal. 'Tis here we explore the regions of mental and moral sciences, scale the mount of the finer arts, revel in the mysterious museums of antiquity and follow in wonder and amazement the immortal foot-prints of civilization, from the earliest beginnings of the race, through the winding corridors of history and literature. 'Tis here the soul awakens to a consciousness of its own powers and begins to apprehend the meaning of its mystic relation to the eternal Creator. 'Tis here we begin to realize the truth of the great Teacher's statement that "life is more than meat and the body more than raiment." It is clear then that the higher nature of man, the *real* man, the grounds of his future existence, must receive its higher development in the classical schools.

It has often been offered in argument that our race needs its professional men (if not so many of them) even as much as it needs trained men for the industries. To this all fair-minded men must agree. The scholar as a minister, as a physician, as a teacher, as an editor, as an author, as a painter, as a composer—each one in his own sphere—holds an indispensable place in the life and development of our race. The men and women of these professions must supply the material for the mental and the physical health of the youth, even as carpenters, farmers, dairy-men and cattle raisers furnish shelter and food for their physical welfare.

Then, too, the development of the moral and ethical sense which begins in the earlier

stages of one's education must continue through the progress of the higher course of training. The persistent application to these higher and more difficult studies is calculated not merely to supply one with a large store of information and knowledge, but also by a gradual and constant process to build him up into the integrity of manhood and character.

Furthermore, the means of attaining unculture and refinement, the beauty and adornment of character, are found largely in the opportunities and facilities furnished by the colleges and universities. The study of criticism, the study of classical literature, the study of biography, and the contact with cultured people, all of which opportunities are enjoyed in the higher schools, are invaluable as a means of adding polish and adornment to the life of young men and young women while finishing their courses of education.

Finally, I should say that there is left no room for controversy between the advocates of industrial education and those of classical education. It is equally clear that while the industrial seems to hold the ascendancy at this time, there should be no letting up of the advocacy of higher education, for each one has its distinctive mission in the progress and the welfare of the race. And yet while distinctive in their missions, they must still be co-operative in their activities and in their services to the youth of our land. If we had in our race an apostle of higher education as successful and as renowned as the noble head of Tuskegee, Tuskegee would not be less glorious, but our educational system would be greatly strengthened and facilitated.

Winston-Salem, N. C.

Should Our Boys and Girls Go to College?

An Editorial in the Western Christian Advocate

Every human being is entitled to the best of which he is capable. The Psalmist, speaking of God's beneficent purpose for all mankind, said, "No good thing will He withhold from them that walk uprightly." If God could have His way, all possible and conceivable good—material, mental, moral, spiritual—would be bestowed in lavish abundance upon all His children. The impoverishments and maladjustments of life come from man's failure to co-operate with His gracious and loving will. Ignorance, incapacity, inferiority, restriction have no place in the divine plan and in a rightly constituted world. Could sin and selfishness and materialistic conceptions of life be done away, all human vocations would permit of a worthy degree of intelligence and culture. There is no reason in the nature of things why a man who works with his hands should not have the benefits of a higher education. The man dignifies the work; work of any kind can never degrade an intelligent and virtuous man. All vocations become honorable when filled with honorable, self-respecting men. There are no exceptions to this rule. Work is lifted as men are lifted. God never intended that any necessary duty should degrade men, or be looked down upon by a true intelligence and culture.

It is perfectly conceivable that in a well regulated world, a world in which men were not mercenary and gross and selfish and mean, every capably endowed person could have the equivalent of a college education. God is no respecter of persons. Why should one man be educated and another kept in ignorance? Why should a man who works with his hands have less opportunity to be a full-rounded man than he who works with his brains? A boy who elects a business career needs as wide an intellectual horizon, as keen a spiritual vision, as consecrated views of service as the youth who enters the ministry. Without these expanding qualities the commercial, industrial, and civic world can never be rid of its sordidness and materialism.

The more intellectual culture the better provided it can always be coupled with sane, sensible, practical and Christian views of life. For this reason a college education is supremely desirable for every one who has the mental gifts and the other resources that make it possible. To a worthy student the university or other higher school of learning gives:

1. *Intellectual Horizon.*—It is an unspeakable emancipation to be let out of the prison-house of ignorance. Few students can master many sciences; but a little chemistry, a little astronomy, a little of any of the natural or mental sciences opens wide the doors of an infinite universe and reveals to the restricted mind what there is to know. To discover one's ignorance is itself an education. To catch a glimpse of the constitution of all material substances and thus to fathom all worlds through chemistry; to fathom the mysteries and depths of infinite space through the unveilings of astronomy; to learn the processes and miracles of all life through botany and biology; to become acquainted with oneself and with man in the study of physiology and psychology gives one ever after the conscious joy of living in a new and boundless universe. Such knowledge is not only the privilege of every possessor of a mind, but, as far as possible, a duty and a source of immeasurable power.

2. *Equipment for Larger Service.*—The educated man, other things being equal, is in a position to help his fellow-men as no other can. He is eyes to the blind, ears to the deaf, wisdom to the ignorant, strength to the weak. The question of vocation is not essential. In any calling he is all these to his fellow-men, and thus a conserving and constructive force in society. He is qualified to be a leader in commerce or education, in Church and State, in saving enterprises at home or on the mission field.

3. *Spiritual Vision.*—A college is supposed to aim at character building, simply making intellectual culture a means to that end. It were better that it should never be

than to fail to quicken the soul and give vision to the spirit. Parents should choose an institution of learning for their sons and daughters with this end in view. An agnostic teacher blights life at its sources. The noblest educators are vitally Christian. The finest scholarship is associated with religious faith. Given these, the best effect of education upon the student is the personal influence of the teacher. To spend four years with men who are great in spirit, whose personality commands respect, admiration, reverence, love—this is the highest type of education. This is what the college of a generation ago meant to the writer. Above all the benefit derived from books was the impress made upon mind and soul and character by the masterful scholars and profoundly religious men in the Faculty. In no school in life can one find such wide horizons, such noble

views of service, such equipment for life's work, such spiritual vision as in a college taught by men in whom profound scholarship is combined with large sympathies and a vital Christian purpose and experience.

If a course at college is not possible, a person eager for knowledge, culture, and power may still gain access to much of its higher wealth through the books and best literature of this age of opportunity and privilege. It will ever be true, as Graham Taylor has so nobly said, that "Christianity gives to the many what university culture gives to the few." In the long run the school of life is the best school, and the man or woman of aspiration and persistent purpose will soon outstrip the college graduate who lacks these nobler qualities. Possessing these, the educated man should take the lead in all the processes of later life.

Why Should Prospective Ministers Go to a Theological School?

By Prof. Norman E. Richardson, Ph. D.

Let us imagine that we are in a Methodist class meeting. Distinguished bishops, college presidents, ministers, and college students are present. The leader has chosen for his subject, "The Benefits of a Course in Theology." After setting forth the demands which the twentieth century makes upon those who would be effective ministers of the Lord Jesus, he calls for testimonies.

Immediately four men are on their feet, all eager to testify. One is Bishop Edwin H. Hughes. He was seated so near to the front that he did not see the others, and so began with evident enthusiasm and earnestness to say:

"I am an ardent advocate of a theological course, in addition to the regular college course, for our Methodist Episcopal candidates for the ministry. My college did much for me; and I owe her an unspeakable debt. Yet I really tremble when I think how nearly I came to making the blunder of entering the ministry without the special training of a School of Theology. I know now that I would have been sadly crippled all along the ministerial way. I am devoutly grateful that a good earthly friend, acting, I believe, as an agent of Heavenly Providence, persuaded me to take the prescribed three years' course in the theological seminary.

"The school of theology from which I graduated did great things for me.

"1. It changed my geographical section and gave me a long look at a new type of life.

"2. It put me in the midst of a city and allowed me a study at first hand of the urban problem for the Churches.

"3. It taught me to work, and how to work, the latter being quite as important as the former. In that good school I made habits of study which still bind me to my proper tasks.

"4. It prepared me to meet the struggle that inevitably comes to a young man in a time of theological change, without gaining an heretical head or losing an evangelical heart.

"5. It fixed my ministry into better proportions; made me aware of the difference between little and big, and trained me to devote myself to what John Wesley called 'the essentials.'

"All this my seminary did for me, and more. I am glad and grateful."

The bishop has barely finished when six others are on their feet. The leader is evidently embarrassed, but turning to a tall man on his right, says, "We all love Bishop Bashford and shall be glad to hear his testimony." The bishop raises his head, making a significant gesture, and says:

"One might almost as well attempt to become a physician on the basis of his college training and without a medical course as to minister to souls diseased without any theological training. The immense advantage of

a theological course is that it gives one his bearings, enables him to adjust himself to his environment—God, revealed through Jesus Christ on one side, and the sinful world upon the other. Every college graduate who is led by this testimony to enter a theological school will thank God innumerable times in later life for divine guidance at the beginning of the noblest career on earth."

Bishop McDowell has remained standing during this testimony and, so by his ecclesiastical strategy, has gained the privilege of speaking from his experience:

"I know the demand for men for our Conferences, and appreciate the pressure upon college graduates, leading them to go at once into the ministry without the seminary training. But I am sure that every young man graduating from college, who can possibly do it, should take the seminary course immediately. He will multiply his usefulness and add to his years in the effective ministry by so doing. Urge the college graduates to go to the seminary for the Master's sake and for the sake of the larger service."

At this point the leader sees that it will be impossible for all to testify who are eager to do so. Consequently the announcement is made: "Brethren, we have time for only two more. Let us have a word from one college president and one minister. From which one of these presidents shall we hear?" Some one calls out the name of Dr. Grose, of DePauw. Dr. Grose is already on his feet, and when the others who have been standing are seated, he says:

"I believe that a graduate course in theology is indispensable to the largest efficiency in the Christian ministry of the present day. I am debtor to the school of theology for four things:

"First. For a clear distinction between the essentials of the Christian faith, which are abiding, and the non-essentials, which are ever changing.

"Second. For the insight that the cause of faith is never imperiled by the truth; consequently, truth must be sought everywhere with candor and confidence.

"Third. For a more rational and vital appreciation of the Holy Scriptures as the revealed Word of God and for a profounder faith in Jesus Christ as the Eternal Son of God and Savior of men.

"Fourth. For training in the art of preaching that was invaluable, and for the inspiration and fellowship of the noble men of God who opened to me the Scriptures."

By common consent Dr. Chas. L. Goodell is permitted to speak for those in the active pastorate:

"In regard to a course in the school of theology I greatly favor such a course in every case where it can possibly be secured. The value of a man's ministry in our time is very largely determined by his ability to meet certain technical questions which he

must face in the pulpit. While it is true that the great effect of his ministry is to be found in the field of practical appeal to the lives of the people, his own spiritual life and that of the people will be greatly strengthened by a strong grip upon the facts which only a careful and technical study of the Book itself and the history of Doctrine and of the Church can furnish. There never was greater need of technical knowledge in every art and science and profession, and what is true elsewhere is true in the ministry. For a great superstructure a great foundation is necessary. The student's time is of less value, from the standpoint of return, in the early years of his life than in the later years. When he's in the thick of the fight there will be little time to sharpen and polish his weapons. His ability in any direction will enhance his value in all directions. I have yet to learn of one who regretted the years spent in theological training."

After he has finished, the leader says: "We can not close this meeting without extending to the members of the senior classes in our colleges this year an invitation to attend our noble schools of theology. If there are those present who will decide here and now to enter a theological school next year, will you please stand?" About three hundred and twenty-five bright young men slowly stand up. A thrill is felt by every one. Spontaneously they all begin to sing the Doxology and the wonderful class meeting comes to a close.—In the *Western Christian Advocate*.

Advance in Negro Education

In the recent reports of the remarkable progress of education in the South, Negro schools have not occupied a prominent place. Nevertheless these schools are also advancing, and their work is interesting and significant. The older schools, public and private, are being better organized and adapted to their special fields, and many new forces are at work among them.

Even to those familiar with this work, the amount of effort at educating and uplifting the Negro is somewhat surprising, and many encouraging results are in evidence. For instance, illiteracy among the Negroes has been reduced in a decade from 44.5 to 30.4 per cent. Among the new forces for improving the masses, the Negroes themselves are coming to form a very helpful factor. They are not only contributing to the support of private schools, but they are co-operating heartily everywhere with school officials and the Jeanes Fund and other agencies in improving the public schools. The colored people of Virginia alone have contributed, during the present school year, something over \$26,000.

As a result of this co-operation of the colored people with the practical work of the Jeanes Fund, the interest of white public-school officials is being enlisted in Negro education as never before. And in many instances they are making efforts to provide better equipment for the schools, longer terms and better-trained teachers for the rural districts.

With this awakening to the needs, importance and magnitude of the work to be done, and to the opportunity for social service in this work of Negro education, there are coming from Southern men and women searching inquiries into the work already done and into the facilities at hand for future work. Northern men, too, are looking more critically than formerly into the work they have supported so generously. Unfortunately there is not as much reliable data available for study as there should be. The state and national governments have done but little in the way of collecting such material. On the other hand, schools like Hampton and Tuskegee make annual reports which are valuable and informing. The Atlanta University Publications—careful, authoritative studies covering many phases of Negro life—are indispensable to any complete understanding

(Continued on Page 10.)

Educational Snap Shots

Prof. F. J. Rogers, the head of the Department of Mathematics in Rust University, is taking a special course of advanced studies in the Teachers' College of Columbia University, New York City, during the vacation.

Plans are being drawn for a new steam laundry at Rust University, which is to be built during the coming school year. President Docking states that funds are already in hand for the new laundry.

S. W. Bankhead and William L. Steele, two very popular students of Rust University, who are volunteers for mission work in Africa, are spending their vacation at Ocean Grove, New Jersey. They are working hard in the interest of Rust and the Jubilee Movement. They will return to Rust and enter the college department this year.

New Orleans University

New Orleans University had last year enrolled nearly six hundred students. This does not include the enrollment of the Medical Department or the Industrial Academy at Baldwin, Louisiana.

The students of the University raised a thousand dollars on the Jubilee Fund, and plan to make it two thousand before the first of January.

The sobriquet, "The Champions of the Diamond" was won by the boys of the New Orleans University last year. They did not suffer, during the year, a single defeat at the hands of their opponents. During the commencement exercises each player was presented with a school pin, with a token of the school's appreciation of the fine record made.

Extensive improvements are being done to the Campus. New walks are being laid in front of the buildings, the old laundry is torn down and a new one is being built. The dormitory rooms have been painted and the furniture installed.

Rose gardens and flower beds have been started and preparations are being made to have the Campus of the University in keeping with its surroundings, being as it is, in the very best residential section of New Orleans.

During the vacation the Summer School was conducted by Miss Parker, assisted by Miss Ennis.

While there are new members of the faculty, many of the old members of the faculty will remain, and the indications are that New Orleans University will have a very prosperous year.

Wiley University

Wiley University is to have a chicken farm and truck garden.

Mr. W. J. Huntley, of the Class of 1913, of Wiley is General Secretary of the Colored Young Men's Christian Association of New Orleans. Miss Julia C. Hunt, of the Class of 1915, is doing summer work in the office of the Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE.

President Dogan of Wiley is the President of the National Teachers' Association, a tribute to his hard work as well as to his forceful leadership.

In naming the six best Negro Universities in the South, the report to the Trustees of the John F. Slater Fund names Wiley University.

Wiley University has the largest College Department among the schools of the Freedmen's Aid Society.

Five hundred dollars has been spent in the additional improvement of the dormitories of Wiley University.

Coe Hall, the largest dormitory in the Freedmen's Aid Society's system of schools, will be completed this fall.

Wiley University has the largest Musical

Department of any school of the Freedmen's Aid Society and one of the largest of any of the schools in the country providing instruction for Negro students. This Department has twelve pianos, including an Emerson Grand, three organs and other instruments. The Principal of the Department is Mrs. Annie Jones Watkins and she is assisted by Miss Irene Bowen, a recent graduate of Fisk University, Miss Edith Moore of the Musical Conservatory of Minneapolis, Mrs. J. B. Randolph, Miss Lucile E. Dogan, and others.

Claflin University

The Board of Trustees of Claflin University, in joint session with the District Superintendents of the South Carolina Conference, by a special system of collections in the churches, are offering free tuition scholarships at Claflin University to such students as are elected by the Committee on Freedmen's Aid Society and approved by the pastor in charge. This is an effort to give more of our Methodist boys and girls a Christian education.

Claflin University is erecting a girls' dormitory, 152x68 feet, and three stories high. The plans were prepared by a Boston architect, but the building is being put up very largely by student labor under the direction of Professors Bulkley and Winkins, both of whom received their architectural and vocational training in Claflin University. The University teams haul the logs to the university sawmill and from there to the university dry kiln and shops where all lumber is prepared for the building. Even the laths are made by student labor. The brick walls are now completed, the roof on and partitions on first and second floors are in. The building presents a very attractive appearance and will be equipped with steam heat, electric lights and other modern improvements.

Work has also been begun on a new dining hall and kitchen, both of which are to be well up to date in their equipments. These buildings take the place, in part, of the main building which was burned last January.

Claflin University is preparing to give special instruction in agriculture. An irrigation plant is now being installed and a considerable tract of land set apart and prepared for intensive farming. Special attention will be given to growing vegetables and small fruits. A great house, a store house and a classroom have been erected for this special department. A gasoline engine and pump will supply the necessary water, which will be distributed over the field with patent sprinklers.

The District Superintendents of the South Carolina Conference, assisted by the faculty of Claflin University, are purposing to hold a semi-centennial jubilee in connection with the next session of the Conference.

The program is to consist of a pageant illustrating the progress of the race during the past fifty years. Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, has been invited to make the principal address. The new dormitory for girls will be dedicated; the University will give a concert and the exercises will close with a banquet.

District Conference Notations

It is always an enjoyable and interesting experience to visit the several District Conferences and to meet the official lay members who make up the membership.

These Conference sessions afford excellent opportunities to impress and instruct and arouse the lay membership as to its duties and as to its part in the programme of the present "Forward Movement" of the Church along spiritual, benevolent and financial lines. They ought, therefore, to be largely attend-

ed. If more lay members could be reached and informed at these meetings, the work of the pastors in the raising of Benevolences would be greatly reduced.

I have found that in nearly all of the Districts there is a tendency upon the part of local preachers and others delegated to attend the Conferences to stay away. They allow almost any trivial matter to serve as an excuse for their absence. This ought not to be, and is worthy of the attention of our District Superintendents and pastors.

It was my pleasant lot to begin my summer pilgrimage with visits to three of the Districts of the Central Alabama Conference.

The Birmingham District Conference was the first to claim my attention. It was held in our Woodlawn Church. Woodlawn is a suburb of Greater Birmingham.

The Rev. Eugene Mixon, the pastor, had everything well in hand, and provided for the entertainment and comfort of all delegates and visitors.

The pastors reported their charges as being in good condition and, except in one or two instances, in advance of last year.

Drs. E. M. Jones and J. C. Sherrill represented the Commission on Finance, and thoroughly impressed the members of the District with the plans and purposes of the Commission. Mrs. A. P. Camphor looked after the interests of the Freedmen's Aid Society, and conducted the Jubilee Rally.

The SOUTHWESTERN was given the right of way and twenty five or more cash subscriptions were secured. The Rev. J. W. Thomas is the District Superintendent.

Some of the charges made excellent reports.

The Opelika District Conference was the next on my list. The Rev. L. S. Price superintends this District. The Conference met in our St. Paul Church, Opelika, the Rev. G. W. Reeves, pastor. I was only privileged to remain at this Conference one day. My experience on this day, which was the opening day, was enough for me to forecast a profitable and business-like session. One thing emphasized by Superintendent Price was "Punctuality and the making of the best possible use of the time." The pastors and delegate members were impressed that the business of the Conference was to be done decently and in order. A full report of this Conference will appear in a subsequent issue. Here, again, the needs of the SOUTHWESTERN were forcefully set forth by the pastors and the District Superintendent. Every opportunity was given the representative. More than twenty cash subscriptions were secured on the first day.

The Montgomery District Conference was the next to claim my attention. This Conference met in Evergreen, the Rev. A. S. Williams, pastor, and the Rev. W. M. Jones is the District Superintendent. Here also my stay was limited to one day, but that stay was a pleasant and profitable one. The business of the Conference was carried on in a way highly creditable both to the presiding officer and the members. All claims of the Church are being pushed to the limit, and it will be a surprise indeed should this District not make an excellent showing at the Annual Conference. The SOUTHWESTERN is on the hearts of the pastors on the District. About twenty cash subscriptions were secured on the opening day. The District Superintendent and the pastors assured us that there will be more to follow. Dr. E. M. Jones very effectively represented the work of the Finance Commission as well as the interests dear to his heart—the Board of Sunday Schools. Mrs. Camphor also represented effectively the Jubilee Rally and the Freedmen's Aid Society. In all three of the District Conferences in the Central Alabama Conference, the work conducted by the Woman's Home Missionary Society was emphasized. Mrs. E. C. Thomas, the State President, visited all of the Districts named and did effective work for the Society.

M. S. D.

(TO BE CONTINUED.)

All things considered, the best six colored universities are Howard, Fisk, Virginia Union, Atlanta, Shaw, and WILEY. These schools have already been of exceptional service in the higher development of the colored people.—*From a Report on Negro Universities in the South to the Trustees of the Slater Fund.*

Wiley University

Marshall, Texas



YOUNG WOMEN'S CHRISTIAN ASSOCIATION

COURSES OF STUDY

The following courses of study are operated in the Literary Department: Classical, Scientific, Preparatory, Normal, English and Music.

The following industries and trades are taught: Printing, Carpentry, Painting, Electrical and Steam Engineering, Tailoring, Shoemaking, Dressmaking, Sewing, Fancy Work, Cooking and Photography. Pupils in these departments are taught to do by doing under the direction of experienced instructors.

EXPENSES

The question of how to get money to go to school is asked by a great many worthy people. There is but one safe answer, i. e., earn all you can, save all you can. The student who has just enough money to meet all necessary expenses, as a rule, makes the best student. You can not attend school without money to pay expenses. Our rates are as low as can be made with such advantages as are offered in this school.

IS recognized by the State educational authorities of Texas, Louisiana and Oklahoma.

Its College Department, granting the degree of A. B., stands high in the educational circles of the country.

All head teachers hold degrees from such institutions as Harvard, Yale, University of Chicago, New Orleans, Rust, Fisk, Wiley, Walden, Clark and Biddle.

Next year's College Class numbers 16.

The largest dormitory in the Freedmen's Aid Schools will be completed this fall.

Five Hundred Dollars will be spent on laboratory equipment this summer.

This Institution inspires self-help: The students raised last year \$2,000 for the Jubilee Fund.



YOUNG MEN'S CHRISTIAN ASSOCIATION

For Further Information

Address President M. W. Dogan

Wiley University

Marshall, Texas

Progress at Gilbert—Learning to Do by Doing

By the Rev. G. A. Payne, Pastor Godman Chapel

The principal of Gilbert Industrial College is a man who believes he can do things. Principal Reynolds is not, however, an industrial fanatic; having completed the full college course himself, he believes that the



WATCHING THE STEAM PRESSURE—OPEN-AIR CANNERY

highest literary culture is the birthright of any one who is able to attain to it.

As a trainer of young men Principal Reynolds takes high rank; he has the peculiar power of inspiring young people with the self-confidence so necessary for success; he believes, and they also finally believe, that all doors will open to those who persistently knock—that any line of human achievement can be mastered if one bends himself unflinchingly to the task. A group of young mathematicians trained by him prepared a key for a college algebra, receiving a snug sum in cash for their labor. They believed that they could do it because their teacher said so and stood by them faithfully till the prodigious task was finished. Another group of his students installed and now operate the



CLASS IN MUSIC

electric lighting system for the town of Boley, Oklahoma. It is characteristic of Principal Reynolds that he will make a success of any line of activity to which he gives his attention.

Some years ago his health having failed from too close confinement to class room work he turned his attention to certain lines of industrial work such as gardening, cabinet-making and engineering with unusual success. Having learned to grow things in the garden, the desire arose to preserve these vegetables for winter use; a complete course in canning was taken up for this purpose.

This phase of industry promises to be of great utility at Gilbert; the immense quantities of garden truck, also pears and figs which have been usually going to waste during the summer for lack of a market are now being canned for use during the school ses-



A GRADUATE IN BROOM MAKING

sion in the boarding hall. The local merchants have not been slow to realize the great value of a home cannery for this section and have offered to buy all the surplus canned goods that Principal Reynolds may wish to dispose of. They have also asked that the

cannery be enlarged to take care of their entire trade. The threatened repeal of the duty on sugar hangs like the sword of Damocles over the heads of the sugar planter and many hope that the canning industry may give renewed life to the ruined cane plantations.

Other industries of Gilbert are moving forward under the personal direction of the Principal; the cabinet-making, broom and brush-making, blacksmithing and wheel-wrighting are turning out a good grade of work and young people are being trained to high efficiency in these lines. The young women are not neglected here—special lady teachers instruct them in sewing, dress-making, millinery, domestic science and music.

The special advantage to the student of Gilbert is that a strong literary faculty gives



MADE BY CABINET MAKERS.

instruction in the English, Normal and Preparatory branches and he may become skilled in some line of industrial work while taking the regular literary course.

Many young people become so proficient in some line of work after a year or two that they can make their own way in school by working at their trade during spare time, taking the regular literary course at the same time.

New equipment is being added as rapidly as means are available; contributions from the Ministers of the Louisiana Conference last year enabled the principal to install a



PICKING FIGS FOR THE CANNERY

small steam-pressure canning plant to handle the more refractory vegetables. More and more this school is growing to be what it was intended to be "The light-house of the sugar belt."

Morgan College and Branches

The graduates of Morgan College, Baltimore, and Branches, in June, 1913, numbered 45, representing nine States and one foreign country. The graduates receiving the degree of Bachelor of Arts numbered ten, five young men and five young women—a fine class of young people.

Advanced courses in education have been inaugurated in the college. These courses are designed to meet the college requirements of the State Board of Education.

Miss Esther Juanita Bowen, A.B. (Fisk University), daughter of the Rev. J. W. E. Bowen, D.D., has been engaged as teacher of Latin and music at Princess Anne Academy—the Eastern Branch of the Maryland Agricultural College—for the coming year. She will be right royally welcomed at the opening of the year.

Many important improvements have recently been made at Princess Anne. A 22 horse-power gasoline engine has been installed for the industrial department. New woodworking machinery has been provided. The domestic department has new machines and supplies. The laboratories have been fitted with additional physical, chemical and biological apparatus. The agricultural department has new vehicles, a new self-binding reaper and other requisites for scientific work. Demonstration plots have been laid off and the results carefully tabulated.

The summer school at Princess Anne Academy was a success, if not in a large attendance, at least in the zeal and quality of the teachers, and the earnestness and enthusiasm of the students. Of our own regular staff, Principal Kiah, school law and history of Maryland; John Elliott Smith, nature study; Alice M. Carroll, English; Daniel J. Pinkett, mathematics; Fred B. Syphax, registrar, gave excellent service. The school also had the services of such able educators as Principal Joseph H. Lockerman, of the Colored Training School, Baltimore, special lecturer on methods in mathematics; Supervisor Alonzo H. Long, of Dorchester Co., psychology and industrial education; M. Edith Cooper of Baltimore, critic teacher and methods; Elvira Molson, of Baltimore, domestic science and art.

In addition Superintendent Holloway of Wicomico Co., State Superintendent; Dr. M. Bates Stephens, Professor A. C. Monahan, Specialist in Rural Education of the Bureau of Education, Washington, D. C. and President Spencer, delivered special lectures—some of them illustrated.

A foundation has been laid for a thorough and efficient summer school in the coming years. Credits are given for the work done and these credits have positive professional value.

All our schools are organized for the Jubilee Fund. Morgan College has raised and paid in \$400 on a \$500 proposition. The students and teachers did splendidly. Princess Anne Academy has its forces well organized in raising a goodly sum toward the proposed domestic science building. Principal Kiah in this, as in other activities, is much interested. The Virginia Collegiate and Industrial Institute has begun a campaign to raise at least \$500 for needed local improvements. Principal Trigg and the students are very much in earnest in this matter.

The enrollment at the Institute reached 91 the past year, the highest point in recent years. Improvements have been made of importance to the school. An excellent faculty has been chosen for the coming year. The principal is pushing for a larger and better school the coming year.

Honor scholarships giving free tuition to the holder for the entire four years of the college course have been established by the Trustees of Morgan College. These are honor scholarships. This year the awards are as follows: For the Preparatory School of Morgan College, Baltimore; L. Gantt Holt, Annapolis, Md., and Jennie O. Tinsley, Louisa, Va.; for Princess Anne Academy, Malachi Matthews, Goldsboro, Md., and Bertha L. Munson, Wilmington, Del.; for the Colored High School, Baltimore, Charles J. Rusk, Baltimore, and Lula M. Briggs, Baltimore.

The prizes won were at Baltimore, the Baldwin Prize Medal established by C. W. Baldwin, D.D., by Lydia White, Hick's Wharf, Va., and the Hughes Prize Medal, established by the Rev. W. A. C. Hughes, D.D., by Joseph Dennis, St. Michaels, Md. At Princess Anne the Hargis Prize Medal, established by the Rev. D. H. Hargis, D.D., was won by Clemon B. Miles, of Hopewell, Md.

"The best of friends we often find are those we have taken good care never to offend."

ARE YOU LOOKING FOR A GOOD SCHOOL?

THEN CONSIDER

Morristown Normal and Industrial College

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A THOROUGHLY EQUIPPED SCHOOL

Offering unexcelled opportunities to young people desiring a practical education at a moderate cost. The College Preparatory, Normal, English and Industrial Departments are of the highest standard. Unusual opportunities afforded for the study of Music, Vocal and Instrumental.

AN EXCEPTIONAL FACULTY

Twenty-four Teachers and Instructors. All are trained, Christian men and women, highly efficient through years of service and experience.

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Dormitories are Electric Lighted, Steam Heated, Well Furnished. The Finest School and Administration Building in the South just completed at a cost of more than \$40,000.00.

INDUSTRIAL DEPARTMENT

For Young Men---Baking, Broom Making, Cabinet Work, Carpentry, Blacksmithing, Machine Work (Iron and Wood), Printing, Leather Working, Masonry, Molding.

For Young Women---Domestic Science thoroughly taught in all its branches. This department is located in the new building and is absolutely complete and up-to-date in every detail. Model kitchen and dining room handsomely finished in Tile Floors and Enameled Walls.

ATHLETICS—All wholesome sports encouraged. Our teams are among the best.

OUR GRADUATES ARE ALWAYS IN DEMAND

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J. E. WALLACE - - Greensboro, North Carolina

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

PROFESSOR O'CONNELL

(Continued From Page 1.)

here he was transferred to the Delaware Conference and served St. John's, Newark; Bainbridge, Philadelphia. For several years he was principal of Princess Anne Academy. He entered the pastorate again, serving Ezion, Wilmington. Then followed six very successful years as District Superintendent of the Salisbury District. He showed in this position a most exacting care for the details of Church work, bringing up every claim, raising the Carnegie Fund, the African Diamond Jubilee Fund and, at the same time, all other causes of the Church were well taken care of. He had a loyal District. Some of his pastors loved him, while he was revered by others.

After a full term as District Superintendent, he was elected to the Chair of New Testament Exegesis in Howard University, which he filled for several years most acceptably. He won for himself a high place in the confidence of the people of the City of Washington on all affairs concerning our people.

Dr. O'Connell is a strong preacher, and an orator of the very best type. He is a student of men and affairs. He knows history, not only history of to-day, but history of the past. He is familiar with literature in all departments. Such a man coming to Gammon at this time will add strength to the faculty, and will be an additional inspiration to the boys and a power for good.

He is the first Alumnus of Gammon to be called to a place on its faculty. This is exceedingly gratifying to the Alumni of the Institution.

Now and then someone gets alarmed lest the Negro should get too much education, but there are by far more Negro men in the State prisons, in the States of the South, than there are men who are taking college and professional courses. And so long as this is true, no one can sanely contend that the Negro is being over-educated. And these conditions will remain until we have more Negroes in the schools of all grades, industrial and professional as well. The salvation of the Negro lies not along the line of non-education, but of education of the highest and best sort. In proportion as the school houses, colleges and universities are lacking in enrollment, in proportion will the jail houses and State penitentiaries be filled. Let us pass up the question of humanity and brotherhood, and look at the situation from a purely economic standpoint. Is not making the Negro self-supporting and self-sustaining and thus adding to the sum total of the good of the government better than filling State prisons?

We learn through the *Methodist Advocate Journal* of the illness of Bishop Cooke's youngest son at the home in Portland, Oregon, and that the young man has only a fighting chance for recovery. The Bishop and his family have the sympathy and prayers of our constituency.

We learn with sorrow of the serious illness of Mrs. Hamilton, wife of Bishop John W. Hamilton at a hospital in Boston, Massachusetts. The Bishop is at her side. The prayers of the Church are offered for Mrs. Hamilton's recovery and for the Bishop's comfort during these days of anxiety.

LITTLE JOURNEYINGS OF THE EDITOR—III

Western North Carolina is said to be the Switzerland of America. The scenic beauties of the little inland empire are as familiar to the people in general as any country of Europe. We have never seen the glories of Switzerland. But he who has not passed through the Alleghany Mountains as they rise far above sea level in the Western part of North Carolina, knows not of the real beauty of our country. It is not the massiveness of the scenery that here impresses one, although substantiality is present. If there is a place more than another where God seems to have placed his hand heavily on things of the world, it is on the mountain ranges. For certainly God's hand is seen in the grandeur and the calm beauty of the ranges that traverse the Western part of the North State. The mountains are fortresses of the Almighty—bulwarks of his Kingdom, more stately and more noble than any fortress or bulwark ever erected by man, because they are more permanent and more resistless.

Passing through the hills of Western North Carolina, the peaceful French Broad River winds its way about the base of the range. At low tide, rugged rocks lift themselves to view in forms of varied animals. The river laughs its way to the ocean depth, while abundant verdure abounds on every mountain side, with maple, burch, oak, cedar, walnut, hickory, pine and gum, whose foliage blends in all shades of green. There is a riot of beauty that simply draws one away from the sordid things of the earth and places his thoughts upon things divine.

There are counties in Western North Carolina where the Negro is few and far between. Just before the State line is crossed into Tennessee, the waiting-rooms of the small railroad stations are not designated "for colored" and "for whites." They are simply marked waiting-rooms; there is no need for the separation for the Negro is not here. In this section the supply for labor is more than the demand and all forms of labor are performed by white men. There is the direst poverty. Of good blood these mountaineers are, with a deep spiritual life. They live near to nature, but they are merely eking out an existence. There is no room here for competition between the races, hence the Negro is absent.

East Tennessee furnishes our strong-hold for our white work in the South, although our work among the Colored people is not as strong in some sections. Our white work is strong here because of the prevalence of Union settlement. It must be understood that there were many who joined the Union forces and fought for the flag in the bloody days of the sixties. Even in this day of retrogression and growth of race prejudice, the feeling between the races is good.

The East Tennessee Conference covers the Eastern part of Tennessee, and a part of West Virginia. It is a small, but a plucky and loyal Conference, and one that is extending its influence to all the people within the radius of its influence.

The Districts are well manned. It was our pleasure to attend the Knoxville District Conference at Clinton. Here the church, Asbury, sits upon a hill that cannot be hid. It is a hill of Zion. A more impressive location overlooking the town than that of any other church of Clinton. It is a lovely spot. The Rev. J. W. Manning was assigned to this point last year and has done valuable service. The church is being extensively remodeled, improved and enlarged. Brother Manning is a man of vision as well as determination and perseverance. He is building his church for the future. In that he is wise.

Here were called together the ministers, local preachers and laymen of the Knoxville District. The District is loyal in spirit and in work, and Brother Tate is leading his forces with a firm but brotherly grip in such a way that means success.

We journeyed to the Chattanooga District Conference, via Harriman, spending a night in this little town, a city of unpretentious distances, but a city in spirit nevertheless. Attractively built, with wide streets beautifully lighted as well as beautiful buildings, Harriman is one of the small towns of the South that is thoroughly modern in life and in structure.

The genial Field Secretary of the Board of Home Missions and Church Extension, Dr. L. Thomas, and the Editor spent a night with Brother R. M. Liggett. If one wants to be convinced of the good stuff out of which the Negro is made, simply seek out the Negro of the old type—as Brother Liggett is—and talk with him in the quiet and restful moments of the evening; common sense, with philosophy and insight into human affairs will appear to a surprising degree. A soldier during the war Brother Liggett was; a soldier he is to-day. He moves about his daily tasks with a precision and regularity that is charming. He carries the mail and is never late, never apologizes for not being on time, he says, being on time is a part of his job.

The Chattanooga District Conference met at Dayton. The Rev. E. H. Forrest, the new District Superintendent, was in charge. Forrest in repose and Forrest in action are two different men. That is because he is by nature modest and retiring. When the time comes, however, for him to act, he is on the job. He has a fine record as pastor to his credit. A man of determination, good judgment, progressive ideals and with a capacity for hard work. These qualities stand him in good stead as District Superintendent. There is a beauty about his language in the occasional remarks he is called upon to make as a presiding officer, that is exceedingly refreshing. Here was a District Conference with all the pretensions of an Annual Conference. The delegation was large. The attentions to the affairs in hand was rapt. The work moved on with precision and intelligence revealing the force of an intelligent leadership as well as the presence of a well-trained membership. It was a good District Conference. The Rev. William Johnson is the pastor and is doing good work.

GAMMON THEOLOGICAL SEMINARY

The past year has been one of the best in the history of Gammon Theological Seminary.

One-third of the members of the Junior class the past year are graduates of some of our literary schools, with the degree of A.B.

Gammon students pledged \$500 to the Jubilee Fund.

Professor P. O'Connell, of the Class of '88 in Gammon, will be transferred from the Howard University faculty to Gammon the coming year.

Mr. R. Gammon Morris, son of Prof. Jno. D. Morris, of the North Carolina Conference was the successful competitor for the Rev. Horace Lincoln Jacobs prize.

Mr. Green G. Buckner, of Lexington, Kentucky, and Mr. M. T. J. Howard of Little Rock, Arkansas, are the successful prize-winners in the Reading Contest at Gammon.

A special committee of six was appointed at the recent meeting of the Board of Trustees to promote a "Forward Movement" in the Gammon Theological Seminary.

Upon Francis O Grant of Boston, was conferred the highest honor within the gift of the Girls Latin School of that city. Miss Grant graduated at the head of her class, which numbered fifty-eight, and received the Griswold scholarship for the highest standing in scholarship and character, and will enter Radcliff College next fall.

Dr. J. H. Hubbard, pastor of Union Church in this city, delivered the closing address of the Straight University Summer School on the "Opportunity of the Teacher." The address is highly spoken of by those who heard it.

EDUCATIONAL PROGRESS OF A RACE

Dr. C. W. Morrow has accepted the position of Dean of Fisk University.

Miss Mary F. Parker is the only colored graduate of the Roxbury High School, Boston, Massachusetts, Class '13.

Prof. J. T. McDonald is the new principal of the Fred Douglass High School, Denton, Texas, succeeding the late Prof. H. C. Bell.

Miss Gladys R. Harris, colored, finished from the Pasadena High School and was awarded a scholarship in the University of California.

The paintings of Cloyd L. Boykin, an alumnus of Hampton Institute, and now a student at the Museum of Fine Arts of Boston, are attracting favorable comment.

Prof. J. R. E. Lee has been elected to the presidency of Guadeloupe College, Seguin, Texas. For several years Mr. Lee has been head of the academic department of Tuskegee Institute.

Eugene L. C. Davidson, who graduated from the M Street High School this year and

the largest graduating class in the history of the Springfield (Mass.) High School. There were two other colored members of this class—namely, La Rue Davis and Cecil Bruce Ford.

Dr. A. M. Townsend, one of the leading physicians of Nashville, Tennessee, cashier of the People's Savings Bank and Trust Company, of Nashville, and a prominent Baptist layman, has been elected president of the Roger Williams University, at Nashville, succeeding Prof. J. W. Johnson, resigned.

Dr. W. A. Smith, of Boston, in the examination for registration in Pharmacy, made the highest percentage (95) of any applicant in a class of forty-eight. He was the only Negro in the class. His percentage is also the highest made in Massachusetts during the past two years. Dr. Smith is a pharmaceutical graduate of Shaw University, Raleigh, North Carolina.

Wesley Howard was the only Negro member of the high school graduating class of this year at Richmond, Virginia. Young Howard is also a talented violinist and has friends among the members of the Richmond Music Association and the Richmond Club (both white). These clubs gave recently a benefit performance the funds from which will go toward assisting this young man in his study of the violin.

Hampton Institute's remarkable results in training Negroes are vividly set forth in the forty-fifth annual report of the principal, just recently made public. From a school of 15 pupils and two teachers the Institute has grown into a busy educational village of over a thousand persons, with a far-reaching influence, not only for the races it is designed to aid, but for the whole nation, which benefits by the splendid work and example of Hampton graduates everywhere.

The Southern Business College, of Birmingham, Alabama, held its first commencement on Monday, June twenty-third. Diplomas were given nine young women graduates. This is said to be the first formal commencement of a Negro Business College known of. Mr. W. J. Echols, a prominent business man of Birmingham is president of the Southern Business College; Mr. J. P. Boyd is its founder, and Mr. J. Fletcher Hurlong, manager.

Richard H. Bowling, son of the Rev. Dr. R. H. Bowling of Norfolk, Virginia, won the highest honors bestowed by Bucknell University, Lewisburg, Pennsylvania, at its recent commencement—the Chaplain J. J. Kane prize of a gold watch for the best oration in competition with nine other honor graduates, two of whom were young women. Young Bowling's subject, "The Negro and Our National Ideals," was a plea for a broader opportunity for his race.

An interesting item from one of our exchanges reads: 'Miss Julia Bailey, a young colored woman and a teacher of Marble Rock, has won marked honors in a scholastic test for a position in the schools of Kansas City. Her work has attracted much favorable attention and friends urged her to try for a higher position. In the examination for the Kansas City position she was pitted against 600 competitors, and a recent mail brought her a contract from the board of education of Kansas City for her signature.'

Each year a number of New Orleans public school teachers attend the Summer School at Tuskegee Institute. This year the following named teachers of the Crescent City were among the 390 enrolled: Miss F. A. Lewis, Miss M. M. Young, Miss Louisa E. Stewart, Miss Mabel G. Stewart, Miss Beatrice Stewart, Miss Lillian R. Vignes, Miss Vivien Poree, Miss Anita M. Simineaux. Louisiana was further represented by Mrs. Maria M. Jones Mrs. F. M. Boley, Mrs. Lillie A. Roberts of Lake Charles, and Mrs. A. M. Morrow of Jennings.

This year the boys of the trade school at

Hampton Institute have built Clarke Hall at a contract price of \$26,142. The work called for the services of bricklayers, plasterers, carpenters, sheet-metal workers, steam-fitters, plumbers, cabinet-makers, electricians and painters. The architect who designed the building, after inspecting the brickwork done by the boys, said it compared favorably with similar work by New York men; and some of the local builders pronounced it the best piece of work in that section of Virginia.

Miss Gladys Rose Holmes finished from the Franklin and Hyde Grammar School of Boston in 1905, with a class of sixty, she making the second highest average. Miss Holmes graduated from the third year course of the girls' high school of Boston, with the class of '08, and returning for post-graduate work the following year she finished the same with highest rank. September, 1909, this young woman passed successfully the entrance examination of Radcliffe College, Cambridge, the woman's college of Harvard, and received therefrom, June eighteenth of the present year, the degree of A. B. Her parents are Lawyer and Mrs. Jeffrey C. Holmes of Boston.

An examination of colored applicants for license to teach in the public schools of New Orleans was held during June. The successful applicants are: Beatrice Landix, S. J. Green, Inez Cage, Ora Combre, Sarah N. Vauquelin, Alberta Dunn, Sarah Edwards, Mamie Hutton, Maud Armstrong, Lillian Young, George Carpenter, H. T. Tatum Ruth Smith, Carrie Rhodes, Viola Colbert, Leona Johnson, Valena Mullon, Lodee Carter, Adelle Meyer, Katie Jackson, Edward Spriggins, A. J. Bell, Maudesta Wilkes, Vera Braden, Wilhemina Robertson, Loretta Dowden, Mabel Sylvester, Emma Adophe, Wylene Cutson, Lillian J. Taylor, Zeritta Bell, Modesta Washington, Alma Williams, Z. A. Smith.

The following item will be of interest to teachers and students: Snyder A. Gross, a sixteen-year-old colored boy, of Philadelphia, Pennsylvania, is a prodigy. His discovery of a practical method of trisecting any angle of 180 degrees or less has startled some of the most eminent mathematicians of the East and has exploded theories which have been taught by students of geometry since the science was discovered thousands of years ago. He is a member of the Latin scientific course in the sophomore year of the Boys' High School of Philadelphia. Ridicule of his fellow students aimed at him when he disputed a statement of Professor Samuel K. Brecht was responsible for the construction of the model which has caused the best known authorities on mathematics to hail young Gross as a wonder and his invention as one of the greatest practical contributions to geometrical science ever made. Among those eminent authorities are David Eugene Smith of Columbia University; Dr. M. J. Babb, president Middlestate Mathematical Association and other educational leaders."

NOTICE

At a meeting of the Commission on the Entertainment of the General Conference of 1916, held in New York on Monday, July 21, 1913, it was unanimously decided to ask cities which desired to be considered in the selection of a location for the meeting of the General Conference of 1916, to send, as soon as possible, a request to the secretary of the Commission for a list of the requirements and the necessary application blanks. The Commission desire to have all applications for blanks not later than October 15, 1913, in order that all formal invitations may be in hand not later than December 31, 1913. It is the purpose of the Commission, after proper visitation and investigation, to make a report to the Book Committee for consideration and decision at their next meeting, April, 1914.

EZRA S. TIPPLE,
Chairman.

EDWARD E. SHIPLEY,
Secretary,
603 First Nat. Bank Bldg., Cincinnati, O.



PRESIDENT J. E. WALLACE

of Bennett College, Greensboro, N. C. He has a successful career as an educator.

was awarded a scholarship to Harvard, has passed the entrance examinations required by Harvard College.

The public school at Bearden, Arkansas, has a new department, that of Domestic Science. Miss Valonia Gray, an alumnus of Tougaloo University has been called to the head of this department.

Miss Mabel E. Diggs, who graduated from the High School of Practical Arts, Roxbury, Massachusetts, in June, is the "first and only" colored girl to graduate from that school," says the *Boston Guardian*.

Mr. Lewis A. Dominis, of Worcester, Massachusetts, a graduate of the Massachusetts Normal Art School, class '13, is said to be the first colored American to graduate from the school named in the Teachers' and Supervisors' Course.

Miss Jeanette I. Oliver, the only colored girl in a class of seventy, finished from the Bowdoin Grammar School of Boston, at the head of her class. Little Miss Oliver had been neither absent nor tardy during her entire grammar course.

Mr. Carl J. Murphy, a recent graduate from Harvard University with the degree of A. M., is to teach German in Howard University. Mr. Murphy is the son of Mr. John H. Murphy, editor of the *Baltimore Afro-American Ledger*.

Newton L. Gilbert, a colored student at the Colgate University, Hamilton, New York, was the successful competitor, over 180 white men, for the Baldwin Greek Prize offered by said university. This young man is a son of President Gilbert of Selma University.

Miss Fannie E. Asey, a colored girl, was valedictorian of her class—numbering 103—

Crossing the Red Sea

(Exodus 13:17; 14:31.)

International Sunday School Lesson for August 17, 1913

By the Rev. N. W. Greene, B. D.

Golden Text: Before they call, I will answer.—Isa. 65:24.

Place: Goshen and the district lying eastward, inside the great way. The northern end of the Gulf of Suez.

The Lesson Story.

It was probably two or three weeks after Pharaoh had given consent for Israel to depart on that awful night of the Passover that Egypt's great loss was fully realized. The excitement had largely passed off and the Egyptians saw Goshen largely depopulated and public works at a standstill.

Pharaoh could not endure the thoughts and feelings this situation brought. It was too great a loss to the industry of the country; it seemed too much like a national defeat for the pride of the king. And being determined to save Egypt, he despatched six hundred of his chosen chariots fully equipped for war to overtake and bring Israel back.

Israel had reached the northern end of the Gulf of Suez and was camping near the shore, with a mountain range south of them. They were still in Egypt, and because of the unexpected directions of their march, Pharaoh said, "They are entangled in the land," supposing they were confused and had lost their way.

This was his opportunity to capture Israel, and Pharaoh was not slow in seeing it. He commanded, and soon the war chariots were seen under full speed approaching from the north.

Israel feared greatly; disorder and confusion became general. Many frantically ran to Moses, complaining that he had brought them there to die by the sword. But amid this general stir Moses cried out: "Stand still and see the salvation of Jehovah." And at Jehovah's command Moses held his rod out over the sea, and the waters were divided so that Israel crossed over on "dry ground."

Pharaoh's host, seeing this, dared to follow into the sea. But Jehovah had put a cloud between them so that the pursuers were delayed and the exact location of Israel could not be determined.

About the time Israel had safely reached the other shore the host of Egypt was in mid-sea struggling with heavy chariots on a boggy sea bottom. The horses that drew them began to lose their spirits under the heavy draft, and progress ceased. The soldiers lost their courage and suggested flight as their only means of safety. But their terror was greatly increased when a dazzling light blazed upon them from the intervening cloud, suggesting the presence and power of the God against whom they fought.

Being thus thoroughly outdone, God ordered their utter destruction, and Moses lifted his rod again over the open way in the sea, and the receding waters came together again upon the bogging, struggling soldiers, and completely submerged them, both men and horses, so that they all died, and in the morning Israel saw the dead bodies of the Egyptians washed "upon the seashore."

The Best Way Out.

All Pharaoh did for Israel in his excitement was to permit and urge them to go. But where and how to go were yet to be determined. A three days' journey into the wilderness to sacrifice had been asked for, but the plan had been enlarged since then, and perhaps this first request lost sight of. But they are still in Egypt, even after some weeks have passed.

They found that the northern route had difficulties, and in going to Canaan that way they must needs pass through the land of the Philistines. That meant war, defeat, and a new bondage for them. They marched south, but found that the "Way of Shur" "split the heart of the desert." This meant dreary hardships, thirst and famine for themselves and their cattle. They proceeded to the "Way of the Red Sea." While this route provided better for their sustenance than the central route, and also passed through a region familiar to Moses, yet it had its difficulties. They found the Egyptian Wall, the Red Sea and mountains to reckon with.

Their choice was the northern route, but God hung

out a cloud before them, which led them to march many miles to the southern route, where the greatest barriers were at the beginning. It seemed very hard to get out of Egypt, and neither Moses nor Aaron seemed to have known the best way out.

It is ever so in leaving Egypt for our Promised Land. Every Christian has had much difficulty in leaving off work at the brickyard and beginning the search for the way out. It takes fully ten plagues to do that. But the difficulties in finding the way out of Egypt are yet to be solved. Many have ceased actively to work for the Devil, but have not found peace. They are still in Egypt. One brother will tell the way he found peace, and the other will try to escape by the same way; that is, seek for the same emotions, feelings, visions, etc.; but he finds

difficulties. And so with the second brother, and with the third. Each way presented peculiar difficulties and left the seeker still in Egypt. Finally his eye catches sight of the pillar of luminous cloud sent of God to direct his wandering feet into the way that is both Truth and Life.

It is noteworthy to observe that this way will have difficulties also. This "fiery, cloudy pillar" will lead us, as it did the Hebrews, to where we lose trust in human agencies to save; where very deep humility possesses the whole being; where the mountain and sea and the approaching army of the adversary vividly suggest our awful plight, and we see that it is either death or a complete surrender, and willingly give ourselves over to be saved by the wisdom and might of Him who shines in the overhanging clouds.

When this is done, we have to reckon with neither enemy, mountain nor sea. We simply trust and obey! God will divide the waters; the mountains will cease to be barriers; the enemy will be destroyed, and we can sing of our salvation while viewing the wreckage of evil works as "Israel saw the Egyptians dead upon the seashore."

Mars Bluff, S. C.

Our Neglected Neighborhoods

Epworth League Devotional Meeting Topic for August 17, 1913

(Urban and Rural.)

(Luke 24:47; Acts 1:8, 6:1-7, 8:4-6, 26-35.)

By the Rev. A. Preston Shaw, B. D.

Concerning the Scripture.

The way to save one's self is to seek the salvation of others. He greatly errs in religion who seeks alone the salvation of himself, his family, or his immediate neighborhood. Jesus wants us to make known the glad tidings of salvation to all nations. This is expressly commanded in Luke 24:47.

The task of preaching the gospel to every creature is a difficult one. God realizes that and makes ample provision for it. "Tarry ye at Jerusalem," He said to His disciples, and also unto us, 'until ye be imbued with power from on high.' A mere ambition to "go forth" comes to naught without first being filled with the Holy Spirit. No dependence can be put in anything else. Training, preparation of the intellectual and social kind, oratory and other conductors of power are useless unless they are connected up with Heaven's power house, the Holy Spirit.

There is a work for every Christian to do. The disposition to put the matter of evangelizing the world into the hands of the ministry is altogether unscriptural. When the work of the ministry became too burdensome for the first disciples, laymen full of the Holy Spirit were chosen to assist in carrying forward the work. Every man, woman or child filled with the Holy Spirit is and ought to be an evangelist, a witness of the powerful working of God in his own heart and life.

Philip, chosen to assist in "serving tables," as the opportunity came, broadened out his field of missionary labor; and, in going down to Samaria, he helped the Ethiopian Eunuch to find Christ precious to his hungering soul.

"Every creature" is the Gospel's parish. The rich and the poor, the strong and the weak, the needy and those who have no temporal need—every man, woman and child, high or low, bond or free, civilized or savage, needs the Gospel, and God has arranged things so that each and all may be interested in the Gospel message and may find that joy and peace that passeth knowledge.

The Meaning and Application to Us.

The most difficult thing about religion or anything else, for that matter, is its practical application to our various conditions of life.

It is quite a difficult thing for so many Christians to realize that "every creature" spoken of by Jesus means that fellow whom we scorn because he differs from us a little in color, racial characteristics, civilization and culture. Too many missions are organized without regard for the needs of the immediate community in which they are located. So many places and people are allowed to go unnoticed and unheeded because, socially and morally, they are not very inviting. In religion the field

is the most inviting that needs Christ most and yearns most after Him.

The business man goes into a newly established colony looking for business opportunities, and his alert eye is sure to find them, if there be any. The same spirit and vision should belong to every Christian who earnestly seeks the promotion of His Master's Kingdom.

There is too much thought concerning our own little welfare in our religious life. Am I safe and saved? Is my house right with God? Shall I be able to stand before the judgment seat of Christ? As important as these questions are, they can be answered only by the consciousness that the little ego I'm thinking so much about has used the opportunity God has given us to help others answer the same questions in the affirmative. If we love our God and religion, why not continually labor for Him and the furthering of His Kingdom. For love of God men brave fierce wintry climates and sultry heat to secure it. Why not let the love of Christ impel us to work earnestly for Him?

Winchester, Va.

Advance in Negro Education

(Continued From Page 3.)

of Negro development in this country. In addition to this work of the schools, reliable data have been collected by disinterested organizations such as the General Education Board and the Slater Board. The latter publishes in its annual reports good lists of reputable Negro schools. And it has just issued a "Report on Negro Universities in the South" by W. T. B. Williams, one of their field agents, which furnishes information not readily available elsewhere regarding the nature, quality, and extent of the work of these institutions. Another of the great education funds is just now making an exhaustive study of the whole field of Negro education; but this report will not be available for some time.

A number of books covering special phases of the work in Negro education have appeared in recent years. But by far the most comprehensive of these books is "An Era of Progress and Promise," edited by W. N. Hartshorn. This is a handsome book, newly printed and profusely illustrated. For a full and graphic account of the religious and educational work, the number of schools and various other agencies for training Negro youth, with their locations, equipment and workers, this book has no equal. It is invaluable as a reference book for anyone who would adequately comprehend the educational forces at work among the colored people.—In the *Southern Workman*.

Cookman Institute

Cookman Institute is the oldest and one of the most thorough among the schools for colored youth in the State of Florida. It offers complete courses in College Preparatory and Normal work and in the Grades. More efficient instruction in plain and fancy sewing will be given, as an experienced and practical dressmaker has been engaged for this department.

Several thousand dollars have been expended in improving the buildings and campus. In recent years a crowded condition has prevailed, and early application for room should be made to the president. Next term begins Sept. 26, 1913.

Over Two Thousand Dollars were expended last school year in improving the buildings and campus with new toilets, concrete walks, grading, etc. The street was paved and the property was never in as good condition as now.

Three new teachers have been added to the faculty recently, giving a teacher for every grade, three in the academic work and two music teachers. Another piano was added to the equipment; also three typewriters and a rotary Neostyle for duplicating.

In recent years the school has been in an overcrowded condition, making it necessary to close the register in November last year. It is the policy of this school to accept only as many students as can be thoroughly taught. The early applicants, if references are satisfactory, are accepted; the later ones may be excluded.

Over thirty prizes were awarded last year, four of them valuable cash prizes, the others all desirable gifts. The gold was given for the best scholarship in the Academic Department, and in the Seventh and Eighth grades; for the best grade in mathematics, and the best oration from an Academic boy. The other prizes are awarded for scholarship and attendance. Besides these, two Cookman students won valuable prizes for the best essays on missionary topics through the Friends of Africa, a school society.

G. B. Stone, President,
Jacksonville, Fla.

CLAFLIN UNIVERSITY

Orangeburg, South Carolina

This institution offers to the young men and women of South Carolina and adjoining States a thorough course in literary and vocational training under the most homelike and religious influences.

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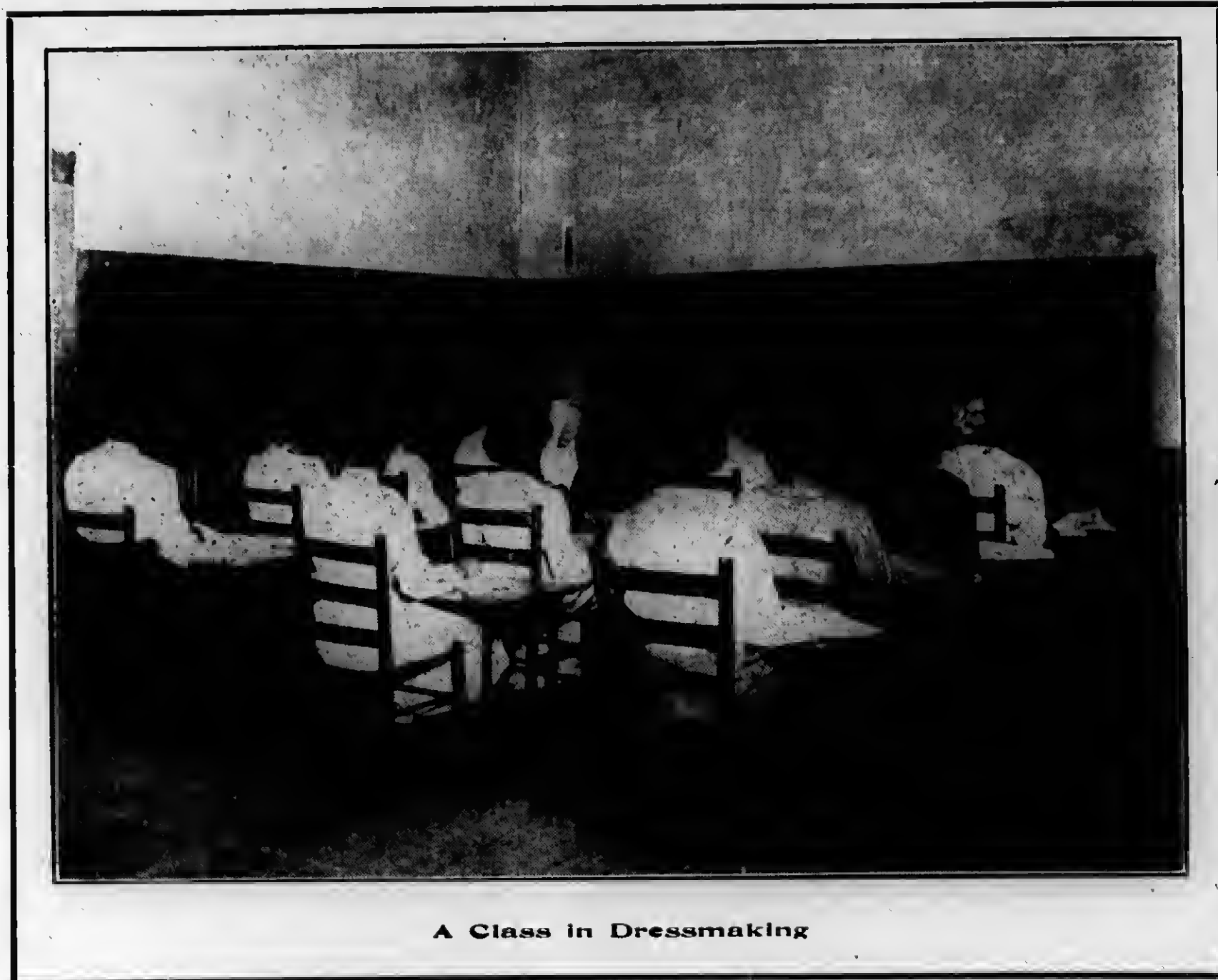
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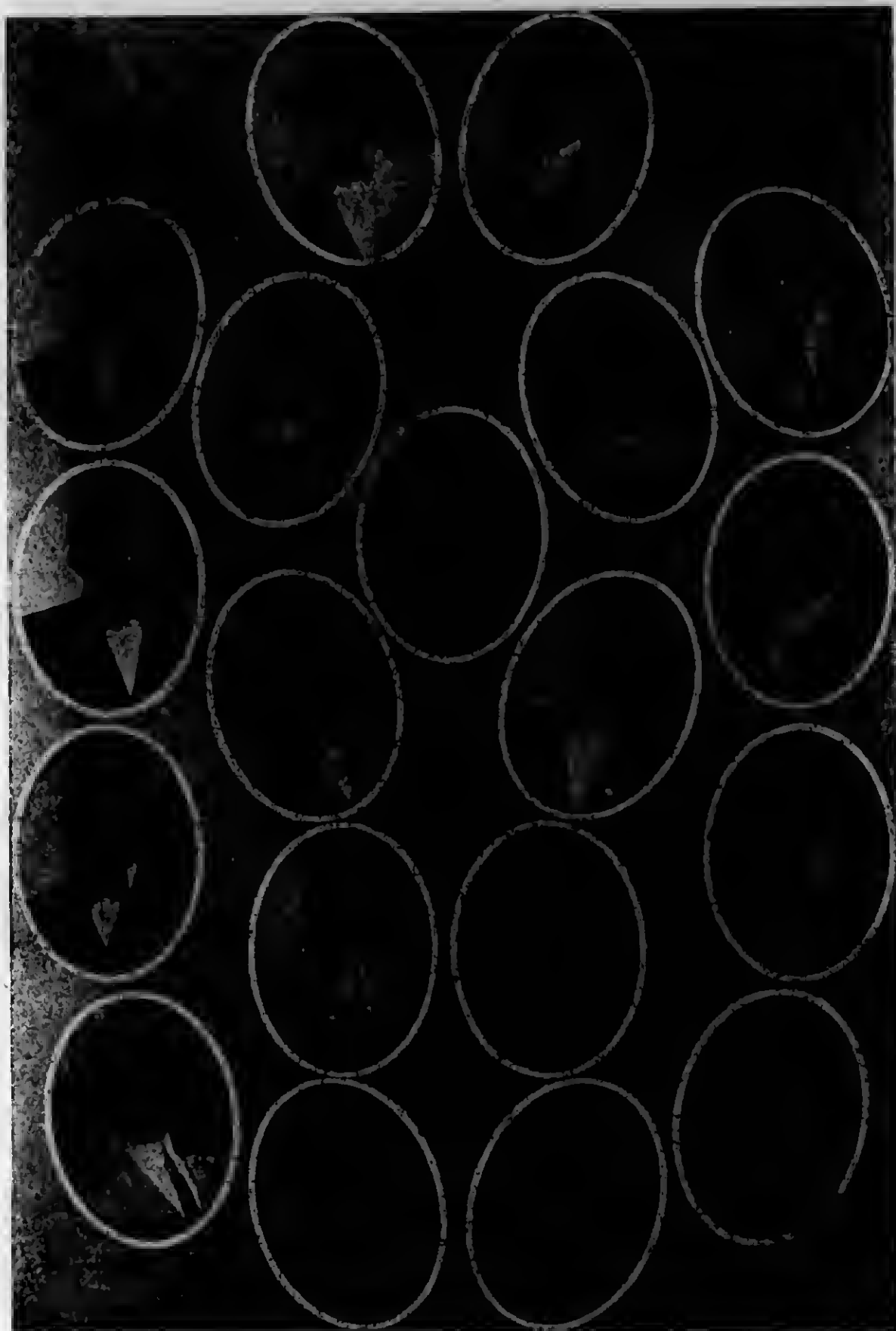
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Devotion to my work as a minister has naturally unfitted me to plunge into the world of business investment in my old age. I have been an apostle of that "love" which "believeth all things," with the result that a plausible talker wrecked us.

I am sixty-two, and my wife is sixty-one, increasingly invalid—with long and distressing failure ahead of her. An aunt, with whom she was a favorite, recently died and bequeathed to her the sum of \$15,000, to ease her declining years. With her consent this sum and \$3,000 we had accumulated against our old age, was invested through one who turned to be a "promoter"—of his own interests, with the result that it is a total loss. He promised it would amount to an independent living for all our years, but it is declared by all to be absolutely worthless.

We fondly hoped never "to come on the Conference." Living in the world of holy ideals and preaching the same to men, we were fleeced the moment we had to handle our own property, because of a "love" that believeth all things.

How much BETTER could we have resolved to take LIFE ANNUITY BONDS of the Board of Conference Claimants, for that \$18,000 bearing 6 per cent interest, payable as long as either of us live! Over a THOUSAND DOLLARS a year to keep us in comfort, without taxes to pay or income to sue for or dangers of renewing investment! And the same money to help thousands of Claimants after we are dead.

Which would have been better? But the Minister, UNTRAINED IN BUSINESS, thought he knew how, and another lives upon him. My good wife, saving all her years against the needs of old age, and gladdened for a few months at the kindness of this aunt in making provision against distress in failing old age, is grieved beyond consolation; what of me!

* * *

The above speaks for itself—speaks wisely, seriously, suggestively. The writer, who is widely known in Methodist circles, adds, "Use no names." We presume that cases of loss like this could be multiplied; but no one ever heard of a defaulted Life Annuity Bond with a Board of the Methodist Episcopal Church. Trust funds committed to its care by persons who have been in their graves a century, are yet intact and fulfilling the holy purposes of the donors. THE PERMANENT FUND of the Board of Conference Claimants is a perpetual investment, and money received on LIFE ANNUITY BONDS is placed in this PERMANENT FUND. As long as the holder of the LIFE ANNUITY BOND lives, the income goes to him or her. At death, the income goes perpetually to Retired Preachers and the Widows and Children of deceased Ministers.

Write to us and we will see that you are fully informed.

* * *

Our Board's totals on June 30 were \$150,000, representing \$120,000 in the PERMANENT FUND, moneys awaiting distribution this fall, moneys accumulating for distribution next year, etc. We hope that by the close of August the totals will reach \$200,000; and 1913 ought to see us half way up the glorious mountain of the Lord's Million. Do you realize that a gift of \$1 from each adult Methodist would place the PERMANENT FUND on the Million Dollar Line? The speedy way to reach it is for you to send your dollar today.

STEWART CHAPEL, DAYTONA, FLA.

For the past twenty years we have been trying to plant Methodism in this beautiful little seaport town, but it seemed that with all we could do and say the church would cease to live. Therefore we went in prayer to God for a deliverer, and on the 14th day of March, 1913, our prayer was answered. Bishop Leete and Superintendent S. A. Huger saw fit to send us a young man in the person of Prof. D. S. Selmore, who had taught school in the State about twenty years, but had only been preaching three years. Being a young man with no experience, we saw nothing but failure. However, we set to work with only forty names on roll and a third of them could not be found. The first month with this noble young leader at the head we lighted the church and furnished the parsonage at a cost of \$200, and added twenty-two new members. On the 25th night of May our general ordered us down to prayer for seven days, after which he opened up a revival meeting and at the expiration of fourteen days sixty-four souls were happily converted, baptized and added to the church. Now we have a membership of 104. At the recent Sunday school and Epworth League convention we had the second largest charge on the South Florida Mission. Again I wish to mention that our Sunday school, Ladies' Aid Society, Epworth League and Methodist Brotherhood are second to any in the State. We are planning to move the present five-room parsonage and erect one with eight rooms at a cost of \$1,000. We promised our pastor \$500, but hope to double it by God's help. Where we have been paying our pastors \$10 and \$12 per month, we have yet to pay this worthy man less than \$50. The Rev. Selmore is a young man with few equals, though but 33 years of age. God is with him. He has a loving wife and one child. Our officers are: J. S. Clark, president of Epworth League; E. M. Smith, superintendent of Sunday school; J. D. Gibbs, president Methodist Brotherhood; L. Mann, president Ladies' Aid; P. Hunter, president of Junior League; class leaders, G. Alexander, G. Adams, J. Jackson, M. Selmore, W. Jones and J. Gibbs.—J. S. Clark.

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PLEASANT RIDGE, VA.

On June 9-15 in our rally for the church and parsonage we gave two prizes to the persons raising the most money. The clubs were divided into six. Club 1, Mrs. Dilcy Capps, captain, raised \$60.00; Club 2, Mr. W. A. Spence, captain, \$28.81; Club 3, Mrs. S. F. Dudley, captain, \$28.42; Club 4, Mr. W. A. Lovett, captain, \$45.71; Club 5, Mrs. Luvernia Wright, captain, raised \$16.16; total amount for clubs, \$198.71; grand total for the rally, \$222.65. Mrs. Dilcy Capps won first prize, Mr. W. A. Lovett second prize. Many thanks to all the clubs for they all wrought well. The amount realized is the most money that has ever been raised here at any one time, and we think, taking into consideration the membership of 67, we have beat the entire Greensboro district. Many thanks to the Rev. E. A. Owens, of the Baptist Church, and

his people; also to the Rev. L. L. Berry of the African Methodist Episcopal Church, and his people for their hearty co-operation. We have in mind our share in the great jubilee movement, and we are going to do all we can in the way of raising our portion of the funds. Also, we are raising our disciplinary benevolent funds. We want to be able at the end of the conference year to have a full report. Above all we thank Superintendent S. F. B. Peace and the bishop for sending to us another good pastor—the Rev. J. R. McNair. We are going to support him.—W. A. Spence.

MOUNT ZION SUNDAY SCHOOL, STRASBURG, VA.

Sunday, June 29, was another day on which the Sunday school of Mt. Zion Church placed itself on record by having a special rally for the trustees of the church. The morning services were conducted by the pastor, the Rev. R. D. Jennings, at which time the Rev. J. W. Galloway, of Woodstock, Va., preached an instructive sermon. At 3 o'clock p. m. the sacrament of the Lord's Supper was served by the pastor. At 8 o'clock p. m. the Children's Day service was observed. So well known is the literary ability of the Sunday school of Strasburg no comment need to be made upon the services of this hour. The entire program of the day was interesting and helpful. Not only was this day a profitable one religiously, but financially as well. The total amount raised was \$113.35. R. D. Jennings, pastor.

Gleanings from the Field

GEORGIA.

Rockyford.—Our pastor, the Rev. A. M. H. Evans, has just closed a successful revival at Horse Creek Church, during which twenty-five persons were converted and added to the Horse Creek Church, and twenty-one children were baptized and added to the church roll. The church work is looked after on all lines. We will be able to make a round report at the annual conference. The Rev. A. M. H. Evans knows no failure. When he came here we had no house to teach in saving an old building. He has succeeded in tearing it down and has urged to be built a respectable school house, and we are going on with our school.—W. T. Lovett, Reporter.

KENTUCKY.

Cloverport.—June 1 and 2 were glorious days with the pastor and members of Asbury Church of Cloverport. Our much beloved district superintendent, the Rev. R. L. Dickerson, D. D., held our first quarterly conference. The reports showed that the pastor had the work well in hand, and that much good was being done, under his leadership. The members and friends of Asbury are very thankful to Bishop F. D. Leete and the conference for returning to them the Rev. R. D. Hines as their pastor for the second year. He is the man for the place. The Rev. Mr. Hines is a preacher of great ability. He is also a soul winner for his Master, and a leader of men. He is doing a great work in this town, and we, the members of Asbury, hope that he will stay with us many years. On Sunday, June 1, Dr. Dickerson preached three very instructive and helpful sermons. Collection for the day, \$41.—Lucy Walker.

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The Academy offers a six years' course that prepares students to enter the College of Liberal Arts. The first year is equivalent to the seventh grade.

Diplomas are awarded to students who complete the Normal and Academy Courses.

The School of Expression gives courses in Piano, Voice Training, Ensemble Playing, Chorus Singing, Physical Culture and Impersonation of Shakespeare's Characters.

In the Music Course we are especially fortunate to have Professor Sidney Woodward, perhaps the most distinguished musician of his people.

The School of Agriculture is to be made the best of its kind, and the ample facilities offered for practical work in the Truck Garden, and the Farm make it possible to do much helpful work for the students. The Truck Garden is the largest in Fulton County.

Manual Training will be begun the coming session, and all the shops that have been closed for some time past will be opened.

THE DEPARTMENT OF DOMESTIC ECONOMY

This department is carried on in Thayer Home, a modern and convenient building on the campus, erected and maintained by the Woman's Home Missionary Society of the Methodist Episcopal Church.

During the past year the Dormitories have been repaired and modern improvements installed, so that the young men and women boarding in Crissman and Warren Halls will be better accommodated than previously.

THE FACULTY

THE FACULTY is composed of graduates of Northern and Southern colleges of high standing, who came to their duties unusually well fitted to do their work. They are Christian men and women who endeavor not only to teach the subjects assigned to them, but endeavor to so live the Christian life and represent it as to win the student to the Master, and to the higher services of life.

ATHLETICS

An athletic field, with football, baseball, running track, parallel bars, tennis court, and other physical attractions, has been provided for students.

These games and amusements afford the required physical exercise, so essential to those subject to the indoor life incident to study. The games and amusements are under the direction of a competent manager.

Necessary training to correct expression of thought and action, and clear enunciation is given. The Physical Culture gives ease of movement, and courtesy of manner is taught. The play spirit is directed, and out of door exercise every day is required of each student.

For Further Information Address

Pres. WILLIAM W. FOSTER, Jr.
Clark University, Atlanta, Georgia.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, AUGUST 14, 1913

Vol. No. 42--No. 33

ABRAHAM LINCOLN—THE CHRISTIAN

Was Abraham Lincoln a Christian?

This is one of the controversial questions in the life of the great emancipator. Some have gone so far as to avow him a Christian simply on a basis of sentiment, but such a ground is not justifiable. Even as great as Lincoln was, if he were not a true believer in Jesus Christ, the Church would move on practically no more hindered by that fact than that there are others who had not accepted Christ. The Church would simply have to regret that so great a man lost sight of the most important thing in life.

Whatever speculations there may have been in the past concerning the immortal Lincoln as a Christian, the question seems now to be answered in the affirmative by a recent publication from our own Methodist press by the Reverend William J. Johnson. In this volume there is such an array of data and substantial testimony taken from the words and life of Mr. Lincoln as would satisfy the most skeptical that Mr. Lincoln was a devout believer in the authenticity of the Scriptures, in the divinity of Jesus Christ, in God as our Heavenly Father, and for repentance and the forgiveness of sins.

"Abraham Lincoln—the Christian," is a timely book, and will be welcomed as an important addition to the Lincoln literature, and we believe it to be a distinct contribution to the discussions of the life of Mr. Lincoln. It is the most complete discussion on the Christian life to be found in any one volume.

Mr. Lincoln's attendance upon worship, his reliance upon prayer, his dependence upon God, his acknowledgment of God, his avowed belief in the Church and in God's people, as well as his spirit and his life, and his testimony, all force the conclusion that he was a Christian.

In an eulogy of Abraham Lincoln, delivered before the legislature in Connecticut, June 8, 1865, the Hon. Henry C. Deming relates that when asked why, with his marked religious character, he did not unite with some church, President Lincoln said:

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altars, as its sole qualification for membership, that Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

If another testimony is needed, we may take the one from the Reverend Phineas D. Gurley, D. D., Mr. Lincoln's pastor while President. Dr. Gurley, in an article in *Scribner's Monthly* of July, 1873, among other things, said:

"I have had frequent and intimate conversations with him (Lincoln) on the subject of the Bible and the Christian religion, when he could have had no motive to deceive me, and I considered him sound, not only on the truth of the Christian religion, but on all its fundamental doctrines and teachings. More than that, in the latter days of his chastened and weary life, after the death

of his son Willie, and his visit to the battlefield of Gettysburg, he said, with tears in his eyes, that he had lost confidence in everything but God, and that he now believed his heart was changed and that he loved the Saviour, and, if he was not deceived in himself, it was his intention soon to make a profession of religion."

The whole book is full of inspiration for those who may read it. It will not only furnish food for thought, but will deepen the spiritual life and create a new interest in the Scriptures—corroborate the Christian's view of God's presence in the world and God's help in the time of need.

Mr. Johnson has written a notable volume, collected much data that has been sufficiently authenticated and marshaled in such a way as to make an attractive book.

This publication may be had from the Methodist Book Concern, 631 Baronne Street, New Orleans, La., at \$1, with 10 cents additional for postage.

NEGRO OR INDIAN

President Wilson a few weeks ago nominated Mr. Adam E. Patterson of Oklahoma to succeed the Hon. J. C. Napier as Registrar of the Treasury. Mr. Patterson is a Negro. His nomination stirred the Southern Democrats thoroughly, and they threatened death and destruction unless this nomination was withdrawn. The pressure was too strong and President Wilson withdrew the nomination; or, to more correctly state the case, Mr. Patterson declined the nomination.

We had hoped that Mr. Wilson, in the nomination of Mr. Patterson, would teach the country a sane lesson on the Negro question. Being a Southerner, if he had liberal views on the Negro question, he could have led the hosts of the South to an advanced position. But the pressure was too strong. The tariff and currency bill were threatened and hence Mr. Patterson's withdrawal.

After Mr. Patterson's withdrawal the President sent in the name of a Choctaw Indian. Now the question arises, is an Indian worth more to this country than a Negro? Is he entitled to more consideration? As a matter of fact, except in recent census tabulation, Indians, Japanese and Chinese were classed with the colored race. But it now appears that the Chinese, Japanese and Indians have been reclassified and passed up. The Negro costs the country less than the Indian, has assimilated more of the American civilization, and has contributed more to the life of the nation. His potentialities are superior. He is here in larger numbers, with a larger amount of taxable property, with a brighter outlook and more in sympathy with the ideals of the American white man than is the American Indian, and yet it turns out that a Choctaw Indian is more acceptable in a government position than a Negro.

SENATOR VARDAMAN'S LATEST ATTACK

Mr. Vardaman broke loose again in Washington last week. His utterances were especially for Southern consumption, and, no doubt, will boost his prestige in the State of Mississippi. His vituperations were rather rank, and were on the same order of his former deliverances, which have made him

so generally known. We have come upon a sad day, when a man who occupies a seat in the highest legislative body of the Nation can openly advocate lynching for any crime, however horrible and heart-rending that crime may be. The dignity of his position ought to make him stand up for law and order. Mr. Vardaman seeks to make the impression that Negroes are lynched generally for the crime against womanhood, but no one knows this is untrue better than he.

In substantiation of our contention, we quote a recent editorial from the *Commercial Appeal*, of Memphis, Tennessee, on "Low Work." It calls attention to the fact that lynchings occur for frivolous and, in some cases, inoffensive acts. In commenting upon the lynching of two Negroes, the *Appeal* says: "The killing of Negroes by white people in order to fatten an average ought to be stopped, and killing Negroes just because one is in a bad humor ought also to be stopped."

"Two apparently inoffensive Negroes, good farm hands, real wealth producers, were assassinated near Germantown a few days ago. The Negroes had furnished no possible motive for the deed. So far as any one knows they were quiet and orderly, as country people of their class usually are. They worked and played and loafed, just like other country Negroes."

"Now, the Negro is about the only dependable tiller of the soil in these parts. Competition for existence is not keen enough to force many white people into the harder work."

The *Appeal* has about as good standing in the South with Southerners as Mr. Vardaman, and its reputation for stating facts as they are is at least equal to that of the Junior Senator from Mississippi. Put this statement of the *Appeal* alongside the impression Mr. Vardaman is trying to make, that lynching is for the crime against women. There is no better informed paper in the South than the *Commercial Appeal*, and the *Appeal* is loyal to the womanhood of the South. The *Commercial Appeal* knows that lynchings for crime against women, constitute only a small percentage of the aggregate.

The Negroes of this country need not console themselves with the hope that Mr. Vardaman is by himself. He is not. He is making converts to his way of thinking. Even some of the best of people are deceived at times.

Mr. Vardaman unintentionally pays the Negro a compliment when he seeks to enforce restrictive and oppressive measures. He claims that the Negro is worthless, lazy, incapable of learning. If this were true Mr. Vardaman would not worry himself, for by the weight of his own heaviness the Negro would sink to the dregs of society. The Negro is rising wonderfully in Mr. Vardaman's own State and County and they are rising in spite of the oppression. They are rising without an even break in the race of life. They are rising, because they deserve to rise, and they will continue to rise. And, finally, this battle for the equal opportunity of the races is not so much the battle of the Negro, as it is the battle of the God of Hosts. Mr. Vardaman and his companions are not fighting the Negro alone. It is a fight with the Lord God Almighty. It does not take a prophet to tell whether or not Mr. Vardaman will win against the Lord God Omnipotent.

How We Know Jesus is Divine

By the Rev. Edwin Whittier Caswell

Only God could bear the burdens Christ takes from our shoulders, or the sorrows and sins He removed from our hearts. Is not our journey through life like that of the two disciples on their way to Emmaus? They were greatly troubled; their great Friend was dead, their hopes ruined. While trying to find a little comfort in the Holy Scriptures, a stranger suddenly caught up with them and sweetly explained the Word to them, so as to relieve their burdened hearts and comfort their sorrows.

When we are thinking of Christ, He comes and walks with us. When we need Him, He is near and all sufficient. This makes us know He is the Son of God, all and in all, the many-sided Savior. At times, He is the great Physician, the unchanging Friend, the Lamb of God, washing away our sins, the Mediator at the throne of the universe, pleading our cause. How then can we help knowing that He is divine? His divinity is in our hearts. We have tasted its sweetness, felt its power and seen its glory.

Walking with Jesus means eternity in our hearts now. He whispers, as we walk together: "My Lord and I," "Whosoever liveth and believeth in Me, shall never die;" "Because I live, ye shall live also." All we have to do is to trust Him, go with Him and live the life He imparts. When we say "Abide with me," He replies: "This day I will abide at thy house," and thus we enter into partnership with Christ in the business of an eternal life. God the Father put great power in Jesus' hands and now that He has ascended, He has commissioned us to go in His stead in the great mission of bringing the world to Him.

The stars in their courses will fight for us. All nature's soldiery will be on our side. All angelic powers will be our reserve army while Christ, the captain of our salvation will lead us to victory.

Abraham Lincoln grew to be like Christ in the midst of the great struggles and conflicts of a mighty war. Emerson said of Lincoln "His heart was large as the world, yet it has no room in it for resentment." He became like Christ in loving his enemies, in his devotion to the advancement of his country and mankind. This is the goal of the Gospel for love is of God. He first loved us, gave himself for us. So we should give ourselves for others.

Moses and Paul meditated in a desert awhile and then became great religious leaders. They were in communion with the Divine. So we may know Christ by thinking of Him, communing with Him in the Holy of holies of the soul. When there is no vision of the mighty Redeemer, the people perish.

Some enjoy religion as they do relics. They only live in past history. A Russian count took great pride in showing his friend

a certain favorite bed, saying as he showed it, "I do not sleep in it—I sleep under it." So some of the followers of Christ exhibit with great pride, beautiful and antique church edifices, filled with wondrous sacred relics of the early centuries. The power of a present Christ is not with them. If, in our church services all the people attended that they might have an interview with the Christ, they would find their religion a mighty reality, a great certainty, an unspeakable power. If Christianity is to win all nations to the Redeemer's kingdom, we must have a first hand knowledge of Jesus. That which is bottled into creeds and forms will never satisfy the thirsty soul. We must have the triumphant experience which Paul expressed when he said, "I know Whom I have believed." It was such a knowledge which inspired William Booth to found the Salvation Army, and which led Moody to shake continents with the tread of a spiritual giant, which enabled John Wesley to see the wide vision of a world for his parish and a Methodism for his church.

The doer of deeds knows the doctrine. It is not the mere student or theorist or devotee of creeds, but it is the doer of deeds that opens up to the mind the great power of Christianity. It is not altogether the week of prayer but the week of practice that brings the soul close to Christ. Luke says "Jesus began to do and to teach." Obedience is lasting. Doctrines grow out of life; being one with Christ in faith, love and purpose, then we gladly do His will, and he that doeth His will shall know of the doctrine, know Him Who is the truth itself. What a man does and is, becomes unspeakably more than what he says. A sermon should be a transcript of a person. We must live the truth as the Master did if we would have force given to our words.

If Christ was not Deity itself, He was either an imposter or insane. His holy life answers the first and His Godlike teaching the second. But His divine love in the heart dispels every doubt and His own heaven of joy filling the soul makes earth an Eden and inspired Faber to sing:

"O Jesus, Jesus! dearest Lord!
Forgive me if I say
For very love Thy Sacred Name
A thousand times a day.

O Light in darkness, Joy in grief,
O Heaven begun on earth!
Jesus! my Love! my Treasure! who,
Can tell what Thou art worth?

O love of Jesus! Blessed Love!
So will it ever be;
Time cannot hold Thy wondrous growth,
No, nor eternity!"

The Suffragettes in London

By Prof. Wm. Pickens, A. M.

There are many things in our experiences in Great Britain that would interest our American friends, some of which we may find leisure to write about when we are at home next fall or winter. Such things are: The lake region of England and Scotland; the most beautiful part of the United Kingdom; the remains of Roman architecture and the castles near the border of England and Scotland—grim reminders of a grim past; the country of Wordsworth, Burns, Scott, Shakespeare; the cathedrals and abbeys, attesting the supremacy of former priests and primates; of London, the most wonderful aggregation of humanity in the history of the world; or of "The Tower," the grimmest spot in the British Empire. And yesterday we saw a part of the British army being reviewed by King George V, and viewed by

Queen Mary, with other notables of the army and the Empire, who represent the pinnacle of all this lust and blood, and progress and Christian civilization.

But, for the present, we are going to speak of what is the greatest moral question and what threatens to be the greatest social and political question in all Britain: the subject of "Votes for Women."

After talking to some of the English men and hearing what they have to say about their women and their women's rights, I am more inclined than ever before to sympathize with the suffragette—even the militant one—to sympathize with her, mind you, not to endorse her violence, but to understand why she has become violent. Most fair-minded American men would think the same way. The trouble with us in America, as in all coun-

tries, is that we usually think of other peoples in terms of ourselves. We know that if a majority of women in any American community should make a straightforward womanly demand for any right which men enjoy, they would be very likely to receive it. But this is not so in England. It can be doubted that Parliament would peaceably allow woman suffrage even if a clear majority of all the women of the United Kingdom should put their names to a petition. You might be thinking that such is the case because of the militancy of the cause. Not so; it is due to the historic relation of the man and the woman in Britain: the man has been everything, the woman almost nothing. The oldest son got everything, while neither the oldest nor the youngest daughter got anything, except a chance to marry one of these rich and mighty masters. This is still the law in the great land-holdings of England.

The force of modern civilization has, against the opposition of men, compelled the education of women. Being educated, she very reasonably feels that she is the equal of any man who is no abler than she is, and that she should have the same rights.

One thing we must hold in mind in America: that what we read in the newspapers about the suffragettes is written by *Men*. That is an important consideration. In that the suffragette's situation is just about like that of the colored people in the Southern part of the United States. You know how different a story the Negro himself could tell from the newspaper story.

I had a free talk with an Englishman whose business takes him everywhere in the Kingdom. He said: "At first we were only amused at the women. We laughed and made jokes when we heard them making speeches and we read the newspaper accounts. No man paid any attention to their claims so long as they behaved themselves. But we shall have to punish them if they keep this up!"

Think of it, Americans! Think of being made a laughing stock when you are endeavoring to be dignified, earnest and even serious. And, think of being able to make the other fellow serious only when you yourself become undignified and violent. And think again: think of what the militant sister has accomplished if she has made this dull Englishman discard his scornful levity and become sober to her and her cause.

When he hinted about repressing the women with an iron hand, I said, unconcernedly and noncommittally: "Would it be cheaper and easier to simply let them vote?" If you examine his reply you will find it exactly like political logic from Louisiana and Alabama. He said: "There are too many of them; they would be in the majority and some of them might be going to Parliament. We could not do anything with them." Think of the barbaric justice; The chivalry! "The woman must be handicapped to save the power of the men. If men are good enough to make laws for women, are not women good enough to make laws for men? All of the poets and most of the philosophers (*Men*) whom I have read say that women are, by their instincts, better than men. Is this poetry, this philosophy a web of fine courteous lies, like most of the stuff which men say to women? But it is not a necessary argument for woman's equality to say that she is better than man: it needs only be said that she is as good. That, at least, will not be denied. The Englishman continued to show his eminent and historic regard for everything feminine by adding: "The best way out of the difficulty, out of all the suggestions I have heard, since we have nearly two million more of women than of men, is to allow each Englishman for the next ten years to have two wives." The best comment to be made on that suggestion is, that if some one had made the like suggestion to Henry VIII (Henry the Eighth) that notorious prince would undoubtedly have beheaded him.

Many places of interest in the palaces and towers have been closed to visitors on the plea that the Government is afraid of the

suffragettes. This is largely a smart move, in my judgment, to enlist the sympathy of foreign travelers against the women's cause. But a just man would not see a righteous cause lost for his own pleasure of looking at the Crown jewels.

Newspapers are much alike the world over. They will advertise every detail of an outrage committed by some maddened suffragette, but give little space to the affair when

An Epoch-Making Congress in the Heart of the South

By Bishop W. P. Thirkield, LL., D.

"What we want is something concrete. We want to know what the Congress has to do with getting our rights and opening up privileges to the race."

Thus spoke the Brother from Washington, D. C., at the first session of the Southern Sociological Congress in the Conference on race problems. A delegate promptly arose and said: "The brother asks for something concrete. This is the most concrete and hopeful thing that I have ever seen in the South as related to the progress of the Negro. Just thirty years ago, I came to this city with a sense of consecration to the larger interests of humanity. While I was identified specifically with the work of raising up a trained and consecrated ministry for the Negro race, yet my heart and life and services were open to all men, on the theory that you can not help one race efficiently without helping all. For years the Southern pulpit and platform, even Missionary Conventions, ignored the problem of the Negro right about us. In view of this backward look, it is hard to realize all that we see here this day.

In the chair is the former popular Dean of Tulane University, who resigned his position to devote himself to the cause of the Negro. The secretaries are the best product of Southern white colleges, and we have just had messages instinct with courage and optimism from professors in the Universities of Arkansas and of Virginia and Georgia; and here we sit together, white and black, with Southern bishops and other representative men of both races in such frank and sympathetic deliberation on the problem of the races as has never before been seen on Southern soil. This marks an epoch and is truly the most concrete and hopeful fact, looking to and promising large and permanent results in the Christian, peaceful solution of a grave problem, that has been seen since Appomattox."

This general view was concurred in at the last of the four sessions of the Congress by leaders of both races, one of the leading Negro bishops characterizing it as "the most important event since emancipation in the progress of our race."

One of the marked features of this Congress was the spirit of optimism and good will that characterized the free and open discussions. The nineteen speakers and leaders invited to present papers were representative of ten Southern states and the District of Columbia. All but three were present, and came at their own expense. The papers showed careful investigation and first hand work. And think what it means that some of the most alert and capable white professors in the South are taking up the problem of the Negro for systematic investigation. This explains the fact that last year nearly ten thousand students in these Universities have been studying this question in the group classes organized by the student Young Men's Christian Association. A new era has begun in this spirit of determination, on the part of men who are to be leaders in the South, to understand this problem and to help in its wise and peaceful solution.

As an outcome, some of the old bogies are being laid. White and black can now sit on the same floor and discuss economic, social and Christian problems, as they did in the several conferences held in white churches, at this Congress, without any senseless cry

some serious woman stands up and pleads calmly and convincingly, like the Goddess of Reason, for her cause.

They should not plant bombs (and perhaps they do not plant all they get credit for), but the suffragettes should wage an interminable struggle for their cause, and so prove themselves worthy daughters of the sires of Runnymede and Waterloo.

London, England, July, 1913.

of social equality. They see that there may be a noble union in thought and purpose and sympathy and Christian co-operation without amalgamation.

A mere outline of the program, even of this one section of the Congress, is impracticable. But here are some of the fine things brought out in the discussions. Said Mrs. Hammond, the brilliant wife of Dr. J. D. Hammond, formerly Secretary of the Board of Education of the Church South, now President of Paine College. "What we call the Negro problem is no more Negro than I am. It is simply the human problem. The South has no special burden. The North with its people below the poverty line, below the normal standard, people in neglect, poverty, crime, has its burden. It is a problem, but not because they are black, but simply because they are poor and ignorant folks that have not had a man's chance. The Negro's cry is just a part of the world's cry from the new world of spirit that is emerging. It just happens in the South that the poverty line and the color line coincide. Many are criminal because they are damned into the world." And then came a noble plea for sanitation, schools, decent environment, sympathy.

Prof. Humley, of the University of Virginia, and Dr. J. H. DeLoach, of the University of Georgia, brought out some hopeful points as to the economic status of the Negro. He is getting land. The census of 1910 shows that the native whites increased 20.8 per cent and the Negroes only 11.3 per cent. But the Negro farmers in the South increased 19.6 per cent and the white farmers 9.5 per cent. Eighteen and four-tenths of all the improved lands in the South belong to Negro farmers. Of the 890,141 Negro farm operators, 218,467 own their own farms. And the value of their farms increased 136 per cent during the last decade, while farms operated by the whites increased only 122 per cent. In Virginia, out of 48,000 Negro farmers, 32,000 own their own lands. Negro owners in North Carolina increased 23 per cent in the last decade, while the white owners only increased 8 per cent. In Georgia the figures are 8 per cent for the whites and 38 per cent for the Negro. The hopefulness of this was presented by Prof. Branson, of the State Normal College, who thus commented on this growth. "The civilization of the Negro begins as all other civilizations have begun, in the home-owning, home-loving, home-defending instinct; in the pride of industry, the thrift and sense of law and order that are peculiarly bred in people by land ownership."

In the paper read by Prof. DeLoach, of the Agricultural Department of the University of Georgia, the following statement is most significant of the progress of the Negro: "I have had occasion to look up some of the general statistics of the black and white counties in Georgia from the standpoint of crop yields. It is interesting to learn that in the counties generally, though not always, where the majority of land owners are Negroes, the farm crops yield per acre are greater than in the counties where the majority of land owners are white. Where the Negroes are mostly tenants, they are not so high as where they own their own lands. In Glenn County, Georgia, there were in 1910 one hundred and fifty-five farms. The whites owned fifty-one, and the Negroes

ninety-one, while five were owned by foreigners. The yield of corn in that county was over eighteen bushels and of cotton almost three-fourths of a bale per acre. In Oglethorpe County there were 622 farms, 498 of which were owned by whites, and 120 by Negroes, and the remaining four by foreigners. The yield of corn in Oglethorpe was little more than ten bushels per acre and of cotton one-third of a bale per acre. As a general thing, Negroes are easily taught and can be lead to adapt any kind of information in their practice, if the teacher is in sympathy with them and understands them."

One fine thing said during the Congress was this: "The races know and believe in the vices of the other. For the sake of the future of the South it is imperative that every white man shall come to know and appreciate the virtues and progress as well as the discouraging features connected with the Negro race."

Papars by leading colored men such as Dr. Bowen, of Atlanta, Dr. Roman of Nashville, and others left their strong impression for good.

A most significant feature of the Congress was the issuing of a statement by the Standing Committee of the Southern Sociological Congress, on the Negro Question, which was sent to all Southern papers.

The papers and addresses given in the "Conference of Races, relating to the Negro problem are regarded as furnishing the most valuable and significant contribution yet given. Many of the papers are first-hand studies by professors in Southern Universities. They are optimistic as to the economic and social progress of the race. They give cheer and encouragement from new sources. So valuable were the addresses that arrangements were made for printing them in a separate volume. I secured a limited number of these which will be furnished for forty cents from the Book Concern, 631 Baronne, New Orleans. Orders should be promptly sent, enclosing the cash in stamps or money order.

Southern Sociological Congress—Race Relationship's Section

No one who has attended the sessions of this sectional conference could fail to realize that there is a growing and deepening interest on the part of the Southern white men in the nine million Negroes who live by our side in the South. There were four sectional conferences held in discussing the above topic, with an average attendance of between three and four hundred. The meeting was characterized by sanity, scientific investigation, a spirit of co-operation and an intense desire for helpfulness to all. A great many of the leading universities in the South were represented by their professors or presidents, and it was evident from the very outset that the best thinkers of both races had come together with the determination to study, without prejudice, this greatest problem of the entire South. At the conclusion of the fourth session the committee of representative Southern white men having this conference in hand drew together the following statement, not in the form of a resolution, but as a statement of conviction of some of the things needed to be brought to the attention of the entire South: (The names of this committee signed to this statement indicate the representative character of this gathering.)

I.—Recognizing that tuberculosis and other contagious diseases now prevalent among the Negroes of the South are a menace to the health, welfare and prosperity of both races, we believe there should be a most hearty co-operation between the health authorities of the various States, counties and cities and the colored physicians, ministers and teachers. We further believe that practical lessons on sanitation and hygiene should be given in all public schools, both white and colored, and also in the institutions for ad-

vanced training throughout the Southern States.

II—Recognizing further that the South is no exception to the nations of the world in that its courts of justice are often more favorable to the rich than to the poor, and further recognizing the fact that the juxtaposition of a more privileged race and a less privileged race complicates this situation; we plead for courts of justice instead of mere courts of law; we plead further for a deeper sense of obligation on the part of the more privileged class to see to it that justice is done to every man and woman, white and black alike.

III—We recognize in the next place that lynch law is no cure for the evil of crime, but is rather an aggravation, and is itself the quintessence of all crime, since it weakens law, and if unchecked must finally destroy the whole bond that holds us together and makes civilization and progress possible. Other things being equal, we recognize that a crime is worse which is committed by an individual of one race upon an individual of another race, and that that form of retaliation is most harmful which is visited by one race upon another. We further believe that there must be a prompt and just administration of the law in the detection and punishment of criminals, but to this must be added those influences of knowledge and of good will between the races, which will more and more prevent the commission of crime.

IV—Lastly, we recognize that the economic and moral welfare of the South is greatly de-

pendent on a better trained Negro in all the walks of life in which he is engaged, and we further recognize that the State is in the business of education for the sake of making better citizens of all men, white and black alike, and thereby safeguarding the life and property of the community and upbuilding its economic prosperity. In view of this fact, we believe that four definite steps of improvement are already under way in a number of our Southern States:

1. The schools must be made to fit into and minister definitely to the practical life of the community in which they are located.

2. There must be a larger amount of money put into our public schools for Negroes, thus enabling them to have longer terms and to secure better trained teachers.

3. There must be a more thorough supervision on the part of the white superintendents.

4. We must attempt to furnish to these Negro schools, through public funds, a better type of trained teachers, and to this end more sane, thorough-going schools for Negro teachers must be established.

(Signed) Dr. Jas. H. Dillard, New Orleans, Chairman; Dr. A. J. Barton, Waco, Texas; Dr. J. D. Hammond, Augusta, Ga.; Dr. Geo. W. Hubbard, Nashville, Tenn.; Bishop Walter R. Lambert, Nashville, Tenn.; Rev. John Little, Louisville, Ky.; Bishop W. P. Thirkield, New Orleans; Rev. C. B. Wilmer, Atlanta, Ga.; Miss Belle H. Bennett, Richmond, Ky.; Dr. W. D. Weatherford, Nashville, Tenn., secretary.

National Association of Teachers in Colored Schools

The meeting of the National Association of Teachers in Colored Schools in Little Rock July 30 to August 3 is far-reaching in influence, and means much to the race in an educational way. The tenth annual session brought together perhaps 300 of some of the most noted school men and women of the race, and matters of interest to the race were discussed by well trained men and women.

The Association opened Wednesday evening in the First Baptist Church, the largest church auditorium in the city, and at the head is the Rev. Dr. J. P. Robinson, pastor. He threw open the doors of the church, turned over the keys of the church to President Dogan, and took a deep interest in the sessions of the Association.

Among those who were present were: Major R. R. Wright, Savannah, Ga., president Georgia State College; J. B. Young, of Greensboro, N. C., president A. and M. College; N. B. Young, president State Normal College, Tallahassee, Fla.; W. T. Vernon, president Campbell College, Jackson, Miss.; H. T. Kealing, president Western University, Quindaro, Kans.; O. L. Coleman, president Coleman College, Gibsland, La.; R. S. Lovinggood, president Samuel Huston College, Austin, Tex.; I. M. Terrell, principal High School, Fort Worth, Tex.; W. H. Burnett, principal High School, Terrell, Tex.; George W. Carry, principal High School, Guthrie, Okla.; J. R. E. Lee, director of academic department, Tuskegee Institute, Alabama; O. A. Fuller, Bishop College, Marshall, Tex.; John Hope, president Moorehouse College, Atlanta, Ga.; W. T. B. Williams, agent Slater Fund, Hampton, Va.; L. C. Anderson, principal High School, Austin, Tex.; W. E. Day, Muskogee, Okla.; S. R. Nelson, president Arkadelphia Academy, Arkadelphia, Ark.; J. S. Jones and wife, Alexandria, La.; J. S. Clark, president Southern University, New Orleans, La.; M. W. Riddick, principal High School, Americus, Ga.

Perhaps at no time in the history of the race has there been assembled in convention such a representative body of men and women in such large numbers. The addresses were thoughtful and practical, giving information to the large audience that attended each session.

President M. W. Dogan, at the opening, delivered his annual address, taking up every

phase of the work. In speaking of the teacher Dr. Dogan says: "The country needs to be congratulated upon the high type of men and women who have entered the profession of teaching—men and women whose talents for instructing the youth have been roundly developed, who, because of upright lives, are fit moral examples for those who may come under their care. Truthfully it has been said that they who educate the nation's children shape its destiny; equally true is the statement that should the education of the nation's children be neglected, Cataline would be brought to the gate of our Rome."

"I read with a deal of satisfaction the pensions voted our soldiers from year to year by Congress—those heroes who faced shot and shell in defense of national honor. May no political party ever prove so ungrateful as to take from these national defenders adequate support in their declining years. May all parties be united in their efforts to make happy the last days of the old guards now rapidly passing away. There are others who, because of services rendered the republic, should be styled national defenders, and should not be overlooked when the roll of heroes is made up. I refer to the long list of teachers who have worn themselves out in service, and I feel that the National will not have properly awarded merit until such ones are pensioned. The reference is especially made to the public school teacher upon whose shoulders educational drudgery has largely fallen—those who have brought to themselves broken health and premature old age making educational charges, raiding block-houses of ignorance and destroying squadrons of illiteracy."

The rural school teacher and schoolhouse were thoroughly discussed by the president, as well as the High School and High School teachers. He took up the "Negro College," declaring that it was a necessity and, as such, needed to be supported and encouraged by all educational movements. "The young man who is to lead and direct should not be hampered in his preparation. The black boy with an aspiring mind and special mental endowments should have a chance for the most complete development. We are told that the truths already revealed to the investigating minds are but as pebbles along the seashore, while the great ocean of mystery remains untouched. Must this undis-

covered truth, destined to make the human race infinitely richer and stronger, be revealed to certain classes to the exclusion of all other classes? Would you have the black boy enter fields of research, make original investigations, become a discoverer of that which is revealed alone to the real thinker? Then make colleges for him and push him in. Yes, colleges of our own, where freedom of inquiry and investigation will not be denied, and where the storehouse of knowledge may be entered in keeping with individual choice. We plead for the real college."

The industrial work done in connection with the schools, private and public, was discussed and encouraged by the president and then he turned attention to the much-talked-of and much-discussed boy problem, giving valuable suggestions and information.

All of the addresses delivered and papers read showed thought and preparation, each speaker giving the best out of his storehouse of knowledge and information.

The Association adopted the following address:

"The National Association of Teachers in Colored Schools declares its affiliation with all the organized forces, such as the Slater Fund, the Jeanes Foundation, the General Educational Board, the Southern Educational Board and the National Educational Association, since the general aim of human uplift through training animates all alike."

"We find our special reason for being in our peculiar advantage of having an intimate inner view necessarily denied to other earnest workers removed from actual contact with our problems of home, church and school."

"The increasing activity of Negroes as experts in the educational field, and growing disposition of state and national departments to use them are most significant and progressive signs."

"The use of the colored city and county supervisors of colored schools should increase the tendency to do this, as shown by the present attitude of Louisiana, is to be commended."

"Without the slightest desire to dictate the disposition of philanthropic funds privately bestowed, we earnestly suggest a wide diffusion and increased amount of money for Negro education as the key-point of illiterate conditions of the South."

"We approve the Page vocation bill recently introduced in Congress, which seeks to supplement state funds for vocational training for both races, and we recommend that teachers and parents write to their senators and representatives urging favorable action."

"We urge teachers to organize for professional improvement and for pressing progressive educational measures everywhere."

"We appreciate the action taken by several states in appropriating money for an exhibition of Negro progress since the emancipation, and sincerely hope that concerted and harmonious action in its management may lead to a creditable display."

"We declare our devotion to all forms of education as parts of a great whole, and recognize no antagonism in the work of recitation room and workshop."

"We declare character to be the ultimate aim of education, and that teachers are a priesthood calling for pure lives, special preparation and sacrificing service."

The officers elected are: Prof. M. W. Dogan, Marshall, Tex., president; Prof. N. B. Young, Tallahassee, first vice president; Prof. J. H. Johnston, Petersburg, second vice president; Prof. O. L. Coleman, Gibsland, La., third vice president; Prof. W. J. Hale, Nashville, fourth vice president; Prof. J. M. Cox, Little Rock, fifth vice president; Prof. G. W. Carry, Guthrie, Okla., recording secretary; Miss Mattie L. McCar, Birmingham, Ala., assistant secretary; Prof. J. R. E. Lee, Tuskegee Institute, Ala., corresponding secretary; Prof. M. W. Riddick, Americus, Ga., treasurer; Prof. J. S. Clark, Baton Rouge, La., registrar. Executive committee: Professors W. T. B. Williams, Hampton, Va.,

(Continued on page five.)

The Bread from Heaven

Exodus 15:27-16:36.

International Sunday School Lesson for August 24, 1913

By the Rev. N. W. Greene, B. D.

Golden Text—Jesus said unto them, I am the bread of life.—John 6:35.

Time—Six weeks immediately after the crossing of the Red Sea as they marched toward Mt. Sinai.

The Lesson Story

Having crossed the Red Sea and seen their enemies destroyed and sung their national song of deliverance, the Israelites began their journey to Canaan. Although the Egyptians had been overthrown, the journey was not without difficulties, and they were soon in a desert and sorely in need of water. About the end of three days they came to water, rejoicing in the thought of deliverance from the pangs of thirst. This joy, however, was of short duration; for, in attempting to drink, the water was found too bitter for use.

A wave of disappointment passed over Israel, and murmuring against Moses followed. Moses was not to be blamed for the bitter water nor for leading them along that route to Canaan; God alone was responsible. Their murmurings were therefore against God. And Moses laying the complaint before Him who made the waters, was told to cast a certain branch into them. This was done and the waters became sweet and the people drank and took courage.

They left Marah, where the bitter waters were made sweet, and in a few hours reached Elim, where there were twelve fountains of pure water and seventy palm trees. This was a pleasant and refreshing change from Marah to Elim, or from bitter disappointment to glad surprise.

From Elim Israel journeyed three days into the wilderness of Sin toward Sinai, and they met with new trouble on the way. They were in a desert country, and to provide food for such a multitude proved impossible. Death by starvation was greatly feared, and they again murmured against Moses, charging him with bringing them into the wilderness to die. They thought of the abundant supply of food provided them in Egypt, and expressed a wish that they had been allowed to die there by the hand of the Death Angel as the first-born of Egypt had died.

But God came to rescue Moses from Israel's complaint and to rescue Israel from starvation. He caused quails to cover the camp in the evenings and manna to rain upon the ground nearby. This provided them with bread and meat sufficient for their daily needs.

Israel was instructed as to the method of gathering this food supply. Each was to gather his own, and that according to the number of his family. Seven pints was the amount each should have for his daily ration, and this was to be gathered daily except on the Sabbath, when no food whatever should be gathered. If more than a day's allowance were gathered at once the surplus would spoil and become useless. But in their wanderings God freely provided food for the hungry and water for the thirsty.

Marah and Elim

It was well for Israel that their journey did not yield them a monotonous experience, but was much enlivened by changes. It is said that a journey by way of a straight and level road seems longer than by one filled with curves, for the reason that the sameness of scenery ahead is relieved by the changes and fresh surprises that meet the eye in turning the curves. Similarly in traveling roads over a hilly country. The ascent of the hill may tax the strength of every muscle, but the tension is relieved and there comes a pleasant relaxation in descending the opposite slope.

These advantages were not denied Israel in her journeyings. The route chosen was far from straight; and the rises and falls in their experiences furnished hills and valleys sufficient for their needs. The road to Marah was traveled in distress for water, but Marah had only bitter water to offer, which would add to their sickness. It was a hard experience for Israel and sorely tested the strength of faith. It was one of their uphill experiences;

one so trying that many were willing to give up and go back to Egypt. A little more of that "faith that will not shrink" was needed. God had not forsaken them, for He had Elim just ahead, where cool water and delightfully refreshing shade waited in abundance to bless them.

They Murmured and God Fed Them

The long years of oppression in Egypt must have affected the memory of the Israelites. We would not be surprised if this were found true, for they seemed very early to have forgotten all that God had done for them. It is true that what is made vivid and impressive will easily be remembered. But what can be more vivid or more impressive than the visitation of God in the ten plagues, and

especially in that awful night of the Passover? Or, who could wish anything more impressive than the crossing of the Dead Sea and the destruction of the Egyptians? The sweetening of the waters of Marah was a miracle and a thing of just yesterday, and should have been remembered. But Israel seemed to have forgotten all this that God had done for them and murmured against Moses when the next hunger-pang came. But, strangely, they did not forget the flesh pots of Egypt! They remembered them and cried for them.

Whether the flesh pots were more impressive to Israel or not, it is true that flesh pots are not easily forgotten even though they be in Egypt, as the experience of modern Christians prove. Israel became hungry and murmured against Moses, but their murmurings were really against God. They virtually made the charge that God was not feeding them as well as Pharaoh had done, and wished again to sit by the flesh pots. But this is not very striking. The all-engaging thing is the infinite goodness and love of God in answering the people's murmurings with an abundant supply of quails and manna for food. How like our God that is!

Mars Bluff, S. C.

Books That Have Helped Me

Epworth League Devotional Meeting Topic for August 24, 1913

(I Tim. 4:13; Psa. 119:11; II Tim. 4:13-3:15; Rev. 1:3.)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

One of the things that is the most conducive to the successful Christian life is constant reading of those books that pertain to the kingdom of God. The mighty men even in deeds in God's kingdom have also been mighty in their knowledge concerning the will and word of God. Knowledge is not all, but it is the gate at least to intelligent, moral activity. Paul thoroughly understood this and we therefore find as one of his most important advices to Timothy these words: "Till I come, give attendance to reading."

We may do things contrary to God's will ignorantly and not be morally responsible, but the results of wrong doing whether known or unknown are the same. Ignorance is no virtue and no matter how innocent the ignorant man may be, their deeds are destructive. Nothing but knowledge of God's will practiced in our deeds can bring about progress. The Psalmist touches the keynote of the matter when first of all he hid God's word in his heart that he might not even ignorantly sin against Him.

How fortunate it is for us in the rapid sketches of the life of God's heroes to run across a word here and there that indicates their attitude toward some of the important matters of life. The historian does not have time to tell us that Paul was a lover of books, but this little word in a letter to Timothy clearly indicates that he loved them more than even his cloak: "The cloak that I left at Troas with Carpus, when thou comest bring with thee, but especially the parchments."

Youth is the time to become filled with the knowledge of God's word. How careful the sensible modern parent is about giving his child an early start in the things taught in the schools, and yet, too often that which preserved life and honor and immortality among the ancient Hebrews, the knowledge of the word of God among the young is too often neglected. How few parents really care whether their children do anything but "dress up" and go to Sunday school. In early youth store away the word of God in their heart and memory that they may not sin against Him, and so that it can be said concerning each of them as Paul said concerning Timothy: "That from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ."

The Meaning and Application to Us

The ignorant cannot teach. The teacher must know something to teach lest his efforts to do that for which he is ill-prepared become ridiculous. If it even stopped here it might be excusable, but often God Himself is held in less repute on account of the ignorance of His self-chosen and self-sent ambassadors. There is no excuse whatever for ignorance in these days of cheap books and public libraries. Ignorance is an invariable sign of laziness, and

we need not expect any mysterious "spirituality" to make a man spiritually wise and intelligent unless it also gives him an active zeal for learning by reading God's word. The same spirit that descended upon those assembled in the "upper room" on the day of Pentecost and filled their hearts with joy and gladness and zeal for service also gave them new tongues with which to speak, not folly and ignorance, but the eternal truths of God. Where ignorance prevails, God is absent.

I do not wish to be misunderstood concerning this matter. Truth is truth, no matter whether it is spoken in the polished language of the schools or in the common vulgarisms of the backwoods. It is truth nevertheless and is thoroughly appreciated by lovers of truth among all classes of people. There are too many one-tenth educated people who know nothing but grammar that discard the truth spoken by God's ambassadors because there is a little slip in a verb now and then. While error in speech or thought is not the ideal, it is far better to be ignorant of grammar and rhetoric than to be able by the correct use of both only to forge polished shafts of folly.

A Christian that does not read cannot make much religious progress. The turning point in the lives of many of God's mightiest leaders have been produced by reading good books. What book that you have read has helped you in your Christian life? Tell it at the meeting and it may be helpful to others.

Winchester, Va.

National Association of Teachers in Colored Schools

(Continued From Page 4.)

chairman; J. B. Dudley, Greensboro, N. C.; B. F. Bowles, East St. Louis, Ill.; John Hope, Atlanta, Ga.; W. E. Day, Muskogee, Okla.; W. T. Vernon, Jackson, Miss.; Joseph A. Booker, Little Rock, Ark.; G. W. Trenholm, Tusculum, Ala.; R. R. Wright, Savannah, Ga.; H. T. Kealing, Quindaro, Kans.; J. A. Martin, Alcorn, Miss.; L. C. Anderson, Austin, Tex.; J. S. Jones, Lake Charles, La.; Miss Ida C. Plummer, Washington, D. C.

The next session will be held in Savannah, Ga.

Several thousand people attended the Educational Mass Meeting Sunday afternoon. Prof. W. T. Vernon, president of Campbell College, Jackson, Miss., and Prof. R. S. Lovinggood, president of Samuel Huston College, Austin, Tex., were the speakers.

All the churches of the city were addressed Sunday morning by representatives of the Association.

Recent District Meetings

GREENVILLE DISTRICT.

At the historic point, Easley, S. C., in the beautiful church, Easley Chapel, where the Rev. W. M. Baker and his qucenly wife preside, the twentieth annual session of this Conference convened July 23-26. The District Superintendent, the Rev. B. S. Jackson, conducted the devotional service. There are twenty-two pastoral charges on the Greenville District and when the roll was called all of these brethren responded. Their reports showed financial, numerical and spiritual development and distinct growth along their respective lines and completely indicated that they understood the demands and spirit of the great Methodist Episcopal Church. All of the other auxiliary departments of the churches over the district were present and represented their special work. The program provided four days for the sitting of this Conference to deliberate upon many vital, educational and religious subjects, and her imperative needs, so essential to aggressive Methodism. The Revs. J. A. Brown, D. D., the Nestor of the Conference, A. G. Townsend, D. D., J. C. Martin, A. M., W. G. Valentine, D. D., A. G. Kennedy, A. M., and E. L. Rodgers, offered many helpful criticisms, deserving information, timely advice and encouragement. The literary feature of the Conference was unique. Every phase of church activity, home and school life was discussed. To say that these sessions were greatly enjoyed would be putting it mildly. The Rev. J. E. C. Jenkins, B. D., delivered the message in all of its strength and beauty, Wednesday evening; the Rev. M. C. Newman held the fort Thursday noon; the Rev. W. G. Deas presented the Gospel Thursday night. The Rev. L. W. Williams took a simple text, but electrified his hearers at the noon-tide, Friday. Saturday evening the power of the Holy Spirit was felt through the sacred utterances of the Rev. W. F. Smith. The Sabbath was a glorious day. Everybody turned out in the city and came from the surrounding towns and villages to hear Anderson's mighty preacher and Williamston's gifted pastor. At the conclusion of the Conference the highly honored and greatly beloved President of Claflin University appeared and in his peculiar and forceful manner thrilled us with his long and varied educational experience, and abundance of first-hand statistical facts pertaining to the Negro, his illiteracy and intelligence. Mrs. L. Moore was also present and delivered two inspiring addresses, one in the interest of the work and duties of the Conference and the other in the interest of the great Woman's Christian Temperance Union, which she was ably representing. The success and enthusiasm of this Conference was due largely to the indefatigable spirit of our energetic Superintendent, the Rev. B. S. Jackson, and of our ever-obliging and hospitable pastor, wife, members and friends of thriving Easley. The Conference convenes at Pickens Chapel, Pickens, S. C., next year. John C. Gibbes.

BIRMINGHAM DISTRICT.

The Birmingham District of the Central Alabama Conference has just closed its session, lasting from the 16th to the 20th. The Rev. Joel C. Carson was elected secretary; assistant, the Rev. M. M. Kenney. Rev. B. G. Smith was elected statistical secretary, and reported some \$469.75 having been raised for benevolence. Dr. J. W. Thomas took much pains with the brethren, so as to give every man a show, and the conference recognized that in him we had both a father and a brother. The report of the district superintendent, the Rev. J. W. Thomas, D. D., showed that the work all over the district was advancing at a pleasing rate. Each pastor seemed to have been happy in his station and felt content to continue on. The several auxiliaries among the young people showed that they were doing something. Each was glad of their opportunity to represent their work. The program committee had prepared a very good program which was rendered with much intelligence. The following named persons presented excellent papers: "How May the Southwestern Help Our Young People?" Miss Sallie E. Lewis and Miss Bettie Ward. "How May We Facilitate the Pro Rata System in Our Churches?" Prof. W. C. Davis and Mrs. Beulah Moore. "Is Tithing Applicable Now?" the Rev. A. G. Glenn. The Woman's Home Missionary Society rendered a very helpful program on Friday afternoon. Those who

participated: Mrs. Rosa Bunn, Mrs. G. C. Hamlet, Mrs. Clara Smith, Mrs. E. C. Thomas, Mrs. J. C. Carson and Mrs. A. P. Camphor. The Rev. Dr. D. D. Martin, of Atlanta; the Rev. J. W. Martin, of the Marion District; the Rev. Dr. Sherrill, secretary of the Board of Foreign Missions; the Rev. E. M. Jones, D. D., secretary of the Board of Sunday Schools, were all present and represented their work. We were also favored with a visit from Prof. Davage, who secured a goodly number of subscribers for the Southwestern. The Rev. N. M. Redrick, the Rev. T. H. Ham, Rev. L. C. Williams, Rev. A. L. Boyd were all visitors to the conference. This session now passes into history as one of the best in many respects that has ever been had on the Birmingham District. The Rev. Dr. Thomas deserves much credit for his faithful work. We esteem him as the man for the place, and suitable resolutions were presented by the Rev. Dr. D. J. Price, touching the faithful service of Dr. Thomas, and the same were adopted. The Rev. E. Mixon and his good people cared for the conference with grace and dignity. The conference adjourned to meet in Mason City in July, 1914.—J. C. C.

OPELIKA DISTRICT.

The district conference was held at St. Paul Church, Opelika, Ala., July 23-27. Devotional service conducted by the Rev. L. S. Price, superintendent. Opening sermon by the Rev. S. L. Damus. Prayer by the Rev. J. W. Whitfield, Dadeville. Wednesday at 8:30 a. m. the district superintendent addressed the conference, after which S. L. Damus was elected secretary, with S. D. Davis as assistant. The pastors were called and each responded with good reports. The Southwestern Christian Advocate was well represented by Prof. M. S. Davage, the business manager. He received twenty-five new subscribers for the Southwestern. Mason City was well represented by Mrs. A. P. Camphor. We were glad to welcome Dr. I. Garland Penn, who was listened to on the great jubilee movement. Dr. Jones and Dr. Thomas were given large place on the program. The impression that was made at Opelika will never be forgotten. Great sermons and good papers were delivered. The sum of \$100.00 was raised. A splendid sermon was delivered Sunday at 11 o'clock by Dr. I. L. Thomas—J. W. Whitfield.

GREENSBORO DISTRICT.

The Epworth League Sunday School Convention and District Conference of the Greensboro District Conference convened at Reidsville, July 15-20, the Rev. S. F. B. Peace, district superintendent, presiding. The Epworth League rendered an excellent report and showed some very substantial progress for the year. Several papers read by delegates were of exceptional value. The Sunday schools presented fine reports, showing increase of members throughout the district. The delegates presented papers that were worthy of the discussion of the Round Table. Quite a number of delegates representing both the Epworth League and Sunday schools were present. Wednesday morning the district conference organized with the Rev. S. F. B. Peace, district superintendent, presiding. In church work he is decidedly the man of the hour. Reports from district superintendent down to district stewards were creditable. Some very helpful papers were read by the ministers from the various charges. They were brimful of interest. The Round Table discussion was of the right kind. At this session Dr. R. E. Jones, editor of the Southwestern, spoke of things so pertinent to our national life both in church and state. The Southwestern was presented and many subscriptions secured. The Rev. A. H. Newsome, superintendent of the Western District, spoke in his usual happy vein, speaking in high terms of the conference assembled and of its excellent reports. Prof. Wallace, of Claflin University, was presented and spoke briefly. The Woman's Home Missionary Society held their anniversary Thursday evening, rendering a program that was simply fine. Their reports were of a very high class, and showed much work done by them. Dr. S. A. Peeler made quite an interesting talk on "Trip to Successville." He is indeed a prince in Israel. The conference was honored with music furnished by the choir of St. Matthews' Church, Greensboro. Their visit was enjoyed very much by a large and appreciative audience. Dr. I. G. Penn, secretary of

Freedmen's Aid Society, was presented to the conference, and urged all the charges to bring up their full apportionment to the jubilee fund. Dr. Penn presented Prof. Wallace as the new president of Bennett College, Greensboro. Prof. Wallace gave a brief description of his labors, and asked for the united support of the conference. Dr. I. L. Thomas, secretary of Home Missions and Church Extension, was presented. Dr. Thomas is certainly a unique personality—he makes good all the time. The plan for raising and division of the benevolences of the church was made very clear by him and was happily received by the brethren. Sunday at 11 a. m. Dr. Thomas preached a powerful sermon to a large congregation of white and colored.—Willis M. Graves.

South Florida Mission

The ninth annual convention of the South Florida Mission convened in the growing city of Orlando, at Ebenezer Church, June 25-29, at 10:45 a. m., the Rev. Dr. Stephen A. Huger, superintendent, presiding. Devotional service conducted by the mission superintendent, at which time he, assisted by the Revs. W. P. Pickens, A. Emmanuel, T. W. Williams and W. O. Bartley, administered the Lord's Supper to quite a number of delegates and pastors. Then followed a short exhortation by Dr. Huger, after which the former secretary, W. O. Bartley, called the roll. Forty-seven pastors and delegates answered. During the organization W. O. Bartley was first nominated secretary, but having served faithfully as secretary for quite a number of years, he asked that the convention would relieve him. This they did reluctantly. The Rev. D. S. Selmer was elected secretary; Miss Cora Jones assistant; Mrs. Mamey (White) Mason, statistical secretary; the Rev. T. W. Williams, assistant; the Rev. W. P. Pickens, treasurer; the Rev. W. T. Collier, assistant; the Rev. A. Emanuel was appointed postmaster; W. O. Bartley was elected reporter to all papers. Welcome addresses were delivered on behalf of the citizens, by Prof. J. A. Colyer; on behalf of the city churches, Dr. J. S. Braswell, pastor of Mt. Olive A. M. E. Church; on behalf of the city pastors, Dr. H. K. Hill, pastor of Mt. Zion Missionary Baptist Church; on behalf of the Baptist Sunday school, Mrs. Lulu Bell; on behalf of the Young People's societies, Prof. S. C. Wilson. The Rev. Thos. W. Williams, our pastor of St. Petersburg ably responded. Our faithful pastor of this city, the Rev. Emanuel and his wife, deserve commendation for the way in which they entertained the convention. Dr. Emanuel had even installed an electric fan which broke the record for conventions throughout the State. Too much cannot be said of the members and friends of Orlando and the royal way they entertained the convention. There were many able papers rendered during the entire session by some among the best talented ladies and gentlemen of our church in the State of Florida. Great sermons were preached by the Revs. R. A. Reed, D. S. Selmer, W. T. Collier, W. P. Pickens and J. S. Bartley. Sunday at 5:30 a. m. prayer meeting was led by the Rev. S. E. Collins and others. At 8 a. m. the Sunday school was conducted by Dr. W. P. Pickens, of Key West. At 9:45 a. m., love feast conducted by the Revs. I. S. Smith and E. W. Garrison. At 11 a. m. the superintendent of the mission, Dr. S. A. Huger, delivered the greatest sermon of his life. At 3 p. m. Dr. Thos. W. Williams sermon was full of power. At 7:30 p. m. the church was packed, with many unable to obtain entrance. The last sermon was delivered by W. O. Bartley of Tampa. This convention was a record breaker having raised during its sessions \$175.00. Daytona is the seat of the next convention. According to reports rendered by both pastors and delegates, the South Florida Mission is predestined to be one of the greatest conferences in the South.—W. O. Bartley.

Personal and General.

The Rev. E. D. Giddens, district superintendent of the Savannah District, has moved his residence from 621 Cohen street, Savannah, Ga., to 645 Bismarck street, Savannah, Ga. All correspondents will please note the change.

Born, to the Rev. J. W. Nelson and wife, of our church, at Clow, Ark., on the 14th morning in June a daughter, whose name is Ruth Melvin.

Women's Home Missionary Society, Upper Mississippi Conference

Convened in its seventh annual session, July 10-13, at Wesley Church, Greenwood, Miss., with a good number of delegates present. The reports were inspiring. Mrs. A. B. Bluet, of Glendora, Miss., president of the Clarksdale District, made a flattering report. Among the many good deeds mentioned was a Christian stroke made by the auxiliary at Bedford, Miss. Mrs. Esther Reed, president of and all his household effects were destroyed by fire last February. He and his large family were left completely destitute, without food, raiment or money, and this auxiliary gave more than \$17.00 to help relieve the sufferings of this family. The Greenville District, at its annual meeting last year gave largely to help save a struggling church at Greenville. Mrs. M. M. Henderson, president of the Aberdeen District, made a good report. Sister S. E. Spinks reported some new auxiliary work done in her district. Mrs. Spinks is a model Christian woman. Mrs. A. B. Turner, of Shellmound, spoke of the efforts put forth by their auxiliary to increase their membership and monies. One project tried for the raising of monies was the sale of the Tboro sanitary toilet soap at odd moments, and a nice percent was realized. Their gain was 100 per cent. They were able to take advantage of this offer by reading the *Woman's Home Missions*. This soap is largely mentioned on page 24 of the journal. Since April they have realized over \$30.00 for their profits. The auxiliary at Lexington is so young that they scarcely know which foot to put forward—not quite three months old. In so short a time they have raised some \$35.00 or \$40.00 for their treasury, contributed toward the liquidation of the debts of their church. This auxiliary is rapidly increasing in magnitude. All they ask is the use of literature and a more comprehensive understanding of the work. Mrs. Clementine Brooks represented this charge, has committed himself to the women of auxiliary, and helps them in every way. They co-operate in perfect harmony with his deep and sane judgment. We are anxious for every minister in the conference to stand by the women in this work. If there could be some way devised whereby all the sisters, pastors, and brethren would come on the square together and unite their forces, there would be one long stride and one strong pull for good in Old Upper Mississippi for this work. The Rev. H. B. Hart, Superintendent of the Greenwood District, has yet to miss one of our annual meetings. He is a great help to us, as is also Brother S. H. Nevels, who is true to our cause. Bros. S. G. Wilburn, Troupe, Golden, Walden, Johnson, Blum, Gillum and others are no less true to us. Many prayers were offered for Bro. Gillum's speedy recovery. We missed Bro. F. H. Bunton's wise suggestions. The Rev. J. W. Golden came up from the far southeast corner of the conference to help us push the battle to the gate. We welcome Bro. Golden, the Revs. H. B. Hart, S. H. Nevels, Father Adams and E. O. Woolfork, our honorary members. Paying \$1 per year for annual dues makes a brother an honorary member for a year. We hope every brother in the conference will become an honorary

member. A motion prevailed that the rule of the general constitution governing this society be carried out to the letter; that all moneys raised in this conference for the cause of the Woman's Home Missionary Society be sent directly to Mrs. L. W. Strong, Itta Bene, Miss., the conference treasurer. All pastors will get the pastor's official voucher from her, furnished by the W. H. M. S. So send your moneys to Mrs. Strong, and she will send it to the right places, and the conference will get credit for every penny it raises for this cause. Begin at your summer district conferences. We hope every pastor and all member will see that all the money is sent to the treasurer. Miss Cowen, from Ripley, kept a splendid journal of our proceedings. Mrs. S. E. Bunton, our pianist, of Kosciusko, gave fine music. The people here will never forget her skill at the piano. In discussing the new wing at E. L. Rust Home, Holly Springs, Miss., everybody present expressed gratitude and thanksgiving to God for His wonderful gifts to the children of men. Grateful to Miss Becker and Miss Barber for their untiring Christian zeal and faithful work with our girls, and Mrs. I. D. Jones, our bureau secretary, for her successful efforts to bring things to pass in so short a time, and prosecute the work of the new wing to a finish. We rise to call these good women blessed. All the work showed success over last year. Six new auxiliaries, more pastors interested in the work, three new conference officers were added to the roll. They are: President of the Young People's Work, president of Evangelistic Work and secretary of Systematic Beneficence. Our sister churches of the city were very active in helping to entertain and making the meeting a pleasant success. An English repast tendered the delegates and friends by Mrs. A. S. Gray, E. L. Lackey, Morgan and others was an enjoyable treat. The corresponding secretary's report was full of information, giving the condition of the whole conference. We hope every district will raise its full pledge this year without fail. The next annual meeting will be held at Valden, Miss., April, 1914. Thus passed into history the best meeting of our conference society. The election resulted in this official conference staff for the ensuing year: Mrs. M. E. Ferguson, president, Columbus; Mrs. C. A. Walker, vice president, Gunnison; second vice president, Mrs. A. B. Bluet, Glendora; third vice president, Mrs. M. M. Henderson; fourth vice president, Mrs. E. L. Lackey; Mrs. A. S. Gray, conference secretary, Greenwood; Miss E. Almut Cowen, recording secretary, Ripley; Mrs. L. W. Strong, treasurer, Itta Bene; Mrs. S. E. Spinks, organizer, Valden; Mrs. Clementine Brooks, secretary of literature; Mrs. B. A. Turner, secretary of supplies; Mrs. E. L. Reveis, Greenwood; Mrs. Brooks, Lexington; Turner, Shellmound; Mrs. Nevels, mite box secretary; Mrs. W. F. Isalah, president of evangelistic work, Starksville; Mrs. E. O. Woolfork, president of evangelistic work, Lexington; Mrs. S. E. Bunton, pianist, Kosciusko; Mrs. Nettie Rooney, secretary of systematic beneficence, Durant; Mrs. M. M. Henderson, Mashulaville; member of the board, Mrs. A. S. Gray; delegate, Mrs. Ferguson.—A. S. Gray.

The Washington Letter

By Tam

The period of special rallies among the churches is now ending with gratifying results. Ebenezer, under the enthusiastic leadership of the Rev. W. H. Dean, pastor, raised in their recent rally \$4,300. During this pastorate the debt of the church has been reduced from \$8,000 to \$2,000. This is a great record. Brother Dean is pushing to the front. The Rev. W. C. Thompson was appointed to the pastorate of Mt. Zion. He was cordially received by the congregation. At once Brother Thompson began to plan for a rally to meet the pressing obligations upon the church. His effort resulted in \$1,500. In the midst of the effort, Brother and Sister Thompson were grieved by the death of their only boy. In this they were strengthened and sustained by the sympathies of good people and the grace of God. At Mt. Zion the prospects are very bright for a great year. The Rev. T. P. Thomas, at Central, is holding his

own. His big camp-meeting in Madre's Park began July 27th. This church has struggled for years, but Brother Thomas hopes to lead them out into the realm of prosperity. The Rev. W. S. Jackson, Simpson; the Rev. George A. Davis, Nash Memorial; the Rev. W. H. Barnes, Haven; the Rev. O. C. Sprague, Fairmount Heights; the Rev. A. Randall, Deanwood; the Rev. W. L. Washington, Union Mission; the Rev. R. A. Hart, Linden, and the Rev. J. E. Roberts, Mt. Vernon, are holding their own and planning for great things. Jones Chapel, the Rev. W. J. Tyler, pastor, recently observed their fiftieth anniversary, with appropriate services and favorable results. The Rev. V. E. Johnson is doing well at Oxen Hill. The camp-meeting was a success. About fifteen conversions and accessions. In the after conference adjustments the Rev. Jo-

seph Wheeler landed in Alexandria, Va. Pastor and people are very much pleased and are working heroically. In their recent rally \$350 was raised.

The Rev. C. E. Queen is making good in Hall's Hill. An effort was projected to pay the debt on the church, resulting in \$450. We congratulate Brother Queen on the unprecedented success.

The Rev. W. A. C. Hughes, D. D., our newly appointed district superintendent, is on the job and making good. He is making a good impression throughout the district. Under his leadership the work of the district must go forward. He and the pastors are pulling together.

Our Epworth League Convention and District Conference will convene in Metropolitan Church, Pomonkey, Md., September 9-14. Rev. C. S. Harper, B. D., the pastor, is planning for a large affair.

The Rev. E. S. Williams, D. D., former district superintendent, now pastor, Asbury Church, Annapolis, Md., is in Freedmen's Hospital with a critical case of appendicitis. The operation was a success, and it is hoped that he will be on his feet again soon. This sickness came on while he was in the midst of a great rally. The work went on all the same, and \$1,023 was raised.

The plans for the New Asbury Church will be placed in the hands of competing contractors within the next thirty days. The work is soon to begin.

The co-operative Sunday school convention of the Methodist Episcopal Churches of Charleston, S. C., was held at Centenary Methodist Episcopal Church, August 6 to 10. The same was conducted by Dr. C. C. Jacobs, field secretary for the Board of Sunday Schools of the Methodist Episcopal Church, assisted by Dr. J. W. W. Moutrie, district superintendent of Charleston District.

Plan of Episcopal Visitation, 1913 August to December

Fall Conferences in the United States

Conference	Place	Chronological Date	Bishop
Alaska Mission			
Chicago German	Kenosha, Wis.	Aug. 4	Cooke
Black Hills Mission	Deadwood, S. D.	Aug. 6	Lucecock
North Montana	Glasgow	Aug. 13	Lucecock
Montana	Bozeman	Aug. 20	Lucecock
Pac. Japanese Miss.	Seattle, Wash.	Aug. 20	Cooke
Utah Mission	Salt Lake City	Aug. 21	McConnell
West Wisconsin	Superior	Aug. 27	Quayle
West German	Woodbine, Kan.	Aug. 27	Bristol
Idaho	La Grande, Ore.	Aug. 27	Lucecock
Colorado	Boulder	Aug. 27	McConnell
Pac. German	Portland, Ore.	Aug. 27	Cooke
Central Swedish	Chicago, Ill.	Aug. 28	McDowell
Central German	Grand Rapids, Mich.	Sept. 3	Cranston
Northern Swedish		Sept. 3	Quayle
St. Louis German	Minnetonka, Ia.	Sept. 3	Smith
Northwest Nebr.	Valentine	Sept. 3	Bristol
Iowa	Oscawatomie	Sept. 3	Shepard
Columbia River	Walla Walla, Wash.	Sept. 3	Cooke
Kentucky	Ashland	Sept. 3	Anderson
Nevada Mission	Bishop, Cal.	Sept. 4	Hughes
Wyoming Mission	Cody	Sept. 4	McConnell
Pac. Chinese Miss.	San Francisco, Cal.	Sept. 9	Hughes
Central Illinois	Galesburg, Ill.	Sept. 10	McDowell
West Ohio	Urbana	Sept. 10	Anderson
Wisconsin	Beloit	Sept. 10	Quayle
Erie	New Castle, Pa.	Sept. 10	Smith
Des Moines	Mount Airy, Ia.	Sept. 10	Bristol
West'n Norw.	Danish, Astoria, Ore.	Sept. 10	Cooke
California German	San Jose	Sept. 11	Hughes
Western Swedish	Denver, Colo.	Sept. 11	Shepard
N. M. Span. Miss.	Albuquerque	Sept. 11	McConnell
New Mex. Eng. Miss.	Albuquerque	Sept. 11	McConnell
Illinois	Shelbyville	Sept. 17	McDowell
Detroit	Ypsilanti, Mich.	Sept. 17	Burt
Indiana	Rushville	Sept. 17	Anderson
Northern German	Arlington, Minn.	Sept. 17	Quayle
California	Pacific Grove	Sept. 17	Hughes
Nebraska	Lincoln	Sept. 17	Bristol
Puget Sound	Olympia, Wash.	Sept. 17	Cooke
Norw. & Danish	Milwaukee, Wis.	Sept. 18	Shepard
Northwest Indiana	Hammond	Sept. 24	McDowell
Michigan	Battle Creek	Sept. 24	Burt
Northeast Ohio	Canton	Sept. 24	Anderson
Minnesota		Sept. 24	Quayle
Southern Illinois	Mount Vernon	Sept. 24	Smith
Upper Iowa	Tipton	Sept. 24	Bristol
East Tennessee	Ashington, Va.	Sept. 24	Henderson
Northwest German	Glad, Ia. (P. O. McGregor)	Sept. 24	Shepard
Oregon	Engene	Sept. 24	Cooke
Arizona Mission	Kingman	Sept. 25	Hughes
Pac. Swed. Miss.	Spokane, Wash.	Oct. 1	Cooke
Pittsburgh	Homestead, Pa.	Oct. 1	Hamilton
Rock River	Freeport, Ill.	Oct. 1	McDowell
Central New York	Syracuse	Oct. 1	Burt
Ohio	Chillicothe	Oct. 1	Anderson
Northern Minnesota	Detroit, Minn.	Oct. 1	Quayle
Missouri	Trenton	Oct. 1	Smith
Son. California	Long Beach	Oct. 1	Hughes
Tennessee	Martinsboro	Oct. 1	Henderson
Northwest Iowa	Webster City	Oct. 1	Shepard
West Virginia	Buckhannon	Oct. 8	Hamilton
Genesee	Buffalo, N. Y.	Oct. 8	Burt
Central Tennessee	McLemoresville	Oct. 8	Henderson
North Dakota	Mayton	Oct. 8	Lucecock
Oklahoma	Enid	Oct. 15	McIntyre
Holston		Oct. 15	Henderson
Dakota		Oct. 15	Lucecock
Blue Ridge Atlantic	Walkerton, N. C.	Nov. 19	Henderson
South Carolina	Orangeburg	Nov. 19	Leete
Central Alabama	Alexander City	Nov. 20	Thirkield
North Carolina	Maxton	Nov. 26	Henderson
So. Swed. Miss.	Georgetown, Tex.	Nov. 27	McIntyre
Savannah	Waynesboro, Ga.	Nov. 27	Leete
Southern German	Hilda, Te.	Dec. 4	McIntyre
Atlanta	Covington, Ga.	Dec. 4	Leete
Gulf	Woodville, Tex.	Dec. 4	Thirkield
West Texas	Calvert	Dec. 10	McIntyre
Georgia	Atlanta	Dec. 11	Leete
Texas	Palestine	Dec. 17	Leete
Alabama	Wadley	Dec. 17	McIntyre

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

MISTAKEN IDENTITY

The race question is baffling because there is so much that is unnatural in it and so much that is unnecessary. A most interesting incident comes to our attention. It occurred in Columbus, Ohio. The pastor of our Eleventh Street Church, the Rev. E. L. Gilliam, D.D., is a man who stands high for his courage, and culture and as a successful minister of the gospel as well as a race leader. Dr. Gilliam is a married man. Mrs. Gilliam is very fair. Their daughter is also very fair. Expressed in every-day language, you could not tell them from white. These two ladies were passing down the streets of Columbus with a friend of the family who happened to be Mrs. Gilliam's nephew. An officer thought he saw something going wrong. He thought he saw a Negro walking with two white women. He stopped the party, threatened arrest and finally permitted them to proceed after repeated explanation by the ladies. Dr. Gilliam entered a manly protest against the interference of his family, when they were orderly and within the bounds of the law. This officer was obstreperous, insulting, and finally shouted to Dr. Gilliam: "Shut up and vacate"! And, to add color to the situation, Dr. Gilliam was given a "free ride" but was released on his own recognizance. The next morning the judge wanted to dismiss the case but Dr. Gilliam demanded a trial. Evidence was given and the officer was proven insulting. The *Western Christian Advocate*, referring to the incident, says:

"The hearing resulted in a very positive declaration by the court that the charge and conduct of the officer was an intolerable outrage. Later Policeman Buck was cited by Chief of Police Carter before the Director of Public Safety, who, after a full hearing, summarily dismissed him from the force. The committee, having attended both trials, records its gratification at the painstaking fairness of the whole judicial procedure, the unusual quality of the evidence for moderation, exactness and consistency, given by Dr. Gilliam and his family, and the ample vindication and emphatic assertion of the rights of all private citizens against the insolent interference of a prejudiced or misguided officer. It is not necessary for the Preachers' Meeting, of which Dr. Gilliam has been an honored member during the eleven years of his present pastorate, to recite formally its high regard for him as a Christian gentleman and a worthy minister of our Church."

The officer was discharged, and it is said this is the first time in the history of Columbus that a white officer has been discharged on the complaint of a colored citizen.

This incident shows two things:

First, that the colored race is pretty thoroughly mixed so that an officer who is supposed to be trained to detection, could not very well make out the race identity of the ladies involved.

Second, that race prejudice is stalking abroad; it is growing, it is becoming bold and daring.

The first colored youth to qualify as a teacher in the public schools of Toledo, Ohio, is Miss Irene Ambers, a native of Toledo. Miss Ambers finished from the high school of Toledo in 1911, and was a member of the class of thirty-one graduated this year from the Toledo Normal School.

A TRAVELERS' PROTECTIVE ORGANIZATION SUGGESTED

In line with our recent editorial references on Separate Car accommodation, we give, in this connection, a letter from C. E. Howard, of Greenfield, Ohio. Mr. Howard, in the main, corroborates our contention with reference to the accommodation received by the colored people from the railroads, and suggests a Travelers' Protective Organization. Mr. Howard says:

"I read, with much interest, your article on railroad accommodation in the *ADVOCATE* of June 19th. It is certainly a step in the right direction, and we, the Negro, must demand more.

I remember many experiences over the same line while traveling through that section of the country; and, now that I have reached this section, using the A. C. L., Southern and S. A. L., it is the same story of no consideration whatever for the Negro. This very day we were compelled to ride from High Point, North Carolina, to Greensboro, North Carolina, in a coach half filled with white men, who used it as a smoker. It is only one of the many instances of disregard for our rights.

"For some time past we have been considering the advisability of the Travelers' Protective Organization, that would give us the same protection and influence as similar organizations are doing for the other people. We have thousands of men and women who are compelled to travel and who represent something in life. Don't you think that such an organization will help us in our fight for better accommodation?"

We believe such an organization would do good. We shall have to endure many inconveniences and discomforts of travel so long as we submit to such accommodation without a protest. We were talking with a street railway conductor in the City of New Orleans quite recently with reference to moving the screen forward and giving the seat to the colored passengers. To do so, he would have had to ask a white man to move a seat or two forward so that the screen could be moved. The conductor frankly stated that, if he moved the white man, he (the white man) might object and report him, whereas the colored persons would remain standing and complain only a little and probably never carry the matter to headquarters. He said: "Therefore, I would rather take chances on the colored passengers." This is the thing in a nutshell. The more we endure, the more we must endure. We believe that Mr. Howard's suggested Travelers' Protective Association would do good, if for no other reason than to protest against the abominable treatment we are receiving at the hands of the railroads.

At the July quarterly meeting of the Board of Managers of the Freedmen's Aid Society Dr. John H. Race, the new publishing agent at Cincinnati, was elected treasurer of the Freedmen's Aid Society in place of Dr. Henry C. Jennings, resigned. Hereafter all checks, drafts and moneys in any form for the Freedmen's Aid Society should be made out in the name of and sent to the new treasurer, John H. Race, 220 West Fourth Street, Cincinnati, Ohio.

The *New York Age* is of the opinion that the day has not yet come for a Negro Daily, and contends that there is no honest demand for same. The *Age* sights the fact that \$2,000,000 were sunk several years ago when General Howard Carroll attempted to establish a Negro Daily in the city of New York. A Negro Daily at least seems to be doubtful, especially if established in such proportions as would make it a National Daily.

Dr. A. M. Townsend, cashier of the People's Savings Bank and Trust Company, of Nashville, Tenn., and a prominent Baptist layman, has been elected president of the Roger Williams University, at Nashville, succeeding Prof. J. W. Johnson, resigned.

Of General Interest

THE DEMOCRATIC MARGIN IN THE SENATE NARROW

In the death of Senator Joseph F. Johnson of Alabama, the Democratic majority in the Senate is cut down to one. This means that the tariff and currency bill are in jeopardy. The Louisiana Senators are fighting the bill because of the sugar tariff, and, unless the party whip is very active, we may see President Wilson's pet schemes delayed if not defeated.

THE NEGRO TO BE UNIONIZED

The Executive Council of the American Federation of Labor, which held its session in Atlantic City, New Jersey, states that the American Federation will welcome Negro workmen throughout the country, and effort will be made to affiliate Negroes with the American Federation of Labor. The Council called attention to the fact that several years ago this organization declared for the thorough organization of all working people without regard to sect, religion, race or nationality. If the Negro is admitted and given an equal opportunity in the industries of the North as in the South, a new day will open for him.

PEACE IN THE BALKANS

The world generally will rejoice over the Peace Treaty between the Balkan States that was signed last Sunday morning at Bucharest, Roumania. *Te Deum* at noon in the cathedral was attended by King Charles and members of the royal family and delegates to the Peace Conference. King Charles conferred high decorations on all delegates, except the Bulgarians, who refused them. The Peace Treaty provides that the Roumanian army shall evacuate Bulgarian territory fifteen days after its signature, and the Serbian and Greek armies in three days. It also provides for arbitration by Belgium, Holland and Switzerland in event of a disagreement over the delimitation of the new frontier. Bulgaria engages to begin demobilization immediately.

PRICELESS SCULPTURE UNEARTHED

What is said to be one of the finest samples of sculpture of the archaic period was recently unearthed in Baltimore, where it had been hidden by a Greek. The piece which is a bust of a girl of five years, was stolen from the National Museum at Athens, fifteen years ago and is reckoned as priceless. It is more than 3,000 years old. The figure, which is of marble, while its money value is \$250,000 because of its historical and sentimental association, is regarded by the Greek authorities as almost priceless. Search for the bust was begun in Baltimore after the Greco-Turkish war. The charge at Washington called Federal Attorney Hill, to whom was unfolded the story of the bust's disappearance and the effort of the European Government to recover it. It was found to have been in the possession of a Greek who was subjected to severe questioning and finally compelled to tell where the bust was hidden.

WHISKEY FURNISHES TAXES, BUT MISERY AS WELL

The taxes collected by the Internal Revenue Department of the United States for the fiscal year ending June the thirtieth, was the greatest in the history of the country, amounting to \$344,424,453.00. This increase in the receipts of the Internal Revenue Department is due no little to the drinking and card-playing habit of the American people. The American people are anxious for drink and they paid the price. Last year 143,220,000 gallons of whiskey and brandy alone were consumed, which brought in to the Government a tax of \$15,542,000.00, a large amount to be sure, but it is blood money. Each dollar is bathed in blood and wet with the tears of the innocent. The American people consumed last year 65,246,000 barrels of beer, port and ale, a

paid the Government for the pleasure of this consumption \$65,246,000.00. There were consumed, last year, 14,276,771,000 cigarettes, and the Government got, as a return, \$17,846,000.00, and hundreds of thousands of boys, the average lives of whom have been cut short and in some instances their lives are blighted. The smoking crowd further brought in a revenue of \$23,097,000.00 and puffed away 7,699,038,000 cigars. While there was a chewing and smoking of tobacco to the amount of 404,363,000 pounds which brought in a revenue of \$32,349,000. Another rather sickening fact is that America's women used up last year 33,209,000 pounds of snuff and paid a revenue of \$2,657,000 in doing so. Uncle Sam also reaps a revenue from the playing of cards. There were sold, last year, 32,764,155 packs. An increase over the year previous of 1,952,475 was sold this year and Uncle Sam received \$655,283. Rather fabulous prices for luxury. Total internal revenue receipts of 1913 exceeded the previous high record of 1911 by \$21,898,000 and the collections of 1912 by 122,898,000. To collect this enormous sum it cost the Government \$5,483,000.

NEGRO IN THE CITIES

The *Missionary Review of the World* is responsible for the following interesting paragraph on Negro population: "Although there are 908,282 Negroes in Alabama's total of 2,138,093, yet no city in that State has so many Negroes as New York. That city has 91,709 Negroes, while Birmingham has 52,305. In each of twelve cities there are more than 40,000 Negroes. This dozen is headed by Washington, which has 94,446, making it the leading city in the world in Negro population. The other cities in order are New York, New Orleans, Baltimore, Philadelphia, Memphis, Birmingham, Atlanta, Richmond, Chicago, St. Louis and Louisville. Memphis has the largest percentage, 60 per cent. But Montgomery has 19,322 Negroes, or over 50 per cent of its total. Mobile has 22,763 Negroes, or about 43 per cent. The other cities in which the negroes outnumber the whites are Charleston, Savannah, Jacksonville and Montgomery.

"Just about 1,000,000 Negroes live in the Northern States. Pennsylvania has 193,000 Oklahoma 137,000, New York 134,000, and Ohio 111,000. All States have them. The 1,000,000 up North will become 2,000,000 in the course of about twenty years, and in the long run the race will be widely dispersed over the entire country. To-day the percentage of Negroes in the cities that have more than 25,000 inhabitants is 5.7 per cent."

The Colored Young Men's Christian Association, at Orange, New Jersey, was destroyed by fire July twenty-sixth.

A colored girl of Kansas took six civil service examination, winning first place in five and second place in the sixth.

Mr. Leslie Pinckney Hill, principal of the Manassas School at Manassas, Virginia, has been appointed to the principalship of the Institute for Colored Youths at Cheney, Pennsylvania. Mr. Hill is a Harvard graduate.

Thirty-five Negro prisoners, housed in an old convict cage, at the Oakley Convict Farm, twenty miles from Jackson, Mississippi, which caught on fire the night of July twenty-first, were burned to death.

Founders' Day at Drew Theological Seminary will be observed Thursday, October sixteenth, when the inauguration of the Rev. Wallace MacMullen, D.D., as Professor of Homiletics, and the Rev. F. Watson Hannan, D.D., as Associate Professor of Pastoral Theology, and the exercises in connection with the formal opening of the Samuel W. Bowne Hall will take place.

People of Interest

Bishop W. O. Shepard is spending a brief vacation in Michigan.

Henry Spencer Blackiston, a Negro youth of Philadelphia, Pennsylvania, has won a free scholarship to the University of Pennsylvania.

Madison R. Smith of Missouri, a white man, has been named by President Wilson to succeed Dr. H. W. Furniss as United States minister to Hayti.

The Rev. G. L. Imes, dean of Tuskegee Institute, preached in our church at Meridian, Mississippi, of which the Rev. W. L. Mills is pastor, during a recent Sabbath.

Bishop N. Luccock is to dedicate three churches Sunday, September fourteenth, on the Bismarck District of the North Dakota Conference, assisted by Superintendent Danford.

Mrs. Stuntz, wife of Bishop H. C. Stuntz, delivered an address before the missionary clinic of the summer school of foreign missions, in session August third-ninth, at Lakeside, Ohio.

Mr. Luther H. Smith, of New York, who has from time to time contributed interesting articles to the SOUTHWESTERN CHRISTIAN ADVOCATE, has opened a Fiscal and Mercantile Agency in New York.

Bishop W. F. Anderson was the Sunday preacher at Lakeside, Ohio, July twenty-seventh, Bishop H. C. Stuntz on August tenth and Bishop W. F. Anderson is to preach August seventeenth.

Dr. J. H. Hubbard represented the SOUTHWESTERN at the La Teche District Conference held last week at Morgan City, Louisiana, and the Rev. W. Scott Chinn at the Meridian District Conference held last week at Meridian, Mississippi. Both of these Brethren did good work. They have our thanks.

Mr. Richard N. McAllister, collector of Branch 94, local Branch of Letter Carriers of Vicksburg, Miss., has been elected delegate to represent his Branch in the Nineteenth Convention of National Association of Letter Carriers, which meets in San Francisco, Cal., August thirtieth to September fifth.

Colonel J. Midnight says in a recent issue of the Afro-American Ledger that the president of the National Association of Teachers in Colored Schools, Dr. M. W. Dogan, is one of the strongest men of our race in this country and he is making a good college president as well as a good president of the Association.

Dr. I. Garland Penn, one of the corresponding secretaries of the Freedmen's Aid Society, addressed the alumni of Walden University recently at Nashville, Tenn., concerning the erection of a new building in place of the old one which was destroyed by fire some years ago. The alumni agreed to raise \$5,000 for that purpose, one thousand of which was reported in cash at the meeting. Another thousand is to be reported by October of this year, and the remainder raised and reported at intervals within two years.

Dr. J. H. Race has been a member of the Board of Directors of the fine public library in Chattanooga, Tennessee, since its organization in 1902. The Doctor's resignation, tendered recently, because of his duties as one of the Publishing Agents of the Methodist Book Concern which caused his removal to Cincinnati, occasioned the adoption by the Board of Directors of resolutions which record their appreciation of Doctor Race, who "By the manly, tolerant, loyal, optimistic and philanthropic spirit which he has always manifested as a member and officer of this board, and as a citizen of Chattanooga, has won the lasting friendship and good will of his associates and the grateful appreciation of his fellow citizens." Doctor Race was vice-president of the board from 1902 to June, 1907, and was its president from June, 1907 to the date of his resignation in the month of July, 1913.

News Paragraphs

San Francisco has erected since the earthquake 50,000 buildings.

Colored Odd Fellows of New Haven, Conn, have erected a \$40,000 building.

A school for the instruction of church organists will be opened by Trinity School of Church Music, New York, this fall.

Seventy-five per cent of the delegates already registered for the gathering of Methodist men at Indianapolis, Ind., in October are laymen.

An employment bureau, known as the Negro Employment Exchange, has been opened in Savannah, Ga., by Messrs. L. B. Thompson and William J. Jackson.

At Salisbury, N. C., colored women have organized for the purpose of cleaning up that portion of the city occupied by members of their race. The mayor will aid them in their efforts.

A Home for Incurable Colored Girls is to be erected in Missouri, the Missouri Legislature appropriating \$130,000 for the building and equipment of the same, and \$50,000 for its maintenance.

According to the exchanges, Mr. Bob Cohen, of Cambridge, Mass., who pays taxes on \$300,000 worth of property, has been appointed by the mayor of Cambridge to help revise the city charter.

Lawyer H. V. Cashin, of Birmingham, Ala., is said to be the only Negro lawyer in the South owning his own office building. He has erected recently a two-story office structure of cement block. Mr. Cashin's law library is valued at \$3,000.

Dr. Charles A. R. Campbell, of San Antonio, Texas, says that the bat is the natural enemy and exterminator of the mosquito and that any community provided with bat roosts will be free of mosquitoes. One bat, Doctor Campbell says, destroys about 260 mosquitoes in a night.

Mr. R. A. Smith, a colored contractor of Peoria, Ill., is the inventor of a buggy box protector. This arrangement prevents the front wheel of the buggy from rubbing and wearing the bed of the vehicle; the shaft will roll and never bend. Mr. Smith has applied for a patent.

P. Ghe Wolo, an African chieftain, has passed Harvard's entrance examination and will enter that university in September. His preparation was made at Mount Hermon, where he did excellent work and delivered the Latin oration at commencement. His people are said to be the Krus of Liberia.

The *Mississippi Review* says: "The little Negro Baptist Church at Wathen on the Kongo established last year fifty-two new outposts. Of its one hundred and ninety-six evangelists, ninety-two are supported by the church itself and one hundred and four are voluntary workers. The total church membership is 1,995, so that every tenth member is an evangelist."

Charles Page, a local millionaire of Oklahoma, has adopted three hundred poor children and hopes to swell the number to one thousand. He has provided that at his death the bulk of his estate will go toward helping poor children and maintaining a home which he has established at Sand Springs, a suburb of Tulsa. Mr. Page has financed a street car line which runs from the village to the home and each day the children who do not live at the home are gathered up and taken out there, where they are taught in one of the best schools of the State.

The fifteen Negro men now in charge of the elevators in the County Hospital at Chicago, noting that a Civil Service examination would be held for applicants desiring said positions, applied at the stated time and passed the examination satisfactorily. It is stated that the following day several white candidates appeared and requested that the examination passed successfully by the Negro men be set aside, as they were unable to be present. President McCormick, of the Board of County Commissioners, refused the consider their request.

ENON CHURCH, BIRMINGHAM, ALA.

The members and friends of Enon Church put forth an effort on the 6th of this month to begin the fund for a new church. In the first place our hearts were made glad by a good gospel sermon by the Rev. Dr. Wintes, and then we proceeded to collect the money that had been raised by the different clubs. The Old Men's Club paid as follows: J. L. Sneed, Sr., \$5.00, Smith Sneed and J. A. Hawkins \$5.00 each, J. M. Kembrough \$2.00, Archie Sneed, John Levert and Dr. J. T. Thomas \$1.00.

The Old Women's Club paid: Mary White \$5.00, Mary Sneed \$1.50, Lizzie Robinson \$3.00, Lucy Hudson \$1.00, Armsted Hudson \$1.15, Lyda Ricks \$4.00, Jane Armond \$2.00, Carrie McAlpine \$2.00, Emma Emanuel \$2.50, \$2.50, Mary Drake \$1.00, Lela Townsend \$5.00, Minerva Sneed \$5.00, Paul Hawkins, \$1.50, Nora Richardson \$1.00, Thollie Campbell \$5.00, Margret Hawkins \$1.00, Lula Hawkins \$1.50, and the Rev. S. S. Sherron, of the Colored Methodist Episcopal Church, preached an excellent sermon in the afternoon and increased this club's amount to \$53.90.

The Young Women's Club reported: Irene Carson \$2.50, Birdie Wallack \$5.00, Susie Moore \$3.00, Beulah Moore \$2.50, Willie Hawkins \$2.00, Mariah Lewis \$2.00, Sallie Lewis \$1.00, Cary Sneed \$1.00, Mary E. Sneed \$1.90, Hester Bowden \$1.00, B. Williams \$2.25, Perlle E. Sneed \$1.15, Miletus Sneed \$1.00, Bertha Bowden \$1.00, Sarah Kyle \$1.00, and other smaller amounts were received.

The Young Men's Club reported: The Rev. J. C. Carson \$10.00, J. L. Sneed, Jr., \$5.00, C. M. Williams \$1.00, J. E. Hawkins \$10.00, C. W. Hawkins \$10.00, Joe E. Robinson \$10.00, T. M. Hawkins \$1.00, the Rev. Wm. Coleman \$1.00, C. J. Miller \$5.00, Jessie Bowden \$5.00, Stephen Bowden \$2.50. The young men raised all told \$60.50. The money that we have in bank now for the new building project is the neat little sum of \$166.90, and we are to continue to add to this till the time comes to begin building. Our third quarterly conference is now over, and the superintendent has been paid in full \$60.00. He compliments the work and says he has not seen the church in better shape at any time.—Joel C. Carson, pastor.

WESLEY CHAPEL, LOUISIANA, MO.

The rally a Wesley Chapel, planned by its excellent pastor, the Rev. L. R. Grant, was a success in every way. Services throughout the day were well attended. The members brought their baskets well filled with provisions and dinner was served in Bushe's Park. There were many present from Bowling Green, Clarksville, Troy and the adjoining towns, and there were ample provisions for the accommodation of all. At 11 o'clock an able sermon was delivered by the Rev. J. Slier, pastor of the African Methodist Episcopal Church, this city. At 3 o'clock in the afternoon the Rev. Q. E. Whaley, pastor of the Methodist Episcopal Church of Bowling Green, preached a wonderful sermon to a large congregation on the "Concentration of Forces." At 7 o'clock the Rev. A. M. Todd, pastor of the Methodist Episcopal Church, Clarksville, preached an excellent sermon to an overwhelming audience. Mrs. Mary Gordon headed the army of women representing the Japanese, contested Gen. Henry Holland, who was the chief commander of the army of men, representing United States

soldiers. Every inch of the ground was hotly contested on both sides, and these two able leaders did well in looking after the financial part of the rally. Mrs. Mary Gordon, commander of the Japs, raised \$114.00. Mr. Henry Holland, commander of the Americans, raised \$124.00. Total amount raised, \$238.00.—S. A. Carr.

NEW HOPE AND ST. MARK—DE KALB CIRCUIT.

The fourth Sunday in July was a great rally day at New Hope Church. There was a contest on between Miss Ella Roberts and Mrs. Delia Vance. Miss Roberts raised \$39.75. Mrs. Vance raised \$37.60 and won the prize. Also St. Mark gave a class rally. Sister L. V. Crawford raised \$1.60, Sister Winnay Henson \$1.25, Sister Martha Davis \$2.30, Sister Winney Jack \$6.00, Sister Rachel Golly \$1.40, Bro. Charles Hampt \$1.35, Jake Gully \$1.15, Johnnie Roberts \$3.65, J. S. Overstreet \$3.16, Rich Love \$2.25, Nelson Davis \$3.00, F. G. Gulley \$2.00, Willie Neely \$1.45, Sam Overstreet \$4.45, James Samuel \$5.86, Henry Gulley \$5.10, Matthew Crawford \$5.61, Booker Jack \$6.70, Willie Scott \$7.10; public collection, \$3.70; total for De Kalb, \$72.03; grand total for the circuit, \$142.38.—A. B. Britton, pastor.

PARK STREET CHURCH, CINCINNATI, OHIO.

The most interesting rally ever held in Park Street Church took place on Sunday, July 13, under the pastorate of the Rev. D. E. Skelton, at which time \$1,060,000 was raised in one effort. The church is now being renovated throughout, after being painted outside. In appreciation of this fact, a large number of members, with Bro. Joseph Steele as spokesman, stormed Pastor Skelton and wife at their home on Thursday evening, July 31. An able address was made by Dr. M. C. B. Mason, Response by the Rev. D. E. Skelton, our pastor. After a few remarks from several officers present, the guests retired to the dining room, where they were served with the delicacies of the season. The guests, wishing the pastor greater success in all future efforts, retired to their respective homes.—(Mrs.) Leota Dixon.

METHODIST EPISCOPAL CHURCH, CALIFORNIA, MO.

In connection with our rally our second quarterly conference was held July 19-20, by the district superintendent. We have been blessed both spiritually and financially. Business meeting held Saturday evening, the Rev. J. H. McAllister presiding. The Rev. J. B. Walker, of Versailles, was present. The district superintendent was well pleased with our work during the quarter. The district stewards reported \$10.00 for the district superintendent. Sunday morning at 11 o'clock a most inspiring sermon was preached by the Rev. J. B. Walker. Collection, \$12.65. Then a most delightful dinner was served at the city park. At 3 p. m. a splendid sermon was preached by the superintendent. Collection, \$8.06. Thirty-five partook of the Lord's Supper. At 8 p. m. the Rev. J. B. Walker preached another wonderful sermon. Collection, \$7.30. The clubs reported: The Eastern Star, directed by Mrs. Lucinda Kitchen, \$9.25; the Christian Workers, by Annie Jones, \$16.04; the Willing Workers, by Mrs. Arthur Webb, \$14.37; the Silver Leaf, by Mrs. Alice Hickox, \$30.00; the Red, White and Blue, by Mrs. Bertie Christian, \$34.15; total for the day, \$132.00. We were glad to have with us quite a num-

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DR. R. T. FULLER

1516 Canal Street

New Orleans, La.

ber of distinguished visitors, among whom was Mrs. E. A. Sherrill, wife of Dr. J. C. Sherrill president of George R. Smith College. Mrs. Sherrill donated liberally to the public collections and also helped the clubs and gave some impressive and kind remarks at the close of the morning service. This is said to be the largest sum of money raised since the establishment of Mt. Zion Church in California. The Lord has blessed us this year by sending to us the Rev. E. T. Anderson. He has made an addition of three members to our church during his short stay and has organized an Epworth League of about 22 active members and has infused a great working spirit in the Sunday school. We are putting forth an effort to rebuild our parsonage.—Geneva Jones.

BRIEFS.

The Rev. Sanford D. Troup, our present pastor at Sardis, Miss., is doing a great work in building up our membership. His strong sermons draw the people from far and near. Over one thousand souls have been brought to Christ under his administration. He has built nine churches, celled six, built two parsonages and paid off over \$3,000 of old debts. The following charges have been served by him: Batesville, three years; Abbeville, two years; Alesville, three years; Duck Hill, three years; Water Valley, four years; Carrollton, two years; Olive Branch, three years; Goodman, three years. He is now serving the Sardis charge the second term. Our church in Sardis is moving by leaps and bounds.

EXPLANATION.

I do not want a misleading impression to go out about our anniversary of Jackson Street Methodist Episcopal Church, which was held during the month of June. A short sketch appeared in the Southwestern of July 24, on page 14. As one will think, so will many. During the anniversary we asked every one for a free-will offering. Seven hundred dollars was raised, which was applied to the church debt. We have now a bonded indebtedness of 4,000.00. One thousand dollars has been paid, reducing it to 3,000.00. For a long time there has been a floating indebtedness of nearly \$3,000.00, notes coming due every ninety days. No church can live at that rate. We secured \$3,000.00, put it over behind the bonded indebtedness and paid off the floating indebtedness and paid off the fifth bond with

interest, which was \$1,250.00. I hope no one will be misled in this statement, for "I strive daily" to be honest and square in everything. So far, with the assistance of the Lord and the good people of Jackson Street, we have accomplished much. Where I have used the word secured, let me say it was a loan, so that I may be perfectly clear.

C. S. BRIGGS,
Lynchburg, Va.

REVIVAL NOTES.

Stony Point Circuit, La.—We are in the midst of a glorious revival (July 29). Already four have confessed Christ, twenty at the anxious seat.—M. C. Harrison, pastor.

Madisonville (Texas) Circuit.—The most successful revival at Midway for several years was held during July by our beloved pastor, the Rev. A. L. Gabriel, which resulted in fifteen additions to the church. All were baptized on Saturday. Pastor Gabriel was at his best in each of his forceful sermons. Although the people gave liberally to each collection for the pastor, they readily responded with \$5.00 for Wiley University, when, at the close of the meeting, Miss A. E. Grace presented Wiley's needs.—Elmira Green.

Will Relieve Nervous Depression and Low Spirits.

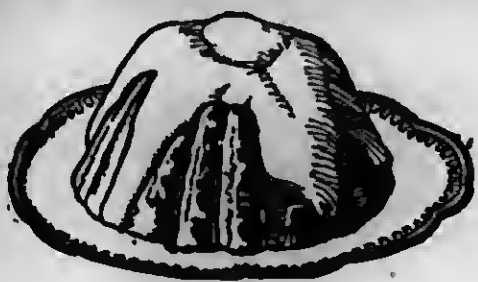
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

MISSISSIPPI.

Starkville.—Children's Day was a great success at Griffin's Chapel, under the guidance of Mrs. Winbush, the wife of our pastor, a most excellent program was rendered. Mrs. Winbush furnished excellent music for the choir and the singing was inspiring. The membership had been divided into two clubs—the red and white rose—under the leadership of Mrs. Winbush and Mrs. Isaiah. Collection, \$95.00. One newly converted soul united with the church, and one asked for the prayers of the church. The church is alive, both spiritually and financially. Too much cannot be said in praise of the faithful pastor, the Rev. J. N. Winbush, and wife.—Annie B. Austin.

Would you like to have a nice, steady income, without any hard work to secure it? I need colored men to sell my properties. We teach you how to sell. Others are earning fine money. Why not you? Write at once for full particulars. V. Cadree, Pythian Temple, New Orleans, La.

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Gleanings from the Field

ALABAMA.
Gadsden.—The Ladies' Aid of Sweet Methodist Episcopal Church had charge of the service on Sunday afternoon, July 20. Sermon by the Rev. R. D. Black; duet, by Mrs. Minnie Dintis, president of the Ladies' Aid, and Mr. A. Raglan. An offering of \$5.75 was raised. The Rev. N. H. Reddick, pastor, spoke words of encouragement.—(Mrs.) Cora Muse.
Marion.—Sunday, July 13, was indeed a high day with us. The Young People's Club of Marion gave a rally to help on the improvements of the church. Mrs. Willie Underwood, the president, and Miss Leona Willson, the secretary, are at the head of affairs, and are ably pushing things. The Rev. L. C. Williams, our pastor at Marion, preached for us Sunday morning, and also Sunday night. At each service he gave a powerful sermon to the delight of all of his hearers. The young people turned out in large numbers at both services. We are working hard to have things in fine trim by the time the district conference convenes here next month.—C. L. Dunn, pastor.
Edwards.—Our twenty-fourth quarterly conference was held at Wesley Chapel by the Rev. J. E. Holmes, superintendent. Reports showed the work to be in a fair condition for the membership. All were pleased to have the elder with us at this point. The Hon. W. E. Mollison spoke for us on the 29th; also the Rev. S. A. Cowan and Prof. J. B. Johnson. We raised \$12.00 for the jubilee fund; for missions \$5, Church Extension \$5, Children's Day fund \$5.00, Natchez Church \$1.10.—J. I. Garrett, pastor.
LOUISIANA.
Clinton.—A storm struck the Mt. Carmel parsonage, led by Mrs. Corine Rogers. The pastor and his family were made happy with 150 pounds of choice groceries and a small purse. Speeches by Bro. B. Handberry and Prof. W. H. Roggers. Responses by the pastor and his wife.—N. McNeal, pastor.
Boonville.—The Methodist Episcopal Church here is alive. On coming from the Lake Charles conference, I thought the best thing to be done was to go into a revival. So I was able to add sixty-five members to the church. We had fifty-five conversions, and ever since we have added one to the church every Sunday. We have baptized forty-eight adults and many infants. The Lord is blessing work at Booneville and the members have taken hold with me energetically.

They say the church is now where it has not been for years. The Sunday school is alive. We will come up to our conference in New Orleans in 1914 in good shape. My motto is one hundred souls for Christ and his church. We have here a fine set of local preachers. There are nine of them and they are standing by the pastor. This is my thirteenth appointment, and there are to my credit 1,765 souls converted and added to our church, and a good many of them are now elders in the Louisiana conference. The Lord has blessed my efforts wherever I have labored in such degree that the churches ask for my return. I have remained from one to four years at each charge. I have secured twenty-five subscriptions for our paper.—Pleasant C. Colton, pastor.

Stony Point Circuit.—Our third quarterly conference was held by the Rev. H. Daniels, district superintendent. Great improvements along all lines of church work have been made. The elder preached a strong sermon. The Rev. A. M. Taylor, of Jackson, also preached for us. Raised this quarter, \$98.65; paid district superintendent, \$17.41.—M. C. Harrison, pastor.

Glade and Springhill Charge.—We are moving on very well, spiritually and financially. We have raised at Glade, Mt. Tabor Church, on March 30, for its repair in cash and subscriptions, \$10.65. Also, at Springhill Church, the good brethren have done some work. They have put in some window lights.—G. G. Tuggle.

Cheneyville.—Epworth League Chapter No. 1 is again in action under the leadership of the Rev. Thomas Williams, who, on Sunday evening, July 6, discussed very interestingly the league topic. Mr. Gus Robinson's address was helpful. The future for this department seems bright, with Miss Julla McNeill as president; Eva Williams, vice president; Edna McNeill, treasurer; E. D. McNeill, secretary.

Mandeville Charge.—Our second quarterly conference was held June 27, with Dr. Valcour Chapman, district superintendent, presiding. Reports showed marked improvement along all lines. The district superintendent commended the pastor and members for the work which has been done on the church and parsonage. He was paid in full. The New Orleans preachers had their annual outing at this place on Thursday, July 9, and were the guests of the Rev. A. Robinson and members. They were royally entertained by these good people and each one promised to return at an early date. The addresses that were made by these brethren will long be remembered in this place.

BETTER THAN SPANKING.
Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

MISSISSIPPI.
Roseneath.—We held our second Quarterly Conference in Wesley Chapel, June 28-29, with the Rev. W. P. C. Morrison, of St. Stephen's, Yazoo City, presiding. The District Superintendent, the Rev. J. C. Hibbler, could not be present. Quite a number of the

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Southwestern Christian Advocate
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By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate
631 Baronne Street New Orleans, La.

members and citizens had never heard Brother Morrison preach or conduct a Conference. But, before the meeting adjourned, everybody present began to give vent to expressions of praise and to express a desire that the Rev. Mr. Morrison would return in the near future and he has promised to remember us. A great many Baptist friends were present, and participated in all the exercises of the church. Our pastor, the Rev. W. N. G. Lipscomb, is a great force in our midst. He is fearless in the discharge of his duties as a pastor, and does not hesitate to teach the truth. We never had a better pastor.—K. A. Scott.

Tupelo.—On June 22 our second Quarterly Conference convened. As our District Superintendent was sick, the Rev. C. W. Evans held our quarter. This was indeed a great Conference. Our church is alive as never before. With our new pastor, the Rev. J. P. Watson and his wife, a great amount of work has been done in five months. The Rev. Mr. Watson knows how to handle people and to raise money. He never says one word about money for himself, but puts all

his energy into raising money for the trustees, and yet he is paid better than has usually been the habit here. The Rev. Mr. Evans preached two strong sermons that will never be forgotten in Tupelo. We raised \$64.20 on Sunday. On the fifth Sunday the Rev. W. W. Lucas spoke to a large crowd here. We raised \$75.80. Seventy-three partook of the Lord's Supper. This church is in advance of fifteen years.

Shelby and Mound.—We held our second Quarterly Conference June 28-29. On account of illness, Dr. H. B. Hart, Superintendent, he was not able to be present, and the Rev. L. F. Jones, pastor of Inverness, held the quarter. He preached a strong sermon on Sunday. The reports showed that the church and Sunday school are doing good work. Too much cannot be said in praise of our pastor, the Rev. G. M. Chisholm, for his heroic effort in looking after all the interests of the church. We predict a great future for him in the church. The amount raised this quarter \$127; paid the District Superintendent in full.—F. D. Carter.

Charter

STATE OF LOUISIANA,
PARISH OF ORLEANS.

Be it remembered, that on this day of August, 1913, before me, WILLIAM RENAUDIN, a notary public, duly commissioned and qualified in and for the Parish of Orleans, State of Louisiana, therein residing, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared the several persons whose names are hereunto subscribed, who severally declared that, availing themselves of the laws of the State of Louisiana in such cases made and provided, they have covenanted and agreed and by these presents covenant and agree and bind themselves, as well as all such persons as may hereafter become associated with them, to form a corporation for the objects and purposes and under the stipulations and articles following, to-wit:

ARTICLE I.

The name of this corporation shall be the PIONEER OIL AND DEVELOPMENT COMPANY OF NEW ORLEANS, LIMITED, and under its said corporate name it shall have and enjoy succession for the full period of Ninety-nine (99) years from and after the date hereof; to contract, sue and be sued; to hold, purchase, lease, sell and hypothecate property, real and personal, and to name managers, directors and agents, as the interest of the corporation may require; to make and use a corporate seal, and the same to break and alter at pleasure; to make and establish such by-laws, rules and regulations for the proper management of the affairs of the corporation as may be necessary.

ARTICLE II.

The domicile of this corporation shall be the city of New Orleans, State of Louisiana, where all citations and other legal processes shall be served on the president, or in his absence on the vice-presidents in their order.

ARTICLE III.

The capital stock of this company is hereby fixed at the sum of FIFTY THOUSAND DOLLARS (\$50,000.00), divided into and represented by fifty thousand (50,000) shares of one dollar each, and which shall be issued at not less than par, and shall be paid for in cash or its equivalent when issued, all of which stock shall be fully paid and non-assessable; provided that the corporation may begin business when twenty thousand shares of its capital stock have been subscribed for. Stock may be issued in payment for property, real or personal, or for services performed or labor done for the corporation, as may be determined by the Board of Directors.

ARTICLE IV.

The objects and purposes for which this corporation is formed and the nature of the business to be carried on by it are hereby declared to be the business of mining for oil or gas and any other minerals, with the right to do anything and everything incident thereto; the purchase, lease and sale of lands and personal property and for the purpose of holding lands for development by other persons, or corporations, and generally to do all such things as are incident to the business of producing oil and gas and the sale and distribution of same; such operations to be carried on within the State of Louisiana or elsewhere in the discretion of the Board of Directors of this corporation.

ARTICLE V.

No stock shall be transferred except upon the books of the corporation. No stockholder shall sell or dispose of his stock in the corporation without having offered the same for sale, in writing to the corporation, through its Board of Directors, who shall have the first opportunity to purchase same at its book value within 30 days from said notice, after which the stockholder offering said stock may sell or dispose of same to any other person or persons.

ARTICLE VI.

This act of incorporation may be changed, modified or amended, or this

corporation may be dissolved with the assent of two-thirds of the capital stock represented at a general meeting of the stockholders convened for that purpose, after 30 days written notice shall have been given to each stockholder directed to his last known address.

ARTICLE VII.

All the corporate powers of this corporation shall be vested in a Board of Directors of not less than three nor more than nine stockholders, each of whom shall own in his own right not less than one hundred shares of stock, and who shall be elected on the first Wednesday of August of each year: said directors to be elected by the stockholders at the annual meeting, or at a meeting called for that purpose, and at all such meetings each share of stock owned or controlled by each stockholder shall be entitled to one vote, and in all meetings of stockholders each share of stock present, or represented by written proxy, shall be entitled to one vote, and a majority of the stock thus present, whether represented in person or by proxy, shall control. Notice of all elections or meetings of stockholders shall be advertised ten days prior thereto in a daily newspaper published in the city of New Orleans.

The first Board of Directors of this corporation is hereby declared to be J. I. Rogers, W. L. Cohen, Aristide Dejoie, Jr., G. C. Bryant, Matt. Dickerson, Jr., W. E. Roberson, F. B. Smith; who shall serve until their successors are chosen.

The officers of this corporation shall be a president, first and second vice-presidents, treasurer and secretary.

And the officers of said corporation are hereby declared to be: J. I. Rogers, president; W. L. Cohen, first vice-president; Aristide Dejoie, Jr., second vice-president; F. B. Smith, secretary; W. E. Roberson, treasurer. And a majority of the directors shall constitute a quorum for the transaction of business. Any vacancy in the Board of Directors shall be filled by the remaining directors.

ARTICLE VIII.

Whenever this corporation shall be dissolved by liquidation or otherwise, its affairs shall be liquidated and settled by two persons selected for the purpose at a stockholders' meeting duly held, and such liquidators shall perform such services and give such security as the stockholders may require.

ARTICLE IX.

No stockholder of this corporation shall ever be held liable or responsible for its contracts, or to be bound therefor in any further sum than the unpaid balance due the company on their stock, and no mere informality in organization shall have the effect of rendering this charter null or exposing the stockholders to any loss further than the amount of their capital stock.

In testimony whereof, said parties have hereunto affixed their names in the presence of me, notary, and of the undersigned attesting witnesses on the day and date first above written.

Original signed:

J. I. ROGERS.....500 shares
F. B. SMITH.....500 shares
W. E. ROBERSON.....500 shares
W. L. COHEN.....500 shares
A. DEJOIE, Jr.500 shares
MATT. DICKERSON, Jr. 500 shares
GEO. C. BRYANT.....125 shares

Witnesses:

A. W. ZILTON,
J. B. VERDUN.

I, the undersigned Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation of the Pioneer Oil and Development Company of New Orleans, Limited, was this day duly recorded in my office in book 1088, folio 736.

Signed, EMILE J. LEONARD,
(Seal.) Dy. Recorder of Mortgages.

STATE OF LOUISIANA,
PARISH OF ORLEANS.

I, the undersigned Notary, do hereby certify that the above and foregoing is a true and correct copy of the original act of incorporation of the Pioneer Oil and Development Company

of New Orleans, as well as of the certificate of the Recorder of Mortgages in and for the Parish of Orleans.

In faith whereof, witness my hand and seal, this 11th day of August, 1913.

WILLIAM RENAUDIN,
Notary Public.

Conference Notices

Special Notices

TENNESSEE CONFERENCE.

District Superintendents and Pastors: The minutes of the last Conference are less than half paid for. A large majority of the pastors have not paid their subscriptions. We shall need at least \$60 to square our accounts for last Conference minutes. At next session of the Conference we shall be called upon to pay for 1913 minutes. I appeal to the brethren to send their subscriptions at once to Rev. W. R. Smith, the treasurer, 467 E. College Street, Murfreesboro, Tenn., and let us go to Conference with a clear minute record one time. I further call each pastor's attention to the resolution passed requesting each of them to collect from their congregations the amount for 1913 minutes, assessed by the District Superintendent, and report the same as other benevolences. I trust you may, in the name of the Lord, heed this appeal.—D. T. Burch, Secretary.

SAVANNAH CONFERENCE.

To the Members Who Failed to Pay Their Taxation Into the Treasury of the Minister's Relief Association of the Savannah Conference: So as to pay our claims to the widow of the late Rev. S. E. Mabry you will send in \$1.50 to the Rev. R. R. O'Neal, our Treasurer, at Zebulon, Ga. Send the same place inside thirty days to him. By order of the Association, in order to hold your standing and claims good.—E. D. Giddons, President; F. R. Bridges, Secretary.

BROOKHAVEN DISTRICT.

The District Epworth League and Sunday School Convention will be held in the Methodist Episcopal Church at Summitt, Miss., Sept. 25-28, 1913. Please tell all the pastors, Sunday School Superintendents, Presidents of the Epworth League Chapters and Ladies' Aid and King's Daughters and all the auxiliaries to make haste and elect their delegates and come down to Summitt Sept. 25. We have just closed our Brookhaven District Conference. We are expecting Dr. R. E. Jones to conduct the anniversary of the SOUTHWESTERN, and Dr. E. M. Jones to hold the anniversary of the Epworth Herald, assisted by others—W. H. Cain, District President.

BROOKHAVEN DISTRICT.

Crystal Springs, August 3rd; Barlow, 10; Wesson, \$17; Brookhaven, 24; Columbia, 31; Langton, September 7; China Grove, 14; Magnolia, 21; Summitt, Mission, 25. Dear Brothers: You will please note that I am only announcing my appointments for the places I will only be able to visit between this and the sitting of the convention September 25-28, at Summitt, Miss., after which my round will be published in full.—W. H. Cain, District President.

SAVANNAH DISTRICT.

To the Pastors: As we had no representatives to collect the jubilee

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A CURE THAT CURES; a liver remedy which not only cleanses and purifies that organ, but energizes and vitalizes it without irritating—

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fund as well as the other benevolent claims, and no special representative to collect for the SOUTHWESTERN ADVOCATE at our recent session of our District Conference in Woodbine, Ga. July 24 to 27, and since our report showed over \$500 collected for benevolence, I therefore urge that each pastor send in to the respective headquarters all moneys in your hands at once and take your voucher receipt to Conference. Also send in from each charge not less than ten subscribers for the SOUTHWESTERN.—E. D. Giddons, Supt.

Notice

The railroads of the Southeastern Passenger Association have just issued a special round trip rate to Philadelphia, so that the Business League delegates can take advantage of same if they desire. All ticket agents in the Southeastern territory will be able to give this rate under Joint Passenger Tariff Exc. 5728. Covering this rate tickets will be sold on August 16th only; good returning ten days thereafter. This does not prevent any delegates from using straight tickets or any other excursion rate that they may be able to obtain.

In order to take advantage of this rate it has been necessary to change the arrangement of going to the League to the date only. That is, instead of the special car leaving Montgomery on Train No. 4, L. & N., Sunday night the 17th, the car will leave on Train No. 4, L. & N., Saturday night, the 16th. We have hesitated to make this change, but the rates given would be of great advantage to many of the delegates.

E. T. ATWELL,
Tuskegee Institute, Alabama.

Dead

HIGGINS—Sister Mary Higgins, of New Orleans, after three years of illness and confinement to her sick room, passed to her reward on Sunday, June 8, 1913. She was converted in 1882, under the Rev. Samuel Savage's administration, and was a faithful member of Wesley Methodist Episcopal Church. She was president of the King's Daughters for twelve years; was also a member of the Missionary Society. The funeral took place from Wesley Church Tuesday, June 10, with every pastor of the city in attendance, and the Rev. J. L. Wilson, pastor, officiating. "Service of God, well done."—L. L. Harrison.

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Walden University is the oldest Colored College in the South. It began in 1865, and was incorporated in 1866. It is also among the best, and the least expensive. It is the largest professional school in the world for colored people. It is co-educational, and a Christian school. It is not sectarian.

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More than two thousand persons have graduated by completing the courses of study; and twenty thousand have been students for one or more college years. More than one-half of all the colored Physicians, Dentists, Pharmacists and Trained Nurses, and many Lawyers, Businessmen and Teachers are graduates of Walden University.

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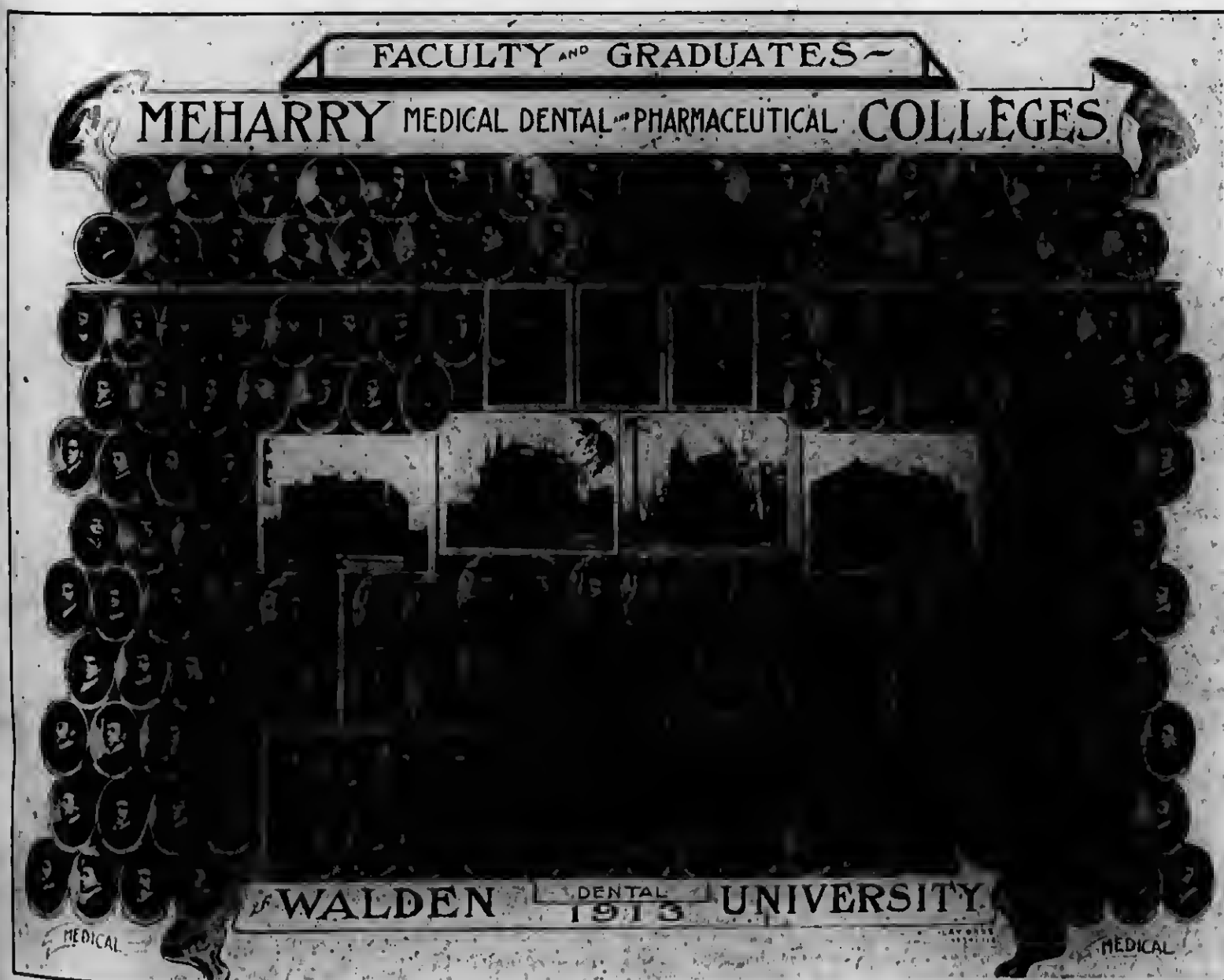
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The Medical College opens September 10th, Pharmacy, September 17th, and Dental, September 24th. The tuition in medicine and dentistry is \$60 per session; requirements for admission four years of a High School course, or its equivalent, including two years of Latin. Tuition in pharmacy \$50.00 per session; requirements for admission two years of a High School course, or its equivalent.

For Catalogue and Furthur Information Address

G. W. Hubbard, M. D., Dean, Meharry Medical College

NASHVILLE,

TENNE SEE

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

LONGSTREET-WADE—Mr. Fred Longstreet, a member of Wright's Methodist Episcopal Church, Crawford, Miss., and Miss Elnora Wade, at the home of the bride, with many friends present. The Rev. B. W. Wynn, pastor, officiated.

BILLUPS-MENYARD—At the home of the bride in Crawford, Miss., July 10, 1913, Mr. Thurston Billups, Jr., and Miss Alice Menyard. Mr. Billups is a prominent business man of Starkville, Miss. They will make their future home in Starkville. The Rev. B. W. Wynn officiated.

BRIDGETTE-KIMPLIN—Mr. Thomas Bridgette, a local preacher of the McNary, La., Methodist Episcopal Church, and Miss Louisa Kimplin, of Spring Creek, St. Mark Church, Thursday afternoon, June 26, 1913. The bride is an active member, a useful and influential Christian. A representative audience witnessed the ceremony. N. Ford officiated.

Gleanings from the Field

MISSISSIPPI.

Beverly Charge.—Our Mock Annual Conference convened in Magnolia Church, May 23-25, with good results. The Presiding Elders raised as follows in their Districts: Aherdeen District, G. B. Bowden, superintendent, \$7.40; Clarksdale, D. Sanders, superintendent, \$7.00; Greenwood, Katie Shackelford, superintendent, \$6.95; Holly Springs, P. H. Hudson, superintendent, \$4.29; Jackson, Mary Dickson, superintendent, \$4.25; Starkville, J. E. Horton, superintendent, \$7.80; Shubuta, A. Spencer, superintendent, \$8.50; Tupelo, F. Robinson, superintendent, \$4.80; Winona, N. C. Collins, superintendent, \$3.50; public collection, \$5.50; grand total, \$62.00. This was indeed a remarkable movement and too much praise cannot be given the members and friends of Magnolia for their liberality to their pastor and church. The members say that the church is wide awake now, as never before. We are going to reserve the Mock Annual Conference record, and have one or two every year as the case may demand. Mrs. M. C. Pullam acted as Bishop.—M. C. Pullam, Pastor.

Escatawpa.—Our second Quarterly Conference convened in Pascagoula, Miss., July 11th, 1913, Dr. J. C. Houston, Superintendent, presiding. A. B. Starr was secretary. We had quite an instructive and well-attended Conference. On account of rain, the officers from Davis Chapel could not be present. All matters pertaining to the work were carefully looked after. Paid District Superintendent in full, \$15.00. Raised for all causes this quarter, including improvements, \$295.00. Pastor and people are at peace and are getting along nicely together. The District Superintendent on Sunday evening preached a very strong and instructive sermon to a full house. The Children's Exercises were held at 11 a. m. Sunday; Bro. F. L. Norvel, Superintendent; Miss Dora Norvel, manager, and Miss Bessie Stanley, organ-

ist. Solos by Miss Belle Stanley, Mr. L. Stanley and others. At the close of the Conference, a basket of choice groceries was brought forward and presented to the pastor by Mrs. Carrie Norvel, Mrs. Mary Stanley and others. One child baptized.—A. H. Lathan, Pastor.

MARYLAND.

White Rock.—Children's Day was carried out at White Rock Church Sunday, June 29, before a very large audience. A well prepared program was rendered under the direction of the superintendent, Mr. James Gassaway, supported by his fine corps of teachers and officers. On account of this being rally day upon the whole work, the pastor could not be present till 3 o'clock, according to his program. The test rally of the Reds and Blues was observed on Sunday, June 29, and the pastor preached at Mt. Gregory at 11 a. m. A collection of \$98.00 was taken; at White Rock, 3 p. m., collection \$101.00; at Johnsville, 5 p. m., collection \$100.62; at Sykesville, 8:20 p. m., collection \$86. These eight clubs have raised over \$400 in six weeks. The charge has raised for all purposes \$500 since April 27. Judging from present indications this will be the greatest year in the history of the Sykesville Circuit under the leadership of the Rev. A. J. Mitchell. New life is evidenced everywhere. The fiftieth anniversary of the race's emancipation will be observed in groups all of the month of August. It will indeed be a jubilee.—Benj. A. H. Arnold.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

MISSOURI

Gratiot Street Mission, St. Louis.—The hand of the Lord has been evident in the opening of the work here. Our membership in the Sunday school is 65 and 13 of them have joined the church. For the quarter ending our receipts were \$22.73, Sunday school only.—Mrs. V. Simms, Superintendent; E. Edwards, Pastor.

NORTH CAROLINA.

Pilot Mt.—At this place the little church (of eight members) belonging to the Mt. Alry charge Children's Day was appropriately observed Sunday, July 6th, with a program entitled "Blossoms and Smiles." The Sunday school here, though small, is one of the liveliest on the Winston District. In the preparation of the program, the superintendent and teachers were ably assisted by Prof. and Mrs. J. H. Lovell, who are visiting the professor's home town for a few weeks. The church is progressing under the leadership of the Rev. P. D. Wells. Benevolent collection for the day, \$5.05.—W. R. L.

SOUTH CAROLINA.

Pickens.—Our esteemed district superintendent, the Rev. B. S. Jackson, held our third quarterly conference Saturday. The business was dispatched with ease and an amicable spirit. The reports were good, considering the period of the year. Paid to superintendent this quarter, \$9.50;

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The Superintendent's Helper, 1913

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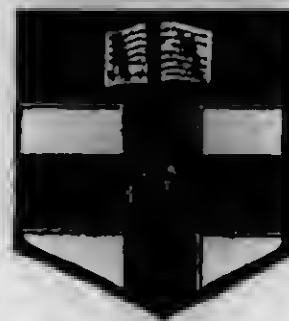
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paid to pastor, \$32.30. The district superintendent remained over for the Sunday services and preached a very strong, timely and practicable sermon; subject, "The Training of the Young for Service," which helped the parents and congregation to see more worth and actual value in their children, and gave them a truer knowledge of how to train them for greater service to the church and humanity.—John C. Gibbes.

TENNESSEE.

Gallaway Circuit.—Our third quarterly conference of the Memphis District Tennessee Conference convened July 5-6, with the Rev. D. T. Burch presiding. One subscription was given for the Southwestern. Dr. Burch preached at Laudica Church Sunday and at Alexander Chapel Sunday night. We do not say too much when we say that Dr. D. T. Burch has made a great reputation since he has been on the district. He is looking after the interests of the church along all lines. All the ministers over whom he is assigned love him, and frequently speak of his faithful service. Raised during the quarter, \$10.70.

Lexington.—Our third quarterly Conference was held June 28-29 at Flatwoods. Reports from all points on the charge were received. The Rev. S. M. Utley, Superintendent, was well pleased with the progress that was shown by appearances and reports. The Superintendent preached two able sermons before large congregations. Three persons received baptism by the pastor at 4:30 p. m. The pastor, the Rev. S. M. Carmichael, preached at 7:30. Raised during the quarter, \$30.00. Paid the Superintendent in full, \$15.00. We are planning to raise our benevolence in full. We are well pleased with our pastor and our District Superintendent.—Lizzie B. Ellis.

Fowlkes Station.—At Ross Chapel Our third Quarterly Conference was held by Dr. D. T. Burch, District Superintendent, who is carefully looking after every interest of the church. He earnestly urged the importance of doing work for the church like men. He said this is a business age and men must do business upon business principles, and that the great Church that has set us apart to do work for it requires it to be done decently and in order. The Elder preached a great sermon and administered the Lord's Supper. Collection good. Committees were recommended for the raising of all benevolent claims and for the securing of subscriptions for the Southwestern. Brethren: We must learn to do business not by half measures, but on true business lines, for we are

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BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

members of a church which does not believe in half measures.—Wm. Smith.

Elliott and Duck Hill Circuit.—Dr. M. C. McEwen is holding the Elliott and Duckhill Circuit with a firm grip, and is managing affairs most successfully. The series of Children's Days on the circuit during the month of June outspands previous records, both in educational and financial interests. The offering from the different churches are as follows: New Salem, \$10; Benford Chapel (Duckhill), \$28; Paynes Chapel, \$33; Greens Chapel (Elliott), \$44; total, \$115.—S. C. Hardiman, Steward.

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MRS. LETHE MOORE.

Mrs. Lethe Moore, wife of the Rev. T. S. Moore, Superintendent of the Waco District, West Texas Conference, died Aug. 4, 1913. She was united in marriage to the Rev. T. S. Moore fifteen years ago, and was to him a faithful wife until death. She passed into the beyond in full triumph of faith. She leaves husband, five children, sisters, brothers and a host of relatives and friends—Moses Smith, Pastor.

BURTS—Mrs. Pauline Burts, a member of Powers African Methodist Episcopal Church at Grenada, Miss., after undergoing great physical suffering for many years, died May 19, 1913, in full triumph of faith. She leaves her husband, four children, one brother, one sister, two grandchildren and a host of friends. The body was laid to rest in the cemetery at Payne's Methodist Episcopal Church. The funeral was attended by the pastor, the Rev. M. C. McEwen.—Beulah F. Johnson.

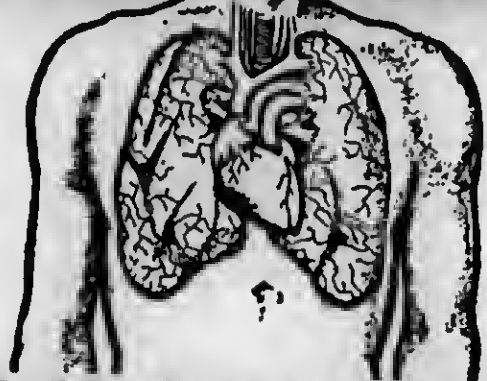
BUFORD—Mrs. Mary Buford, a member of the Methodist Episcopal Church, passed from labor to reward at Pullin, Miss., June 28, 1913. She was 31 years of age and had been ill about four years. She had been a member of the church sixteen years. She leaves one son, a father, one brother, one sister and a host of other relatives and friends. The body was laid to rest in Magnolia cemetery. Her funeral was conducted by the Rev. M. C. Pulliam.

WALLEY—Mr. Jim Walley died at Joyce, La., July 4, 1913. Age, about 60. He died as he lived—out of Christ. He is survived by one son, two daughters and many grandchildren. The funeral service was held at Duncan Methodist Episcopal Church, conducted by the writer. Scripture reading by the Rev. W. M. Banks. Sermon by the Revs. Edward Park and Wade Hampton. Interment was made in the Smith Village cemetery.—A. B. Venable, Pastor.

DOUMAS—On Wednesday, June 4, 1913, the spirit of Sister Celestin Doumas, a member of St. Marks Methodist Episcopal Church, Opelousa, La., took its flight. She was a faithful member of the church, ready any and all times to do what her hands found to do in the Master's service. Her bright face and happy presence will be missed from our midst. Her pastor gave her the sacrament the first Sunday in June. She was delighted, she said, to take her last sacrament. She said: "Now I am ready to go." At no time did she fail to die. The church has lost a good member, and many friends mourn her going and are in deepest sympathy with her children and husband. The funeral arrangements, in charge of Brother N. W. Davis, our honored undertaker, were completely carried out.—Emerson Hutchison.

BOWLETT—On Saturday night, August 2, 1913, Mrs. Geneva Bowren Bowlette, daughter of the Rev. and Mrs. James Bowren, of Watson, Ind., passed into rest. She was born in Paducah, Ky., June 30, 1884. Age

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28 years, 1 month and 2 days. She was confined to her bed for a month. On Thursday evening, July 17, she was taken to the hospital at the doctor's suggestion. She said often while there that she only regretted leaving this world because of her little children and her devoted husband. She seemed to realize that recovery was impossible. When told to trust in the Lord, she said: "I am, and everything is alright." She confessed religion in Sonora, Ky., in 1900, and then joined the Methodist Episcopal Church, of which the Rev. Bowren was pastor. In 1903 she was married to Ambrose Howlete at Jackson Street Methodist Episcopal Church by the Rev. W. H. Evans, of Louisville, Ky. In 1911, after moving from West Point to Louisville she joined the Jackson Street Church, Louisville, where she was very faithful until summoned home. She leaves her devoted husband, two children, father, mother, brothers, two sisters and many other relatives and friends. In the absence of the pastor, the Rev. R. F. Broadus, of Jackson Street Church, Louisville, the Rev. J. T. Leggett, of Jeffersonton, Ky., was requested to preach the sermon, assisted by the Revs. C. H. Pyles, of Anchorage, and H. M. William, of the African Methodist Episcopal Church, Charlestown, Ind.—The Family.

WARNER—Miss Mary Warner, after an illness of long duration, passed to her reward. Miss Warner was converted and joined Calvary Church at Thibodaux, La., a month before her passing. Sisters, brothers and other relatives survive her.—Thos. J. Johnson, Pastor.

FINCH—Chester L. Finch, child of W. M. and Jesse Finch, acceptable members of the Second Methodist Episcopal Church, Clay Center, Kans., died July 7, 1913. He was one year and 10 months old. The Junior League, Mrs. O. Geal Thomas, Su-

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perintendent; the Baptist Sunday School, Mrs. Alevia Chin, superintendent, and many others, contributed beautiful floral offerings.—B. J. Donnell, Pastor.

LAWLESS—Mrs. Cecelia Lawless, a faithful member of Calvary Church, Thibodaux, La., for ten years, has passed to her reward. Mrs. Lawless was loved by all who knew her. She leaves her husband, two children and other relatives and friends.—T. J. Johnson, Pastor.

ANDERSON—At Huntsville, Ala., a faithful old soldier of the cross, in the person of Brother Aberdean Anderson, who died July 4, 1913, in full triumph of faith. He was one of our local preachers, one of Lake Side and one of its best members.—J. J. Johnson.

WILLIAMS—Miss Victoria Williams, a faithful and well-loved member of Calvary Church, Thibodaux, La., for one year, after a long illness passed to her reward July 7, 1913. Miss Williams leaves three sisters, three brothers, four aunts, one uncle, Mr. Walker Wilson, and a large number of other relatives and friends.—T. J. Johnson, Pastor.

SPELLS—Maggie Spells, a member of Merrell Methodist Episcopal Church, Poplarsville, Miss., passed away after two weeks' illness. She was a faithful member and will be greatly missed. She leaves her husband and mother, also a son and a host of relatives.—S. Jossel, Pastor.

JAMES—Julius James, a member of the St. Mark's Methodist Episcopal Church, Washington, La., was born January 18, 1857; joined the church in 1904, and lived a consistent Christian until his death. He was stricken March last and bore his sufferings with patience until June 30, at which time he was called from labor to reward. Bro. James was faithful to his church, always a friend to the minister. At the time of his death he was a steward, trustee and leader of class No. 2. He was loving and gentle in his home, and was a respected man in the community, having many friends of both races. By his industry he acquired much of this world's wealth, and was generous with the same. He was ever ready to give advice and do whatever he could to better the condition of his people. He assured his loving wife, three sons and four daughters that all was right with him and God. The Tabernacle K. P.s of Washington and the K. of

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P.s of Opelousas paid their last respects over the remains. Funeral conducted by the pastor, the Rev. Milton S. Golas, assisted by the Rev. D. G. Taylor of Port Allen, former pastor, and the Revs. C. Hayes of the Baptist Church, Morgan City; James Smith of Washington and S. Strode. Interment in the Baptist Cemetery.

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MARYLAND.

Sykesville.—Children's Day was observed at Johnsville, Sunday, June 22. The program was under the direction of Mrs. Lottie Collins, and the children evidenced by the way they spoke and the ease with which they went through their drill exercises that they had been well trained. Mr. Allen Collins is the superintendent of this school, and he is ably assisted by his wife. A large audience witnessed the exercises. Collection, \$13.32. The pastor, the Rev. A. J. Mitchell made an address in which he emphasized the duty the parent owes to the child in giving it every educational advantage. He also sang a solo.—Benj. A. H. Arnold.

Southwestern Christian Advocate

631 BARONNE STREET.

Entered at the Post Office New Orleans, La., as Second-Class Matter.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Boynton Church, of Gretna, on Sunday, August 10th, will have a grand union basket meeting. Refreshments free. Services begin at 11 a. m. Proceeds for missionary cause and pastor.—F. B. Walker, Pastor.

Thomson Church.—Miss Agnes Williams, our Superintendent, knows so well how to build up a school that this department is on the increase. At 11 a. m. the meeting was led by Brother H. D. Mouton. At 8 p. m. a large crowd was in attendance and this service was one long to be remembered. A large number communed. Collection excellent. At 9 a. m. Monday the Ladies of Violet had their annual sermon preached here by Pastor Robinson. Collection, \$17.00. Miss Estella B. Scott is spending her vacation in Biloxi, Miss.

First Street.—The services were good on last Sunday. There was a large attendance at the testimonial service at 11 a. m. All the services were highly evangelistic. Organization was perfected for the memorial window to the late Rev. Wesley R. Buier, and the putting of the church in good condition for the session of the Louisiana Conference, Tuesday night, August 5th. The pastor's subject next Sunday, at 11 a. m., is "Faith and Works—One and Inseparable." There will be a sermon at night also. Mrs. B. Mack Hubbard is now taking her well-earned vacation and will be away for a month or two.—B. Mack Hubbard, Pastor.

Mallalieu Church.—At 7:30 p. m. last Sabbath day, a goodly number partook of the Sacrament of the Lord's Supper. Three persons joined the church. The outlook is chattering for a good year's work here. We have passed the ten per cent mark of increase in our membership during this year. Our aim is to reach the 25 per cent mark before our Conference meets. The members of Mallalieu are determined to make the financial rally, which will take place August 24-28, a great success. It will be a "red letter day" at old Mallalieu. All city pastors and their congregations are cordially invited to be with us on the 24th, at 8 p. m., or the night of the 28th, at 7:30.—D. S. Sloan, Pastor.

Union Church.—The Baikan Blouse and Japanese Contest Drift on Monday night, July 28th, was a great success. The promoter and participants are receiving congratulations for the large attendance and for their excellent drilling. The judges awarded the prize to the children. On Wednesday, the 21st ultimo, the Sunday school annual picnic at the Audubon Park was well attended. The early

morning prayer meeting is increasing in attendance. The pastor, the Rev. J. H. Hubbard, preached an excellent sermon at the 11 o'clock service on Sunday, on "The Influence of Christian Example." At the Epworth League service several excellent numbers were rendered. The Rev. A. A. Lacy preached an inspiring sermon at the night services. Next Sunday, at 11 o'clock, the pastor's subject will be "Common Sense in the Solution of the Church Problem." Sunday's collection good.—John E. Riley.

Williams Church.—The rally on July 20 was quite a success. The following captains raised: Sister Daisy Mitchell, \$16.61; Marguerite Bartholomew, \$10.10; Irene Dauphine, \$10.08; Sarah Robinson, \$4.55; D. C. Mead, \$7.56; Elizabeth Reed, \$1.80; Lillian Adams, \$12.78; Priscilla Wheeler, \$10.80; Tena Taylor, \$4.30; Josephine Davis, \$1.00; Selentine Esther, \$7.20; Rosa Fauik, \$4.80; Senna Harris, \$14.60; V. Dutton, J. A. Landry, \$17.86; total, \$121.99. I take this method of thanking the following ministers and their congregations for their help: The Rev. W. J. M. Price, of Haven; the Rev. C. C. Landry, of St. Matthew; the Rev. C. L. Johnson, Broadway Baptist Church; the Rev. E. L. Brown, First Zion Travellers Baptist Church; the Rev. C. C. Carter, Plymouth Rock Baptist Church; Rising Star Baptist Church.—J. A. Landry, Pastor.

Asbury Church.—The third quarterly conference held August 2 by Dr. Valcour Chapman was the best conference we have had in ten years. We paid our quarterage with ease. The superintendent preached an excellent sermon on Sunday at 11 a. m. Led by our young pastor, the Rev. Jesse David, we are having wonderful success. Three members have been received into the church. The church is being overhauled. Truly there has been a mighty transformation during the three months' pastorate of our beloved pastor. The future is hopeful.—(Mrs.) Martha Howard.

Williams Church.—On Sunday, Aug. 10, Bro. Edward Fields, one of our old veterans, preached for my people at 11 o'clock, and at 8 o'clock Bro. R. J. Nash, of Wesley, preached acceptably. Bro. Williams, a steward of Wesley, made a helpful talk and assisted in lifting the collection.—J. A. Landry, pastor.

First Street Church.—Pastor Hubbard delivered a sermon on "Faith and Works—One and Inseparable," at 11 a. m. The Rev. Allen Luster, one of our honored retired ministers, preached a good sermon at night. Pastor Hubbard's subject next Sunday at 11 a. m. is "God's Marching Order." Our night service begins promptly at 8 o'clock, and closes at 9:30.—B. Mack Hubbard, pastor.

Wesley Church.—Sunday, Aug. 3, R. J. Nash conducted the well attended prayer meeting. Bro. Robert Armstead, assistant superintendent, is ably conducting the Sunday school. The pastor, Dr. J. L. Wilson, preached morning and evening. A large number communed, one infant was christened and one adult joined the church. Services on Sunday, the 10th, were well attended. Prayer meeting was led by Bros. Thos. Crow and W.

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J. Turner. At 10:45 a. m. and 7:45 p. m. the pastor, Dr. J. S. Wilson, preached strong and impressive sermons. At 3 p. m. Dr. J. H. Hubbard, of Union, preached. This service was held in the interest of the Old Folks' Home. The sermon was indeed a spiritual treat. Many of the city pastors were in attendance. Bro. C. C. Cannon conducted the Epworth League service at 7 p. m.—L. L. Harrison.

St. Matthew's Church, Algiers.—The early prayer meeting was well attended. The Sunday school attendance had increased and was addressed by District Superintendent Chapman. A large and attentive audience heard Dr. Chapman at 11 o'clock Sunday morning. At night the sacrament was administered to a large number. One was received into full membership. Everything is in readiness for the big rally on the fourth Sunday. The Rev. Allen Luster will preach Sunday night.—C. C. Landry, pastor.

Malden Church.—Our second rally for our parsonage, known as "Woman's Day," was a success. The clubs reported: No. 1, Rosie Armstrong, \$16.56; No. 2, Laura Smith, \$28.35; No. 3, Fannie Rioly, \$5.00; No. 4, Nancie Adolph, \$12.59; No. 5, Louisa McGuire, \$5.90; total, \$63.38. Many thanks to the women. Our services were good Sunday. This work is progressing. Our Sunday school picnic is August 18.—H. B. F. Charles, pastor.

The Monument Committee has made the first payment on the monument which is to be placed on the grave of the late Rev. W. R. Butler, the last Sunday in October, and desires to ask all friends who wish to contribute towards this effort to make contributions through some one of the officers of the committee, who are: Leonard Grew, president, 1802 Seventh street; Mrs. L. McWilliams, secretary, 2421 South Rampart street; Mrs. Louisa Bell, treasurer, 2111 Fourth street. Meeting held every Thursday night at the residence of

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At Wesley Church, W. B. E. Cannon, president of Epworth League called his cabinet together on August 1. After devotional services, Mack called the roll; ten responded. Object of meeting—the making of arrangements to raise the League's assessment. The month of September was decided on for the purpose. Sunday, August 3, this department rendered a splendid program. There were able talks by the pastor, Dr. L. Wilson, and Mrs. Elizabeth Gas and a paper by Miss Lillia Marshall.—C. C. Cannon.

The Texas & Pacific will run a special train from New Orleans Shreveport next Monday, August 19. The fare for the round trip will be only \$4.50. The return is to be on Wednesday, August 20. The Texas & Pacific promises ample accommodations for the colored patrons, and it is anything like the accommodations given the delegates to the Southern Negro Business League, those who take advantage of this special train will travel in comfort. This will afford an opportunity for the people of Southern Louisiana to visit their friends and relatives in the North part of the State.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, AUGUST 21, 1913

Vol. No. 42--No. 34

JUSTICE FOR THE NEGRO

The Negro is not without friends because there are men who see man as man and are not influenced by race or color.

The Methodist Episcopal Church will go a long way to find a man more constant in his convictions and less fearless in expressing them than the Rev. William Valentine Kelley, L. H. D., Editor of the *Methodist Review*. Dr. Kelley is a prince among men. Scholarly without being pedantical, brotherly without being fulsome, truly great and yet retiring. He has been as constant as the North Star and as pure as gold.

Forty-six years ago Dr. Kelley delivered a Fourth-of-July address. That was just two years after the Civil War. His subject was the "Genius of American Nationality." That address is now published in the *Methodist Review* for July-August, for the first time. In giving out the address at this time, Dr. Kelley greatly favors the public. The address is not only appropriate and wholesome reading, but gives the admirers of Dr. Kelley a chance to compare his production of forty-six years ago with his literary output of to-day. There is, in his early writings, the beauty of language, wealth of thought and directness of purpose that is so manifest in his writings of to-day.

In the closing paragraph of this remarkable address, among other things, Dr. Kelley says:

"One other word should be spoken. Justice is the keystone of that arch of divine favor from which depend the hopes of any nation for political immortality. Justice is the everlasting, unchangeable will to give each man his right, and the black man was not excluded from the 'grant of God Almighty' when he gave all men a right to be free. Prejudice must unbind its viewless fetters and each man call all men brothers. The Negroes have been a patient people. They waited to be set at liberty when they were stronger than their masters and able to burst the gates which barred them from freedom. They might have wrenched them from their hinges and come forth, exclaiming to the nation, like the French soldiers at Grenoble, 'In the absence of the key, here are the gates'; but they waited till the Emancipator came. The black man, a suppliant for equal rights and the full privileges of citizenship, is such a beggar as was Belisarius at the gates of Byzantium. Only at its peril can this country forget how, in the dark hours, 'when Ingemisco,' not 'All's well,' was the burden of the watchman's cry, he followed the fortunes of the nation's flag at Olustee, and Pillow, and Wagner, and Petersburg, and, glad of the bloody opportunities of battle to some 'deed of derring do,' went down with the nation's bravest and best to reap and be reaped in the harvest of death, to smell the fiery breath of the cannon's mouth, and through aisles of roaring artillery to take the fatal fragrance of the blood-red blossom of war. Not without his help was this nation saved. God will

not help us if, when this man asks bread, we give him a stone."

This word, spoken in behalf of the Negro now nearly half a century ago, is appropriate to-day. It will help those who are blinded by prejudice. It will encourage the Negro.



ST. MATTHEW METHODIST EPISCOPAL CHURCH
Greensboro, N. C.

(See page 8)

A COLOR-LINE BIBLE

There are some people who make themselves ridiculous by their notions on the race question. Reason in their contentions they do not know. But when has prejudice gone on the wings of reason? Never! If some prejudiced people could see themselves as others see them, they would mend their ways.

In the court room of Guilford County, North Carolina, two Bibles are used to swear in the witnesses. One for the colored and another for the whites.

For the colored a well-worn and rather soiled copy of the Scriptures is used, while a newer and cleaner copy is used for the whites.

A court that permits this admits, on the face of it, that there is a difference between the attitude of the court toward a white prisoner and a colored prisoner. A difference that means protection and justice for the one—and often injustice for the other. How can a court which is honor-bound to be fair

to all concerned, permit such? Is there one interpretation of the law for the white man and another for the Negro? Does the court change front when it faces a Negro?

But what senseless drawing of the color-line! A color-line in the use of God's Word, which is directly against such practice. What mockery! What blasphemy of God's Word! What traducing of the courts!

And thou, too, Guilford?

NOW OR NEVER

If the movement to interest the Methodist Episcopal Church and the Nation in Negro education in the campaign now on for the Jubilee Fund fails—then, the cause will have a tremendous setback. The General Conference has endorsed the appeal. It is just fifty years since the proclamation of freedom was signed by President Lincoln. The nation is forced to consider the Negro because of the semi-centennial celebrations now being held. The State of Pennsylvania alone has appropriated \$95,000 for a celebration. The Negro is before the eyes of the Nation. Can the Church be aroused? The *Central Christian Advocate* says:

"We are very certain that this worthy Jubilee is not having the publicity throughout the Church that the cause deserves."

There you have it. What shall be done? Let the colored Conferences raise the \$100,000 allotted to them and the whole Church will sit up and take notice. Not only so—if the Negro members should raise the \$100,000 the Church would be stirred to give to Negro education as we have not seen for a generation. Dr. I. G. Penn is working this end of the Jubilee Campaign with an energy that deserves the heartiest co-operation. Let every church hold up the arms of Dr. Penn and see to it that the last dollar of the one hundred thousand is raised by January 1st. We can do it if we will.

We should be more interested in the success of this campaign than any other section of the Church. We have so much to gain.

KEEP STEP

The Colored Conferences in the Methodist Episcopal Church can not justify their relation to the great Church unless they, to the limit of their ability and opportunity, measure up to all the requirements of the Church. There must not be two standards of efficiency in the Church, one for the white Conferences and another for the colored Conferences, nor must the colored Conferences lower the standard. We must measure up. And if we fail to do so, God grant that we may not fail, it should be after we have done our uttermost.

The Negro who goes around pleading for an excuse because he is a Negro, plays into the hands of his worst enemy. Our enemies charge that we can not measure up to a man's

(Continued on Page Eight.)

The Angel of High Commission

By Louis Manning Hodgkins

When I remember all the paths heart-breaking,
Of troubled pilgrims on earth's weary way;
How many feet bewildering steps are taking,
How many dwell in haunts that but betray;
I love to think that angels oft were hidden
In olden days at Heaven's high behest,
Perchance as men in human guise half hidden,
Or heavenly clad, to make our need their quest.

Consoling, warning, guiding, or revealing,
In sword-drawn strength they come, or silver-shod;
At midnight, noon-tide, or when day was stealing
Over the hill-top; oft in ways untrod,
They sped in love a wavering faith to quicken,
Or whisper in a gloomy hour, "God sees";
In peace of Mary's chamber, or where stricken
Deserted Hagar sobbed her piteous.

In the tent-door on Hebron's plain out-spreading,
At Ophra's oak, in Ornan's threshing-floor;
Their way 'twixt sky and earth at midnight threading
The shining ladder Jacob dreamed of yore,
No place too low to miss their heavenly faring,
No place too high to know an angel wing,
And ever to earth's weary mortals bearing
Such gift or grace as only angels bring.

But who his mission lent so high adorning
As he who by the tomb the dim night long
Sat motionless; then the pale sheen of morning
Proclaimed the vigil ended, and with strong
Right hand and shining face he rent the prison
To cry in jubilant voice o'er land and sea:
"Fear not! He is not here, but risen,
And goes before you into Galilee."

—"Sunday School Times."

A Study of Man

(FOURTH PAPER)

By the Rev. J. O. Thompson, D.D.

"Know then thyself. * * * The proper study of mankind is Man."

In the former papers of this series we have considered the testimony of consciousness with reference to the Ego, and have concluded that the Ego is the possessor of certain faculties, abilities or powers. We have seen that it has the power of cognition—that is, ability to acquire knowledge and retain it; the power of ratiocination, of comparing facts and ideas and drawing conclusions, the power of sensation, the ability of experience emotions of pleasure and pain, of surprise, anger, indignation, etc., the power of volition, the ability to will. In this paper we propose to discuss the cultivation of the cognitive and ratiocinative powers.

This is a matter of the utmost importance, second only to the cultivation of the spiritual life. Indeed, it is essential to the highest development of the spiritual life. Pollock says: "Course of Time," Book IV:

"But stranger still the distribution seemed
Of intellect; tho fewer here complained,
Each with his share, upon the whole, content."

One of the greatest hindrances to human progress has been the fact, as stated by the poet, that "Each with his share, was on the whole, content." Now most people admit and very many act upon the fact that the natural capabilities of the hand, ear and eye can be very much improved by training. The athlete spends months in training, because he realizes that his natural faculties would be inadequate to make him the victor in the contest; the singer spends years and money in the cultivation of the voice, and the better that voice is naturally the more assiduously it is trained; the skilled mechanic realizes that he can far more than double his natural efficiency by cultivation, but what a great number of people, comparatively, seem to think that they will not find it worth while to train their intellectual powers, though their success in life really very largely depends upon that training, and many, many of them make a comparative failure for lack of it. I wish I could impress upon the readers of the SOUTHWESTERN the fact that the success of the colored race depends very largely upon the training of the intellects and moral natures of the rising generation. And I would impress it not only upon the young, but upon the middle-aged and even upon the aged. Within a year I will be eighty years old, and I realize now as never before the truth of the old proverb that "We are never too old to learn." And the proverb is true in a very different sense from that in which it is ordinarily used. It is usually understood to mean that we have never become so wise that we cannot learn still more; but it is true that, if we keep our minds and hearts right by proper discipline and use we

shall never be so old as to lose our ability to learn. Ossian sings, "Age is dark and unlovely," and so it is if one lives only in the past, losing interest in the present and the future. With Tennyson:

"I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

And there should never come a time in the life of any man, as long as he can retain his faculties, when he should not use them with the hope and expectation of increasing and improving them. He who will

"Act, act in the living present,
Heart within and God o'erhead,"

will find that his path is "As the rising dawn, which goeth and shineth unto the perfection of the day." Prov IV, 18, literal translation. This matter of the cultivation of the intellect, the knowing and reasoning powers of man, I have said, is second only in importance to that of the spiritual life. It is of the greatest importance in its relation to the spiritual life. No ignorant man, I believe, ever reaches as high a grade of spiritual life as he would reach if he had made himself intelligent. Do not misunderstand me; I do not mean that intellectual culture is by any means a substitute for spirituality, nor that mental culture always induces spirituality. But I am sure that sanctified mental culture is a great aid to spiritual growth and enjoyment. The greatest and most cultivated intellect is capable of the highest spiritual possibilities. "The Mormon, in his blindness, bows down to" one of many gods who, in his view are simply exaggerated or magnified men. He cannot have the same appreciation of his deity as can the intelligent Christian, who has come to know, not only through His Word, but through His works, the infinite, all-wise, all-loving, self-existent, eternal One. I know that as I have increased in the knowledge of God in all the years of my pilgrimage my appreciation of all His glorious attributes has "grown with my growth," and strengthened with my strength." And the increase continues. The Lord Jesus Himself declares that "knowing" is the essential thing. He says, "And this is life eternal, that they might know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." Paul puts the same stress on "knowing" when he says: "That I may know Him, and the power of His resurrection." It is as true now as in the days of the prophets: "My people are destroyed for lack of knowledge." "Because thou hast rejected knowledge I will also reject thee." Hosea iv, 6. Nineteenths of all the heresies and schisms which are disturbing the church have been, and are, the result of ignorance. Many men have be-

lieved themselves the originators of new doctrines, and have propagated them to the great disturbance of the Church, when a little knowledge of the history of the Church and its doctrines would have shown them that the same notions had been advocated by some crank centuries ago, and had been so completely refuted that they had dropped out of sight and been forgotten. It is said that "Great minds run in the same channel," and to a certain extent it is true; but it is equally true that little minds make the same errors. Thank God, it is true that

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers."

But it is also true that a great many errors, some of them dangerous, even though, ages ago, they seemed to "die amid their worshippers," appear to have had a resurrection. The Lernean Hydra had many heads, and when they were cut or beaten off they immediately grew again. Hercules could slay the monster only by searing with a hot iron the neck after he had beaten off the heads. Nothing but knowledge prevents the growing again of the heads of the Lernean Hydra of error. And the means of acquiring knowledge are within the reach of every one who is determined to seek it. I need only to call attention to a few examples. Abraham Lincoln was the son of a poor, ignorant and "shiftless" father, who was strongly opposed to education, and discouraged his son from attempting to acquire knowledge. The facilities for the acquisition of knowledge were most meager, but the determination of the boy to overcome all obstacles, and he became the possessor of a vast fund of practical knowledge, as well as of a wide acquaintance with the best books. Booker T. Washington is another shining example. Born a slave, only an unconquerable determination to know enabled him to reach the exalted position of scholar, leader and benefactor of his race and of humanity, which he now occupies. Benjamin Banneker, of Maryland, if I mistake not, also born in slavery, became a prominent mathematician, astronomer and surveyor. Instances by scores might be adduced, but these will suffice to show what can be done by determined and persistent effort. I have heard men excuse themselves for growing up in ignorance by saying: "never had any chance." But these and thousands of others have attained eminence in spite of the fact that they had no chance save as they made it by their indomitable persistency, are sufficient proof that the boy or girl who wills can acquire knowledge.

But learning, of itself, by itself and for itself, is not necessarily a good. Dr. Franklin well says: "Education makes a good man better and a bad man worse." Knowledge must rest on a base of sound goodness, or it is often a great deal worse than ignorance. Nor is all knowledge equally valuable. Some thoughtless people say: "We must learn all sides so that we can know how to choose." But this is false. Often the knowledge of evil is in itself evil. There is some truth in the poetic apothegm,

"Vice is a monster of such hideous mien
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Of course, we must fight evil, but the best opposition to evil is active and persistent advocacy of good. If a room is dark we do not attempt to sweep or drive the darkness out. We open the shutters and let in the light, or we light the lamps; we bring in the light and the darkness disappears of itself. We should start in life with the determination to do the good, supplemented by an equally strong determination to seek to know the good that we may do it. We have no need to seek a knowledge of the evil. It will force itself upon us fast enough as we live out our lives among men.

In the next paper we shall consider the sensitive faculty, with special reference to the moral sensitivity, the conscience.

A New "House of Healing"

By Alice M. Guernsey

"One might almost wish to be sick if he could come to a place like this." The thought was expressed many times and in varying forms, by many guests attending, on the evening of June 20th, the "opening" of Robinson Hall, the new hospital building at Washington, D.C., of the Woman's Home Missionary Society. While the "thousands" claimed as present by the city papers must be somewhat discounted, there is no doubt that the publicity sought by the issuing of over 2,000 invitations was secured—and, by the same token, official as well as resident Washington learned of the existence of a modern and well-equipped hospital within their reach. The large number of physicians who came and looked, with trained vision, were quick to note its manifold conveniences and safeguards.

Nurses from the "old" hospital proved efficient and intelligent guides, their sunny faces making the representatives of the mother society proud to claim them as "ours." The chance remark of a guest was a typical tribute: "Since I've been visiting by hus-

A Chicago gentleman, taken ill on his way home from a sojourn in the South, found hospital care imperative on reaching Washington. Inquiries at the railroad station brought the answer, "If you want the crack-jack nurses of the city, there's a little hospital on North Capitol Street, shabby and crowded, but it has the best nurses in the world." The stay in the "little hospital" was not long, and the earthly home was never reached. But words like these were spoken to his devoted wife: "Never speak disparagingly of the Christian church, for it has opened to me here the gate of heaven." The testimony bore direct fruit in a gift of \$1,000 for the naming of a room in his memory in Robinson Hall.

The Children's Ward has been "taken" by Mr. and Mrs. Albert Longwell, of Middlepoint, Ohio. The playroom for convalescent children has a beautiful secret connected therewith—to be told by-and-by—but there is still need of gifts for its furnishing. The Queen Esther girls, under the leadership of their general secretary, will name a large



ROBINSON HALL.

band, who has been ill in Sibley for the past three weeks, I've lost all my dread of hospitals."

The building, almost a replica of Rust Hall, with which it is connected by porches, is of red pressed brick, with trimmings of brown stone and terra cotta. Entering it from the porte-cochere, the visitor has instant impression of welcome, cleanliness and cheerfulness. This entrance hall and its adjoining reception room are fittingly furnished in memory of one of the hospital's staunchest friends, Dr. D. B. Street, by his family and the Baltimore Conference Woman's Home Missionary Society.

Offices of superintendent and staff, physicians' rooms, six single rooms and a large and small ward for patients, with linen closets, etc., occupy the rest of this floor.

In the basement are the receiving rooms for patients, a free dispensary, kitchen, nurses' dining-room, store rooms, refrigerating and vacuum cleaning plants, laboratory and other needful divisions.

The second, third and fourth floors are complete with single rooms, wards and diet kitchens, each floor having a wide balcony on the west. The operating rooms, with their attendant apartments, splendidly lighted for day or night work, with some rooms for patients, occupy the fifth floor, while a solarium and roof garden make abundant provision for the curative power of sun and air.

Is the new building needed? "We must have the furniture in place at once," said the superintendent the night of the reception, "or we shall be driven out of house and home at Sibley. The head nurse, and I have already given up our rooms to patients, and others clamoring for a chance."

room in the southeast corner of the second floor, at \$1,250. The furnishing of smaller rooms at \$250 each has been assumed by the Woman's Home Missionary Societies of Genesee, North India, South Kansas, Northeast Ohio, Southern California, Rock River, Indiana, Northwest Indiana, Northern New York, West Ohio, Des Moines, Baltimore, Wyoming and Detroit Conferences. Detroit and Northwest Indiana Conferences have each taken in addition, a \$1,000 room. Buffalo District has placed a beautiful wrought-iron gate, suitably inscribed, at the entrance to the passage between Robinson and Rust Halls. Philadelphia Conference supplies an art window and furnishes an alcove (at \$300) next to the young people's room. The room of the Hospital Guild has been provided for at a cost of \$1,300, in memory of Judge and Mrs. McDowell, by their daughter, Mrs. Elizabeth McDowell Johnson.

These are a few out of many gifts of love and memory that have already been bestowed. And there is room for many others.

This hospital is unique in that it has never received government aid, directly or indirectly. Its primary object is "to prepare Christian women for the highest form of philanthropic service to humanity."

Education in the South

The United States Bureau of Education, in co-operation with the Phelps-Stokes Fund, is now making a comprehensive study of the private and higher schools for colored people. This study is undertaken in response to numerous and insistent demands for knowledge of these schools, the number of which is constantly increasing.

Thoughtful people of the South and of

the North, white and colored, are more and more puzzled as to the merits and demerits of the many appeals for money and sympathy in behalf of all sorts and conditions of institutions for the improvement of Negroes. Letters from State Superintendents of education in the South emphasize the need of a complete survey of the whole field. At a recent conference of the representatives of some of these schools, held in New York, it was the consensus of opinion that there is much duplication of educational effort in some sections, but much more of neglect in many other sections. Every educational board interested in the colored people and almost every individual who contributes to this cause is calling for information. After considerable discussion of this need by Dr. Dillard of the Jeanes Fund and the Slater Board, and by other representatives of the "Conference for Education in the South," it was decided to appeal to the United States Commissioner of Education for a thorough study of the private and higher schools for Negroes. Commissioner Claxton's intimate knowledge of every phase of education in the South enabled him to understand the importance of this request, and he immediately began to make plans for the study now under way.

A remarkable evidence of the importance of this survey is the fact that about the same time two other important organizations interested in colored schools decided to assemble information on this subject. Dr. J. H. Dillard, Secretary of the Slater Board, obtained permission of that body to begin the study. It was at this time also that the trustees of the Phelps-Stokes Fund, confronted by appeals from all sorts and conditions of schools, decided to make a thorough survey of the situation. As the Fund is of recent origin, a word of explanation may be necessary at this point. This Phelps-Stokes Fund is the residuary estate, amounting to about a million dollars, bequeathed by Miss Caroline Phelps Stokes, of New York City, for various philanthropic purposes, among which is the education of Negroes. Most of the appropriations made up to date have contributed directly or indirectly to a clearer knowledge of colored schools. Gifts to the Universities of Virginia and Georgia and to the Peabody College in Nashville are for the maintenance of fellowships and research work in the field of Negro education. A number of smaller sums have also been given for related purposes.

The co-operation of the Bureau of Education and the Phelps-Stokes Fund is the result of the close relationship of the representatives of the Slater Board, the Conference for Education in the South, and the trustees of the Phelps-Stokes Fund, with each other and with Commissioner Claxton. Through this co-operation unnecessary duplication is avoided and time, effort and money are saved.

The work is done under the immediate direction of Dr. Thomas Jesse Jones, a native of Wales and a naturalized citizen of the United States, who was educated both in Southern and Northern institutions, and has devoted a number of years to the educational and economic condition of the Negroes in the United States. His studies and observations, extending over several years in the Census Bureau of Education, will be especially useful in this study of schools. An exhaustive schedule of questions in regard to the schools has been prepared with much care and is being filed by Dr. Jones and those associated with him, after careful investigation of the schools made by them. These questions relate to the history of the schools, their present condition, their management, their religious and social activities, and the work of graduates and former students. Attention will also be given to the relation of the schools to their communities.

When sufficient data have been collected a report will be printed and published giving a brief but accurate survey of each school, of its equipment, its work, and its place in the educational system of the city, county or State in which it is located.

BISHOP HENDERSON'S CORNER

AWAKE, O ZION

To the Pastors of the East Tennessee, North Carolina and Tennessee Conferences:

DEAR BRETHREN—From many places in our area there have come to me tidings of spiritual awakening; churches have been aroused to more intense effort to secure the salvation of the lost; individual Christians have been awakened to new responsibilities in prayer and service; communities have had in some instances their attention arrested by the conviction of the Holy Spirit working through the lives of concerned and consecrated followers of Christ. Is your church among this number? How stands the spiritual thermometer on your charge? Have you been in heart agony before God for the salvation of your people? In the diary of a Methodist itinerant of other days, I read, "I felt an ardent desire to be of some service to the souls of the people. There was a gracious move among the hearers, and before I got through my discourse I wept over my audience for some time. None but God knows what I felt at that time; my heart was ready to break with grief on account of the poor sinners who were perishing in their sins. In many cases, it appeared as if I could preach till I dropped dead in the pulpit, if it would be the means of bringing souls to the knowledge of God."

Are these words an idle tale? Do they mean nothing to us now? Have they been repeated in reality if not in form in our ministry during the past ten months? Is the "ardent desire" dominant within us? Have our tears fallen, in private if not in public, expressive of the yearning of our hearts for our people? Do we pray like it? Do we preach like it? Do we go from house to house with tears, as Paul did at Ephesus?

There are but two months remaining for two of these three conferences before we meet in annual session; three months remain for the third. Shall we not make a double covenant, with God before each other, and with each other before God? First, let us covenant on our faces with God that without reservation and with all the intensity of which we are capable, we will give ourselves in complete abandonment, day and night, to pleading with men in private and public to surrender themselves to God and unite with the Church of God. Second, let us covenant with each other that we will, from now until Conference convenes, pray daily for every pastor in this area that God may give him unusual spiritual efficiency in persuading men to yield to Christ. The next few months ought to witness many revivals, mighty revivals—revivals in the homes of the people, revivals at the altar of the church. Our daily prayer should be "Awake, awake, put on thy strength, O Zion; shake thyself from the dust; arise, sit on thy throne, O Jerusalem."

No word of mine could so forcibly express what is in my heart as those burning, searching, stirring words in our Discipline on pastoral fidelity, which I make my own prayer and plea for us all: "O brethren, if we could but set this work on foot in all our Societies and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the words and works of God, surely God would dwell in our habitations and make us His delight! O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to mourn before the Lord that we have so long neglected this good work? If we had but engaged in it sooner, how many more might have been brought to Christ? And how much holier and happier might our Societies have been before now!"

God help us together to see this prayer realized! May the Holy Spirit equip us for the task! Very faithfully yours,

THEODORE S. HENDERSON.

SAMUEL HUSTON COLLEGE

The Third Year Class of Samuel Huston College has raised \$125 and put a cement walk in front of the College.

The teachers and students have purchased a vegetable farm of eight and one-half acres which, which interest, cost about \$2,300. They owe only \$600 on it. They propose to



THE PROPOSED ADMINISTRATION BUILDING

pay this last note off this fall and deed it to the Freedmen's Aid Society.

The late Dr. R. S. Rust said of the location of Samuel Huston College: "It is the strategic location of the whole South, the gateway to unborn millions." It is located at the capital of Texas, in the midst of the greatest cotton section of the whole South.



MAIN BUILDING, ERECTED AT A COST OF \$30,000.00

Dr. Lovinggood has plans out for the erection of a large administration building to contain office rooms, a chapel to seat 1,000, and a roof garden for entertainments during the warm weather. Mr. E. T. Burrowes, of Maine, has recently given \$1,000 to start off the fund for this purpose.



BOYS' DORMITORY, ERECTED AT A COST OF \$19,000.00

The popularity of Dr. R. S. Lovinggood in Texas is shown when it is known that he delivered six commencement addresses the past school-closing season.

The music department enrolled 104 the



INDUSTRIAL HALL, COSTING \$12,000.00

past year. It is fact becoming the leading school of music in the State.

With an enrollment of 523 and 24 teachers,

with large commodious buildings and with classes in the industries and the various literary courses going, the older colleges of the South will have to look to their laurels.

In athletics, Samuel Huston College has been champions eight years out of ten in baseball in Texas. Last year she stood second in football, being beaten only by the champion Bishop College team with a score of 3 to 1 in favor of Bishop.

The College maintains a fine course of lectures. Dean Sutton and several others of the University of Texas having a place in the course.

Dr. Lovinggood has proven himself quite an evangelist. With over 200 boarders last year, only eight went away without confessing Christ. "Our whole school for Christ" is the constant motto.

Prof. Arthur Rudolph Grant, known about Atlanta as a fine musician, scholar and social settlement worker, a recent graduate of Howard University, and Prof. B. F. Lee, of Clark University, will be among the new teachers at Samuel Huston College.

The Faculty of Samuel Huston College maintains a "Teachers' Study Class" for the advancement and improvement of the teaching force. It meets weekly and attendance is compulsory.

Am I My Sister's Keeper

The Woman's Home Missionary Society with its growing work, has many needs, but no need so vital as that of obtaining earnest, devoted, consecrated Christian women whose hearts are surrendered to Jesus Christ and who are ready to follow the Lord in simple faith and willing obedience.

The demand for Deaconesses in all lines of service has never been so insistent as now. From one of our educational institutions comes a call for a Nurse Deaconess who is a college woman. Her duty would be to look after the health of the young women in the institution, and to inform those who feel called to Christian service of the beautiful power of a life of activity in God's work. From all parts of the United States comes the call for workers that we cannot meet.

The Woman's Home Missionary Society never declines a suitable candidate for its Training Schools because she is not able to pay her way. Many students can afford to pay their own expenses; others have friends in a position to do it for them; some cannot afford the whole but can pay a part. A student can become self-supporting by conducting two other students who are able to meet their own expenses. This gives an opportunity for each one to endeavor to meet her own expenses.

The year begins the first week in October. Please apply for further information to the Secretary of the Training School Bureau, Mrs. D. A. Minard, 119 Bidwell Parkway, Buffalo, N. Y.

Give the other fellow the kind of a deal you want yourself. If you can say nothing good about him say nothing. There are mighty few people in the world we can't say something good about if we try. The trouble is, we don't try. And yet, the more good you find in other people the more good other people will find in you.—The American.

It has been said that courtesy is to the daily intercourse of life what fragrance is to a flower. It ought to be just as steady, as unconscious, as gently persuasive as that—and it is just as certain to be noticed and appreciated as the rich perfume of the Jacqueminot or the delicious scent of a lily. Great Thoughts.

The shoemaker in the little inland town who makes an honest shoe for some unknown customer across the world and who feels the sacredness of his work, is in his humble way consecrated. The scientist who counts nothing too hard in his unwearied struggle to win one more secret from the unknown, that he may add it to the slowly growing total of human knowledge, is to be enrolled among those who are consecrated.—Rufus M. Jones.

Israel at Mount Sinai

Exodus, Chapter 19.

International Sunday School Lesson for August 31, 1913

By the Rev. N. W. Greene, B. D.

Golden Text: Let us have grace, whereby we may offer service well-pleasing to God with reverence and awe.—Hebrews 12:28.

Time: In the third Jewish month after they left Egypt, corresponding to the latter part of May or the early part of June.

Place: On the way from Elim to Mount Sinai, and in the valley of Er-Rahah at the foot of Mount Sinai.

The Lesson Story.

The Israelites, in going from Elim to Mount Sinai, came to Rephldim, where a battle was fought and gained against the Amalekites, Joshua, whom Moses had just appointed, commanding the forces of Israel. But they soon moved on and encamped in the wilderness at the foot of Mount Sinai, in which vicinity they remained eleven months.

Here Moses was divinely called up the mountain and given instruction of God for the people. Jehovah desired to make a covenant with Israel; to form an agreement by which they would be mutually bound to the end of time. The only condition imposed upon Israel was faithful obedience to God. For this, God offered that they should be His people, His peculiar treasure above all people; and that they should be an holy nation, a nation of true, pure, religious citizens, each of whom should be a priest for the religious instruction of other nations. Acceptance of these terms was encouraged by calling Israel's attention to God's great deliverances and provisions of the past.

When it was made known to Israel what God desired to do and two days had passed, the wonderful power of God began showing itself in the mountain above them. It was morning, but the early light was obscured by a thick, dark cloud hovering ominously over the mountain. The people were hushed with fear when they saw sharp lightnings split the clouds in their swift leaps from peak to peak, quickly followed by thunders bursting like the sound of a mighty cannon in the air, and rolling madly away only to gather more force and return with more fury. The earth quaked beneath their feet while a voice like that of a trumpet waxed louder and louder in the clouds above.

It was the work of God, and Moses quickly led Israel out before the mountain that there they might decide upon the suggested covenant and chose God their King. And while tremblingly standing in this awful presence, God called Moses to the top of the mountain while the people were forbidden to cross a certain limit about its base under penalty of death.

The people all agreed to have "this awful God" for their King. And as King, the commandments were given.

Israel's Definite Choice

When there is action there is always reaction, more or less. This holds good as a principle in almost everything, and there is nothing that stands singly and alone without reference to something else. It is true that "no man liveth to himself," and it is true also that no thing exists but that it is related to some other thing. A contract has two terms, the binding power of one depends upon the fulfillment of the other. So, for Israel to be God's

chosen people it was proper that He should be their chosen God; and a distinct act of choice in the nature of a covenant was necessary.

Israel had all the while regarded herself as under special providences growing out of promises made to their fathers. But Israel had come to personal responsibility and the patriarchal government was about at its end; and God required personal choice.

It is not strange nowadays to find those who are guilty of at least two faults implied in the above: Namely—First, posing as God's chosen people and expecting special favors without at the same time having God as their chosen God and paying Him special allegiance. Second—Accepting God's promises and dealings with parents as evidence that the children will receive the same as an inheritance. The faith and piety of parents, together with the consequent blessings from God, have great value in giving their children a certain relation to God but cannot save them. They must have their own piety, exercise their own faith and make their own covenant with God. The Church has a surplus of the first, and the outside world teems with the second.

Each should make his own covenant with God without reference to the fathers, depending solely upon divine influence to assist him in the fulfillment of its terms. And the Church should be like Israel before Sinai; all the people answering in willing agreement to a covenant with the Most High.

The Wonders of Sinai

To choose properly, one should choose intelligently. For Israel to have the frame of mind necessary to a wise choice she should have some knowledge of the one to be chosen. And God was willing to reveal Himself to the full extent of the people's ability to understand (and the gods of the wilderness clings might do likewise if they wished).

To know somewhat of His loving-kindness, His mercy and might they were referred to the deliverances of the past. To know of His majesty they could look upon Mount Sinai as it towered grandly above the plain. To know of the inscrutable mystery of God, they could look upon the suggestive clouds that shrouded the mountain top and all beyond. Of His all-consuming wrath, the fire and smoke were suggestive. The thunder and the loud trumpet sound might have indicated His voice of authority heard the whole world over. And the trembling earth might have suggested the shuddering fear that would well seize upon every one who might refuse to choose Him and turn to worship other gods.

The wonders of Sinai were revelations of God suitable to the people's understanding, and led to a wise choice. But there are three points which should be noticed in this discussion: First—God Himself made the terms of the agreement, not the people. Israel only agreed to them. Second, Israel feared as she stood before awe-inspiring Sinai; showing that man should fear God. Third, the people washed their clothes when they were set apart as God's. External purification is highly to be commended and contributes liberally to respectful worship.

Mars Bluff, S. C.

trials, but weary though they who travel that way may be, there always "remaineth a rest for the people of God" and their Shepherd is ever ready to make them "to lie down in green pastures;" "to lead them by still waters," and to lead them in the paths of righteousness for His name's sake." They who are led by the Good Shepherd shall ever be given a period of rest when weary.

In the 137th Psalm we have another vacation experience. The Israelites are down in Babylon captives, but God strengthened them even though they were captives, and prepared the way during this vacation of captivity for a mighty revival of interest in Jerusalem and her God.

The Meaning and Application To Us

During our vacation season we Leaguers are liable to forget that we are to be witnesses for Christ. There is no period in our life when we can afford to lose sight of this fact. Our religious life and interest must assert itself at all times and amid all circumstances. The worldly minded are always busy working their follies and so must we continually work righteousness. Half-heartedness on the devil's battlefield can never win victories for Christ. We must get on the Lord's side and stand there at all times.

Let each Leaguer who has taken a vacation honestly tell his vacation experience. Have you stood firmly on the Lord's side. Have you done His will? Winchester, Va.

WASHINGTON LETTER

Mr. Vardaman, Senator from Mississippi, makes bold to assert in a public speech that it was never in the thought of God that black men and yellow men should have any part with the white in the affairs of this government. And further, that the black man is an inferior species of God's creation. He also asserts that if Mr. Lincoln were living to-day he would voice the same sentiments. Mr. Vardaman should read his Bible a little more, catch the spirit of Christ and inform himself that God is no respecter of persons. It may be that he needs to be dealt with as Peter was in order to straighten him out. In the course of time all these perplexing questions will be properly settled. It is to be hoped that there are only a very few of the Vardaman type. Probably if he and a few others in Congress would give more serious thought and attention to the tariff and currency problems before the country, as well as the Mexican situation, they would serve their country much more profitably. The government would have a never-ending job on its hands shipping the Negro back to Africa. May God have mercy on such men.

This is the quiet season for our churches in Washington. Many of our workers are out of the city, and the oppressive heat very greatly affects those who remain. During July and August, as a special attraction, Rev. W. S. Jackson, of Simpson Memorial, is preaching a series of sermons at his evening services. The first of these were on a comparison of the sins of Peter and Judas, The Denial—The Betrayal, which was the greater? They took well. Rev. R. A. Hart, Linden, Md., is having remarkable success. They are raising money to build a new church. The fiftieth anniversary of Jones Memorial, Rev. W. J. Tyler, was observed during the third week in July with pleasing results. The twenty-first annual session of the district conference and Epworth League convention will be held in the Metropolitan Church, Pomomkey, Md., Rev. C. S. Harper, pastor. The programs are out and an enthusiastic gathering is expected from all parts of the district. Rev. W. A. C. Hughes, D. D., our faithful and energetic district superintendent, is constantly on the road to the several parts of the district vigorously pushing every interest of the church. Under the leadership of Dr. Hughes the work must go. Asbury will observe her seventy-seventh anniversary October 19, and is planning a great rally for November 9-16. The most of the pastors in the city are off on vacation, but the work goes on all the same. Rev. W. H. Dean spent part of his vacation in Front Royal, Va. Rev. Moses Lake is having a great old time camp meeting at Shiloh. This charge is moving forward. In a rally Sunday, August 10, Augusta Street Church, Staunton, Va., Rev. G. W. W. Jenkins, D. D., pastor, \$779.15 was raised. We congratulate Dr. Jenkins on his success. A Sunday School Institute under the direction of the Board of Sunday Schools will be held in Ames Memorial Church, Baltimore, October 8 and 9.

Vacation Experiences

Epworth League Devotional Meeting Topic for August 31, 1913

Philemon 1:11-17; Psalms 23; 137:4-6; Isaiah 63:14.

By the Rev. A. Preston Shaw, B. D.

The Scripture Lesson

The value of a vacation is not determined by the pleasures we enjoy, but by the benefit we derive from it. Unless we come out of our vacation with some profitable and helpful experience we have lost valuable time.

In Paul's Epistle to Philemon we have an illustration of a profitable vacation stolen by the runaway slave, Onesimus. During his stolen vacation this slave of Philemon came into close contact with

Paul and Paul's Christ. There came into his heart and life the One who is the source of true life which so commended itself to Paul that he wrote to the slave's master earnestly requesting him that he be received on equality with himself.

Although the Christian life is the way of the Cross, it is the way of rest also. The man who has taken the Lord as his Shepherd need not fear that ever his Lord will not lead him into a restful vacation. The way to God is uphill and full of labor and

**UNION MEMORIAL CHURCH OF ST. LOUIS, MO.,
OBSERVES THE SEMI-CENTENNIAL OF
THE EMANCIPATION OF NEGROES
IN THE UNITED STATES**

Great crowds were in attendance each week of the Mammoth Jubilee Celebration, July 1st to 15th, given on the spacious grounds just below the church to commemorate the fiftieth anniversary of the Emancipation Act. Citizens generally participated to fittingly celebrate and make the occasion worth while and justly historic. Special features of the opening program consisted of addresses by Mayor Kiel of St. Louis; Dr. Chas. Phillips, Jr., son of the Rt. Rev. Bishop Phillips, of the Colored Methodist Episcopal Church, and a mammoth chorus of 100 voices. Perhaps the most interesting and noteworthy feature of the display was the magnificent Industrial Parade in which all the Negro business men, led by the Business Men's League, participated, representing every business house and firm owned and controlled by Negroes in the city. The address on Education Night was made by Prof. Frank L. Williams, Principal of the Sumner High School, which is famed throughout the country for its architectural grandeur, splendid equipment and educational facilities, and which was erected for Negro children by the St. Louis Board of Education, at the cost of half a million dollars. Dr. R. E. Gilliam, District Superintendent, kindled and relit the fires of liberty and patriotism in his patriotic address delivered to the G. A. R. and Spanish-American veterans, who were invited to participate on Patriotic Day, July 4th, while an old fashioned "South Befo' De Wa'" barbecue was held. The most pleasurable outing ever conducted by the church was the Semi-Centennial Outing held at Stallings, Ill., on the eighth day of the celebration. Bro. L. S. Williams conducted fully eight coaches of pleasure seekers over the McKinley line to a shady grove across the Mississippi. Dr. B. F. Ahcott, pastor of the church, stirred his great audience to a spirit of service, keyed them up to a pitch of sacrifice and self-denial for the good of the church and the extension of the Master's Kingdom, in his sermon, "Fifty Years of Freedom," Sunday, July 6th, at 11 a. m. At 3 p. m., Sunday, July 13th, a platform meeting was held, all colored churches of St. Louis and their respective pastors participating. In the midst of their greetings and congratulations, great thanksgiving to God for His blessings, prayers and resolutions were offered to catch the real significance and spirit of fifty years of freedom, that al might he inspired to a deeper reverence for God, a certain patriotic devotion to our country and a greater love for our race, and that all should strive for its betterment and salvation. At 8 p. m., Mrs. Anna Ramsey, of St. Joseph, Mo., evangelist of power and song, aroused the vast throng that assembled for worship. Fraternal, Men's and Women's Nights were represented on program, while Children's and Sunday School Night closed the gigantic affair with a big May-Pole Drill, Baby Show and Spelling Bee, and when the lights were turned out on the spacious grounds the last evening, July 14th, there passed into the history of Union Memorial Methodist Episcopal Church a memorable and eventful occasion, besides over \$3,000 to free Union Memorial from debt. This Semi-Centennial celebration is closely followed by the regular Anniversary Celebration, which will this year commemorate the sixth year of the entrance of the congregation into its magnificent temple, which cost \$41,500, of which amount the congregation owed only \$9,500 at the opening of the Semi-Centennial Celebration, and from which debt it will be emancipated this year. "Rejoice ye, therefore, all ye people, all ye lands." "The Lord hath wrought great things for us, whereof we are glad."

METHODISM IN CHICAGO

Gradually, steadily, but surely, Methodism among the colored people is taking her place in the front rank with other denominations that have been established many years ahead of her in this great and growing city of the Northwest. No longer can the oft-repeated hue and cry go up from the lips of so many good Methodists coming to this city from the South and other parts of the country that "We can't find our mother church, there is no Methodist Episcopal Church for colored people and we are compelled to put our membership in other denominations." There was a time when this was true. If we had the letters to-day of our good Methodists who are members of other churches we could not

begin to house them. We now have established three churches—St. Mark, Scott Chapel and St. Luke. St. Mark, the mother church, was organized eighteen years ago, with about eight members, and for a number of years went through the severest tests and hardest struggles possible, worshiping in a storeroom. The pastors sent by the Lexington Conference in those trying times, sacrificing and suffering alike with the few loyal and faithful members who were determined through prayer and faith and consecrated effort to never give up. The day is now dawning and we are beginning now to see the fruits of our labors. It was under the leadership of Rev. John W. Robinson, about fourteen years ago, that we ceased to worship in the drug store room, securing from the State Street Methodist Episcopal congregation the church at Forty-seventh and State streets, they moving farther south three blocks. In this church we worshiped for some years, clearing it of all indebtedness. Four years ago, under the leadership of Rev. W. C. Stovall, we purchased from the same congregation from which we purchased the State Street property the church property at Fiftieth street and Wabash avenue, which is now our permanent home. One year ago last April, after an absence of seven years, the Lexington Conference, which met at Columbus, Ohio, sent again to this church Rev. John W. Robinson. Plans were immediately put in motion to clear the church debt of about \$600 and to start a building fund for a new church building. This was done and \$500 put in the bank. On his return in April a campaign was launched to raise \$2,000 rally day, July 27. Many said at first it can't be done; few said it can and will be done. Ten States were organized, each State selecting its own governor, lieutenant, etc. The enthusiasm, interest, loyalty, hard work, personal sacrifice in giving was great and inspiring. Each State was determined to take the banner for the largest amount. A great shout went up from the hearts of members and friends when we found the results to show over \$2,100 raised, largely given by the membership. Plans have about been perfected for a \$20,000 building, the main auditorium to the building in which we are now worshipping. The States are now anxious to increase our fund to \$10,000 at as early a date as possible. Great credit is due the pastor, Rev. John W. Robinson, for his wise leadership, hard work and his personal efforts put into every phase of the rally; to the governors of each State and to the sacrifice and giving spirit of the members without which the amount could not have been realized: Tennessee, Wm. Odeneal, governor, \$475.00; Mississippi, Thos. H. Gause, governor, \$318.00; Kentucky, Henry D. Smith, governor, \$307.00; Georgia, John R. Jenkins, governor, \$220.00; Louisiana, Mrs. M. B. White, governor, \$158.00; South Carolina, A. H. Richey, governor, \$115.00; Missouri, Mrs. Rachel Jones, governor, \$72.00; Illinois, Mrs. E. W. Jackson, governor, \$67.00; Alabama, Mrs. Lulu Jackson, governor, \$57.00; Indiana, Mrs. Maggie Isaac, governor, \$52.00; Onward Children's Club, Mrs. Nellie Bomar, \$62.00; Epworth League, Ladies' Aid and Sunday school, \$138.00. St. Mark is steadily growing in membership, 225 having joined during Rev. Robinson's second administration. The membership now numbers over 600. The Sunday school, Epworth League and all departments of the church are in a prosperous condition. Scott's Chapel, on the West Side of the city, was organized as a mission by St. Mark several years ago, Rev. John B. Redmond being her first pastor and leader. She, too, has gone through hard struggles. Under the leadership of Rev. H. M. Carroll, an ambitious, hard-working young man, who was sent here five years ago, this church has grown to a membership of over 300; is entirely free of indebtedness, has a building fund and is destined to be the leading colored church in that section. They are in great need of larger quarters, which ere long will be realized. About eight months ago St. Luke Methodist Episcopal Church was organized on Thirty-fifth street, near Cottage avenue, Rev. H. H. Smith pastor. In April the Lexington Conference sent Rev. E. R. Lewis to this church. It has grown from eight or ten members to over fifty, with very bright prospects. This is our opportune field for Methodism; the possibilities are great. Chicago has one of the largest and greatest conferences in Methodism—the Rock River. The Lexington Conference, which organized this work, sees the importance of this and other great centers, especially the cities, and is putting forth her best efforts for development. Dr. Gloucester

R. Bryant, district superintendent of the Indiana District, says "we must not stop at St. Luke, but must have two other churches or missions soon." The field is here. Our pastors throughout the Southland and all over the country where we have churches would do well to direct all members coming to this city with their letters to these three pastors or notify the pastors of their coming, that we may save them to our church and fellowship: Rev. J. W. Robinson, St. Mark's, 4925 Wabash avenue; Rev. H. M. Carroll, Scott's Chapel, 1742 Fulton street; Rev. E. R. Lewis, St. Luke's, 3518 Rhodes avenue. The slogan of these three divines is 1,200 members or more to be reported at the next annual conference in March, 1914.—R. A. Crolley, Recording Steward, St. Mark.

ATLANTA CONFERENCE

The fourteenth annual session of the Lay and Epworth League Association was held with the Newman (Ga.), Church, July 24-27. This association stands for all the enterprises of the church. At 2 p. m., July 24, a number of delegates met in Atlanta, in order to take the special car to Newman. This car was attached to the rear of the fast mail, going and coming. It was occupied only by our delegates. It was a nice car, one of the best for daily use. This is the only convention which so provides for its delegates, and this has been our way of travel to the seat of this convention for seven years. Upon our arrival at Newman we were met by Mr. T. J. Arnold and others, who carried us immediately to the church. There we were made welcome by the Rev. R. C. W. Adams, the pastor, and others. Each session of the meeting was well attended. The Rev. N. J. Crolley, pastor of Rome, conducted the spiritual side of our meetings. More than forty delegates were assigned homes at the first assignment. Are we growing? Yes. Welcome addresses were delivered by Prof. Kilpatrick and Miss Carrie M. Jackson. Mr. R. H. Grith responded on behalf of the convention. The convention was organized for business Friday morning, L. J. Price, the president, presiding. The secretary, P. L. Green, having passed away during the year, W. C. Strickland was elected secretary pro tem; Miss Elizabeth Billups assistant. Committees appointed: On Resolutions—W. H. Harper, V. A. Cook, R. J. Simmons and Miss Susan Cunningham. On Auditing—W. C. Strickland, L. A. Coffield and Miss Jessie H. Ray. Reporters—Dr. A. M. Wilkins and W. C. Strickland. The speeches were all good and to the point. The songs and prayers of the Rev. H. E. Burnes, of Grantville, were uplifting. Dr. E. D. Strickland delivered the memorial address of Prof. P. L. Green, our secretary for several years. Three of our faithful members have left us, namely: Dr. Samuel, Prof. P. L. Green and Mr. W. W. Berry. The annual address by Dr. A. M. Wilkins, of Griffin, Ga., was thoughtfully prepared and well delivered. It set forth the principles we stand for, and the facts we have advocated for fourteen years. Annual sermon by the Rev. N. J. Crolley, of Rome. At 3 p. m. there was a meeting for men, women, boys and girls, all held at the same time in different places. Mr. L. J. Price spoke to the men, Mrs. E. H. Oliver to the women, Mrs. J. P. Wragg to the girls and Prof. J. L. Kilpatrick to the boys. This has been our aim—to reach as many people as possible where we go, and in these meetings we feel that much good is being done. Too much praise cannot be given the Rev. C. W. Adams, Mr. T. J. Arnold and the good people of Newman for their hospitality. This is the second time they have entertained us. May God's blessing rest upon them. Officers elected for the ensuing year: President, L. J. Price, South Atlanta, Ga.; secretary, W. C. Strickland, Carlington, Ga.; treasurer, L. A. Coffield, South Atlanta, Ga.; Junior Work, Miss Elizabeth Billups, 55 Fort street, Atlanta, Ga. District Officers—Atlanta: T. J. Arnold, Newman, Ga.; secretary, J. W. Mitchell, Newman, Ga.; Junior Work, Mrs. E. E. Kight, Newman, Ga. Griffin: President, Dr. A. M. Wilkins, Griffin, Ga.; secretary, R. E. Burnet, Jonesboro; Junior Work, Mrs. Mary Barnes, Stockbridge. Gainesville: President, R. H. Griffith, Atlanta; secretary, E. D. Strickland, Covington; Junior Work, Miss Mattie Strickland, Suwanee. Rome: President, R. J. Simmons, Forsyth, Ga.; secretary, W. H. Harper, Rome. Rostersville: Junior Work, Miss Jessie H. Ray, Rostersville. Executive Committee—S. S. Simmons, Douglasville. J. B. Reid, Atlanta; Walter Woodruff, Grantville. It is hoped that the officers will come in closer touch with the members of the churches on their districts. The following pastors gave us words of encouragement.

ment: The Revs. A. C. Charles, William Halley, N. J. Rose, R. B. McPherson, R. T. Jackson, H. E. Burnes, S. B. Beauford, A. J. Noland and Dr. G. W. Arnold. The Rev. Mr. Sanders, of the First Baptist Church, and the Rev. Mr. Johnson, of the African Methodist Episcopal Church, were with us several times and spoke helpfully. The convention adjourned Sunday afternoon to meet next year with Rev. Crolley and the good people of Rome, Ga.—W. C. Strickland.

Mr. P. L. Green, who was a beloved, faithful, just, earnest and proficient worker of the Lay and Epworth League Association, was called from labor to reward last October, and as in his death this association sustains an irreparable loss, we extend our sympathy to his beloved wife, and commend her to Him who doeth all things well. We realize that all must bow to the mandates of Him who marketh all things together for good to them that love the Lord.

In the death of the Rev. J. H. Matthews we have lost a faithful friend and a safe counselor as a minister. We mourn his loss, and shall strive to practice and emulate his good example. We extend our sympathy to the bereaved family.

Our president, Mr. L. J. Price, has labored for fourteen years very assiduously and faithfully for the spiritual and general success of this association, and has done much to make it a great power for spiritual and material growth in this conference. We thank him, pray for him and join heart and hands to help push forward this great work for the Master.—Committee: R. J. Simmons, V. A. Cook; Miss Susie Cunningham, secretary; W. H. Harper, chairman.

ECHOES FROM SHREVEPORT

Shreveport is the metropolis of North Louisiana, with about 40,000 inhabitants, the whites and blacks being about equal in number. Though like all Southern cities, the Negro must know his place. His rights must be what others say they are. Notwithstanding, the Negro is moving out in the commercial, business and professional lines. We have eight or ten practicing physicians, one dentist, one veterinary surgeon—the only one of color in the State—one real estate agent, one notary public, several restaurants, three up-to-date drug stores that receive an equal amount of the patronage of our people; a dozen groceries scattered throughout the city, that are well patronized mostly by their own people; two well-established undertakers, who seem to keep busy; one well equipped newspaper printing office, managed and controlled exclusively by men of color, and three job printing offices that are doing a thriving business.

Societies.—There are about seventy-five societies in this city, both secret and benevolent; far too many for the times and the place; yet they are here, and, I suppose, here to stay.

Schools.—We have several schools, both private and public. The public schools, four in number, are among the best in the State, especially the Peabody Graded School, which has a very excellent faculty. Its domestic science department is proving a lasting benefit to our young ladies.

Churches.—We can boast of Shreveport as the city of churches. We have here the Baptist Sanctified, the African Methodist Episcopal, the Colored Methodist Episcopal and the Methodist Episcopal. The Baptist Church is largely in the majority, with about fifty churches in and near the city. The African Methodist Episcopal has five, which is a wonderful improvement in the last decade, when they had only two. The Colored Methodist Episcopal has three. The temple of the Colored Methodist Episcopal Church is the most imposing structure among our people in the State. I am informed that it cost \$32,000. It is a fine building. The leading men of the African Methodist Episcopal and the Colored Methodist Episcopal denominations, including their bishops, seem to make this city a kind of headquarters. Some of them are here at least once a quarter, lecturing and preaching, and manning their forces. In fact, it is common to see the bishop of either one of the above named denominations in the city, and the people are glad to meet them. Of course they hear that their church is the church for the Negro. This makes the members of their church progressive along certain lines. They claim that they can have their bishops and leading men at any time, and this thrown in the face of our

own people causes us embarrassment. The Methodist Episcopal Church has four churches in this city, and all seem to be holding their own. Johnson Church, with the Rev. G. W. Banks as pastor, is making the welkin ring in the East End. The Rev. T. B. Oville at Daniel's Church is holding down the West End. St. Paul and St. James are situated in the center and are doing their full duty as they see fit. The Rev. L. W. Reeves is serving his fourth year, which his people pronounce the best year of his ministry here. St. Paul's is considered the leading church of our denomination in North Louisiana. I was appointed to St. James' at the last session of the Annual Conference. Forty-eight hours after my appointment we were on the ground and found the people quite dissatisfied on account of the change. My predecessor, the Rev. T. J. Johnson, did all he could to show them that they were in the Methodist Episcopal Church, which changes pastors now and then against the wishes of some of the members,

and asked them to stand by us. Some of them have done so; others are still grumbling. Yet we have taken hold as best we could, and have succeeded fairly well. Reverend Johnson moved the last of February and we moved into the parsonage. These good people had the rooms repapered, bought furniture and paid for it. They have paid the debt on the pipe organ, paid for the painting of the church of two years' standing and the electric lights; also an old debt, reglazed the entire church, carpeted the pulpit and choir loft, all at a cost of \$600. Once more this church is practically out of debt, and all the current expenses are being met weekly; pastor and district superintendent are being paid, and the benevolent money is being raised according to the plan of the church. For the last six months we have done well, and if we can do as well in the next six months we shall report at the next session of the Annual Conference our best report in the history of our ministry.—Joshua J. Ohee.

Recent District Meetings

BEAUMONT DISTRICT

The fourth annual session of the Beaumont District Conference met with Salem Church, Orange, Texas, July 22-27, the Rev. W. L. Duncan, superintendent, presiding. Opening devotional exercises conducted by the superintendent. Upon roll call the fourteen pastors responded except the Revs. L. M. McGowen, of Rockland, and J. H. E. Thomas, of Port Arthur, who were detained on account of sickness in their families. Freeman Parker was elected secretary and reporter; J. L. Blue, recording secretary, and G. A. Deslandes, conference treasurer. After brief remarks by the superintendent touching on the work of his district, the literary program was taken up, when "Relation of the Membership to the Sunday School," "The Epworth League and the Intellectual Life," "The Epworth League and Social Life," "Religious Habits of the People in the Home," "How I Prepare for and Prosecute Revival Work," "How to Make the Ladies' Aid More Helpful to the Church," "The Woman's Activities in the Ladies' Aid, the Woman's Home and Foreign Missionary Societies" and "Presentation of the Claims of the Southwestern Christian Advocate" were well discussed by ministers and delegates. The Rev. G. A. Deslandes was elected representative of the Southwestern. Reports from the district superintendent and pastors on their work were received, and from each local preacher, according to the form prescribed in Paragraph 17, which were followed by each representative as required by Paragraph 100 in the Discipline. The local preachers and exhorters having subscribed to the Southwestern, their characters passed and license renewed. The reports showed the work on the district to be in a healthy and growing condition. The signal amount of \$475.00 had been raised on the connectional enterprises. Friday night having been observed for the jubilee fund, the Wileyites had charge and rendered a suitable program. Dr. M. W. Dogan held the closest attention of his large audience as speaker of the evening. The collection for his cause showed a good increase over any previous year. The Revs. T. A. Amos, I. H. Robinson and Dr. J. Mercer Johnson addressed the conference. L. V. Gordon, Mesdames G. M. Hubert and C. E. Robinson were elected as presidents of the Sunday School, Epworth League and Woman's Home Missionary Societies, respectively. The model Sunday school, with L. V. Gordon and W. M. Dean as conductors, was a success. The amount of \$20.50 was raised through the teachers on that occasion. Dr. M. W. Dogan preached a strong sermon at 11 a. m. to a splendid audience. The district superintendent preached an inspiring sermon at 3 p. m. to a great congregation and administered the Lord's Supper, assisted by the pastors. The closing sermon was delivered at 8 p. m. by J. L. Blue to an overflowing crowd. Fitting resolutions in commending the Rev. W. L. Duncan, district superintendent, for his untiring efforts in building up the work on the new district on good financial, temporal, moral and religious lines; to the pastor, his members, good people of Orange for their cordial and hospitable entertainment and to the railways for courtesies extended to this conference, were adopted. Salem Methodist Episcopal Church and all Orange are united for a session of the Texas Annual Conference. San Augustine was selected to hold the next annual meeting of Beaumont District.—Freeman Parker.

CHARLESTON DISTRICT

The Charleston District Conference met at Holly Hill, S. C., July 23-27, with Dr. J. W. Moultrie, superintendent, in the chair. In the absence of the Rev. B. F. Bradford, who was appointed to preach the opening sermon, the Rev. Geo. W. Rodgers preached the sermon to the satisfaction of all present. At 3:30 p. m., Wednesday, the organization being perfected, the superintendent read his report and sounded the keynote of one of the most successful district conferences that has ever been witnessed on the Charleston District. Notwithstanding the illness of one of his children, Dr. Moultrie appeared at his best and dispatched the business of the conference in a very creditable manner. The reports of the pastors were very encouraging, and showed that attention had been paid to all interests of the church, and that revivals resulting in the conversion of many souls were held on nearly all charges. The conference was well attended both by delegates and visitors, and the sermons preached by the various ministers were all full of wholesome information and spiritual power. Dr. C. C. Jacobs presented the claims of the Board of Sunday Schools, also the Board of Finance, in a very able manner. Dr. E. B. Burrough, superintendent of Orangeburg District, in a very masterly address represented the interests of Claflin University, after which the superintendent called the roll and nearly \$10.00 was collected for the jubilee fund. Miss Bessie Garrison, in one of the most earnest and eloquent addresses I have heard from a woman, presented the claims of the W. H. M. Society. The Laymen's Organization, under the splendid leadership of Mr. J. F. Edwards, is doing great work on this district. The Sunday schools are doing good work, and the conference urged every pastor to organize an Epworth League chapter before the next district conference. The conference put itself on record in the interest of the Southwestern Christian Advocate. Local preachers and exhorters were urged to subscribe for the Southwestern, and a conference canvass was made by a committee of one appointed by the superintendent, which resulted in a number of subscriptions and many promises to take the paper as soon as they are able to do so. Pastor W. C. Summers, his officers and members, also the friends of other denominations, deserve great credit and thanks for the splendid entertainment given the conference.—I. H. Fulton.

VICKSBURG DISTRICT

The Vicksburg District Conference convened in Lynch Chapel, Clinton, Miss., July 24-27. After a very eloquent speech by the superintendent, the Rev. J. E. Holmes, congratulating the pastors on their presence and good, loyal work on the district, Reuben H. McAllister was chosen secretary. This young man is a recent graduate of Rust University and held the position as secretary in the conference last year. His very efficient service has won for him this position as long as he desires it. His assistant, Miss M. E. Howard. Mr. A. A. Steward, of Edwards, Miss., was elected statistical secretary; the Revs. Lyman Speed and C. H. Johnson assistants. The following named distinguished visitors eloquently addressed the conference: Dr. W. W. Lucas, assistant secretary of the Epworth League; Dr. J. C. Sherrill, president of George R. Smith College.

(Continued on Page 10.)

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

KEEP STEP

(Continued From Page One.)

task. We must not admit this in our plea for sympathy and help. Let the Church hold to one standard of efficiency in the ranks of the ministers and laymen, and then let our colored membership, by God's grace and help, measure up. This is more manly than going around whining and pleading for sympathy to cover up faults and failures.

1. We must keep step by cleaning up our ministry. The day is past and gone when we must tolerate in our ranks men who do not live a life above reproach. A few days ago we received this cheering word from one of our most alert and conscientious workers: "While I despise those who go around dealing in rumors, we must try to clean up our Conferences along moral and financial lines. I am going to make a quiet fight in my own Conference." This man may lose a few votes for the General Conference by this program, but he will sleep with a clear conscience and will have the "well done" of Heaven.

2. We must not admit men into the ministry who do not meet the requirements of the courses of study laid down in the Discipline. It is an open secret that the Conference examinations are, for the most part, a farce. Such examinations are alike a disgrace to the men who are examined and to the examiners. The whole proceeding is a disgrace on the Church. By this means we lower the average of the whole Church. Men who cannot meet our requirements should be directed to our schools. For this reason the Church maintains the best theological seminary in the world for colored ministers.

3. We must keep step by meeting our obligations. It is a serious matter when it becomes general talk that ministers will not pay their debts. It does no good for the minister to say in reply "the church owes me." Whatever the churches may do, the ministers must pay up. The Bishops' mail, at some of our Conferences, is a disgrace to us. Scores of letters come up to the Annual Conferences complaining that ministers have accounts that they will not pay. This matter is so serious that it cannot be overlooked. It puts a cloud upon all. We know there are those who are prompt and business-like in all their dealings, but there are others who are not. The debt-jumping preacher must be caught and put out of business.

Keep step, brethren, with the great old Church, and we will be on the high road of complete social uplift.

ST. MATTHEW, GREENSBORO, N. C.

This is the mother church of the North Carolina Conference. This congregation is a fine example of the growth of our work in the South. On our front page of this issue, we are giving a picture of the new structure. The entire plant, not including the ground, cost near \$30,000. The walls are of red, pressed brick. The windows are of beautiful designs, including Hoffman's Christ in Gethsemane, and the Good Shepherd. The organ is a Mason and Hamlin structure of very fine tone. The lecture-room is large and well seated as is also the main auditorium. There are also a pastor's study, ladies' parlor, trustees' room and two rooms for the primary department. This is a very fine structure, and is in every way worthy of our

Methodism. The notable thing about this church is that, while there is an indebtedness of only \$5,000, not a penny on the new structure has been given by the Board of Home Missions and Church Extension. This is a fine example of self-help.

THE REV. T. L. INGRAHAM DEAD

In the death of the Rev. Thomas Leon Ingraham, which occurred at Corinth, Mississippi, August 10th, the Upper Mississippi Conference loses one of its strongest men.

Brother Ingraham was born in Monroe County, Mississippi, in 1856; he married Francis Pruitte, November 7, 1876. He joined the Methodist Episcopal Church in 1875 and entered the Mississippi Conference in 1882, which was then presided over by the sainted Bishop Peck. Brother Ingraham worked zealously until his death, serving as active minister for thirty years. He served the following appointments: Houston, Amory, Starkville Circuit, Pontotoc Circuit, Macon Circuit, Corinth, Alesville Circuit, Shellmound, Brooksville and Owens Circuit. On account of failing health he was advised by his physician to retire from active work last Conference. He bore his illness with patience and often spoke of his willingness to die, believing that he had done well what had been assigned to his hands, and that he was ready to meet his Maker. The funeral was attended by the Rev. W. H. Golden, assisted by the Rev. Mr. Pool of the Colored Methodist Episcopal Church; the Rev. A. A. Battle, of the Baptist Church; the Rev. H. A. Johnson, and the Rev. Mr. Scales of the Colored Methodist Church. Being a member of the Masons, Odd Fellows, Eastern Star and Knights of Pythias, he was buried with the honors of these organizations. He is survived by his wife, six children, five brothers, five sisters and his father.

THE LOUISIANA STATE COLORED FAIR

Large plans are under way for the Louisiana State Colored Fair to be held in this city September 22-29. The State is being aroused and exhibits are promised from various sections. The outlook is exceedingly bright. The Rev. W. Scott Chinn is the president of the association, Dr. P. H. V. Dejoie, recording secretary, Prof. F. F. Simms corresponding secretary and Dr. F. M. Nelson treasurer. Governor Hall has issued the following proclamation:

"STATE OF LOUISIANA,
"EXECUTIVE DEPARTMENT.

"WHEREAS, I am informed that the colored people of the State of Louisiana propose to hold a State Fair in New Orleans at the Fair Grounds, beginning September 22nd and closing September 29th, 1913, the fair to consist of exhibits of the agricultural and mechanical products of the colored people, under the direction of the Louisiana Colored State Fair Association:

"Now, therefore, I, Luther Egbert Hall, Governor of the State of Louisiana, to aid and encourage the enterprise and industry of our colored population, have thought proper to call public attention to the said fair and to request the parish authorities in each parish to aid and facilitate their colored people in making special exhibits and to request the management of railroads and steamboats to favor the fair by liberal rates for passengers and freight, and to ask that the various commercial bodies throughout the State render such aid and support as they may deem necessary.

"I solicit in behalf of this commendable enterprise the generous favor and liberal support of all citizens of Louisiana and friends to her prosperity, development and progress.

"Given under my hand and the Great Seal of the State of Louisiana, at the State Capitol, in the city of Baton Rouge, on this the 12th day of July, A. D., 1913.

"L. E. HALL.

"By the Governor:

"ABRAM E. HEBERT,
"Secretary of State."

Of General Interest

WESTERN CANADA STORM-SWEPT

Western Canada was swept by a storm Thursday, August 13th. Buildings were damaged in seventy-five towns and villages. Members of the Winnipeg Grain Exchange estimated that the loss to farmers of Western Canada, by this storm, will reach \$1,000,000. Central and South Saskatchewan also suffered heavily.

LOUISIANA'S CORN CROP

Louisiana is put down as a sugar State. It is noted also for its rice and cotton crops, but we know little of Louisiana as a corn producing State. Recent years have seen a great change in the farming of the Pelican State. This State will produce this year the biggest corn crop in its history. It is estimated that the Louisiana corn crop this year will be 80,000,000 bushels. Another estimate puts it 10,000,000 lower, but all agree on the point that the crop will be in excess of 60,000,000 bushels. This crop will bring between \$40,000,000 or \$50,000,000 as a value. Louisiana made its corn-growing record in 1910, with a crop of 53,000,000 bushels. The acreage was large that year and the season exceptionally fine. Last year the crop ran to 35,000,000 bushels.

SOUTHERN UNIVERSITY REMOVED

The recent Louisiana Legislature passed an act removing Southern University and A. and M. College, an institution for colored youth, located in New Orleans, to some point in the country parishes. Contending that the removal was unconstitutional, a citizen's committee composed of patrons and alumni of the school, took the matter to the State courts. The lower court decided in favor of the patrons—but the Supreme Court decided in favor of the State. In seeking a new location, it is gratifying that twenty-six sites were offered. New Iberia, all things considered, made the best offer, and has been chosen as the location of the University. The committee, composed of State Superintendent Harris, Prof. B. C. Caldwell, Prof. Singletary and G. F. Giles, commissioned to select a new site for the Southern Colored University, went to New Iberia. They were met by Mayor Fontelieu and Commissioner Suberbielle, Jules Dreyfus, president of the Board of Trade; Dr. H. A. King, president of the police jury; Judge J. L. Davis, Porteus R. Burke, Lazard Kling, P. Landry, Alphonse Davis, R. A. Jacob and W. L. Grant and a large delegation of colored professors and doctors, headed by Prof. Henderson and Dr. Boutte. The Committee on Location was unanimous in choosing New Iberia.

The site contains 401 arpents and is located on the Frisco Railroad, about two and one-half miles north of the town, near Bayou Teche. Subscriptions were raised through an association of Negro citizens organized for the purpose, and the proposal and guaranty made through the New Iberia Board of Trade, represented by its president, Jules Dreyfus, and the City Commission, represented by Mayor Fontelieu. The estimated value of the site and improvements is \$30,000.

Dr. Caldwell said that this was the best bonus offered, location, fertility of soil and other advantages considered. There is a railroad switch on the plantation and a sugar mill in the immediate neighborhood.

The committee also announced that the first building, for classroom purposes, will be completed by January 1, and the institution will open on this date. The large residence and the tenant houses on the plantation will be used as dormitories during the opening term. Architects will be asked to submit plans for the initial building immediately, and the contract will be let within a few weeks. Other buildings will be constructed during 1914.

"AN APOSTOLIC TRAVELER ON HIS WAY"

Bishop Wilson S. Lewis in every way is justifying his election to the highest office in the gift of the Church. The Bishops are all hard worked men. They are too valuable to be under a constant strain. The pace is too fast. The Church expects too much. May the good Lord be kind to Bishop Lewis in his journey Eastward, "The Christian Advocate" gives an account of Bishop Lewis' recent activities. Now accomplished, they seemed impossible. We give the article in full,

so that our readers may get an idea of the strenuous life the Methodist Episcopal Bishops live.

Referring to Bishop Lewis, the *Advocate* says:

"Bishop Lewis sailed for Bremen on the George Washington, of the North German Lloyd Line, on Saturday, August 9. Immediately on his arrival in Europe he will go to Berlin for a conference with German Methodists on Foreign Missions. He will then visit Saint Petersburg, spending six days with our Russian Mission. He expects to leave Moscow on August 27th, and reach Peking on September 7th. He will open the North China Conference on September 10th, following which he will take the rest of the Conferences in China in turn, finishing with the West China Conference at Chungking on January 7th. In his trip to this place from Shanghai the last four hundred miles will be on the Yangtse-kiang by house-boat.

"The return of Bishop Lewis in prime health to his work in the Far East will awaken deep interest throughout the entire Church and all will rejoice that after most heroic labors in this country he is again to exercise his great gifts in China. What a variety of important interests have been served by Bishop Lewis during his stay in the United States! Coming here originally for the purpose of securing money for Peking University, he was able to send back to that institution \$85,000, and to obtain for China in various forms additional amounts, bringing the total up to \$150,000. He served as Chairman of the Commission of the Board of Foreign Missions on Relief and Reinforcement from June to November, 1912, and thus enabled the Board to avoid serious retrenchments in its work. Meanwhile the campaign for relieving the debt and increasing the endowment of Goucher College, began and Bishop Lewis, with many misgivings, because his heart was in China, threw himself ardently into the task of assisting this great undertaking, which resulted, as everyone knows, in success. It was not surprising that the good Bishop should suffer from the physical overstrain involved in these efforts. He retired to a sanitarium for the purpose of recuperating, but his retreat was invaded by those who needed his help, and he was soon engaged in the work of raising an endowment for Illinois Wesleyan University. Under his direction of \$127,000 was subscribed by the citizens of Bloomington, the seat of the college, and the plan for \$200,000 more to meet a conditional pledge of \$200,000 was inaugurated. When this work is completed all the debts of the university will be met and an additional endowment of \$500,000 will have been secured. The prayers and good wishes of the whole Church will accompany Bishop Lewis on his Eastern journey."

Miss Eunice M. Trammell, daughter of the Rev. W. T. Trammell, Huntsville, Alabama, has accepted a position as teacher in one of the high schools of the American Missionary Association of New York. Miss Trammell is a graduate of Talladega College with the degree of Bachelor of Arts.

People of Interest

Dr. Booker T. Washington spoke, recently, at the Methodist Episcopal Church at Red Hook, New York.

Miss Bessie M. Garrion, of the Woman's Home Missionary Society, is visiting the South Carolina District Conferences.

Dr. Dennis A. Bethea, of Terre Haute, Indiana, is taking a Post Graduate Course at the Harvard Graduate School of Medicine.

Dr. M. W. Clair, of Asbury Church, Washington, District of Columbia, is spending his vacation at Union, in the mountains of West Virginia, with his mother.

Bishop Wilson S. Lewis left New York, en route to China, Saturday, August ninth. With him was Dr. John F. Goucher, who is to visit the Missions in Eastern Asia.

Dr. M. W. Dogan and Mr. L. H. Williams of Marshall, Texas, passed through the city last week en route to Philadelphia to attend the National Negro Business League.

Mr. and Mrs. J. C. Austin, of Little Rock, Arkansas, announce the marriage of their daughter, Annie Bell, to Mr. Elisha Reid, Wednesday evening, August twentieth.

Bishop Walden, who is a member of the Cincinnati Commandery No. 3, Knights Templars, is now the grand prelate of the Grand Encampment of the Knights Templars of the United States.

Dr. H. C. Jennings, general agent of the Book Concern, goes to San Francisco soon on an investigation in connection with the proposed exhibit of the Book Concern at the Panama-Pacific Exposition.

Bishop Quayle preached at the Odanah (Iowa) Indian Camp-meeting, held recently. He was made a member of the tribe, and the Indians named him: "Me Sah Quah Ne Goh Bowl"—he that scatters the gloomy cloud wherever he goes.

Mrs. Mary E. Hemsley, widow of the late Rev. Charles E. Hemsley, of the Delaware Conference, was buried from her home in Carlisle, Pennsylvania, Friday August first. She leaves the six children, eldest 16 years, with which she was left.

The *California Advocate* says that Dr. T. B. Hughes, father of Bishop Hughes, preaches quite often, despite his eighty years. Recently he occupied the pulpit of the Huntington Beach (California) Methodist Church for a midweek service, to the great satisfaction of all.

Bishop Cooke left Athens, Tennessee, on Saturday, August ninth, to begin the work of his fall Conferences, opening the first one—the Pacific Japanese Mission—August twentieth. Mrs. Cooke remained in Athens with their young son, Frank, whose ultimate recovery is hoped for.

Prof. J. A. Clark, of Baton Rouge, has been elected president of Southern University. He is the first colored man to fill this position, and all should work for his success. He is a capable and thorough going educator. We speak for him the hearty co-operation of all the Negroes of the South.

Bishop Nuelsen delivered an address of welcome in behalf of Continental Europe, to the World's Sunday School Convention, held in Zurich, Switzerland. The correspondent of the *London Methodist Recorder* says: "Bishop Nuelsen is possessed of great platform gifts and his magnificent speech aroused the Conference to intense enthusiasm."

The Rev. Dr. Grant G. Stewart of Pasadena, California, has been asked by the Freedmen's Aid Society to represent the claims of that Society at the coming sessions of the California and Southern California Conferences. Dr. Stewart is one of the trustees of the Stewart Missionary Foundation for Africa in Gammon Theological Seminary, established by his father, the Rev. W. F. Stewart. He is also a trustee of the Gammon Theological Seminary and is thoroughly conversant with the Freedmen's Aid Society. He will, no doubt, do fine service for the cause.

Mr. J. A. Warren, a graduate of Wiley University, and one of the leading men of Los Angeles and Wesley Chapel, is proving

a valuable aid to Pastor Kinchen in filling engagements in the Southern California Conference, as well as the German Conference in the interest of the Freedmen's Aid Jubilee Fund. Brother Kinchen has offered his services, as well as his sextett, made up of Mrs. Pauline Brooks Daniels, Mrs. Crawford, Mrs. Naomi McCullough, Mrs. Carrie Warren, Mr. Oscar Warren and Mr. Williamson, to any church wishing their services, free of charge. This is done to lend inspiration to these jubilee rallies.

The fifth wedding anniversary of the Rev. Dr. and Mrs. J. O. Thompson was celebrated at their home in St. Petersburg, Florida, Thursday, August fourteenth. More than seventy-five guests were in attendance, among them being members of the Kit Carson Post of the G. A. R. and of the Woman's Relief Corps, of the same Post, who attended in a body. A member of the G. A. R. presented to Dr. and Mrs. Thompson a rolling chair, the gift of guests present. Our readers know Doctor Thompson as the contributor of the splendid series of articles now running in the *SOUTHWESTERN* on "A Study of Man."

News Paragraphs

In the streets of Chicago, during the month of July, twenty-one people were killed; fifteen of this number were children.

Professional and business Negro men of Norfolk, Virginia, are raising a fund of \$10,000 for the purpose of equipping a hospital.

Mr. Andrew Carnegie has promised \$10,000 to Meharry Medical College, at Nashville, providing the school raises a similar amount.

The Great Northern, the Northern Pacific and the Chicago, Milwaukee and St. Paul railways have prohibited the sale of liquor on their dining cars.

Through *The Bee* we learn that a memorial tablet is to be erected in Blockley, Pennsylvania, in honor of Miss Bruce, a colored girl, for her excellent ability as a nurse and comforter.

Robert Taft, son of ex-President Taft, has graduated from the Harvard Law School, receiving the highest marks for all-round scholarship, and the Fay Diploma. Mr. Taft and his son will form a law partnership in New York.

The Rev. R. C. Ransom, editor of the *African Methodist Episcopal Review*, has decided to open a house of worship in one of the restricted districts of New York. Services will be held in this church, says the Reverend Ransom, every evening, and all day Sunday its doors will be open. The church is to be established on West Thirty-seventh Street, in the three hundredth block, where over one thousand Negroes are said to reside.

Miss Katie Moten, of Washington, D. C., has been awarded a First Aid Certificate, in the National Red Cross Association, at the Library of Congress, having taken a full course of lectures given by Dr. Edwin Larkin, army surgeon, and taken a creditable examination under Dr. Cary Grayson, President Wilson's physician. Miss Moten has been an employee in the Library of Congress for some time. She is the first colored woman to be admitted to membership in the Red Cross and to receive a First Aid Certificate.

The police force of Chicago is reinforced by ten women. These new appointees, it is hoped, will be in position to better protect girls and women. The women will work in pairs, will not wear uniform or carry guns or clubs, but will wear a regulation police star, a size smaller than those worn by policemen. Their assignments will be places of amusement, bathing beaches, parks and open air theaters. The special offenses to which they are to give special attention are: Spooning in the parks, feminine squabbles, petty confidence men who find easy victims in housewives, helping wayward girls, lending a hand to the feminine stranger within the city's gates. Other cities are trying the same experiment.

Recent District Meetings (Continued From Page 7.)

and secretary of Foreign Missions; Prof. J. B. F. Shaw, principal of Meridian Academy; Prof. M. S. Davage, business manager of Southwestern Christian Advocate; Prof. J. R. Ross, cashier Bluff City Savings Bank; Prof. Gordon, principal Deaf and Dumb Institute. Quite a number of inspiring sermons were preached during the session by the Revs. G. W. Smith, Wm. Herman, J. P. Garrett, Lymus Speed, D. L. Morgan, S. A. Cowan and Prof. M. S. Davage. The district superintendent made a strong appeal for the Southwestern, and made it law that no local preacher and exhorter would be licensed to preach who would not read and pay for the Southwestern. The reports of the pastors, though tinged with many discouragements, were very good and showed that the pastors were all doing their full duty. Services on Sunday will ever be remembered by all present. At 11 o'clock a. m. the Rev. S. A. Cowan was at his best. At 3 p. m. the Rev. D. L. Morgan carried the house. At 8 p. m. the Rev. Lymus Speed brought the conference to a close with another wonderful sermon. At the close of this service the committee on resolutions, Reuben H. McAllister and the Rev. D. L. Morgan, read the many resolutions which will appear in the conference minutes. We cannot say too much of the Rev. L. L. Shumpert and his good and loyal members and friends for the very kind way we were entertained. Raised for commission on finance, \$10.00; jubilee fund, about \$60.00; pledged for Natchez church debt, \$185.000. Other amounts were raised for other purposes, which made this one of the highest and best of all years previous. It was the opinion of all that the outlook on the Vicksburg District is bright; victory is ours. R. H. McAllister.

LA GRANGE DISTRICT

The La Grange District convened at Zehulon, Ga., July 24. After the roll was called it was found that we had one of the largest attendances we have ever had. The Lord's Supper was administered, after which Dr. Lovejoy, superintendent of the Gainesville District, was introduced. He made a stirring speech. Dr. Wragg, Southern agent for the American Bible Society, lectured on the "Ten Per Cent Increase of Membership," also on the charter gotten out by the general commission on finance. His remarks were very encouraging. A collection of \$2.50 was taken. Miss Christiana O'Neal read the welcome address. Response by the Rev. S. H. Lennon. Rev. Bro. Cowen, fraternal delegate from the Baptist Sunday School Convention, was introduced. He spoke highly of our Church and universities, also of the help they have been to the colored people of the South. On Sunday the Revs. Clemmons, Lennon and Hanson preached to crowded houses. All seemed to appreciate and enjoy the services. The Rev. R. R. O'Neal came near making brick without straw this year. He took the old church down to the last brick of the foundations and rebuilt a nice up-to-date church. New windows and doors were put in and the church is nicely plastered. At present there is a very small debt on the church. When painted, which he expects to do this year, he will have one of the best churches of its kind. The benevolence of the district, as reported, was in advance of that of last year.—J. T. King.

GUTHRIE DISTRICT

The Guthrie District Conference convened in its seventh annual session in Wesley Church, Shawnee, Okla., July 16-20, the Rev. Dr. D. G. Franklin, superintendent, presiding. Officers elected: The Rev. H. G. Kirkpatrick, secretary; the Rev. C. W. Holmes, statistical secretary; the Rev. M. H. Hinton, reporter to Southwestern. The superintendent submitted his annual report. Then followed the reports of the several charges, showing marked improvement along all lines. The Rev. J. W. Brown preached at 11 o'clock Thursday morning. Visitors introduced to the conference, each responding in fitting speeches: Dr. M. W. Dogan, of Wiley University; Dr. Martin, of the Stewart Foundation; the Rev. H. T. S. Johnson, superintendent of Muskogee District, and the Rev. A. J. McAlester, of Okmulgee. Mrs. M. J. McCoy, of Oklahoma City, made a brilliant speech on the work of the Woman's Home Missions, of which she is president. The Revs. H. G. Kirkpatrick, N. Coburn, L. S. Shaw and L. S. Duke, having finished their four years' course of study, were recommended

for admission to the annual conference on trial. Bros. Arthur Cox, Alonzo Hardiman and Washington Ford were granted license to preach. Acceptable sermons were preached by the Revs. H. T. Kanady, A. G. Thompson, Wade Hamilton and M. H. Hinton. Owing to the absence of Dr. J. C. Sherrill, who was to have delivered an address on "Africa, Our Fatherland," Dr. Martin was called upon and spoke upon that subject with much credit to himself and greatly to the edification of the congregation. Dr. Dogan presented the financial plan passed by the last General Conference, and the district conference unanimously agreed to begin the operation of the same in their different charges. Sunday was indeed a high day for Methodism in Shawnee. Long before the hour for service the church was packed with an audience eager to hear Dr. Dogan. He preached a great sermon from St. Luke's gospel. Many thanks to the Rev. Mr. Davis and his good people for the use of their fine edifice for our conference. Dr. Hays, the pastor, and his good people are to be congratulated upon the generous way in which they entertained this large delegation.—M. H. Hinton.

WINSTON DISTRICT

The Winston District Conference convened with the Methodist Episcopal Church, Lexington, N. C., July 15-20, the Rev. R. W. Winchester, A. B., district superintendent. The conference opened on Tuesday night with the annual sermon by the Rev. W. Ellison, of Mt. Pleasant, Winston. Subject: "Brotherhood in the Light of the Cross." He was logical, eloquent and forceful in his argument. The conference was properly organized Wednesday morning. The Rev. P. I. Wells was chosen secretary, the Rev. Walter Love assistant, the Rev. J. W. Wells reporter to the Southwestern. Addresses of welcome were delivered by the mayor of the city, Prof. Hargrave and Prof. R. B. McRary, A. B., LL. D. Responses by Prof. J. A. McRae and the Rev. W. W. Pope. Reports from pastors and delegates showed advancement along all lines. Several of the charges have had splendid financial success this year. The following deserve mention: Winston, St. Paul, the Rev. H. L. Ash, pastor; High Point, Morris Chapel, the Rev. J. W. Wells, pastor; Winston, Mt. Pleasant, the Rev. W. Ellison, pastor; Madison, the Rev. W. W. Pope, pastor; Winston, St. James, the Rev. S. L. May, pastor; High Point, Brooks Memorial, the Rev. G. W. Morehead, pastor; Mt. Airy, the Rev. P. I. Wells, pastor. The writer had charge of the Jubilee Anniversary on Wednesday night. Dr. S. A. Peeler delivered a very strong and helpful address. The roll was called and many of the pastors responded. Total amount for the jubilee fund, \$151.25. Friday evening, from 6 to 7:30, the entire district conference, embracing all of its delegation, was the guest of Dr. R. B. McRary. Everything was conveniently arranged on the beautiful lawn in front of the palatial home for our comfort. Cake and cream were served. The following gentlemen responded to toasts: Prof. Wallace, president Bennett College; Dr. I. G. Penn, Rev. H. L. Ash. Dr. R. E. Jones was toastmaster. Dr. McRary is the leading layman on the Winston District. The following distinguished gentlemen were present and addressed the conference at different times: The Rev. R. E. Jones, D. D., of the Southwestern; Dr. I. L. Thomas, Church Extension and Home Missions; Dr. I. G. Penn, Freedmen's Aid Society; Prof. Wallace, president Bennett College. Sunday services were well attended. The following ministers rendered service: 11 a. m., Dr. R. E. Jones; 3 p. m., the Rev. J. W. Wells; at night, the Rev. P. I. Wells. The ministers and delegates are loud in their praise of the pastor and good people of Lexington for their royal entertainment.—J. W. Wells.

BROOKHAVEN DISTRICT

The Brookhaven District Conference convened in Crystal Springs, July 24-27, held by Dr. P. H. Rembert, superintendent. J. H. Cook was elected secretary and J. E. Thompson statistical secretary. The following distinguished visitors addressed the conference: Dr. J. C. Sherrill, Dr. Lucas, Dr. J. B. F. Shaw, president of Meridian Academy; H. May, M. S. Davage, business manager of Southwestern. Benevolent collection, \$786, nearly double that of last year. Subscribers for the Southwestern, 74; other collection, \$286. For all causes, \$1,146. Those who preached during the conference: R. L. Carpenter, M. White, E. W. Middleton, D. D. Armstrong A. C.

Lee. On Sunday, D. Ray, G. E. Trower. Conversions and accessions, 109. One hundred and nineteen dollars was given to Dr. J. B. F. Shaw for Freedmen's Aid and jubilee fund; Dr. Lucas, \$50 for Epworth League expenses. The district superintendent made the best report that has ever been made on the Brookhaven District. He is one among the most earnest workers we have in the church. We closed the twenty-seventh session to meet next summer at Fernwood, Miss.—J. E. Coleman.

BIRMINGHAM DISTRICT

The annual session of the Woman's Home Missionary Society convened in our Woodlawn Church, Greater Birmingham, Friday, July 19, with Mrs. E. C. Thomas, our state president, in the chair. The business session was timely and showed much progress in this work on the district. We heard some very interesting reports from some charges. We hope and pray that next annual session may bring reports from every charge on the district. Our literary exercises were the best that we have had. Every participant was present and every subject well treated and much could be learned from each. The address by Mrs. A. R. Camphor was to the point and very instructive. It was decided that we would hold quarterly meeting on the district in order that we can meet with all the auxiliaries once every three months. We trust that the officers and members may be thoughtful and keep these meetings before you. We feel very hopeful for the work of the W. H. M. S. and the Birmingham District. Our district society donated \$5.30 to the new laundry at Central Alabama College. The following officers were elected for the ensuing year: District president, Mrs. J. C. Carson, Enon Ridge, Birmingham; vice president, Mrs. C. A. Smith, Birmingham; recording secretary, Mrs. A. G. Glenn, Bessemer; corresponding secretary, Miss Malita Sneed, Enon Ridge, Birmingham; treasurer, Mrs. Julia Baldwin, Mason City; supply secretary, Mrs. Wallace Gillespie, Birmingham; mite box secretary, Mrs. Bird Warlic, Enon Ridge; committee on ways and means, Mesdames Eula Tarry, C. H. Brown, C. V. Wilkerson, Maggie Miller, Julia Brooks and A. Morgan. Our next quarterly meeting will be held with Scott's Chapel, North Birmingham, Friday, September 5. We hope that all may get busy and endeavor to make this a great meeting, "For the love of Christ, and in His name."

BEAUFORT DISTRICT

The District Preachers' Meeting, Sunday School Institute, Epworth League convention and Ladies Aid Society convened with Union Church of the Apleton, charge at Kline, S. C., July 30 to August 2, the Rev. J. A. Curry, pastor. The Rev. D. J. Sanders, A. B., district superintendent in the chair, and nearly every pastor in the district present. The Rev. W. G. White, D. D., was elected secretary; assistants, the Revs. Isaac Myers and S. D. Williams. Two days of the conference were wholly devoted to the work of the preachers. The work of the Preachers' Meeting went on with ease from beginning to end. The district superintendent's report showed a good increase along all lines; also each pastor's report. From every charge on the district (from the reading of the reports) could be heard from nearly every pastor that "the Lord has multiplied His blessings upon us this year." Not only was this meeting full of fervor and spiritual uplift, but to the trained mind an intellectual feast. The discussion of outlines of sermons assigned the preachers, was an interesting feature of the meeting. The Revs. W. G. White, Isaac Myers, S. D. Williams, R. E. Romans, G. W. Gauth and others took an active part as critics. The paper produced by the Rev. C. H. Dangerfield, subject: "The Immortality of the Soul," was very ably discussed and showed careful preparation. "The Preacher as a Business Man" also was discussed by the Rev. Isaac Myers, who gave some wholesome advice. The annual sermon, preached by the Rev. Wm. David, of Beaufort, the first evening, was a benediction on the entire conference; also the doctrinal sermon by the Rev. E. W. Stratton. Too much cannot be said in praise of the good work done by the ministers during the two days' session, and now we come to the work of the Sunday School Institute, opened Friday morning by Miss Sarah A. McTeer, district president. At the organization she read a very glowing report of the work of the Sunday schools on the district, followed by reports from each delegate, which showed

few exceptions that the schools are in a prosperous condition. Papers and debates by the young men and women were among the best. Dr. C. C. Jacobs was a welcome visitor, spending two profitable days with us, and addressing the Sunday School Institute. The welcome addresses delivered by Bros. J. A. Connelly and T. K. Kirkland on behalf of the ministers and laymen, respectively, were very timely and appropriate. The institute sermon, preached by the Rev. S. D. Williams, was excellent, well prepared and showed much thought. Saturday was given to the work of Epworth League and Ladies' Aid Society. A. W. Lawton, district president of Epworth League, and Mrs. Sarah A. Rice, district president of Ladies' Aid Society, occupying the chair, each alternately attending the business of their several departments without conflicting in the least. The Rev. A. M. Wright, preached ably the Epworth League sermon. Sunday the services opened with love feast and experience meeting, one of the old type, followed by a most masterly sermon by district superintendent D. J. Sanders at 11 o'clock, the Rev. W. G. White at 3 p. m. and the Rev. E. J. Curry at 8 p. m. These distinguished divines were at their best. This brought to a close one of the most successful Preachers' Meetings ever held on the Beaufort District. The conference appointed the following brethren as reporters: Isaac Myers, for the Southwestern; S. D. Williams, for the Southern Reporter.

CUMBERLAND RIVER DISTRICT

The Cumberland River District Conference convened in Steward's Chapel, Gordonsville, Tenn., July 8th. The Rev. E. J. Guthrie, District Superintendent, presided over its deliberations, this being his first year on the district. The Rev. S. J. Boone and the Rev. F. N. Collier were chosen secretaries; the writer assistant secretary and reporter to the papers. The first day, Tuesday, July 8th, at 2 p. m., the Conference organized. The evening of the first day was given to the welcome addresses by Miss Lydia Davis and Dr. E. R. McCord, a prominent white citizen. The writer responded. Dr. I. L. Thomas, Field Agent of Home Missions and Church Extension Board, and Dr. J. C. Sherrill, Field Agent of Foreign Missions, also made short talks at this point. A handsome collection was taken, Wednesday morning the church was crowded before the program hour. Rumor had it that the Bishop would be present, and this had the result of intensifying the crowds. The Rev. E. J. Guthrie, the District Superintendent, and the pastor had previously arranged to care for all who came, and the good citizens, both white and black, will never be forgotten for the hospitality shown. The writer never saw a District Conference better cared for. Dr. I. L. Thomas and Dr. J. C. Sherrill were given advantage of the second day's morning session. The speakers did equal justice to their subjects and the District Conference without a dissenting voice adopted the new method. The report of the Rev. E. J. Guthrie, District Superintendent, was read and showed a marked improvement in the District. The reports of pastors were very encouraging. The Rev. S. Knight was made Statistical Secretary, and each pastor was requested and did make an itemized benevolent report, which was the first time in the history of the District; these reports showed an advance over previous years for the same time. The afternoon service was given to Conference business. The Southwestern was well represented by our District Superintendent. All of our periodicals, Book Concern, etc., were given their proper place and time. Every pastor in the district was present at roll call, and continued in attendance throughout the Conference session, except two. Papers on very important topics were rendered by representatives from the various charges, and the "Round Table" talks which followed wound up one of the best District Conferences ever held on the Cumberland River District.—B. J. Meredith.

CONROE DISTRICT

The thirty-first session of the Conroe District Conference met with China Chapel, at Montgomery, Tex., August 5-10, the Rev. Dr. W. Hartley Jackson presiding. The Conference was well attended throughout. It was the last Conference ever which our worthy, beloved and highly honored Dr. Jackson will preside as District Superintendent this term, and it seemed that everybody wanted to be there. It was our good fortune to have the following distinguished visitors, who spoke at the Conference: Drs. W. H. Logan and J. M.

Johnson, of Houston; the Rev. H. H. Qualls, of the West Texas Conference; the Rev. Ellis Mischeaux, of the Navasota District. Dr. Logan made one of the most helpful talks, applying to the practical life of our people, ever delivered. The Conference, as usual, was indeed proud to welcome Deaconess Rosa Simpson, who spoke to the point on many of the subjects discussed. Prof. J. W. Haywood, of Wiley University, spoke eloquently and very beneficially at several different times. It is believed that as a result of Dr. Haywood's visit and helpful talks there will come up from Southern Texas a large number of new students to Wiley next term. Dr. W. M. Dogan, of course, was there to receive the sum of \$340.30 as Jubilee Fund laid down for Wiley. This was indeed a great night in Conference when each pastor was striving to make his charge lead in the rally. Dr. Dogan spoke, very much to the delight of all his hearers, a great number of whom were white people. It can not be remembered when there was ever held on this District a more pleasant and prosperous Conference than was the one just ended. Dr. Jackson made one of the best reports ever made by a District Superintendent Friday morning, and many and sincere were the expressions of regret by the brethren and all the people to hear him say it was his last report for this term. He was in splendid condition for service and preached a very wonderful sermon for his farewell to the District on Sunday at 11 a. m. This sermon was followed in the afternoon by Dr. Haywood's eloquent sermon. The Rev. E. G. Gilmore closed the Conference Sunday night with a very excellent sermon.—Anthony F. Cole.

WAYCROSS DISTRICT

The lower District Conference, Epworth League and Sunday School Convention convened at Thomasville, Ga., July 23-27, Dr. F. R. Bridges in the chair. Matie A. Holman was elected secretary; the Rev. Mr. Robinson, pastor at Thomasville, was elected treasurer. The Conference was well attended by pastors and officials. Reports good. Waycross led the Conference in reports. We were royally entertained by the people of Thomasville, and we enjoyed our stay. On July 26th, in the late afternoon, Mrs. S. H. Wilson gave the entire delegation a splendid reception at her residence, and we hereby tender to Mrs. Wilson our many thanks for her hospitality. We had great services on Sunday. At 11 a. m. the Rev. Mr. Sapp, pastor at Sparks, preached, to the delight of the entire congregation; at 3 p. m. the Rev. M. K. Farmer, pastor at Valdosta, preached a very instructive sermon; at 8 p. m. the Rev. J. S. Shuman, pastor at Waycross Station, preached, subject, "Room For All," after which we took a good collection. Resolutions were read and approved. Impressive remarks were made by the District Superintendent relative to his six years' labor on the District. We regret very much that Dr. Bridges' for indeed we regard him as a most worthy presiding officer and do think that his place will be hard to fill. We pray God's blessing upon Dr. Bridges, and that great peace may attend his pathway. The good sisters of Waycross Station called off a second rally for the church, on July 13. Mrs. Lugenia Woodards reported \$41.00; Mrs. Dicey Neal, \$40.00; Mrs. Maud Donaldson, \$25.50; total collection, \$110.00. Under the leadership of our worthy pastor, Dr. Shuman, we have succeeded in putting our church in good repair, at a total cost of \$250.00. Mrs. Mabel Wright, President; Mrs. Blossom Fuller, Secretary; Mrs. Lugenia Woodards, Treasurer.—J. S. Shuman, Pastor, per Matie A. Holman.

THE NASHVILLE DISTRICT CONFERENCE

The Nashville District conference of the Tennessee Annual Conference convened with Seay Chapel, July 8-13. Officers elected: Secretary, the Rev. J. A. W. Moore; assistants, the Rev. W. R. Smith and Miss S. O. Brown; statistical secretary, the Rev. N. D. Shamburger; treasurer, the Rev. B. F. Anderson; reporter to the Southwestern, Miss Exie A. Culom. Dr. Johnson, the district superintendent, read his report, which showed marked progress in the way of finances, church building and improvements, revival meetings, etc. The Nashville district seems to be working out great problems in church building, money raising and soul saving, judging from the most excellent report rendered by the district superintendent. The disciplinary reports from pastors on the whole showed progress, though in many instances there were statements made in reports that elicited much pathos and sym-

pathy. The literary work of the first day was in hands of the Sunday School Institute. The following rendered services of a literary character: Bro. Wm. Copeland, Summerfield Brown, Mrs. Lizzie Smith. Officers elected: President, the Rev. W. R. Smith; secretary, the Rev. J. H. Ellis. The Epworth League convention followed with a literary program, the following taking part in reading papers and in delivering addresses: Miss S. O. Brown, Mrs. Lula Gross, Mr. James L. Hyde, Miss Mattie Duncan, of the Interchurch College; Mrs. S. L. Porter and Mrs. W. D. Hawkins and Prof. H. J. Johnson. Helpful comments were made by the Revs. Mr. Shamburger, Moore and Ellis. The literary part of the district conference proper was furnished by the Revs. H. W. Rucker, H. P. Belcher, H. B. Erwin, J. A. W. Moore, W. B. Crenshaw, A. Ransome, J. W. Richmond, W. L. Denton, W. R. Smith. These ministers read interesting and helpful papers. The following preached during the district conference: W. D. Pettus, W. B. Crenshaw, N. D. Shamburger. On Sunday morning Dr. W. H. Thomas; afternoon, T. W. Johnson; at night, President M. W. Dogan, Wiley University, Marshall, Texas. The various boards of the church were well represented. That excellent team on church finances, Drs. Thomas and Sherrill, made their representations interesting. The plans were well received by the brethren. A new day, pregnant with promise awaits us in the raising of our finances. Dr. I. Garland Penn, the mighty champion of education, thrilled the conference with his message. The slogan now is: "A Greater Walden University." The conference pledged a one-dollar per member campaign for Walden University. Education and its cause cannot die in the hands of Dr. Penn. The following visitors were introduced: Drs. Thomas, Penn, Sherrill, Dogan, Wiley University of Texas; Kumler, ex-president of Walden; Rev. Geo. O. Bachman, D. D. The conference adjourned after possibly the best session in its history, to meet at a place to be selected later.—(Mrs.) E. A. Cullom.

Personal and General

The membership of the First Baptist Church, Handsboro, entered their new house of worship the second Sunday in July.

Mrs. Ella Smith, wife of the Rev. W. Smith, of Moss Point, Mississippi, is home again, after a pleasant stay with friends in Handsboro.

Mrs. E. Adolph Haynes, of Bedford City, Va., accompanied by her children, Florence and Euphemia, is visiting relatives and friends in Tosches, Va.

Mrs. Clara Augustus, wife of the Rev. J. L. Augustus, our pastor at Longstreet, Ga., has returned home after a pleasant stay of a month with her two sons in Opelousas.

The Rev. J. W. E. Bowen, D. D., Ph. D., on Monday night, August fourth, delivered in Haven Methodist Episcopal Church, Anniston, Ala., his lecture on "Fifty Years of Progress." The Rev. James N. Wallace is pastor.

The King's Daughters and the young men of Saint Paul Church, Birmingham, Alabama, tendered, in honor of Miss Ella Jones, of Vicksburg, a reception at the parsonage of Saint Paul Church, on July twenty-first. Miss Jones, who was the guest of Mrs. D. J. Price and Miss Bourgeois, left for her home on July twenty-fifth.

A ten days' camp meeting is to be held at New Hope Methodist Episcopal Church, six miles east of Macon, Mississippi, on Macon and Memphis road, commencing Tuesday, August 26th. The services of the Rev. T. B. Bailey, evangelist, have been engaged. He will be supported by the Rev. J. W. Golden, Dr. N. R. Clay, the Rev. D. Green, the Rev. J. W. Winbush, and the Rev. J. M. Thomson. On the fifth Sunday, August 31st, will occur the dedicatory exercises of New Hope Church. The dedication will be by Dr. E. M. Jones, and the following eminent ministers of the Upper Mississippi Conference: the Revs. J. M. Marsh, C. W. Butler, S. H. Nevils, C. W. Walton, S. J. Hunter, O. W. Crump, L. F. White and A. E. Franklin. The Rev. J. Burton is pastor; the Rev. J. M. Marsh, Superintendent.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
St. Louis	Jacksonville, Ill.	August 20-23	R. E. Gillum
Navasota	Caldwell, Texas	August 20-24	J. F. Barnes
Sedalia	Holden, Mo.	August 20-24	J. H. McAllister
Clow	Horatio, Ark.	August 20-24	W. S. Sherrill
Spartanburg	Wellford, S. C.	Aug. 20-24	J. S. Thomas
Shreveport	Monroe, La.	Aug 20-25	B. J. Reddix
Maysville	Cynthiana, Ky.	August 20-25	J. S. Bailey
Forrest City	Colwell, Ark.	Aug. 27-30	A. T. Stephens
Starkville	Louisville, Miss.	August 27-31	W. F. Isalah
Anniston	Hobson City, Ala.	August 26-31	S. J. Jordan
San Antonio	Seguin, Texas	Aug. 26-31	A. M. Mason
Alexandria	Richmond, Va.	Aug. 26-31	C. E. Hodges
Topeka	Omaha, Neb.	August 27	S. A. Stripling
Waynesboro	Millen, Ga.	August 27	W. M. Bellinger
Houston	Galveston, Texas	Aug. 27-31	W. H. Logan
Lake Charles	Opelousas, La.	August 27-31	R. C. Worsham
Lexington	La Grange, Ky.	August 27-31	P. T. Gorham
Gulfport	Bond, Miss.	Aug. 27-31	J. C. Houston
Marshall	Texarkana, Texas	September 2-7	P. H. Jenkins
Muskogee	Okmulgee, Okla.	Sept. 3-7	H. T. S. Johnson
Washington	Pomona, Md.	September 9-15	W. A. C. Hughes
Gainesville	Williston, Fla.	September 18-21	J. F. Elliott
Annapolis	Baltimore, Md.	Sept. 24-28	C. G. Cumings
Fort Smith	Solgo hatchie, Ark.	Oct. 1-5	H. P. Coulter
Clow	Clow Ct., Ark.	October 2-5	C. A. Taylor
Little Rock	Little Rock, Ark.	Oct. 16-19	G. T. Saxton
Wilmington	Middletown, Del.	October 14-16	W. F. Cotton
Salisbury	Salisbury, Md.	October 21-23	W. Moultrie
Centerville	Easton, Mo.	October 28-30	J. E. A. Johns
Pine Bluff	Pine Bluff, Ark.	November 12-16	J. W. Greer

CONVENTIONS

- Savannah Conference.—Woman's Home Missionary Society, Barnesville, Ga. August 28-31.
- Annapolis District—Epworth League Convention, Asbury Church, Annapolis, Md. August 20-24.
- Little Rock District—Sunday School and Epworth League Convention, Little Rock Circuit. August 21-24.
- Gulfport District—Missionary Convention. August 29.
- Baltimore District—Sunday School and Epworth League Convention, Lutherville, Md. September 4.
- Ocala District—Woman's Home Missionary Society, Mt. Nebo, Church, Lawley, Fla. September 11-14.
- Brookhaven District Epworth League and Sunday School Convention, Simms, Miss. September 25-28.
- Lincoln Conference—Woman's Home Missionary Society, Tulsa, Oklahoma, October 2-5.
- Woman's Home Missionary Society—Annual Meeting Board of Managers, Washington, D. C. October 15-22.

Conference Notices

Special Notices

OPELIKA DISTRICT.

The annual meeting of the Woman's Home Missionary and Ladies' Aid Society will convene at Goodsell Memorial Church, September 25-28. Dear pastor, please send me the names of your delegates at once. My plea to the pastor is that he urge every president and member of his auxiliary to come and bring their annual dues. I hope every district officer will be present on time. Let every pastor come.—(Mrs.) S. E. Reeves, district president.

LA TECHE DISTRICT.

Third Round—St. Peter, Au. 17-18; Jeanerette, 17-19; Glencoe and Crawford, 23-24; Winsted Circuit, 23-24; Godman, 24-25; Franklin, 29-31; Centerville Circuit, Sept. 1-2; Patterson, 3; Houma, 6-8; Beattville, 9-10; Schriever, 12-14; Thibodaux, 14-15; Woodlawn, 20-21; Napoleonville, 21-22; Vivian, 23-24; Donaldsonville, 28-

29; Hahnville, October 4-5; Central and Darrow, 10-12; Latched and La Place, 12-14; Camp Parapet, 16-19; Kenner, 17. Dear Brethren: I congratulate you on the excellent showing of the first and second quarters; you have done well. Let us show to the church that we are worthy of our calling.—J. W. Turner, superintendent.

FORREST CITY DISTRICT.

The District Conference will convene Aug. 27. Delegates coming over the Iron Mountain: there will be conveyances at Colwell on the 26-27. For those coming over the Rock Island there will be conveyances at Palestine, Ark., Aug. 26-27. No provision made after those days mentioned.—J. A. Brooks, Pastor.

District Rounds

OPELIKA DISTRICT.

Fourth Round.

Bethel and Eclectic, Aug. 29-31; Benson and Riverside, Sept. 5-7; Wetumpka Circuit, 12-14; Lomax and Elmore, 15-16; Rockford Circuit, 19-21; Kellyon Circuit, 26-28; Alexander City, Oct. 3-5; Dadeville Circuit, 10-12; Opelika, 17-19; West Point, Goodsell Memorial, 24-26; Lanette Mission, 24-26; River View, 27-28;

Lafayette and St. John, 31-Nov. 2; Five Points Circuit, 6-7. Dear Brothers—Our District Conference is over. We had success along many lines, but we are far from the requirements of the church. You must do more for benevolence and the jubilee funds. As you know we must continue to lead our conference by pushing the revivals for the salvation of precious souls, subscriptions for the SOUTHWESTERN, more students for the Central Alabama College and accurate reports at the Annual Conference. Let's labor to be ready on the first day of the Conference to make full and neat reports of our year's work on every line. Strive hard to raise your full assessments and come to the conference neatly but not finely dressed. Be careful about getting into debt. Let us not have a single bill sent in against us, for it is very embarrassing both to you and the cabinet.—Lewis S. Price, Supt.

NAVASOTA DISTRICT.

Fourth Round.

Anderson Circuit, Sept. 13-14; Caldwell Circuit, 20-21; Somervine and Lyons, 27-28; Brenham Mission, Oct. 4-5; Brenham Circuit, 15-16; Bellville Circuit, 11-12; Sealy Circuit, 18-19; Brookshire Circuit, 25-26; Hockley Circuit, Nov. 1-2; East Hempstead, 8-9; Hempstead Circuit, 15-16; Hempstead St., 16-17; Navasota Circuit, 22-23; Navasota St., 29-30; Stoneham Circuit, Dec. 6-7; Millican Circuit, 14-15; Clay Circuit, 13-14. Dear Brethren—You are doing good work from one end of the District to the other. I am praying for your success. District Conference is right on us. Come with a long list of cash subscribers to the SOUTHWESTERN. A prize is offered to the pastor bringing the largest number of cash subscriptions. Each pastor collect \$1 per member on the Jubilee Rally. Come to the great Jubilee Rally Friday of the District Conference.—J. F. Barnes, Supt.

GRIFFIN DISTRICT.

Fourth Round.

Stone Mountain and Redan, Aug. 30-31; Stockbridge, Sept. 6-7; Lithonia Circuit, Sept. 13-14; East Point and Hapeville, Sept. 20-21; Oak Hill, Sept. 27-28; East Atlanta, Oct. 3-5; Decatur, Oct. 11-12; Hampton, Oct. 18-19; Jonesboro, Oct. 25-26; Serlinier, Nov. 1-2; Fayetteville, Nov. 8-9; McDonough, Nov. 15-16; Brooks, Nov. 22-23; Griffin Circuit, Nov. 29-30; Griffin, Nov. 21-23. Dear Brother—Let us come to the Annual Conference with round reports on all lines. Remember that all eyes are turned on the Griffin District, so let us prove ourselves worthy men. The Annual Conference will convene at Covington, Ga., Dec. 4, with Bishop F. D. Leete, D.D., L.L. D., presiding.—J. D. Lovejoy, Supt., 218 E. Tinsley St., Griffin, Ga.

SAVANNAH DISTRICT.

Fourth Round.

Springfield (8 p. m.), Aug. 11; Baxley, 16-17; White Oak, 23-24; Bellview (8 p. m.), 28; Greenville, 30-31; Pleasant Grove (8 p. m.), Sept. 5; Waynesville, at New Hope, 6-7; Jesup, 13-16; Jesup, Simpson, two nights (8 p. m.), 11-12; McKennon (8 p. m.), 16; Brunswick, Grace Dougherty, 14; Brunswick, D. S. Qr. Conf. 15; Brunswick Circuit, Stirling (8 p. m.), 18; Sherfield Chapel, 20-21; St. Mary's, 27-28; English Eddy, Fair Haven, Oct. 4-5; Burks Chape (8 p. m.), 5; Oak Grove, one night (8 p. m.), 6; Reeds-

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ville, two night (8 p. m.), 9-10; Ebenezer Qr. Conference, 11-12; Woodbine, 18-19; Cobb Creek (8 p. m.), 24; Mt. Vernon, 25-26; Roberts Chapel (3 p. m.), 26; Hellena (8 p. m.), 27; Soperton (8 p. m.), Sharpspur (8 p. m.), 29; Lyons, p. m.), 30; Cloy, Nov. 1-2; Savannah Asbury, 9-10; Mt. Zion (8 p. m., Nov. 6th, and 3 p. m.), 9; Palen Memorial, 14-16; Speedwell, 21-23; Ochopee, Miss., (8 p. m.), 24; Tusculum, Pastors, Officers and Members: your regimental commanding officer. I call you to arms my last time. My watchword is, 1,000 Saved Souls, dollar per member for our jubilee educational offering, round benevolent report, ministerial support full and churches built and repaired and new work established, with activities in every department of church work and life, with the Home and Haven Academy crowded with students, and recommending young ministers to Gammon Theological Seminary for theological training. Our benevolence at our District Conference session at Woodbine reached over \$500, exceeding of our previous sessions. Peace and harmony prevailing throughout the bounds, with not a complaint or appeal presented on the entire district in these six years. Let us march to the Conference under God's leadership to meet our honored President and Resident Bishop, F. D. Leete, D.D., L.L. D., with round reports and marching orders for 1914, standing on our merits. One hundred subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE. Send in your money and benevolence at once to respective headquarters. Also in your Conference minute book me at once.—E. D. Giddins, 645 March Street, Savannah, Ga.

OUR CHURCH AT CYNTHIANA, KENTUCKY.

Sunday, June 13, being our jubilee rally, we called to our assistance Rev. Mr. McLee, of Falmouth, preached an able sermon at 2:30. Our rally resulted in the raising of \$202.40, for which we are thankful. Our collectors: Miss Mary Russell, bucket containing \$7.10; Miss Russ, \$6.00; Mrs. Alice Allen, \$4.00; Miss Katie Russ, \$4.00; Mrs. McKinney, \$10.00. The friends of our church gave \$100.00; the \$202.00 given by forty-two members of our church.—A. E. Driver, Pastor; J. Berry, Recording Steward; J. Worner, Secretary.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, of lumbago, backache, pains in the head or neuralgia pains, to write to her for home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You yourself at home as thousands will attest—no change of climate being necessary. This simple discovery banishes the pain from the blood and brightens the whole system, giving elasticity and tone to the whole. If the above interests you, for terms, address Mrs. M. Summers, Box 174, Bend, Ind.

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Senior Class, 1913



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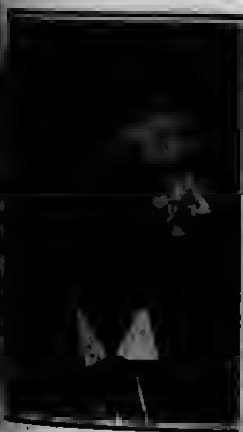
The Phenomenal Progress of Samuel Huston College is the Marvel of Educational Effort in the South.

Dr. Lovinggood started out thirteen years ago with just himself and wife and with \$500 appropriated for salary, and one unfinished building. To-day there are seven buildings, 523 students, 24 teachers, college department, industrial departments and a plant valued at \$150,000. It is one of the great schools of the South. The Faculty is one of the strongest in the country. Among the Faculty are these:

President R. S. LOVINGGOOD, A. B. and A. M. from Clark University, Ph.D. New Orleans, University, special work in Sociology and Curriculum, University Chicago. J. A. WILSON, Graduate of Hampton, Graduate of New York Normal, Ph.B., from Wesleyan University, Middletown, Conn. A. R. GRANT, Graduate Cookman Institute, Florida, Graduate Florida State Normal, Head of Social Settlement work with Dr. Proctor, Atlanta, Ga., A.B. from Howard University. HOMER THOMAS, Graduate Hampton, A.B. from Oberlin, A.M. from Yale. B. F. LEE, A.B. from Clark University, special work Economics, French, Mathematics and English in Harvard. J. W. FRAZIER, A.B. from Wiley University. MISS WILMETTA TANNER, A.B. Samuel Huston College. REV. S. J. SAXTON, A. B. from Philander Smith College, and B.D. from Gammon School of Theology.

COURSES: College, High School, Teachers' Normal, Music, Common English, Black-smithing, Carpentry, Tailoring, Printing, Domestic Science, Dress-making, Typewriting, Shorthand, Etc.

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Farm Wagon Made by Class in Blacksmithing

Charter

STATE OF LOUISIANA,
PARISH OF ORLEANS.

Be it remembered, that on this 7th day of August, 1913, before me, WILLIAM RENAUDIN, a notary public, duly commissioned and qualified in and for the Parish of Orleans, State of Louisiana, therein residing, and in the presence of the witnesses herein-after named and undersigned, personally came and appeared the several persons whose names are hereunto subscribed, who severally declared that, availing themselves of the laws of the State of Louisiana in such cases made and provided, they have covenanted and agreed and by these presents covenant and agree and bind themselves, as well as all such persons as may hereafter become associated with them, to form a corporation for the objects and purposes and under the stipulations and articles following, to-wit:

ARTICLE I.

The name of this corporation shall be the PIONEER OIL AND DEVELOPMENT COMPANY OF NEW ORLEANS, LIMITED, and under its said corporate name it shall have and enjoy succession for the full period of Ninety-nine (99) years from and after the date hereof; to contract, sue and be sued; to hold, purchase, lease, sell and hypothecate property, real and personal, and to name managers, directors and agents, as the interest of the corporation may require; to make and use a corporate seal, and the same to break and alter at pleasure; to make and establish such by-laws, rules and regulations for the proper management of the affairs of the corporation as may be necessary.

ARTICLE II.

The domicile of this corporation shall be the city of New Orleans, State of Louisiana, where all citations and other legal processes shall be served on the president, or in his absence on the vice-presidents in their order.

ARTICLE III.

The capital stock of this company is hereby fixed at the sum of FIFTY THOUSAND DOLLARS (\$50,000.00), divided into and represented by fifty thousand (50,000) shares of one dollar each, and which shall be issued at not less than par, and shall be paid for in cash or its equivalent when issued, all of which stock shall be fully paid and non-assessable; provided that the corporation may begin business when twenty thousand shares of its capital stock have been subscribed for. Stock may be issued in payment for property, real or personal, or for services performed or labor done for the corporation, as may be determined by the Board of Directors.

ARTICLE IV.

The objects and purposes for which this corporation is formed and the nature of the business to be carried on by it are hereby declared to be the business of mining for oil or gas and any other minerals, with the right to do anything and everything incident thereto; the purchase, lease and sale of lands and personal property and for the purpose of holding lands for development by other persons, or corporations, and generally to do all such things as are incident to the business of producing oil and gas and the sale and distribution of same; such operations to be carried on within the State of Louisiana or elsewhere in the discretion of the Board of Directors of this corporation.

ARTICLE V.

No stock shall be transferred except upon the books of the corporation. No stockholder shall sell or dispose of his stock in the corporation without having offered the same for sale, in writing to the corporation, through its Board of Directors, who shall have the first opportunity to purchase same at its book value within 30 days from said notice, after which the stockholder offering said stock may sell or dispose of same to any other person or persons.

ARTICLE VI.

This act of incorporation may be changed, modified or amended, or this

corporation may be dissolved with the assent of two-thirds of the capital stock represented at a general meeting of the stockholders convened for that purpose, after 30 days written notice shall have been given to each stockholder directed to his last known address.

ARTICLE VII.

All the corporate powers of this corporation shall be vested in a Board of Directors of not less than three nor more than nine stockholders, each of whom shall own in his own right not less than one hundred shares of stock, and who shall be elected on the first Wednesday of August of each year; said directors to be elected by the stockholders at the annual meeting, or at a meeting called for that purpose, and at all such meetings each share of stock owned or controlled by each stockholder shall be entitled to one vote, and in all meetings of stockholders each share of stock present, or represented by written proxy, shall be entitled to one vote, and a majority of the stock thus present, whether represented in person or by proxy, shall control. Notice of all elections or meetings of stockholders shall be advertised ten days prior thereto in a daily newspaper published in the city of New Orleans.

The first Board of Directors of this corporation is hereby declared to be J. I. Rogers, W. L. Cohen, Aristide Dejoie, Jr., G. C. Bryant, Matt. Dickerson, Jr., W. E. Roberson, F. B. Smith; who shall serve until their successors are chosen.

The officers of this corporation shall be a president, first and second vice-presidents, treasurer and secretary.

And the officers of said corporation are hereby declared to be: J. I. Rogers, president; W. L. Cohen, first vice-president; Aristide Dejoie, Jr., second vice-president; F. B. Smith, secretary; W. E. Roberson, treasurer. And a majority of the directors shall constitute a quorum for the transaction of business. Any vacancy in the Board of Directors shall be filled by the remaining directors.

ARTICLE VIII.

Whenever this corporation shall be dissolved by liquidation or otherwise, its affairs shall be liquidated and settled by two persons selected for the purpose at a stockholders' meeting duly held, and such liquidators shall perform such services and give such security as the stockholders may require.

ARTICLE IX.

No stockholder of this corporation shall ever be held liable or responsible for its contracts, or to be bound therefor in any further sum than the unpaid balance due the company on their stock, and no mere informality in organization shall have the effect of rendering this charter null or exposing the stockholders to any loss further than the amount of their capital stock.

In testimony whereof, said parties have hereunto affixed their names in the presence of me, notary, and of the undersigned attesting witnesses on the day and date first above written.

Original signed:

J. I. ROGERS.....500 shares
F. B. SMITH.....500 shares
W. E. ROBERSON.....500 shares
W. L. COHEN.....500 shares
A. DEJOIE, Jr.500 shares
MATT. DICKERSON, Jr. 5,000 shares
GEO. C. BRYANT.....125 shares

Witnesses:

A. W. ZILTON,
J. B. VERDUN.

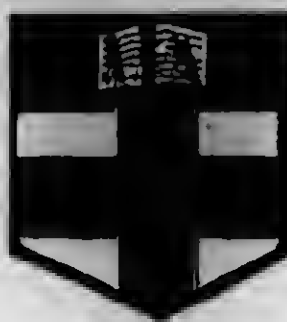
I, the undersigned Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation of the Pioneer Oil and Development Company of New Orleans, Limited, was this day duly recorded in my office in book 1088, folio 736.

New Orleans, August 11th, 1913.

Signed, EMILE J. LEONARD,
Dy. Recorder of Mortgages.

STATE OF LOUISIANA,
PARISH OF ORLEANS.

I, the undersigned Notary, do hereby certify that the above and foregoing is a true and correct copy of the original act of incorporation of the Pioneer Oil and Development Company,



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STONE and MARBLE.
Art Glass, Mosaic, Decoration, etc.

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of New Orleans, as well as of the certificate of the Recorder of Mortgages in and for the Parish of Orleans.

In faith whereof, witness my hand and seal, this 11th day of August, 1913.
WILLIAM RENAUDIN,
Notary Public.

LACHUTE, LA., AT ROBINSON CHURCH

July 12-13 were enjoyable days. The Rev. T. J. Johnson, of Thibodaux, and the Rev. H. T. O. Abbot were with us. The sum of \$253.00 was raised for the building of a new church at this place on Church Extension plan. The Sunday school love feast Sunday morning was well attended. The school at this place alone numbers 86. Our camp meeting will begin the fourth Sunday night and run for two weeks. Introductory sermon by the preacher. The Rev. T. B. Oville will highly appreciate the assistance of brother ministers coming from any part of the District. Much work is to be done here, where the status of Methodism is very low, but the fight is on. The District Superintendent is expected to be with us in this great meeting.—W. R. London, Pastor.

STRONG'S CIRCUIT, MISSISSIPPI.

Strong's Circuit is still moving along all right, both spiritually and financially. This is my second year on this circuit. The pastor has great confidence in his leaders and the leaders have much confidence in their pastor, so there is no cause for failure. We are striving to succeed along all lines of our church work. Our Sunday schools, Ladies' Aid and Woman's Home Missionary Societies are all doing a great work throughout the circuit, and I thank God that our Epworth Leagues are about to be resurrected and all of our young people are being carefully looked after. We began a campaign on the first Sunday in June and continued about five weeks, and every member and friend worked throughout this time as the pastor instructed them. Raised at Oak Grove, \$69.30; Paine's Chapel, \$39.00; King's Chapel, \$60.00; total, \$168.30. Too much praise cannot be given to the good people on the Strong's Circuit. We are praying for a good revival and also that we might raise every dollar that has been assessed.—J. H. Wesley, Pastor.

Arouses the Liver and Purifies the Blood.

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives malaria out of the blood and builds up the system. For adults and children. 50c.

NORTH STREET CHURCH, MARSHALL, MISSOURI.

The North Street Methodist Episcopal Church is going forward. Since the Annual Conference, the faithful members have been on the alert. The two rooms upstairs have been beautifully papered by the Parsonage Committee, led by Mrs. Ida M. Smith. The general rally was held on July 13th, under the leadership of Mrs. Ida M. Smith and Mrs. Fannie Wright. The membership was divided into two bands: Mrs. Smith, first; Mrs. Fannie Wright, second. The first band collected \$107.02; the second, \$35.00. The captains were very faithful indeed in

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Ice Cream
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**JELL-O
ICE CREAM
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FOR THE HAIR AND COMPLEXION used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use. MME. TURNER'S MYSTIC FACE BLANCHER will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free.

We have a full line of Creole hair goods of all grades. Wigs and Switches. \$1.00 for one of our beautiful pompadour.

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44-46 John St., New York.
When in New York see this Mother Church of American Methodism, founded nearly one hundred and fifty years ago by Philip Embury, Barbara Heck and Capt. Webb. Its historic settings and sacred memorials will edify and inspire you and also furnish a fascinating story for narration to your home church circle. The registered visitors to this honored shrine represent all parts of the world and every branch of Methodism. Business Men's Meeting every week-day at noon. Sunday worship at 11 A.M. and 8 P.M.

BROTHER

Accidentally have discovered one that will cure both tobacco habit and indigestion. Gladly send particulars.
J. O. STOKES, Mohawk, Fla.

their work for success. Great credit is due these two good women, as much so as the faithful members. The church rejoices over the victory achieved in this rally.—W. H. Smith, Pastor.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, protruding Piles, send me your address and I will tell you how to cure yourself at home by the new absorption treatment. I will also send some of this home treatment free for trial, with references from your own locality if required. Immediate and permanent cure assured. Send no money, but tell others of this offer. Write day to Mrs. M. Sammers, Box 176, Bend, Ind.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Rhodes.—Amy Rhodes, a member of Tabernacle Methodist Episcopal Church, Meridian, Mississippi, died July 16, 1913, at Matty Hersee Hospital. She was a faithful member of the church and died as she had lived. She is survived by her husband; father, mother, sisters, brothers and a host of friends. The funeral service was conducted by the Rev. R. B. Anderson, Pastor.

Price.—Lizzie Price, wife of J. A. Price, of Jacksonville, Texas, died July 7, 1913, after an illness of seven months. She was a member of Pine Grove Methodist Episcopal Church for sixteen years. She died in the triumph of faith, leaving her husband and little children and a host of other relatives and friends. The Rev. W. R. Robinson, assisted by the Revs. R. I. Franklin and Sims, officiated.

Harris.—Lulu Harris, wife of Israel Harris, died July 17, 1913. She was a member of Pine Grove Methodist Episcopal Church, Jacksonville, Texas, for sixteen years. She joined the church when quite young. She had been ill quite a while, but none of her relatives and friends had the least idea that her end was so near. She died in the triumph of Christian faith, leaving a devoted husband, two very small children and a host of relatives and friends. The Rev. W. R. Robinson, assisted by the Revs. Messrs. Franklin and Sims officiated.

William.—G. L. William, of Marked Tree, Ark., died July 14, 1913, in full triumph of faith. The Lord called him from labor to rest. He preached from Acts, 7th chapter, 34th verse, "I have seen the affliction of my people." The hymns he selected were "Come, ye that love the Lord," "The Lord is my Shepherd."—Willie Williams.

Washington.—July 14th, 1913, Death called Home Charles Washington. He was one of the founders of Providence Baptist Church, at Kenner, La., and was a member of the same for thirty-eight years. He died at the age of sixty-one years. He leaves a wife and seven children, among whom is Dr. A. P. Camphor, President of Central Alabama College. The funeral was held at Williams Chapel, conducted by the Revs. John H. Wise and Pastor J. A. Landry, of Williams Church, assisted by the Revs. L. Brown and S. Mason, of the Baptist Church, the Revs. Frank Walker and A. Luster, of the Methodist Episcopal Church, and the Rev. T. Curtice, of the Baptist Church.—John H. Wise, Pastor.

Ship.—Emily Ship died January 23, 1913, leaving her father, five brothers, and five sisters.

Battle.—Ada Battle died May 3, 1913. She is survived by her husband, ten children and a host of friends. She called her children to her bedside and told them she was going to rest.

Bowden.—Mrs. Goldsboro Bowden, born February 8, 1872, passed into the beyond June 9, 1913, aged 37 years, months and 29 days. She died suddenly of heart trouble at her place of business, Beverly, Miss. She was dearly beloved by all who knew her. She was the eldest daughter of Mr.

and Mrs. Robert Young. Mrs. Bowden led a quiet, Christian life. She took the place of mother to her four sisters and one brother when quite young. She was converted and joined the Methodist Episcopal Church when sixteen years of age and was always found at her post of duty. She was married to Mr. John Bowden in 1890 and was a devoted wife to him for twenty-three years. Unto them were born three boys and two girls; one of her boys preceded her some years ago. She was a loyal and true wife, always ready to aid her husband in any way that she could. The church has lost a loyal member, her husband a true and devoted wife, Beverly a good neighbor and her children a loving mother. The funeral was conducted by the Rev. M. C. Pulliam, assisted by the Rev. D. D. Shelby, her ex-pastor, and the Rev. Mr. Gatewood, of the Colored Methodist Episcopal Church. Interment was made in Magnolia Cemetery.—M. C. Pulliam, Pastor

Hamilton.—Little Henry Hamilton died at Hemphill, Texas, May 24, 1913.

Daniels.—Tom Daniels died May 25, 1913, at Hemphill, Texas. Interment was made in the Macedonia Baptist Cemetery.

Johnson.—John Johnson died at Hemphill, Texas, May 31, 1913, aged twenty-seven years. He was laid to rest in the Macedonia Baptist Cemetery.—(Mrs.) M. Simmons.

Davis.—Margarener Davis, born July 1878, died February 21, 1913, and was laid to rest in the Pendleton Cemetery, Hemphill, Texas, by the side of her beloved pastor-father. She leaves her husband, seven children, five brothers, one sister and a host of friends.

Davis.—Maggie Davis died March 23, 1913, leaving mother, father, several children, four sisters and one brother. Remains laid to rest in the Pendleton Cemetery.

Goins.—R. G. Goins was a citizen of Portland with his residence about two and a half miles west, on the Buntin Pike. He was sixty-five years old on June 20, 1913. Brother Goins was converted in 1904 and has lived a true Christian. He was a member of Hopewell Church at Mitchellville and was a faithful steward. Brother Goins was highly esteemed by both white and colored. Burial June 9, at the Buntin burying ground, the services being conducted by Brother Henry Bell. Mrs. Craighead and family attended the funeral and a host of other white citizens. He leaves his widow and several children.—J. B. Bratton.

Byrd.—The Death Angel again invaded our ranks on July 22, 1913, and took for His keeping one of our brightest jewels in the person of Mrs. Eliza Byrd. She willingly obeyed. In early youth she trustfully took the hand of Him who was able to guide her through the Valley and Shadow of Death. As a Christian, she was gentle and meek, always ready to speak a kind word to the dejected. It may be truthfully said that "She has done what she could." Her Christian character is worthy of commendation. The church has lost a devoted member, the children a kind and loving mother, the husband a devoted wife. "There remaineth rest for the people of God" and she has entered into it.—(Mrs.) M. T. Duke.

Harrison.—Mr. Jefferson Harrison, a member of the G. A. R. and father of Mrs. Della Wood, a faithful member of St. Matthew Church, Algiers, Louisiana, died after a long illness.—Chas. C. Landry, Pastor.

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SOUTHERN PACIFIC

Married

(Will correspondents kindly refrain from sending in Wedding Notices later than two weeks after the ceremony? We are anxious to publish fresh news.)

Troutt.—Gilbert.—Mr. James H. Troutt and Miss Edna Gilbert. They are both residents of Bentonville, Arkansas, where they are loved and respected by all. The Rev. E. Washington officiated.

Payne-Beldon.—June 18th, at 8 o'clock p. m., the home of Mrs. Frances Beldon, at Pass Christian, Mississippi, was graced with the presence of several hundred distinguished spectators, the occasion being the marriage of Mr. Louis Payne to Miss Lessie Beldon. Both are staunch Methodists. Miss Lessie is one of the truest, most faithful and most up-to-date young women, in every respect, in Pass Christian. The standing of Mr. Louis Payne with the people for whom he works, also with his many friends who know him, is indeed above par. Mr. Payne has built a beautiful five-room cottage. He is employed at the Elks Club in Gulfport and has a generous income. Many of his white friends witnessed his marriage and made him a present of a handsome suite of furniture. Their home will be in Pass Christian. The Rev. Wiley L. Marshall officiated.

Mackey-Holland.—On June 4, 1913, Mr. Augustine Mackey and Miss Luelia Holland, of Louisiana, Missouri. The ceremony was performed at the parsonage by the pastor, the Rev. L. R. Grant.

Davis-Reed.—July 2nd, 1913, Mr. Chas. Davis and Miss Georgia Reed, at the parsonage of the Methodist Episcopal Church, Louisiana, Mo. The Rev. L. R. Grant officiated.

Mr. Ed. Lewis and Miss Octavia Baker, Mr. Andrew Caesar and Miss Chainy Armstrong, were united in marriage at the same time at Victoria, Saturday night, July 19, by the Rev. S. P. Branch, after the Rev. A. L. Franklin, of the African Methodist Episcopal Church, had preached a good sermon.

Clark-Kiser.—Mr. Sylvester Clark and Miss Adele Kiser, by the Rev.

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Chas. C. Landry, Wednesday night, June 25, 1913, in Algiers, Louisiana.—Chas. C. Landry.

Granulated Eyelids Cured.

The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

TRINITY CHURCH, MUNCIE, INDIANA.

At Trinity Church, on the fifth Sunday in June, was held the greatest rally in the history of this little church. We are preparing to improve the church. It is not the church that we need in a city of thirty-five thousand inhabitants. The people come into this city from the south and because our church is so far out of date they go into the African Methodist Episcopal and Baptist Churches, so the struggling little church under the Rev. Dr. S. P. Asher, pastor, raised, for improvements on the above date \$166, and are aiming to have another rally in September. The Rev. T. T. Carpenter, the former pastor, at 10:40 a. m., preached a good sermon; at 3 o'clock the Rev. F. P. Baker, of the African Methodist Episcopal Church; the Rev. E. L. Michel, of the Baptist Church, and the Rev. Mr. Williams, of the First Baptist Church, Whitley; the Rev. Mr. Payne, of Antioch Baptist Church, Whitley.—Lincoln Morgan.

Southwestern Christian Advocate

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You can buy a money order at your post office payable at the New Orleans post office.

Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

St. Matthews, Algiers.—Dr. Chapman preached a very interesting sermon. All were delighted to hear him. Quite a number of members attended the quarterly meeting. The trustees have planned a \$300,000 rally for the third Sunday in October. The church members have subscribed to date for the rally \$180.00. The young people are organizing to raise funds for this rally. Reopening Day, Sunday. All city pastors will be present. One person joined the church Sunday. Dr. R. E. Jones will preach at St. Matthew Sunday night, the 24th. The Rev. G. W. Forest will sing.—C. C. Landry.

Wesley Church.—Bros. Alex Holmes and Robert Williams conducted the prayer meeting. At 10:45 a. m. the pastor's subject was "The Relation Between the Church and the Masses." The Epworth League, conducted by Bro. Joshua Spann, gave new zeal to the many who were present, and choir No. 2 rendered music. At 7:45 p. m. Dr. V. Chapman, district superintendent, preached a very helpful and practical sermon, "Does Religion Pay?" Next Sunday, the 24th, at 10:45 a. m., the pastor, Dr. J. L. Wilson, will discuss "Supernatural Forces as a Guide and a Guard for the People of God. At 4:45 p. m., subject: "Physical, Mental and Spiritual Gymnastics."—L. L. Harrison.

First Street.—Services night and morning were good. "Jehovah's Marching Order" and "The Christian Religion and Its Effects" were discussed by the pastor and were well received. The Rev. Dr. R. E. Jones, editor of the Southwestern; the Rev. Dr. George W. Forrest and Mr. J. S. Scott were welcome visitors at the Sunday night service. Pastor Hubbard will discuss next Sunday morning "All for Christ." The Rev. Dr. Valcour Chapman, district superintendent, will occupy the pulpit at

night. One was added to the membership at the night service. Our third quarterly conference will take place next Monday night. A drama by the Crescent City Dramatic Club will be rendered in the annex Tuesday night, September 9.—B. Mack Hubbard, pastor.

Thomson.—Bro. Oliver Deggle preached the morning sermon. At 3:30 p. m. our rally opened. Dr. Valcour Chapman, district superintendent, was master of ceremonies. The following ministers came to assist us: Dr. B. Mack Hubbard, Revs. J. C. Brown, C. S. Stanley, Chas. C. Landry, D. S. Sloan, W. J. M. Price. Dr. J. H. Hubbard could not come, but sent a collection and had Bro. W. H. Jones to represent him, and Rev. Tom Ary, a Baptist minister. I am thankful to these ministers for helping this small church with such a large debt. Thirty-five days ago I appointed twenty-two members to raise \$5.00 each, and on Sunday when the roll was called twenty answered. Bro. H. D. Mouton, Duggie, Robinson, all local preachers in our church, are worthy and faithful. Collection, \$100.12. We have raised \$200.00 on our debt.—T. F. Robinson, pastor.

The memorial committee organized August 5 for the purpose of placing a memorial window in First Street Methodist Episcopal Church, in memory of the late Rev. Wesley Robert Butler, elected the following officers: Mrs. Victoria Duncan, president, 1835 Foucher street; Mr. R. D. Clark, vice president, 730 Burthe street; Mrs. M. E. Bryant, financial secretary, Philip street; Mrs. Eliza Steele, recording secretary, First street; Mrs. Elia Dennis, treasurer, 2509 Dryades street; Mrs. Susan Jones, chaplain; Mr. Madison, marshal. Meeting every Tuesday night at First Street Methodist Episcopal Church, corner First and Dryades Street. All friends are cordially invited to attend.

On August 7, in St. Catherine Catholic Church, Miss Daisy Baumann, daughter of Judge and Mrs. Baumann, and Dr. Henry H. Kennedy, of Memphis, Tenn., were united in holy wedlock. The bride is one of the finest young women of the city—beautiful and cultured. The groom is a prosperous dentist of Memphis. The wedding is said to be one of the most beautiful that has ever taken place in the city and attracted wide attention. The bride was attired in white charmeuse with real lace. Her only ornament was a pearl necklace, a gift from the groom. Three little flower girls—Thyra Baumann, niece of the bride, carried her bouquet of bride's roses and ferns; Lucille Reme and little Bernice Mazine carried little baskets of rose petals, which they scattered as they preceded the bride. Her maids—Misses Vivian Baxter, Edna Lambert and Alice Woodson, sister of Dr. Kennedy—wore pink, yellow and white crepe de chine gowns with large picture hats and carried Parisian sun shades. Miss Vivian Poree, maid of honor, was very chic in yellow and blue crepe de chine. Mrs. Prescott, sister of the bride, was matron of honor. She was attired in a most becoming gown of pink charmeuse and lace. Mr. Eugene Lewis, of Memphis, was best man. Messrs. Arthur Bedon, Dudley Weathers and Leonard Washington acted as groomsmen. Ushers—Messrs. Price

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THE METHODIST BOOK CONCERN

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MISSISSIPPI

Handsboro.—On Sunday, July 7th, our services were all good and well attended. Mrs. Smith, of Moss Point, was in our Sunday school service. The Rev. M. S. Davage, Business Manager of the Southwestern Christian Advocate, talked to the pupils on "Good Morals." At the morning hour Mr. Davage preached with great effect. Mr. Davage was accompanied by his wife and Miss E. A. Thomas, of the Southwestern. The choir rendered excellent music.

McNeill.—On July 2nd, the New Hope Church had an enjoyable picnic. Some money was raised on repair of church. A good lecture was delivered by Brother G. W. Wells on "The Progress of the Race."—J. C. Peters, Pastor.

Beverly Charge.—Our second Quarterly Conference was held June 21-22, with the Rev. C. W. Butler, our beloved District Superintendent, presiding. More than two-thirds of the officers were present with written reports. Elder Butler gave the greatest lecture that I have ever heard him give; every member present was somewhat uplifted. On Sunday, at 11 o'clock, he preached at Alligator, and at 3 p. m. he preached one of his strongest sermons in Magnolia to a crowded house, at which time we all were made to rejoice. Sixty-eight souls partook of the Lord's Supper. Raised during the quarter, \$100; paid the District Superintendent in full.—M. C. Pulliam, Pastor.

Verona Circuit.—Children's Day was observed at each point. The collec-

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tions at each point resulted as follows: Big Hill, \$26.71; Yates Chapel, \$17.19; New Chapel, \$6.00; Owen Chapel, \$12.76; total, \$61.66.—A. A. Wright, Pastor.

Sardis.—The president of the Epworth League, J. H. Harmon, and members of the Ladies' Aid Society surprised the pastor and wife at midnight on July 22, with forty or fifty pounds of good things. Mr. H. McCarty led the company.—S. D. Troupe, Pastor.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, 176, South Bend, Ind., will send free any mother, her successful home treatment with full instructions. Send no money, write her to-day if your children trouble you in this way. Don't blame the child, you are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

Southwestern Christian Advocate



ROBERT E. JONES, Editor
METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, AUGUST 28, 1913

Vol. No. 42--No. 35

NATIONAL RACE DISCRIMINATIONS

While the National Government has not by legislative act endorsed the caste system, nevertheless, by executive order of the high officials of the Government the system of discrimination on account of race and color is being established. This is an open violation of the Constitution, and more, is a flagrant violation of the spirit of true Americanism.

The present Administration has segregated the colored clerks in the Register Department and in the Bureau of Engraving, providing separate workrooms, separate toilets, and in other ways subscribing to the idea of Negro segregation.

In addition to this, the Administration has turned down a representative Negro who was nominated for a high office and confirmed a full-blooded Choctaw Indian, who has only a small constituency that have not shown themselves as capable of assimilating American ideas as the Negro.

The Administration has gone further. It has appointed a white man as Minister to Haiti, the black republic. This man must mingle on terms of social equality, entertain and be entertained by the officials of Haiti who are more genuinely Negroes than perhaps any other group of people to be found outside of Africa. The reason for this is that there is ten thousand dollars in the job, and that makes the position too good for a Negro.

The Administration has gone further and given the impression that no Negro will be appointed to a responsible office and that the South of extreme prejudice will dictate the policy of the Administration on the Negro.

Elsewhere in this paper will be found an open letter, addressed to President Wilson, which is a vigorous and timely protest against this sort of repression and discrimination against ten million loyal American citizens. Whether or not the protest will have any effect upon the National Administration, we leave it to ourselves, as well as to our country, to enter a manly and resolute protest against this sort of discrimination as established by the National Government. We have submitted, for peace sake, the contention of the extreme South, with the hope that, as the years rolled on, the Government would become stronger in its attitude toward all citizens and to give to every man the full right of American citizenship, caste and regarding every man

equally before the law. We should now protest against this National discrimination. The protest we must make, and we are less than men if we see encroachments upon our National ideals and against us as a race and do not enter a word against it. It should be a respectful, but a vigorous, word.

Happily for us, we have not gone so far that we have no chance for redress. The first step is a manly protest. Mr. Wilson is a minority President. Even of the small number of votes he received, a larger number of Negroes voted for him than for any other Democratic

candidate since the war, and, had it not been for these Negro votes, some of the doubtful States might not have been carried by him. It is very patent that the present Administration cannot hope for the support of the Negro in future elections. This support it coveted and sought during the last campaign, and the Negro now awakes only to find that he is to be discriminated against and oppressed on every hand.

Protest at once!

A MOB MOBBED

The Bristol (Tennessee) *Herald* uses an incident which occurred recently as a basis for some strong words in condemnation of the mob. The *Herald* says:

"Down in Georgia, a few days ago, a white woman was attacked by a Negro. News of the attack spread rapidly through the community, and a mob of armed men quickly formed and started in pursuit of the Negro, bent on wreaking summary vengeance. The mob divided into three or four groups in order the more thoroughly to scour the surrounding country. Two of these groups arrived about the same time at a cabin in which it was supposed the Negro was hiding or would hide. The mob spirit had complete possession of all these men; they were greatly wrought up, and in the excitement of the moment each party mistook the other for the Negro and some of his friends. The would-be lynchers promptly opened fire on each other, with the result that one man was killed and two were injured before the mistake was discovered."

Then the *Herald* adds:

"There can be no defense of mob law. It is not law, but lawlessness, and must be as strongly condemned as any other form of lawlessness. It is as much a violation of the law for a mob to kill a man, white or black, as it is for the victim of their fury to commit the crime which they avenge. Lynching is murder and men who engage in it are murderers. And they stain their hands with blood unnecessarily, even if they make no mistake in their victim, which is not always the case. The law provides means by which criminals

(Continued on Page 8.)

THE FREEDMEN'S JUBILEE

Fifty years of freedom have demonstrated the power of the Negro race to adjust itself to new conditions and to make remarkable progress, but have not placed a needy people in a position of such independence as lessens the responsibility of the Christian Church to aid its efforts to attain mental and moral culture and to secure both the opportunities and the fruits of toil.

No sooner were the slaves of the South released from their former relations than Methodism conspicuously befriended them, and assisted them in acquiring the arts of social and industrial usefulness. The value of this work has been widely recognized by experts, and it is deeply appreciated by the most intelligent representatives of the Negro race.

The Jubilee Year of universal liberty in America presents a fitting opportunity for a renewal and for a deepening of interest in the development of the undertakings of the Freedmen's Aid Society. Its task is not done, rather it is only the initial stages of its attempts at assuring the welfare of a race upon whose condition depend the health and prosperity of the nation.

All the colleges and schools which Methodism has established for its third of a million colored members must have speedy assistance in the way of new and better buildings, improved modern equipment and respectable endowment if they are to continue their valuable labors, THEREFORE, THE BOARD OF BISHOPS OF THE METHODIST EPISCOPAL CHURCH commend the plans of the Jubilee Commission, and strongly recommend their consummation by the instant and active co-operation of the officials and Conferences of the Church. The leaders of the Negro race are receiving the hearty assistance of their constituency in the endeavor to raise that part of the Jubilee Fund for which they are pledged. If the Conferences among the colored people can secure \$100,000, surely the stronger sections of the Church should furnish the \$400,000 for which they are asked, and it seems that with half a million added capital the Freedmen's institutions may be expected to enter upon a new and more successful period of activity.

L. B. WILSON,
Secretary.

Unanimously adopted by the Board of Bishops
at their session in Charleston, W. Va., May 5, 1913.

It seems extremely inconsistent that there is such rank discrimination against ten million people who are ever responsive to the calls of the Nation in times of war, and who constitute the most reliable element of labor, and who, though handicapped, are doing their utmost to make themselves worthy of the citizenship granted them. It seems inconsistent that the new emigrant from Europe, with little or no conception of American ideals and with little or no sympathy for our form of government and moved by the most selfish considerations, should be granted favors, which are denied native, loyal Americans.

The Consciousness of God

By Samuel S. Taylor

From out the great blue drift of heaven,
From glint of star and cloud storm-riven,
From wild wave rushing to the shore,
From soft breeze-song and rough wind-roar,
From cricket chirp and bullfrog croak,
From deep-set, massive, strong-limbed oak,
From redolent magnolia vine,
Speaks silently the Voice Divine.

Once meadow, mountain, sky, star, cloud,
Breeze, wind and wave and blossomed bough,
The lowing of the restless herd,
The warbling of the morning bird,
The fragrance of a hundred flowers,
The magic of the evening hours,
Brought to the slumbering sensuous mind
The message of the God behind.

Awaked by floods of sensuous bliss,
By soft caress and ling'ring kiss,
From great, black nameless voids afar,
Came shot with red the dime life star.
No glories trailed, the flickering soul
No spirit splendors could unroll,
The depths of Infant Consciousness,
No dreams of heaven could profess.

Those dreams, undreamed, had yet no birth,
That infancy lay soaked with earth,
Mind was swayed by unchallenged sense,
The soul hedged by brute elements,
The long, black, sensual-freighted night,
Pierced by no spirit ray of light,
Then colors were but blots, Unknown
As life was life, and God not shown.

The dreams divine the child first sees,
When beld upon his mother's knees,
He finds them in his mother's eyes,
Upon her lips his Bible lies,
Round her he views the narrow road,
Her fingers write his moral code,
Pick out the instinct from the clod,
Give him his picture of the God.

The first faint gropings after God,
Through dolls and marbles weakly plod,
Through school and priest and street gain strength,
Through youth and love gain breadth and length,
Through broken hearts down deeper grow,
Through middle-aged vocations glow:
The vision's splendor comes with age;
The perfect day breaks on the sage.

He hears God in the thunder's crash,
He sees Him in the lightning's flash,
The lashing ocean's lines of white
Reveal His restless stir of might,
Magnolia fragrances retrace,
Like rose scent ling'ring round the vase;
The touch of Grace on bill and steep,
God's peace broods on the star-set deep.

Past windows shuffle busy feet,
The hearse winds through the sordid street,
The gamins skate and coast and about,
Blind beggars grope for alms about,
The swartby vendors ply their trade,
The drunken sots sleep in the shade,
Bare, steep and ugly stands each wall,
He hears the voice of God through all.

A Study of Man

(FIFTH PAPER)

By the Rev. J. O. Thompson, D.D.

*"Know then thyself. * * * The proper study of mankind is Man."*

The discussion of the ratiocinative faculty falls naturally in this place, and I have thought it best to change the plan announced in the fourth paper, and let the discussion come in its appropriate place. The ideas of cause and effect seem to me valid intuitions of the human mind. The universal attitude of the mind indicates this most clearly, and this is especially true with children, long before they can have received any educational bias in this direction. This attitude of the child mind would seem to be sufficient proof of the truth of this statement, even if there were no other, and there is much. It has been the fashion for many philosophers of the materialistic school to deny that the ideas of cause and effect have any valid basis in fact. They claim that "antecedent" should be used instead of "cause," and "consequent" or "sequence" instead of "effect." But by their own doctrine they are barred from the use of "consequent" or "consequence" because the syllable "con" connotes a connection between the two terms, and they deny that such a connection exists. To them the words cause and effect are meaningless, or mean something which has no existence except in imagination. But the universal attitude of the child mind is an unanswerable argument against their position. The first thing a child of average intelligence asks when he has come to know a phenomenon is, "Why is it so?" "What makes it do so?" The very first intuition of the mind, when it comes to know an effect is that there must have been a cause, and the first inquiry is, "What is the cause?" The idea of the causality is not satisfied with the ideas of antecedence and sequence. The connection between these is merely casual. The sequence follows an antecedent not because of any connection between the two, but simply because it happens in time to succeed it; but the consequence is because of something in the antecedent which operated to produce it. A mere sequence happens to succeed the antecedent,

and supposably might have preceded it as well as succeeded for anything in either to effect their relation. It is useless to say that it never does other than succeed, because if there is no causal connection no other nexus being conceivable, there is no certainty that the relation between them will continue. The fact that certain events have always, so far as human observation extends, been associated in this relation, affords only a probability that the relation will continue. If one event is the cause and another the effect the connection between them is inevitable and invariable. What is a cause? "The power or efficient agent producing any thing or event." Stand. Dict. That efficient agent by whose operation any thing or event comes into existence. The law of cause and effect, the law of persistence of uniformity, affords a basis for argument. But if the materialist's denial of cause and effect is true, there is no valid basis for argument; we are shut up to mere guessing upon probabilities.

I assume that cause and effect are valid intuitions of the mind, the materialist's assertion to the contrary notwithstanding, I believe them to be universal, and to be a part of the mental furniture of the very materialist who denies their existence. In all the activities of life he acts upon the firm conviction that while an antecedent *may* be followed by sequence, a cause *must* be followed by its effect. And it is difficult to imagine any theory more unphilosophical or more unreasonable than that which denies cause and effect. It sets aside one of the universal axioms upon which practically all minds agree, replacing it by a theory invented solely as a basis for the denial of a First Cause—blank atheism. Yet the very man who avows his belief in that theory, as soon as some new fact attracts his attention, gives the lie to his theory and begins to investigate as to its cause. He cannot say that he is simply looking for the antecedent, for by his theory that antecedence is merely accidental,

and is true of all things that happened prior to the event whose cause he is investigating.

Now, much of our reasoning is based upon this law of causation. Inductive reasoning is from effect to cause; from observed facts to general laws. Deductive reasoning is from cause to effect; and it will readily be seen that the denial of cause and effect makes genuine reasoning impossible. In inductive reasoning we observe as many facts as possible, all in the same line, and we reason that no contradictory facts having been observed the law of nature is in accord with the facts we have observed. In deductive reasoning we become acquainted with a cause, its nature and character, and we reason that the effects must be of the same character. The nature and character of God, the Great First Cause being revealed to us, we deduce the conclusion that all His commands are wise and all His doings are good.

It is often said that in the possession of this power to reason is one of our greatest advantages over the brute creation. But it cannot be denied that there have been instances in which the brutes have appeared to exercise a faculty that very nearly approached reason, if it was not reason itself. In my boyhood a neighbor at one time owned a dog which could be sent back into any field where the men had been working to bring home any article which had been left behind. The boy of the family averred that when sent for an axe he would always take it in his mouth by the handle close up to the head, so that it would balance, and that he invariably turned the edge away from him. And yet he had never been wounded with an axe. Was it not something akin to reason which taught him that if that sharp edge would cut rails, posts, trees and bushes, it would, also, cut him? I once owned a beautiful Morgan mare. One day when I was attaching her to the carriage she started, and I commanded her to "stand!" She disobeyed me and ran, but being unable to get out of the enclosure, ran into her stall where, of course, I had no difficulty in catching her. I punished her disobedience by slapping her with my hand, the only whipping she ever received from me. The next day I turned her out to graze in a ten-acre field I desired to teach her to be caught, and went to the lot with some potatoes and carrots, of which she was inordinately fond. She came near enough to eat from my hand, but when I attempted to take her by the foretop she started to leave me. Again I commanded her to "stand!" She at once stopped and stood trembling, evidently remembering the punishment of the previous day, and allowed me to catch her, walk around her, and pick up her feet, and when I had fed her all my carrots and potatoes and left her she followed me to the fence. Can any one say that she did not substantially reason: "I was told to stand yesterday, but disobeyed and ran away and was punished for it. If I disobey I shall be punished again. I will stand." After that she would come at my call from any part of the lot, in the darkest night as well as in the daytime. I do not assert that animals really reason, but they certainly do seem to be capable of something in the way of mental process that produces effects very similar to those of reasoning in man. Who can mark the dividing line between the thoughts of the animal and the thoughts of the man? "There are more things in Heaven and earth than are dreamed of in our philosophy."

But this is a digression. All men have this faculty in a greater or less degree, and most men would be far happier and more successful if they would cultivate it as they might. And all men ought to cultivate it.

"Nurse the tender thought
To reason, and on reason build resolve,
That column of true majesty in man."

"Practice makes perfect," in this as in other things, and the practice of debating one that should be cultivated in our schools far more and far more wisely—sometimes than it is. But there are some things that should be observed even in debating for practice.

tice. It should never be forgotten that the sole legitimate aim of debate is the finding of truth. Consequently one should never debate merely for victory. The discovery and establishment of truth being the aim, no one should ever, especially in questions having a moral bearing, argue against his convictions of right. In very early life I made this my invariable rule, and have never once regretted it. Even if facility in argument might be in some degree sacrificed by obedience to this rule, the consciousness of fidelity to the right would far more than compensate for the loss. But no one is shut up to public debate for

opportunity to exercise and develop the reasoning power. One can take any subject that interests him and debate it in his own mind, carefully examining it on every side, and decide which is reasonably probable. Opinions formed in this way will be far more valuable than those adopted second-hand, without careful examination. Many a man deprived of the privileges of the schools has developed himself into a strong, clear reasoner by this process of self-culture. One advantage of this method is that it can be carried on at many times and in many places where and when all other methods are impracticable.

eyes to greater possibilities in the Church, if Secretaries Thomas, E. M. Jones, Jacobs, Wragg, Sherrill, Lucas and Dogan are not doing that, it cannot be done. The effect which this driving is having upon our forces in the Colored Conferences, is electrical and magical with all that these and kindred words may mean.

Where the Parliaments are being held at District Conferences, a whole day is being given to it and as indicated, with marked effect. We quote from a prominent Secretary of Missions in another Church who has observed the work. He thinks the work ought to be carried into the other Churches, hence he says: "We should make this a united campaign. I am writing to ask where it would be convenient for us to have a conference of those of the leaders of each of the Negro Church general officers for a campaign. We must teach the Negro the grace of giving as of receiving."

Yes, we are surely down to business and let's stick to it for a quadrennium and see where we come out. Surely God wants methods and not mere talk that will bring largest returns in men and means for His kingdom.

Those who know Dr. C. A. Tindley of Philadelphia, deeply regret that after he had been detailed by the Church Temperance Society as temporary Field Secretary to work in this co-operative plan, he was called to go abroad and is now in Europe. While we wish Dr. Tindley was with us in these hot months of July and August, for we need his eloquence and he would make a first class Secretary-Professor, yet we recognize what it means to the Church, the race and to Dr. Tindley to have him abroad.

To serve as temporary Field Secretary of the Church Temperance Society, co-operating in this joint field campaign, Dr. J. N. C. Coggins of Covington, Ga., and a member of the Atlanta Conference, has been recently named, and has entered upon the work. His Church has so prospered and his people so fully recognize his ability and worth to them they gladly loan him to the general Church at intervals for the next two months. He has been thoroughly drilled in the plans, and he has practiced these plans upon his local Church, as to make him efficient in the presentation of them. It is expected that he will be a valuable addition to this most efficient force of campaign workers.

Announcement

The Rally Day Program of the Board of Sunday Schools for 1913 has come from the press and is ready for distribution. An examination of its theme and contents shows that it is not a mere program of entertainment but a soulful service, carefully prepared, with a great message. It is a strong and vital appeal to youth for personal enlistment in the world-wide work of the Church. No Sunday School can use "Comrades of the Cross" without there coming to that school a big, broad vision of the work of Christ's kingdom and without there coming with the vision a fresh impulse to have a part in the world-wide conquest of the Church.

The Board of Sunday Schools understands the value of the printer's art and has employed it to splendid advantage in the preparation of its program. It has made a departure from the conventional black and white and has printed its program in deep brown on India tinted paper. The artistic appearance of the program gives it a real value aside from the superior merits of its contents.

"Comrades of the Cross" can be secured from the Methodist Book Concern or any of its depositories. Price \$2.00 per hundred, carriage extra.

God made the earth, and the immortal flowers;
He roused the grass, and set the stars in tune;
Then as we gather blooms he gathered hours,
And dropped them in a bowl one afternoon.
—June Lippincott's.

Healthful Numercial Growth

By Bishop F. D. Leete

Mid-year reports made by the South Carolina Conference contain among the first received the following net gains. All losses having been covered in each instance, amounting sometimes to a considerable number, the fruit of prayer and toil in the charges named is as follows:

Lamar, A. R. Howard, pastor	35
Sumter Mission, B. J. McDaniel	15
Orangeburg, J. F. Page	34
Branchville, T. G. Robinson	15
Spartanburg Ct., R. C. Campbell	9
John Wesley, W. G. Valentine	24
Hartsville, J. M. Phillips	21
St. James, L. B. Jennings	18
Mt. Zion, S. A. Funches	38
Bethel, S. M. Brown	25
Lodge, C. H. Dangerfield	19
Mayesville, W. H. Redfield	43
Anderson, A. G. Kennedy	25
Gaffney, R. F. Freeman	10
Greenwood, J. A. Norris	10
Total gains over all losses	341

The churches above named vary in membership from 18 to 800, according to last year's reports, as follows, not in order named above: 160, 140, 565, 800, 322, 302, 62, 18, 226, 500, 510, 122, 520, 370, 215. It will be seen that the list is representative of work of varying degrees of strength and of opportunity.

Fifteen charges, thus reporting, average a gain for the first half of the current year of 22 members. This is not a great number certainly, and as will be noted, the largest single increase in this chance list, for such it really is, is 43. However, it appears that these churches received during the period covered, 298 probationers, showing that the greater part of the gain has been by conversion. Forty full members are marked "deceased," and 65 are removed from the roll by all other disciplinary measures.

What I wish to point out is this: That these churches, evidently a representative class, doing a normal work, with pastors of different types and degrees of ability, have averaged, after losing over 100 members, a net gain of a trifle more than 7 per cent on

their former membership. If the whole South Carolina Conference were to average as well, not for half a year, but even as the outcome of an entire year's work, this Conference alone would show an annual increase of nearly 4000 members, to be exact, a few more than 3,800. And if the Methodist Episcopal Church should do as well, it would this year make a net gain of 253,950 members. What a shout that would make!

Why not? The 15 churches and pastors named above would not claim for themselves any special superiority of talent or of field. How then account for this good gain? Must it not be attributed to fidelity? What the Church needs supremely is faithful, painstaking teachers and pastors of the people. No man can be in business, or on the lecture platform, or a financial agent, or immersed in study, or a star preacher, or a bon vivant, and win his true proportion of accessions to the faith of Christ. Some one or two in the number of preachers published here, or a few in the Church generally, by good fortune, through the work of others, or by removals to his field, might sometimes be able to report a gain in membership, though belonging to the secular branch. An average number of these maligners will always show a net loss and it is such as they, and not the good men who, having done earnest work yet cannot always show advancement in figures, who are loading down the Church and retarding the progress of the Kingdom of God.

Another fact which I am coming more and more to believe, seems to find vindication in the figures cited in this article, namely, that the best growth is that of normal and not of phenomenal labor and results. The big splurges of sensational evangelism may, I grant, become necessary in the case of dying churches, in seasons and in communities where religion is powerless and inert. Strong remedies, the surgeon's knife, and even the raising of the dead are justified when needed and possible. But life, health and continuous growth are far better. God send these manifestations of His Spirit to His whole Church, all preachers and all members becoming animated with divine purpose, courage and faithfulness.

The New Financial Plan in Colored Conferences

By Secretary I. Garland Penn

If the favorable comments of the District Superintendents, pastors and laymen mean anything, which we are getting daily from them in word and letter, the new financial plans and co-operative educational campaign of our Benevolent Boards under the Commission on Finance, is gripping our leadership everywhere the Secretarial force has to date presented the same.

It is first a deserved compliment to Doctors I. L. Thomas, E. M. Jones, C. C. Jacobs, J. C. Sherrill, J. P. Wragg, M. W. Dogan and W. W. Lucas that dating from the "Setting Up Conference" at Morristown, Tenn., in May, when we went into training with Drs. S. Earl Taylor, Fred B. Fisher and J. M. Trimble, the experts from New York, that these brethren have so mastered every detail of the plans that with their charts they hold

audiences spell-bound for hours in what is more like "going to school" on the work of Methodism than anything I have ever seen in the Church.

The best of it is that the pastor and lay students sit drinking it in, hurling questions at the Secretary-Professor on the new day and times in Methodism, while the professor with his pointer in hand tells what we have done, what we have not done that we ought to have done, what God surely expects us to do in the light of our strength, how we can do it if we make an attempt, with faith in our ability to do what we attempt, and more, how where the local Church has made up its budget and pursued the every-member canvass to cover the budget and some more, those Churches have doubled their reports. Talk about illuminating people and opening

A Letter to President Woodrow Wilson on Federal Race Discrimination

To Woodrow Wilson, President of the United States

DEAR MR. PRESIDENT—The National Association for the Advancement of Colored People, through its Board of Directors, respectfully protests against the policy of your Administration in segregating the colored employees in the Departments at Washington. It realizes that this new and radical departure has been recommended, and is now being defended, on the ground that by giving certain bureaus or sections wholly to colored employees they are thereby rendered safer in possession of their offices and are less likely to be ousted or discriminated against. We believe this reasoning to be fallacious. It is based on a failure to appreciate the deeper significance of the new policy; to understand how far reaching the effects of such a drawing of caste lines by the Federal Government may be, and how humiliating it is to the men thus stigmatized.

Never before has the Federal Government discriminated against its civilian employees on the ground of color. Every such act heretofore has been that of an individual State. The very presence of the Capitol and of the Federal flag has drawn colored people to the District of Columbia in the belief that living there under the shadow of the National Government itself they were safe from the persecution and discrimination which follow them elsewhere because of their dark skins. To-day they learn that, though their ancestors have fought in every war in behalf of the United States, in the fiftieth year after Gettysburg and Emancipation, this Government, founded on the theory of complete equality and freedom for all citizens, has established two classes among its civilian employees. It has set the colored apart as if mere contact with them were contamination. The efficiency of their labor, the principles of scientific management are disregarded, the possibilities of promotion if not now will soon be severely limited. To them is held out only the prospect of mere subordinate routine service without the stimulus of advancement to high office by merit, a right deemed inviolable for all white natives as for the children of the foreign born, of Italians, French and Russians, Jews and Christians who are now entering the Government service. For to such limitation this segregation will inevitably lead. Who took the trouble to ascertain what our colored clerks thought about this order, to which their con-

sent was never asked? Behind screens and closed doors they now sit apart as though leprous. Men and women alike have the badge of inferiority pressed upon them by Government decree. How long will it be before the hateful epithets of "nigger" and "Jim Crow" are openly applied to these sections? Let any one experienced in Washington affairs, or any trained newspaper correspondent answer. The colored people themselves will tell you how soon sensitive and high-minded members of their race will refuse to enter the Government service which thus decrees what is to them the most hateful kind of discrimination. Indeed, there is a widespread belief among them that this is the very purpose of these unwarrantable orders. And wherever there are men who rob the Negroes of their votes, who exploit and degrade and insult and lynch those whom they call their inferiors, there this mistaken action of the Federal Government will be cited as the warrant for new racial outrages that cry out to high Heaven for redress. Who shall say where discrimination once begun shall cease? Who can deny that every act of discrimination the world over breeds fresh injustice?

For the lowly of all classes you have lifted up your voice and not in vain. Shall ten millions of our citizens say that their civic liberties and rights are not safe in your hands? To ask the question is to answer it. They desire a "New Freedom," too, Mr. President, yet they include in that term nothing else than the rights guaranteed them by the Constitution under which they believe they should be protected from persecution based upon a physical quality with which Divine Providence has endowed them.

They ask therefore that you, born of a great section which prides itself upon its chivalry towards the humble and the weak, prevent a gross injustice which is an injustice none the less because it was actuated in some quarters by a genuine desire to aid those now discriminated against.

Yours, for justice,

THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE.

By MOORFIELD STOREY,

President.

W. E. BURGHARDT DUBOIS,
Director of Publicity.

OSWALD GARRISON VILLARD,
Chairman of the Board.

To the Ministry of the Methodist Episcopal Church

Dear Brethren:

Methodist Ministers by virtue of their ordination have been from the beginning recognized leaders in the Christian Ministry as "faithful dispensers of the Word of God." When ordained Deacons, they declared their "unfeigned belief in all the canonical Scriptures of the Old and New Testament." When ordained Elders, they pledged themselves ever to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word." The most dangerous form of "erroneous and strange doctrine" today is the assault upon the integrity of the Holy Scriptures. It is a movement to destroy the faith of men in the genuineness, authenticity and authority of the Bible as the Word of God.

A systematic and aggressive campaign has been launched. It has a twofold object. It seeks to commit educational institutions to false standards of interpretation which open the way for every form of unbelief. It endeavors to introduce the same methods into

Sabbath School instruction. It must be apparent to every thoughtful person that if this is allowed to proceed unchecked, children, youth, young men and women will be inculcated with the principles of this false doctrine. The disaster and ruin to religious life which has ever resulted from disregard of God's Word and denial of its authority will imperil every interest we hold dear. We urge you to organize throughout the connection in defense of the Old Faith and the Old Book, and unite with the loyal Christians of all other evangelical denominations in repelling the assaults of this modern form of unbelief.

All Ministers who will co-operate in this work are requested to send a postal card with name, address and Annual Conference to the office of the League, 86 Bible House, New York.

Wm. Phillips Hall, President of the Bible League of North America.

Jay Benson Hamilton, General Secretary.
A CALL FOR ANOTHER MILLION SIGNERS to the Lincoln-Lee Legion Pledge in a single day—World's Temperance Sunday, November 9th.

The campaign for National Prohibition

now being planned by the Anti-Saloon League of America in celebration of its Twenty-Year Jubilee will be formally launched by two events:

First. World's Temperance Sunday, November 9, will be observed in the Sunday schools of the nation as a Lincoln-Lee Pledge Day and an effort will be made to secure the signing of an additional million Lincoln-Lee pledges in a single day.

Second. As has already been widely announced, November 10th to 13th a National Convention will be held at Columbus, Ohio, at which it is expected not less than 20,000 delegates will be in attendance. Every church in the United States will be invited to send its pastor and three other delegates—one to represent the congregation, one the Sunday school and one the Young People's Society.

The time for inaugurating a campaign for National Prohibition is opportune and the call is of such importance that every church will want to be represented and have a voice in this great convention.

Every church, we believe, will also wish to observe World's Temperance Sunday, the day just before the opening of the convention, in some fitting manner, and what more appropriate observance could be planned than a Lincoln-Lee Pledge Service?

Feeling the importance of such a day universally observed—National Prohibition and pledge signing being brought to the attention of all churches and communities in a single day—it has been decided to FURNISH SUPPLIES FOR THE SERVICE FREE AND PREPAID AND TO ISSUE A CALL FOR A MILLION ADDITIONAL PLEDGES SIGNED IN A SINGLE DAY.

More than a million Lincoln pledges have been signed during the past ten years. Now all together for another million on World's Temperance Sunday! The thousands of schools and churches that have held Lincoln Pledge Days know that the supplies are unexcelled. They are: Pledge Cards, Wall Roll, Pictures of Lincoln and Lee, and Programs. The Pledge Cards and Wall Roll are printed in two colors.

Facts have recently come to light which show that General Robert E. Lee as a contemporary of Abraham Lincoln away back in that early day when drinking was well-nigh universal, was also an open and strong advocate of total abstinence. So, on November 9, under the new name, Lincoln-Lee Legion, this great pledge signing movement, which knows no North nor South, East nor West, will seek to enroll ANOTHER MILLION for total abstinence in the nation's Sunday Schools.

This offer of free supplies means ABSOLUTELY FREE, and is made possible by gifts for this purpose of generous friends. The only condition is, that an order, stating the exact number of supplies needed by each school, be sent in by the pastor or superintendent, AT ONCE.

The offer of FREE SUPPLIES means a heavy demand for them, and the orders must be sent in early that we may know how large a stock to print. Therefore send your application as per form printed below by first mail.

ANTI-SALOON LEAGUE OF AMERICA,
The Lincoln-Lee Legion Department.

(Cut out, fill in and mail this order at once.)

FORM OF APPLICATION.

Lincoln-Lee Legion,
Westerville, Ohio.

I hereby apply for supplies for observing the Jubilee Pledge Signing Day on World's Temperance Sunday, for our Sunday School. Our average attendance is

Name

(Pastor or Supt.)

Church

The Ten Commandments (Part I)

Exodus 20:1-11.

International Sunday School Lesson for September 7, 1913

By the Rev. N. W. Greene, B. D.

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.—Luke 10:27.

Memory Verses: Commit the whole lesson.

Time: Immediately after the last lesson.

Place: A level valley before Mount Sinai.

The Ten Commandments (or the Ten Words, as the word Decalogue means) constitute the moral law which God gave to Israel at Sinai after they consented to be His covenant people. It was necessary that rules of conduct be given a people who had so recently chosen a king. God had said to them: "If you will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people," but had not yet told them precisely what the terms of the covenant would be. So these commandments were given that the people might know just what God required of them. They were indeed brief, but sufficiently comprehensive and suggestive to cover the whole field of Jewish life.

These commandments were divided into two distinct parts. The first with reference to our duty to God; the second, our duty to man. The line of division has been a matter of dispute and variously located; many thinking that it should divide the passage so that the first five would refer to our duty to God, and the second five to our duty to man.

It is well in the study of these commandments to compare the version in our lesson passage for to-day with that preserved in Deuteronomy 5:6-21; and note also the summary Jesus made in Matthew 22:37-40.

Trust Before Knowledge.

Weak faith requires knowledge before trust. This leads to much investigation, experiment, doubt, delay, and loss. The reverse of this may seem true when viewed from a certain angle, but not from the angle where Israel stood before Sinai. In their case it was trust first and knowledge second. It was God's order and, happily for us all, they accepted it. Before they had any knowledge of what the law of God would be they agreed to be governed by it and become a covenant people under God as king. They did not ask "What all shall we have to do?" but said in concert that they would do "all" that may be required. They trusted Him first and knowledge of the commandments came afterwards. We elect our presidents, senators, etc., to rule over us without first knowing just what laws they will enact; we simply know somewhat of their past career.

Why can not we not trust God to-day with the knowledge we have of Him? Why not accept Him as our King, our All-in-All, willing to do what He wants us to do without knowing just what that may be? Far too many in seeking salvation require proof from God in the form of feelings, sights, sounds and some sort of spasm. These they take as sufficient evidence of salvation. They seek knowledge before trust. But how much better it is just to trust God without proof and further knowledge. Trust Him first; His laws are not grievous.

The First Commandment.

In this commandment God forbids polytheism and calls upon Israel to regard Him only as God. Some believe "before Me" here has reference to time and may be rendered first. The meaning would then be that other gods may follow, which is an untenable view. It has value only by construing it to mean that in the "first" years of life while impressions are easily taken, the character and laws of God should be impressed upon the child "before" any other being present himself as a god. It is well to do this although other views of this command are better.

"Before Me" is thought by others to refer to preference. It would then mean that no other god should be preferred above Him; that He should be first in the esteem of Israel. If God be made first in our thought, first in our love, first in our devotion, the danger of other gods taking a secondary place will not be great, and yet it is too great to risk.

The Second Commandment.

This commandment has two distinct commands: One against making images or paintings of anything whatever to represent God, and the other against worshipping them. The reason for the second is given; the reason for the first is not, but good reasons may be assigned.

We think of God as a spirit. It is impossible to make a picture of a spirit or to make an image of one in stone. And any attempt to do so would result in a false representation. Even the best picture of Christ is no picture of Him at all. There has been no portrait of Jesus preserved and no one knows what His features were. The paintings we see purporting to represent Him are but the artists' own creations, and utterly fail to match the conception of Him in the Christian mind. To accept them as pictures of the Deity is highly degrading, and, in fact, it is absurd to think of a picture of Deity. A picture of a dove representing the Holy Spirit is equally distasteful. If the Spirit did assume the form of a dove it was incidental; He was certainly not incarnate in that form, and has no such form to-day. We cannot bring ourselves to think of a dove-form doing the office and work of the Holy Spirit; and in praying for His visitation we hardly expect Him in that form. It is a futile attempt; it

is degrading. And the command is "Thou shalt not make" them.

The "likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" is equally offensive when made to represent God; and we do not envy the taste of those who accept and use such "likeness."

The second part of this commandment forbids the worship of images and likenesses, and plainly gives the reason for it. But, in a word, we would like to call attention to the difference in treatment of "them that hate Me" and "them that love Me."

"Them that hate Me" shall send their iniquity down upon their children to the third and fourth generation. There God's love and mercy will stop its awful course. But "them that love Me" shall have mercy, shown their children to a thousand generations. This shows how great is God's love above His wrath. This shows also the far-reaching effect of the life of parents and points to their awful responsibility.

The Third Commandment.

Having confined the people's worship to the one true God, they are now enjoined to use His name sacredly and forbidden to abuse it. The careless, irreverent and profane use of God's name tends to destroy its power over men. To associate God's name with the lowest and vilest things imaginable is to rob it of its glory, charm and power, and to fling abuses and insults at God Himself. His name should be used only solemnly and reverently; not in light jestings nor in moments of sudden pain or sudden surprise. His name is not an exclamatory utterance. It is sacred. Such misuse of His name reveals a lack of refinement as well as irreverence.

Mars Bluff, S. C.

The Sword of the Lord

Epworth League Devotional Meeting Topic for September 7, 1913

(Judges 7:16-21; 6:34, 35; Joel 2:15, 28, 29)

By Arthur H. Howland.

By these three hundred men will I save you and deliver the Midianites into thine hand!"

Twenty-two thousand prospective warriors had gone home when the invitation to return was given to all who were afraid. Nine thousand seven hundred, out of the picked ten thousand, had failed to meet the test at the brook. Three hundred men were so eager to get into the battle that they scooped up the water with their palms as a dog laps his drink. They had no time to stop to stoop. They were after the Midianites. And God said to Gideon:

"By these three hundred men that lapped will I save you."

The method of using the little company to destroy the great host was very simple. Each man had a torch, a pitcher and a trumpet. The pitcher hid the torch until the moment for action came. Then, when Gideon gave the signal, they broke the pitchers, waved their torches and shouted through the trumpets:

"The sword of the Lord and of Gideon!"

They had been well deployed, those three hundred men. The sleeping "Midianites and the Amalekites and all the children of the East" who "lay along in the valley like grasshoppers for multitude," when they heard the crashing and the shouting and saw the flaming torches believed that all the inhabitants of the land they were invading had risen against them. And in their terror and in the darkness they began to fight. But they were fighting among themselves, not attacking Gideon and his men. Fighting they fled. Then the men of Israel rallied, and pursued and overthrew them.

All that the followers of Gideon had to do was to be brave and alert and obey orders. It was ticklish business—three hundred men against a countless multitude. But they believed in their leader and in their leader's God. So they showed their light and made their racket and shouted through their trumpets.

But trumpets are sounding to-day. Trumpets that call us to courage and to self-denial and to quick and vigorous action.

The trumpet of God is sounding to-day for a score of righteous reforms. Cruel injustices must be attacked; old principles overturned; vice must be strangled; truth and justice must prevail. Are we following hard these calls of the trumpet of God?

The record reference (Judg. 6:34, 35) takes us a few steps back in this same story of Gideon. We see and hear him blowing a trumpet. "The Spirit of the Lord came upon Gideon, and he blew a trumpet." Fighters flocked about him at the signal, and he sent messengers to gather more. There is a call not only for men to follow God's trumpet or to follow the trumpets of the leaders whom he has appointed to captain His cause. There is also a call for new leaders. Maybe God wants you to blow a leader's trumpet. Do not be afraid if He does. Gideon, as we saw in our story a few weeks ago, was only a young farmer. God called him from the threshing floor to deliver His people. If the spirit of God comes upon you, and you have a message from him, sound the message fearlessly. Faithful souls will gather round you if the message is of God, and He will lead you to victory.

The next reference (Joel 2:15) is that very kind of an exhortation, an exhortation to someone to take a trumpet and blow it: "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly." There is tremendous need of these inspired trumpeters to-day, brave souls who will summon the Church to the old faith and the new fight. Remember, though, that not only leaders are called upon to sound the trumpet. Gideon sounded his, but his three hundred men joined in, and it was the combined roar of all trumpets that won the victory. So whether yours is a plan of leadership, or not, see to it that there is no uncertainty, no lack of promptness in your work of testimony and exhortation.

Our lesson, then, has many sides. God is sounding a trumpet; His leaders are sounding trumpets; all the soldiers of the army are sounding trumpets; all claring the power of God and defeating the power of sin. It is our business both to sound the trumpet we find in our hands, to follow the charge of the trumpeters ahead, and, above all, to follow "swift and jubilant" the trumpet call of God.

Let us believe that we are approaching a new fulfillment of the ancient prophecy with which our lesson closes (Joel 2:28, 29). "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My spirit."—From "Epworth Herald."

Recent District Meetings

ORANGEBURG DISTRICT.

By the Rev. I. E. Lowery.

On Thursday afternoon, July 31, in the beautiful town of North, the District Conference of the Orangeburg District held its first session for the year 1913. The Rev. E. B. Burroughs, D. D., is District Superintendent, and the Rev. N. T. Bowen, Jr., is the pastor of the local church. As the host of the Conference our brother did well and merited the praise of all the brethren and delegates in commendatory resolutions near the close of the Conference.

The town of North is located on the Seaboard railroad, about half-way between Columbia and Denmark. The charge consists of three good churches—one in town and two in the country. But all of them united in taking care of the Conference, and the work was done to the satisfaction of all.

In the organization of the Conference, the Rev. W. J. Smith was elected secretary, and the Rev. H. H. Cooper his assistant. The Rev. J. F. Page, D. D., was elected reporter for the Southwestern Christian Advocate, who had the writer appointed as his assistant, with a request that he do the work for him.

The Conference gave its attention to business from 9 a. m. to 12 m. At this hour each day a sermon was preached by some one of the brethren. From 3 p. m. until 6 the Conference again engaged in the regular routine business. At night another sermon was preached. Among those who read able papers on various subjects were: the Revs. G. W. Covington, N. T. Bowen, Jr., W. J. Smith, S. J. Cooper, H. H. Cooper, R. A. Cottingham, F. W. Vance, C. C. Scott, J. S. Tyler, and others whose names I cannot now remember.

The preachers who filled the sacred desk during the Conference were: the Revs. T. G. Robinson, J. B. Taylor, J. F. Page, C. H. Harleston and on the Sabbath, at 11 a. m., Dr. E. B. Burroughs, District Superintendent, preached an able sermon to a great congregation. There was preaching in the afternoon and at night, but as the writer left on Saturday morning, he failed to get the names of all the ministers who preached on the Sabbath. But it is said that the Rev. S. J. Cooper and the Rev. G. W. Cunningham officiated.

A committee on the Claflin Endowment made a report, which was read by the Rev. C. C. Scott. The report provoked a heated debate. The following advocated its adoption as read: the Revs. C. C. Scott, J. F. Page, A. E. Quick and the writer. The following opposed its adoption: the Revs. E. B. Burroughs and W. J. Smith. The speeches were able and pointed, but after some modification the report was unanimously adopted.

All the pastors of the district were present but the Rev. J. L. Henderson. He was reported quite ill at his home in Orangeburg. On two occasions the Conference remembered him at the Throne of Grace.

The Rev. Dr. C. C. Jacobs was present with his charts representing the Financial Plan of our great Church. Taking these as the basis of his remarks, he, as usual, made an interesting speech. Miss Bessie M. Garrison was also a visitor at this Conference and represented the Woman's Home Missionary Society in an able manner.

The writer, the Rev. G. W. Covington and Miss Bessie M. Garrison found a pleasant home with Brother J. D. Treadwell and family. He is a local preacher in the Methodist Episcopal Church at North, and was recommended to the next Annual Conference for Local Deacon's orders. So were Brothers I. C. Wilcy and E. P. Bruce.

The next District Conference will be held at Denmark, S. C., in the new Franklin Methodist Episcopal Church.

The District Conference surprised Dr. Burroughs by presenting him with a copy of the book entitled "Life on the Old Plantation in Ante-Bellum Days." The price of the book is \$1.00, and they bought it of the author (the Rev. I. E. Lowery), and gave it to Dr. Burroughs. The doctor, in a pleasant little speech, thanked the boys.

The District Conference was a great success. The Southwestern was kindly remembered and a few subscriptions were taken for the paper. Another very pleasant incident took place at this Conference. At the suggestion of Dr. Burroughs, they took a collection of \$1.00 and made Father Phelps a present of a year's subscription to the Southwestern. He

is a local preacher and is one of the pioneers of South Carolina Methodism. This incident made the faithful old veteran of the Cross happy. The Conference also gave Miss Garrison a collection.

MONTGOMERY DISTRICT.

The Montgomery District Conference, Sunday School and Epworth League Convention met at Evergreen, Alabama, July 23-27. The Freedmen's Aid Jubilee rally was conducted Wednesday evening, July 23, prior to the opening of the Conference proper. Addresses were made by Mrs. A. R. Camphor, the Rev. M. S. Davage and many others.

The Conference opened for business Thursday morning, July 24, with the District Superintendent in the chair. The Rev. S. C. Walker was elected secretary for the Conference and Miss Emma C. Lewis, statistician. The District Superintendent, the Rev. William Jones, nominated the various committees, which were confirmed by the Conference. He then read his report, which showed that the work of the district is increasing and that he thoroughly understands the duties of his office and the needs of the district. The reports of the pastors, class leaders and district stewards were called and read, and showed that for the most part the pastors and their co-workers had been doing faithful work. Dr. E. M. Jones was present on the first day, looking after the interests of the Commission on Finance and rendered valuable assistance to the work of the Conference. Mrs. Camphor spared no pains in pressing the claims of the Freedmen's Aid Society. Mr. Davage spent one day in the interest of the Southwestern and was given about twenty subscribers. Mrs. E. M. Thomas was also present in the interest of the Woman's Home Missionary Society and effected the district organization. The mornings of each day of the Conference were given to business and the afternoons to the Sunday School and Epworth League Institute work. Papers of very high order were represented by Misses Mabelle Rush, Wilmer Johnson, Bearline Pickins, Emma C. Lewis, of Mobile, Ala.; Miss Seminora Paul, Troy, Ala.; Miss Alherther Cheatham, Brewton, Ala., and Mrs. J. D. McCaa and Mrs. Earl Moses, of Pensacola, Fla. These papers were full of inspiring thoughts and helpful suggestions. Living sermons were preached by the following pastors, the Revs. P. G. Goins, B. S. Kirk, G. W. Lewis, William Jones, District Superintendent, and S. C. Walker. The president looked carefully into every feature of the work of the district, and though a young man, presided with the dignity and poise of a veteran. He was very ably assisted in making the Conference a success by every pastor and delegate. Many of the charges showed that they were already in advance of last year in raising benevolence and accessions. The Rev. A. S. Williams, his kind wife, and the good friends of Evergreen, irrespective of denomination, spared no energy in making it pleasant for the visitors. The district hanner was carried off by the Rev. Isaac Autry, of the Castleberry Circuit, for having raised the highest percentage of his benevolence. The next District Conference will convene at Troy, Ala.—S. C. Walker.

MEXICO DISTRICT.

The sixth annual session of the Mexico District Conference, the Epworth League and Sunday School Convention convened in Wesley Chapel, Sturgeon, Mo., Wednesday morning, July 30, the District Superintendent, the Rev. W. C. Ellis, presiding. Every pastor was present, also delegates from the various charges. The District Superintendent read his annual address, which was full of life and inspiration. The afternoon sessions were given to the League and Sunday School Convention, presided over by Mrs. M. B. Lewis, District President. Encouraging reports were read from each delegate, which showed remarkable improvement along all lines. We should congratulate ourselves on having such a woman as Mrs. Lewis at the head of convention work. She is intelligent, fearless and capable. The needs of the Southwestern were set forth by the pastors and District Superintendent and plenty of time was given the representative, the Rev. R. H. Smith, of Mexico, to present this cause intelligently to the members, and a great many subscriptions were taken. The business of the Conference was conducted in a business-like way that will reflect credit upon District Superintendent and members. The re-

ports of the pastors showed remarkable improvement along all lines and it can be easily seen that this will be the banner year in the history of this district. Dr. J. C. Sherrill very effectively represented the work of the Finance Commission as well as the interest dear to his heart, George R. Smith College. So wonderful was this address on "Christian Education" that every heart was stirred with the spirit to do more for Christian education and George R. Smith College. The collection for this cause was \$19.00. Total collection for all purposes, \$106.00.—C. S. Webster.

SAVANNAH DISTRICT.

The Savannah District Conference, of the Savannah Annual Conference, convened in its forty-first session at Woodbine, Ga., July 23 to 27. Introductory sermon on Wednesday evening by the Rev. P. B. Gihson, assisted by the Rev. C. W. Prothro. Thursday morning District Superintendent Giddens called the house to order. The Rev. W. J. Hamilton was elected secretary; the Rev. E. J. Kimball and Prof. H. Pearson assistants. The Rev. A. N. Jackson was elected statistical secretary; Mrs. Clara Cato, treasurer, and Mrs. I. L. Miliken, organist. Following the organization the District Superintendent submitted his annual report. This being his sixth and final report, it not only took in the year's work but briefly he covered the work of the district for the entire six years. It was listened to with unusual interest and was favorably commented upon by a number of pastors and delegates. The address of welcome in behalf of the church was delivered by Miss Mahel Mangram. It was very timely and appropriate for the occasion. The pastor of the Methodist Episcopal Church, South, delivered a welcome address in behalf of the white citizens of Woodbine. In response, Prof. H. Pearson, of the State Industrial College, Savannah, Ga., made a strong argument showing the necessity of both races living for the general uplift of the people and to observe each others' rights. Reports from various charges showed progress on all lines. The benevolence reported exceeded that of last year. Many good sermons were preached during the session by the various pastors. The District Woman's Home Missionary Society held one of its best meetings on Saturday afternoon, conducted by the writer, corresponding secretary of the Conference, and Mrs. Lula Wright, District President. Much enthusiasm was manifested by the representatives of the various local auxiliaries and better results are looked forward to. The Sunday services were filled with glorious enthusiasm, beginning with a love feast conducted by Father Stripling and son, followed by sermons by District Superintendent, the Rev. W. V. Daughtry, the Rev. J. C. Williams, and the Rev. C. W. Prothro. Much praise is due the Rev. J. W. Wallace and his members and friends for their cordial welcome and kind hospitality in caring for the Conference and the little city of Woodbine will long be remembered. The seat of the next District Conference is Sterling, Ga.—(Mrs.) Mary E. Dent.

MERIDIAN DISTRICT.

The Meridian District has just closed one of the most successful sessions in the history of the district, at Tabernacle Church, five miles southeast of Meridian. The Conference was held under the leadership of Dr. J. M. Shumpert, Superintendent. The Rev. R. L. Brooks was re-elected secretary, and the Rev. D. R. Bentley statistical secretary. Every pastor upon the district was present except one. Reports from the pastors generally indicated prosperity along all lines of church work notwithstanding the boll weevil being reported all over the district. A large number of precious souls have been added to the Church, while the benevolent collection was in advance over the amount of the last District Conference, one year ago. This report was received with great enthusiasm by the brethren. Drs. E. M. Jones, W. Scott Chinn, W. W. Lucas and J. B. F. Shaw were welcome visitors. The Southwestern Christian Advocate was ably represented by Dr. Chinn, who received over sixty cash subscribers. The Commission on Finance, Board of Sunday Schools and Epworth League were represented by Dr. Jones and Dr. Lucas. On Friday night the anniversary of Meridian Academy was conducted by Dr. J. B. F. Shaw, Mrs. Lizzie Shaw and the students of the Academy. The program rendered made a fine impression upon the very large congregation for the school. The Jubilee and Freedmen's Aid Society

collection was carefully looked after by Dr. J. B. F. Shaw; when the cash and vouchers were counted up for the Jubilee and Freedmen's Aid it was very pleasing to the brethren. The literary program was very interesting, especially the topic, "The Spirituality of the Church, and How Best to Keep It Alive," was enthusiastically discussed by a number of the brethren. Good sermons were preached by J. Williams, E. A. Wilson, J. W. Isable, and H. E. Morgan. Sunday maul testified at love feast meeting. At 11 o'clock a. m., Dr. W. Scott Chinn, of New Orleans, preached a very instructive and soul-stirring sermon. Hundreds of people could not get into the church. Words of exhortation and commendation by Dr. W. W. Lucas and Dr. J. B. F. Shaw, following the sermon, were very timely. The Rev. D. L. Morgan, who visited the Conference in the interest of our church at Natchez, preached in the afternoon; his sermon was one of power and was greatly appreciated. The District Superintendent preached the closing sermon and Conference adjourned. The Rev. R. B. Anderson, the faithful pastor, and his good people at Tabernacle Church, were untiring and successful in their efforts to entertain the Conference and to make everything pleasant and comfortable for each present. Brother Jas. A. Lagrone presented and read resolutions thanking the pastor and his excellent people for their hospitalities.

KNOXVILLE DISTRICT.

The thirty-fourth session of the Knoxville District Conference, East Tennessee, Annual Conference, convened in Ashury Methodist Episcopal Church, Clinton, Tenn., July 29-August 3. Addresses of welcome by Mr. W. B. Weaver, Mayor of Clinton, the Rev. Mr. Briggs, pastor of the Methodist Episcopal Church, South; Mrs. M. R. King, Principal of the City School, and Mrs. F. A. Whitson. Mrs. L. V. Marbury and the Rev. Mr. Park did credit to themselves and to the occasion in their splendid responses. The Conference furnished a most striking evidence of the gradual growth and ever-increasing interest in Methodism in this particular section. Reports were better and delegations larger than ever before. Such intense interest on the part of laymen is rarely witnessed. It was indeed inspiring to listen to the reports from the various charges. Each pastor, with few exceptions, had realized conversions, increased his membership, made special efforts in the Jubilee Movement and done splendidly along all benevolent lines. When we say that the thirty-fourth was the best session in the history of the Knoxville District we get it from the lips of those who have known the District almost from its infancy up to the present. We regret that lack of space will not allow us to call special attention to the unique program that was carried out. From the timely suggestions of our beloved Bishop Henderson, a program touching the principal problems of church and community life was carefully mapped out. Dr. J. W. Tate, District Superintendent, proved an able presiding officer, firm and frank, yet brotherly and kind; intelligent in the laws and doings of our great church, and equally persistent in every line of church endeavor. The work of the women of the District deserves special mention. An entire afternoon was accorded to each, the Woman's Home Missionary and Ladies' Aid Societies. The district organization of the Woman's Home Missionary Society was ably presided over by Mrs. M. R. King. Reports showed that that organization is doing a great work. The work of the Ladies' Aid Society brought forth frequent applause from the Conference. Its efficient President, Mrs. Mary J. Smith, presided. Reports showed that a little more than \$720.00 had been raised through the Ladies' Aid Societies of the District this year. Dr. I. L. Thomas, aside from the great interest to which he is giving the best years of his life—Home Missions and Church Extension—presented the new financial plan and also represented the Jubilee Movement. Dr. R. E. Jones represented the Southwestern. A goodly number of cash subscriptions were reported. Saturday night a choice literary program was rendered by members of the delegation and local talent, under the supervision of Mrs. L. V. Marbury. Sunday, the pulpit was filled by the Revs. H. S. R. Dykes, W. S. Hight and Chas. Hurd. Mrs. Richardson, of Johnson City, read the report of the Committee on Resolutions. The distinguished pastor, the Rev. J. W. Manning, and his good people of Clinton have the gratitude and hearty praise of the entire delegation for the hospitality and royal entertainment they received while in Clinton.—Thos G. Howard.

CLARKSDALE DISTRICT.

The Sunday School and Epworth League Convention of the Clarksdale District, Upper Mississippi Conference, met in its annual session August 5-6, in Malialieu Church, on the Carrollton Charge, the Rev. W. S. Leake, pastor. Most pastors and delegates reached the church Monday evening, at which time the meeting was launched by an impressive sermon by the Rev. H. N. York, our pastor at Moneey. The convention proper was called to order Tuesday morning by Dr. C. W. Butler, Superintendent. Devotions conducted by the Rev. D. D. Shelley and a half hour was given for a testimonial meeting. The District President being absent, Dr. Butler presided. Reports from the various Sunday schools indicated that an upward move has been started. The session was indeed interesting throughout. At 11 a. m. the Rev. M. C. Pulliam preached a strong sermon; subject, "Preach the Word." At 8:30 p. m. the Gospel was ably presented by the Rev. D. S. Troupe. The Epworth League department was called to order the second day by the Rev. S. H. Nevils, District President, who made a commendable report of the work. Reports from the various Leagues were encouraging. Prof. M. S. Davage represented the Southwestern Christian Advocate and secured a number of subscribers. The Rev. R. A. Simpson and the Rev. D. D. Shelley preached able sermons day and night. Financial report of both conventions, \$150.00. We want to thank the good people of that community for their hospitality and pleasant entertainment.—Julia A. Jackson.

HOLLY SPRINGS DISTRICT.

The Ladies' Aid Society Convention of Holly Springs District met on the Holly Springs Circuit, at Vincent Chapel, Wednesday afternoon, August 6, 1913, and was called to order by the Rev. F. H. Henry. Devotions were conducted by the Rev. Fred H. Bunton. The Ladies' Aid Society was organized and the following officers were elected for the ensuing year: Mrs. Blanche Clay Reynolds, President; Mrs. Alberta Moore, Vice-President; Miss Adrienne W. Combs, Secretary; and Mrs. S. B. Ross, Treasurer. The following reports were read: Corinth, Miss A. W. Combs, reported and paid \$4.00; Pontotoc, Mrs. Pearl Calhoun, reported and paid \$2.00; Potts Camp, Mrs. Mollie Johnson, reported and paid \$2.00; Verona, A. A. Wright, paid \$2.00; Houston, S. T. Walker, paid \$2.00. The topics were discussed by delegates and pastors. The expense of programs was ordered paid out of the public collection. Collection for programs, \$1.00. Announcements were made and benediction pronounced by the Rev. A. A. Wright.—Adrienne Combs.

GREENWOOD DISTRICT.

At Itta Bena, Mississippi, the Woman's Home Missionary Society of the Upper Mississippi Conference, held its convention. Devotional exercise, led by Mrs. S. E. Simmons, of Ebenezer. Music by Miss Annie Delle Scott; prayer by the Rev. Mr. Orange. Remarks by the District Superintendent, the Rev. H. B. Hart. The meeting was turned over to the President, Miss Melissa Orange. The delegates were enrolled. Reports from the different auxiliaries. Among our visitors were Dr. Strong, Superintendent of the Clarksdale District; the Rev. Mr. Butler and Dr. S. H. Nevils, from the Clarksdale District. Their words were encouraging. At 11 a. m. we listened to an able sermon by the Rev. R. B. Adams, of Indianola, after which a collection of \$10.00 was taken. At 2 p. m. opening song, led by Miss Annie Delle Scott. The President proceeded with further business. The representatives presented papers of inspiration. We hope to have more next meeting. We heard a few words from each of our annual officers in the persons of Mrs. B. H. S. Ferguson, President of the Woman's Home Missionary Society, Upper Mississippi Conference; our Annual Treasurer, Mrs. L. W. Strong, of Itta Bena; Mrs. C. A. Walker, of Gunnison; and Mrs. A. S. Gray, Conference Corresponding Secretary, Greenwood. These are some of our noble women who are doing great work for the cause of Christ and His people. We then proceeded to elect officers for the ensuing year: President, Mrs. A. N. Mitchell; Vice-President, Mrs. S. E. Simmons; Corresponding Secretary, Miss Rosetta Briggs; Recording Secretary, Miss A. Sanders; Secretary of Literature, Miss Gibbs; Mite Box, Miss E. Humphrey; Organist, Miss Annie Scott; Treasurer, Mrs. H. E. Bonner; Reporter, Mrs. Willie Jennings.

WASHINGTON CONFERENCE.

The thirteenth annual meeting of the Washington Conference, Woman's Home Missionary Society, convened in St. Luke's Church, Relstertown, Md., June 27-29. The first session was Friday evening at 8 o'clock. Devotional service conducted by Mrs. Mamie Thomas. The President, Mrs. Fannie M. Clair, read her annual address, in which she emphasized the importance of the Woman's Home Missionary Society to the church and country. The watchword is "America for Christ." Benediction by the pastor, the Rev. L. A. Carter. Saturday morning's session was opened by the president. At the roll call each officer and member answered by giving a verse from the Bible. The reports from the different districts showed quite an advance in the work. The corresponding secretary, Mrs. Annie R. Johnson, read her report, which caused the members to be filled with joy, for the work is advancing and our women are becoming more enthused. We had noon-day devotions conducted by Mrs. Mallie Hickman and all were brought into close communion with our Heavenly Father. The treasurer, Mrs. Mamie E. Jones, read her report. It was excellent, the best in the history of the Conference. Mrs. Holmes, one of the organizers, reported seven new auxiliaries and one hundred and fifty members. The secretary of literature, Miss Lula Brown, was filled with enthusiasm. A report was made by the press secretary, after which the Rev. D. W. Shaw was presented to the audience. He made a few encouraging remarks on the missionary work. The report of Mrs. Love was read by Mrs. Beason; owing to ill-health it was impossible for the former lady to attend. The financial meeting was presided over by Mrs. A. R. Johnson. The districts pledged liberally. A memorial scholarship was established at Thayer Home, known as Eliza Jane Cummings scholarship. The Washington District pledged to take a girl from Ronceverte, W. Va., to educate in honor of the late Mrs. E. J. Cummings, also a scholarship at Kent Home, known as Sarah B. Holmes scholarship. The hymn, "If Jesus Goes With Me, I'll Go," was adopted as our Conference hymn. Report of Mite Boxes was given by Mrs. Hebron, which showed a steady move forward—\$32.94 was collected in boxes. A report of Young People's Work was given by Miss Ida Cummings. She spoke of it as being the banner year along the lines of finance and intelligence. There was an increase of \$81.00. The banner goes to the Queen Esther Circle, Ebenezer, Washington, D. C. An inspiring report was given by Mrs. Tascoe, the evangelistic secretary. The evening meeting opened with devotionals, after which Mrs. Clair introduced the Rev. Mr. Turpeau, who spoke in the interest of the Anti-Saloon League. A resolution was offered by Mrs. Jones that we go on record against the liquor traffic. Sunday morning session opened with Pentecostal services, after which the Rev. Mr. Carter delivered the annual sermon. At 3 p. m. we had our memorial service; twelve of our co-workers had fallen asleep in Jesus. Among them was Mrs. Eliza J. Cummings, an organizer. She had attended every annual meeting but this one. She was not with us in person, yet we felt that her spirit was hovering over us. After this service the young people had their service. Miss Ida R. Cummings, in charge, and Mrs. L. A. Carter had charge of the Junior Choir, which was afterward organized into a Queen Esther Circle. At eight o'clock evangelistic services were held. There was an outpouring of the Holy Ghost. Eight came forward to be prayed for and others in the congregation desired prayer. Benediction by the pastor and the thirteenth session of the Woman's Home Missionary Society of the Washington Conference adjourned.—Grace Johnson.

Personal and General

Miss Amanda Matthews, of Handshoro, Mississippi, has returned from a visit of several months at Tuscaloosa.

Born in the parsonage of Emory Chapel, Newport, Ark., a fine boy to the Rev. J. W. Terrell and Mrs. Ida B. Terrell, Thursday evening, August fourteenth. His name is J. W. Terrell, Jr.

Mrs. L. H. Smith, wife of the Rev. L. H. Smith, of Bastrop, La., takes this method of thanking Mr. Lewis Crowder for a beautiful parasol, and Mrs. I. M. Evans, District Manager of Woman's Home Missionary Society, of Shreveport District, for a fine pig.

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

A MOB MOBBED

(Continued From Page One.)

of every class may be apprehended and punished. There are officers to capture criminals and courts to inflict penalties upon them. If the law were allowed to take its course rapists would meet death at its hands just as surely as they meet death at the hands of the mob. Lynchers violate the laws of God and man and make felons of themselves without doing more than the law would do.

"Mob lawlessness is indefensible and inexcusable and should be vigorously dealt with in every community."

SOUTHERN UNIVERSITY

The removal of Southern University from New Orleans was claimed by those who supported the movement as a forward movement of the State of Louisiana in Negro education. Believing this, the Negroes out in the State, as well as not a few in this city, supported the movement. It is no secret that Louisiana is behind all the States in the South in its equipment and provision for the education of Negroes. This new move, therefore, is welcomed with the hope that the Board of Trustees and the State of Louisiana will give us an institution not one whit behind in buildings, faculty and courses, to that provided by other States in the South. To do this there must be a generous provision for modern buildings. We note that the buildings on the new site will be used temporarily. We do not mean to create a false alarm—but these buildings cannot serve long for school purposes. Southern University, as operated in this city, had fine courses for training of teachers, as well as mechanics and artisans along other lines. Let the authorities give us a school worthy of the State, and adequate to our needs for the uplift of our people and they will have the gratitude of a struggling race.

PECK HOME FOR GIRLS

Peck Home, of New Orleans University, offers excellent advantages to girls and young women who desire the influences of a home and at the same time attend school. Peck Home is a department of New Orleans University, under the care of the Woman's Home Missionary Society. The Home offers courses in sewing, cooking and the domestic arts. The instructors in this department are experts. Miss Ida. M. Gibson is Superintendent of the Home. She is a woman devoted to the work. Add to these advantages the fact that Peck Home is one of the finest buildings opened to our girls; one would have to go a long way to get superior advantages for their girls. There are accommodations for about 30 girls in this home-like institution. There should be double that number of applications at once.

The Mormon church is crafty. It is spreading its influence. It is now feared in high places. Its whole history is a menace to the nation. This church desires an exhibit in the Pacific-Panama Exposition in the Government Building. This should not be permitted. Mormonism is a foe to good morals and threatens the civic liberty of all it can control. Now is the time to curtail its power and progress.

On the new postal cards the picture of Jefferson will appear instead of that of McKinley.

Of General Interest

CITIZENSHIP DENIED ROUMANIAN JEWS

The Roumanian Government promised to confer citizenship on Jews who served in the recent campaign against Bulgaria. It appears now that the Government means to keep only a part of its pledge. The Roumanian War Office have served notice on several thousand Jewish volunteers that were mustered in illegally and will be sent home. The Government's favor, it seems is limited to actual soldiers, and will affect only 15,000 regulars of the 300,000 Jewish population.

DATA ON NEGRO PROGRESS

The September volume of the Annals of the American Academy of Political and Social Science will be devoted to the progress made by the Negro race in its fifty years of freedom. Articles covering a very wide range have been contributed by the leading students of the subject, both white and colored, North and South. The scope of the treatment includes a statistical analysis of the Negro population, numerous papers upon the business activities and labor conditions, social conditions and problems, and educational progress and needs.

Among the list of contributors are Ray Stannard Baker, Professor Kelley Miller, Dr. W. D. Weatherford, Dr. James H. Dillard, Dr. Booker T. Washington, Dr. W. E. B. DuBois and Professor George E. Haynes.

An effort has been made to resume in these articles the progress which the Negro has made in the various phases of social, industrial and educational life of the race during its period of freedom.

AMERICAN INTERESTS IN MEXICO

Our interests in Mexico are many-sided. Aside from the fact that it is a next-door neighbor, with a republican form of government, we have in that country large financial interests. Americans have invested in Mexico over a billion dollars and there are thousands of American citizens who are living in Mexico in charge of the various investments and interests owned or controlled by American capitalists. More than fifty thousand persons of the United States are share-holders in the \$1,000,000,000 invested. In railroads alone, Americans have invested \$644,000,000; \$253,000,000 invested in mines and mining accessories, while Americans have invested \$30,000,000 in oil and rubber. As against the American investments the English have a total of \$321,202,800. The French come next with \$143,416,000. The investments of all other foreign countries amount to \$118,535,380. But our interest in Mexico is more than dollars and cents, the interest of one neighbor in another, the interest of one American Republic in another American Republic.

MISSOURI FARM LAND

Information is given that there are 277,244 farms in the State of Missouri, taking up an acreage amounting to 34,591,248 acres of the 43,985,280 acres of land in the State. Of the farm lands, 24,581,186 acres are improved and under cultivation, leaving 10,010,062 acres of which 8,918,972 acres are still nearly in their original state, which means well timbered, with some sections high and dry, but ready for dairying and sheep and goat raising, and other sections low and very fertile, ready to produce from 75 to 100 bushels of corn per acre, annually, the moment they are cleared, drained and protected by high, substantial levees. Then there are 4,000,000 acres not included in the farm area and aside from the 5,000,000 which the cities and towns take up, ready to be put to some use.

Of the 277,244 farms in the State, 3,066 are run by Negroes, 14,467 by white foreigners, and 259,111 by white natives. The Negro and the foreigner has the same opportunity in a farm that a native white has, the earnings of the farm, as a rule, depending generally on the thrift and the activity of the

owner. The Bulletin giving these figures says: "Nature draws no color line, nor makes any other kind of distinction when it comes to rewarding for industry." It seems that the Negro has fine chances as a farmer in Missouri and he is welcomed.

CHURCH UNION UPHELD

The union of the Presbyterian Church in the United States of America and the Cumberland Presbyterian Churches, effected in 1906, has brought on suits in several States.

There were two separate suits instituted in the Federal Court of Missouri, at Kansas City, by the United Church in the fall of 1909. One, known as the "church case," was begun on behalf of James M. Barkley of Baltimore, moderator of the United Church, against Hugh Hayes, a trustee of the old Cumberland Church. The latter claimed the union of the two churches was illegal. The second suit was instituted on behalf of the synod of Kansas of the Presbyterian Church in the United States and was directed against the Missouri Valley College of Marshall, Missouri, and other defendants. It was instituted because the Cumberland members attempted to gain control of the college and oust its officers.

A minority report of the Cumberland members opposed the union and declared the church properties should still be devoted to the use of those who continued to adhere to the separate organization and who claimed to be the legitimate representatives of the Cumberland Church. In the recent decision handed down by Judge Van Valkenburg, the union of the two branches is upheld and the new organization given control of all property. Members of the Cumberland Church were forever enjoined from interfering with the use by the United Church of church property in Missouri.

SLAVERY IN THE PHILIPPINES

Again comes the statement from high authority that slavery exists in the Philippines. Even in the City of Manila there are known cases of slavery, while peonage is general throughout the Islands. According to a special report Commissioner Worcester has made to the insular government. Filipinos in some parts of the islands commonly capture children and sell them into slavery for profit. Some are sent to China, where they are dressed in the native fashion. Some children have been enticed from their homes by the slave agents upon promises of scholarships in schools, and some of these, in a instance which Mr. Worcester reports in detail, were sold and others were formed out for money. He cites the case of a thirteen-year-old girl, bought for some pigs, rice, chickens and a cloak. The Supreme Court of the islands released the slave trader on the ground that no crime had been committed, because no physical force had been used. This one case, Mr. Worcester says, has blocked other slavery prosecutions.

The Philippine Assembly has blocked law for the suppression of the traffic, he says, because many of its members come from provinces where slavery flourishes. One of his reports on the traffic, he says lies tabled in the Philippine Assembly.

Mr. Worcester declares he had great difficulty in getting facts of slave cases and intimates that reports were withheld by the officers of the Philippine constabulary. He cites the case of a Philippine Assemblyman caught red-handed owning a slave girl in Manila, and says: "I could obtain conclusive evidence of a hundred, a thousand, ten thousand of them, but why multiply cases? It is simply a case of time and work."

The Dallas Express never uttered a more timely statement than: "The upright, God-fearing, respectable ministers will never come into their own until they have the courage to denounce the frauds in their own ranks." We might add and drive the unworthy from the ranks of the ministry.

People of Interest

Ex-Governor P. B. S. Pinchback has tendered his resignation as revenue agent.

Dr. Dan B. Brummit of the *Epworth Herald*, will visit the Conferences on the Pacific Coast.

Bishop McConnell, during a recent week in Utah, delivered ten lectures in Ogden on "The Bible."

Bishop Joseph F. Berry has an engagement for every Sunday until January first, nineteen hundred fourteen.

Dr. J. M. Harris was a prominent figure in the semi-centennial celebration recently held in Springfield, Mo.

The *Cleveland (Ohio) Gazette*, the Hon. Harry C. Smith proprietor, celebrated, recently, its thirty-first anniversary.

Bishop Cranston held recently a meeting of the Cabinet of the Washington Conference in Mt. Zion Church, Washington, D. C.

Mrs. F. D. Leete, wife of our resident Bishop in Atlanta, has the fullest sympathy of our people in the sorrow that comes to her through the death of her mother.

Dr. G. W. Hyman, of Little Rock, Arkansas, has opened up a fine sanitarium. Dr. Hayman is a graduate of Meharry and a member of the Methodist Episcopal Church.

The Fifth Episcopal District Missionary Convention of the Colored Methodist Episcopal Church, Bishop C. H. Phillips, presiding, raised recently \$3,957 for missionary purposes.

The Rev. Adna Wright Leonard, D.D., of First Church, Seattle, is in great demand for services outside his own particular charge, and is deservedly very popular among his own people.

The address of *Zion's Herald*, the Rev. Dr. Charles Parkhurst, editor, has been changed from 36 Bromfield Street, to 581 Boylston Street, Copley Square, Wesleyan Building, Boston, Massachusetts.

Mrs. Sadie Miller, teacher of Domestic Science in Alcorn Agricultural and Mechanical College, Alcorn, Mississippi, her daughter and son, were the recent guests of Miss Anna Beck of this city.

Mr. J. W. Thomas, of Bennettsville, South Carolina, a member of our church, was one of the speakers at the National Negro Business League. Mr. Thomas plants annually a thousand acres in cotton.

The Rev. Joseph Griffith rendered effective service as the representative of the SOUTHWESTERN at the Gainesville, Georgia, District Conference as did also the Rev. E. H. Holden, at the Navasota, Texas, District Conference. Many thanks, brethren.

Dr. J. W. Moultrie, of the South Carolina Conference, took his afflicted daughter to the Children's Hospital at Philadelphia for operation and treatment. During Dr. Moultrie's stay in the city of Brotherly Love he preached at Zion Church, Dr. F. J. Handy pastor.

Bishop and Mrs. J. E. Robinson entertained the members of the July meeting of the Bangalore Missionary Conference, at which missionaries of all denominations were present, including Bishop LeFroy, of Calcutta; Bishop Palmer, of Bombay, and Bishop Whitehead, of Madras.

Announcement is made of the forthcoming marriage of Miss Erma Rhoda Williams, one of the best known young women of this city, to Mr. Paul Arthur Landix, a mail carrier, also of this city. The ceremony is to take place in Wesley Methodist Episcopal Church, Wednesday afternoon, September seventeenth, at five o'clock.

Dr. J. H. Reed, President of the College of West Africa, delivered the National oration on Independence Day for the Republic of Liberia, July 26th. This is the first time in sixty-seven years that a man other than a Liberian citizen has delivered this oration. Dr. Reed was unanimously invited to deliver this address by the President of the Republic and his cabinet.

Sir Francis Flint Belsey, on introducing Bishop Vincent to the World's Sunday School Convention in Zurich, Switzerland, called him the archbishop of the Sunday School

world. He said: "Fifty years ago he came to London. My work in the Sunday School dates back to the inspiration I received at that time." Queen Victoria knighted him for the work he did in the Sunday School.

Dr. I. G. Penn was in Pittsburg, Pennsylvania, last Sunday having been invited to address the Connectional Council of the African Methodist Episcopal Zion Church, on matters of education in connection with a federated movement among the colored people in the interest of education growing out of the 50th anniversary of our freedom as a race. The Connectional Council is made up of the Bishops and General officers of that Church.

The Rev. Dr. J. T. Docking, President of Rust University, has been kept busy during the summer among the churches in New England, in the interest of the Jubilee. Dr. Docking is to represent the Freedmen's Aid Society at the annual Conferences in Illinois, Iowa and Nebraska during September, going direct from Lincoln, Nebraska, to Holly Springs, Mississippi, reaching there in time for the opening of the University.

Miss Laura Gibbs, principal of the Public School of Baldwin, Louisiana, enroute to Washington, D. C., recently spent a few days in New Orleans, the guest of her sister, Mrs. D. J. Johnson. Miss Gibbs was married in Washington, D. C., August nineteenth, to Mr. James G. Sutton, a government employee, who is also a medical student at Howard University. Mr. and Mrs. Sutton are at home in Washington, at 1226 Third Street, S. W.

Warren Methodist Episcopal Church, Atlanta, Georgia, conducted, recently, a rally for the new Institutional building, at which time \$2,330.26 was raised. Bishop Leete believes in this enterprise and in Dr. E. H. Oliver, the pastor. The Bishop gave \$500. This is Warren's greatest year. Six years ago she had a little above 200 memberst—oday the church has near 1,000 and pays a salary of \$1,200. Six years ago it paid \$600. Dr. Oliver is in his seventh year.

The Misses Natali and Ethel Luccock, the daughters of Bishop Luccock, will soon go to New York City and will enter Columbia University to complete the work required for their degrees. They will stop for a few days in Kansas City on their way East. During the past year both these young ladies have made fine records as teachers in Helena, Mont. In appreciation of their work and educational equipment the State Superintendent of Public Instruction has presented each of these young ladies with a State certificate without examination.

The Pacific Coast Theological Conference of the Pacific Northwest, is an Association which includes not only the ministers of the American side, but, also, those on the British side, of all denominations. Their gatherings are annual and are held alternately on American and British territory. This year they met in Bellingham, Wyoming. On August 13th, Dr. Leonard spoke before this body on "The Three-Fold Task of the Church," and his address was received with much enthusiasm by the great audience. After his return home he was greatly surprised to receive a telegram announcing that he (Dr. Leonard), was the unanimous choice of the Conference as president for the ensuing year.

Bishop Hartzell arrived at Funchal, Madeira Islands, Sunday morning, August 3, en route to Loanda, West Africa. District Superintendent W. G. Smart, and the Rev. B. R. Duarte, of Machico, came to the steamer to meet the Bishop, with an invitation from the Captain of the United States Cruiser "Illinois", then lying in port, to preach to his 300 Annapolis cadets. This invitation was accepted, and after preaching to the sailors, Bishop Hartzell conducted a service at the Methodist Mission. The Funchal Sailors' Rest was highly commended by Capt. Chandler and Chaplain Thompson of the "Illinois." They expressed appreciation of the many courtesies extended to the midshipmen on their visits to the "Rest". This place is a great boon to thousands of sailors who visit Funchal annually.

News Paragraphs

Connecticut has forbidden free lunches in saloons.

Methodist students at the University of Illinois number 1,100.

Appropriation for vacation-school work in 1912 totalled more than \$300,000.

Nine thousand pupils enrolled in the summer public schools of St. Louis.

The Toronto Conference reported an increase of \$20,000 last year in its gifts for missions.

The Alumni Association of the University of Chicago has a woman president—for the first time in its history. The incumbent is Miss Agnes Wayland.

The students, faculty and alumni of the University of Michigan are supporting at Busrah, the only medical and industrial mission in Arabia.

According to statistics in European Russia there are more than 5,000,000 births a year, and some 3,000,000 deaths, leaving the increase in population about 2,000,000.

Dr. Booker T. Washington has accepted the invitation of the Harvard Union to be one of the lecturers at Harvard University next year.

The celebration of the twenty-fifth anniversary of the International Epworth League will be held next year at Buffalo, New York.

Alexander Marshall, a Negro messenger in the Treasury Department since the close of the Civil War, died at his home in Washington, D. C., Saturday, August sixteenth.

Dr. Thomas Jesse Jones, of the United States Bureau of Education, says the high-school teachers of social science and history have the best opportunity ever offered to improve the citizenship of the land.

A recent decision of the Supreme Court in Philadelphia establishes the right of students in parochial or private schools to participate in the advantages of manual training, as taught in the public schools.

Nearly 50,000 Indian children went to school last year, more than half of them being educated at Government schools. Mission schools cared for 3,000, and more than 17,000 were enrolled in regular public schools.

The fiftieth year of Negro emancipation is to be celebrated in New York during October. There will be an exhibit in the city armory of the occupation, inventions, education, religion and political life of the race.

The chair of Japanese language and literature, established recently at Harvard University, is to be occupied by Masaharu Ane-ski, an instructor in the College of Literature in the Imperial University. He will begin his duties in September.

To reinforce the education work in Chile, Miss Alice Heydenburk, of Essexville, Michigan, sailed from San Francisco, July twenty-fifth. She was graduated from the Oberlin College in 1912; and is a student volunteer. Her appointment takes her to the Santiago College.

Miss Fannie E. Asey, a colored girl, was valedictorian of the graduating class of the Springfield (Illinois) High School. Diplomas were awarded to 103, the largest graduating class in the history of the institution. La Rue Davis and Cecil Bruce Ford, are the other colored members of this class.

State Superintendent Hyatt, of California, has issued an appeal for sex enlightenment, in the home if possible, in the school if necessary. He declares that no boy or girl should reach the age of 12 without learning from parent, teacher, or some other responsible person, the five acts of sex hygiene which he enumerates.

Opium to the value of \$60,000 was publicly burned at Tientsin, North China, June 5th, in nine great iron caldrons. Music was provided by a band, and great enthusiasm prevailed. Addresses were made by Commissioner Liu, Mr. Chang Po Ling and Mr. E. W. Thwing, who is Secretary of the International Reform Bureau in China.

ST. PAUL CHURCH, FAYETTE, MISSOURI

Sunday, July 27, was a great day at St. Paul Methodist Episcopal Church, Fayette, Missouri, the occasion being that of a rally for debt on church building. Under the wise and judicious leadership of our pastor, Dr. A. H. Higgs, and his inestimable wife, we raised \$517.23. We were assisted in the preaching services by the Rev. B. McCain, of Columbia, Mo., and the Rev. Leroy Woolrich, of Armstrong. Both gave splendid sermons. A bountiful basket dinner was served in the reception room of the church. The day will be long remembered as one of the great days in the history of the church.—A Cravens.

LODI CIRCUIT.

The Lodi Circuit Convention met in its annual session at Lewis Chapel, Thursday, July 24-27, with each church well represented. The Rev. C. S. Williams was chairman. After the devotional exercise the chairman stated the object of the convention. A cordial welcome was extended the co-convention by Mesdames Butler and Hawkins; response by Mr. Isaac Guinn and J. L. Crawford. Some of the many subjects discussed were: "The Christian Home; Its place in the building of a strong race;" "The Diseases that are Destroying Our Race and How to Prevent Them;" "What May the Church Do to Save Our Youths from Crime, Vagrancy and Alcoholism?" "Klag Industrial Home for Our Young Women." The principal speakers were Mrs. A. Emory, J. Butler, E. Lewis, Miss S. A. Hughes, S. J. Watts, M. J. Montgomery, M. M. Luster, Hal Williams, J. L. Crawford, A. Guinn, Isaac Guinn, Prof. W. H. Luster, H. McIntosh and Prof. K. S. E. Henry. On Sunday the Sunday school was conducted by Mr. H. J. Bell. Class reports: Union, \$4.26; Logan Chapel, \$2.25; Gethsemane, \$0.81; Lewis Chapel, \$3.89. Twenty-five dollars was raised on the Jubilee Fund. Lodi Circuit is above high-water mark and in better shape than ever in its history. We have a pastor that does not shirk but simply does the work. He is a pulpit orator, a scholar, a power, a Christian gentleman. The text on Sunday was "The Price of Power." This was a well-prepared sermon. So to by Mr. R. E. Densoa, of Galveston.—K. S. E. Henry.

Gleanings from the Field

ALABAMA.

Anniston.—I wish to thank the members of St. John Methodist Episcopal Church, also some of the members of Mount Olive Baptist Church, for the great "storm" which visited the parsonage Wednesday night, July 23rd, and left many nice things on our kitchen table. May the blessings of God continue to be upon these good people.—V. D. Oatman.

New Decatur.—We, members of the East Decatur Mission, are making special efforts for the District Conference. We had a rally on the 22nd of June, which resulted in raising \$51.00. Friends contributed from 25 cents to 50 cents each and those who contributed \$1.00 each are: Prof. C. W. Parish, the Rev. F. W., the Rev. J. C. Chuman. We are expecting you to bring a good delegation to the Huntsville District. Help make the Conference a success. General officers are cordially invited to be present.—F. W. Williams, Pastor.

Marion.—Oak Grove Church.—Our Sunday school is growing, it has one hundred and seventy-five scholars on roll, with an average attendance of one hundred and twenty-five. The members of the Sunday school and Epworth League, carrying out plans laid by the Rev. A. L. Boyd, succeeded in raising money enough to purchase a beautiful library case with two large glass doors and three shelves, at a cost of \$9.00. After we had paid for this our pastor explained to the Sunday school and League how nice it would be and how much beauty it would add to the appearance of the church if we would raise money to buy lumber and halusters to enclose the pulpit. We cheerfully accepted his advice, and planned at once a rally between the boys and girls, and we had good success. The girls, about three times as many in number as the boys, came out ahead. Also having two or three more socials realized a total of \$15.00, which was spent for material for the altar. The next question was, how could we get a carpenter? While we were trying to settle this problem our pastor with saw and hammer in hand began to cut and nail, and soon the altar was built. And so, to our surprise, we discovered that we had a first-class carpenter as well as a first-class minister. All who have seen the altar say it is not to be improved upon. Our pulpit did not look at all nice after the new altar had been completed. We were wondering what steps to take to get a new one, when, to our second surprise and joy, we learned that the Rev. A. C. Boyd had purchased material for the same and had hidden it in the parsonage until he could finish the pulpit. The following Sunday all were happy over the new pulpit, finished in the latest style, and the railing, which would have cost the church \$50.00. As a little appreciation of this valuable service, Miss Sallie Deyampert and Miss Lottie L. Cox raised a neat sum of money, which was presented to the pastor by Miss Lottie L. Cox just before he took his morning text. The members of Oak Grove Church and Sunday School are realizing that they have a minister that is interested in the looks of the church and the care of its members, and not altogether for self. The young people have also raised money and bought a new lamp for the church. Under the leadership of Mrs. Minnie Reid, president, the Ladies' Aid Society deserves much praise for the work they have done this year. They have purchased a silver communion set, table linens and mourning cloths, and are now planning to raise money to help the Stewards meet their claim. On the 16th of this month, under the leadership of Mrs. Lottie L. Cox, the young people will give a feast in the wilderness and a debate for the benefit of the pastor.—Lottie Lovie Cox.

ARKANSAS.

Clow.—The 12th and 13th of July were high days in Clow around Wiley Chapel. The 12th was the day when the trustees of Wiley Chapel placed themselves on record in a picnic and barbecue. The trustees and members worked willingly. Great crowds covered the grounds and everything passed off nicely. On Sunday, the 13th, at 11 o'clock a. m., the Rev. J. H. Clayborn, of the African Methodist Episcopal Church, of Texarkana, preached a strong sermon. At 3 p. m. the Rev. Mr. Clayborn preached another effective sermon to the delight of all. Fully

five hundred people crowded the church. At 7 p. m. our beloved pastor, the Rev. J. W. Nelson, delivered a powerful sermon. Collection for the day, \$61.72, minus a little expense. We are alive and steadily moving on. Our pastor has just finished his sixth month here with much credit to himself and advancement to the church at this place. There is no unpleasantness in our membership; peace has been brought out of confusion; light out of darkness, as never before. Since the arrival of our pastor, there have been fifteen souls enrolled under the banner of Methodism. We have raised for all purposes, \$221.06.—E. R. Sampson.

Marianna.—On July 6th, the Rev. A. S. Miller had a rally at Livingston Chapel. The amount of \$33.00 was raised toward paying off church debt. Our most worthy pastor raised \$15.80 of the amount. The Ladies' Aid Society has put fourteen chairs in the church and in the Sunday school an organ, for which only five dollars is still owing, which we hope to raise soon.—M. Williams.

Jacksonport.—I am doing nicely on my charge. We are planning to add a few more feet to the church. I am working hard to bring my work up. My report shall be all right by the first District Conference. I visited the Batesville District Conference of the Methodist Episcopal Church, South, at Newark, Ark., July 9th, and preached at 3 o'clock, and they gave me a collection of \$25.00, and made me welcome to all the services. I am glad to be laboring near the city of Newport, with a man like the Rev. J. W. Terrell, a man with a big heart in him, and he knows the church and is able to care for it. He is a true man. So, with his advice, I am succeeding nicely.—Wm. Wright, Pastor.

LOUISIANA.

Bastrop.—Our second Quarterly Conference convened July 5-6. The Rev. B. J. Reddix presided. The officers all presented good reports. The quarter was one of the best. The District Superintendent was at his best on Sunday and preached to quite an audience. After the sermon he extended an invitation to sinners and 38 persons came to the altar. We are yet on the upgrade. The members and friends on a recent evening surprised the pastor and family and District Superintendent with ice cream and other good things that were very helpful.

The party was led by Bros. W. L. Williams and C. Blacker, local preachers of Mount Nebo Church. We pray God's blessings upon them. Collection for the day, \$36.00.—F. M. Lashington.

Washington.—Our concert, led by Sister Laura Bailey and Pirley McMillina, was a success. Our new organ was installed just in time. Amount raised, \$9.00. On July 5th or picnic was given. Superintendent B. J. Reddix came in and found Washington hard at work with \$10.10 in bank for our new church. He spoke highly of the work. Amount raised for the day, \$26.50. Our pastor is hard at work. The Lord has blessed us by sending such a good man as the Rev. T. A. Bailey.—Alice Ward.

Bastrop.—The second Quarterly Conference was held at Mount Nebo July 5-6, the Rev. B. J. Reddix, Superintendent, presiding. The reports were very good. The Superintendent's sermon on Sunday was inspiring and he, with the Rev. Mr. Lashington, administered Sacrament, after which three children were baptized. Sunday night Superintendent Reddix preached a great sermon. The King's Daughters have purchased new carpets for the altar, also a pair of curtains. The King's Daughters and Stewards are planning to raise money to paint the church. The Woman's Home Missionary Society is at work. Collection good.—Ada L. Chestnut.

Lottie Circuit.—Our second Quarterly Conference was held July 12-13, by the Rev. R. C. Worsham, District Superintendent. All officers presented good reports. The Superintendent was pleased to see how this circuit had improved since the first quarter in membership. Paid him in full. The circuit is in good shape. Superintendent Worsham preached a stirring sermon. Afterwards a grand reception was tendered to the Superintendent by Mesdames Alice Rylander, Mattie Mack and Sallie Howard. Sunday our pastor baptized four converts at the altar. We are doing our best to make this a banner year. The Southwestern Christian Advocate is always before the people. Collection at both charges Saturday night and Sunday was \$30.90.—A. N. Miller.

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Gleanings from the Field

MISSISSIPPI.

Bradley Charge.—Our second Quarterly Conference was held June 29-30, with the Rev. Ed. Cameron, pastor at White, presiding. Owing to a storm in the afternoon there were but a few in attendance. The Rev. Ed. Cameron gave full satisfaction. On Sunday he preached an able sermon. The sacrament of the Lord's Supper was administered to twenty souls. Raised for all purposes this quarter \$65.72; paid District Superintendent, \$9.35; pastor, \$35.59; benevolence, \$15.78; for other causes, \$5.00. The work is alive in every department.—C. A. Jordan, Pastor.

Drew Circuit, Blue Lake Charge.—The Rev. Wm. Maxwell, our pastor, began preaching on the second Sunday and preached a series of sermons to large congregations. He closed out Wednesday night. Thursday night the Rev. William Maxwell officiated at the marriage of Miss Lelah Morgan to Mr. Robert Hamilton. The pastor has great influence among the people, both Christians and sinners. Collection, \$10.15. The people gave the pastor a nice supply of groceries also.—Reporter.

Owens' Wells Circuit.—Our third Quarterly Conference for the year convened in Spring Hill Church, July 19th, with Dr. H. B. Hart, presiding. Splendid reports were presented from many of the officials. Sunday's services were excellent and both congregations enjoyed the inspiring sermons of Dr. Hart. Total collection for the quarter, \$151.00.—N. H. Williams, Pastor.

Quilman.—Mt. Zion Sunday School.—Our Children's Day exercises were indeed the best in its history. We had the largest attendance that we ever witnessed on Children's Day. We raised \$20.00, total collection. Misses Maggie McClendon and Bertha Scarborough conducted a splendid program. We had with us Brother W. M. McGree and Mrs. Pugh, who made very interesting talks. Our pastor, the Rev. Robert House, gave a splendid talk also.—F. Roberts, Sunday School Superintendent.

Moss Point.—Our second Quarterly Conference was held July 12-13, the Rev. J. C. Houston, District Superintendent, presiding. The officials made splendid reports. The Sunday service was good. Superintendent Houston preached two able sermons; ten had been added to the church this quarter. Two have died. Sunday at the morning service one joined the church. Paid the District Superintendent in full, \$27.50; raised \$7.50 benevolence money. We have raised \$80.00

of our benevolent money up to date. We are now beginning work on the church to the amount of \$300.00. We will report every cent of our benevolent money.—W. H. Smith.

Sardis.—Children's Day was indeed a success on this charge. Much credit is due these loyal superintendents for the manner in which the program was rendered, namely, J. H. Blakely, H. S. Dawson, J. P. Jones and R. M. Meredith. Spring Hill, \$15.35; Sardis, \$10.20; New Prospect, \$10.15; Harris Chapel, \$3.05; total, \$39.42. Lucy Terrell and Laura Small got the prizes.

Brookhaven.—We had our third Quarterly Conference on July 1st at Macedonia, Brookhaven Circuit. The class leaders made good reports. Paid the District Superintendent in full. Raised thirteen dollars for benevolent purposes. Camp meeting will begin August 8th at Lucien, Miss., fourteen miles from Brookhaven, on the Mississippi Central Railroad.—W. McNeill, Pastor.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

MISSOURI.

Louisiana.—The Children's Day exercises of the Methodist Episcopal Church proved without question one of the greatest exercises of its kind. The program was first-class and those who took part in it acquitted themselves creditably and showed that their able superintendent, Mrs. Ida B. Golins, with her able corps of teachers, spared no pains to make this children's day program a success. Most beautifully was the Bible illustrated by symbol and song and the entire audience was solemnly impressed with its sacredness. The rector of the Episcopal church complimented very highly the work of the superintendent and teachers, and inspired all with his able remarks. The Rev. Mr. Grant is doing excellent work in the uplift of the younger element of the church, and proves a worthy leader for the older members. The race and community should be proud to have in its midst a gentleman of such excellent qualities. Collection, \$7.35.—Chas. P. Covington.

To Prevent Blood Poisoning apply at once the wonderful old reliable DR. PORTER'S ANTISEPTIC HEALING OIL, a surgical dressing that relieves pain and heals at the same time. Not a liniment. 25c, 50c, \$1.00.

TENNESSEE.

Murfreesboro.—At Smith's Chapel, the Rev. T. W. Johnson held the Quarterly Conference, consisting of business meetings on Saturday, and delivered a wonderful sermon Sunday. At night we again had a most wonderful sermon by the Rev. T. W. Johnson. We are doing great work and planning for the new church. On the 20th of July we intend to start on the church, by the help of the Lord. We ask the prayers and assistance of all that we may succeed in our struggle. The Rev. J. A. W. Moore is pastor.—Lucy Turner.

Capleville.—The Ladies' Aid Society of Burdette Chapel held their rally Sunday, July 13. Several ministers of the Missionary Baptist Church were with us. The Rev. Mr. McCloud, of the Missionary Baptist Church, preached the opening sermon, followed by the

The Lesson Handbook, 1913

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Rev. W. H. Faulkner, Daniel Garnett and G. Jackson. Dinner was served and the Rev. Mr. Ingram, of the African Methodist Episcopal Church, preached a good sermon, and the Rev. C. P. Pope, of the Baptist Church, preached the closing sermon. Collection was taken. Sister Polly Willcox led the collection by paying the amount of \$5.70; Sister Katie Bradley was second with \$5.07; Sister Josie Dillard third, with \$3.90; and Sister Susan Worthy fourth, with \$2.00; eighteen followed with \$1.00 each, and eighteen gave 50 cents; seven 25 cents. Total amount raised, \$94.04. We are trying to make a round report this year. Mrs. Polly is President of Ladies' Aid Society.—A. L. Nelson, Pastor.

TEXAS.

East Waco Circuit.—Under the wise leadership of the Rev. S. D. Humphreys, who knows no failure in debt paying, our church at East Waco that has been struggling under a very heavy debt has been rid of the same, and there is money in the treasury to begin beautifying the church. We are asking to be made a station next year. Our Sunday school rendered its program in June and we had also in that month our corner-stone laying. Preaching by the Rev. P. H. Westbrook, pastor of the Baptist Church. At 3 p. m. corner-stone sermon by the Rev. J. H. Swann, pastor of St. James Methodist Episcopal Church; 8:30 p. m., the Rev. Dr. Williams, pastor of the African Methodist Episcopal Church. The stone was laid by the Odd Fellows. Receipts for the day, \$32.60.—S. V. Williams.

Brookshire Circuit. — Wesley Church.—The Rev. W. E. Hutcherson, our pastor, was sent to us at the last Conference, and although he has been but seven months here he has shown himself equal to the task. On Sunday, July 20, at 11 o'clock, the Rev. Mr. Hutcherson preached an eloquent sermon. At 3 o'clock general speaking meeting, conducted by T. G. Shield and W. C. Person. During the class, at 4 o'clock, the Rev. Mr. Adam, of the Colored Methodist Episcopal Church, preached an able sermon. At night the Rev. S. A. Pryor, of Houston, preached a short and effective sermon. Our pastor, the Rev. W. E. Hutcherson, is loyal and faithful. He takes great interest in the work. Collection, \$8.20.—T. S. Blackwell.

Hemphill Circuit.—At Pine Grove Methodist Episcopal Church, June 15, a grand Children's Day program was conducted by our assistant Sunday school teacher, Miss O. C. E. Howard. A noble sermon was preached by the pastor, the Rev. Plenty Edwards. A grand contest between two young ladies, namely, Miss P. G. Howard and Miss I. A. Gordon, resulted in their reporting \$6.87 and \$15.80 respectively; total amount for the day, \$44.30. Sunday school superintendent, H. Howard.—(Miss) Nancy Simmons, Secretary.

Dead

Girden.—Mrs. Dinah Girden was born about one hundred years ago in the State of Virginia. She was converted in Alexandria sixty years ago. She came to New Roads, La., ten years ago, joined our church and lived a consistent Christian until June 1, 1913, when she was summoned Home. She leaves one daughter and a host of grandchildren.—J. A. Barnes, Pastor.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Forrest City.....	Colwell, Ark.	Aug. 27-30.....	A. T. Stephens
Starkville.....	Louisville, Miss.	August 27-31.....	W. F. Isaiah
Anniston.....	Hobson City, Ala.	August 26-31.....	S. J. Jordan
San Antonio.....	Seguin, Texas.	Aug. 26-31.....	A. M. Mason
Alexandria.....	Richmand, Va.	Aug. 26-31.....	C. E. Hodges
Houston.....	Galveston, Texas.	Aug. 27-31.....	W. H. Logan
Lake Charles.....	Opelousas, La.	August 27-31.....	R. C. Worsham
Lexington.....	La Grange, Ky.	August 27-31.....	P. T. Gorham
Gulfport.....	Bond, Miss.	Aug. 27-31.....	J. C. Houston
Marshall.....	Texarkana, Texas.	September 2-7.....	P. H. Jenkins
Muskogee.....	Okmulgee, Okla.	Sept. 3-7.....	H. T. S. Johnson
Washington.....	Pomonkey, Md.	September 9-15.....	W. A. C. Hughes
Gainesville.....	Williston, Fla.	September 18-21.....	J. F. Elliott
Annapolis.....	Baltimore, Md.	Sept. 24-28.....	C. G. Cumings
Fort Smith.....	Solgobatchie, Ark.	Oct. 1-5.....	H. P. Coulter
Clow.....	Clow Ct, Ark.	October 2-5.....	C. A. Taylor
Little Rock.....	Little Rock, Ark.	Oct. 16-19.....	G. T. Saxton
Wilmington.....	Middletown, Del.	October 14-16.....	W. F. Cotton
Salisbury.....	Salisbury, Md.	October 21-23.....	W. Moultrie
Conterville.....	Easton, Mo.	October 28-30.....	J. E. A. Johns
Pine Bluff.....	Pine Bluff, Ark.	November 12-16.....	J. W. Greer

CONVENTIONS

- Savannah Conference.—Woman's Home Missionary Society, Barnesville, Ga. August 28-31.
- Gulfport District—Missionary Convention. August 29.
- Baltimore District—Sunday School and Epworth League Convention, Lutherville, Md. September 4.
- Ocala District—Woman's Home Missionary Society, Mt. Nebo, Church, Lawtey, Fla. September 11-14.
- Brookhaven District Epworth League and Sunday School Convention, Slmitt, Miss. September 25-28.
- Lincoln Conference—Woman's Home Missionary Society, Tulsa, Oklahoma, October 2-5.
- Woman's Home Missionary Society—Annual Meeting Board of Managers; Washington, D. C. October 15-22.

Conference Notices

Special Notices

ST. LOUIS DISTRICT.

The St. Louis District Conference will be held at McCabe Methodist Episcopal Church, Jacksonville, Ill., August 20-23. We want to make this a great session, as it is our worthy district superintendent's last year on the district.—A. E. Miller, pastor.

BEAUMONT DISTRICT.

A word to the faithful, earnest, hard-working, self-sacrificing ministers of the Beaumont District, who have labored earnestly and hard for the cause of the Master and the building up of the Beaumont District. The recently closed District Conference at Orange, Texas, was a very great demonstration of your loyalty to the cause of the Church and to the district, and as your District Superintendent and friend, I doff my hat to you and commend you for what you are accomplishing and for your past achievements. Just go right on, and put every auxiliary into effective working order. Do not give yourselves any rest until this is done, and when it is done, stay with it and help it to live. In helping your auxiliaries to live you are helping yourselves. These auxiliaries, the Sunday schools, the Epworth League, the Ladies' Aid Junior League, Woman's Foreign and Home Missionary Societies, etc., stand for the crop of every industrious preacher and will grow while you are engaged elsewhere in the Master's

Vineyard. This is the Progressive movement. Where one church has been standing empty, it has been reopened; in another church, where formerly the Sunday school had possibly two score of scholars, the Sunday school room is crowded; where no Epworth League, Ladies' Aid, Woman's Foreign and Home Missionary Societies, etc., existed, they now exist, and when these are put into active, working order by the preacher, they will be his growing crop—this is making progress. Organization and co-operation is worthy a wise man's consideration. My brother ministers: Nothing will count so much as actions—not words, but earnest actions, having boldness behind the actions, not cowardice. From your spiritual and financial reports at our district Conference, the cash and new subscribers to the Southwestern Christian Advocate, etc., I deduce that the outlook is very flattering, but we must drive on as though nothing had happened. Don't wait for fall, but raise now every claim given you. Send the Wiley Jubilee Fund to President Dognan as per your promise; set agoing your revival fire. Depend upon God and yourself. Pray and watch results.—W. L. Duncan, Superintendent.

District Rounds

PINE BLUFF DISTRICT

Third Round.

Morrell and Sunshine, August 16-17; New Edinburgh Circuit, 23-24; Stuttgart, 27; Clarendon, 30-31; Helena and Pillows, September 3-4; Marvel Circuit, 6-7; Elaine and Snow Lake, 10; McGee and Dumas, 13-14; Arkansas City, 17; Edora, 20-21; Luna and Gains, 23; Dermott, 25; Hermitage

and Warren, 27-28; Bearden and Holly Springs, October 1; Carthage and Jacinto, 4-5; Clio and Faith, 8; Fordyce and Little Bay, 11-12; Avery and Grady, 18-19; Pendleton, 22; Ladd Circuit, 25-26; Pine Bluff, St. James, November 2-3; Pine Bluff, St. Mark, 15-16.—Dear Pastors and Brothers: Now is the season for revivals. Have one on every charge. The watch-word is "Five hundred souls for Christ, one thousand dollars for Philander Smith College, Jubilee rally, two hundred subscribers to the Southwestern Christian Advocate. Our District Conference will be held November 13-17. I am expecting Drs. R. E. Jones, I. L. Thomas, W. W. Lucas, J. C. Sherrill, C. C. Jacobs, J. M. Cox and Mrs. H. M. Nansmyth. Each of these will care for their work. Brethren, raise all of your benevolences, bring same to this Conference and get vouchers.—J. H. Greer, Superintendent, Pine Bluff, Ark., R. F. D. No. 1, Box 119.

ROME DISTRICT.

Fourth Round.

Tallapoosa, August 30-31; Douglassville, September 6-7; Aragon, 13-14; Adairsville, 20-21; Cartersville, 27-28; Marietta, 28-29; Villa Rica, October 4-5; Cedartown, 11-12; Cave Spring, 18-19; Floyd Circuit, 25-26; Metropolitan, Rome, 26-27; Temple, November 1-2; Austell, 1-2; Summerville, 8-9; Chickamauga, 9-10; Rivertown, 15-16; Cohutta, 22-23; South Rome, 23-24; Bowdon, 29-30; Carrollton, November 30, December 1.—Dear Brethren: This is the fourth and last round, which brings us up to the Annual Conference, December 4th. Let us get busy and wind up our work creditably. Hold revivals in every charge. See to it that your benevolent claims are met in full, and the Southwestern Christian Advocate put in every home. Remember the eye of the church is upon us. There will be no compromise for anything less than our whole duty.—E. D. Petty, Superintendent, 702 Broad Street, Rome, Ga.

AUSTIN DISTRICT.

Fourth Round.

Georgetown, August 30-31; Simpson Tabernacle, September 6-7; Winchester, 13-14; Liding and Manor, 20-21; Luling, 27-28; Lockhart, October 4-5; Fayetteville, 11-12; LaGrange, 18-19; Smithville, 25-26; LaGrange Circuit, November 1-2; Wesley Chapel, Austin, 8-9; Cedar Creek, 15-16; San Marcos, 22-23; Taylor and Granger, 29-30; Austin Circuit, December 6-7. Dear Pastors: This year you see will close our last round for the year, and also as District Superintendent for the Austin District. I must congratulate you and your faithful members who have made the Austin District succeed. I have been with some of you for six years, and we have worked hard together. Now let us make the final pull a success; let us go to the Annual Conference, the 10th of December, with a round report. We can do it if we all just give a little. Collect one dollar from each member for general benevolence. Each can pay that small amount and not be hurt. Start now and don't let up until you collect it. Revivals are over. Cotton is being picked now. Preach benevolence and your salary. You are worthy men and you need your salary. Don't forget the Southwestern Christian Advocate. Send in a good list of subscriptions to Editor Jones. We ought to have at least one thousand subscribers for that great paper on the Austin District. You can get them now while money

ENGLAND'S FAMOUS GENERAL

"CHINESE" GORDON, used to say that the stomach ruled the world.

But the man or the woman who has suffered from Liver Trouble has a different opinion; it's THE LIVER.

And there's just one known remedy which in its very nature seems to control liver-action, and that is

SIMMONS' In Yellow Tin Boxes Only.

Liver Purifier

Its action is different. It never irritates the liver, but energizes it, cleanses the organ of all impurities and restores natural function.

It makes your liver young again, without injury, harmlessly, but with all speed. Nothing like it. Cures Constipation absolutely, and never gripes.

At All Druggists, Everywhere, 25c. and \$1.

A. B. RICHARDS MEDICINE CO., Sherman, Texas.

is in circulation. Put on big quarter rallies. I would like to spend at least three days with you. Now let us make this the greatest year for the Austin District. Have all committees ready to report in the last quarter. Your District Stewards are great men—men of sound judgment and ability. I am sure they will help you push things. I will write them a letter soon. Now let us fill every blank and report all claims met. This is my last appeal to you and I am sure it will be heard.—T. L. Kirkpatrick, Superintendent.

MONTGOMERY DISTRICT.

Fourth Round.

Troy, September 5-7; Montgomery, 12-14; Aberfoil and Brown Grove Circuit, 19-21; Union Springs, 26-28; Booth Circuit, October 4-5; Billingsley Mission, 6; Evergreen, 11-12; Cableberry Circuit, 18-19; Brewton and Pollard, 24-26; Theodore and Tensas, November 1-2; Warren Street, 7-9; Wesley Mission, 10; Pensacola, 11-12. Dear Brethren: This is the last round for this year. We have just closed a splendid session of the District Conference. The reports, with two or three exceptions, were very commendable. Brethren, we cannot sleep on our jobs and expect to be excused. Excuses will not do. The season of revivals is on. Let us make the next three months the greatest in the history of our lives in substantial church work.—Wm. Jones, Superintendent.

PARIS DISTRICT.

Fourth Round.

Medill, September 6-7; Chicota, 13-14; Brookston, 20-21; Clarksville, 28-29; Burkem, October 4-5; Paris Circuit, 11-12; Bagwell, 18-19; Begate, 18-19; Freehope, 25-26; Honey Grove, November 1-2; Mount Zion, 9-10; Morgan Chapel, 9-11; Sulphur Springs, 15-16; Hinkley, 22-23; Greenville, 29-30; Terrell, December 6-7; Cooper, 29-30.—K. W. McMillan, District Superintendent.

ANNISTON DISTRICT.

Fourth Round.

Beaver's Valley and Ragland, September 5; Asheville and Springville, 6-7; Ft. Payne and Collinsville, 10-11; Cedar Bluff, 13-14; Center Circuit, 21; Attalla, 26-28; Gadsden, 25-26; Gadsden Mission, 23-24; Anniston First Church, October 3-5; Anniston St. John, 2-5; Iron City and Sallick, 7-8; Wedowee, 11-12; Lamar, 18-19; Mt. Olivet and Rocky Mount, 25-26; Roanoke and Hunter's Chapel, 24-26; Glade and Spring Hill, 29-30; Sylacauga, November 1-2; Heflin, 29-30.

(Continued on page 13)

100,000 PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH

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of our Heavenly Father than we have in preceding years.

Remember last year was a record breaker on the Anniston District as well as the Central Alabama Conference, for the Southwestern Christian Advocate; therefore, we can not afford to lose our newly made reputation; thus we must keep what we have gained by reporting a much larger list of subscribers for our great paper at the forthcoming annual Conference than we did last year. Last but not least: Push our Jubilee Movement and report at least one dollar from each member and friend of your congregation for this very worthy cause. You will note that we are on trial this year; the eye of the great Methodist Episcopal Church, as well as the general public, is upon us, as we are to get in return four dollars for every one we report for the Jubilee Movement.—S. J. Jordan, Sr., Superintendent.

DALLAS DISTRICT. Fourth Round.

Mexia Circuit, September 7; Pelham, 13-14; Hubbard and Dawson, 20-21; Cersicana, 27-28; Milford and Italy, October 4-5; Waxahachie and Lancaster, 11-12; Ennis and Ferris, 15; Fort Worth, St. Andrew's, 18-19; Fort Worth, North, 25-26; Fort Worth Circuit, 25-26; Sherman, November 1-2; Denison, 8-9; Pilot Point, 15-16; Dallas, St. Paul, 22-23; Dallas, North, 26; Hillsboro Circuit, 29-30; Coolidge Circuit, dates to be fixed. Dear Brethren: I am expecting you to have full reports for the Annual Conference. Make a house-to-house canvass as well as making set days for the collection of the balance of your benevolences. We raised only \$350 for the Samuel Huston College at the District Conference, which was partly due to our Conference meeting before the marketing of any cotton and to you having put off this collection too late. We must have at least \$150 more for Samuel Huston College. Let us raise our assessments like men, and not go to Conference making excuses like boys. Had you followed the plans outlined by me in the first of the year you would have had the greater part of your benevolences in hand to date. Also the Southwestern should have your attention to the end that we may secure not less than 300 subscribers before Conference. This is my last year as District Superintendent, and I am depending on you to play your part.—J. S. Wyatt, Superintendent.

PALESTINE DISTRICT. Fourth Round.

Bryan, September 7-8; Bryan Circuit, 13-14; Hearne and S., 20-21; E. Calvert, 20-21; Teague, 27-28; E. Mexia, October 4-5; Winkler, 11-12; Fairfield, 18-19; Oakwood, 25-26; Palestine, November 2-3; Palestine Circuit, 1-2; Jacksonville, 8-9; Jewett and B., 15-16; Centerville, 22-23; Leona, 29-30; Madisonville, December 6-7. Dear Pastors and Members: This is the fourth and last quarter for this Conference year. Much has been done by you, yet there is much more to be done. We are not quite up with our benevolent causes and are behind on our pastors' salaries. We fell short on our subscriptions to the Southwestern Christian Advocate. I asked you for at least five from each charge, and only one responded. We must have 50 or 75 subscribers for this paper between now and the annual conference. Then the Jubilee collection is still on, so you see we have a busy

Thru Sleeper to Monroe

By way of Alexandria—Leaves nightly at 7 p. m. from the Union station. Arrives Monroe next morning 9:50.

Local Sleeper to Alexandria

Leaves on No. 51 nightly at 7 p. m. from the Union station. Arrives Alexandria 2:30 a. m. Sleeper lays over till 7 a. m. Passengers are allowed to remain in sleeper.

Thru Service to Colorado

Our Texas-Colorado Limited leaves daily 12:30 noon from the Union station. This train carries thru observation, library sleeper, high-class diner, etc. Reaches Colorado Springs second afternoon 12:45, Denver 3:20 p. m.

Round Trip to Mineral Wells \$24.10

Leave here at 12:30 noon today and arrive in Mineral Wells to-morrow at 11:35 a. m. Observation car, diner, etc. We have some very interesting literature on the wells, and will be pleased to send same to any address.

Round Trip to Hot Springs \$19.00

Both our 7 p. m. train and the 12:30 noon train make good connections for Hot Springs. Tickets on sale throughout the year.

Texas Pacific Ry.

City Ticket Office

207 St. Charles Street



quarter ahead of us. Let us to a man say that we will leave no stone unturned on our District, and let us go to Palestine in December with a round report. I am depending on you.—M. Q. A. Fuller, Superintendent.

ATLANTA DISTRICT. Fourth Round

College Park, August 29-31; Battle Hill, 28-31; Grantville, September 5-7; Oakland City, 7-8; Ariel Bowen, 14-15; Palmetto, 20-21; Lutherville, 27-28; Foss Chapel, 28-29; Fairburn, October 4-5; Franklin Circuit, 11-12; Trimble, 17-19; Hoganville Circuit, 18-19; Hoganville, 25-26; Grantville Circuit, November 1-2; Newnan Circuit, 8-9; Newnan, 9-10; Central Avenue, 23-24; South Atlanta, 23-25; Warren Memorial, 30, December 1. Dear Brethren—This, the fourth round, closes up the year's work on the district. Those who desire to keep their reputation and standing in the conference will hustle and bring up a full and complete report to the annual conference, which meets December 4. We urge every pastor to see that all claims are met, church property improved and insured, and revivals held in every church. Subscribe for the Southwestern.—G. W. Arnold, Superintendent.

LA GRANGE DISTRICT. Fourth Round

Culloden, Aug. 30-31; La Grange Circuit, September 6-7; Woodbury, 13-14; Whitesville, 20-21; West Point, 27-28; South La Grange Circuit, October 4-5; Greenville and Columbus, 11-13; Concord and Yatesville, at Yatesville, 18-19; Thomaston and Crest, 20; La Grange Station, 25-26; Chipley, November 1-2; Stovall, 8-9; Harris, Odesa and Mountville, 15-16; Zebulon, 22-23. Dear Brothers—With this we close the conference year. Let it be the best so far. Whatever benevolences you have not got, plan to get. Let's roll up full claims for all purposes at the conference. Gather souls for Christ and place the Southwestern among the people.—J. S. Stripling, District Superintendent.

\$10 A Day FOR YOUR SPARE TIME AGENTS WANTED

Hundreds of our agents are making \$10 a day in their spare time. Many are beating that and are getting their own clothes free. We are dead sure you can do it. Such a thing as failure is utterly impossible with our new and complete outfit which we send by express—all charges prepaid. Our fine line of stylish, well made, carefully finished clothes, guaranteed fit—beats everything ever offered. Lowest prices. Our outfit is magnificent—our styles and fashions simply wonderful. Strong selling plans that bring the orders and Big Money for you every week, in hard cash.

Pants \$3.00 Suits \$9.00
Can you beat it? Be a PROGRESS agent. Earn \$5 to \$10 a day in your spare time while doing other work. Send no money. Everything is FREE. No experience necessary. Get the outfit, order blanks, stationery, tape line and everything necessary to start you in a Big Money Making Business of your own. Write today. Be ready for the largest fall business ever known. Land the early orders in bunches. Progress Tailoring Co., Dept. 1518, Chicago



MISSISSIPPI.

Bradley Circuit.—At Bradley Church we had a grand Children's Day program on July 20. Our pastor was not with us, but Brother Nelson, of the Baptist Church, gave an interesting talk to the children, and Brother Bell, also of the Baptist Church, made a short talk. The collection was \$3.00. Our church is doing nicely under charge of Brother Jourdan. In the afternoon Brother Raymond Lowery, a young minister, preached to a good audience. We have some members who seem to be a little indifferent, but we hope they will get warmed up and will pull with us.—Alice Childress.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

District Rounds

Continued

Coloco, 5-6; Ashland and Line-8-9; Hobson City, 14-16; Tallah- and Kid Street, 15-16. Dear Brethren: This being our last call, we want to say that you are going to make it. Thus we urge that you after and push every benevolent cause of the Church and see to it that each makes a full report for all the causes at the Annual Conference November 20th. Arouse your people with great revival meetings and conversions and let us report a large number of souls converted to the cause

Charter

STATE OF LOUISIANA,
PARISH OF ORLEANS.

Be it remembered, that on this 7th day of August, 1913, before me, WILLIAM RENAUDIN, a notary public, duly commissioned and qualified in and for the Parish of Orleans, State of Louisiana, therein residing, and in the presence of the witnesses herein-after named and undersigned, personally came and appeared the several persons whose names are hereunto subscribed, who severally declared that, availing themselves of the laws of the State of Louisiana in such cases made and provided, they have covenanted and agreed and by these presents covenant and agree and bind themselves, as well as all such persons as may hereafter become associated with them, to form a corporation for the objects and purposes and under the stipulations and articles following, to-wit:

ARTICLE I.

The name of this corporation shall be the PIONEER OIL AND DEVELOPMENT COMPANY OF NEW ORLEANS, LIMITED, and under its said corporate name it shall have and enjoy succession for the full period of Ninety-nine (99) years from and after the date hereof; to contract, sue and be sued; to hold, purchase, lease, sell and hypothecate property, real and personal, and to name managers, directors and agents, as the interest of the corporation may require; to make and use a corporate seal, and the same to break and alter at pleasure; to make and establish such by-laws, rules and regulations for the proper management of the affairs of the corporation as may be necessary.

ARTICLE II.

The domicile of this corporation shall be the city of New Orleans, State of Louisiana, where all citations and other legal processes shall be served on the president, or in his absence on the vice-presidents in their order.

ARTICLE III.

The capital stock of this company is hereby fixed at the sum of FIFTY THOUSAND DOLLARS (\$50,000.00), divided into and represented by fifty thousand (50,000) shares of one dollar each, and which shall be issued at not less than par, and shall be paid for in cash or its equivalent when issued, all of which stock shall be fully paid and non-assessable; provided that the corporation may begin business when twenty thousand shares of its capital stock have been subscribed for. Stock may be issued in payment for property, real or personal, or for services performed or in whole done for the corporation, as may be determined by the Board of Directors.

ARTICLE IV.

The objects and purposes for which this corporation is formed and the nature of the business to be carried on by it are hereby declared to be the business of mining for oil or gas and any other minerals, with the right to do anything and everything incident thereto; the purchase, lease and sale of lands and personal property and for the purpose of holding lands for development by other persons, or corporations, and generally to do all such things as are incident to the business of producing oil and gas and the sale and distribution of same; such operations to be carried on within the State of Louisiana or elsewhere in the discretion of the Board of Directors of this corporation.

ARTICLE V.

No stock shall be transferred except upon the books of the corporation. No stockholder shall sell or dispose of his stock in the corporation without having offered the same for sale, in writing to the corporation, through its Board of Directors, who shall have the first opportunity to purchase same at its book value within 30 days from said notice, after which the stockholder offering said stock may sell or dispose of same to any other person or persons.

ARTICLE VI.

This act of incorporation may be changed, modified or amended, or this

corporation may be dissolved with the assent of two-thirds of the capital stock represented at a general meeting of the stockholders convened for that purpose, after 30 days written notice shall have been given to each stockholder directed to his last known address.

ARTICLE VII.

All the corporate powers of this corporation shall be vested in a Board of Directors of not less than three nor more than nine stockholders, each of whom shall own in his own right not less than one hundred shares of stock, and who shall be elected on the first Wednesday of August of each year; said directors to be elected by the stockholders at the annual meeting, or at a meeting called for that purpose, and at all such meetings each share of stock owned or controlled by each stockholder shall be entitled to one vote, and in all meetings of stockholders each share of stock present, or represented by written proxy, shall be entitled to one vote, and a majority of the stock thus present, whether represented in person or by proxy, shall control. Notice of all elections or meetings of stockholders shall be advertised ten days prior thereto in a daily newspaper published in the city of New Orleans.

The first Board of Directors of this corporation is hereby declared to be: J. I. Rogers, W. L. Cohen, Aristide Dejoie, Jr., G. C. Bryant, Matt. Dickerson, Jr., W. E. Roberson, F. B. Smith; who shall serve until their successors are chosen.

The officers of this corporation shall be a president, first and second vice-presidents, treasurer and secretary.

And the officers of said corporation are hereby declared to be: J. I. Rogers, president; W. L. Cohen, first vice-president; Aristide Dejoie, Jr., second vice-president; F. B. Smith, secretary; W. E. Roberson, treasurer. And a majority of the directors shall constitute a quorum for the transaction of business. Any vacancy in the Board of Directors shall be filled by the remaining directors.

ARTICLE VIII.

Whenever this corporation shall be dissolved by liquidation or otherwise, its affairs shall be liquidated and settled by two persons selected for the purpose at a stockholders' meeting duly held, and such liquidators shall perform such services and give such security as the stockholders may require.

ARTICLE IX.

No stockholder of this corporation shall ever be held liable or responsible for its contracts, or to be bound therefor in any further sum than the unpaid balance due the company on their stock, and no mere informality in organization shall have the effect of rendering this charter null or exposing the stockholders to any loss further than the amount of their capital stock.

In testimony whereof, said parties have hereunto affixed their names in the presence of me, notary, and of the undersigned attesting witnesses on the day and date first above written.

Original signed:

J. I. ROGERS.....500 shares
F. B. SMITH.....500 shares
W. E. ROBERSON.....500 shares
W. L. COHEN.....500 shares
A. DEJOIE, Jr.,500 shares
MATT. DICKERSON, Jr. 5,000 shares
GEO. C. BRYANT.....125 shares

Witnesses:

A. W. ZILTON,
J. B. VERDUN.

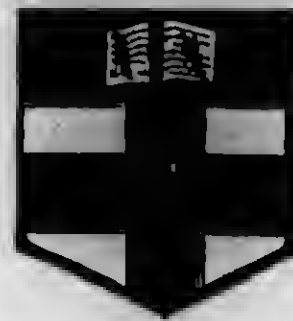
I, the undersigned Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation of the Pioneer Oil and Development Company of New Orleans, Limited, was this day duly recorded in my office in book 1088, folio 736.

New Orleans, August 11th, 1913.

Signed, EMILE J. LEONARD,
(Seal.) Dy. Recorder of Mortgages.

STATE OF LOUISIANA,
PARISH OF ORLEANS.

I, the undersigned Notary, do hereby certify that the above and foregoing is a true and correct copy of the original act of incorporation of the Pioneer Oil and Development Company



Church Furnishings and Memorial Gifts

Send for
Illustrated
Hand Books & Data

IN WOOD, METAL,
STONE and MARBLE
Art Glass, Mosaic, Deco-
ration, etc.

J. & K. Lamm
Studios 23-25-27 Sixth Ave. New York

of New Orleans, as well as of the certificate of the Recorder of Mortgages in and for the Parish of Orleans.

In faith whereof, witness my hand and seal, this 11th day of August, 1913.
WILLIAM RENAUDIN,
Notary Public.

AUXILIARIES OF THE WOMAN'S HOME MISSIONARY SOCIETY OF LITTLE ROCK CON- FERENCE

Dear Sisters: We have just closed a most impressive annual meeting at Hot Springs. Those of us who were fortunate enough to be present returned to our homes inspired to do effective work this year for our beloved society. May every woman in the Conference see her duty to this organization as never before. I have been chosen to represent you at our national meeting in October. I want to thank the constituency of the representation present, and promise, should I be permitted to attend, to do faithfully whatever little I can for the uplift of our work here. I shall have to ask the women of our Conference to put forth every effort to render me some financial aid for which you will receive proper credit. This must be accomplished by special efforts, as no dues can be used for this or any other purpose save as membership dues. Hoping to hear from you along this line, I am, yours to serve, A. C. Freeman, 1230 W. Sixth Avenue, Blue Bluff, Ark.

The Best Hot Weather Tonic

GROVE'S TASTELESS CHILL TONIC enriches the blood, builds up the whole system and will wonderfully strengthen and fortify you to withstand the depressing effect of the hot summer. 50c.

RALLY, UNION CHURCH, MORAN CITY, LA.

Too much praise cannot be given the faithful officers; members and friends of the above named church for the way they responded in making the rally a success. The Ladies' Aid, led by Dr. J. D. Nelson, \$261.40; King's Daughters, led by Mr. Willie Evans, \$160.00; total, \$421.40. Names as follows: Ladies' Aid: J. D. Nelson, M. D., \$10.00; Mr. Joshua Thomas, \$10.00; W. C. White, \$7.00; Evans Davis, \$3.50; Theophilus Thomas, \$3.35; Robert Fields, \$1.00; Fred Johnson, \$3.50; Herbert Hindes, \$1.00; F. D. Robinson, \$1.00; Lucien Lyons, \$1.00; Christopher Williams, \$1.00; Mrs. Rosie Johnson, \$1.40; Mrs. Mary Moorhead, \$1.00; Mrs. Rosa White, \$6.25; Mrs. Rosie Reed, \$1.00; Mrs. Frances Toussant, \$1.00; Mrs. Mattie Simms, \$1.00; Mrs. Julia Murray, \$1.00; Mrs. Tracy Burke, \$1.00; Mrs. Sarah Foote, \$5.00; Mrs. Lily Jacob, \$1.50; Mrs. Celestine Foote, \$3.50; Miss Lottie V. Taylor, \$3.50; Mary Brint, \$1.00; Vera Wright, \$1.50; Maggie Robinson, \$5.00; Della Hamilton, \$1.00; Ella Hardin, \$1.00; Mary Escotte, \$4.19; Isabella Penn, \$1.00; Gertrude T. Baptiste, \$5.00; Mrs. Maggie Messiah, \$1.00; Lily Brinkley, \$3.50; Miss Edith Tol- do, \$3.50; Lizzetta Mills, \$1.50; Julia Murray Thomas, \$1.00; Charlotte Hinds, \$2.00; V. and I. Hills, \$5.35; Bertha Bradford, \$5.00; Leona Nery, \$3.50; Rebecca Hubbard, \$3.50; Fanny Howard, \$3.50; Mrs. Alexander, \$1.25; Miss Octavia Coldman, \$2.00; Mrs. Daisy Irvin, \$3.50; Miss Mary Foote,

Mme. Turner



GREAT FRENCH SYSTEM

FOR THE HAIR AND COMPLEXION used in our Beautifying Parlors on a dreda of ladies and gentlemen. M. TURNER'S MEDICATED HAIR GROW will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give kind of soap we want you to use. MME. TURNER'S MYSTIC FACE BALM will cure every, any, and all kinds of marks or blemishes in 8 or 10 days, give you a youthful, clear, sweet complexion. Price, \$1.00. Soap free.

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BROTHER

Accidentally have discovered a medicine that will cure both tobacco habit and indigestion. Gladly send particulars.
J. O. STOKES, Mohawk, Fla.

contest, \$42.80; Miss Bertha Hill contest, \$32.86. King's Daughters, \$2.50; Robert Messiah, \$3.95; Theresa Gray, \$5.00; Celestine Johnson, \$5.00; Carrie Gorton, \$4.00; Eliza Paton, \$3.00; Sodonla gleton, \$2.00; Carolina Brown, \$3.00; Drusilla Harden, \$1.15; Virginia L. erson, \$1.60; Emma Osborn, \$3.00; Carrie Evans, \$2.50; Ella Henderson, \$1.10; Willie Keys, \$2.00; M. Jackson, \$2.50; Henry Jackson, \$2.50; Nathan Lastrop, \$1.25; Ida Brinkley, \$6.00; Charles Evans, \$2.50; Mary Messiah, \$2.40; Annie Wams, \$1.00; Polly Martin, \$1.00.—Hy. Taylor, tor.

BETTER THAN SPANKING.

Spanking does not cure children of wetting. There is a constitutional cure for this trouble. Mrs. M. Summers, 176, South Bend, Ind., will send free any mother, her successful home treatment with full instructions. Send no money, write her to-day if your children trouble you in this way. Don't blame the child, chances are it can't help it. This treatment also cures adults and aged persons troubled with urine difficulties by day and night.

NOTICE—PECK HOME.

All young women wishing to enter New Orleans University and to be at Peck Home should write the perintendent at once as to room and the uniform dress worn by all members of the Home.—(Miss) Ida M. C. son, 5323 Pitt Street, New Orleans, La.

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Williams.—Funeral services of the late George Williams, of St. Louis, Missouri, dearly beloved husband of Julia Williams, and father of Arsanias M., Harriette, Martha, Carrie and Frank, were held at Union Memorial Church, Saturday, July fifth. Mr. Williams was forty-seven years a member of the Methodist Episcopal Church. He became a class leader in the '60s, and was one of the seven founders of the St. James Methodist Episcopal Church; was originally one of the trustees, later a steward. The Rev. J. H. Boone, pastor of the St. James Church, gave the eulogy on the life and work of the deceased, followed by remarks from the Rev. F. H. Small, a pioneer minister of the Methodist Episcopal Church, and Dr. B. F. Abbott, pastor of the Union Memorial Methodist Episcopal Church. The Rev. Mr. Boone's remarks centered on the 14th chapter Rev., 13th verse: "Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." Mr. Williams' favorite hymns were sung by the Union Memorial Choir, "Am I a Soldier of the Cross?" and "A Charge To Keep I Have." Dr. Sherrill, President of George R. Smith College, gave the Scripture reading.

"Servant of God, well done!"

The glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Strickland.—Little William C. Strickland, Jr., the only child of Mr. and Mrs. W. C. Covington, Ga., was born May 31st last, and died July 6, 1913. He was two months and six days old. The funeral was conducted by the Rev. H. L. Phillips, assisted by the Rev. H. L. Phillips, assisted by a Methodist Episcopal Church.

Brooks.—Mrs. Katie Brooks, born in Pettis County, Missouri, February 10, 1848, died July 9th, at 3:45 a. m., being at the time of her death sixty-five years, four months, twenty-nine days old. She was united in marriage to Mr. John Brooks, September 8, 1868. She leaves to mourn her loss her husband, daughter, two brothers, other relatives and a host of friends. She joined the Methodist Episcopal Church over forty years ago, under the pastorate of the Rev. Woodson Payne. Sister Brooks was always faithful to her church duty until physically she became so disabled she could not attend. She was good, kind, and sympathetic. How often, when almost unable to go she would creep out to carry some sick person a word of comfort and cheer and very often something she thought they would relate. She added so much to the sum of human happiness that should every one for whom she did some loving service bring a blossom to her grave she would sleep to-day beneath a wilderness of flowers. Sister Brooks was so patient during her recent illness, so thankful for all that was done for her and her constant prayer was for her friends. She was a member of Sulphur Spring Tabernacle, No. 23, having been a member for sixteen



YOUR LUNGS

ARE THEY WEAK OR PAINFUL?
Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?
These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof--Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

JUST SEND YOUR NAME
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years. Sulphur Springs Tabernacle will miss her. "Rejoice in the dead who die in the Lord."—(Mrs.) Ollie E. Grear.

Matthews.—Realy Matthews, converted March 3rd, 1913, joined Mt. Nebo Methodist Episcopal Church, at Bastrop, La., and died July 4, 1913. Funeral conducted by pastor, the Rev. F. M. Lashington.

Dellie.—Sister Ellen Dellie, a faithful member of St. Matthew Church, Algiers, died in great faith Sunday, June 22, 1913. She leaves one son, Bro B. J. Diamond, a local preacher, steward, class leader and trustee in St. Matthew; two sisters and many grand children. "Servant of God, well done."—Chas. C. Landry, pastor.

Brown.—Sam Brown, son-in-law of the Rev. F. M. Lashington, died June, 1913, in Little Rock, Ark. He was converted June 1st and afterwards became insane and was sent to Little Rock, Ark., where he died. He leaves his wife, five children, two sisters, four brothers and many other relatives.—F. M. Lashington.

Married

GARNER-GRIGSBY

The Rev. Dave Garner, our pastor at Asbury and Curtis, Louisiana, and Mrs. Betty Grigsby, of Curtis, were married July 25th, 1913. The Rev. B. J. Reddix officiated.

McClenny-Perry.—At the bride's home in Birmingham, Alabama, Miss Maggie Pauline Perry and Mr. Edward W. McClenny, July 29, 1913. Miss Gertrude Speight was bridesmaid and Mr. Arthur McClenny best man. The Rev. D. J. Price officiated.

Johnson-Green.—At the bride's home in Birmingham, Alabama, Mrs. Emma Green and Mr. Walter Johnson, August 9th, 1913. The Rev. D. J. Price officiated.

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REVIVALS.

Brenham, Texas.—The revival held here for three weeks was very successful, there being eleven conversions and four accessions. Baptism the third Sunday in August. The pastor, the Rev. B. McDaniel, labored faithfully, assisted by the Rev. H. R. Smith. The Pleasant Grove Church has been added to the work of the Mission Church.—J. R. Porter.

Cartersville, Ga.—Alexander's Chapel has just closed the greatest revival in years, with ten conversions and three accessions. The church is spiritually awakened. The second Sunday in August was a great day with us. Special sermons: 11:30 a. m., "Temptation;" 3 p. m., "Baptism," after which we baptized ten adults and two infants; at 8 p. m. "subject, "Last Night in Egypt." Forty communed. We have been ably assisted in this great revival by the Rev. N. S. Sterling, a retired minister. The third Sunday was also a high day, in preparing for the District Conference, having with us the Rev. F. M. Gordon, of Cave Spring, who preached three able sermons. We hope to go up to the District Conferences with a round report.—(Mrs.) A. G. Stephens.

BRIEF MENTION.

Shuqualak, Miss.—On Sunday, August seventeenth, our Mock Annual Conference convened in Asbury Methodist Episcopal Church and proved a success. The District Superintendent and pastors raised the following amounts: Aberdeen District: L. B. Teer, D. S., \$2.78; Pastors—Francis Dew, \$2.00; S. Gillespie, \$2.00; Lucinda Gillespie, \$2.25; W. L. Anderson, \$1.25; Rene Anderson, \$1.50; B. T. Teer, \$1; A. Newton \$1; total, \$14.53. Clarksdale District: N. Gillespie, D. S., \$3.72; Pastors—Jas. Cole, \$4.00; Anna Anthony, \$3.00; A. D. Harris, \$1.30; James Harris, \$1.60; Florence Black, \$1.40; M. P. T. Golden, \$4.00; total, \$23.02. Winona District: Louvenia Hudson, D. S., \$1.60; Pastors—C. Tser, \$1.25; Rosa Hudson, \$2.35; Emma LeGrone, \$1.10; L. T. Tser, \$1.25; H. Carter, \$1.00; A. LeGrone, \$1.10; total, \$11.32. Holly Springs District: Maggie —, D. S., \$1.10; Pastors: G. Anderson, \$1.00, and others, from twenty-five to eighty-five cents; total, \$8.55. Greenwood District: Caisa LeGrone, D. S., \$5.00; Pastors—Ales Ballard, \$4.00; A. W. White, \$1.00; Ike Campbell, \$1.60; Judah Campbell, \$1.00; Eugene

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Kirsh, \$1.00; total, \$13.07 public collection, \$8.99. Grand total for the day, \$81.08.

PREACHERS' MEETING.

The Preachers' Grove Meeting met at St. Martinville, La., July 15-20. Preaching, to explain God's word and convert sinners; singing for spiritual results and to enthuse the entire congregation that assembled at the place of worship; praying for the Lord to bless our efforts and sanctify us for the great work before us; these were the meeting's main features. Great congregations attended, of both races and all denominations. The Rev. Garfield Robinson preached the opening sermon with power. The District Superintendent, the Rev. R. C. Worsham, was with us. His words were received with joy. The Rev. T. A. Hampton, of Ecia, delivered a sermon of power. Four were received into the church on probation. Among the ministers with us and who preached good sermons were the Rev. G. Cassime, of the Baptist Church; the Rev. A. C. Williams, also of the Baptist Church; the Rev. C. O. Pardoe, of Lafayette; the Rev. E. B. Richards, of Abbeville. Collections, \$36.52. The following leaders did their duty: Abel Charles, Adam Carlson, Scot Tyler, M. V. B. Drake, Cellston Phillips, W. Weller and Walter Drake.—Timothy P. Norris.

Southwestern Christian Advocate

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

We have examined the vacuum clothes washer. It is a new idea and will relieve the washerwoman of much of the drudgery of her task. It is practical and will do all that is claimed for it. Simple in construction and yet durable, and can be sold at a reasonable price. It is just the thing that every woman who does laundry work should have.

COLORED Y. M. C. A. CONCERT.

A grand concert will be given at Trinity Methodist Episcopal Church Friday night, Aug. 29, for the benefit of the Colored Y. M. C. A. Admission 15c. Some of the best talent will be presented.

MEN'S MEETING Sunday, Aug. 31st, at the building 2220 Dryades street. Good program.

Mrs. M. R. Hite and baby left Wednesday, Aug. 13, for Pass Christian, where they will spend a few weeks with Mrs. M. Ryan and other friends.

Mr. and Mrs. Spencer, of Mobile, Ala., and Mrs. Turner, wife of Superintendent J. W. Turner, of the La Teche District, were among the worshippers at First Street Church Sunday.

To the delight of all members and friends of St. Matthews, Algiers, the church has been painted, exterior and interior as well. In fact it has been put in first-class condition. Mr. J. Vernon Smith, class of 1915, classical, Straight University, was on the job, and the display he made as a brush artist speaks very commendably for this young man. Preparation for the fall rally is well in hand.—C. D. Smith.

WILLIAM'S CHURCH.—Sunday, Aug. 24, early prayer meeting, lead by Sister K. Esther and Brother John Bartholemew. Collection good. At

7:30 Brother J. S. Scott conducted the devotions and Brother S. C. Daigle preached a strong sermon.—J. A. Landry, Pastor.

ST. MATTHEW CHURCH.—Aug. 25, services were good all day. At 3 p. m. the rally was quite a success. The Revs. Frank Walker, J. D. Brown, A. Hooker, H. G. Johnson, and the Rev. Dr. B. M. Hubbard were present. At night Dr. R. E. Jones preached. Mrs. Effie A. Cox returned home last week. Brother B. J. Diamond is on the sick list. The Epworth League will render a program Sunday night.—C. C. Landry, Pastor.

UNION CHURCH.—Sunday, Aug. 22, Mrs. Sarah Page and Miss Julian Jacques, the two ladies who raised the highest sum in the Bankers' and Leader's Rally, were each awarded a beautiful hymnal, with appropriate inscription. Tuesday and Wednesday night services were well attended. At the 11 o'clock service the pastor, the Rev. J. H. Hubbard, preached on the "Caution of Religion." The Epworth League song service and night service were also well attended. Collection good. On Sunday, Aug. 31st, the Sunday School is planning to have a grand union meeting and invitations have been meeting. All friends and visitors are cordially invited.—John Riley.

FIRST STREET CHURCH.—Sunday the attendance was good. The pastor preached at the morning and the Rev. Dr. Chapman, District Superintendent, preached at night. Two were received into full membership. Mrs. Julia Anderson, wife of Recording Steward E. H. Andreson, has gone to Chicago, Ill., to spend a while with her son, who is in the employ of the government. Mrs. Mary Hardin, a member of the Stewardesses Band, died Aug. 18. Mrs. Hubbard, wife of the pastor, is expected home this week. Preaching at the morning and night services next Sunday. Monday night, Sept. 1, is set apart for our class rally. The Rev. J. O. Brown, of Mt. Zion; D. S. Sloan, of Mallolieu; H. Butler, of St. Marks' Baptist Church; Dr. J. L. Wilson, of Mother Wesley and their congregations are expected to be with us. Attorney F. B. Smith, our faithful Sunday School Superintendent, has gone to Baltimore, Md., to attend the Supreme Lodge of the Order of K. P. Two received into full membership.—B. Mack Hubbard, Pastor.

WESLEY CHURCH.—Brothers Peter Gaskin and Orange Thompson conducted prayer meeting. The Sunday School increased in numbers and finances. The pastor preached morning and evening to good audiences. One united with the church. The Epworth League rendered a fine program in the afternoon. Next Sunday at 10:45 a. m. the pastor, Dr. J. L. Wilson, will preach, and at night he will address the "Young Men's Hope" organization. Subject: "True Manhood the Need of the Hour."—L. L. Harrison.

THOMSON CHURCH.—Good services all day. At 3 p. m. a memorial service was held in honor of Brother Harry Carter and others. Brother Carter, who died one year ago, was one of the founders of this church, and was the first to give toward the purchase of the lot and church. The following ministers spoke: The Rev. I. H. Hall, pastor of the Morris

To the Laundress



This is the Vacuum Clothes Washer that has taken the place of the old antiquated Washboard. It has been put to the severest test, then endorsed by Clergymen and expert Washer-women. It washes a tub of clothes in eight minutes, and a family wash in two hours. The Washer-Woman now CHARGES for the WASH, and does not spend the day away from her home and children, but returns home at the noon hour.

We advise you to take this opportunity of a lifetime. The housewife is always anxious to follow the advice of her laundress upon matters pertaining to the laundry, advise her to get one, as it is mutual in-so-far as it saves the wear and tear of the Clothes from the Washboard, and saves to you headaches, backaches, rheumatism, the Doctor's bill and the Drug bill.

All are invited to see the little Machine in operation at the Demonstration Rooms of the Southern Utilities Sales Company, 705-709 Audubon Building, every day at 3 p. m., or Tuesday and Saturday nights at 8 o'clock, where instructions as to the use of the Washer are given FREE.

Brown Church, gave a very striking history of Brother Carter's career as a soldier and Christian. H. D. Mouton and P. Robinson, local preachers, and the Rev. W. H. Jones also spoke interestingly on the life of the deceased. At 8 p. m. the Ladies' Universal Benevolent Society had their thanksgiving sermon preached here by the pastor. The church was crowded to its utmost capacity. Collection, \$27.83. On next Sunday night the I. O. of B. S. L.-C. will hold their thanksgiving service at this church. Sermon by the pastor.—T. F. Robinson, Pastor.

MT. ZION CHURCH.—The early prayer meeting was conducted by Brothers Archy Williams, Cornelius Wood and Sisters Eliza Hyde and L. P. Evans. The Rev. W. A. Moore, of Lincoln, N. C., preached at the 11 o'clock hour. At 7:30 p. m. the forty-sixth anniversary of the Hartford Benevolent Association was held. Mr. E. S. Swan is the president. Miss C. E. Brown delivered the welcome address. The pastor delivered the sermon. Subject, "The Good Samaritan." Mt. Zion is the center of church activity. The concerts rendered by the Steward Sisters and the Sunday School were successful affairs. Sunday morning, Aug. 31st, the pastor will preach, subject, "Saving Religion, a Religion of Faith;" at night, "God Mindful of Man." At 3 p. m. trustees' rally and basket dinner. We hereby extend an invitation to all of our pastors and their congregations.—J. O. Brown, Pastor.

TRINITY CHURCH.—On last Sunday at 1 o'clock the Rev. V. Chapman conducted the service and Dr. R. E. Jones talked briefly. At night the Rev. Mr. Haywood preached a fine sermon. Attendance was good all day. Pastor Chinn, who is on a short vacation, will be in the city the latter part of the week. Saturday night the 30th a drama will be presented by Mr. Nelson and company.

On Aug. 20th a number of friends assembled at the residence of Mr. and Mrs. J. Rudolph to celebrate with them the fiftieth anniversary of their marriage. Mr. and Mrs. Rudolph have been active and conspicuous in the life of the city of New Orleans for more than forty years, and are still active, energetic and useful members of society to-day. Mrs. Rudolph is a member of Wesley Methodist

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Episcopal Church and for more than forty-five years has led in the work of the church in all of its varied phases, having served under every pastor from the sainted Anthony Ross to the present pastor, the Rev. J. L. Wilson, whose address on this occasion was a gem of thought. Mr. Rudolph is a member of St. Katherine Catholic Church, and is one of its leading spirits, having led in the effort to secure this present church, and he led also in the recent repairs so extensively made, and holds a diploma for his efficient work in organizing the Holy Name Society in his church. There were many guests present, also three grandchildren and two great-grandchildren. The bridal cake was decorated with fifty colored candles. Elaborate refreshments were served, the tables being spread in the yard. The guests enjoyed every moment of their stay in this lovely home. May Mr. and Mrs. Rudolph be spared to spend many more years of usefulness for God and humanity.—Robt. Armstead.

ALABAMA.

Clinton.—Our convention, recently closed, was a glorious success, presided over by District Superintendent J. W. Martin. Mrs. A. P. Camphor and Mrs. J. W. Martin were present and helpful in addresses. Many members and friends were in attendance and liberal in contributions. The Rev. W. L. Darlus is our earnest and hard-working pastor. Six persons joined our church at the close of the meeting. The first step was good; we hope the second may be far better.—Bettie Scott.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, SEPTEMBER 4, 1913

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WRITE THE PRESIDENT AT ONCE

Last week we called attention to the effort to segregate the Negro employees in the Government Departments at Washington.

We trust that many of our readers sent in letters of protest. We now urge our people to write at once to the President of the United States and enter a personal protest. We must not sit idly by and permit the National Administration to join the forces of racial discrimination. If we permit the Nation to discriminate against us, on account of race or color, without a protest we are unworthy of our citizenship. Utter a manly protest at once. Let 20,000 readers of the SOUTHWESTERN CHRISTIAN ADVOCATE mail a letter next Saturday night asking the President to revoke the order by which Negro clerks are segregated. Do not hesitate. Be men. The right of petition belongs to every American citizen. Do not hesitate because the President does not know you. You count one. Your letter will have weight. Write at once.

Zion's Herald, in writing on this discrimination, under the editorial heading of "Contemptible Race Prejudice," says:

"True Americans, who are big enough to rise above race prejudice, will view with feelings of mingled sorrow and indignation the change in this respect that has taken place in Washington since the present Administration has entered into power. Southern influence has inevitably increased, and under the new regime the Negro race is finding itself hard pressed in a new quarter. Negro clerks and other employees in the government departments are being segregated on the plea that it is being done with a 'genuine desire to aid those now discriminated against.' This means that the Negro is finding himself economically ostracized, a condition which has not existed in official Washington since the Civil War.

"The Wilson Administration was elected by Republican votes as well as Democratic. But, irrespective of that, those who are in power are representatives of the whole country, and not simply of one particular party or of any special section. The nation as a whole does not favor this drawing the color line in our National Government. It is un-Christian, unmanly and un-American, and should not be allowed to continue. Time was when such an action as this would have been the subject for strenuous protest on the part of the minority members of Congress. No resolution of censure has yet been introduced, simply because there is less partisanship than there once was. But the voice of the nation cannot but be raised against such an iniquitous and entirely unjust act. The color line in Washington is an anachronism

as well as an insult to the innate sense of justice of the American nation."

THE JENNINGS OUTRAGE

Last week the dispatches brought the news that a Negro prisoner had been shot in his cell at Jennings, Louisiana.

taken out of the jail and shot to death. The dispatch giving the news says: "The mysterious feature of the affair is that the lock on the jail door was not broken."

The Negro was not a "sporty Negro," as the dispatch claimed—but any Negro is a sporty Negro who goes decently dressed.

Even since this occurrence, dust has been swept on other colored passersby with impunity.

Some one will now rise up and caution patience. It would take an arch-angel to be patient when men can be lynched for such small offenses.

At one time foreigners did not dare to molest Negroes, but they have been taught the American way. Any white man may kill a Negro and stand a good chance of getting out of it.

What about the crime against womanhood? It is not here. It is the case of a Negro resenting a mistreatment.

During the Sociological Conference held in Atlanta in April a young white woman was brutally murdered. The crime was laid at the door of a Negro. Advantage was taken of the case to influence the Conference against the Negro. But the brave Southern white men who composed that Conference stood pat. They would not be swerved from their conviction. What are the subsequent developments of this case of murder? A jury of white men convicted a white man, the manager of the factory, of the crime. No, there was no attack on white womanhood by a Negro either in the case at Atlanta or Jennings. It rarely occurs that lynching is for this cause.

The Negro murdered at Jennings. It rarely occurs that of a misdemeanor. He had committed no crime worthy of death.

Will the murderers of this Negro be apprehended and punished? We do not believe they will. They will be set free if arrested, but they are murderers, nevertheless.

We can only wait for an enlightened conscience on lynching. That it will come we have no doubt, though the coming will be exceedingly slow, painfully so.

The New Orleans Item, in commenting on this affair editorially, says:

"Jennings has one chance to redeem itself from the disgrace of lynching of the Negro Joe Comeaux, last week. That is: To use every effort its community-sentiment can exercise to have those who are responsible for the brutal breach of law and order severely punished.

"No more unnecessary, no more cowardly and brazen assault on the machinery of justice has been made in Louisiana than in this affair.

"Those who slew the Negro committed murder.

"As murderers they ought to be punished.

(Continued on Page Nine.)

Now for a Southwestern Day in Each Charge

BROTHER PASTORS—

Fix a SOUTHWESTERN DAY for your charge, on any Sabbath during the months of September, October, November and December. Give your church paper a chance. Give your people a chance to know the church. Now for one supreme effort with all working together. Fix your day and drop us a card stating the day selected and we will co-operate with you to make the day a success. Read carefully what the last General Conference said on the circulation of the Advocates: "We are not in the least pessimistic concerning the future of the Advocates. We desire to express the hope and the belief that, with a largely increased circulation, which we believe will follow the reduction of the subscription price, which in turn will be followed by a consequently greater revenue from advertising, and with each and every interest conserved by a wise, far-sighted, and economical business policy, the Advocates can be and will be made to show a fair profit over expense of publication. To the end that One of the Advocates may be placed in every possible Methodist home without delay, we recommend the immediate inauguration of a worldwide Advocate subscription campaign through out Methodism, and urge that back of it may be exerted all the old-time zeal and enthusiasm of the Church until the aggregate subscription of the Advocates shall reach the half-million mark, and the Kingdom of God upon earth be brought nearer to a realization through the dissemination of wholesome, helpful, uplifting literature in an age when the minds of men are befouled, their imagination clouded, and their faith dimmed through the circulation of the cheapest and worst kind of reading matter."

SEND THIS OFFICE AT ONCE THE DATE OF YOUR SOUTHWESTERN DAY

What was his crime?

We will tell you. This Negro, in company with another citizen, whom we know, was passing the store of a Syrian who was sweeping the sidewalk. The Syrian swept right on, and intentionally or not, swept dust on the passersby. This Negro protested. This insulted the Syrian and he began to flog the Negro with the broom-handle. The Negro seized his assaulter and gave him a good beating. Of course, the Negro was arrested and tried and given a 30-day sentence in jail. The night after the trial this Negro was

of lynching of the Negro Joe Comeaux, last week. That is: To use every effort its community-sentiment can exercise to have those who are responsible for the brutal breach of law and order severely punished.

"Curiosities"

By Prof. Wm. Pickens, A. M

(Written in Amsterdam, Holland)

There are many differences between the Old World and the New, even in material civilization. The locomotives and railway cars of Great Britain and the Continent are not like those of America. In England the average locomotive is much smaller than in America, and they are often decorated in various bright colors of paint, so that they look like pretty toys. They are built so that their machine work is more sheltered and protected from the weather, however. Their passenger coaches, or "carriages," as they say, are also very different—they are lighter in wheels and trucks and seem not so strongly built as ours. They are also divided into "compartments," with only two long seats in each compartment, each seat holding from three to five persons. Those on the one seat sit facing those on the other. In many cases these compartments have absolutely no communication with each other—you get into your compartment or out of it at the stations by side doors, opening outward. Naturally there are no end doors to such cars, nor end steps—and they suggest freight cars when seen at the ends. They are more comfortable to ride in than the average American car. In such cases there can be no conductor or porter on the train, as he could not go from one compartment to the other—and your ticket is collected when you enter the coach, or at some intermediate station or at your destination, by some station official. The trains are fast and prompt to the schedule.

In some of the long-distance trains there is a side aisle in the cars, into which all the compartments open. The street railway or "tram cars" and the motor-bus vehicles are two-story. In the bus the upper story is not sheltered but simply railed in; in some of the "trams" the upper story is an enclosed room like the lower.



Marken children

In Oxford and Cambridge, the venerable seats of learning and progress, there are horse cars!

As to the eating and drinking in Europe, especially on the Continent: judging from their hotels, they do not know much about cereals, and they eat as much or more meat than do we, but not nearly as much fruit. And they drink everything to excess except water. Water is the only thing that is drunk abstemiously in Europe. They drink tea, coffee, beer and wines of all sorts. They do not seem to drink so much of the terrible kinds of liquors we have in the United States.



Volendam children

But they drink what they drink with a frankness and a publicity that would horrify many Americans. The principal streets are crowded with drinking places—chairs being often placed by tables all over the sidewalks, where men and women, young and old sit indiscriminately, and sip composedly, as they might in the back parts of some of our soda fountain rooms. Great glasses of foaming beer and red and white wines are calmly sipped while the whole world looks on. We see sidewalks on crowded thoroughfares in Paris and Brussels so filled with chairs and small round tables that pedestrians must bet out into the street to get around them. And yet I did not see as many drunk people in both Brussels and Paris combined in nearly two weeks, as one might see in the small "dry" towns of Alabama in one day.

There are many interesting things to write about, castles, palaces, art galleries, museums, cathedrals, prisons, towers and other great structures. But it would take a book to relate a third of that. Paris alone has enough of the kind to stock many cities. I will speak of two curious Dutch localities near Amsterdam, the Isle of Marken and Volendam.

On the little island of Marken they still wear the style of dress which they have worn for many generations, I suppose. The women wear many loud colors. They wear five bonnets at once, placed one behind the other so that parts of each will show—all being of different colors. They also wear many skirts, so that they look somewhat as if they had on hoop-skirts. The men wear short, baggy pants, bloused at the knees. They all wear "wooden shoon." The children are just small

copies of the grown folk. They live by ing and hay-farming.

On the coast of the Zuidersee, opposite Isle of Marken, is the village of Volendam where they also have their own peculiar dress. The women here wear a lace-bonnet with long points on each side. They wear skirts similar to those of Marken, of soberer colors. The men of Volendam wear bag-like pantaloons, but they are reaching to the ankles and are not bloused. The two legs look like to great woolen socks.

It is needless to say that a Negro is practically never seen in Marken and Volendam. I was as great a curiosity to them as I were to me. We formed a sort of "mutual admiration society." Most of the young people had perhaps never seen a black person before. They all turned out in force to see me, which gave me the best possible chance to see them.

The windmills, dikes, farms and villages of Holland can form a sufficient topic by itself. There are many curiosities everywhere.

City of Amsterdam almost as completely intersected by canals as is Venice by water streets.

It is hard to write when one has so much to write about.

and of other things I may speak in future.

"The purpose of a journey is not only to arrive at the goal, but to enjoy pleasure the way," says Dr. Van Dyke. It is a truth we are inclined to forget in our journey of life. We rush through the days, crowding them with overwork and needless care, filling them with frettings and discontent, staggering under burdens we were not intended to bear. We miss, through our impatient haste, many of the joys and blessings with which God has filled the way.



VOLENDAM MAN AND CHILD

A Baptism of Accuracy

To the Pastors of the East Tennessee, Tennessee and North Carolina Conferences:

DEAR BRETHREN—I had hoped that my appeals would be heeded last year to our pastors to report only accurate statistics to the sessions of the Annual Conference; but, to my amazement and disappointment I discover on close inquiry that while some pastors have given careful attention to this matter, many others have evidently been utterly indifferent to the work of reporting facts of membership as they are. Evidently a host of our pastors need a baptism of accuracy, for the inaccuracies are glaring and it would seem in many cases inexcusable if not unpardonable.

An accurate report does not of necessity mean a reduced membership: it may mean an increased membership. In one charge a pastor found thirty-eight people whom someone had dropped. Let every pastor consult Paragraph 57 of the Discipline and act accordingly. I am told that it frequently occurs that a class leader or an official board will drop the names of full members from the church record because of non-attendance, or failure to pay toward the support of the church, or because of some disagreement, or rumor of some sort. Brethren in the ministry, let me remind you so that you may never forget it—no class leader or official board or pastor can remove the name of a full member from the Methodist Episcopal Church except in one of four ways: by death, by written withdrawal, by transfer of certificate, by expulsion after trial. Paragraphs 55, 58, Discipline, 1912.) It is the pastor's duty to see that this law of the church is observed. No individual layman or company of laymen have any right to remove any names from the church record.

It has been told me that often class leaders remove names from the record as they deem wise; but, by consulting duties of a class leader in Paragraph 59 of the Discipline, you will see that a class leader has no such power. The class leader should have a class book containing the names of the members over whom he is to exercise "pastoral oversight," but the pastor of the church should keep the complete church record of his entire charge in his own home, and notify each class leader what changes have taken place in the membership of his class. *The pastors, and not the class leaders, are held responsible for the statistics of membership.* In every charge there should be a central church record in the hands of the pastor, containing the name and address of every member of the charge; or, if it is preferred, let a set of class books be kept in addition to those in the hands of the class leaders, and this set, one for each class, be kept in the hands of the pastor, so that he may know accurately his own church membership. *He cannot be accurate unless this is done.*

Mark the following instances of inaccuracy. Last Conference a pastor reported a membership of 280; when the new pastor arrived, there were only 216 names on the books, and some of these had been away for years and no one knew where. That pastor needed a baptism of accuracy. If he had been in a bank and had made such a report he would have lost his position. In another charge a pastor reported 199 members; he was returned to the charge, and at District Conference, when questioned closely, he acknowledged that he had only 110. In any other line of work, such a glaring inaccuracy would be unpardonable. On one of the large circuits of a white conference last fall, 500 members were reported; the facts were that there were only 347. Someone had merely guessed the membership. On a certain district several charges have reported Sunday School membership in even hundreds simply guessing instead of counting. I am appealing to every pastor in my area to take this matter to heart. It is not fair to the work of the Kingdom to treat it so carelessly; it is not fair to your brethren.

The losses, through this type of carelessness have turned the statistical gain on a whole district into statistical losses. In any other line of work, *such negligence would be counted criminal.* I cannot look on it less lightly. I am grieved to write these words; I have labored without stint during the year to increase the quantity as well as to improve the quality of our membership, but I am hindered and defeated by some negligent and inaccurate pastors. I cannot reach you in any other way except through these columns, and I beg you to hear and heed my plea for a baptism of accuracy.

On the first day of the Annual Conference we expect to hold a statistical session, at which I shall preside. I expect every pas-

tor to make out his complete report before that time and present it at that session on the first day. At that same session, I expect every pastor to bring in his semi-annual report, a blank for which will be sent you by your District Superintendent. Some of the last semi-annual reports that were due last April are not yet in. It would seem that a baptism of promptness as well as accuracy would make for efficiency.

Forgive me if I have spoken too plainly; my heart is heavy because of what I have discovered. I covet only the best things for you and your usefulness. Only so can our Methodism prosper.

Very faithfully yours,
THEODORE S. HENDERSON,

A Study of Man

(SIXTH PAPER)

By the Rev. J. O. Thompson, D.D.

"Know then, thyself. * * * The proper Study of mankind is Man."—Pope.

We come now to a discussion of the Sensibilities. This is, in a very large sense, the impelling power in man, the steam boiler of the machine. Wuttke, Chr. Ethics, II, p. 159, says: "Every motive to action is, primarily, a feeling." I would not dare to say that the statement is not strictly true; indeed I can think of no exceptions. The Sensibilities are, of course, the seat of all feelings. What are feelings? Emotions is another term often used to designate them. Martineau, "Types of Ethical Theory, II, 468, says: "Passion and emotion themselves are in us not without thought, and may be always treated as thoughts in a glow." A mental stirring or excitement connected with some need or activity, animal or rational, arising through either the physical or the psychical nature, usually accompanied by, involving or consisting in pleasure or pain, and in its rational forms ordinarily preceded by knowledge and leading to volition." Standard Dict. The Standard Dictionary also defines: "Emotion, a stirring or excitement of the mind resulting from intellectual apprehension of something suited or unsuited to meet some need or appetite and furnish an end of action." These definitions seem sufficiently to indicate just what we are discussing. They are discriminated as love, hate, approval, disapproval, joy, grief, self-congratulation, remorse, sorrow, admiration, and the like. They all have their source in cognition, arising out of the things we know or think we know, and their keenness or intensity depends largely upon the clearness of our perception of the truth. It is true that the capacity for feeling differs greatly in different persons, but in most or all cases it depends upon our perception of the character of the things or events which afford the occasion for the exercise of the emotions. The perception of admirable qualities in a marked degree produces a corresponding degree of admiration, a great benefit conferred excites great joy and gratitude, and so with all the emotions. The emotions, certainly as to their manifestation, are largely under the control of the Ego; and the more perfect that control, the nobler and manlier the character. But in this paper I have proposed to discuss the most important activity of the Sensibilities, the moral, usually denominated Conscience. In no department of mental science has there been a greater divergence of opinion among writers, and many of these opinions are flatly contradictory of others.

It has often been held, and has passed into an almost proverbial saying, that a man should be governed in all his moral actions "according to the dictates of his own conscience," should be "guided by his own conscience," should "do as his conscience dictates." The idea has been held that the conscience is a guide in all matters of morals. Now nothing can be further from the truth.

Dr. Wayland, who was an authority in Moral Science in my student days, declares that conscience is a "separate and distinct faculty, and consequently has but a single function." T. C. Upham, Elements of Mental Philosophy, II, part 2, makes the Conscience to consist in "Emotions of approval and disapproval and feelings of moral obligation." In this he practically agrees with Wayland. Paley, one of the old authorities, seems—"Moral and Political Philosophy" p. 55-56—to base moral obligation purely upon foreseen good or evil consequences of acts, thus making conscience, in the last analysis, really nothing more than wise and refined selfishness. Prof. McCosh, "Intuitions of the Mind," p. 242, attributes to it discrimination of moral distinctions, the rise of emotions of approval and disapproval, and the motive power of feelings of obligation.

The principal objection to Paley's view is that it really destroys all moral distinctions, strictly speaking, and pronounces man incapable of being moved by any higher motive than a reasonable self-love. He practically says: "You can address to man no higher incentive than this: 'It will, on the whole, be better for you, more promotive of your happiness than any other course.'"

There seems also a fatal objection to the view taken by all those whom I have named, and by Joseph Cook, as well, that they all attribute to the Conscience a cognitive power. If I remember correctly, however, Cook puts a good deal less stress upon the cognitive functions of conscience than most others, and is, on the whole, very nearly correct in his view.

The objection to all these views lies against attributing to conscience a cognitive power. In the intellect man has a power for the cognition of all subjects which he is capable of knowing. Most of the older writers, either expressly or by implication, attribute to Conscience the power to discriminate between right and wrong. Of course, the "philosophers of mud," the materialists, deny *in toto* all moral distinctions. With them there is no right and wrong, but simply expedient and inexpedient. But their theory, being at war with all the observed facts, with the universal experience of mankind and with all the intuitions of the mind, may be dismissed without argument. To the correct thinker it is simply utterly absurd. It is an indisputable fact that moral distinctions are recognized by the mind as totally distinct from expediency and from everything else. I do not believe the human mind can cognize the non-existent. I long ago came to believe that for every validly conceived ideal there is a corresponding real. After forty years and more of careful thinking upon this point, I am unable to conceive of the possibility of its falsity. I have been cited to the creations

(Continued on Page 7.)

The Heavenly Father Cares

"Casting all your care up on Him, for He careth for you."—I Peter 5:27

"What can it mean? Is it aught to Him
That the nights are long, and the sun is dim?
Can He be touched by the griefs I bear
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And glad, strong music of happy psalms,
And bliss unrul'd by any strife!—
How can He care for my little life?"

"And yet I want Him to care for me!
'Tis the hope of my heart, my tearful plea.
When the lights are dim in the paths I take,
When strength is feeble and friends forsake,
When love and voices that once did bliss
Have left me to silence and loneliness;
When my songs have merged into sobbing prayers;
'Tis then that I long for a God who cares.

"When shadows hang o'er me the whole long day,
And my spirit is bowed 'neath sorrow and wrong;
When I am not good, and the deepening shade
Of duties unwrought make me half afraid;
When the busy world has too much to do
To stay in its course to 'help me through,'
Then I long for a Friend strong, mighty and free.
Does the Christ of God thus care for me?"

"Yes! Yes! His story of deathless love
Is lifting my soul to the Heights above!
He whispers my name and quiets my fears,
And tenderly brushes away my tears;
He lifts the burden, for He is strong,
And stills the sigh and wakens the song;
The sorrows that pressed me and pierced, He bears;
For His love is deep, and He knows and cares.

"O, all who are sad, take heart again,
For the Christ of God is with you in pain,
And the Father bends from His throne above
To soothe and to comfort you with His love!
The triune God is your Strength and Shield,
The battle is His—dare you flinch or yield?
There is no grief which he does not share.
Then rest in peace, for your Lord doth care."

—Selected.

"Spiritual Growth"

The most of God's children are kept from a state of ease. No sooner have we fixed ourselves in some comfortable place, with pleasant circumstances, ready to enjoy quiet and ease, than something breaks in to disturb us and spoil all our dreams of a restful stay. We toil hard to build ourselves a home, denying ourselves and taxing every energy, and just as we get fairly settled in it, some reverse comes and we lose it. We watch our families growing up about us, and lavish our love upon them in unstinted measure; and as we begin to realize our hopes in the blessed outcome of our households, death enters, and the fairest, richest treasures of our hearts are taken from us. We form tender friendships and learn to lean heavily on those we love and trust; then when they have grown into our very life, so as to be almost part of ourselves, and when we begin to feel that we are always to have them, suddenly we lose them and must go on life's lonely way without them. Few of us are allowed to abide long in any resting-place of complete contentment. When we get fairly settled down, we are straightway called to pull up the tentpins and be off. Change follows change. Disappointment is the end of our hopes far oftener than realization. Joys come like summer birds into our lives, alighting but for a little stay, and then flying away.

At such times we need to remember one of Jeremiah's most forcible illustrations. It is from wine-making. When first pressed from the grapes the juice was thick and unfit for use. When allowed to stand for a while, the lees would settle to the bottom of the vessel. The wine was then emptied into another vessel, leaving the lees or sediment in the first. After being left quiet in the second vessel for a time, other lees would settle, and then again the wine would be drawn off. This process of emptying from vessel to vessel would be repeated until all the lees were removed, and the wine was pure and sweet. Wine left standing on its lees became thick and syrupy and was not ready for use.

Moab had not been emptied from vessel to vessel. He had been at ease from his youth. He still lay on his lees. That is, Moab had not been tossed and driven about. He had not been expelled from his own country. While one of the tribes had Moab's land, Moab remained there, too. His condition was, externally, very prosperous. He had

not been destroyed, as had many other tribes and nations, by the coming of the people of Israel in Canaan. He was prosperous. Other nations would envy his condition, and consider it one of peculiar favor. But God does not so regard it. Because there had been no disturbances or unsettlements in his experience, Moab had never been purified of his pride and enmity to the Lord. What seemed, therefore, a state of prosperity is marked as, in reality, just the reverse. They very feature in his history which appeared most fortunate was really his greatest misfortune.

It is a spiritual truth that it is not the great blessing in this life to be left at ease in temporal things. Externally it may seem so. One may prosper more, as this world rates prosperity; but it may be at the expense of the inward spiritual life. Our lives are like wine, at first full of impurities. If we were allowed to remain at ease, to settle down long in one condition, undisturbed, without care, trial, or dislodgement, we would not get free from the taste and flavor of the old natural life.

It ought to comfort us in all our experiences of change to remember that they come not by accident, but by design of Him who loves us with a wise, deep, and eternal love; that they are part of the process by which our lives are being purified and sanctified, and made meet for the heavenly glory. God is emptying us from vessel to vessel, each time leaving behind some portion of the dregs of our old corruption, and working in us some improvement of character.

A Christian man of intense business enterprise and activity was laid aside by sickness. He who never would intermit his labors for a day was compelled to a long dead halt. God made him lie down. His restless limbs were stretched motionless on the bed. Speaking to a friend of the contrast between his condition now and when he had been driving his immense business, he said, "Now I am growing. I have been running my soul thin by my activity. Now I am growing in knowledge of myself and of some things which most intimately concern me."

Since God plans to bring blessing to the Christian through the changes in his life, it is proper for every Christian to inquire for himself whether the changes and emptyings through which he is passing are indeed having their proper effect upon his life. Each time the wine is drawn off some further portion of the dregs is left behind. Are we losing, in every change and trial, something

of the old natural evil? Are we being purified of the old corruption? Are we learning life's great lessons of patience, unselfishness and submission? Or do we still keep the impatience, pride and selfishness, the earthly desires and passions.

When one is sick, one's desire should not merely to get well, but to leave behind in the sick-room something of the remains of sin yet in the heart, some fault of character, some unloveliness of disposition, some impurity of temper. When one is passing through any trial, one's aim should not be merely to struggle through, but to come out of it a better man, or a better woman—holier, truer, purer, more Christlike. When one is enduring a sorrow, it is not enough to find strength and comfort, so as not to be crushed; one has endured the sorrow in vain if one has not the fires been cleansed of some earthly line something undivine, and made better.

The only safety in this world's trials is to stay near to Christ, ever to maintain communion with him. No hand but his can keep from harm in the mingled experiences of life. We dread sorrow, but joy has its dangers too. We cry out in loss or adversity, but perhaps there is greater peril in gain and prosperity. We fear the darkness, but even noonday pestilence walks. Tender human affection and the sweetness of a happy home may win us from God and make us self-indulgent, unready for sacrifice and service with Christ.

Everywhere there is danger to the spiritual life. God would cleanse and purify people in the changes of experience. Evil is persistent and does not yield its place. Only the Divine Spirit can cleanse and purify. There is no safety save in keeping near the heart of Christ. "Wash me, and I shall be whiter than snow," must be the constant prayer of the follower of Christ. "Near my God, to Thee," must be his yearning every day. Then he will be safe.—*Sunday School Times.*

The Cost of Sin

Lives are oft blighted by vain regrets of sad mistakes, or what might have been. Ideals are lost and ambitions die, because people do not count the cost of sin. It is easy to take a forward step, not noticing where the path may lead; it is easy to strike a general blow, and where the blow is falling to take no heed. The steps we're taking can never be retraced; our lives are shaped by each blow that falls, each act and word, with thoughts interlaced, are recorded above heaven's bright scrolls.—*Walter Marston*

The Love of God

God's boundless Love and arching sky
Above us when we wake or sleep,
Above us when we smile or weep,
Above us when we live or die.

God's tireless Love! Beside the cot
Of her sick child the mother sleeps,
The Heavenly Father ever keeps
Unweary watch—He slumbers not.

God's patient Love! Misunderstood
By hearts that suffer in the night.
Doubted—yet waiting till Heaven's light
Shall show how all things work for good.

God's mighty Love! On Calvary's height,
Suffering to save us from our sin,
To bring the Heavenly Kingdom in,
And fill our hearts with joy and light.

God's changeless Love! The wandering one
Forsakes, forgets, dishonors; yet,
Repenting, going home, is met
With no reproach—"Welcome, my son!"

God's endless Love! What will it be
When earthly shadows flee away,
For all Eternity's bright day
The unfolding of that Love to see!

—Maltbie Davenport Babcock

The Ten Commandments (Part II)

Exodus 20:12-21.

International Sunday School Lesson for September 14, 1913

By the Rev. N. W. Greene, B. D.

Golden Text—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10:27.

Time and Place—Same as in last lesson.

The Fifth Commandment

This commandment concerns itself with our duty to our fellowman, and is the "first commandment with promise." It goes to the heart of society and the foundation of good government in requiring children to honor their parents. It is very certain that there can be no home-life worthy of the name where children are disrespectful and disobedient. In such cases the parents lose their places as the children's esteem as chief adviser, best friend, guide, protector and lover. The happiness of the home is likewise lost; the tie that binds is broken; family life is lacking, and the result is disorder, confusion, strife, death. This disposition of the child does not stop at home, it is carried out into the broad world and practiced there with similar results, such as disregard for lawful authority always brings; disorder, strife, arrest, imprisonment and death. The path of a naughty child leads down to the grave. If it led to the grave of the naughty child alone his departure might be a good riddance, but it leads to the death of others who are innocent and ought to live. Parents go down with broken hearts while many are brought low by the hand of violence. But the path of filial dishonor leads to a larger grave, one in which may be interred the home with all that that sacred word means; then it opens its mouth wider in the attempt to receive the whole state, which it will ultimately do if let alone. If dishonor on the part of children thus makes for death we can easily see how honor makes for life. It makes for real life as well as for long life. As it is natural for us mortals to have greatest interest in self the promise is made so as to appeal to the individual, offering him long life for himself. But when each one takes care of himself in this matter the interest of the whole will not suffer. It should be remembered that every honorable statement, or act, or achievement honors parents and reaches for the promise of long life; while every dishonorable statement, act, or achievement dishonors parents and leads to early death.

The Sixth Commandment

"Thou shalt not kill" is a commandment which a great majority of people claim to obey. It may be that those who really obey it are not so greatly in the majority. This commandment has no reference to killing things other than human beings, not even to killing human beings in cases of necessity. But it does refer to all arbitrary, wanton or careless taking of human life. The spirit of this commandment and not the letter should govern us; and the spirit emphasizes the sacredness of human life which should not be taken except to save it in a larger measure. If by taking one life, and by that means only two may be saved, or if it be necessary to take a life to save a community, or if taking a life comes as punishment for murder, one may be excused under this commandment. But what about the man who takes life simply to obtain property? He may take life at the point of a pistol to obtain the property on the person of his victim. Robbery, murder! In order to save expense one may take life by providing ill-ventilated, ill-kept and poorly-built houses and shops, unsanitary surroundings, too long work hours for his employees. Murder! One may intentionally take his own life suddenly. Suicide, murder! One may kill by an unwise use of his tongue—backbiting, misrepresenting, defaming, slandering. Murder!

Within the tongue there lurks a dragon's den, No blood is seen, and yet it murders men." "Whosoever hateth his brother is a murderer." (1 John 3:15.)

The Seventh Commandment

The sacredness of the home tie is safeguarded by this commandment. Home is the foundation of society and state, and the relation between the inmates of the home has a sacredness almost divine.

Break this commandment and the home is destroyed and society and state demoralized.

Special emphasis should be placed upon this commandment by the teacher in the Sunday School and the various deadly effects of adultery forcibly presented. There may be delicacy in doing this, but a class of boys taught by a man and a class of girls taught by a woman would afford an excellent opportunity to do great good along this line. This teaching should be taken up in the home by parents. All false modesty should be laid aside, and, all together, we should faithfully, plainly and persistently create in our youth an abhorrence for this evil. We should also bear in mind the Master's interpretation of this commandment, that a lustful look is adultery.

The Eighth Commandment

There is a disposition among us to single out some one sin and hold it up to scorn but take little account of the others. Many hold the seventh commandment sacred, but are careless about the eighth. They forget that in breaking one they become guilty of breaking all; they are so related that it cannot be otherwise.

When we say "Thou shalt not steal" we seldom think of the intimate relation between killing, adultery, stealing, lying, etc., but we think at once only of the taking of something belonging to another. Even then we are narrow in our thinking, so narrow that we miss the biggest and worst rogues. The man who breaks into a house and takes jewelry, clothing, or, perhaps, some food for his hungry

children, is charged with stealing; but what of the man who by sharp practices takes a railroad or a factory, the merchant who overcharges, the lawyer who takes advantage of our ignorance of law and obtains our property? What of the unfair wages paid, or the failure to earn the wages received? What of all forms of deception for the sake of gain—in the manufacture of goods, in labeling them, in examinations, etc.? What of robbing God by failure to pay an honest portion of one's income to the church? All these break the eighth commandment—downright stealing.

The Ninth Commandment

He who is guilty of breaking this commandment ought to be beaten with many stripes, but the guilt is so universal that each one's conscience will have to wield its own flail. The things said "against thy neighbor" are usually more numerous than those said for him. It reveals a very evil spirit to speak evil of another when it is not strictly necessary. He who circulates evil reports is often doing more harm than the other did in committing the deeds reported. Reputation is valuable, and to destroy a good one is wicked. Things of a derogatory nature may be true of a certain person, but what good is to come out of telling them, and how does that good compare with the evil that will also come out of telling them? Then, too, there are some good things also true of the same person; why not tell them instead? Many of the scandals that idle gossipers feed to the public mind are not true but maliciously made up by some and thoughtlessly told by others. But such a "false witness" has two victims—the person scandalized and the liar who makes or repeats the foul report. For he who unkindly or unnecessarily retails an evil report is at once considered a dangerous tale-bearer, an undesirable neighbor, a wicked ally to all that is evil. "No truth can be said to be seen as it is until it is seen in its relation to all other truths. In this relation only is it true."

Mars Bluff, S. C.

The Subject and the Scripture

Epworth League Devotional Meeting Topic for September 14, 1913

(Zech. 8:5; Eccl. 12:1; Isa. 30:20; Luke 2:42-49)

By Arthur H. Howland.

Zech. 8:5. It strikes one as a little strange that the reference in the lesson for school and college night should be about play. It may have been so planned because of the mention of boys and girls in the verse, since we are apt to start with the lower grades in considering school matters. It is also, doubtless, a recognition of the high place athletics have come to hold in school and college life. It certainly suggests the sane and modern idea of the important part fun and cheer and mirth should have in every young life.

It is hard for us to believe that so wise a man as John Wesley could have been so mistaken as he was in the matter of play. He thought schoolboys ought not to be allowed to play, and his argument was that they should not learn in early life what they would have to unlearn in later years. Wesley was wrong at both ends of the line about this. Boys and girls should be encouraged to play while they are boys and girls; and they should be given to understand that they need never surrender play as a wholesome and most necessary factor in life.

It is sad to think in considering this prophecy in Zechariah, that its fulfillment is being so long delayed. It was partly fulfilled during the prosperity that followed the rebuilding of the temple after the Babylonian exile. There were years of comfort and joy for Jerusalem after that. But the city now is a city of gloom. And the bright Messianic vision that Zechariah had of a holy and happy city is in the future still. Travelers tell us that today the boys and girls in Jerusalem are mirthless. The young people of Christian schools have what is probably the very finest sort of fun in the world—fun that builds the body and rests the mind and cleans the soul. Some day that Christian cheer will be carried back to the school children of God's ancient city.

Eccl. 12:1. "Remember now thy Creator in the days of thy youth." That is a good saying to couple up with the other wise statement: "The fear of the Lord is the beginning of wisdom." The first step in a true education is a reverent and trustful conception of God. Christian scholarship

is one of the mightiest elements in the world's advancement. There have been hundreds of truly great men who were men unversed in the world's learning. But on the other hand many of the great spiritual leaders, like Paul and Augustine and Thomas, Aquinas and Luther and Wesley were scholars. In our own day we feel the thrilling helpfulness of such men as Bowne and Terry and Sheldon and Denney and Curtis and Faulkner—men who are profoundly learned, men whose rich learning rests on the foundation of their faith in God and their communion with him.

Isa. 30:20. The third reference contains something of a perplexity. Should the word be "teachers" or "teacher?" The authorized and revised versions make it plural, but some commentators translate the word as singular and make it refer to Christ. The next verse would indicate that the reference is to the divine one, for "thine ears shall hear a word behind thee, saying: This is the way. Walk ye in it."

In either case the verse tells of a frank, open, unterrorized kind of study. The Christian student does not dare to get his learning by stealth. Those were dreadful days when it was a crime to read the Bible. There have been times and lands in which it was not safe to study and talk about Christ. In some lands today, young people are liable to persecution at home if they profess an interest in Christ. Even in America children of Jewish parents are subjected to great trials when they determine to learn about Jesus. But it is beautiful to think of the thousands of young Christian students for whom this prophecy has been fulfilled, reviving Christian learning, with every encouragement and under most delightful and helpful circumstances. It is most beautiful of all to think of them studying with Him beside them, their Teacher and Friend, helping them to master their books and ready to help them master the greater problems of life.

The last picture is of Jesus, the student. Hoffmann has immortalized the scene in his picture "Christ in the Temple." We love to think of the young boy's modesty, his earnestness, his frankness, his clear and profound understanding of things divine, his determination to be true to the truth. Those years of youth were beautiful years for him. So should your years be in school and college in this land that has been blessed by his light. They should be, they may be, they will be, years of purity, of honor, of hope, of gain. They will make you ready to go out and follow him, as he is still "about his Father's business," making the world good.—From "The Epworth Herald."

The Adult Bible Class and the Community

By the Rev. Ralph Welles Keeler, D. D., Assistant Editor, Sunday School Publications

(A paper read before the Adult Bible Class Conference of the Sunday School Council of Evangelical Denominations and the International and State Sunday School Secretaries at Dayton, O.)

The very character and make-up of an adult Bible class postulates a close relationship to the community in which its members live. Made up of men and women whose everyday experiences are woven into the tapestry of self-support; the relation to necessary labor, whether in the home or outside; the obligations to varying groups of friends and to the social community; the recognition of social, civic, and church duties, and obligations to husband or wife and children; there is no escape for recognition of community responsibilities.

Of course, the community varies. But whether it be the village where each knows the personal history of all, the town or small city, where "local spirit" brings everyone into at least an artificial fellowship, or the large city, where any adequate general knowledge of others is limited to the ward or voting district, every community is composed of folks. And folks, no matter what the difference in circumstances, training and education, social standing, economic conditions, politics or religion, have those common experiences, problems and needs which make the whole race of men kin. There is no aristocracy of sorrow, misfortune or sin. There is a race democracy despite the prevalent classification which leaves these things out of account. Because of this the problem is simple in its statement; to bring the content of the experience possessed by the adult Bible class member to the individuals of the community in such a way as to make possible for them the viewpoint and the resulting changed ideals which a knowledge of the Bible and the observation of the teachings of Jesus Christ interpreted in everyday life give. It might be called the bringing in of the kingdom of God on earth, that part of the earth where we wear pathways day by day. The establishing and maintaining of such a relationship to the number of the community who enter into its life depends chiefly upon two things: one is a conviction that the Bible contains the principles which are adequate for the solving of the problems of life. Without this, there is neither incentive to respond to the responsibilities which the present organization of human society makes nor material wherewith to build for one's neighbor a highway which leads to a better perspective. There must first be that warm-hearted faith which is able to look with Bryant at the water-fowl winging its way across the dreary marsh, and say,

He who from zone to zone
Guides thro' the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my step aright.

To this must be added the understanding of the fact that men and women are much alike fundamentally and a willingness to serve others regardless of apparent success or failure. One must know how the blinding dust feels in the eyes in the heat of the day when the dust is stirred by the feet of those whose manner of life is alien to every phase of his own conceptions. He must know the aches and the weariness that come from the lifting of the burden which those bear who are absolutely distasteful or even repulsive to him. And then, dusty and warm and wet with the toil incidental to rendering help to those who, perchance, may pass on without even the grateful acknowledgment of the service rendered, he must be able to sit alone with his grief, his own sorrow, or his own crisis, and be thankful that out of his apparently unrequited ministry there has come a sense of realization that in a fuller way than he knew mankind is one—to greet the larger vision which reveals the fact that

"Our crosses are hewn from different trees,
But we all must have our Calvaries.
We may climb the height from a different side,
But we each go up to be crucified.
As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone."

Such an attitude of mind and heart supplies a motive and purpose free from the "patronizing ministry of religion" and alive with a real concern that others may possess for their own the benefits and blessings which discipleship to Jesus Christ brings to every phase of human activity. This creates a natural, normal concern about the sort of conditions which prevail in the community and justifies a venturing forth into those constructive activities which make up what we have burdened with the name of "social service." Almost by nature we visit certain of the sick, sympathize with misfortune, and grip the hand with a pressure that speaks our understanding when death fills our neighbor's home with grief and sorrow.

Some powerful motive is needed, however, to set us at the task of discovering the various elements of our population, their habits of life and ideals, their economic and industrial problems, the class distinctions which separate them, the sort of homes in which they live, their recreations, their opportunities and lack of opportunity, the conditions of the women and children in the home and at work, and the prejudices which have set them at odds with the forces of righteousness for which we stand. Yet this must be done, and, where the causes of unjust or unfortunate conditions are found, constructive work for a permanent remedy must be done.

With the data concerning local conditions gathered, the principles involved should be carefully studied. Take, for example, the following as a start:

Immigration—Facts of immigration, the immigrant and the city, exclusive laws, the church and the foreigner. **The Race Question**—The conflict of races, foreign population, the facts as to the Negro, the Church and the Negro, the brotherhood of man. **Labor Conditions**—Hours of labor, industrial accidents, industrial betterment, the church and every man's toil. **Prison Reform**—The municipal court, the indeterminate sentence, other penal reforms, juvenile courts, the church and the ex-convict. **Intemperance**—The drink evil, causes of intemperance, methods of reform, the church and temperance. **Marriage**—Facts as to divorce, causes of evil, the church and divorce, social purity. Each question thus studied gives a workable background for using the local data secured.

The task begins, then, with the adult Bible class itself. For, as Charles Foster Kent says, "Our ultimate aim should be to give each individual a practical grasp of the moral and religious principles, biblical and extrabiblical, which should govern him in his right thinking and acting, to guide him in the intelligent study of local conditions and problems, and, finally, to teach him so to function that his knowledge, devotion and enthusiasm will bear fruit in effective service. The second aim is to enable the church to express itself and to realize in society the ideals of Jesus. The third aim, exceedingly important from the point of view of society, is to coordinate these different groups so that together they will exert that potent influence in the economic, political and social work which is absolutely essential to the higher development, if not the preservation, of our great commonwealth."

Each class should survey its own field, select a definite problem for study and solution, and then adjust itself so as to secure the greatest possible efficiency. A definite program that will continue from year to year should be planned, and the work of every committee should be outlined with reference to the entire task. And, in communities where the task warrants it, adult Bible classes should federate for the added influence of the power of large numbers standing for righteousness and the acceleration of slow-coming reforms.

In the light of these responsibilities and opportunities every adult Bible class member ought earnestly to pray: "Heavenly Father, thou hast given me the joy of life's sunshine and gladness, the privilege of communing with the glories of nature, and the companionship and inspiration of helpful friends with other outlooks and viewpoints than mine; books, with the light of human experience reflected from an angle hitherto unknown to me, have entered into the quiet hours of my meditative thinking; and now, as I take up the routine of each day's work, I ask for that guidance that will enable me to transmute all of these privileges into blessings

for those who have not been as favored as I have been. Therefore, keep fresh in my mind the great experiences that have been mine and help me to be so much more fit for the service of kindness, sympathy and practical helpfulness that, as the weeks go by, it may please thee, that out of thy goodness thou hast thus blessed me."

Then will our prayer, "Thy kingdom come," sound heart full unto our God.

Tidings from Adeline Smith Home

I know our many friends will be pleased to hear that we are still making improvements upon this institution for the purpose of giving our girls better facilities and opportunities to be taught for lives of usefulness and service among us. Our new kitchen will very soon be completed and there are many other repairs being made and more should be, but we have not the money in hand. We wish to express our gratitude to all our friends everywhere who helped us in raising \$300.00 for our kitchen—\$155.00 of this amount was raised by our own people, and \$145 came to us from our white friends. The girls worked valiantly. One girl made \$14.25 selling candy during the last term in the school, and one young woman wrote 69 letters to different friends to get money and she was successful, too, and because of her labors she secured a scholarship in the college for the incoming year. We now very much desire to pipr our water upstairs for the convenience of the inmates of the institution, and do several more things, but cannot do it unless we receive money from friends. We therefore urge upon all girls who have been members of this home, even in the long ago as well as recently, to try to send us a dollar and let all the girls and friends who have mite boxes collect their mites as soon as possible and send it in to us so we may have some money to justify us in this undertaking we contemplate.

Let the friends of the Woman's Home Missionary Society and the parents of girls remember that they can aid us in many ways besides giving money, though money as a rule is always the best, but if you have not the money, send in supplies of various kinds, such as fruit, meat, butter and vegetables. There is something that we all can do if we will.

Our Queen Esther girls and Home Guards raised over \$300.00 for all purposes this year for the Woman's Home Missionary Society, and we are fondly hoping that we will do better work than that the incoming session. Let all who contemplate coming to the institution next fall get in early, as we have been advised to limit our numbers and cannot take over a certain number any more. We were crowded to our utmost capacity last year, very much more than we cared to be for comfort and good training.

Let the womanhood of the race arouse themselves and push this great work of fitting girls for their rightful sphere in life to the glory of God and the good of the American people.—N.

LOCAL COMMITTEE FOR NATIONAL CONVENTION OF METHODIST MEN.

General Chairman, Hon. Chas. W. Fairbanks, President Methodist Union; Bishop David H. Moore, Resident Bishop, Indianapolis.

Reception Committee: J. Frank Hanly, Rev. Joshua Stansfield, E. R. Conder, John W. Carey, Rev. Gustavus Hiller, Dr. F. B. Winn, John M. Dalrymple, Arthur Baxter, Dr. C. E. Woods, J. B. McNeeley, Edward Bassett, Judge E. W. Felt, J. L. E. Steeg, Rev. U. G. Lazenby.

Place of Meetings: Rev. L. C. Bentley, Hon. W. H. O'Brien, Rev. E. P. Jewett, J. L. Swan, Rev. J. L. Stout, H. H. Hornbrook, Harry L. Robbins, Rev. L. C. Murr, Lewis Gustlin, Dr. J. L. Masters, Rev. E. L. LaRue.

Exhibit: E. R. Hisey, Rev. J. W. Duncan, Charles H. Badger, Howard Amos, Dr. W. H. Foreman, Rev. J. N. Greene, A. M. Glossbrenner, Rev. C. E. Flynn, F. F. Reed, W. C. Horner, Rev. J. F. Ranier, Bryan W. Gillespie, Rev. P. W. Corya, Elijah P. Brown, Rev. J. D. Jeffrey.

Business and Finance: Frank C. Jordan, Rev. A. B. Storins, Hugh Dougherty, J. I. Dissette, E. E. Katterhenry, Rev. Geo. Henninger, Fred Hoke, Frank W. Olin, A. S. Rhodes, Rev. C. A. Parkin, Frank Thomas, James Ogden, Rev. J. W. J. Collins, Will Zaring.

Publicity: H. Foster Clippinger, Rev. A. Hurstone, Charles W. Jewett, John T. Sauter, W. H. Wade, Rev. C. E. Asbury, E. W. Titus, Edward Brannham, Rev. F. W. Hart, Charles F. Coffin, Rev. J. C. Bickel, Paul P. Willis.

TRANSPORTATION ANNOUNCEMENT—NATIONAL CONVENTION OF METHODIST MEN, INDIANAPOLIS, INDIANA, OCTOBER 28-31, 1913

The Western Passenger Association

A large part of the Western Passenger Association territory, covering the lines west of Sault-Ste. Marie, Chicago, Keokuk and St. Louis, east of Bismarck, N. D., and Denver, north of Kansas City and south of the Canadian line, the regular fare is 2 cents per mile.

Consequently, no special reduced rate has been granted. Delegates in this territory should purchase regular tickets to Chicago, Peoria, St. Louis and other gateway points and there re-purchase tickets to Indianapolis at the rate granted by the Central Passenger Association, as outlined in the preceding paragraph.

The Southwestern Passenger Association

Covering the States of Kentucky, Tennessee, Mississippi, Alabama, Virginia, North and South Carolina, Georgia and Florida, has granted no special reduced rate, but delegates from these States should purchase tickets to border points between the Southwestern and Central Passenger Association and there re-purchase tickets to Indianapolis at the rate granted by the Central Passenger Association.

The Southwestern Passenger Association.

Covering the States of Missouri, Arkansas, Louisiana, Oklahoma, and Texas, has made no special reduced rate.

Delegates from that territory can purchase regular tickets to Chicago, St. Louis, Memphis or New Orleans, and thence avail themselves of reduced rates made by other associations.

The Trans-Continental Passenger Association

Has made no special rate, but delegates may avail themselves of the nine months' tourist fares, which in effect daily from California, Nevada, Washington, Oregon, to Chicago or St. Louis, from which an advantage can be taken of the round-trip rates by the Central Passenger Association.

Delegates will please note that all round-trip tickets will require validation by agent of Terminal Line at either City or Ticket Depot Office at Indianapolis, before being good for return passage.

Address correspondence to Laymen's Missionary Movement, Methodist Episcopal Church; Fred B. Baker, General Secretary, 150 Fifth Avenue, New York City.

Personal and General

Mrs. Grace Wimbley and Mrs. Hattie Johnson of report were the recent guests of their sister, A. B. Venable, of Boyce.

The Rev. R. H. Smith, of Mexico, Mo., representing the Southwestern at the Mexico District Conference, held at Sturgeon, Mo. Brother Smith is a conference veteran. He has been the Conference president three times.

I. L. Thomas, who was the guest of District Superintendent Gorham, at Lexington, Kentucky, preached Sunday night, August tenth, in Asbury Church. The work of this church prospers under administration of the Rev. Dr. L. M. Hagood.

E. M. Jones, field agent of Board of Sunday Schools, preached at Haven Chapel, Meridian, Mississippi, Sunday, August tenth. A good collection was raised for his cause and there was one new member received. The Rev. W. L. Mills is pastor.

The Rev. G. W. Ogilvie, who is serving his second year at Providence Church, Flournoy, La., and faithful membership have completed a new building at a cost of \$600.50, all of which is paid but \$200. The cornerstone will be laid Oct. 4. District Superintendent B. J. Reddix.

The report of the June rally at Trinity Church, Mo., which appeared in the issue of July 31, of L. McNish Clark, a layman, appeared in the report, instead of the Rev. E. P. Geiger, who is ministering the affairs of progressive Trinity.

M. May, M. D., formerly of Natchez, Mississippi, but now of Moss Point, delivered a helpful lecture

before an appreciative audience in the Methodist Episcopal Church at Escatawpa, the evening of August eighth. Doctor May is among a people who are glad to have him and his success seems assured.

The Woman's Day service at Braden Memorial Church, Sunday, August tenth, 1913, was largely attended. An interesting program was rendered. A very interesting paper, "Object of Woman's Day," was read by Mrs. I. B. Scott, mistresses of ceremonies, also an address was delivered by Mrs. Addie Woods, "Mothers and Home," by Mrs. W. D. Hawkins; remarks by Mrs. Luckett; "Progressive Woman," by Mrs. Daisy Clayton. Mrs. Martha Ensley, representative from the Gordon Chapel, read a paper and Mrs. Susie Mayfield, from Hubbard Chapel also read a paper. Prominent speakers among the men were: Drs. J. H. Hale, Laws and Wright, who inspired the women to do greater work. Solos by Miss Lottie Balle, Mrs. Mary Webb and Miss Laura Wims. Sermon by Sister Allen. The Rev. J. W. Richmond is pastor.

A Study of Man

(Continued From Page 3.)

of the artistic imagination as contradicting this dictum, but they do not. The only thing unreal about the dragon, of Chinese art, for instance, is the combination of parts. To be sure, some of them may be exaggerated and distorted, but they are all images of real things. Every imaginary being or thing is a combination of the parts of real things. The human imagination is a wonderful combiner, but it cannot create. It must have created material with which to work. So, then, to say that it has created the ideas of right and wrong is the acme of absurdity. They are universal intuitions of the normal human mind. There may be now and then a mind so abnormal that it is destitute of them, but this is an anomaly, a moral idiocy, which is extremely rare, though it is conceivable that it may be superinduced in normal minds by continued disregard of the "categorical imperative" of Conscience.

But while right and wrong are intuitions of the mind, the acts or states of mind in which they inhere or to which they appertain are not intuitively perceived. This fact completely disposes of the claim that a man must live and act "according to the dictates of his own conscience." It is only in a certain and very limited sense that this is true. Very many of the most grossly wrong, cruel and abominable things that men have done have been done conscientiously. Paul says: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." But in this statement Paul himself, at least by implication, acknowledges that he was mistaken in thinking that he "ought to do." He practically confesses that he "ought not to have done." What was the trouble with his conscience in the first place? Nothing. His wrong action and the belief which caused it arose out of his mistake as to the things which were right and wrong. He thought it was right to murder Christians for their faith, but he discovered that it was horribly wrong. He was guilty for doing what he did without a sufficiently careful examination of the facts in the case. When he came to see the right and to do it at the risk of life, he was no more conscientious than before; he had simply taken pains to instruct himself as to the right of the case. I have no doubt the fiends who made the Spanish Inquisition a disgrace and a horror to humanity really believed that they were doing right, but they were not thereby absolved from the charge of being guilty of the most horribly infernal injustice, cruelty and barbarism. They refused to study the words and to follow the teachings, they utterly ignored the spirit of Him whom they claimed to follow, and made His name and His doctrines a stench in the nostrils of decent heathen, not because they did not

do what they thought they ought to do, but because they thought they ought to do the wrong thing instead of the right one. The East Indian Thug was as conscientious as an Apostle. He had been so instructed from childhood that he thought it a very right and praiseworthy act to worm himself into the confidence of his fellow traveler in order that he might strangle that fellow traveler in his sleep and rob him of his valuables. Thinking a thing to be right does not make it right, otherwise there would be as many standards of right as there are men. Right and wrong are to be cognized by the intellect, and the intellect must be instructed, for it cannot judge intuitively between right and wrong. The intellect undoubtedly intuits right and wrong in the abstract, but it does not and cannot intuitively decide between them in the concrete. Here it can only compare them with the given law and decide whether or not they are in harmony with it. The instances we have adduced of principles and acts that exactly contradict each other being considered right at different times and by different people conclusively prove this. The knowledge of what is right and what is wrong must be imparted from without. What, then, is the authority? To all people who have the revelation of the will of God it is that revelation, but that revelation must be interpreted by its fundamental law. We are not left in doubt as to that fundamental law. Its Author and great Exemplar plainly declared that it is Love. The Church has made a great many woeful mistakes by departing from the plain teachings of Jesus and "following the cunningly devised fables" of human logic. That horrible incubus of Calvinism, with its "decretum horribile," its unspeakably abominable caricature of God, changing Him from a loving Father, earnestly seeking means to bless all His children, into a loveless tyrant creating myriads of sensitive beings and offering them salvation, when He had by His eternal decree made it absolutely impossible for them, creating them for the sole purpose of roasting them eternally in burning brimstone for sins which He had forced them to commit, was the result of ignoring the teachings of Jesus and consulting logic, and logic reasoning from assumed premises utterly false. It was the most horrible libel and slander ever uttered against any being in the universe, nor can it ever be exceeded in evil. The worst the atheists have done is to deny His existence; necessitarianism blackened His character. I find it hard to understand how good men like Jonathan Edwards could so ignore the plain and unambiguous teachings of Jesus and base their theology and faith upon the lurid imagery of the Hebrew prophets. Jesus is the Way, the Truth, the Life, and He is also the Law. All the other Scriptures must be interpreted by His spirit as manifested in His life and clearly stated in His words.

Dr. Hopkins, many years ago published a book entitled "The Law of Love and Love as a Law." It is many years since I read the book, but if I rightly recollect, he takes the position that Love is the fundamental law of the universe. Whether my memory of his position is correct or not, I unhesitatingly affirm that this is indisputably true of the moral universe. The Church has greatly erred in the past by putting the emphasis upon faith, meaning by faith theoretical belief. It has done to death scores and hundreds of good men because they held beliefs not in harmony with its creeds. In every such case it has been guilty of murder in the first degree, and that, often, with many aggravating circumstances. It has done evil that good might come, and the good has never in a single instance come. The devil has used churchmen as his most useful and effective weapons of warfare against the church. Mere belief is not even a virtue: "The demons also believe and shudder." James II, 19.

In my next paper I will discuss the question of Love as the Law of Conscience,

Southwestern Christian Advocate

631 BARONNE STREET

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.

MRS. GEORGE H. TREVER IS DEAD

The friends of Gammon Theological Seminary, who have known Mrs. George H. Trever during the past eight years, as well as those in other parts of the Church who have known her, will be shocked to know that she passed to her reward from San Francisco at midnight, August twenty-first. Mrs. Trever's maiden name was Ada S. Peabody. She was born November 12, 1858, at Trenton, Wisconsin, and was married to the Rev. Geo. H. Trever, June 30, 1881, at Oshkosh, Wisconsin. Mrs. Trever's mother lives at Oshkosh until to-day in the eighty-first year of her life. Mrs. Trever was a most excellent pastor's wife, a devoted wife and mother, and has been of great help to Doctor Trever in all his pastorates, and for the last nine years a real co-worker with her husband at Gammon Theological Seminary.

The colored men never had a truer friend than Mrs. Trever. She had not the slightest sympathy with the color-line, but loved our people and was proud of our boys and rejoiced in their success. She loved the work at Gammon, as all on the campus knew and will testify. We have lost a true friend, one who was always ready to defend the race against calumniators North or South. She stood for equal justice for all men and plead for an equal chance for all.

Mrs. Trever had been active in church work for years. During Doctor Trever's active ministry in Wisconsin, Mrs. Trever was president of the Woman's Foreign Missionary Society of the Milwaukee District. For some years she was active in the Woman's Home Missionary Society, president of the Woman's Foreign Missionary Society in a number of charges where Doctor Trever served, and was president of the Woman's Home Missionary Society of the University Church on the campus at Gammon and Clark. This last position she had held for the past nine years. For eight years she taught a Bible class once a week, composed of the wives of the married students of Gammon Theological Seminary. She was a woman of high, strong character, of intense convictions, a hater of shams and a lover of every good cause.

Doctor and Mrs. Trever had been visiting their son, Ensign G. A. Trever, of the United States Navy, in command of the torpedo boat Farragut at Los Angeles. They had been there since June first and planned to leave for Chicago August nineteenth. But, on Thursday, August fourteenth, Mrs. Trever took suddenly ill and grew rapidly worse. On the following Monday she was taken to Trinity Hospital, San Francisco, where she passed away sweetly and peacefully to her reward leaving messages of love for her family and full assurances of her faith in Christ. The Rev. Dr. J. M. Jackson, pastor of Hamilton Methodist Episcopal Church, San Francisco, administered unto her in the closing hours of her life. He brought the comfort of the Gospel and prayed most beautifully at her bedside. The San Francisco brethren were very kind to Doctor Trever in his hour of sore bereavement. A short service was held in San Francisco by Dr. F. D. Bovard and Doctor Stevens, pastor Grace Methodist Episcopal and prayed most beautifully at her bedside, Wisconsin. The pall bearers were composed of members of the Wisconsin Conference. The service was held in the Oshkosh Methodist Episcopal Church, where Doctor Trever was at one time pastor. The Rev.

Dr. Jamison, the present pastor, had charge of the service, Dr. R. S. Ingraham, superintendent of the Fond du Lac District, assisting. Addresses were delivered by Dr. Samuel Plantz, president of Laurence College, and the Rev. G. W. White of Sharon, Wisconsin, both of whom have been friends of the family for more than thirty years. A large congregation of relatives and friends were present and beautiful tributes came from friends and charges where Doctor Trever had served.

In this hour of sore bereavement the SOUTHWESTERN extends to Doctor Trever and his family its deepest sympathy.

LITTLE JOURNEYINGS OF THE EDITOR—IV

The trip was made over the Southern Pacific from New Orleans to Houston. On entering the train one was struck by the clean and comfortable, steel coach provided for the colored passengers. There was, however, no smoker. There was a common toilet for men and women. We are convinced that the colored traveling public must put up with inconveniences and discomforts as long as they do not institute a general kick. The kick must not be for the kick's sake, but must be instituted on good grounds. There is no reason why a great corporation like the Southern Pacific should not provide adequate accommodations for its colored passengers. It is to be noticed, however, with some degree of satisfaction, that the Southern Pacific provides meals for the colored passengers in the diner, and they are given the same service as is provided for the white passengers. The diner is divided by a chenille curtain. With this curtain arrangement the delay is not so long as is the case where the colored passengers must wait until the diner is empty. This is a move in the right direction, and if the colored people will take advantage of the dining car service offered and make it pay as far as the railroads are concerned, we have no doubt but that more consideration will be shown.

This trip was made in company with the genial and successful president of Wiley University, the Rev. Dr. W. M. Dogan, who was returning from the National Negro Business League, en route to the Houston District Conference.

On the return trip, while we had a steel coach that was fairly clean, there was still no smoker and the car allotted to colored passengers was used as smoker by both the colored passengers as well as the conductor and the baggage transfer agent.

The terminus of this trip was Galveston, Texas, the seat of the Houston District Conference. When Galveston is mentioned one thinks of the great holocaust which took place some thirteen years ago. There are very few who do not recall the large loss of life and property and the sorrow and misery entailed thereby. But Galveston has arisen out of this debris into a larger and better Galveston. It is a city rejuvenated—as it were, resurrected. This resurrection over great destruction is a lesson in immortality. It shows how strong man is in spite of destruction. It shows that he has power to rise over death and wreckage, even to a larger and better life. Galveston shows no sign of the destruction except a weeping monument, for Galveston to-day is alive; business is flourishing, buildings are going up on every hand. There is no mourning anywhere to be seen. As it were the storm has been forgotten. There is a bit of regret in this. But this is the way the world goes on. The main part of the city has been lifted eight or fourteen feet. There has been constructed a great sea-wall in front of the city and a great cause-way across the Bay which leads from the mainland to the island. These are two really great constructions to which we may refer in detail later on.

The Houston District Conference convened in Tabernacle Church, the Rev. Wade Hamp-

ton Logan in the saddle. He is a natural born leader of men. There is no tyranny or despotism but a brotherliness that commands respect. His leadership is forceful yet considerate, aggressive and yet conservative. The District responded to his leadership in a most remarkable way, and this District has some of the very strongest men in our Southern Methodism. For we have on this District such strong churches as Trinity, Tabernacle, St. Paul, Mt. Vernon, Sloan Street and St. James. These churches are in charge respectively, of Dr. J. M. Johnson, Dr. J. O. Williams, Dr. J. E. Bryant, the Rev. J. I. Gilmore, the Rev. G. E. Belcher and the Rev. E. H. Holden. These are large churches with strong pastors. While we do not mention specifically other members of the District, they are all valiant, strong and aggressive men, doing a man's share in the Master's Kingdom.

Wiley University is the idol of the Texas Conference. Wiley is the Conference school but more, it has the love and confidence and co-operation of the Conference. The Houston District raised on the Jubilee Fund \$900, the largest amount ever raised by a District Conference in Texas for educational work. We do not know but that this is a record for our Southern Methodism. The Houston District nerved on by this success, determined to make the amount \$1,000 within a few days.

And likewise does the Houston District lead in the number of subscriptions for the SOUTHWESTERN, reporting the largest list of any District Conference during the season.

The Wiley spirit is in the Texas Conference. This Conference plans to raise at least \$5,000 for the Jubilee Fund, and we do not doubt that, under the leadership of Matthew M. Dogan, a man of achievement and scholarship, who is loved and honored by the Texas Conference, that it will be accomplished. If the Conference raises the \$5,000 it will thrill the entire Church.

The Sunday services attracted large crowds. Prof. J. W. Haywood preached the morning sermon. It was masterful, scholarly and eloquent—a sermon that gripped the audience. At the evening service the Rev. B. J. Reddix, District Superintendent of the Shreveport District, Louisiana Conference filled the pulpit most acceptably. Brother Reddix was an interesting visitor at the District Conference.

The host of the Conference was the Rev. J. O. Williams, D.D., a man loyal to all interests of the Church, large in his plans for his work and able to put his plans into effect. He is one of the best pastors of our Southern Methodism. Sunday morning found us at Trinity Church, the Rev. J. M. Johnson, D.D., pastor. Trinity is our best church in Southern Methodism. It pays the largest salary, it has valuable property, and it has a large and intelligent audience. There are few churches superior to Trinity, it is always aggressive for larger things. It would not be a surprise to us if at some time this congregation should erect a splendid structure costing \$50,000 or \$75,000, as they can easily do this by disposing of the valuable property they now have in the heart of the city and moving the church more to the center of the people. Dr. Johnson fills the pulpit of Trinity most admirably. He is a strong preacher and has made quite a reputation as a lecturer on "Toussaint L'Ouverture." The Doctor and his wife are thoroughly interested in the temperance movement and are leading in an effort to exterminate this evil.

Houston and Galveston are fast becoming twin cities. This is due largely to the Interurban electric line, which now operates between these cities. The Interurban is a great developer, decreases the congestion of the city and develops the out-lying territory and unites near-by cities to a wonderful degree. This has been the result of the Interurban line between Houston and Galveston. A train arriving every hour puts Houston and Galveston in close touch.

Of General Interest

EQUAL RIGHTS LAW

On September 1st the Equal Rights law went into effect in the State of New York. The law is designed against discrimination on account of race, color or religion in hotels, theatres or other public places. Penalties ranging from \$100 to \$500 fines, besides the ability to damage suit, face the hotel or theatre proprietor violating the new law. It remains to be seen whether or not this law evaded by high prices or the claim that there is "no room."

YOUTHFUL DEPRAVITY

An interesting case for the study of child nature in depravity comes from Racine, Wisconsin, where a boy six years old has been sentenced to the State Industrial School until he is 21. Despite the fact that he is only six years old, he has caused the police more trouble than any ten grownups, his crimes ranging from plain burglary to highway robbery in which he used an unloaded revolver. Twenty times has the boy's name been entered on the police blotter for crimes that would have placed older boys behind the prison bars. The commitment is of the youngest subject in Wisconsin's annals of criminology.

LABOR DAY

September first was celebrated throughout the nation. For many years this day has been set apart and known as "Labor Day." This year, the celebration in many of the cities was larger than ever before. Many thousands of the strong sons of toil paraded through the streets. In this city the colored labor organizations were in the line of march and won great praise because of their sturdy appearance. It is estimated that there are approximately thirty million laboring men in the United States. It is well indeed that the nation should take this day to pay a fitting tribute to those who labor, and to consider the welfare of the millions who make up the laboring army.

AMERICANS LEAVING MEXICO

In accordance with the advice of President Wilson, thousands of Americans are leaving Mexico. Many of these have lost all of their possessions and are being sent home at the expense of the Government. In the meantime the situation in Mexico continues in an awful state. The fighting continues and one is prepared to believe the reports of bloodshed and various deeds of violence which are continuously being circulated. President Wilson's method of dealing with the Mexican situation, because of the lack of protection afforded American citizens, is being severely criticised at home and abroad and several of the foreign powers are wondering what will be the result of the strained relation now existing between the two countries.

THE PALACE OF PEACE DEDICATED

The Hague was the scene of a notable event August the twenty-eighth. The occasion was the dedication of the beautiful Palace of Peace which was erected through the munificence of Adrew Carnegie. The building was formally handed over to the Dutch minister of foreign affairs. A distinguished company of diplomats and representatives of various peace societies witnessed the ceremonies. The principal address was delivered by Jonkheer Van Swinderen, the retiring Dutch foreign minister. During the course of his address he said: "The Palace of Peace is a laboratory for the regeneration of moral forces. Although the principle of arbitration has been accepted by ever-expanding areas, the memorable words uttered by the American statesman, Elihu Root, at the laying of the foundation stone of the Pan-American building at Washington remain the true maxim of all arbitration treaties: 'The matters in dispute between nations are nothing; the spirit which deals with them is everything.'

"All controversies can be settled from the moment that the two contending parties desire a settlement. Diplomacy can greet the inauguration of this temple with head held high and a heart full of hope." The speaker also paid a high tribute to Mr. Carnegie.

After the ceremonies Queen Wilhelmina received Mr. and Mrs. Carnegie and decorated Mr. Carnegie with the Grand Cross of the Order of Orange-Nassau.

BUTTON, BUTTON, WHO'S GOT THE BUTTON?

No idle query this. For every man wearing a button of which the illustration is an enlarged fac-simile has registered as a delegate to the National Convention of Methodist Men. And the wearing it means that he will be out of town the week of October 28-31, studying the vision of the Kingdom of God on earth as interpreted in terms of Methodist aggressiveness. Yes, Indianapolis, Indiana, will reach him by mail those days. But why write him? He will be busier than you dream. Better go along with him and be where you can talk things over with him and the hosts of other men from other places who will be there.

Count your buttons. If you are shy this one write at once to The Layman's Missionary Movement, Fred B. Fisher, General Secretary, 150 Fifth Avenue, New York City, and learn from him personally why you, your local church, your community and the Kingdom need you to have a part in the great gathering of "leaders" this fall.

Too busy? Broke? Indifferent? Count your buttons once more. See if you can afford to stay away. Send \$3.00 for registration. Get your button. Be a booster and pray for such a time at Indianapolis as will cause Methodist folks actually to believe that God is as concerned over the Kingdom as you are.

NEGRO STATE FAIR

Every indication points to great success in the State Fair that our people are to hold in this city, September 22-29, 1913, at the Fair Grounds, commemorating our fifty years of freedom. Those at the head of the movement have spared neither time nor finance in endeavoring to make it a success, and already many exhibits of various kinds are booked for the same. The State will send its entire agricultural exhibit. The State Board of Health, under direction of Dr. Dowling, also the Louisiana Anti-Tuberculosis League, under the direction of Dr. McGee, and many other prominent physicians, both white and colored, will speak. Farmers Day will be a banner day, at which time the Hon. John M. Parker, foremost among the planters of the State will take an active part, and has already secured the services of two United States experts to talk on Cattle Husbandry and the like. Vice-president Leach of the T. & P. Railroad Co. will send an expert from the Agricultural Department of his line, and has secured a hog exhibit from Kansas City. Mr. S. Locke Breaux is working to have a rice exhibit, and the Hon. R. L. Smith of Waco, Texas, president of the Farmers' Improvement Association has been invited to speak. Also Principal Blackshear of Prairie View. The daily program is well under way and gives promise of bringing together a class of speakers, the like of which has never appeared before an audience of our people in the history of the State. The Hon. J. C. Napier, former Register of the Treasury, Washington, D. C., will deliver the opening address. Over \$500 in cash will be given away as prizes, together with gold, silver and bronze medals. A cash prize is also offered for the best hymn, ode or essay on "Emancipation and Its Results" and for an oratorical contest to take place on Saturday night, Sep-

tember 27th. The Association requests that those intending to send exhibits should have same in not later than September 20th. When shipping, carefully pack and consign to the Louisiana Colored State Fair Association. Information desired will be gladly furnished upon request. Address, 2220 Dryades Street, New Orleans, La. Greatly reduced rates on all the railroads.

People of Interest

Dr. J. S. Hill was one of the two principal speakers at the home-coming being held in Morristown, Tennessee, this week.

Dr. Davis W. Clark has been elected a director of the Theological and Religious Library of Cincinnati.

Mrs. C. L. Stewart, of Shreveport, Louisiana, has been the guest for several weeks of her daughter and son-in-law, Professor and Mrs. M. S. Davage.

Miss Ruth Vagner, a teacher in the public school of Batesville, Arkansas, who has been visiting in Shreveport this summer, spent a few days in this city this week.

The Rev. Dr. George P. Mains, in behalf of the publishing agents, has given orders to have a copy of the General Minutes presented to each of the Conferences in Methodism.

Bishop William A. Quayle gave a reception Saturday evening, August sixteenth, at his summer cottage at Epworth Heights, Ludington, Michigan, for the ministers and their wives who were staying at the same resort.

Professor and Mrs. John Logan Blount, en route from Chicago to Houston, Texas, spent a while in New Orleans this week. They were married in St. Mark Methodist Episcopal Church, Chicago, Illinois, August twenty-eighth.

Mrs. M. E. Robinson, president of the New Orleans District Woman's Home Missionary Society, and a prominent member of Trinity Church, this city, is visiting her son and daughter-in-law, Mr. and Mrs. Nelson Robinson, of Kansas City, Missouri.

Bishop Theodore S. Henderson, during a recent twenty-six days, "traveled 3,641 miles, preached twenty-six sermons and delivered thirteen additional addresses, besides meeting committee and holding councils of various sorts."

Dr. E. S. Williams, at the last session of the Washington Conference, was assigned to Asbury, Annapolis, Maryland. Here he found a most cordial welcome. The salary was increased forthwith by \$200. A new parsonage has been ordered built at a cost of \$3,000, which will include all modern improvements of light heat and bathroom. Notwithstanding Dr. Williams took sick two days before the climax of his rally in July, the forces remained loyal and more than \$1,000 was realized. Dr. Williams has been giving himself to the civic affairs of his city, having made before the city council the principal address against opening a saloon opposite the colored Grammar School. The Doctor delivered the address and awarded the diplomas to the graduating class of the grammar school last June. Dr. Williams recently underwent an operation for appendicitis and is now convalescing.

THE JENNINGS OUTRAGE

(Continued From Page One.)

"There may be an excuse for a maddened community to anticipate the operation of the law when a depraved brute outrages a helpless woman. There is NO extenuation for shooting down an unarmed man, white or black, when he is already in the hands of the law for what is at most a minor offense. 'White supremacy,' peace and order between the races, are both jeopardized by such outrages. There are no more dangerous enemies of their own caste, and that caste a right to govern, than the breed of white men who are guilty of them."

Gleanings from the Field

ALABAMA.

Anniston, First Church.—The Third Quarterly Conference was held by the Rev. S. J. Jordan, Sr., Superintendent. The reports from the various departments of the church showed that the work had gone forward in leaps and bounds. During the quarter a very successful revival had been conducted which resulted in a ten per cent. increase in membership and the church greatly revived. The financial department showed that \$466.09 had been raised, and with the sale of the old property added made a total of \$1,061.09 raised for the quarter. One mortgage of \$934 paid off, and \$300 paid on the \$500 note due on church property. The Sunday School, under the superintendency of Dr. H. F. Harris, has made remarkable progress during the quarter. It is one of the best organized schools in the city. Special emphasis being made upon the religious life of the children. The Junior League, under the direction of Mrs. L. A. M. Jackson, is doing excellent work. The Epworth League has been reorganized with Mrs. Azaline Trammel as its president. Programs of merit and interest are being rendered each Sunday evening before the regular services. The trustee department, under the leadership of Prof. S. E. Moses, is being felt in the church life as never before. Old debts are being paid and plans for the liquidation of the notes now due on the church property being executed. The Stewards are working faithfully to pay up the pastor before the meeting of the Annual Conference. The Ladies' Aid Society and Woman's Home Missionary Society have been reorganized, under the leadership of Mrs. Jackson and Sallie Moon. During the quarter the church has been visited by Bishop W. P. Thirkield and Dr. J. W. E. Bowen, of Atlanta. Dr. Bowen spoke three times Sunday, Aug. 3rd. Preached at the First Church in the morning, delivered a special message to the men and women of Anniston in a mass meeting held in the afternoon, and preached at Hobson City at night. The Rev. J. W. Wright is the energetic pastor. Dr. Bowen lectured to a full house Monday evening, Aug. 4th. The subject of his lecture was "Fifty Years of Progress." He held the attention of his hearers until the close. The young people of the church, under the leadership of Miss Celeste Moses, rendered excellent music for the occasion. The captains are working with might and main to raise \$500 on the first Sunday in September. Mrs. Azaline Trammel and Mrs. Ella Campbell are the captains of the Pinks and Greens. The corner stone of the new church will be paid the first Sunday in September. The Rev. S. J. Jordan was very painstaking as to every detail of the work of the quarterly conference.—J. N. Wallace, Pastor.

Cedar Bluff.—Our Third Quarterly Conference was held at Kirks Grove, the Rev. S. J. Jordan, Superintendent, presiding. Our work showed some improvement on all lines except the Jubilee movement. Children's Day was a success at Cedar Bluff, Gaylesville and New Hope. Raised \$11.00. Paid Superintendent \$12.00. The Trustees have begun work on the parsonage, and we hope to have a new parsonage by November, also a new church at Farrill. We are preaching all the benevolences, the

and the Jubilee Rally.—W. M. Starrs, Pastor.

FLORIDA

Daytona Charge.—Sunday, July 28, was a high day at Stewart Chapel. Superintendent S. A. Huger being ill, the Rev. I. S. Smith came in his stead, to hold the second Quarterly Conference. The Rev. G. B. Wilson, ex-pastor, preached an able sermon at 11 a. m., and the Rev. I. S. Smith did likewise at 3 and 7 p. m. We paid the elder and left \$2.90 in treasury. Just two weeks ago our pastor called all the male members of the church together and organized the M. B. H. Society, and now we have \$11.00 in the treasury. Our membership has grown from forty to one hundred and eight in four months. The newly converted gave the pastor a surprise on last Saturday night in the shape of a \$10.00 Panama hat. Mr. G. W. Alexander led in the movement and A. J. Stephens, E. Woods, L. Alexander, L. Stephens, H. Cowart, J. Mitchell, G. Francis, B. Smith, L. Smith, S. Reed, A. Jones, C. Lawrence and eight others followed. Stewart Chapel has now six classes, consisting of eighteen members each. The Rev. D. S. Selmore is the man for Daytona. Miss L. Proctor is getting ready to attend Claflin University this term.—J. S. Clark, Church Clerk.

IOWA

Des Moines.—At Ashury Church, our First Quarterly Conference was held July 12-15. The Rev. Wm. H. Wheeler, our beloved District Superintendent, preached three excellent sermons on Sunday. The love feast was on Monday night and was a benediction to all. The District Superintendent thinks this is the best meeting he has held at this place since he came on the district. Collection for the day \$24. Raised for Benevolences, this quarter, \$8.83; paid pastor \$130.42; raised for trustees this quarter \$118; total for the quarter, \$257.25. Two persons have united with the church this quarter. There are encouraging signs of material and spiritual growth. Our greatest need here is a good church building. The other denominations of the city have good substantial buildings, and the people who come to Des Moines are attracted to the other churches, but with all this our congregation has increased one hundred per cent during our eighteen months' stay here. The brethren can do us a great favor by finding out when their people are coming to our city and then sending their church letters to me at 939 W. 12th Street, so we may look them up. It is a common thing for our people who have been members of the Methodist Episcopal Church all of their lives to come here and join the African Methodist Episcopal church. We are planning a debt-paying rally for the early fall when we hope to pay every cent of our indebtedness and prepare the way so a church can be built the coming year. The Lord is blessing the work and we look forward for great things.—W. L. Lee, pastor.

LOUISIANA.

Pineville.—We were delighted to have Dr. R. E. Jones with us on Children's Day. We baptized six children at the altar, and they were enrolled on the Cradle Roll. Brother Scipio Compton is the Cradle Roll secretary. The Rev. H. J. Wright officiat-

ed at baptizing the children, namely, Claud Wiley Compton, Mary Louisa Compton, Catherine Devine Compton, Robert Curtis Wood, Irvine Clarence Page and Joseph Hartley Woods.—R. G. Calvin.

Daniel and Round Grove.—The second Quarterly Conference convened in Round Grove Church, July 16th, the Rev. B. J. Reddix presiding. The quarterly sermon will long be remembered. It was strong and logical. The District Superintendent is no mean preacher. B. Edwards was elected secretary. Reports from officers showed marked improvement at both churches. Total benevolences, \$47.00. Paid District Superintendent \$15.00. Total for second quarter, \$54.37. The Southwestern is being pushed. The church is alive, peace and harmony prevail, and the outlook is bright.—B. Edwards.

Colfax.—Lee's Methodist Episcopal Church.—The fifteen-day camp meeting closed Sunday night, with great results and four souls happily converted. The Rev. H. T. O. Abbott assisted the pastor. Two were baptized at the altar by sprinkling, two by immersion. The meeting was a spiritual uplift to the town. Our white people were regular in attendance. During the meeting work was being done on the new parsonage in town on our lot that the busy pastor has paid for since the Annual Conference. Tuesday, the 26th, the pastor and family moved into their new home. It is second to none on the Alexandria District. It was completed at the cost of \$300. The Rev. S. Mitchell and wife, Irene Tolbert, Cornelius Glover, Lella Young and others are due much credit for their untiring efforts to make the meeting and building a success. We thank the following ministers for their assistance: The Revs. T. A. Jackson, J. J. Woolridge, C. D. C. Bryant and H. T. O. Abbott. The people of Colfax see Methodism as never before. One hundred and fifty dollars was raised during the meeting.—K. D. Mitchell, Recording Steward.

Eola and Sunflower.—We feel thankful to the young ladies of Hampton Church—Misses Anna Washington and Lodie Page—for twenty-eight pounds of excellent groceries, and also to Mrs. Affa Sanders, for eighteen pounds given to the pastor and family. Miss Washington and Miss Page are both young converts in our church. The outlook is very bright for them in the church. Mrs. Sanders is a power in the church. We want to again thank Miss Anna Washington, Miss Lodie Page, Miss Fannie Mickens, Miss Susie Griffin for the sum of \$3.16 with which to purchase a summer coat. Miss Griffin is a member of the Baptist Church, while Misses Washington, Page and Mickens are of our church. On June 28th the lightning struck the old church at Eola, Simpson, and burned off the steeple, and there is nothing to do but to build. I have in hand from some of the best people of this church \$387.00 in subscriptions toward rebuilding not only that, but we have divided this end of the circuit up into three districts, with officers in each, to try and raise by October 20-26, \$50.00. Northwestern District, Fannie Jackson, President; M. A. Edwards, Vice-President; A. M. Edwards, Secretary; Mary Pryor, Treasurer. South-Eastern District: Mary Jane Gray, President; Caldonia Carter, Vice-President; Adla Griffin, Treasurer; Rachel Carter, Secretary. Central District: Aaron Coleman, President; Ardel Williams,

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Vice-President; Octavia Williams, Treasurer; M. E. Hampton, Secretary. It is intended by these clubs to raise \$537.00 to begin the building. This is a great field for hard work and a chance to be one who does not try to dodge the same. These are indeed a great people and I gratefully serve them in behalf of Methodism.—T. A. Hampton, Pastor.

Lake Arthur.—Tuesday night, after the pastor and family had retired, they were startled by singing and knocks on the door. On opening the door a party of members and friends, led by Sister Olivia Crader, entered and left on the dining room table about 40 pounds of choice groceries and a small purse for which the pastor and family are very thankful. Come again, Sister Olevia, with your party. We have not the least objections.—S. S. Earls, Pastor.

Slaughter.—On Thursday night, July 31, at about 9:30 o'clock, a party of friends and members of Marshall Chapel entered the church after preaching. They brought many pounds of staple groceries which delighted our hearts and lightened our burdens. Many thanks, kind friends. The surprise was led by Gilbert Rems, Sister Murerua Moore and others. After remarks by the pastor prayer was offered by Mrs. Mattie Carter and Mrs. Murerua Moore. Remarks by Brothers A. Louis and Kik Shropshire. The Rev. H. Lannon is pastor.—W. M. Pickkines.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatics, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 174, South Bend, Ind.

MISSISSIPPI.

Vaiden Circuit.—Our Third Quarterly Conference convened at Good Hope Church July 19-20, Dr. E. F. Scarborough, District Superintendent, presiding. Just before going into the business of the Conference Dr. Scarborough devoted a few minutes in lecturing to the Conference. His words were effective. He could not be with us on Sunday night, but he preached a wonderful sermon Sunday before leaving. Our pastor, H. Y. Salter, rendered a report that was very encouraging concerning the work. The following was raised since last quarter: For pastor, \$84.77; Children's Day collections, \$64.30; District Superintendent, \$27.30; total, \$176.37.—W. H. Bailey, Recording Steward.

Bay St. Louis—I desire to thank the many friends and loyal members of St. Paul Church for their hearty support during these hard times. We have been here but six or seven months and we have fared well and have paid all these standing debts. Every department is taking on new life. The Ladies' Aid is active and also the Willing Workers, under the leadership of Miss A. T. Holmes. Our rally on the third Sunday in July was a success. Our friends and faithful members brought forward \$66.50. The following persons led tribes: Mrs. H. K. McArthur, \$4.05; Mrs. E. K. Davis, \$6.70; Mrs. C. Simmons, \$11.55; Mrs. S. E. Powell, \$20.00; Mrs. F. Gavan, \$2.40; Mrs. H. E. Oates and Miss C. T. Holmes \$12; Miss L. Myers, \$8. May the Lord bless this good people. Mrs. P. Lange, Secretary.—W. A. Oates, Pastor.

Maple Spring Circuit—Our Third Quarterly Conference was held July 26-27 by the Rev. N. B. Blackman in the absence of our Superintendent, the Rev. W. F. Isaiah. The Conference was very well attended from two points. One point was not represented at all. Reports showed some improvements along all lines. Brother Blackman preached two able sermons Sunday at 11 o'clock and 7:30 p. m. the Lord's Supper was administered. Collection for Superintendent, \$11.10.—G. W. Lamplly, District Superintendent.

Meridian.—The Rev. Dr. J. M. Shumpert held our Third Quarter Conference and preached two strong sermons July 18-20. The officers had good reports which marked quite an improvement in this work.—W. L. Mills, Pastor Haven Chapel.

Merrill—I came to this work Feb. 1st and was received gladly. I found they had started a new church and it was \$50 in debt. I went to work and put on a rally for the fifth Sunday in March which was a success. We raised \$72.65 and wiped out the debt. Now we have all the lumber to complete it. Our Easter Day was a success at Merrill with 16 members. The Superintendent raised \$9.28, and the big church Basen, with about 150 members, raised \$2.38. E. D. Larrence, Superintendent. My Second Quarterly Conference was held at Merrill May 17 and 18, Dr. J. C. Huston presiding. Reports showed that the work is alive on all lines. We have raised for all causes \$207.70; paid the superintendent \$18; paid pastor \$102; paid on church debt \$72.65, and on parsonage furniture, \$15.20.—S. McDavid, Pastor.

McNeill — Our Third Quarterly Conference convened with Dr. J. C. Huston in the chair. Officers all present with good reports, which indicated the work to be on the upward grade. Dr. J. C. Huston preached a wonderful sermon. We have just closed a successful revival with the Rev. J. C. Peters and the Rev. Mr. Alan Jefferson as preachers. Nine souls were converted and ten received probation. This is the best meeting ever held on the McNeill charge. Collections good.—G. W. Wells.

Liberty.—We held our Third Quarterly conference July 16, Superintendent P. A. Rembert presiding. We had a splendid session. The Superintendent preached a strong sermon at night. We are always glad when the Superintendent comes to Liberty. We close his assessment in full.

Houston. — My Third Quarterly Conference was held Saturday and Sunday, July 26-27. As the Rev. W. Gillian could not be present the

Rev. L. A. Armstrong, of Okolona presided. Had a good quarter. The officers presented good reports. Raised Saturday and Sunday \$30.10. Bought and paid for a \$65 bell; installed electric lights at a cost of \$31.68; paid \$22 balance due on insurance of church.—S. T. Walker, Pastor.

Hickory Grove Circuit.—Our Quarterly Conference convened at Hickory Grove Church July 30. The Rev. J. M. Marsh, our District Superintendent, was at his best. Paid District Superintendent \$7.75; paid pastor \$14.45. We are well pleased with our new pastor, the Rev. A. Wilson.—J. L. Lindsey, District Steward.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

NORTH CAROLINA

JEFFERSON — Our first quarterly conference convened at Creston the 5th and 6th of July. The District Superintendent, A. H. Newsome, was with us and preached two strong sermons at 11 and 3 o'clock, and at Clifton Sunday night, at Jefferson Monday night. The assessment is \$6.30 per quarter. We paid the elder \$12.35. For the first time I have failed to go to District Conference since a member.—L. W. Thomas, pastor.

Winston-Salem — The good and generous members of Happy Hill Church came to the room of the pastor, the Rev. S. L. May, and bestowed upon him a bountiful poundling, consisting of groceries and wearing apparel. The sisters of the church were instrumental in the gift. The procession was led by Mesdames Arthur Willis, Bettie Cole, Mary Oaks and in their wake Messrs. Edward Cole, Clark Bailey, the Misses Hettie Penn, Ada Willis Below, Nannie Penn and a number of Baptist friends. On Sunday evening, July 6th, the president of the Woman's Home Missionary Society at the close of service, presented to the pastor a nat which cost not less than four or five dollars. May the Lord bless Sister Dora Houston, the president, and her hand for their gracious gift. Wednesday evening brought with it another very pleasant surprise for the pastor. Mrs. Anna Harrison, a good and loyal member of the church, asked the pastor to remain, stating that she had a little token of regard and esteem to give to him and also to show to the church. The result was another generous poundling. The same was led by Mrs. Jack Halrston, Mrs. Lula Houston and others. The large hox was borne up the aisle by Messrs. Page and Phillips. Sunday, July 13th, we had a church rally to raise funds for our proposed new church on Salem Hill. The rally was a success, decidedly. We raised something over \$100. The work is moving on nicely. We have a very good board to work with at this point, and I believe that when the new church is erected on Salem Hill, near the street car line, we will have one of the strongest churches in this part of the city. We ask that you pray for us, brethren, and, should you who read this article desire to aid a good cause by giving of your substance, you may address the Rev. S. L. May, the pastor, and he will acknowledge same through the columns of the Southwestern.—Samuel L. May, Pastor, 1254 Centerville St., Winston-Salem, N. C.

The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequalled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

By HENRY H. MEYER Edited by JOHN T. McFARLAND

The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

Vest-pocket size. Pages, 160. Cloth, 23 cents net by mail; flexible leather, colored edges, 28 cents by mail.

A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

TEXAS

Nixon Circuit. — This Circuit is yet alive spiritually and financially. Our revival closed on the 22d. The Rev. I. T. Sanford, of San Antonio (Carr Hill) was with us and helped us in the meeting. After twelve nights' work twelve souls were converted to Christ and ten of this number joined the Methodist Episcopal Church; two joined the Baptist. On Sunday, July 27, were baptized six by sprinkling. When we came to this circuit we found thirty-five members on the roll, and we have done very good work. We expect to come to the Conference with a round report. On Aug. 24 will be held our finishing rally. We will begin with a grand barbecue on the 23rd, ball games, spelling contest and other amusements. Our plan is to raise \$200.—J. J. Hardemon, Pastor.

Conroe.—At Methopolitan Church we had our Jubilee Rally on the fourth Sunday in July. We had with us the Rev. C. C. Sapp, who preached two able sermons and all were impressed, and request that he come again. Those who had been soliciting for the Jubilee Rally by cards reported. Several raised from 25c to 90c each. Maran Potts, \$1; Mrs. Melenda Scott, \$1; Mrs. Edetha Halman, \$1.15; Mrs. Ann Simultan, \$1; Mrs. T. C. Jackson, \$1; Mrs. Willie Williams, \$1.84; James Turry, \$1; Mrs. Alice Turry, \$1.15; Mrs. Cora Bass, \$1.58; Paul D Davis, \$1; Mrs. Laura Davis, \$1.15; Mrs. Josephine James, \$1; public collection \$3.10; total, \$20.48.—Jas. Hants, Pastor.

Marshall Circuit.—The month of July we closed out a sweeping revival. Eighteen souls were admitted to the church. One hundred dollars was collected on the pastor's salary and \$38 on the Jubilee. Among those who contributed are: Joe Parish and Mack Haynes, \$2 each; Frank Edward, \$5; J. H. Mosley and Prof. W. M. Brown, \$1 each; Wiley Weatherington, Louis Webber and Richard Wooden \$2 each; Louisa Mackery, Sarah Jane Young, S. J. Smith, E. P. Daniels, Richard Silas, E. T. Johnson, Miss Johnson, Chas. Gauett, John Show, W. J. McCliner and R. H. Fuller, \$1 each; Sam Williams, Rufus Bonner and Alford Marsh \$2 each; Mrs. Crame, B. M. Blair, Mr. Grim and Mr. Clark \$1 each. The latter two brethren are of the Baptist Church. Many thanks to these good people.—Gabriel Felder, Pastor.

San Antonio Circuit.—We had the privilege of entertaining Prof. H. L. Billups and the Rev. W. E. Evans, who arrived here on Aug. 2. They were escorted to the parsonage by the pastor, and on the morning of the third (Sunday) we were driven four miles in a surrey to a newly-organized point known as Pine Hill Methodist Episcopal Church. This point is a credit to Methodism, having been organized only one month. We found 32 pupils in the Sunday School, and Dr. Billups was the speaker of the day and his address made a lasting impression in the interest of education. He is an orator and equal to the task. On Monday night he spoke at our St. Paul, San Augustine, and, as usual, swayed the audience with his eloquence. The Rev. Mr. Evans participated in the four nights' meeting at Pine Hill that resulted in two accessions. San Augustine Circuit is on the upward march. They are expecting to report in advance of many years at the annual Conference.—J. L. Blue, Pastor.

Laurelia Circuit.—The members of Mount Veron Church, at Corrigan, are happy because the debt of long standing is paid; they are clear of debt, under the leadership of the Rev. E. G. Gilmore, who is their successful pastor. At Schiloh, we marched into our new church Sunday, July 27th. The Rev. E. G. Gilmore preached to our delight. At 8:30 p. m. the Rev. E. G. Gilmore filled the pulpit. Three joined the church. Collection good.

Huntsville Circuit — Our Second Quarterly Conference was held by the District Superintendent, the Rev. W. H. Jackson. Helpful remarks were made by our Superintendent. Sunday at 11:30 a. m. an able and impressive sermon was preached by him. After the sermon the Sacrament of the Lord's Supper was administered. The Rev. Bro. Jackson is a gospel messenger. Collection for the quarter, \$17.—J. W. Walker.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment and will also send some of this home treatment free for trial, with references from your own locality if required. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 176, South Bend, Ind.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Marshall.....	Texarkana, Texas.	September 2-7	P. H. Jenkins
Muskogee.....	Okmulgee, Okla.	Sept. 3-7	H. T. S. Johnson
Washington.....	Pomokee, Md.	September 9-14	W. A. C. Hughes
Gainesville.....	Williston, Fla.	September 18-21	J. F. Elliott
Annapolis.....	Baltimore, Md.	Sept. 24-28	C. G. Cumings
Fort Smith.....	Solgoatchie, Ark.	Oct. 1-5	H. P. Coulter
Clow.....	Clow Ct., Ark.	October 2-5	C. A. Taylor
Little Rock.....	Little Rock, Ark.	Oct. 16-19	G. T. Saxton
Wilmington.....	Middletown, Del.	October 14-16	W. F. Cotton
Salisbury.....	Salisbury, Md.	October 21-23	W. Moultrie
Conterville.....	Easton, Mo.	October 28-30	J. E. A. Johns
Pine Bluff.....	Pine Bluff, Ark.	November 12-16	J. W. Greer

CONVENTIONS

Baltimore District—Sunday School and Epworth League Convention, Lutherville, Md.	September 4.
Ocala District—Woman's Home Missionary Society, Mt. Nebo, Church, Lawley, Fla.	September 11-14.
Brookhaven District Epworth League and Sunday School Convention, Summit, Miss.	September 25-28.
Lincoln Conference—Woman's Home Missionary Society, Tulsa, Oklahoma.	October 2-5.
Clow District—Sunday School and Epworth League Convention, St. Paul Church, Clow Circuit.	October 9-12.
Vicksburg District—Sunday School, Epworth League, Ladies' Aid and Woman's Home Missionary Society, Fayette, Mississippi.	October 9-12.
Woman's Home Missionary Society—Annual Meeting Board of Managers, Washington, D. C.	October 15-22.

Conference Notices

Special Notices

VICKSBURG DISTRICT.

Dear Pastors—Our Missionary Convention meets at Fayette, Thursday, October 9th, and will close Sunday night, October 12th. Please see to it that your Sunday Schools, Epworth Leagues, Ladies' Aid Societies and Woman's Home Missionary Societies are duly represented by a president from each charge. Programs will be forthcoming with further particulars. —J. E. Holmes, Superintendent.

FORT SMITH DISTRICT

The pastors will please send me the names and number of delegates from their various charges that will attend the District Conference at Solgoatchie, Ark., October 1st, 1913. You will be met with conveyances at Morrilton, Ark., September 30 and October 1. Please be sure to arrive on those days. For further information please address J. A. Swift, Pastor, R. R. No. 1, Morrilton, Ark.

District Rounds

HUNTSVILLE DISTRICT.

Fourth Round

Scottsboro and Stevenson, September 6-7; Guntersville Circuit, 13-14; Cedar Grove, 20-21; Athens and Johnson, 27-28; Oakland, October 4-5; Lowes and Fullers, 11-12; Triana, 18-19; East Decatur, 25-26; Beulah Mission, 25-26; Huntsville, November 1-2; Decatur, 8-9; Centre Grove, 15-16. —A. W. McKinney, Superintendent.

MARSHALL DISTRICT

Fourth Round

Texarkana, September 7-8; Concoria, 19-21; Ebenezer, 21-22; Jefferson, 27-28; Tyler, October 1-2; Ore City, 4-5; Harleton, 11-12; Bivins and Atlan-

ta, 17; Queen City, 18-19; Pittsburg, 25-26; Mallalieu, October 31-November 2; Marshall Circuit, November 1-2; Lodi, 8-9; Lodi Mission, 11-12; Longview and Hawkins, 15-16; Mineola, 22-23; Daingerfield, 29-30; Lasater, December 6-7; Woodlawn, 13-14. Dear Brethren: Let us leave no stone unturned in order to make a round report. Please follow the following method in dividing your claims: 44c. of each dollar to the Board of Foreign Missions; 38c. of each dollar to the Board of Home Missions and Church Extension; 7c. of each dollar to the Freedmen's Aid Society; 5c. of each dollar to the Board of Education; 2c. of each dollar to the American Bible Society; 1c. of each dollar to the Church Temperance Society. Remember King's Home and Wiley-Jubilee Funds are not reckoned in the above causes. Those funds come under the head of local educational benevolences. Let us rally our forces and pay these local claims in full at the District Conference. Let us not forget to observe Sunday School Rally Day, October 26, 1913. You cannot hope to succeed if you neglect the young people's organizations. The pastor who looks after the Sunday school and the Epworth League is the man who always succeeds and who always has a congregation to preach to. He will always have something to draw from to build up his membership. The pastor is the burden bearer of our connection. The Bishop, the District Superintendent, all the corresponding secretaries and the people are looking to the pastor for success. His financial and spiritual efforts constitute the foundation stone upon which must rest the superstructure of our present and future militant church, and yet he is the poorest paid man in the church. It is said that the pastors will get pay when they go to Heaven, but I think it would be a mighty good thing to start some of that pay on this earth, don't you? Let me hear from you sometimes.—P. H. Jenkins, Superintendent.

BROOKHAVEN DISTRICT.

Fourth Round

Expose, September 4-5; Columbia, 6-7; Hub, 13-14; Hub Circuit, 20-21; China Grove, 23; Liberty, 24; Lamp-ton, 27-28; Brookhaven Circuit, October 1; Fernwood and Magnolia, 4-5; Crystal Springs Circuit, 11-12; Kenolia, 18-19; Bridgeville, 25-26; Barlow, 31; Bowerton (Wesson), November 1-2; Star, 7; Florence 8-9; Brookhaven, 15-16; Crystal Springs, 22-23; Hazlehurst, 29-30; Oma, December 6-7; Tybertown, 13-14.—Dear Pastors: Please don't stop with the good reports that you made at the District Conference. Push your revivals. Don't be satisfied with anything less than ten per cent increase in your membership. Continue to hold up the benevolent claims before your people, until you have raised every cent of your apportionment. Local preachers, exhorters, officials and members of the church, please pay your dollar to your pastor on the benevolent claims and help him all you can to bring a good report to the next Annual Conference. Continue to send in subscriptions to the Southwestern. We sent in seventy-four from our District Conference and we must make it two hundred by the time the Annual Conference convenes. Take a collection for the Natchez Church and send it to the Rev. D. L. Morgan, Natchez, Miss.—P. H. Rembert, Superintendent.

WAYNESBORO DISTRICT.

Fourth Round

Herndon and Wadley, September 6-7; Bascom, 13-14; Statesboro Mission, 18; Statesboro, 20-21; Newington, 27-28; Dublin and Brewton, October 4-5; Summit, D. L. Clark, 4-5; Augusta, 11-12; Pulaski, 18-19; Charlestown, 25-26; Undine, 30; Hagan and Belleville, November 1-2; Oliver and Egypt, 6; Waynesboro and Asbury, 8-9; Rocky Ford, 15-16; Waynesboro Circuit, 17; Sylvania, 22-23; Millen, 22-23; Highland, 22-23; Stillmore and Adrian, 22-23.—My Dear Brethren: This is the end of your year's work. Begin the first of this quarter and finish up all your unfinished year's work. Look well to your own task and remember that only yourself is responsible for your task. Bring your full benevolent claims to Conference, and remember that we go up or down with our report on the Jubilee Fund. Push your official rank, finish your building and repair work on church and parsonage, and let us face one another at Conference with good reports as stewards of the Most High God.—W. M. Bellinger, Superintendent.

BEAUMONT DISTRICT.

Fourth Round.

Rockland Circuit, Sept. 13-14; Bonweir Circuit, 20-21; McCabe (Mission) Beaumont, 27-28; San Augustine Circuit, Oct. 4-5; Newton Circuit, 11-12; Wallisville Circuit, 18-19; Jasper Circuit, 25-26; Sour Lake (Mission), 29-30; Port Arthur Mission, Nov. 1-2; Hemphill Circuit, 8-9; Orange Station, 15-16; Voth, 22-23; Silsbee (Mission), 26-27; St. James (Beaumont), 30-1.

Dear Brethren—Allow me to call your attention to two or three things. First, remember who we are and the Church which we are members of, and what she expects of her ministers. She expects her ministers to save the lost. This is our first duty; second, the raising of the benevolences of the church in full and the ministerial support in full; church houses built, repairs on old houses and parsonages and new work established, having

Why Scratch?



"Hunt's Cure" is guaranteed, to stop and permanently cure that terrible itching. It is compounded for that purpose and your money will be promptly refunded WITHOUT QUESTION if Hunt's Cure fails to cure Itch, Eczema, Tetter, Ring Worm or any other Skin Disease. 50c at your druggist's, or by mail direct if he hasn't it. Manufactured only by A. B. RICHARDS MEDICINE CO., Sherman, Texas

every department actively engaged in church work, full of life, urging earnestly upon your people to take and keep the Southwestern Christian Advocate in their homes is one of the best signs of victory. Actions speak louder than words. In this case, I desire every preacher of mine to act now. The fifth Sunday (November) is the Southwestern Day. Make special efforts for not less than ten cash subscribers for the Southwestern (\$1 per copy). Kindly read your Discipline and be guided by same, having your committees ready to report; Stewards' and Trustees' reports, etc. Your entire Benevolent Claims must be reported as per the Discipline. Don't hold any money brethren, send in Jubilee and Benevolences to respective headquarters; and, your Episcopal Fund, I am sure that you have already sent it in to the office, as per request. Kindly have your Conference minute money ready for me when I come. I shall give you receipt for same. A round report on all lines is my wish and prayer.—W. L. Duncan, Superintendent.

BIRMINGHAM DISTRICT.

Fourth Round.

Enon, Sept. 5-7; St. Paul, 12-14; Bessemer, 19-21; Pratt City and Elberton, 21-22; Woodlawn, 25-28; Scott's Chapel, 26-28; Avondale, Oct. 2-5; Mason City, 3-5; Warrior and Bangor, 11-12; East Thomas, 17-19; Sayreton, 18-19; Blount Springs, 25-26; Tuscaloosa, 31, Nov. 2; Village Spring 6-9; Oneonta, 8-9; Lehigh and Selfville, 10; Cardiff, 11; Corona, 12; Jasper and Claron Hill, 13; Brownville and Irondale, 14-16. Dear Brothers—I trust you have had a glorious year and have succeeded in securing the 10 per cent increase of genuine Biblical conversions; with this done you will have easy sailing in closing up your accounts with the Stewards. Please do your best to make a round report of all benevolences, remember that each item is important and one should not be slighted for the other. It will be a shame if we do not report one dollar per member on the Jubilee Fund.—J. W. Thomas, Superintendent.

HOUSTON DISTRICT.

Fourth Round.

Dowling Street Mission, Sept. 14-15; Audubon Place (St. Marks), 14-16; Mallalieu Chapel, 21-22; Boynton Chapel, 28-29; Harrisburg-Dyersdale, 28-30; Houston Heights, Oct. 1; St. James, 5-6; Sloan Memorial, 5-8; Mt. Vernon, 12-13; Dickinson (League City) 13; Columbia (Angletown), 19; Sweeney (Velasco), 18-19; Liberty Circuit, 25-26; Thompson Circuit, Nov. 8-9; Rosenberg, 10; Richmond (Kendleton), 15-16; St. Paul, 23-24; Texas City, 23; Tabernacle, 30, Dec. 1; Laporte, 4; Trinity, 7-8. If pastors will kindly have all nominations

(Continued on page 13)

1,000,000 PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH

100 SOUTH WABASH AVENUE CHICAGO, ILLINOIS

Rev. Joseph B. Hingeley, COR. SECY

Pastor, are you bringing to Conference a contribution for the Board of Conference Claimants? If so, enter it under Item 8 of the Conference Treasurer's Report.

A GOOD WAY

How Can I Help the Veteran Preachers?

Make a bequest to the Board of Conference Claimants, but be very careful to see that your Will is both "safe" and "sound," and that your lawyer uses the proper title, "Board of Conference Claimants of the Methodist Episcopal Church."

A MORE EXCELLENT WAY

Administer your own estate, protecting your income during your life by taking a Life Annuity Bond of the Board of Conference Claimants. This will fix the post-mortem use of your money without possible failure, and will insure a "safe" and "sound" income during your life, or the lives of those for whom you purchase the Bond.

THE BEST WAY.

Send a Gift to the Board of Conference Claimants. Your money will be put at once to earn money for the Veteran Preachers as long as the Republic and the Church survive. Every day witnesses the fact that now is the "accepted time." Death cheats many a man of his best purposes and robs the treasury of the Retired Ministers. Do not delay. Delays are not only dangerous but fatal.

READ THESE MESSAGES FROM BISHOPS

Cranston: "To every honest and loyal Methodist this cause will plead for itself."

McDowell: "The Church which educates its ministry and then casts it off as soon as old age comes will shortly have no ministry, and the Church will be gone."

Quayle: "A handshake with our brethren belonging to the Retired Ministry. Their name is sweet and their works follow them."

McIntyre: "All hail! Leaders and Victors of the conquering host. The Church of Christ salutes you."

McConnell: "There is no more progressive enterprise afoot in the Church to-day. The movement is in line with the wisest social thinking as well as with the best Christian spirit."

Leete: "Hail to the sunny-faced fathers of the Church and to the calm companions of their years."

Thirkield: "When one contemplates the good cheer, comfort and help brought to the noble army of Retired Preachers, it raises a shout of joy."

Subscribe for the "Veteran Preacher," September issue ready, 25 cents per year.

District Rounds

Continued

of officers and committees made up before the quarterly Conferences meet will facilitate the work and assist the Superintendent in making up his record for the next Conference year. A blank for the Trustees' annual report will be furnished each pastor in time to accurately report the year's work.—W. H. Logan, Superintendent.

CONROE DISTRICT.

Fourth Round

Hufsmith, September 13-14; Oakhurst and Pine Bluff, 17-18; Dodge, 20-21; Fostoria, 24-25; Lovelady Circuit, 27-28; Weidon and Saron, 29; Bedias and Flox, October 3-5; Willis Circuit, 11-12; Riverside Mission, 17; Hartselle and W. C., 18-19; Camilla and C. 25-26; Groveton Mission, 27-28; Liv-

ington, Nov. 1-2; Montgomery, 5-6; Spring, 8-9; Onalaska and B., 15-16; Richards and Iola, 18-19; Singleton 20; Huntsville Circuit, 22-23; Conroe and Tamina, 29-30; Laurella and N. W. December 6-7; Trinity Mission, 8-9.—Now, dear pastors and laymen, this is my last meeting with you, according to Methodist usages. Let every lay officer help the pastor to make it a grand success. We have enjoyed six years of peace, harmony and love. Make this last quarter a successful one. Since there have been more revivals and more souls saved in the Master's Kingdom this year than in the history of the district, and any year I have served you. Let us be vigilant and pay off in full every claim. Officers, don't forget the pastor; pay him in full. He is bond-servant of all men. The Methodist Episcopal pastor is the most loyal. Pay the one you have in full. Demand a better one and the cabinet will see that you get one, too. According to the pastors' reports our benevolence is in advance of last year, for which I thank pastors and laymen. Every official member should subscribe for the Southwestern. It helps like nothing else can do. Send in your dollar and you will get the paper. Now it is the best friend the Negro race has in the journalistic world. I hope every pastor and laymen will meet me in the quarterly meeting. I would like to bid them a final adieu.—W. Hartley Jackson.

DEAD

Carter—Mrs. Cornelia Carter, a member of Central Methodist Episcopal Church, Jackson, Miss., was translated July 26, 1913, in full triumph of heaven. She was converted at an early age and lived a consistent and useful Christian life. Her's was a pure and consecrated life as was attested by the many floral offerings presented by the many friends of the family, both white and colored. She leaves only one devoted son, two sisters, two grandchildren and many friends—S. H. Cannon, pastor.

Cobbs—Mrs. Rebecca Cobbs, was one of the faithful members of the Methodist Episcopal Church for more than 28 years, died July 7, 1913, at the home of her son, Mr. Ed. Cobbs, at Gainesville, Tenn. She was a faithful Christian and a lover of the church. She leaves three daughters, three sons and several grandchildren. The funeral was preached by the Rev. T. B. Blackman, assisted by the Rev. J. H. Boddie.—(Mrs.) T. B. Blackman

Tucker—Mrs. Lucinda Tucker, a faithful member of St. Paul Methodist Episcopal Church, in Aberdeen, Miss., for forty years; age 65 years, died in peace, July 28, 1913, in full triumph of faith. She was in the Class Meeting the 27th of July and said if she never talked with the members in another class meeting, that she wanted them all to meet her in heaven. She leaves five sons, four daughters, several grandchildren, and a host of friends. The funeral took place at Samuel Methodist Episcopal Church and was attended by a large concourse. "Servant of God, well done!" The funeral was preached by the Rev. K. C. F. Troupe, pastor.

Gipson—Eddie Gipson, a young man in his thirties and of much service to our church. He leaves his mother, wife and one son. The funeral service was conducted by the Rev. D. S. Selmore and other city pastors.

Roberson—Lawrence Roberson, son of the Rev. and Mrs. B. J. Roberson, of West Point (Miss.) Circuit, was

Thru Sleeper to Monroe

By way of Alexandria—Leaves nightly at 7 p. m. from the Union station. Arrives Monroe next morning 9:50.

Local Sleeper to Alexandria

Leaves on No. 51 nightly at 7 p. m. from the Union station. Arrives Alexandria 2:30 a. m. Sleeper lays over till 7 a. m. Passengers are allowed to remain in sleeper.

Thru Service to Colorado

Our Texas-Colorado Limited leaves daily 12:30 noon from the Union station. This train carries thru observation, library sleeper, high-class diner, etc. Reaches Colorado Springs second afternoon 12:45, Denver 3:20 p. m.

Round Trip to Mineral Wells \$24.10

Leave here at 12:30 noon today and arrive in Mineral Well to-morrow at 11:35 a. m. Observation car, diner, etc. We have some very interesting literature on the wells, and will be pleased to send same to any address.

Round Trip to Hot Springs \$19.00

Both our 7 p. m. train and the 12:30 noon train make good connections for Hot Springs. Tickets on sale throughout the year.

Texas Pacific Ry.

City Ticket Office

207 St. Charles Street



born April 18, 1891. He professed a hope in Christ at Macon, Miss., in 1905, after which he married and went to Memphis, Tenn. He was brought to the home of his father and lived a short time, dying August 22, 1913. Age, 22 years, 4 months and 4 days. He gave evidence of his strong faith in God by singing: "I Heard the Voice of Jesus say, 'Come Unto Me and Rest.'" His mother asked him: "Son, can you trust the Lord?" and he replied: "Yes, I am trusting Him." He died in the faith. The funeral was attended by the writer.—J. W. Winbush, pastor.

Jenkins—Mrs. Lizzie Jenkins was born in Houma, La., in 1873, and fell asleep in Jesus August 11, 1913. She joined the Methodist Episcopal Church when she was 11 year of age, during the pastorate of the late Rev. Thos. McCary, at Wesley Church, Houma. She lived faithful to God, the Church and its causes. Twenty years ago she came to the city and joined Simpson Chapel, now known as Trinity Church, during the pastorate of the Rev. Henry Taylor. She was married to Mr. Wesley Jenkins in 1905. She was a member of the new Ladies' Providence Benevolent Society and had all the attention that medical aid could give. She died in the fullness of faith. The deceased was the sister of the Revs. T. F., Arthur and Garfield Robinson, ministers in the Louisiana Conference. The funeral service was in charge of Drs. R. E. Jones and V. Chapman, assisted by the Revs. E. A. Brown, W. J. M. Price, D. S. Sloan and H. B. F. Charles. The husband, three sisters, four brothers and a host of other relatives and friends survive.

Totton—It has pleased the Almighty God to remove from our midst our beloved Sunday School Superintendent and Choir President, in the person of Bro. W. F. Totton, of Ardmore, Oklahoma. The Sunday School has lost a loving and faithful Superintendent. The choir a faithful and instructive president; the church a very loyal member, but we bow in humble

submission to the will of Almighty God and extend our heart-felt sympathy to the bereaved family, the Sunday School and the choir.—(Mrs.) Ollie Franklin.

Wright—Mr. Joe Wright, brother of Mrs. Sallie Hutchinson, died July 8, 1913. He was a member of the Little Hope Baptist Church, Fairfield, La., while his wife and four daughters are members of the Fairfield Methodist Episcopal Church. Brother Wright made good in life. Calling to his bedside his wife and eight children, also, a lawyer, he made the proper disposition of his estate, consisting of 80 acres of land, six head of horses and other cattle. As a Christian he died fully conscious and in the triumph of faith. The funeral was attended by the Revs. R. Lowe, A. D. Reed, of the Baptist Church, and the pastor, the Rev. W. L. Dyas.

Dillwood—Mr. George Dillwood, was born in Fayette, Jefferson County, Miss., May 23, 1851, and died in New Orleans, July 27, 1913. He was united in marriage to Miss Sarah Hinton, also of Fayette, where he lived for more than twenty-five years. To this union were born three children, Mrs. G. A. Canady, of Hot Springs, Ark.; Mrs. Rosa D. Howard, of Greenville, Miss., and Mrs. Greene Dillwood, of New Orleans. Deceased was 62 years of age, possessed of superior mental ability and was much experienced by extensive travel. To know him was to love him. He leaves his wife, three children, three grandchildren and a host of friends. He was a member of the St. James M. B. Church, and died in the full triumph of faith. The funeral was conducted by his pastor, the Rev. J. Acox.

Hawkins—Charley Murphy, a stepson of the Rev. J. T. Hawkins, of Auervergne, Ark., died August 3, 1913, in full triumph of faith. He was converted four weeks ago. The Rev. A. L. Reed, of the African Methodist Episcopal Church attended the funeral.—(Miss) Cora Robinson.

Charter

STATE OF LOUISIANA, PARISH OF ORLEANS.

Be it remembered, that on this 7th day of August, 1913, before me, WILLIAM RENAUDIN, a notary public, duly commissioned and qualified in and for the Parish of Orleans, State of Louisiana, therein residing, and in the presence of the witnesses herein-after named and undersigned, personally came and appeared the several persons whose names are hereunto subscribed, who severally declared that, availing themselves of the laws of the State of Louisiana in such cases made and provided, they have covenanted and agreed and by these presents covenant and agree and bind themselves, as well as all such persons as may hereafter become associated with them, to form a corporation for the objects and purposes and under the stipulations and articles following, to-wit:

ARTICLE I.

The name of this corporation shall be the PIONEER OIL AND DEVELOPMENT COMPANY OF NEW ORLEANS, LIMITED, and under its said corporate name it shall have and enjoy succession for the full period of Ninety-nine (99) years from and after the date hereof; to contract, sue and be sued; to hold, purchase, lease, sell and hypothecate property, real and personal, and to name managers, directors and agents, as the interest of the corporation may require; to make and use a corporate seal, and the same to break and alter at pleasure; to make and establish such by-laws, rules and regulations for the proper management of the affairs of the corporations as may be necessary.

ARTICLE II.

The domicile of this corporation shall be the city of New Orleans, State of Louisiana, where all citations and other legal processes shall be served on the president, or in his absence on the vice-presidents in their order.

ARTICLE III.

The capital stock of this company is hereby fixed at the sum of FIFTY THOUSAND DOLLARS (\$50,000.00), divided into and represented by fifty thousand (50,000) shares of one dollar each, and which shall be issued at not less than par, and shall be paid for in cash or its equivalent when issued, all of which stock shall be fully paid and non-assessable; provided that the corporation may begin business when twenty thousand shares of its capital stock have been subscribed for. Stock may be issued in payment for property, real or personal, or for services performed or labor done for the corporation, as may be determined by the Board of Directors.

ARTICLE IV.

The objects and purposes for which this corporation is formed and the nature of the business to be carried on by it are hereby declared to be the business of mining for oil or gas and any other minerals, with the right to do anything and everything incident thereto; the purchase, lease and sale of lands and personal property and for the purpose of holding lands for development by other persons, or corporations, and generally to do all such things as are incident to the business of producing oil and gas and the sale and distribution of same; such operations to be carried on within the State of Louisiana or elsewhere in the discretion of the Board of Directors of this corporation.

ARTICLE V.

No stock shall be transferred except upon the books of the corporation. No stockholder shall sell or dispose of his stock in the corporation without having offered the same for sale, in writing to the corporation, through its Board of Directors, who shall have the first opportunity to purchase same at its book value within 30 days from said notice, after which the stockholder offering said stock may sell or dispose of same to any other person or persons.

ARTICLE VI.

This act of incorporation may be changed, modified or amended, or this

corporation may be dissolved with the assent of two-thirds of the capital stock represented at a general meeting of the stockholders convened for that purpose, after 30 days written notice shall have been given to each stockholder directed to his last known address.

ARTICLE VII.

All the corporate powers of this corporation shall be vested in a Board of Directors of not less than three nor more than nine stockholders, each of whom shall own in his own right not less than one hundred shares of stock, and who shall be elected on the first Wednesday of August of each year; said directors to be elected by the stockholders at the annual meeting, or at a meeting called for that purpose, and at all such meetings each share of stock owned or controlled by each stockholder shall be entitled to one vote, and in all meetings of stockholders each share of stock present, or represented by written proxy, shall be entitled to one vote, and a majority of the stock thus present, whether represented in person or by proxy, shall control. Notice of all elections or meetings of stockholders shall be advertised ten days prior thereto in a daily newspaper published in the city of New Orleans.

The first Board of Directors of this corporation is hereby declared to be J. I. Rogers, W. L. Cohen, Aristide Dejoie, Jr., G. C. Bryant, Matt. Dickerson, Jr., W. E. Roberson, F. B. Smith; who shall serve until their successors are chosen.

The officers of this corporation shall be a president, first and second vice-presidents, treasurer and secretary.

And the officers of said corporation are hereby declared to be: J. I. Rogers, president; W. L. Cohen, first vice-president; Aristide Dejoie, Jr., second vice-president; F. B. Smith, secretary; W. E. Roberson, treasurer. And a majority of the directors shall constitute a quorum for the transaction of business. Any vacancy in the Board of Directors shall be filled by the remaining directors.

ARTICLE VIII.

Whenever this corporation shall be dissolved by liquidation or otherwise, its affairs shall be liquidated and settled by two persons selected for the purpose at a stockholders' meeting duly held, and such liquidators shall perform such services and give such security as the stockholders may require.

ARTICLE IX.

No stockholder of this corporation shall ever be held liable or responsible for its contracts, or to be bound therefor in any further sum than the unpaid balance due the company on their stock, and no mere informality in organization shall have the effect of rendering this charter null or exposing the stockholders to any loss further than the amount of their capital stock.

In testimony whereof, said parties have hereunto affixed their names in the presence of me, notary, and of the undersigned attesting witnesses on the day and date first above written.

Original signed:

J. I. ROGERS.....500 shares
F. B. SMITH.....500 shares
W. E. ROBERSON.....500 shares
W. L. COHEN.....500 shares
A. DEJOIE, Jr.,500 shares
MATT. DICKERSON, Jr. 5,000 shares
GEO. C. BRYANT.....125 shares

Witnesses:
A. W. ZILTON,
J. B. VERDUN.

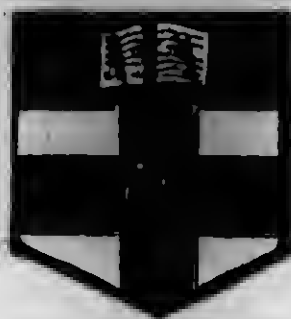
I, the undersigned Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Incorporation of the Pioneer Oil and Development Company of New Orleans, Limited, was this day duly recorded in my office in book 1088, folio 736.

New Orleans, August 11th, 1913.

Signed, EMILE J. LEONARD,
(Seal.) Dy. Recorder of Mortgages.

STATE OF LOUISIANA,
PARISH OF ORLEANS.

I, the undersigned Notary, do hereby certify that the above and foregoing is a true and correct copy of the original act of incorporation of the Pioneer Oil and Development Company



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of New Orleans, as well as of the certificate of the Recorder of Mortgages in and for the Parish of Orleans.

In faith whereof, witness my hand and seal, this 11th day of August, 1913.
WILLIAM RENAUDIN,
Notary Public.

THE GOLDEN WEDDING OF THE REV. AND MRS. SQUIRE JACKSON.

The golden wedding of the Rev. and Mrs. Squire Jackson was appropriately celebrated in Simpson Memorial Methodist Episcopal Church, Jacksonville, Fla., the Rev. S. P. Pratt master of ceremonies. Fourteen children—seven sons and seven daughters—have blessed this union. The occasion bore much of the usual solemnity of a wedding. The bride and groom are the types of the days that have gone by. Mrs. Jackson was dressed in the same gown she wore at her wedding fifty years ago, a white material known to some as poplin, a dress which her husband stated she purchased with money earned by selling charcoal. He also exhibited the written license such as was given to colored people in those days by the white ministers officiating. A doll, the property of Mrs. Bob Hall, presented to her fifty-five years ago, was also exhibited. There was a program after the ceremony. The Rev. S. P. Pratt delivered an interesting address on "Marriage." Remarks were made by W. I. Lewis, a narration of incidents and events of the sawmill town of Jacksonville sixty years ago proved most interesting as given by the Rev. Mr. Jackson. The calling of the names of heads of families who were the real fathers of the city, old heads that no longer are found, were told by the aged minister. A purse was presented to the couple, and afterwards refreshments were served to all.—An Observer.

BRIEF MENTION.

The Rev. Lewis H. Smith, pastor at Bastrop, La., desires to think the Steward Sisters of Anderson Memorial Methodist Episcopal Church for a purse with sufficient amount to purchase a pair of shoes, and Mr. E. T. Blanson for a supply of groceries.

LIPPINCOTT'S SEPTEMBER

Cover illustration, Will Grege; "The Best Man," a complete novelette, Grace Livingston Hill Lutz; "The Drifter," a paper, Forbes Lindsay; "The roet to His Love," a poem, Norma Bright Carson; "The Master Stroke," a short story, Hapsburg Liebe; "Mother-of-Pearl," a poem, Mary Eleanor Roberts; "The Wooing of Kittie Bell," a short story, Lowell Hardy; "The Open Door," a short story, Elias Lieberman; "Supreme Moments," a poem, Charles Hanson Towne; "The Everlasting Eve," a short story, Mary Brecht Pulver; "Ripples," a poem, Thomas Grant Springer; Ways of the Hour, "Bird Conservation" (by John B. Huber, M. D.), "The Elder-Sister Tragedy" (by Minna Thomas Antrim), "The Borrowed Yard-Stock" (by Herman Scheuffauer; "Vas Victis!" a sketch, Ramsey Benson; "Is the United States Using Up Its Working Capital?" a financial article, Edward Sherwood Mead, Ph.D.; "Return," a

Mme. Turner



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FOR THE HAIR AND COMPLEXION used in our Beautifying Parlors on the heads of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWTH will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give a kind of soap we want you to use. MME. TURNER'S MYSTIC PAIN BAZAR will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free.

We have a full line of Creole hair goods of all grades. Wigs and Switches, \$1.00 for one of our beautiful pompadour.

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When in New York see this Mother Church of American Methodism, founded nearly one hundred and fifty years ago by Philip Embury, Barbara Heck and Capt. Webb. Its historic settings and sacred memorials will edify and inspire you and also furnish a fascinating story for narration in your home church circle. The registered visitors to this historic place represent all parts of the world and every branch of Methodism. Business Men's Meeting every week-day at noon. Services at 11 A. M. and 8 P. M.

BROTHER

Accidentally have discovered a remedy that will cure both tobacco habit and indigestion. Gladly send particulars.
J. O. STOKES, Mohawk, Fla.

poem, Nancy Byrd Turner; "Wine and Wine;" "Investments," conducted by Edward Sherwood Mead, Ph.D.; "Twentieth-Century Travel," conducted by Churchill Williams. E. Washington Square, Philadelphia.

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The worst cases, no matter how long standing, are cured by the wonderful, reliable Dr. Porter's Antiseptic Healing. It relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

A CARD OF THANKS

When the messenger of death carries our loved ones away, the ray of sunshine which can pierce the darkness of our grief is the sympathies and tender ministrations of friends. How much greater is our obligation and how feeble our expression of appreciations when we are recipient of so much kindness and consideration as was shown us by friends and members of the Fairview La., Methodist Episcopal Church in death of our wife and sister, who occurred June 19, 1913; also, we thank the M. T. of A. for their weekly visits and the impressive manner in which they conducted the funeral.

JAS. BERRY,
HATTIE MANUAL,
WILLIE LATHAN,
JAS. HUTCHINSON

Dead

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

The Rev. Henson Baker.

The Rev. Henson Baker was born in Fayette County, Missouri, near Lexington, in the year 1839 and died August 14, 1913, at his home in Warrensburg, Missouri, in the full triumph of faith. He leaves a wife and a daughter, and a host of friends. Brother Baker felt the call to preach, joined the Central Missouri Conference and was ordained deacon by Bishop Henry W. Warren, at Louisiana, Missouri, March 31, 1889. He served the following charges: Odessa Circuit, Georgetown and Hustonia, Arrow Rock, Malta Bend, Waverly, Wellington, Lamonte, Knol, Noster and Centerview, Windsor and Tebo and Osceola. The Rev. Henson Baker worked hard on all his charges and his work was not in vain. He preached the Gospel in its purity and with power. He held revivals and numbers were added to the kingdom. The Conference felt that Brother Baker was tired, for he had run well, and, in 1905, at Lexington, placed him on the retired list. He went to his home at Warrensburg, Mo., where he lived with his wife and daughter until God called him. The funeral service was conducted by the Rev. E. F. Pate, pastor at Warren Street Methodist Episcopal Church, August 17th. Addresses were delivered by E. F. Pate and the Rev. H. G. Gibson. Brother Gibson spoke very tenderly concerning Brother Baker's life and ministry, having known him as a minister and a brother for years. His body was laid to rest at Oak Ridge Cemetery, by the pastor of the Warren Street Church.

Griffin.—Again the Death Angel has visited Ebenezer Methodist Episcopal Church, of Bailey, Mississippi, and summoned one of her most loyal members from works to reward. Sister Annie Griffin, who fell asleep in Jesus July 19, 1913, was a loving wife, mother and a faithful church worker. It can be said of her as of Mary, "She hath done what she could." Her life in the community is a living monument that will stand for ages. She lived a spotless life and died a happy death. Her parting words were, "I am ready to go where Jesus is." She sang a number of her favorite hymns before crossing. The funeral was conducted by the pastor, the Rev. R. S. Hammond. She leaves her loving husband, mother, one sister, three brothers, five children and a host of other relatives and friends.—Mrs. S. L. Hammond.

Griffin.—At Pickens, South Carolina, July 2, 1913, there passed from labor to reward the venerable father and true counsellor, Brother Peter Griffin. Father Griffin was born seventy-seven years ago. He was the property of the late Elihu Griffin. While in slavery he embraced the Christian religion and after freedom he became one of the organizers and pillars of Griffin Ebenezer Baptist Church. He was one of the first deacons of his church, an office he retained at the time of his death. It can be forcibly said of him, "He died in action with his arms." He was loved and respected

by his own and the opposite race, because of his sterling worth, Christian piety, exemplary life and lovable spirit. He was the father of fourteen children, eight of whom survive him, forty grandchildren and eight great-grandchildren have lived to honor and revere him. Brother Peter Griffin was wise in his day and had accumulated an enviable piece of property. His beautiful life was repurchased at the Methodist Episcopal Church, by the Rev. H. Watkins, assisted by the Rev. R. Southerland and the writer. "Servant of God, well done."—John C. Gibbes.

Thompson.—Mrs. Sallie Thompson, wife of James Thompson, of Chattanooga, Tennessee, died Sunday evening, July 20, 1913. She was a loving wife, a faithful woman in the Missionary Societies, and a self-sacrificing and benevolent citizen. She served well her home, society, community and her church. It was her delight to serve others. Her life in the community was a living monument that will stand as long as those who knew her live. She lived a spotless life and died in full triumph of faith. Mrs. Thompson had friends wherever she lived—everybody who knew her loved her. Even the dumb animals will miss her, for she showed her love and sympathy for them. In her sickness she never complained, but bore her sufferings patiently. The Rev. E. H. Forrest, Superintendent of the Chattanooga District, has known Brother and Sister Thompson for eight or nine years, and for the past year has lived in their happy home. On account of this acquaintance, the Rev. Mr. Forrest was honored with the privilege of preaching the funeral sermon, assisted by the pastor, the Rev. W. R. Stephens. Mrs. Thompson was a member of the Wiley Memorial Methodist Episcopal Church. She leaves her loving husband, one son, one brother, one step-daughter and a host of friends.—W. R. Stephens, Pastor.

Hall.—Benjamin Hall, a member of Daniel Methodist Episcopal Church, a trustee and honored citizen and a member of class No. 4 of which A. H. Thomas is leader, after suffering for several weeks, died Thursday, July 24th, 1913. The funeral was conducted from Daniel Church, the pastor being assisted by the Rev. B. J. Reddix, District Superintendent. The deceased leaves a faithful Christian widow, son, daughter, brother and several grandchildren. May God comfort them.—T. B. Oville, Pastor.

Lovette.—John Lovette, died at San Antonio, Texas, June 26, 1913, having been shot by one Emmett Johnson. His body was brought home to the place of his birth, Pineville, La., to the home of his mother, Mrs. Luvenia Green. He was well known in Texas and Louisiana. The burial was from Wesley Methodist Episcopal Church, Sunday, June 29. The deceased was aged 40 years, 8 months and 17 days. He leaves his mother, a sister, step-father, grandfather and step grandmother. The Rev. H. J. Wright conducted the funeral service.

Wade.—Mrs. Sallie Wade, died on the Vaiden (Miss.) Circuit, July 5, 1913. She was a faithful Christian. The funeral was attended by the Rev. H. Y. Salter, her pastor. She told her husband and children that she was going home to rest, and requested them to meet her in heaven. She died at the age of 45 years, and was a member of the church for 29 years. She was a member of Martin Grove Church, and had been for quite a number of years. She leaves her husband,

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several children and friends—H. Y. Salter, pastor.

Sanders.—Mrs. Maud Sanders, the saintly wife of W. S. Sanders, a faithful member and officer of Oak Grove Methodist Episcopal Church, near Marion, Ala., died June 20, 1913, at the age of 58 years. She was converted during her early married life, thirty-four years ago, having first joined the Oak Grove Methodist Episcopal Church and lived a devout Christian in the same to the time of her death. She leaves her husband, two sons, both ministers, one of whom is in the itineracy in the person of the Rev. W. L. Sanders, pastor of one of our churches in Marion, Va.; and a host of relatives and friends. The funeral service was conducted at the cemetery by the pastor, assisted by the Rev. E. Frazier, pastor Newbern Methodist Episcopal Church, and A. P. Phillips, a local preacher of Oak Grove.—A. L. Boyd, pastor.

Smart.—Joe Smart died July 27, 1913. He was a faithful member of Howard Chapel Methodist Episcopal Church, Tallahom, Tenn., for 30-odd years. He bore his suffering as a Christian soldier, and said that he was only waiting on the Lord. He leaves a wife and daughter and a host of friends. The funeral was conducted by the writer, assisted by the Rev. N. B. Morton of the African Methodist Episcopal Church.—David Scott, pastor.

Married

Ducharme-Evans.—Miss Henrietta Evans, daughter of Mr. and Mrs. William Evans, and Mr. Claudius M. Ducharme, at the bride's home in Pass Christian, Mississippi, Thursday evening, July 31st, 1913. Mr. Ducharme is of Opelousas, La. The bride was beautifully dressed in white silk crepe de chine draped over satin. The wedding was attended by the relatives and a large number of friends and acquaintances. They are now in Pass Christian, Mississippi; after October 1st their home will be in New Orleans, La. The Rev. W. L. Marshall officiated.

Lensy-Martin.—Mr. Cola Lensy, of New Willard, Texas, and Miss Jeanio Martin, of Moscow, Texas, at the residence of the bride's parents, Sunday, July 20, 1913. The bride is an assistant secretary of Shilo Methodist Episcopal Sunday School. The ceremony

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was read by the Rev. Bill Perymon, of New Willard, Texas.—(Miss) F. E. Flournoy.

Wimberly-Thomas.—July 2, 1913, at the residence of the bride, Miss Elia D. Wimberly and Mr. Samuel Thomas. Miss Wimberly is one of our public school teachers at Fairfield, Louisiana. The Rev. W. L. Dyas performed the ceremony.

Hamilton-Reese.—Mr. J. H. Hamilton, of Kirks Grove, Alabama, and Miss Jennie Reese, of Cave Springs, Georgia, July 27, 1913, at the home of the bride, by the Rev. W. M. Weems, pastor at Cedar Town and Chubb Town. A host of people witnessed the ceremony.—D. M. Starrs.

Frenchie-Summerhill.—At the home of Mrs. Summerhill, in Texarkana, Texas, Mr. Edward Frenchie and Miss Niece Summerhill, July 17, 1913.

Garrett-Myrecks.—On July 30, 1913, Mr. Walter Garrett and Susie Myrecks, at the home of the bride's mother, in Texarkana, Texas, the Rev. C. A. Taylor officiating.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

We are publishing this week again an advertisement of the Vacuum Clothes Washer. We have seen the demonstration. The machine is exceedingly helpful. One with this machine can do several days' work in one day. In fact, it takes only five to eight minutes to put on a tub of clothes. It saves the laundress time and labor.

NOTICE TO THE CITY PASTORS.

My Dear Yoke-Fellows: Don't forget the collection for the Laton Old Folks' Home next Sunday. A special effort made by each church will greatly help the situation. Please see to it that the money collected will be reported promptly. The Home needs every cent collected at once. I am praying that each church will report in full at the next meeting. Our secretary will be requested to publish the amount paid by each church.

J. L. WILSON,
President.

The Monument Committee has made a payment on the monument to be erected in honor of the late Rev. W. R. Butler to the amount of \$50.00, and will make the second payment on or about the 15th of September, when the bronze plate arrives from Chicago. The same will be unveiled the last Sunday in October. All friends who are ready to hand in subscriptions toward the monument will please notify the secretary, Mrs. Lillie McWilliams, No. 2421 S. Rampart Street; Ella Boyd, President; Mr. Leonard Green, Vice-President; Mrs. Louisa Bell, Treasurer, 2113 Fourth Street. Miss Hazel McWilliams is preparing to give a penny party at her residence, September 8th, for the benefit of the monument. All children are invited.

Thomson Church.—Services good all day Sunday. At 11 a. m. Pastor Robinson preached, subject, "Come ye after me." At 7:30 p. m. the church was crowded. The anniversary sermon was preached by the pastor to Lowrey Tabernacle No. 186, I. O. B. S. L. C. Collection, \$23.23.—T. F. Robinson, Pastor

St. Matthew, Algiers.—The early prayer meeting and the 11 o'clock service were largely attended. The Ep-

worth League at night rendered a strong and interesting program. Captains C. D. Smith, Alex. McCall, J. W. Beavers, W. C. Haywood, Kie Jimmie, Henry Rozier, James Rhodes and T. E. Clark are lining up their companies for the great October rally. The Rev. Dr. Chapman, the Revs. T. F. Robinson and J. A. Landry, attended the funeral of Brother B. J. Diamond, of St. Matthew, on Thursday, August 28th. Mrs. Ella Foster, Mrs. G. L. Gibson and Miss Sophronia Rozier are training the children for a concert and entertainment.—C. C. Landry, Pastor.

First Street Church.—The services were well attended. Pastor Hubbard discussed "Organized Labor" at the 11 o'clock service and Brother George C. Haywood, recently returned from Gammon, discussed "The Glory of the Cross" at night. Mr. and Mrs. Jackson, of Mobile, Ala., were in attendance at the 11 o'clock service. The Rev. Mr. Monroe, the well-known evangelist, was with us at night. Our services will begin next Sunday night at 7:30. The Sacrament of the Lord's Supper will be administered at night. Join us next Sunday morning in the Christian testimony meeting.—B. Mack Hubbard, Pastor.

Williams Church.—Early prayer meeting, led by Bro. Lewis Brazley and Henry Parker. Dr. Chapman, Superintendent of the New Orleans District, held his third Quarterly Conference August 28-31. He preached on "Moral, Intellectual and Spiritual Strength," which was timely and helpful. Bro. George W. Forest, of Haven Chapel, rendered good service in singing. The following auxiliaries are giving an Old Folks' Concert Friday night, September 19, 1913: Steward Sisters, A. E. Brazley; Missionaries, M. Bartholomew; Kling's Daughters, Julia Douglas; Sons and Daughters of Conference, Irene Dauphine. We extend an invitation to all to come and help us.—J. A. Landry.

Wesley Church.—Brothers W. B. Buchanan and F. G. Hughes conducted the prayer meeting. The assistant superintendent, Bro. Robert Armstead, knows how to manage a school profitably. Dr. J. L. Wilson preached morning, afternoon and evening. In the afternoon was the funeral sermon of Mr. Clarence Harris, and the evening sermon was to the Young Men's Hope Benefit Association, a great congregation attending. Two united with the church. Collections were exceptionally good. Next Sunday, at 10:45, subject, "The Desire of the Soul for Its Natural Atmosphere;" 7:45 p. m., subject, "Jesus Christ and the Common People," and the Sacrament of the Lord's Supper will be administered. Next week each night will be the celebration of the sixty-ninth anniversary of the church and the members are working to make the anniversary a great occasion.—L. L. Harrison.

Union Church.—In our Sunday School Union Meeting conducted by Mrs. Celestine Ogilvie there were a delegation of about two hundred and fifty from the Sunday School of the St. Mark's Fourth Baptist Church, the Rev. Jackson Acox, D. D., pastor. The St. Mark's is one of the largest Sunday Schools in the city and their march through the streets behind their beautiful banner is an object lesson which excites the keenest admiration of every lover of church work. The superintendent, Mr. Wil-

To the Laundress



This is the Vacuum Clothes Washer that has taken the place of the old antiquated Washboard. It has been put to the severest test, then endorsed by Clergymen and expert Washer-women. It washes a tub of clothes in eight minutes, and a family wash in two hours. The Washer-Woman now CHARGES for the WASH, and does not spend the day away from her home and children, but returns home at the noon hour.

We advise you to take this opportunity of a lifetime. The housewife is always anxious to follow the advice of her laundress upon matters pertaining to the laundry, advise her to get one, as it is mutual in-so-far as it saves the wear and tear of the clothes from the Washboard, and saves to you headaches, backaches, rheumatism, the Doctor's bill and the Drug bill.

All are invited to see the little Machine in operation at the Demonstration Rooms of the Southern Utilities Sales Company, 705-709 Audubon Building, every day at 3 p. m., or Tuesday and Saturday nights at 8 o'clock, where instructions as to the use of the Washer are given FREE.

liam McPherson, is assisted by an efficient corps of teachers. The school is a worthy commentary upon the St. Mark's Church, indicative of its worth to the community and highly prophetic of its spiritual growth in the future. "The Place of the Bible in the Sunday School" is the subject of an address delivered by Mr. McPherson. With love for his work and thorough preparation for the occasion he easily mastered his theme and planted the seed of an abundant harvest. A liberal contribution was offered and the visit was in every way an enjoyable and profitable one, being another evidence of the fraternal spirit which has for so many years existed between these churches.

Dr. J. H. Hubbard, the pastor, preached at the 11 o'clock service on "The Question of the Ages," and on the "Shepherd and the Sheep" at night. Next Sunday is Trustees' Day and the public is cordially invited to all our services.

JOHN E. RILEY.

Special Notices

NORTH CAROLINA CONFERENCE

Auxiliaries of the Womans Home Missionary Society, Dear Sisters:—We have just closed our ninth annual meeting, which proved to be the best in the history of our work. To those who were present, much information and inspiration were added, along the lines of our work. We shall close our books, hereafter, with the district conferences so that the treasurer and corresponding secretary may have a few weeks in which to make out their reports for the convention. All money and reports sent after the close of the district conference will go over for next year's report. See to it that these reports are sent in on time. Let us begin this new year by sending the dues to the treasurer early in the year. The corresponding secretary and one delegate are to attend our National meeting in Washington, D. C., in October. Each auxiliary is asked to send a liberal contribution to defray expenses of same. Since it is my pleasant duty to go as your corresponding secretary, I wish to say this, I shall combine my best efforts to do whatever little I can for to represent our work here in North Carolina, and shall seek to gain information in a general way, that will aid us in carrying forward our work

Lots For Sale

Lots 50 by 150 in sight of Depot, Waveland, Miss., for \$30, \$5 down—\$2 per month. This a chance for a poor man to get a home. Address, P. O. Box 124 Waveland, Miss.

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Latest Facts from Oldest Authority prove that Catechism was not immerse. 68-page Book. Only 16 Cents. Baptism Book Co. Batesburg, S. C.

more successfully. I am very thankful to you for the opportunity which calls forth my going to this meeting and hope that on my return I may be able to serve you in a larger capacity as corresponding secretary than I have done for the past seven years. Let each auxiliary rally to the call for finance on or before the 30th of September, 1913.—A. E. Peace, Corresponding Secretary.

SEDALIA DISTRICT

Sweet Springs, Oct. 4-; Georgetown, 11-12; California, (J. B. Walker), 11-12; Versailles, 18-19; Kno Noster, 25-26; Warrensburg, (S. P. Johnson), Nov. 8-9; Holden, 8-9; Butler, 15-16; Ovesden, 19; Smithton (G. B. Abbott, 20; Appleton City (H. G. Gibson), 22-23; Clinton, 23-24; Osceola, 25; Greenfield, 29-30; Neosho, Dec. 3; Joplin, 6-7; Carthage, 13-14; Lebanon, 17-18; Springfield, 20-21; Sedalia, 27-28. Dear Brethren—By your hearty co-operation, together with the large delegation we have just closed one of the best district conferences in the history of the district. Let us raise during the third quarter every dollar for benevolences and send the same to the respective headquarters—the treasurers. Ask each benevolent committee to raise their apportionment. Put the Southwestern in every home. Send students and money to the R. Smith College. The new president, Dr. Geo. Evans, is on the grounds and is working hard for a good opening. Make out carefully your semi-annual report and give it to Bishop Smith once. Have a revival in each charge. Do not forget the Jubilee Fund. Send in your apportionment for the commission on Finance. So, also, 1-3-4 per cent for the Episcopal Fund. Let us pray and work for great third quarterly round.—Jno. McAllister, supt.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
METHODIST BOOK CONCERN,
Publisher

NEW ORLEANS, SEPTEMBER 11, 1913

Vol. No. 42—No. 37.

LONG LIVE ZION'S HERALD

Zion's Herald has moved into its new home at Copley Square, Boston. The building, an eight-story structure, modern in every way, is the domicile for the activities of New England Methodism with *Zion's Herald* in the forefront. Our contemporary is deserving of every good thing. It has earned, by its long consistent, vigorous and useful career, its new home amid such historic and artistic surroundings. *Zion's Herald*, as a public servant, takes its place alongside of Trinity Church of Phillip Brooks fame, Old South Church and the Boston Public Library. The old paper has added glory to the history of Boston and New England.

In a new mechanical dress *Zion's Herald* shows the vigor of youth in spite of the many years to its credit. Bold in its attack against wrong and shams, free to commend and equally as free to condemn, the champion of human rights without regard to race or color, faithful exponent of world-wide Methodism and a defender of the faith of our divine Lord, the world's Gracious Redeemer, *Zion's Herald* has from its ardent admirers in the far South, on the banks of the river, the heartiest congratulations that warm hearts can give.

LONG LIVE ZION'S HERALD.

HUMANITY ONE

The lines which separate all human kind from the animal kind is distinct and definite—the links that bind all humanity into one common whole are indisputable. Some day we will live this doctrine as well as preach it, and when it becomes an actual practice racial factions will cease—adjustments will be easily made and a new and better day ushered in.

The *Memphis Scimitar* comments on the recent fire at Hot Springs, Arkansas, which caused great loss of property. The fire originated in a Negro district. The *Scimitar* pertinently suggests the question "who cared?" Some day all will care.

The *Scimitar* says: "Fire, starting in a Negro district, caused a loss of \$5,000,000 at Hot Springs. No doubt the Negro district neglected and not amply provided with protection. Nobody cared. It was nobody's business. Carlyle tells of seventeen families belonging to great families living on a noble street, who died from a fever that spread from the squalid home of a poor man in an alley near by. No one cared for the sick woman. It was none of their business. The daughter of a prime minister died of a disease contracted from a garment worn, and which was made in an infected meat shop district. No one cared for this district. It was none of their business. And it goes. Nevertheless the human family is one body, and whatever injures one part of it injures all parts of it."

A EYE-OPENER

The National Negro Business League, which held its recent session in Philadelphia, was an eye-opener. By bringing forward cases of Negro achievement and success the League informed the doubting. Dr. Washington's address was a remarkable unfolding of the facts of progress, while the program was an educative one. It

taught what the Negro is doing for himself. It pointed to the reliability of the Negro as a farmer, mechanic and business man. It showed that the Negro can meet competition and survive. The Negro's financial accumulations are simply marvelous and speak loudly of his frugality, honesty, intelligence and sober habits. The findings of the business are not an end in themselves. They will be a means for a larger and better growth. The achievement of the Negro will be a nerve which will move him to nobler achievements. With a substantial bank account the Negro will educate his children, improve his home life, demand better protection for himself and family, register and vote

Individual Obligation

WITH the growth of democracy in the Methodist Episcopal Church and the giving to the Laymen large responsibility in directing the affairs of the church automatically new obligations have been laid on the shoulders of the Laymen which they cannot shirk. Instead of Laymen being urged to take the church paper they should demand the church paper so that they might be informed on the affairs of the church. Will the officials and members of the church wake up to their obligations? We believe they will. There are 175 Methodist churches in Texas where all the official members are subscribers to the official organ of Southern Methodism in that part of the country, the TEXAS CHRISTIAN ADVOCATE. Now let our church fall in line and place the name of every church official on our subscription list.

FIX YOUR SOUTHWESTERN DAY AT ONCE AND NOTIFY US

his convictions and enter into a larger and better life. The Business League is a worthwhile movement. It has a purpose, and, therefore has a future. May the organization grow in favor.

Our people should come more readily to the support of this movement with means to enlarge its usefulness. The country needs information on the upgrowth of the Negro.

The *Pittsburg Christian Advocate* contains a remarkably illuminating article on the progress of the Negro, getting the bulk of the facts from the Negro Year Book.

The *Pittsburg Advocate* says: "The record of individual and co-operative success on the part of the Negroes contained in the Year

Book is long, and worthy of the attention of any person who may have lingering doubts of Negro capacity, or who is in danger of being misled by the virulent and disgraceful eruptions of talk which occasionally break forth from such craters—not to say creatures—as Governor Blease and Senator Vardaman."

A PREACHER OF OPTIMISM

Helen Kellar has out a new book. It is on "Optimism." What an inspiration is this woman who, at the age of eighteen months, was deaf, dumb and blind, to the world. In spite of her handicap she is impressing herself upon her day and generation. Her every word is a word of cheer and hope. Her whole life is an epistle on optimism, known and read by all who come in contact with her. If Helen Kellar is an optimist what ground has the pessimist to stand on? When we refer to a pessimist we have in mind the person who goes around with a grouch—who sees no good for himself and sees no good in anyone else. The *Memphis Scimitar* sizes this individual pretty cleverly when it says: "Pessimism springs from a sort of conceit that is easy to understand. It comes from the assumption that you are so important to the welfare of the universe that you really should have been given a better chance to develop than those less consequential people, your neighbors. And since you haven't been started forward on the road of life in a bright red wagon with a brass band ahead, you feel that Providence has been derelict and hasn't properly attended to its business."

Why not subscribe to the philosophy of life that has moved Helen Kellar—make the most of life as we find it. Take your lot as you find it, build on it, improve it, extend it, beautify it, cultivate it and there will be a life worth while—a life that will be pleasing to you and your friends.

"SENATOR VARDAMAN'S SELF DISCLOSURE"

The *Central Christian Advocate* never struck a more appreciated blow for the colored man than in its very discriminating editorial of last week "Senator Vardaman's Self Disclosure." The *Central* was moved by the Senator's recent utterances—but there was an accumulation of force—for the *Central* was loaded. The editorial was a masterful stroke. It would do the Negro race great service if this editorial could be sent broadcast. The *Central* shows Senator Vardaman up as he is, and then draws some forceful conclusions.

We must quote the last two sections. The *Central* says:

"The colored man has a hard row to hoe. It is a hard path that reaches ahead of him. The thorns are not plucked out of that path, nor out of his poor wooden crown. He is shut out from trades, from learned company, from colleges, from any kind of an open door to a life of a human being. Nonetheless he has striven on, he has taken up his cross, he has tried, and no race in history has made a better showing under mountains of difficulty than the Negro in the last fifty years.

"We can keep on depressing him if we will; we can keep right on denying him the opportunities of a human being; but being a human being he will continue to use his brains, to

(Continued on Page 8.)

To the Epworth Leagues Throughout the Bounds of the Colored Conferences, Greeting

We call your attention below to the church-wide Evangelistic campaign, outlined and planned by our General Secretary, Dr. W. F. Sheridan. We believe that the plan is so timely, and fraught with such great possibilities for our Leaguers, and the church at large, that I most sincerely hope that every league officer, league member, pastor and Christian worker will take hold and plan at once to give himself unreservedly to this campaign. We ask you to read carefully the whole plan of campaign and make it a subject of prayer and discussion in your local chapters. Let the leaguers co-operate with the pastors in making this the most far-reaching Evangelistic Campaign, ever conducted by the young people of Methodism.

With sincere prayer and yearnings for success, I am,

Very sincerely yours,
W. W. LUCAS.

"WIN-MY-CHUM-WEEK."

The Epworth Leaguers of Methodism are called to a soul-winning campaign for the week of November 9th to 16th. Every night that week Methodist young people will devote themselves to reaching non-Christian young people for Christ.

It is to be a nation-wide campaign: perhaps world-wide. Already Leaguers in every part of America are whole-heartedly committed to it.

THE PLAN IS THIS:

1. Every night from Sunday evening the 9th of November to Sunday evening the 16th (Saturday excepted) a service will be held under League auspices to win non-church young people to a decision for Christ and to lead church young people who are only nominal Christians to an entire surrender to God.

Let an earnest Leaguer who has the gift of expression speak each evening. A ten or twelve minutes talk will be sufficient. Fifteen should be the limit.

Testimonies and songs carefully chosen for their power to grip the conscience and heart may follow.

Where conditions distinctly favor it an invitation to seek Christ or to make an open expression of purpose to live for Christ should be given. This invitation should be given by the pastor or by some one approved by him and the League Committee in charge of the meeting.

Whether invitations be given during the week nights or not, a "round-up" should be had the closing Sunday evening. There all the work of the preceding weeks should focus and reach its climax.

2. "Win-My-Chum-Week" is to be preceded and prepared for by ten days of visitation and invitation.

From November 1st to 10th all the Leaguers are to wear out sole-leather for Christ. Let the Cabinet distribute the names of the League's Constituency Roll among the Leaguers: five, ten or fifteen names to each, as may be necessary.

Whom does the Constituency Roll include? The following:

- (1) Brothers and Sisters of Leaguers who are not yet in the church.
- (2) Young people of church homes who are not yet Christians.
- (3) Young people of the Sunday School who are not avowed Christians.
- (4) Young people of community not yet Christians, but who attend more or less the Methodist Church.

The names of all these should be prepared by the Cabinet weeks beforehand. It should be preserved as a permanent roll in the hands of the Secretary, just as the Roll of League members is.

These young people, thus closely related in one way or another to the Church, form the League's Natural Constituency. From them the League and the Church should continually recruit their ranks.

3. The Leaguers who visit these young folks should invite them:

(1) To attend the week of special services, November 9th to 16th. There is no Leaguer, however timid or unspiritual, who could not do at least that much.

(2) To join the League and Church.

(3) If the Leaguer can summon courage to say it, invite them to take an open stand for Christ.

This visitation and invitation work is the most important part of the whole program. Upon the faithfulness, tact and tenderness with which this work is done will depend the success of "Win-My-Chum-Week." Who can estimate the results of 50,000 to 100,000 young people spending ten days inviting their friends to give themselves to Christ?

4. During October let every League train a group of personal workers. One night a week study together "The Art of Soul Winning," by J. W. Mahood (prices 25 cents), or "Personal Work," by C. K. Ober (price 10 cents). Both books can be ordered of the League Office, 1020 S. Wabash Avenue, Chicago, or of any Methodist Book Concern. It is not necessary to follow slavishly the textbook, but use it as a starting point.

You can have "Win-My-Chum-Week" without the October Personal Worker's Class. But the latter will help.

5. Sunday night, November 16th, will be the great night. The utmost pains should be taken in preparing for it. The pastor should conduct the "round-up," unless he prefers some one else. Let the method used be chosen by him in conference with the League Committee in charge of the meeting. Either an altar call or a sacramental service, with urgent plea to non-Christians to come forward and thus confess Christ as Savior will prove effective.

6. All this means the constant co-operation and leadership of the pastor. Lay all your plans before him now, unless he is just about leaving for Conference. In that case wait for his return when he will not be hurried. He will respond gloriously.

7. Present this whole plan on Rally Day (September 7th) at League so that the Leaguers can be planning and praying for it. Pray; pray; pray! Every time you pray, remember "Win-My-Chum-Week."

8. The plan of "Win-My-Chum-Week" means much work for your Cabinet. They should portion out the names of the Constituency Roll not later than the middle of October. Every leaguer who can work should be given a list and then see that they visit every one on that list. As captains you are to see that they do their duty. That is your job.

9. We will issue a list of five subjects for the five week nights of "Win-My-Chum-Week."

The list is nearly ready and will appear soon in the Epworth Herald. An illustration—the best we can find—will be sent to any one who asks for it, to be used by the Leaguers who bring the message from night to night. Do not hesitate to send for these.

10. Literature explaining the plans of "Win-My-Chum-Week" will be sent to any League making the request.

11. A League has already tried out the plans here outlined. On the closing Sunday evening it received sixty-five new members and they all joined the church too. It is having a definite objective that counts.

12. Remember that all over America the loyal Leaguers will be pushing the battle for souls that week. Will you be among the number?

"They that be wise shall shine with the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

WILBUR-F. SHERIDAN.
W. W. LUCAS,

A Study of Man

(SEVENTH PAPER)

By the Rev. J. O. Thompson, D.D.

"Know then thyself * * * The proper study of mankind is man."—Pope.

In my last paper I announced that in this I would discuss the statement that Love is the Universal Law of Conscience. It seems to me that there can be no doubt in the mind of the clear thinker that the universe was planned, and planned with infinite wisdom. No other hypothesis can account for the order which we cannot fail to see. If that is true it must have been planned in accordance with a fundamental norm. I am confident that any one who will think the matter through candidly and cogently, will be forced to the conclusion that that norm which was before the Creator in all His work in planning and creating the universe was Love. This is plainly the law in all the relations of the Creator to His sentient creatures. His sole purpose in creating them, His sole purpose in all His provisions for their life and development, is to promote, as far as is possible, with free moral agents, their highest good. "God Is Love" is the basal truth of the Bible. All others grow out of it, all others derive their significance from it. All others must be interpreted in harmony with it. All the mental and moral wrong and sorrow and misery of the world—and very much of the physical—have come from man's disregard of this fundamental law. I can interpret in no other way the declaration of St. Paul: "For when the Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." Romans ii, 14, 15. God implanted in humanity this fundamental law.

The original nature of man, unwarped by greed or lust, is love. One will notice this in children, though, as a result of heredity, their moral natures are far from being normal. As they play together perfect harmony prevails until love is crowded out by selfishness. It is true that to such a degree is human nature warped by inherited tendencies normal manifestations are comparatively rare, and sometimes the evil seems to predominate to such an extent as almost to force the conclusion that human nature is inherently evil. Of course, this is not the place to enter into a discussion of the creation, but reasoning *a priori* it would seem unthinkable, or at least incredible that all wise and omnipotent Love should have created a race of beings designed to develop a holy character with a nature inherently evil. I cannot believe in the popular doctrine of evolution to the extent. Indeed, evolution as a creator is unthinkable. The very term contradicts the theory; evolve, to roll out of, to unroll. Only that can be evolved which has been involved; nothing can be evolved but what is in already. The instinct of causality in the human mind demands an involver and an evolver just as much as the theory of creation by arbitrary fiat demands a Creator.

Could a perfectly good creator have created an evil human being? It would seem that there must be a moral necessity binding a good being, possessing the power of creation, to create His like. This appearance of philosophical necessity finds its confirmation in the Scripture account of the creation. "And God (Elo-him) said, 'Let Us make man in Our image; after Our likeness.'" Gen. i. 26. The idea that an all-loving, all-wise, almighty

God made the primal man a brutal savage intending to leave him to struggle through centuries and millenniums of bloodshed and crime is abhorrent to every tenable notion of the Creator. I cannot resist the conviction that a good Creator must have made the original man good. Of course he was ignorant, and was, therefore, to a certain extent, the slave of the powers of nature. But he was endowed with the ability, the ambition and the strong desire to learn so that he might reduce them to subjection under himself. All real knowledge is the result of learning, and of course he was, therefore, ignorant; but he had the capacity for the acquisition of knowledge, and an insatiable appetite for it. Properly directed, that competency for knowledge has been the chief factor in human progress. Misdirected, it wrought incalculable wrong and woe.

A good Creator could not, would not, then, have created or evolved an inherently evil race. Then man—the race—started with Love as the fundamental principle of its moral nature. Whether the account in the book of Genesis of the fall of Adam be history or allegory, the presence of evil in the world demonstrates its truth. What was the purpose of the Creator in the creation of man? It is to be gathered from the Creator's commission: "Be fruitful and multiply, and replenish the earth and subdue it, and have dominion" over it and everything in it. v. Gen. i:28. But this was soon followed by an injunction of the most solemn kind against the worst of crimes, which began with the first family, the shedding of human blood. v. Gen. ix:5-6. It is strange, but true, that human history, as it is written, is almost entirely made up of the record of continued and persistent disregard of this fundamental law by all races of men. Most kings, especially those designated "great," have been great criminals, monsters of lust, greed, bloodthirstiness, selfishness, cruelty and ambition. Written history is largely the record of the wholesale murders called wars, most of them utterly without justification. And in all this shame, which men have so persistently mis-called glory, and which some men professing Christian faith even now glorify, man was trampling under foot this primal law of his nature, the law of Love. And he was thereby doing himself more damage than his enemies could do him, for he was defeating the purpose for which he was created, that of conquering nature and becoming king of it, and of developing a holy character. War, more than all other influences combined, unless we may except intemperance, has hindered the progress of civilization and enlightenment. Brute force, on the one hand, and luxury, vice and selfish ambition on the other, have destroyed the work of civilization faster than it could be rebuilt. Instead of a steady progress of the race there have been centuries and almost millenniums in which practically no progress in science and the arts has been made. To-day ignorant and barbarous tribes pasture their scanty flocks among the splendid ruins of destroyed civilizations. Why? Because of man's disregard of this primal law of his being.

It is evident that a good and all-wise Being, in establishing a law for the moral government of a race, would, if there were opportunity for selection, select one having these three characteristics—it must be simple, so as to be capable of being understood and applied by all persons of ordinary intellectual abilities; it must be universal in its application—that is, applicable in all circumstances and relations of men in all states of society, and it must be promotive of good and of good only. I said "if there was opportunity for selection." I do not believe there was such opportunity. I cannot conceive of any other law that would pass the test, any other that has these three essential characteristics. This, then, is God's law, and, therefore, it must be the universal law of Conscience. And this law the Creator wrote upon the heart of Man. How that writing has been obliterated,

and what a palimpsest has been made by the subsequent over-writing! For this statement of the norm of the moral life I have not only the authority of right reason but the express declaration of the great Author Himself. "And He said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment, and a second like unto it is this: Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.'" Matt xxii:37-40. Compare, Mark xii:29-31.

Now I believe the normal man's conscience whenever his judgment decides that an act or course of action is demanded by the law of Love, emphatically declares to him "You ought to do it!" When, on the contrary, the judgment declares the act contrary to the law of Love, the Conscience declares "You ought not to do it!" And often, after this "categorical imperative" has been disregarded, the Conscience thunders "You ought to have obeyed my behest! You ought not to have disregarded my dictates. You have done wrong, and you are guilty!"

But the effect of habit upon the Conscience is wonderful. If the mandates of conscience are carefully obeyed it maintains its perfect authority in the soul, and there is peace. But if the mandate is disregarded remorse follows, self-condemnation, sorrow, a disturbance and disarrangement of the whole moral nature. But the next temptation to disobey is harder to resist, and the succeeding remorse less pungent; by and by a habit of disregarding Conscience is formed, and it seems to have been, like King Zedekiah, driven from its throne and its eyes put out. II Kings, xxv, 7.

Paul tells Timothy, I Tim. iv:2, of men who "have their conscience seared with a hot iron." This may mean "having on them the brand of their wickedness and shame," "knowing in themselves that they are hypocritical and wicked," but the most obvious meaning, as it seems to me, is "having their conscience seared into insensibility," so that it no longer moves them to the right and against the wrong. Most men have had more or less experience of this "cauterizing," for that is the original word—effect of the disregard of the dictates of conscience. And history and biography afford many striking examples. Hazael, the Syrian, was one. See II Kings viii:11-13. Many a man whose conscience was in his youth so tender that he could hardly kill a fowl, has become a monster of cruelty, and bloodthirsty and murderous wretch. And these great crimes committed in mature years have caused far less remorse of conscience than the unimportant and trifling peccadilloes of youth. This fact makes it of the greatest importance that we never disregard the Conscience, that "Voice of God in the Soul."

Report of Dr. C. W. Bennett, School Inspector, to the Board of Managers of the Freedmen's Aid Society, July 8th 1913

Reports of the School Inspector for the year 1912-1913 have been made in detail every month. This report now closes the sixth year of school inspection. We want to commend the faithful work done and not to speak without charity of weak and disorderly organizations. But the schools were suffering from the need of systematic organization. There have been important changes made in the methods of teaching, the placing and training of teachers, and in the policies of administration within these six years. There are many signs of permanent progress. The interest and co-operation of presidents and their faculties have gone far beyond what we had anticipated.

The first year was given by the Inspector to a study of conditions; together with certain co-operative service leading up to future plans as they developed. Since then,

in connection with other necessary changes in the schools, we have tried to emphasize each year some one important educational feature. The first was the adoption of a uniform course of study, which at once began to eliminate old forms, and to clear the way for better work. These courses have gradually won their way. Both teachers and students respect them, and have settled down to work them faithfully. White educators in the South have commended these courses. They have also brought our school work into favor with other church schools in the South doing similar work.

Then followed the placing of higher standards of efficiency in the teaching force, the introduction of teachers' training classes, teachers' summer institutes and normal schools, the study of text books and methods, teachers' drills in faculty meeting, etc.

Later, a uniform industrial course was introduced, in Drawing and Sloyd especially, leading up through all the grades and preparing for the work shops.

Last year a uniform course in English Bible was introduced and is proving to be satisfactory.

And now, coming in the order of what has already been worked out, we should emphasize, during the coming year, a revision and classification of school libraries. This is coming before you the third time, and there should be no further delay in giving it consideration. Without the library worked into the school, and the school into the library, we shall lose valuable time. Our schools suffer for want of workable classified libraries. No research work, growing out of subjects taught in your courses of study can be well done without them. We cannot bring teachers and students to higher ground, without introducing the newer and fresher methods of study and teaching, through the modern processes of the use of the library in class work.

Teachers must be trained to aid the students in the use of books. It is a fruitless endeavor to turn students loose in a miscellaneous library without proper direction and instruction as to what is best for them to read at their time in school life. A course of reading should be directed by the teachers, and thereby cultivate a taste for reading. A few well-chosen books carefully and thoughtfully read, will stimulate culture in literary taste more than many books carelessly read. The school and the library should work hand in hand. Every teacher should be trained in the classification of books in the library. Where things are and how to find them, are two essential things to be known in library service. The librarian is inefficient and well-nigh worthless to students who has not been worked out in his library training to direct them in their reading matter and in their research work as well.

We do not sufficiently appreciate the value of a well-ordered library, suited to a student's reading and to his research work in connection with his studies, else there would be a vigorous effort to secure a good workable library in each school, adapted to student use. Much of the material to be found in the collections of books in Freedmen's Aid Schools, which we call libraries, is almost worthless so far as the school work is concerned. A collection of books, consisting of Congressional Records, Patent Office Reports, old, stale professional works, many times duplicated, do not in any sense constitute the class of books for the young learner in college, neither can they be adapted to his use. The practice of soliciting old, poorly selected books, or parts of a professional library, stale and out of date, is without value, if such a collection of books is to be considered a library, and an excuse for a working library, selected with a view to the student's needs in his younger years.

I am not asking the Board to put large sums of money into these libraries, unless

(Continued on Page 4.)

Memory

By Prof. Henry Pearson

I slumbered sound on my cozy cot,
For the sun in the west had set;
And I prayed in my dream when I saw my deeds:
"O Lord, let me forget."

I resolved in my dream to commit no wrong,
Which would all my rest beset;
And in fervor prayed when I awoke:
"Lord, let me not forget."

The day has passed, and I dream again,
But my rest is not beset;
For my dream is joy, and my prayer unchanged:
"Lord, let me not forget."
State College, Savannah, Ga.

Enrichment By Grief

It may be that somewhere, in this daily path of yours, a great sorrow is lurking, a sorrow that will blot, for a season, the sun from the heavens, and will lie upon your heart like a great load. What are you going to do with it when it comes? Are you going to be crushed by it, to be embittered and hardened by it, to let it cast a baleful shadow over your own life and the lives of all who come near you? If you meet it as fate, that is what it will do for you; your life will be blasted. But that is not what it ought to do for you. It ought to bring you the largest, the richest, the most precious of all the gains of life. For this it is appointed; if you use it as it ought to be used, this will be its fruit. True and deep is the poet's insight when he sings:

"Count each affliction, whether light or grave,
God's messenger sent down to thee, do thou
With courtesy receive him; rise and bow
And ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast. Allow
No cloud of passion to usurp thy brow
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
Thy soul's marmoreal calmness. Grief should be
Like joy, majestic, equable sedate,
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to
the end."

Such is the ministry of sorrow; such are the great and beautiful gifts always in her hand to those who receive her as God's messenger. And if, when your trouble comes to you, instead of raging about it, in complaints and deplorings, which, to say the best, are futile, you will but stop and ask how you best may use of opportunity that has come to you; how you may keep your load from crushing others; how you may find surcease from your own sorrow in bearing the burdens of others; how the purifying influence of this suffering may make you gentler, kinder, more hopeful, more sympathetic—then the Scripture will be fulfilled in you which says that tribulation worketh patience; and patience, experience; and experience, hope; and you will come to see that your great sorrow was your soul's great opportunity. Surely this has been the experience of multitudes in all the ages who have found their lives enriched and ennobled by their griefs.—*Washington Gladden.*

How the sunlight seems to watch for a chance to get through the smallest openings in the clouds! Love, which forgives because it is love, and which waits for every opportunity to manifest kindness, is not going to wait to be asked to forgive. Ignore the wrongs you receive, and think over the good that has been or yet may be, and the evils will dwindle into nothingness.—*Robertson.*

It behooves us always to bear in mind, that while actions are always to be judged by the immutable standard of right and wrong, the judgments which we pass upon men must be qualified by considerations, age, country, station, and other accidental circumstances; and it will then be found that he who is most charitable in his judgment is generally the least unjust.—*Southey.*

Perilous Journeying on the Yangtze

An interesting letter comes from a party of missionaries who live at Tzechow, in a remote part of western China. They reached Shanghai on December 9. From there they traveled 1,000 miles by steamer up the great Yangtze River to a place called Ichang. At that point, which marked the end of steam navigation, they were compelled to avail themselves of a Chinese houseboat, such as has been used on that river for perhaps a thousand years or more. These boats are towed up the river, over many dangerous rapids, by human strength alone, except for the occasional help of an up-river breeze; and they require from twenty to twenty-three days to cover a distance of 450 miles. Frequently the boats are bumped against rocks and have to be delayed for repairs. It is not difficult to imagine the relief experienced by travelers when the end of such a journey is reached. The missionary party in question, during the trip, which covered twenty-two days, had only one "mishap," when they struck a rock which broke the bottom of the boat. However, the boatmen quickly came to the rescue, and by stuffing cotton into the cracks stopped the "leak" temporarily until the craft could be properly repaired. The houseboat trip ended at Chungking, and was followed by an overland journey of six days, or 150 miles. The lady in the party rode in a sedan chair carried by three coolies, and the men rode ponies.

Grit

There's nothing that's gained without grit—
Remember that always, my lad;
Ambition will solemnly sit,
And energy, mayhap, go mad;
Unless grit will push them along
To the goal where success reigns supreme,
Your life's but a somnolent song,
Your struggle a wearisome dream.
Ah, then, if the nail you would hit,
Be sure that you do it with grit,
For, until you do,
You will find it quite true,
That nothing is gained without grit, my lad—
That nothing is gained without grit.

You struggle until you are old,
Then say, with a sigh, "Nothing won;
O, why didn't someone take hold
And drive me till something was done?"
Why didn't you know how to grasp
The value of each fitting day,
And not let old idleness clasp
You tight in his meshes and say:
"Ah, lad, you can't win on your wit;
It takes lots of courage and grit—
You may conquer a place
Near the first in the race—
But nothing is gained without grit, my lad—
No, nothing is gained without grit."
Roert Gray, in "Success."

Do not look forward to what may happen to-morrow: the same Everlasting Father who cares for you to-day will care for you to-morrow and every day. Either He will shield you from suffering or He will give you unfailing strength to bear it. Go on in all simplicity; do not be so anxious to win a quiet mind, and it will be all the quieter. Do not examine so closely into the progress of your own soul. Do not crave so much to be perfect, but let your spiritual life be formed by your duties and by the actions which are called forth by circumstances.—*Francis de Sales.*

There is such a thing as a divine discontent—but most people are discontented on low levels instead. The wise rhymers point the better way:

"If you must sit high and sigh
And have the blues,
Why don't you try to realize
That there are sighs and sighs,
And blues and blues,
From which to choose
There are heavenly blues, and blue of tranquil seas,
Both pleasant—if you have them; pray have these!"
—Great Thoughts.

A Song in Your Heart

Keep a song in your heart, my lassie.
Whatever may be the weather—
Or sunshine or rain, or pleasure or pain,
Or sunshine and showers together.
Keep singing, no matter how goes it, my dear;
Keep singing, when days are surpassingly drear;
Keep singing; the skies will tomorrow be clear,
Keep a song in your heart, my lassie.

Keep a song in your heart, my laddie,
Whatever the years may bring you,
Of vantage or loss, a crown or a cross;
Or roses or thorns to sting you.
Keep singing, no matter how goes it, my boy;
Keep singing, 'mid shadows, a carol of joy;
Keep singing, no matter what troubles annoy.
Keep a song in your heart, my laddie.

—Thomas Curtis Clark.

"Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
'Not as I will.'"

One great value of initiative is the conquering of fear. Through all history we find that those that have accomplished things lived above fear. Fear of adverse criticism, fear of hardship, fear of failure, all were lost in a supreme effort to share with their fellow men the gifts God had entrusted to them.—*Blanche Blessing.*

Rev. J. F. Peat, of our West China Mission, writes from Chungking: "Some of the new officials in China are distinguishing themselves by justice and uprightness. This is especially true of Li Yuen Heng, Vice-President of the Republic, and Governor of the two Lake Provinces. He was General of the Revolutionary forces that took Hankow and Wochang, a little over a year ago. I am told that he is winning out not by his acuteness and cleverness, but by his sterling worth. Both foreigners and Chinese are appreciating the fact that in his simple desire to be honest he is manifesting the qualities of greatness. It is said of him that, a year ago, when he was negotiating for supplies for his army, certain merchants told him that to which he replied that this sort of bribery was just what he was trying to put down, and that he would have to go elsewhere for they would sell for such and such a price, and give him such and such a commission. supplies."

God's translation of our beautiful past years into memory and hope is not the best that He can do, that He and we can do together. He can translate them, we can translate them, into good resolve.—*John W. Chadwick.*

It is a false belief that life necessarily wears itself out as the years go by. Life means living, and so long as we live with our eyes open toward the future, with our ears attuned to catch the melody of the present day, with our hands eager for the unexpected path before us, we shall not grow old, but we shall remain young in heart and mind and spirit, which after all are our real selves.—*Selected.*

Report of Dr. Bennett

(Continued From Page 3.)

you can spare it from the local Jubilee Fund. Neither do I recommend you to expend large sums at any time; but I do ask you to take up the matter, to make a beginning, to give it your moral support. It may be best to begin this work in the advanced schools, which can probably all be done by the schools themselves, without drawing upon your general treasury.

I recommend that consideration of our libraries be referred to a competent library committee, who will give it time, and bring in a report to the Board.

Recent District Meetings

OHIO DISTRICT

The Ohio District of the Women's Home Missionary Society held its annual meeting at Hawthorne Church, Columbus, Ohio, Aug. 13-14. The meeting was called to order at 9 o'clock Wednesday morning by the president, Mrs. Joseph Courtney, whose ability as a leader of women and sweet Christian example is doing much for the cause of missions in this district. Mrs. Robert Clay, from whom the spirit of Divine Love seems to flow, led in devotionals. The convention was organized by Mrs. W. J. White. The delegates from the various auxiliaries made their reports which were very encouraging. The district treasurer made her report and various plans were discussed for increasing the funds in the district treasury. The one adopted was that an Honor Roll be instituted, the same to be printed and hung upon the walls of the district meeting-rooms each year. Anyone may have their names inscribed thereon by paying the sum of ten cents per year. Greetings were read from Mrs. Martha Sissle, Conference president, and Mrs. Anna Hicks, district vice president. Mrs. Lizzie Dale, of Dayton, district supply secretary, reported two barrels sent to needy ministers, a linen showed to Sarah Crawford, and a good amount of local work done in the district. Miss Elizabeth Hill, of Springfield, read a paper, "The Christmas Box That Went on a Mission." A question box was conducted by Mrs. Clay. At the Wednesday afternoon session Mrs. Macom, of Walnut Hills, read an excellent paper on "Why Have Home Missions?" The Young People's hour was introduced with a procession, Mrs. W. J. Langston presiding. The Young People's delegates made their reports and a splendid paper was read by Miss Connetta Richardson, of Columbus, on "How to Interest Other Girls in Our Circle." Miss Ball, of Cincinnati, told of the advantages to be gained by subscribing to Women's Home Missions. So forceful was her talk she succeeded in taking eight subscriptions to Woman's Home Missions and eleven to Children's Home Missions. Addresses were made by Mesdames Langston and Clay. Members of Home Guards and Mother Jewels rendered several delightful selections. The Wednesday evening session opened with prayer by Dr. Courtney, district superintendent. Music was rendered by Hawthorn Choir. We listened to words of welcome in behalf of the church from Hon. Thomas Goode; from the Auxiliary, by Mrs. Estelle White; from the citizens, by Mrs. Minnie Jamison; solo by Miss Ellen Chavis. Mrs. Robert Clay, district corresponding secretary, responded. The president, Mrs. Joseph Courtney, delivered her annual address, which told of good work in the year past and inspired us to go forward. Mrs. I. P. Monroe, Conference corresponding secretary, addressed the convention. Mrs. Monroe's thorough knowledge of the work was so helpful throughout the session. Thursday morning the department secretaries made their reports. Memorial services were conducted by Mrs. W. J. Langston for the following: Mrs. Alice Powell, Springfield; Mrs. Bettie Boswell, Cincinnati; Bertha Joiner, Mothers' Jewel, Columbus. Mrs. Lizzie Dale, of Dayton, read a paper on "The Fame of Those Who Have Gone Before." The convention adjourned to a lecture on Home Missions delivered by Dr. I. L. Thomas, field secretary of Home Missions and Church Extension.

On Thursday afternoon various plans were discussed for increasing the membership in the Auxiliaries. The district corresponding secretary made her report and plans were laid for a better organization of the work in the district. Mrs. Lillian Burt, president of the W. C. T. U., Columbus, was introduced and made a wonderful address on temperance, and based the talk on scientific facts of the effects of alcohol on the system.

The District Conference being in session at the same time we were greatly favored by having a number of ministers with us who gave us words of encouragement. The following were elected to office for the ensuing year: President, Mrs. Joseph Courtney, Springfield, Ohio; first vice president, Mrs. Verda Bailey, Columbus; second vice president, Mrs. Alice Bartley, Springfield; recording secretary, Mrs. Estelle White, Columbus; corresponding secretary, Mrs. Robert Clay, Cincinnati; treasurer, Mrs. Lucy Macom, Walnut Hills; Young People's secretary, Mrs. W. J. Langston, Glendale; Home Guard and Mothers' Jewels, Mrs. E. W. S. Hammond, Spring-

field. Department secretaries—Supply, Mrs. Lizzie Dale, Dayton; mite box, Miss Lizzie Cummins, Cincinnati; temperance, Mrs. Etta Hicks, Columbus; deaconess, Mrs. Ada Chavis, Columbus; literature, Miss S. Ball, Cincinnati; thank offering, day of prayer, Mrs. Lucinda Creus, Columbus; systematic beneficence, Miss Washington, Walnut Hills; Reading Circle, Mrs. J. H. Loran, Cincinnati; evangelicism and sustentation, Mrs. Anna Hocker, Cincinnati.

After two days of heart-to-heart talks and prayer for a deeper consecration to service the convention closed with a musical and literary program rendered by some of the best talent of Cincinnati, Springfield and Columbus. The success of this convention was due in great measure to the Rev. W. J. White, pastor of Hawthorne Church, who, with his good wife and faithful members, were untiring in their efforts for our entertainment. Our prayers will be with Brother White. The meeting closed with a prayer of consecration and benediction by the Rev. W. J. White to meet next year at Walnut Hills, Cincinnati.—Lizzie Dale.

HUNTSVILLE DISTRICT.

Once more Decatur, Ala., was made to stop its mad rush after the "almighty dollar," its desire, its crushing and grinding of humanity for greed and gain—made to pause awhile and take note of the fact that man should at some time praise God. The cause of this sudden stop of business in the Decatur was the presence of God's elect, men and women on business for the King. A large delegation of ministers and delegates passed through Old and New Decatur to East Decatur, where in "God's out of doors," under a tent, these saints marched to do work for Christ and His Kingdom on earth in the thirty-seventh annual session of the Huntsville District of the Central Alabama Conference and the first Jubilee celebration of our freedom.

On Aug. 6, 1913, at 8:35 a. m., the Rev. A. W. McKinney, district superintendent, opened the Conference by calling on all to sing "Oh, for a Thousand Tongues to Sing." He wanted us to consecrate every fiber of our being to the work of the Master. The tenth chapter of Matthew was read and special emphasis put upon the great commission. Once more it was read in the presence of the ministers of the gospel, whose heart rejoiced when he heard the words, "Go to the lost sheep of the house of Israel, and as ye go, preach, saying, The Kingdom of Heaven is at hand." It was as if the Holy Ghost were in the upper room; it set us on hallowed fire and the fire burned throughout the session of the Conference, the greatest in the history of the Conference. Brother P. P. Wright was elected secretary and J. C. Chuman, treasurer, of the Conference. The regular committees were appointed. Rev. J. J. Harrison was elected secretary treasurer of the Benevolence of the district, and during his absence on account of his wife's illness, the Rev. W. T. Trammel acted in his stead. A committee on the Southwestern Christian Advocate was appointed, the Rev. T. S. Sanders chairman, which reported eighteen subscriptions. The midday message of the first day was delivered by the Rev. Henry Arnet. He entered the stand, preaching a red-hot gospel from Romans 13:8: "Owe no man anything, not even a smile. Happiness is a habit," he said, "cultivate it." In the evening after fifteen minutes of a blessed song service the District Conference opened for business at 2:45 p. m. The Rev. T. S. Sanders was appointed statistical secretary. At this session several rich papers were read on education and missionary appropriation by the Rev. P. P. Wright and the Rev. T. S. Sanders. At this time the Rev. M. C. Skillian of the Second Baptist Church, was introduced and made remarks, after which Dr. I. L. Thomas, secretary of Home Missions and Church Extension, was introduced. He spoke generally words of cheer, but specifically he spoke a burning message out of his heart of hearts, as only he can, about the work and needs of this society. He left us more willing to keep the society before the people. Mrs. A. Camphor was here introduced. She, too, inspired us by convincing argument as to the need of education in Alabama, more especially Christian education. She also emphasized the Jubilee Rally. Our report on the same will show how she touched our hearts and our pocketbooks. At 8:30 p. m. W. T. Trammel brought a message to us from 1st Cor. 12:31. He

urged us to accept a more excellent way, which is the gift of eternal life through Jesus Christ.

On Thursday morning the district superintendent made his report, to-wit:

Brethren, Delegates and Friends—Let us give thanks to God that it is as well with us as it is. It has been a year of prosperity and advancement over last year along all lines. We are progressives, as is shown in that we held a pastor's council at King's Memorial, Decatur, out of which came the great missionary laymen's meeting which was afterwards held at Lakeside, Huntsville, and from which an enthusiasm emanated and inspired an onward move in every charge. We rejoice in the life of the District. Yes, but in the midst of life there is death. We extend our sympathies to the Rev. C. D. Dickerson in the death of his beloved wife and baby and to the Rev. P. P. Wright in the loss of his beloved mother. Athens and Johnson, A. C. Ruffin, pastor. Athens is in good shape, a church of young people; Johnson improving church property. Cedar Grove and Girly, L. B. Smith, pastor, has almost done a miracle at this point; paid old debt at Cedar Grove, and with Brother Acklin by his side and God in front he has heated himself. Decatur, J. J. Chuman; every member in this church counts one, he has no ciphers. He has paid old debt, all claims, raised \$1,000 on new church, bricks on ground, work started on new church. Brother H. F. Thomas having been moved by Bishop Thirkeld from a mission point at Mobile to Center Grove, came late to his work; nevertheless he is the right man in the right place, making good. East Decatur mission charge is blessed in having as its leader the Rev. Frank Williams, who smiles and brings things to pass. With a few members he cared for the Conference grandly. Guntersville and Abertsville are in the hands of the Rev. C. D. Dickerson. He has broken the record for these points. Even though death took his wife and baby. The Rev. W. T. Trammel is not only holding his own at Lowes and Fullers, but on the upward move. Scottsboro Circuit is in the hands of the Rev. P. P. Wright, and he is making things hum. He needs a few wide-awake local preachers. Triana and Madison are kept busy in the hands of the Rev. H. J. McLin, and is one of the best points in the District. Bullab mission is prosperous under Brother Ruffin. Huntsville, under the leadership of Rev. J. J. Harrison, is on the upward move. The new financial plan is a success and brings good results.

The Auxiliaries of the church at Huntsville, Decatur, Guntersville and Triana, under the leadership of Sisters Gray, Chubb and Medley; and Ayers, Lockheart, Baker and the Silver Leaf Club, of Sister Goley, have all played their parts in making the District a success. God bless the good women.

On Thursday the Rev. H. F. Thomas brought the midday message from Exodus 20:5-6. After the sermon Brother W. H. Clark, of A. & M. College, Normal, Ala., and Prof. G. W. Patterson, of the United States Agricultural Department, also the Rev. S. J. Jordan and V. D. Oatman of the Anniston District all made splendid addresses to the Conference. At 8:30 p. m. the Rev. C. D. Dickerson preached from Luke 14:2-3.

Friday morning the Sunday School reports were made and many instructive papers were read. Mr. Elliott, real estate man, addressed the Conference. At 11 a. m. the Rev. P. P. Wright broke the head of life from Exodus 2:9. He showed that man's extremity was God's opportunity. The Rev. S. M. Robinson, of the First Baptist Church, was introduced and made one of the best speeches of the session. Dr. W. E. Sters and the Rev. Stevens were also introduced and spoke to the Conference. Prof. Robert E. Brown, dean of natural science at Wiley University, Marshall, Tex., was introduced and spoke to the delight and edification of his many friends whom he met in the Conference years ago. He is a young man of many talents and is worth his presence to any Conference or gathering of men and women for good works. Friday at 11 a. m. the Rev. V. D. Oatman preached an acceptable gospel. At 8:20 p. m. the Rev. S. J. Jordan, district superintendent of Anniston District, preached a great sermon from Michael 2:10. He was at himself and gave everyone his meat in due season.

Saturday morning the Rev. N. Newby, African Methodist Episcopal Church; Rev. A. C. Calishan, Mr. C. W. Parrish and Rev. J. V. Love were introduced and spoke. Prof. R. E. Brown, of Wiley University, addressed a large and appreciative au-

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Deliverance and Disobedience

Read Neh. 9:9-21 and Acts 7:30-44.

International Sunday School Lesson for September 21, 1913

By the Rev. N. W. Greene, B. D.

Golden Text—Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving kindness. Neh. 9:17.

It means hurry work to cover twelve lessons in the time usually allotted to the teaching of these lessons on Sundays, and the most that can be done is to give to each lesson a passing mention. It is a good memory test to have the subjects and golden texts repeated in order by heart. But each lesson should be considered a distinct stage in the development of Israel's history of which the subjects are the key-words. The leading thoughts in each lesson—the ones emphasized when the lesson was taught—may briefly be given emphasis again. This will clinch the thought in the mind and give the application another chance to work results. Or the lessons of the Quarter may be thought of as a whole and emphasis given to a few outstanding thoughts which effectually cover the whole. Still other methods of review may be adopted, but the one last mentioned will be pursued this week, and the Review taken up under the titles Bondage, Deliverance, and Law.

Bondage.

The Hebrews had left Canaan and had gone down to Egypt to buy corn, intending to return to their own land, but being induced to make Egypt their home, they yielded, reserving the hope of returning to Canaan at some future date. This hope could have been realized at pleasure if conditions had not changed; but the outlook became different when there rose up a king who knew not Joseph. There Israel found herself afflicted with bondage. But the path which led Israel into bondage is not unlike that which leads many others into bondage. It sometimes becomes hard in Canaan and people go down to Egypt for supplies. In the times when God "hides Himself so wondrously" and spiritual supplies seem to run low very many people look to Egypt for relief and there seek satisfaction and pleasure in questionable amusements. At times temporal supplies run very low and churchmen look to Egypt for "corn," adopting worldly practices in business for the sake of gain. They all, like Israel, have a hope of returning to a more honest and respectable life, but there are inducements in Egypt more than the sack of corn; all the land of Goshen is offered and much of it may be obtained and temporarily enjoyed. But conditions will soon change and they will find themselves in bondage under a new king—slaves to sin and Satan's power. By this path a great multitude go into Egyptian bondage every year only to find themselves walled in and kept by a satanic power from which they cannot break away. Pleasure and plenty soon turn to misery and hardship. The fat land of Goshen soon gives place to the awful brick-yards of toil and scourging. The way of the transgressor is hard. What now has become of their intention to return? They cannot return by any human possibility; they must call upon God that divine grace may work deliverance.

Deliverance.

Centuries of bitterness passed over Israel before her hope of returning could be realized. Here was

no physical means of escape, but, happily, they knew the God of their fathers who could deliver them. They cast themselves with great soul agony upon Him and there trusted until He was moved to deliver them. The deliverance came, but not without further testings and greater burdens. They had to do their very best before God would set them free. They had made bricks, but they must do more, they must make them without straw. They had been beaten for failure to do all they could, but they must now be beaten for failure to do the impossible. They had endured much sorrow, but it must be increased to the limit by slaying every male baby of the Israelites. When they had done their very best in the way of physical exertion and endurance and in the way of spiritual grip, surrender and trust, then God began moving visibly against Pharaoh, and Israel felt the grip of bondage relaxing. Ten plagues were necessary, and the mighty arm of God had to be revealed, but Israel had done her best and God could be depended upon at any cost to do the rest. So He did, and Israel stood on the farther bank of the Red Sea looking upon Egypt's yoke of oppression broken forever and singing their song of deliverance.

For those who have gone into Egypt and have become slaves to sin this experience is necessary for deliverance. One finds, after many vain trials, that human agency cannot effect deliverance and that salvation is of God. He also finds that much prayer is often necessary, not to persuade God, but rather to persuade himself. He always finds that he must do his level best, not half-heartedly, but with all his soul. Then, by leaving the rest to God in simple faith and trust, he finds to his delight that he is delivered from all his transgressions.

The Law.

Israel was free but out in the wild wilderness, without proper organization or laws. Without these Egypt might have proven preferable to the wilderness. But the people were not to be without laws and laws of the best kind such as only God could make. At Sinai God revealed Himself to Israel and gave them His laws by Moses. They had chosen God their King and declared themselves His willing subjects. The King's commandments were then given and the people were expected to obey them. But they were weak and began their national life by breaking the second commandment. God's chosen people and "peculiar treasure" showed disobedience as one of their first acts. Idolatry was in their hearts, and although God had forbidden the worship of graven images, a golden calf was set up before they left the smoking mount.

The importance of law is too apparent to be underestimated, but the necessity of obedience is often lost sight of. There are certain requirements which no Christian can afford to ignore. To ignore them means to backslide, and backsliding leads rapidly to the loss of the soul. We are not slaves to any written expressions by which others have been guided, but we have God's law written upon our hearts and are free because we obey them, not slavishly, but from motives of purest love.

Mars Bluff, S. C.

ble, but he is constantly searching for ideas helpful for his position. He has purchased a set of ten volumes of a correspondence course on business methods, finance, banking, economics, etc., and is spending a large part of his evenings, equipping himself for efficiency beyond the mere requirements of his position. His eagerness for ideas will rapidly put him to the top.

A college classmate of mine, who is now a brilliant young lawyer in Chicago, has not only taken his long course in college and law school, but even now works up into the small hours of the night reading the lives of the great lawyers like Erskine and Lord Mansfield, absorbing the spirit and bigness of their lives, not because such study is needed in the specific cases which he has up, but in order to enlarge his view, and prepare for better things.

Why Not Pay for Religious Ideas?

The leaders of the world are destined to be those who have ideas, and ideas can be gotten only by study, study, study. If this is true of secular things, why is it not true of the service of Jesus Christ? The more worth while a thing is, the more worth while is the effort to learn the best methods of doing it. The most vital and worth-while thing in the world is the Christian life. It is not mere avocation or fad of the moment, or pet hobby, that may be taken up or laid down at will.

"My business is to serve Jesus Christ," said a great man once, "but I make shoes for a living." How much more rapidly the world would grow better if all professing Christians would live by that motto. Yet it is a sad fact that a great majority of them do not. They know that they must study and learn before they are ready to do other things, but when it comes to the service of the Lord, they seem to think that that doesn't take any special knowledge. What they need to know there will somehow be given them by faith, without their struggle or effort.

"What a tragic mistake! The fullest service of Jesus Christ demands even more special knowledge than almost any other. And that is just the reason that so many Christians are worth so little to Christ and so many others are so awkward and bungling. They are attempting what they would not think of doing in any other line of activity. And that kind of service is no more effective in religion than it would be anywhere else.

In what directions, then, should an inquiring Christian mind search for ideas?

The Ideas Worth Buying

First, he should know his Book. How little the best of men know about it, and especially, how inadequate a picture of the life of our Lord most of us have! If we were to be called upon to-day to give an orderly and connected account of the events of His life, I wonder how many of us could do it. And yet it is from his great life that we are to take our example and pattern. It is only in being like him, not only in action, but also in spirit, that our lives are worth while. And how shall we be like him, except we study his great life and live in his company? There is nothing so tremendously worthwhile in this world as this drinking of the fountain of His inspiration, and absorbing the great motives of His life. The study of "The Earliest Portrait of Jesus" in the League classes this coming winter ought to be a wide-open door to thousands of Epworthians for a more fruitful and joyous experience with their Lord.

No man is a thorough Christian who does not witness for Christ, but the fact that we are not equipped is no excuse for not witnessing. It is our business to be equipped. This is no cause for discouragement, however. While there is no limit to the skill we need to attain, the first steps in preparation are possible to all of us, and they are not hard to take if we are in earnest, the Lord can add great power to the simplest testimony, and we may begin at once to witness for him. The first and greatest equipment that we can have is His Spirit. But we should not be content to stop there. The Spirit is often handicapped in the use of a mind because of its lack of training.

These two lines of study are of perhaps first and greatest importance, but, when these are learned, many others crowd upon their heels. For example, there is to-day a "dawning social consciousness," an awakening to the fact that we are responsible for the physical and intellectual, as well as the moral and spiritual well-being of our fellow men, and that well-

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League Study Classes

Epworth League Devotional Meeting Topic for September 21, 1913

(2 Tim. 2:15 ; Luke 24:27-32; Psa. 37:31; 40:8;

Isa. 8:20.)

"Acquiring Ideas for Service

(By Blaine E. Kirkpatrick.)

This has been called an age of materialism, and it is probably as true as any sweeping general statement can be true. But it is equally true that it is an age of ideas. Perhaps there has never been a time when a greater premium has been put upon the man with ideas.

And no man comes by ideas accidentally. No man

is born with ideas, and few men have ideas thrust upon them. Ideas must be attained, and usually by a rather strenuous process. But the leaders everywhere are the men who have the grit to attain ideas at whatever cost.

Paying the Price for Ideas

A young man, who is a close friend of mine, is now employed in the office of a great factory. He not only does his work there as faithfully as possi-

Recent District Meetings

WESTERN DISTRICT

The Western District Conference was held at Gas-
tonia, North Carolina, July 22-27. "The best yet"
expresses the prevailing sentiment of those present.
The sessions throughout were not only enthusiastic,
but intensely practical. The pastor, the Rev. N. M.
Black, was host, and with the generosity and gen-
erality characteristic of the pastor and his people,
the Conference was made to feel "at home." The
Rev. A. H. Newsome, D. D., the genial District Su-
perintendent, presided over the Conference. This is
Dr. Newsome's first year on the District and his
presidency of this, his first District Conference, was
like the man—all right. All pastors of the District
were present and submitted reports, which indicated
that the interests of the church were being cared
for. The benevolent collections reported indicated
that the district is already ahead of its former stan-
dard. Opening sermon by the Rev. W. B. Scales,
pastor of the Wilkeshoro Charge. It was a strong
and eloquent utterance. The Revs. G. H. Caldwell
and W. O. Thomas were elected secretaries. Ad-
dresses of welcome by the Rev. T. T. Taylor,
Messrs. T. R. Adams and W. M. Pharr. Response
by the writer. The District Superintendent gave an
encouraging report of the work being accomplished
over the district. The Conference program was ad-
mirably conceived and faithfully carried out. Sub-
jects of vital importance were presented and dis-
cussed, strong and helpful papers were read by the
Revs. G. H. Caldwell, W. M. Crawford, R. B. Payne,
R. D. Bethea, W. O. Thomas, E. I. S. Swann, S. P.
West and others. Round table talks followed. At
noon on the first day of the Conference, the Rev. G.
F. Hill, pastor of the Lowesville Charge, preached
a most uplifting sermon. Quite a number of visitors
from other districts were present. The Rev. R. W.
Winchester, Superintendent of the Winston District,
and the Rev. W. R. Zeigler, Superintendent of the
Wilmington District, delivered strong and helpful
addresses. Other visitors were the Revs. H. L.
Ashe, former Superintendent of this district, and
the Rev. N. J. Pass, former pastor of the church
where the Conference was held. In the absence of
Dr. W. W. Lucas, Dr. Ashe spoke at the Epworth
League anniversary. His address was masterly. On
the evening of the second day, the Rev. N. J. Pass
preached an able and eloquent sermon. Profs. R.
Baxter McRary and W. H. Thomas, prominent lay-
men of the Conference, delivered helpful addresses.
Prof. J. E. Wallace, the newly appointed president of
Bennett College, was introduced. He is both enthu-
siastic and optimistic in his plans and work for our
Conference school. Drs. I. L. Thomas and I. Gar-
land Penn, representing the Commission on Finance,
delivered illuminating addresses. Dr. S. A. Peeler
delivered an address worthy of the man. Dr. R. E.
Jones, Editor of the Southwestern, is always a wel-
come visitor to this, his home State and Conference.
He presented the claims of the Southwestern and
other interests of the church. The Wilmington Dis-
trict Conference was in session at the same time at
Charlotte, only twenty miles away. The Rev. S. M.
McNeil, A. B., S. T. B., brought greetings from the
Wilmington District. His address was one of the out-
standing events of the District Conference. Bro.
McNeil is a graduate of Oberlin. The writer car-
ried fraternal greetings from the Western to the
Wilmington District Conference. Nearly all the
the ministers and delegates remained over for the
Sunday services. The early morning trains and pri-
vate conveyances brought great crowds to the city.
Our church could not accommodate the crowds and
the city authorities very generously gave us the
use of the Opera House. At 9:30 the love feast was
conducted by the Revs. J. C. Addie and S. P. West.
At 11 o'clock Editor Jones preached, at 3 o'clock
the writer preached. The Rev. E. I. Swann, pastor
of our church at Hickory, preached most acceptably
at night. The next session of the District Confer-
ence will be held at Lawndale. The Conference was
a marked success, reflecting great credit on the Dis-
trict Superintendent, pastors and laymen. A pleas-
ing feature of the Conference was the excellent mu-
sic, furnished by Prof. T. R. Adams and his choir.
The Conference work was conducted with thorough-
ness and despatch. This is a mountain district,
manned by heroic men who are doing a great work
for God and Methodism. None of the men seemed
discouraged.—C. K. Brown.

HATTIESBURG DISTRICT

The Hattiesburg District Conference convened in
Shuhuta, Miss., Aug. 13-17. The Conference was
called to order by the Rev. W. M. McMorris, District
Superintendent. After the devotional exercises the
secretary of the last session called the roll and the
pastors were all present and quite a number of local
preachers, exhorters, class leaders, district stewards,
Sunday School superintendents, presidents of Ep-
worth League Chapters and presidents of Ladies'
Aids, presidents of Women's Home Missionary So-
ciety. The Conference was then organized by elect-
ing the Rev. N. Tool, secretary; R. A. Jones and A.
C. Lacy, assistants. The Rev. R. Howze was elected
statistician, with N. E. Goodloe and G. W. Arnold
assistants. Rev. Dr. McMorris then spoke words of
encouragement relative to the progress of the dis-
trict. The Rev. E. M. Jones, D. D., field agent of the
Sunday School Board, was introduced and addressed
the Conference in his usual and timely way. Dr.
Jones also exhibited the chart and work of the finan-
cial committee, which gave the pastors a very plain
interpretation of the work of finance now before the
church. Reports were called and every pastor upon
the district read good and successful reports. The
local preachers followed the pastors in their reports
and each paid one dollar for the Jubilee fund. The
exhorters, class leaders, district stewards, Sunday
School superintendents, presidents of Epworth
League Chapters, Ladies' Aids and Women's Home
Missionary Society all ready good, inspiring reports
which showed that every department of the church
were at work. Thursday, the second day of the Con-
ference, Dr. McMorris read his report of the entire
district and showed the per cent gained in every de-
partment of the church and the per cent lost. The
report was full of labors and wise council. He was
much applauded by the Conference. Thursday night
Jubilee rally and concert by Mrs. M. J. McKinnis.
Twenty-eight dollars was realized. Mrs. McKinnis
knows how to do things for the church. Dr. J. B. F.
Shaw, president of the Meridian Academy, was pres-
ent, representing the Academy, the Freedmen's Aid
and the Jubilee Fund. The speeches he made and the
information he gave the Conference was helpful and
inspiring. Friday the well-known Dr. W. W. Lucas
arrived, representing the Epworth League. His face
was all smiles, while his heart and head were full of
good things to tell the Conference. At 8 p. m. about
700 people were out to hear Dr. Lucas, both white
and colored. He spoke one hour and twenty-five
minutes, and all who heard him went away saying
never man spoke like this man. Dr. J. H. Hubbard,
of New Orleans, came in, representing the South-
western Christian Advocate. He finished the work
he came to do, securing about fifty subscribers for
the paper. The staff made no mistake in sending Dr.
Hubbard to us. Dr. A. J. McNair was introduced
and represented the Stewart Missionary Foundation
for Africa. Dr. McNair represented the work well
and secured thirteen subscribers to the Foundation,
and others promised to follow. Saturday the busi-
ness of the Conference was no less interesting, every
man and delegate attending. The Rev. D. L. Morgan,
pastor of St. John's Church, Natchez, Miss., spoke
at length in the interest of the church, and on mo-
tion of Dr. McNair \$18 was raised for the church,
and the district pledged itself to raise \$16. by his
rally in October. The Conference business closed
Saturday evening, having completed its work. The
Conference was highly spiritual as well as financial.
Strong and able sermons were preached during the
Conference by the Revs. F. L. Wood, J. A. Jordan, A.
Lee and W. R. Walker. Sunday was a high day in
Zion. At 9:30, district Sunday School, presided over
by the Rev. R. N. Jones. Love feast at 10:30, con-
ducted by the Rev. F. L. Woods and others. At 11
a. m. a thousand people were on the grounds. Every
train brought the people in. Rev. A. C. Lacey as-
cended the rostrum and preached an able sermon to
the delight of all who heard him. At 3 p. m. Dr.
A. J. McNair preached with unusual power and spiri-
tual fervor. (It seemed that the olden days of our
fathers had returned to the church. One soul was
happily converted and joined the church. At 8 p. m.
Rev. R. N. Jones preached with mighty power to that
great congregation. Resolutions were offered and
the Conference adjourned sine die to meet next year
at Stat Line, Miss. Having raised for benevolences
\$854, and made 225 conversions and accessions, we
must say for Dr. McMorris he is one of the best

district superintendents and knows his business, and
does the same, God helping him. The benevolent
motto for this district this year is for \$12 and 10
per cent gain in membership, and the Southwestern
Christian Advocate in every home.—A. J. McNair,
Reporter.

HOLLY SPRINGS DISTRICT

The first semi-annual session of the Holly Springs
District Conference met in Vincent Methodist
Episcopal Church, Holly Springs Circuit, Aug. 8-10,
1913. Owing to the illness of Dr. W. H. Gilliam, the
Rev. F. H. Henry was elected to preside over the
session. Organization was effected by the election
of P. A. Lemon secretary and A. A. Wright statisti-
cal secretary. All of the pastors were present except
R. Sewel, J. E. Ford, N. E. Ford, N. H. Isom and
M. Young. Very excellent reports were rendered by
the pastors and delegates which showed marked ad-
vancement along all lines of church work. Notwith-
standing the frictions and difficulties that have bat-
tled hard against the right, these workmen of the
church have succeeded. Strong sermons were
preached during the conventions and conference by
the following: W. H. H. Murrell, S. T. Walker, A.
A. Wright, F. H. Burton, J. H. Talbert, L. A. Arm-
strong, W. H. Golden and P. A. Lemon. The Rev.
J. N. C. Coggins, D. D., of the Atlanta Conference,
was introduced and addressed the Conference in the
interest of the temperance movement and the finan-
cial plan of the church. His hearers listened with
intense interest as he unfolded the charts and ex-
plained the same and at times he was disturbed by
the electrical shocks that went to the hearts of the
congregation which would lift them upon their feet
occasionally. The welcome address was delivered
by Mrs. S. B. Ross, and Dr. F. H. Bunton responded
in behalf of the Conference. The pastor, the Rev.
Evans, and his people, spared no pains in giving us
a royal time during our stay. One strange feature
occurred which marked an epoch in history. Think
of it, a Methodist Conference being fed on Friday
by the members of the Baptist Church, and even
while their associates were in session they made
this sacrifice. Oh, let God be praised and the name
of Jesus be magnified. On Sunday Dr. Coggins
preached a great sermon and every heart rejoiced.
Thus closed a great session on the Holly Springs
District. The next session will convene at Poutotoc,
Miss.—P. A. Lemon.

ABERDEEN

The Epworth League Convention of the Aberdeen
District, Upper Mississippi Conference, convened in
Military Chapel, Caledonia, Miss., Aug. 5-6, 1913. The
district president, the Rev. J. Burton, called the Con-
vention to order. After he had effected the organiza-
tion various topics were discussed with much interest
and the many excellent papers were read and lis-
tened to with a spirit of enthusiasm. The reports
showed that the Aberdeen District Epworthians were
still rising. Dr. E. M. Jones, secretary of the Board
of Sunday School, was introduced and made one of
his strong soul-stirring speeches to the delight of all
who heard him. The district president, the Rev. J.
Burton, is due much credit for his wise leadership
of the League. He is an untiring worker and faithful
in service.

The Aberdeen District Conference met in Military
Chapel, Caledonia, Miss., Aug. 7-10, 1913, the district
superintendent, the Rev. J. M. Marsh, presiding. The
Conference was called to order and after a great de-
votional service and the election of officers the busi-
ness session began. The district superintendent's re-
port was listened to with great interest and grati-
tude because his report showed quite an increase
over last year on nearly all lines. Nearly every pas-
tor's report was in advance of last year at First Bap-
tist Conference.

The following visitors were introduced: The Revs.
A. B. Henderson and J. A. Flayade of the African
Methodist Episcopal Church, and Prof. E. L. Gordon
of the State School for Deaf and Dumb. He spoke
with much earnestness to an appreciative audience,
and Dr. E. M. Jones of our Board of Sunday Schools
addressed the Conference on the line of his work,
and that of the Commission on Finance. Very help-
ful, indeed, was the information brought to us by Dr.
Jones.

The following brethren preached strong, thought-
ful sermons: The Revs. A. E. Franklin, W. N. Red-
mon, J. W. Golden, S. J. Hunter, G. E. Tyler, O. W.

(Continued on Page 10.)

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

"SENATOR VARDAMAN'S SELF DISCLOSURE"

(Continued From Page One.)

climb up his Calvary toward manhood, to show himself worthy the respect of the dominant white race. But, if we keep treading on him after the pattern set by James K. Vardaman, we will have to reckon with one of these fine days, not in our day, but when he is twenty millions strong, and the dragon teeth such characters as the great State of Mississippi has sent to the capitol of the Republic bear their harvest. France in '93, Mexico to-day teach us that even though we be deaf and blind, the shame of it is that anyone, white or black, if they have left any self-respect would turn out to hear language of this character.

"We have no illusions whatever as to the Negro races either here or anywhere in the planet. But if Senator Vardaman means what he says about this stock he is ignorant of ethnology, of the history of Southern Europe and Russia, and of not a few of the most luminous names in the biography of the race. The Negro races have had a hard time of it. Climate, equatorial disease, the hatred of the white race, servitude, environment, have put upon their head the weight of fate. But it is a fact that the white race in coming ages will have to face such a competition by the black race in the fields of art, of eloquence, of invention and of literature, as perhaps the white race will meet it in no other color. There is now on this planet an ancient race war going on everywhere. It cropped out in California with the Japanese; it has lately become acute again in Southwest Africa: it is all the time acute in Southern Asia (God pity the Eur-asian "Europe-Asia," and pity the mulatto), and it rises above the surface now and again in this Republic. But history scarcely discloses a name so hardened, so shorn of human breadth and sympathy as the name of James K. Vardaman."

The textbooks for Concert Study in Home Missions are already on the market—"The New America" for adults, and "Comrades From Other Lands" for juniors. There is also a supplementary book "America, God's Melting-Pot" for adults. These two books and the leaflet helps for one year are furnished by the literature office for \$1. Leaflets alone are 10c per month. As "Immigration," the topic for the year, will also be the theme of Home Mission Week in November, it is expected that there will be much interest developed throughout the country in behalf of our alien population.

Dr. C. B. Spencer, editor of the *Central Christian Advocate* tells in his paper of a walk through an East Side Avenue in New York City. It was evening and the avenue was thronged with men, women and children. Within a single block Dr. Spencer counted sixty-seven little children, some less than four years of age playing on the street. Pausing at a news-stand he purchased one of each of nineteen newspapers, each printed in a different foreign tongue!

One of the especially helpful Conferences held during the Annual Meeting of the Society is that of Corresponding Secretaries. Mrs. A. E. Griffith is in charge of this meeting and sends out a call to all Conference Corresponding Secretaries to send her suggestions, questions and requests for the Conference during the coming meeting at Washington. Address, Mrs. A. E. Griffith, 1211 Third Street, Perry, Ia.

Of General Interest

NEGRO GIRL PAYS LARGEST INCOME TAX IN OKLAHOMA

Miss Sarah Jones, of Muskogee, Oklahoma, has an income of \$112,000 per year, said to be the largest income from oil wells in Oklahoma. Miss Jones is a descendant of a Creek freedman who drew 160 acres of land which has turned out to be the best oil well section in the mid-continent field. One well, the Jones gusher, is producing more than \$2,500 per day and more wells are being drilled.

REPUBLICANS WIN

There may or may not be any significance in the recent Maine congressional election, the first since President Wilson entered the White House, but it is a straw, at least, which shows the way the wind is blowing. The returns in this special election from all but a small plantation gave: Peters, Republican, 15,106; Pattangall, Democrat, 14,553; Lawrence, Progressive, 6,487.

The vote for President in November was: Wilson, Democrat, 14,692; Roosevelt, Progressive, 13,236; Taft, Republican, 7,159. The last has become first, and the Progressives show a decided slump.

DISASTROUS FIRE AT HOT SPRINGS

Fifty city blocks wiped out with a loss estimated at six million dollars and 2,500 homeless is the damage done by a fire at Hot Springs, Arkansas, September 5th. The fire originated in a Negro cabin on Church Street, about three or four blocks east of the government reservation and near the Army and Navy Hospital. It swept southeast away from the hospital and reservation for an hour, when the rising wind shifted in direction and carried it again in the direction of the business section, taking the Public Utilities plant and every business structure. In the destruction some of the finest residential and business blocks were destroyed.

AN OPPORTUNITY TO INVEST

Paichai High School is one of the two important educational institutions of the Methodist Episcopal Church in Korea. It is located at Seoul, the capital, and commands the attention of Koreans throughout the country.

Last spring, by a majority vote of several Mission Boards at work in Korea, plans were formulated for establishing a Union Christian College, at Seoul. If these plans are perfected, the college will be closely related to the Paichai High School, thus making the latter the most important institution for secondary education in all Korea.

In addition to the usual instruction given in such schools, Paichi has established an industrial department which not only trains the Korean youth in valuable trades, but also provides them with means for paying their way through school.

This industrial course includes wood work, brass work, and weaving. We helped more than twenty boys during the past year. But we had to turn away an equal number because we lacked scholarships for them. Twenty-five dollars will help a boy through his year's course, and we are asking friends to help us take care of these boys. Gifts should be sent through the Missionary Secretaries, 150 Fifth Avenue, New York City.

FOURTEENTH ANNUAL SESSION OF THE NATIONAL NEGRO BUSINESS LEAGUE

Within the shadow of Independence Hall, where Liberty Bell proclaimed the birth of the American Republic, the fourteenth annual session of the National Negro Business League was held last week. It was exceptionally fitting that the best managed, most largely attended and most profitable gathering of the commercial forces of the Negro race should be held on the fiftieth anniversary of our people's emancipation on the spot where the anti-slavery movement had its inception, and where the Declaration of Independence was framed and finds its most effective interpretation.

Beginning with Monday, when the advance guard, in the form of the National Negro Press Association, held a two-days' session at the Cherry Street Memorial Baptist Church, followed on Wednesday with the meeting of the National Negro Business League proper, supplemented by the conferences of the Bankers, the Undertakers, the Lawyers and other affiliated bodies, the week has been the most brilliant known in the history of the City of Brotherly Love.

The next session of the League will be held in August, 1914, at Muskogee, Oklahoma, with a side trip to the wonderful Negro town of Boley, in the same State.

A number of changes were made in the personnel of the officers. Dr. Booker T. Washington was re-elected president, and held that position continuously since the formation of the League at Boston in 1900. The remaining officers are: First vice-president, Charles Banks, Mississippi; second vice-president, J. E. Bush, Arkansas; third vice-president, John M. Wright, Kansas; fourth vice-president, E. C. Tidrington, Indiana; fifth vice-president, Charles H. Brooks, Pennsylvania; corresponding secretary, Emmett J. Scott, Alabama; treasurer, Charles H. Anderson, Florida; registrar, R. H. Gilbert, New York; assistant registrar, R. C. Houston, Texas; transportation agent, A. C. Perdue, Arkansas; compiler, S. Laim Williams, Illinois; official stenographer, Dr. W. H. Davis, District of Columbia. Members of the executive committee: J. C. Napier, Tennessee, chairman; J. B. Bell, Texas; E. Jones, Louisiana; S. G. Elbert, Delaware; J. T. Elliott, Oklahoma; H. T. Pratt, Maryland; T. H. Hayes, Tennessee; Scipio A. Jones, Arkansas; W. T. Andrews, South Carolina; J. C. Jackson, Kentucky; Algon B. Jackson, Pennsylvania; S. E. Courney, Massachusetts; George C. Hall, Illinois; and W. T. Gordon, Missouri.

The National Negro Press Association.

The National Negro Press Association held a highly successful meeting for two days at the Cherry Street Memorial Baptist Church with R. W. Thompson, of Washington, D. C. presiding. Mr. Thompson declining re-election, the Association chose as its president for the ensuing year J. H. Murphy, editor of the *Afro-American Ledger*, Baltimore, Md. The other officers are: First vice-president, Joseph L. Jones, Ohio; second vice-president, Rev. S. J. Jones, Pennsylvania; corresponding secretary, Henry Allen Boyd, Tennessee; recording secretary, W. H. Craighead, Pennsylvania; assistant recording secretary, Mrs. Maggie Collett Kinner, Missouri; treasurer, L. G. Jordan, Pennsylvania; chairman of the executive committee, N. B. Dodson, New York. A member of the executive committee from each State will be named by the officers. The organization represented 12 publications, and the corresponding secretary wrote 1,300 letters last year.

The Undertakers Elect Officers

G. W. Franklin, of Tennessee, was re-elected president of the National Association of Undertakers; J. S. Williams, Louisiana, first vice-president; Basil F. Hutchins, Massachusetts, second vice-president; Henry I. vin, Pennsylvania, third vice-president; James N. Shelton, Indiana, secretary; Mr. Hattie King, Chicago, assistant secretary; and W. H. Porter, of Ohio, is treasurer. C. Thomas, of New York, is chairman of the executive board.

Other Affiliated Bodies

The insurance leaders organized as an affiliated body of the League and elected C. Asbury, of Pennsylvania, as president. The Bankers re-elected Dr. W. R. Pettiford, of Alabama, as president, and laid out some important work for the year, the details of which will be made public as soon as arranged. Steps were taken to establish a branch embracing the doctors, dentists and pharmacists, at the suggestion of Dr. G. W. Cabaniss, of Washington, D. C.

People of Interest

Mrs. A. C. Sims of Napoleonville, a trained nurse by profession, is spending the weeks of her vacation at Auverne, L. I.

Mr. George W. Brown, a Negro, is the proprietor and owner of the \$25,000 storage house recently opened at Scranton, Pennsylvania.

Mrs. E. P. Geiger, wife of the Rev. E. P. Geiger, of Trinity Methodist Episcopal Church, Joplin, Missouri, is visiting her parents at Des Moines, Iowa.

California has authorized the expenditure of \$860,000 by the Mothers' Pension Commission, of which Miss Lillian R. Matthews of the University of California has been appointed chief.

The Rev. William O. Stuntz, recently reached Lima, Peru, where his work as a Methodist missionary has already begun. "All goes well here," he says. "There is big opportunity for work, in spite of the opposition."

Dr. and Mrs. W. C. Thompson, of Asbury Church, Washington, D. C., have our fullest sympathy in the death of their infant son, who was just 10 months old. The Doctor and Mrs. Thompson are spending a while at Niagara Falls, New York.

Dr. and Mrs. Charles J. Stauffacher, new missionaries of the Methodist Episcopal Church, arrived at Inhambane, Portuguese East Africa, July 3. The Doctor writes that, although only nine days in his new field of work, he had been treating from fifteen to twenty patients daily.

The Rev. J. C. Jones, A.M., of London, England, holds an unusual record. He completed, recently, his sixty-seventh year as pastor of Spalding Baptist Church, is ninety-one years old and has not been ill for seventy years. He is the oldest living graduate of Glasgow University.

Mr. and Mrs. J. Stewart Nagle, of Baltimore, Maryland, contract teachers for the Anglo-Chinese School at Singapore, Straits Settlements, sailed from New York, July sixteenth. Mr. Nagle is an alumnus of Dickinson College, and has taken post-graduate work at Johns Hopkins University.

Mr. James H. Lewis, secretary to Bishop Bashford, writing to the Methodist Board of Foreign Missions, states that an aeroplane recently covered the distance between Tientsin and Peking—ninety miles—in two hours. This is about as far as from New York to Philadelphia. One passenger was carried on the trip. Such demonstrations in the ancient East are quite significant.

Dr. Zephaniah Hopper, the oldest educator in continuous service in the United States, died in Philadelphia, July twenty-first, at the age of eighty-nine years. He was a member of the first graduating class of Central High School of Philadelphia, and was, for forty-nine years, a professor in the high school, and was for seventy-one continuous years a teacher of the boys of the city. He was a member of the Grace Methodist Episcopal Church.

The Rev. R. H. Debose, pastor of Mount Moria Methodist Episcopal Church, Jacksonville, Florida, is spending the three weeks' vacation granted by his parishioners, in Washington, D. C., and Baltimore, Md. He is accompanied by his wife. The Rev. Mr. Debose is in much favor with the people of his church and community, and under his administration the work succeeds well. All benevolent claims have been raised for this conference year.

Judge George W. Hays, who took the oath of office August sixth as Governor of Arkansas, succeeding Senator J. M. Futrell, is the fifth governor to hold office since January 13, 1913. On that date George W. Donaghey's term expired; he was succeeded by Joe T. Robinson, who a few weeks later resigned to qualify as United States Senator; Senator O. K. Oldham, president of the Senate, then was replaced by Senator Futrell, new president pro tem of the Senate by court order.

When Mr. W. S. Dotson of Minneapolis, a competent mechanic, accepted work with the Twin City Iron and Wire Company of St. Paul, Minnesota, the entire force of a department, headed by its foreman, threatened to quit unless Mr. Dotson, the new Negro employee, was discharged. Instead, the superintendent discharged the strikers, foreman included, placed the Negro in charge of the department and in two days all the places were filled. Several of those who went out with the strikers have since applied for work.

There were twenty colored teachers enrolled in the Michigan State Normal School at Ypsilanti this summer. Their names are: Misses Fannie C. Williams, New Orleans; G. Brown and M. Dixon, St. Louis, Mo.; C. Hoffman and Durant, Madison, Ky.; R. Barbee, Denver, Colo.; N. White, Denver, Co.; E. Herndon, Kansas, Mo.; M. Kay, Louisville, Ky.; M. Tyler and R. Harding, Dallas, Texas; L. Robinson, E. White, Cursong and Nelson, Ypsilanti; Mesdames M. Todd, Monroe, Mich.; E. C. McLain, St. Louis; Lena Kauffman, Cincinnati, Ohio; Mrs. Riggs, Milwaukee, Wis., and Mr. J. M. Marley, E. St. Louis, Mo.

Prof. E. L. Gordon, B. S., Principal of the Colored Department of the State Institute for the Deaf, has been appointed by the Mississippi State Fair Commission as field agent. The Fair Commissioners are making a special effort to interest the colored citizens of Mississippi in the State Fair. They are being given every inducement and opportunity to display their skill as farmers, mechanics and housewives, together with the white citizens of Mississippi. Two days, November sixth and seventh, have been set apart especially for Negroes. Booker to Washington, W. T. Vernon and Charles Banks are expected to deliver the principal addresses on those days.

The *Northern Christian Advocate*, under date of August twenty-first, says that Bishop Burt is indeed in labors abundant and the statement is borne out by the following schedule of his engagements: "Sunday he preached at LaSalle, attended several committee meetings during the week, and next Sunday attends the Mohawk District League at Trenton, delivering two addresses. Monday and Tuesday he is to address the Convention on School Hygiene in Buffalo; Tuesday evening will speak at Darien Center; Wednesday, meets with the Cabinet of the Genesee Conference, Buffalo; Thursday, lectures in Marcellus; Friday, in Auburn; Saturday, meets with the Cabinet of the Central New York Conference, Cortland; Sunday, August 31st, preaches in Cortland and Cincinnatus; Monday, September 1st, speaks at Cazenovia District Conference at Cincinnatus; Tuesday, September 2nd, addresses the Syracuse District Conference in Jordan, New York."

The following have done good work as representatives of the SOUTHWESTERN CHRISTIAN ADVOCATE at the recent sessions of the several District Conferences: T. S. Sanders, Huntsville District Conference, Central Alabama Conference; R. E. Brown, Paris District Conference, Texas Conference; W. R. Smith, Nashville District Conference, Tennessee Conference; M. M. Mouzon, Florence District Conference, South Carolina Conference; W. B. Romans, Bennettsville District Conference, South Carolina Conference; W. H. Wheeler, Kansas City District Conference, Central Missouri Conference; W. Hartley Jackson, Huntsville District Conference, Texas Conference; E. H. Holden, Navasota District Conference, Texas Conference; J. H. Hubbard, La Teche District Conference, Louisiana Conference; M. Q. A. Fuller, Palestine District Conference, Texas Conference; Harry Swann, Victoria District Conference, West Texas Conference; Joseph Griffith, Gainesville District Conference, Atlanta Conference; B. F. Abbott, St. Louis District Conference, Central Missouri Conference; R. H. Smith, Mexico District, Central Missouri Conference; Nelson D. Smith, Spartanburg District Conference, South Carolina Conference.

News Paragraphs

Mt. Zion Church, Washington, D. C., Dr. W. C. Thompson, pastor, raised, in a recent rally, \$1,419.37.

The North Carolina Conference is to meet November 19th instead of November 26th as heretofore announced.

The first woman judge in Norway, Miss Ruth Sorenson, was appointed at Hammarfest, August twenty-second. She is thirty-six years old.

The John A. Andrews Memorial Hospital of Tuskegee, is open to the accommodation of all sufferers among our people, except those afflicted with contagious diseases.

Governor Earl Brewer, of Mississippi, has been petitioned to pardon "Doc" Johnson, a Negro under life sentence at Jackson for murder, because of his aid and brave attempt to rescue the thirty-five convicts who were burned to death at the Oakley Farm, Jackson.

At The Hague on August twenty-ninth was dedicated the famous Peace Palace, the world's headquarters for the propagation of peace principles, the first great international building ever erected. The Temple is the gift of Mr. Andrew Carnegie and the site the gift of the Netherlands Government.

Mrs. Maude Murray Miller, a newspaper woman of Columbus, Ohio, has been appointed a member of moving picture censor board at a salary of \$1,500. Mrs. Murray is the first woman to hold such a position under a State law, and Ohio is the first State to provide for censorship of moving pictures.

The China Agency of the American Bible Society reports issues for the first six months nearly or quite reaching 1,000,000 Bibles, Testaments and portions (905,416 in all, with two depots yet to be heard from). If this rate of issues continues during the year, it may be expected to reach 2,000,000 copies.

The oldest Swedish Methodist Episcopal Church in the United States—namely, the First Swedish Methodist Episcopal Church of Chicago—celebrated, recently, its sixtieth anniversary. A reunion was held under the leadership of the Rev. N. O. Westergreen, the oldest living Methodist preacher in the country.

Upon the issuance of the order by Butler Brothers, wholesale house at Dallas, Texas, recently, that the colored women employees should ride on the freight elevator instead of the regular passenger elevator, every colored woman employed by the house quit work, but one. Some of the women worked on the eighth floor.

A large gathering of Home Missionary delegates and friends is anticipated at Washington, D. C., at the coming annual meeting. Admirable arrangements are being made for visitors as well as delegates. Mrs. D. B. Street "The Kenesaw," Washington, D. C., is general chairman of the committee on arrangements and Miss Ada Stinemetz, 1531 P. Street, N. W. Washington, D. C., is chairman of the entertainment committee, to whom should be addressed all letters concerning entertainment.

The Board of Foreign Missions of the Methodist Episcopal Church is grieved to learn through a cable message, dated August twenty-sixth, from the Rev. Ezra Bauman, Superintendent of the Central District, Chile Conference, that the Rev. Karl E. W. Hansen had been assassinated by a workman. We are without further details of this tragic event. At the time of his death Mr. Hansen was manager of the Methodist Publishing House; and since 1909 had been agent of the American Bible Society, at Santiago. His earliest connection with the work of the Methodist Church was in 1904 when he entered the Western South American Conference as pastor of the Lagunas (Chile) Church. From 1907 to 1911, inclusive, he was pastor of the Third Methodist Church, Santiago. He is survived by a wife and children.

League Study Classes (Continued From Page 6.)

being can be served not only by individual appeal, but also by social service.

Getting the World-View

Again, to be genuinely Christian, we must get the world view. Christ's program includes the whole world. Big business is not content to-day to merely work the home market, but is reaching out into the uttermost parts of the earth. Many of the products of our factories have become by-words in China and India and South America. If men can do that for dollars and cents, how much more ought we to do out of love for our Lord Jesus Christ? If the Chinese need our plows and our sowing machines, how much more desperately do they need our Savior! Yet we cannot even recognize that need, much less help to meet it, except by a careful and prayerful study of the facts. What a pity that our leaders must sometimes coax and beg to get even half a dozen Epworthians to study missions!

The world is throbbing with vital, burning questions. There is a gigantic warfare waging, in which the hosts of the Lord are crying for reinforcement. Let us not be as the ancient mathematician, who was so engrossed with his own problems that when the barbarians besieged and captured his city, and came triumphantly up to his very house, he bade them stand back and not disturb his diagrams! May every follower of Jesus Christ acquaint himself with the facts of the battle, and be trained and ready to take up arms at the call of duty.

And best of all, in this fascinating study, may the Lord Jesus stand at your side, as with the disciples of Emmaus, to expound to you the things concerning himself; and be assured that with such a Teacher your hearts will burn within you and your eyes will be opened.—From "Epworth Herald."

Recent District Meetings (Continued From Page 7.)

Crump, G. W. Baker, N. R. Clay, District Superintendent J. M. Marsh and S. T. Tyler.

Too much cannot be said in praise of the Rev. G. J. Dobson and his good people of their hospitality, for they spared no pain in preparing for the Conference. We were royally entertained. May the blessings of Him who is Almighty be upon this pastor and people. The Fall Conference goes to Shuqualak.—J. W. Golden, Reporter.

INDIANA

The Indiana District convened at Barnes Methodist Episcopal Chapel, North Indianapolis, Aug. 13th, with Dr. Gloster R. Bryant presiding. At 9 o'clock Wednesday morning and proceeded to organize by electing the Rev. Harry M. Carroll as secretary and he selected the Revs. J. W. Robinson and E. M. Bolden as his assistants. The Rev. Edw. R. Lewis was elected reporter for the Southwestern Christian Advocate. The Conference at once proceeded to business. Our beloved district superintendent proceeded to show himself a master of his work. Reports from the pastors showed an advance in all their work never accomplished before in the history of the Indiana District. It seems each pastor has resolved to be a Joshua fighting to make the Indiana the leading district of the Lexington Conference. The sermons of Drs. John W. Robinson, W. W. Renfro, E. M. Bolden, J. A. Bowen, W. H. Pope and E. R. Lewis were commented on by all present to be above the usual standards of sermons heard at District Conferences. The address of our Dr. I. L. Thomas was masterly and graceful in every way. District Superintendent Bryant made the report of his life as a superintendent. The men love him with all their hearts and are doing everything in their power to hold up his arms and bring his district to the lead of the Lexington Conference. He, in turn, rules with smoothness, accuracy and brotherly love. Long may he rule! The Conference was honored with the presence of that Christian jurist and Methodist minister, Judge A. C. Mayo, of Gary, Ind. The Judge made a most happy speech, ending with an invitation to the Conference to hold the next Conference at Gary and he would be responsible for all expenses. After a slight debate it was decided to go to Princeton, Ind., next year. Then the Judge proposed to donate a valuable lot at Gary and perhaps two, if the Conference would be right good and appoint a committee to meet him in Gary. The resolution was introduced, unanimously approved and a committee

composed of Drs. G. B. Bryant, District Superintendent J. W. Robinson, H. M. Carroll, Edw. R. Lewis and Layman J. A. Washington were elected to meet the Judge at Gary Sept. 16 to select lots for the establishment of our great church in Gary. We are singing Glory Hallelujah, our church is marching on. May the distinguished Judge be blessed in all his works throughout his Christian life. The congregations were large and enthusiastic at all the sessions despite the electric storms that raged the greater part of the week. The pastor, the Rev. J. Perkins, his wife and members worked hard and made a complete success of their entertainment of the Conference. I would not omit the fact of the strong and encouraging reports of the delegates of the Epworth League and Sunday School delegates, as well as the district stewards. The Ladies' Home Missionary Society, led by their president, Mrs. Mattie Sissle, stirred the Conference as usual. Then the Conference as a body accepted a request from Mrs. Sissle, matron of the new Y. M. C. A. (colored), to visit the institute Saturday afternoon. They were shown through the entire building and their pleasure made known through the address by E. R. Lewis. From there they proceeded to the home of Dr. Riley, secretary of the Annual Conference, feasted bountifully with him and his lovely family, heard addresses by E. R. Lewis, J. W. Robinson, H. H. Carroll, Dr. I. L. Thomas, Mrs. Sissle, Rev. Riley and wife, and dispersed to meet as a body at Princeton, Ind., next session.—Edw. R. Lewis, Reporter.

PINE BLUFF

The Sunday School and Epworth League Convention of the Pine Bluff District of the Little Rock Conference convened in Higgins' Chapel, Morrell, Ark., Aug. 13-17, 1913. Ample preparation had been made by the good people and pastor, the Rev. Joseph Campbell. The delegates from all parts of the district came pouring in with light hearts and a happy spirit. Several years had elapsed since we were at Morrell, and the mound which marks the place of a village of a race long since extinct had been cut down some, and did not have the attraction for the Epworthians as it did a few years ago. The crops are fine, and melons abounded. The church has been improved this year and a new pulpit made by the pastors own hands. Miss Vhaness Thomas, the president, handled the business well, and Miss Verneta Collins gave us a good minute, while Mrs. Mattie Everitt handled our cash. Rev. J. H. Greer, the district superintendent, discussed all subjects and questions at length. Mrs. G. E. Strong and Miss Vhaness Thomas represented the Woman's Home Missionary Society. There were several strong sermons preached by the following brethren: Revs. W. E. Richardson, J. C. Cotton, J. W. Hill and J. T. Brown. Sunday was a high day with us, the Rev. J. M. Cox, D. D., president of Phlander Smith College, preached a strong and helpful sermon at 11 o'clock from Heb. 2:11. At 3 p. m. and at night the Lord's flock was looked after by Revs. J. C. Adams and H. Bright. Sixty-six dollars and eighty cents was raised on the Jubilee fund, \$10.75 for League expenses, and \$15.45 for the church. This ended one of the most interesting sessions of the Sunday School and Epworth League Convention ever held on the Pine Bluff District.—M. F. Strong, Reporter.

DALLAS

We cannot do justice to the Dallas District in this write-up. Suffice it to say that the Rev. J. S. Wyatt, District Superintendent, has gone beyond all previous records. Great Conference, good preaching; collection greatest in the history of the District. Much regret is expressed that this is the Rev. J. S. Wyatt's last year. The Rev. T. H. Wyatt, at Fort Worth, was declared financial king of the District. North Fort Worth carried off the District Superintendent's banner. Mrs. H. B. Kirkpatrick pushed the interest of the Sunday school; Mrs. A. J. Kirkpatrick, the Epworth League, and Mrs. E. S. Spriggs Ratchiff, the Woman's Home Missionary Society. Brother Geo. Waters helped to keep everything lively. Seven dollars was given the Rev. J. S. Wyatt by District Conference as a present. Prof. R. S. Lovinggood was pushing the interest of Sam Huston College. Other helpers were Dr. N. J. Johnson, F. J. Hutcherson, Featherston Scott, Douglas Morrow, Duncan A. Brown, Dennis Hall, Applling and others. Brothers Onalls and Jacques, of San Angelo District, were wel-

come visitors. Too much praise cannot be given to the Rev. T. H. Wyatt and his good people for making this the best District Conference in the history of the District. Among the young people who gave good service and made the convention a success were Zena Carroll, Miss Sammie Jones, Vera Richie, Robert Mitchell, Novella White, Miss Roberson and others I cannot name.—(Mrs.) L. A. Richie, Reporter.

JACKSONVILLE

The thirty-second session of the Jacksonville District Conference convened at Crescent City, Florida, with Dr. W. P. Holmes, District Superintendent, in the chair. The Conference opened by the singing of the hymn, "When I Survey the Wondrous Cross." A fervent prayer was offered by the Rev. J. B. L. Williams, District Superintendent of the Live Oak District. After the second hymn the District Superintendent proceeded to administer the Lord's Supper assisted by Drs. J. P. Patterson, J. M. Deas and J. B. L. Williams. After the communion Dr. Holmes gave a very instructive talk pertaining to the work of the District. His instructions met with the hearty approval of all present and many pledged themselves to stand by the Superintendent in his well planned field of labor. The next order of business was the election of officers as follows: Rev. G. L. Russ, recording secretary; Rev. J. M. Trammell, assistant, Rev. I. C. Mann, the pastor of the church treasurer; Rev. D. Joyner, statistician; Jno. W. Wesley, reporter to State papers and Southwestern; Mrs. M. A. Gibson, organist. The District Superintendent then read the committees, which were as follows: Freedman's Aid and Southern Education, Revs. T. E. Debose, Z. D. Limbric, T. H. B. Walker; Resolutions, Revs. J. M. Deas, T. E. Debose and A. Lee; The Educational Congress, Revs. T. E. Debose, S. Bartley J. P. Patterson, Z. D. Limbric, J. M. Deas, G. L. Russ, O. C. Collins, W. P. Holme, D. S., and Jno. W. Wesley, chairman.

The following ladies and gentlemen were introduced to the Conference: Mesdames M. E. Debose, Jno. W. Wesley, M. A. Gibson and Hattie Taylor, Revs. S. J. Johnson and O. F. Fares, pastors of the African Methodist Episcopal Church; Rev. A. E. Manuel, of the Florida Mission Conference, pastor at Orlando, Fla. Each gentleman made timely and helpful remarks. Rev. J. B. L. Williams, District Superintendent of Live Oak District, was introduced and made a soul-stirring speech. After an introduction, Rev. W. D. Van, D. D., State Missionary of the Progressive Wing of the Baptist Church, said some very complimentary things concerning our work. The reports throughout the district were good. The work of the Jacksonville District shows a marked improvement. The Conference was one of the best in its history.—John W. Wesley.

EAST TENNESSEE

The annual meeting of the Woman's Home Missionary Society of the East Tennessee Conference met at Bristol, Va., July 11-12-13, 1913, and was well attended. Great interest was shown by all who attended and the audience seemed to be filled with inspiration and the love of Christ. Reports showed great improvements. The Home Mission work of the East Tennessee Conference is moving steadily forward, for in the past year there have been thirteen auxiliaries, two Queen Esther Circles and one Mothers' Jewels organized, which gives a total of eighteen auxiliaries and 213 auxiliary members.—Mrs. L. V. Marbury, Corresponding Secretary.

CLOW DISTRICT

The Woman's Home Missionary Society of the Clow District held its eighth annual session in connection with the District Conference, August 20-21 at Horatio, Ark. The session was fairly good. Our financial success was \$30.46. Officers elected for the ensuing year: Mrs. W. S. Sherrill, District President; Miss Mary Pigeo, Vice-President; Mrs. Sarah E. Neal, District Secretary; Mrs. Rosa Donnelly, Treasurer. We are now ready for a new year's work. Let us awaken ourselves to duty and do our best. God's business requireth haste. Let us not wait but begin now that we may be able to do a great work this year for the Master. God could not have put more honor on us than He has done by entrusting to us this great work. Let us put our shoulders to the wheel, our hands in God's, and continue to press forward. God is ever willing to help us in every good work.—(Mrs.) Sarah E. Neal, District Secretary.

Gleanings from the Field

ARKANSAS.

Newport—My Third Quarterly Conference was held Aug. 8-10, Rev. G. T. Saxton, District Superintendent, presiding. The people and pastor are in peace and harmony, this being his second year. The writer had been preaching all the week for the Rev. J. G. Robinson, D.D., pastor of St. Paul's African Methodist Episcopal Church in a revival. Sunday it rained nearly all day, but we were the only ones in the city that had service at 11 o'clock. Rev. G. T. Saxton preached a splendid sermon at 3:30 p. m. Rev. J. G. Robinson, D.D., pastor of the African Methodist Episcopal Church, preached an able sermon to a large congregation. At 8:30 G. T. Saxton preached another sermon and administered the Lord's Supper. One added to the church this quarter. Married three couples this quarter, names, Mr. N. J. Johnson and Miss Minnie Dukes, Mr. Frank Clark and Miss Mandy Williamson, Mr. Hernian Johnson and Miss Nora Banks.—J. W. Terrell.

LOUISIANA.

Pelican—Our work at this place is on the upgrade. I was appointed here this year from the Conference at Lake Charles. The members were paying about \$5 per month to the pastor, now they are averaging \$15. Our collection last Sunday was \$20.60. There seems to be quite a cordial relationship between the Baptist and Methodist Churches. The members seem well pleased with their pastor and are doing all they can for his comfort. We are planning to remove the church to more desirable quarters. This we hope to accomplish by the Annual Conference. I take this method to thank Miss Willie M. Patton for the sum of \$2.10, and Miss Willie M. Allen for the sum of \$2.08 to aid me in having some dental work done.—I. B. Henderson.

Shreveport—I take great pleasure in thanking Miss Julia Williams, Miss Naomi Reddix and the splendid crowd of girls who gave on Monday, Aug. 11, 1913, a grand concert for the benefit of the pastor of Daniel Chapel. Miss Julia Williams, as manager, acquitted herself splendidly. She is the accomplished daughter of Rev. J. R. Williams.—J. B. Oville, Pastor.

Kirbey—Our church is in a prosperous condition under the pastorate of Rev. N. D. Hopkin. Our Third Quarterly Conference was held on July 19-20 by Supt. J. E. Houston, who preached two strong sermons. We paid him in full. All leaders were present with good reports. The Superintendent was well pleased with the work of the church as a whole. The Sunday School enrollment is on the increase. The church is spiritually alive. Ten members united with the church in the revival held on Aug. 2-7. The meeting was largely attended and spiritual interest manifested. We raised \$22.95 for pastor.—A. E. Washington.

Boyce—Our Second Quarterly Conference was held by the Rev. J. O. Richards, District Superintendent. The officers had good reports. Their reports showed that we are trying to climb the hill of success. The District Superintendent gave us a talk on Christians living a clean life. The address was very impressive. The pastor spoke on the Southwestern Christian Advocate, stating that no man ought to hold office in our church who did not take the Southwestern Christian Advocate. The Rev. A. B.

Venable gave us a brief lecture on how important the Southwestern Christian Advocate is, and what it is doing for the good of our people. On Sunday the District Superintendent preached an able sermon. On Monday night we had an old-time love feast, conducted by A. B. Venable, after which twenty-three souls came to the mercy seat to be prayed for. The pastor was in bad health. Mrs. Rose Green and Mrs. Sally Green, the wife of the Rev. Jarrett Green, gave the pastor a surprise. They brought 150 pounds of groceries, and had a jovial time eating ice cream and cakes. The pastor made a few remarks and begged them to come again. Sister Rosa Green is a stranger here but a good worker and knows how to manage business.—C. D. C. Bryan.

To Relieve the Pain of a Burn Instantly.

and take out all inflammation in One Day, apply the wonderful, old, reliable DR. FORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

MISSISSIPPI.

Byhalia—On Sunday, Aug. 10, we had a glorious time. Our pastor the Rev. D. E. McNair, brought with him his friend, the Rev. W. H. Murreal, pastor of Ripley, Miss. He preached a wonderful sermon at 11 o'clock and again at 3:30 o'clock, and then the Young People's Society had their exercises at 6:15 o'clock, which were very interesting to all that heard them. Mr. Wille Boucum delivered a nice oration, subject, "The Wealth of the Mind." Music by the society. The news of the past week was read by Miss Ethel C. Myers. All of the young people were interested in the work of the society.—Miss Ethel C. Myers.

Lowesville—The Children's Day was a success at Pleasant Grove Methodist Episcopal Church on the Louisville charge the second Sunday in June. The program was well rendered. The Rev. E. D. Montgomery, the pastor, preached an able sermon in the afternoon. The collection was \$42.60. These are they who agreed to become readers of the Christian Student: Miss Sue Burtha Sims, Miss Dovie Holman, Miss Cereca Sims, Miss Esther Coleman, Miss Bessie Walker, Mrs. D. C. Holman, Mr. E. J. Coleman, Mr. Anderson Coleman, Mr. M. H. Gleen, the Rev. E. D. Montgomery, Mr. M. D. Edmonds, Mr. N. Gleen, Mr. George Holman, Mr. J. C. Canning.—E. J. Goodman.

Goodman—Our Third Quarterly Conference was held with grand results. Dr. H. B. Hart was on time in good shape and preached two able sermons and administered the sacrament to 144 communicants. Paid the District Superintendent in full. This work is alive.—D. A. Bragg.

Central Church, Jackson—Our third quarterly conference was held Aug. 10th. Dr. J. C. Hibbler, District Superintendent, presided. After some preliminary remarks by the presiding officer the Conference went into its business session with the majority of the officers present. On Sunday at 11 o'clock Dr. Hibbler preached one of his strong sermons, subject, "Abide With Christ," with a large attendance and at night he preached to the Daughters of Wesley. His text was, "Let Her Alone, She Has Done What She Could." The church was packed to its overflow. The collection for the day was \$87. We reported at the District Conference on pastor's salary \$191, but

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The Lesson Handbook, 1913

Vest-pocket size. Handy, Complete, Reliable. Unequalled as a Concise, Comprehensive, Serviceable Commentary on the International Sunday School Lessons (Uniform Series) for the entire year.

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The Lesson Handbook is prepared with the needs of Senior and Adult Classes and Busy Sunday School Workers of mature years especially in mind.

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A storehouse of valuable information for teachers of the Uniform Sunday School Lessons. In this issue of the Handbook there is all the compactness and clearness of statement together with the thoroughness of treatment that we have come to associate with all of Dr. Myer's writings. The general text explanation, with its attendant study of important words, is thoroughly reverent and in harmony with the best conclusions of a devout scholarship. The author's "lessonettes," if they may be so named, will be unusually helpful and suggestive to the thoughtful teacher. The teacher who desires to interest and instruct the increasingly intelligent young people who come to our Sunday Schools will not fail to secure and thoroughly master the contents of this little book.—DAVID G. DOWNEY, Book Editor.

Southwestern Christian Advocate

631 Baronne Street

New Orleans, La.

It was a mistake. We had paid the pastor up to date of the conference 0313. We love Brother Hibbler. Central will stand by him. We are planning and working to bring up our full apportionment at the Annual Conference.—Ed Adams.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother, her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

SYKESVILLE, MARYLAND.

The Second Quarterly Conference was held at Johnsville, Aug. 16th. Excellent reports were had from all departments of the church. In appreciation of the excellent work done by the pastor, Rev. A. J. Mitchell, during the four months of his administration the Conference, through a set of resolutions, gave him two weeks' vacation. The Golden Jubilee, which engaged the attention of Sykesville charge from July 29th till Aug. 24th was a grand success. Fully two thousand people were reached during these celebrations. So thoroughly was the race aroused as to the spirit and significance of these celebrations that

they all were like a family reunion. Encouraging letters were read from many of the most prominent white residents of the two counties, Howard and Carroll. Among the speakers who appeared were the Hon. Hugh E. Macbeth, editor of the Baltimore Times; the Rev. D. D. Turpeau, secretary of the Anti-Saloon League; the Rev. D. W. Hays, D. D., District Superintendent of the Baltimore District, Washington Conference; the Rev. J. H. Goodrich of Ellicott City; the Rev. West of the Baltimore Conference, retired; the Rev. A. F. Wallace of Washington, D. C. These meetings have passed into history and the effect of them will be seen and felt for many a day. The expenses of these meetings was \$411.06. About \$200 was netted from them. The work progresses at Sykesville as never before. The Second Quarterly financial report showed \$629 had been raised during the quarter. Beginning the second Sunday in September the pastor and people will engage in a forty-days' revival for the deepening of the spiritual life of the church and the ingathering of souls.

Would you like to have a nice, steady income, without any hard work to secure it? I need colored men to sell my properties. We teach you how to sell. Others are earning fine money. Why not you? Write at once for full particulars. V. Cadres, Pythian Temple, New Orleans, La.

Conferences and Conventions

[Brethren, send in your Notices for District Conference Roster. Let the same appear on separate slips, with District, Place, Date, and name of District Superintendent, correctly given.—Editor.]

DISTRICT CONFERENCES

Conference.	Place.	Date.	Dist. Supt.
Washington	Pomokeny, Md.	September 9-14	W. A. C. Hughes
Gainesville	Williston, Fla.	September 18-21	J. F. Elliott
Annapolis	Baltimore, Md.	Sept. 24-28	C. G. Cumings
Fort Smith	Solgoatchle, Ark.	Oct. 1-5	H. P. Coulter
Clow	Clow Ct., Ark.	October 2-5	C. A. Taylor
Little Rock	Little Rock, Ark.	Oct. 16-19	G. T. Saxton
Wilmington	Middletown, Del.	October 14-16	W. F. Cotton
Salisbury	Salisbury, Md.	October 21-23	W. Moultrie
Conterville	Easton, Mo.	October 28-30	J. E. A. Johns
Pine Bluff	Pine Bluff, Ark.	November 12-16	J. W. Greer

CONVENTIONS

Ocala District—Woman's Home Missionary Society, Mt. Nebo, Church, Lawley, Fla.	September 11-14.
Brookhaven District Epworth League and Sunday School Convention, Simmit, Miss.	September 25-28.
Lincoln Conference—Woman's Home Missionary Society, Tulsa, Oklahoma.	October 2-5.
Clow District—Sunday School and Epworth League Convention, St. Paul Church, Clow Circuit.	October 9-12.
Vicksburg District—Sunday School, Epworth League, Ladies' Aid and Woman's Home Missionary Society, Fayette, Mississippi.	October 9-12.
Woman's Home Missionary Society—Annual Meeting Board of Managers, Washington, D. C.	October 16-22.

Conference Notices

Special Notices

LINCOLN CONFERENCE.

W. H. M. S.

I feel that our work for the past year has been blessed. Though some auxiliaries may have fallen behind, others are advancing and new ones are getting started into this great work and are doing some real missionary work. The Missionary Society in our Conference has a great deal to overcome, yet we feel very hopeful of a broader interest in this great work as years go by. We are now nearing the close of another year's work and do earnestly hope that all the Auxiliaries that made pledges at the Annual Convention which met at Coffeyville, Kan., last October have paid them in full before this time, and earnestly ask that each Auxiliary will fix a pledge for its delegate so that when they come to the Convention they will be able to make their pledge, knowing that the Auxiliary will stand by it. I appeal to the Auxiliaries of the Women's Home Missionary Society of the Methodist Episcopal Church of the Lincoln Conference to try to send a delegate to the Annual Convention to be held in Tulsa, Oklahoma, Oct. 2-5-13, and please do not fail to send \$1 annual dues for each member reported. Now, Sisters, let us interest ourselves and make this one of the greatest meetings we have had. It ought to be from the fact that we ought to grow, not stand still or go backward, but always go forward and upward. Each Auxiliary is assessed one dollar to meet the expenses of the convention.—M. J. McKay.

MISSISSIPPI ANNUAL CONFERENCE.

Superintendents and Pastors—Dear Brothers: The Calendar Year Rally for the St. John Methodist Episcopal Church at Natchez begins Thursday, Oct. 16, closing Sunday night the 19th.

Remember the renewal of your Conference pledges to Brother Morgan and get your remittances in on time for the closing.—Jesse E. Holmes, Superintendent.

SHREVEPORT DISTRICT.

The Epworth League and Sunday School Convention will convene at Lachute, La., Oct. 17-20. Each League and Sunday School is requested to send at least two representatives.—B. J. Reddix, Supt.

District Rounds

VICTORIA DISTRICT.

Fourth Round.

Alleyton and Eagle Lake, Sept. 20-21; Columbus, 27-28; Columbus Circuit, 27-28; Schulenburg and Flatonia, Oct. 4-5; Welmar and Dry Branch, 4-5; Oakland and Brown's Chapel, 11-12; Hallettsville and Breslau, 18-19; Yoakum and Sweet Home, 25-26; Wharton and Canney, Nov. 1-2; Edna and Morales, 8-9; Sublime Circuit, 8-9; Goliad, 15-16; Cologne Circuit, 22-23; Victoria, 29-30; Port Lavaca, Dec. 6-7. My Dear Pastors and Laymen—We have closed a successful District Conference and allow me to thank you for the interest manifested in the work. We begin our fall campaign and our success depends on the interest pastors and laymen will take in this important work. I want to see each pastor get his salary and raise all your appointments for benevolence. Each member must pay their \$1 for benevolence. Organize your forces, push your campaigns. Keep at it until Annual Conference. The Southwestern Christian Advocate must not be forgotten. Let us make the Fourth Quarterly Conference a great success. I am your co-worker in the Master's cause.—J. W. Warren.

CHARLESTON DISTRICT.

Fourth Round.

Pinopolis, Sept 7; Cooper River, 14; St. Stephens, 21; Maryville, 28; Summerville, Oct. 5; Old Bethel, 6, Lanes, 11-12; Greeleyville, 13; Rldgeville, 18; Washington and Ladson, 19; Dorchester, 20; Holly Hill, 21; Brook Greene, 24; St. Paul and Winyah, 26; George-

town, 27; St. John, Nov. 7; John's Island, 8-9; Charleston Mission, 9; Charleston Centenary, 10; Charleston Wesley, 11; St. Thomas Mission, 12; St. Thomas, 16. My Dear Brother—Less than three months until Conference! What have we done? How many spiritual victories have you won for Jesus? Push your benevolences. Have no blanks in your report. Have you had your \$1.00 per member canvass for the Jubilee? The local preachers are required to take The Southwestern Christian Advocate. Claflin University offers free tuition to Methodist children, provide your charge raises its claim and recommends them. Annual Conference at Orangeburg, S. C., Nov. 19, 1913.—J. W. Moultrie.

ST. LOUIS DISTRICT.

Third Round.

Curryville Circuit, Oct. 11-12; Bowling Green, 4-5 (J. C. Guyton); Hannibal, 18-19; Jacksonville and Pittsfield, 21-24; Springfield, 25-26; Bagnell Chapel, 25-26 (R. G. Williams); Bridgeton Circuit, Nov. 8-9 (A. L. Reynolds); Louisiana, 1-2; Clarksville, 15-16; Grassy Creek, 4-5; Elsberry Circuit, 22-23; East St. Louis, 22-23 (J. H. Boone); Cairo, 25; Poplar Bluff, 26-27; Ironton, 22-23 (J. L. Brooks); Fredericktown, 28; DeSoto, Dec. 6-7 (J. M. Lawson); Union Memorial, 7-9; Gratiot St. (Miss.), 10-11; Rolla, 13-14; St. James, 13-14 (M. L. Jackson); Wash St. (Miss.), 16-17; Webster Grove, 20-21 (B. F. Abbott); St. Charles, 20-21. Dear Brethren—May I again call your attention to the importance of pushing your benevolence. The need is urgent, and if you fail the cause must suffer. Your apportionment is the minimum you are expected to raise.—R. E. Gillum, Superintendent.

MAYSVILLE DISTRICT.

Third Round.

Mayslick (11 a. m.), Sept. 20-21; Pleasantville (3 p. m.), 21; North Fork (7:30 p. m.), 21; Germantown, 25; Flemingsburg, 27-28; Tilton (3 p. m.), 30; Sherburne (7:30 p. m.), 30; Poplar Plains, Oct. 1; Manchester, Ohio, 3; Washington, 44-5; Dover, 9; Aberdeen, Ohio, 10; Maysville, 12-13; Orangeburg, 14; Tollesboro, 15; Augusta, 18-19; Portsmouth, Ohio, 25-26; Ironton, Ohio, 27-28; Louisa, 29-30; Morefield (11 a. m.), 1-2; Sharpsburg (7:30 p. m.), 2-3; Mt. Sterling, 12-13; Clay City, 15-16; Lair, 21; Boyd (11 a. m.), 22-23; Falmouth (7:30 p. m.), 23-24; Cynthia, 29-30; Mt. Olive, Dec. 4; Covington, 6-8. Dear Brother—Plan and hold a revival. Collect and send in your benevolences. Remember our obligations to the Jubilee Fund. Rush the Southwestern Christian Advocate canvass.—J. S. Bailey, Superintendent.

GUTHRIE DISTRICT.

Third Round.

Ardmore, Sept. 13-14; Ardmore Circuit, 16-18; Wynnewood, 20-21; Earlsboro, 27-28; Shawnee, 28-29; Payson, 30; Guthrie, Oct. 4-5; Waurika, 7-8; Temple, 9-10; Anadarko, 11-12; Oklahoma City, Quayle, 18-19; Hennessey, 25-26; Caldwell, 27-28; Meridian, Nov. 1-2; Oklahoma City, Warren, 8-9; Luther, 15-16; Chandler, 22-23; Cleveland, 29-30.—D. F. Franklin, Superintendent.

KANSAS CITY DISTRICT.

Third Round.

Slater, Oct. 44-5; Armstrong, 11-12; Glasgow, 18-19; Arrow Rock, 24; Glasgow Circuit, 25-26; Gilliam, Nov. 1-2; Malta Bend Circuit (Waverly), R. H. Young, 1-2; Marshall, 8-9; Lexington,

THE MOST NEGLECTED ORGAN OF THE BODY IS THE LIVER

Nowadays everybody treats the stomach—but it's the liver that counts. If you suffer from constipation, bad blood, half-sick miserable feeling—it's your LIVER nine times out of ten. And today doctors are recommending and endorsing

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because it's the one liver remedy that energizes the liver, brings back its natural function strong and young again. Tell your druggist you want SIMMONS' LIVER PURIFIER—and nothing else; emphasize SIMMONS (in yellow tin boxes only), and insist upon it. It's the one cure that cures—the liver remedy that does its work without griping or sickening.

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15-16; Blackburn Circuit (W. Smith), 22-23; Odessa, 22-23; Wellington, 29-30; Kansas City (Centenary), Dec. 6-7; Kansas City (New Chapel), 13-14; Kansas City (Day Chapel), A. J. Williams, 20-21; St. Joseph, 20-21; Independence, 27-28; Des Moines, Ia. (F. D. Woodford), 6-7; Mason City, Ia. (W. L. Lee), 13-14; Oskaloosa, Ia., 20-21. Brethren—The District Conference, Sunday School and Epworth League convention demonstrated that thus far you have wrought well, but there is yet much room for improvement. Permit me to urge you to keep well in mind the Jubilee Celebration Fund. Organize the church into bands of ten, with captains for each band. If no better way, collect from each member \$1.00 by the installment plan. Pray, work and plan for an increase in benevolence and subscriptions for the Southwestern Christian Advocate, etc. One thousand dollars for benevolence the slogan for 1913-14. Also pray, work and plan for a special meeting, each charge, the object being the conversion of sinners. The edifying and sanctifying of Christian believers. Let's call the young people's attention to our George R. Smith College, and do our best to enlarge the enrollment this school year.—Wm. H. Wheeler, Superintendent.

HATTIESBURG DISTRICT.

Fourth Round.

Heldeburg, Oct. 4-5; Laurel, 11-12; DeSoto, 18-19; Ellisville, 11-12; DeSoto, 18-19; Sherman, 21; Waynesboro, 25-26; St. Line, 27; Shubuta, 28; Matthews, Nov. 1-2; Shubuta Circuit, 4; Enterprise, 8-9; West Enterprise, 10; Paducah, 15-16; Laurel Circuit, 15-16; Springfield, 22-23; Little Zion, 29-30; Vandal, Dec. 6-7; Hattiesburg, 12-14; Belle Chapel, 13-14; Hattiesburg Mission, 15; Collins, 20-21. My Brethren—Our reports to the District Conference show that it is easily within our power to make this the grandest and most successful year in the history of our district. This will be done faithfully and earnestly pushing every interest up to the meeting of the Conference. May you have great revival and save many souls. May you push the Jubilee cause, the Southwestern Christian Advocate interest, and complete your general benevolence collections. Do not forget the National Church apportionment.—Wm. McMorris, Superintendent.

For Weakness and Loss of Appetite. The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. Adults and children. 50c.

Recent District Meetings

(Continued From Page 5.)

on "The New Boy" and "The Jubilee Rally." Sunday was a fitting close of the Conference. Three blessed sermons were delivered by Dr. A. McKinney at 11 a. m., the Rev. T. S. Sanders at 3 p. m., and by the Rev. C. D. Dickerson at 8:30 p. m., thus closing one of the greatest District Conferences ever witnessed in the Alabama Conference. The Conference meets next year at Bullah. Finances handled during the week: Ministerial Support, \$2,002.10; Board of Foreign Missions, \$118.45; Board of Home Missions and Church Extension, \$118.45; Freedmen Aid Society, \$14.19; Education, \$2.50; Board of Sunday School, \$17.85; Church Temperance Society, 17 cents; American Bible Society, \$1.34; other benevolences and current expenses, \$949.46; Jubilee fund, \$109.25; total, \$3,399.18. R. E. Brown, Reporter.

ST. LOUIS

The St. Louis District Conference, Sunday School

and Epworth League Convention met at McCabe Chapel, Jacksonville, Ill., August 20-24, the District Superintendent, the Rev. R. E. Gillum, presiding. Welcome addresses were made by the Rev. J. W. Miller, of Grace Church; Mr. Niccolo, editor of the Jacksonville Journal, and Mrs. Laura Lafayette, all of which were very inspiring and helpful. Responses were made by the Rev. W. W. Goff and Mrs. Ida B. Goins. In the organization of the Conference, the Rev. Q. E. Whaley was elected secretary, and the Rev. W. F. Walker, his assistant; the Rev. R. G. Williams, treasurer. The Rev. W. W. Goff was elected reporter for the city papers and the Southwestern Christian Advocate. After organizing the Conference gave its attention to business until 11 a. m. At this hour each day a sermon was preached by some one of the brethren. The afternoon sessions were given to the Sunday School and Epworth League Convention, presided over by Mrs. I. B. Goins, District President. There was preaching each evening at 8 o'clock. The preachers who filled the sacred rostrum during the Conference were: The Revs. W.

F. Walker, J. H. Boon, A. M. Todd, B. F. Abbott, A. Reynolds, A. E. Poston. Sunday was a great day. Rev. L. R. Grant preached at 11 a. m. and the Rev. Q. E. Whaley at 8 p. m. The communion service was held in the afternoon at the Centenary Methodist Episcopal Church, at which time Dr. R. E. Gillum preached an able sermon to a very large audience. Dr. J. C. Sherrill was present during the Conference and represented the Finance Commission in a very able and effective manner. The Southwestern was very ably represented by Dr. B. F. Abbott. The District Conference was a great success. This is our worthy Superintendent's last year on the district, and from all indications seem to be the most successful of his administration. The session of the Sunday School and Epworth League Convention was conducted in such a way as to reflect great credit upon the District President, Mrs. I. B. Goins. Mrs. Goins declined a re-election. Miss Nina Moore, of Pittsfield, Ill., was elected District President. Rev. A. B. Miller and his congregation deserve much credit for the way in which they entertained the Conference.—W. W. Goff.

000,000 PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH SOUTH WABASH AVENUE CHICAGO, ILLINOIS Joseph B. Hingley, COR. SECY.

EPITOME

the Legislation for Retired Ministers of the Methodist Episcopal Church.

(A) THE FUNDAMENTAL PRINCIPLE

The claim to a comfortable support in the gospel ministry; is not validated when the minister is retired; and at his death passes to the dependent members of his family.

(1) METHODS OF DISTRIBUTION. By an "Annuity Distribution" (annuity) based on years of service. The annuity to be paid for each year of service is one-seventieth of the average support (salary) paid to the active (active) ministers within the annual Conference.

This fraction, 1/70th, is obtained as follows: A minister who has served thirty-five years is considered as entitled to retirement on "half pay," one-half of the average salary of the retired ministers within his Annual Conference; equal to 1/35 or half pay or 1/70 of full pay for each year.

(2) By an additional "Necessitous Distribution" to those whose needs are in excess of their annuities.

After the question, "How much is a retired Minister entitled from his annuity?" has been answered, then the question is asked, "Are his needs such as require more?" The answer, in dollars, comes through "Necessitous Distribution." Since Necessitous Cases are most frequent in the older conferences the Board of Conference Claimants was organized by the General Conference to enable the whole Church to assist the Retired Ministers in the hard places and those especially large needs.

(3) Provision for the "relinquishment" of the claim by the minister, in whole or in part, and for the "discontinuance" of a claim by the Annual Conference, when in its judgment the claimant has ample means.

(B) THE SOURCES AND APPLICATION OF FUNDS

The Methodist Episcopal Church has provided for its Aged Ministry. The sources of funds for Retired Ministers are quite varied.

(1) CONNECTIONAL DIVIDENDS

The Book Concern, now \$250,000 per annum, applied only to the Annuity Distribution.

(2) The Chartered Fund, now \$3,000,000, also applied to the Annuity Distribution.

The Board of Conference Claimants averaging \$28,000, applied to the Annuity Distribution.

(3) BOARD OF CONFERENCE CLAIMANTS is one of the six benevolent Boards of Methodism, is authorized by the General Conference and incorporated by its order by the State of Missouri. It consists of our Bishop, laymen and seven ministers, together with its Executive Officer, Corresponding Secretary, are

This Board exercises a general oversight of the work done for Retired Ministers, throughout the Church, and more particularly controls and administers the Connectional PERMANENT FUND.

II. ANNUAL CONFERENCE INVESTMENTS

These are of various kinds and the money is variously distributed according to the several Articles of Incorporation: some to necessitous cases; some as annuities; some in both ways; and some subject to Annual Conference action.

The amount of permanent investment is about five million dollars.

III. ANNUAL CONFERENCE CONTRIBUTIONS MADE BY CHURCHES FOR IMMEDIATE DISTRIBUTION.

These are about \$600,000 per year and the money is distributed according to action of the Annual Conferences, in all or part in either the annuity or the necessitous distribution. The tendency is to increase the amount placed in the Annuity Distribution, and every dollar so placed lessens the liability of the Necessitous Distribution. After a few years all this money will go into the Annuity Distribution, and necessitous cases will be provided for by the Board of Conference Claimants.

The total amount from all sources distributed last year was in excess of a million dollars; but in order to meet all claims this amount must be increased about 60%. The way out is to so increase the Connectional (general) PERMANENT FUND of the Board of Conference Claimants as to enable it to care for all necessitous cases. Hence the special movement is to add one million dollars to the Connectional PERMANENT FUND.

DEAD

Smith—Miss Malinda Jane Smith, the daughter of Johanna Smith, was born in Green County, Ky., and at an early age removed with her parents to Jefferson County, where as girl and woman she was highly respected by all who knew her. After an illness of two months she departed this life from her home at Forest, Ky., on Monday, July 7, at 4 a. m. On July 19, 1888, she was married to Mr. Alex Wilkerson, and for nearly twenty-five years theirs was an ideal union. She was converted at the age of 14 years, and for years was a useful and consistent Christian. After her marriage she united with the church of her husband's choice, Hobb's Chapel, Anchorage, Ky., where she was ever ready for any call of duty. Words fail when we try to do justice to her beautiful life. A devoted wife, a tender daughter, a loving sister, and a true friend is no more. She was the sunshine of her home, and her very presence seemed to bring joy and gladness. Feeling that her illness was fatal, she tried constantly to prepare her family for the inevitable, and her loving appreciation of all that was done for her was something beautiful. Her bright presence will long be missed by

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Thru Service to Colorado

Our Texas-Colorado Limited leaves daily 12:30 noon from the Union station. This train carries thru observation, library sleeper, high-class diner, etc. Reaches Colorado Springs second afternoon 12:45, Denver 3:20 p. m.

Round Trip to Mineral Wells \$24.10

Leave here at 12:30 noon today and arrive in Mineral Well to-morrow at 11:35 a. m. Observation car, diner, etc. We have some very interesting literature on the wells, and will be pleased to send same to any address.

Round Trip to Hot Springs \$19.00

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the family and friends, but her sweet influence will long be remembered. She leaves a sorrowing husband, a mother, two sisters and four brothers, with a host of relatives and friends. The funeral services were conducted at the Hobb's Chapel by her pastor, Rev. C. H. Pyles, assisted by the Revs. John Frank, pastor of Fifth Street Baptist Church, Louisville, Ky., and W. H. Bloomer, of Shelbyville, Ky. The remains were laid to rest at Forest, Ky.—Mayme Evans Gray.

Williams—On Aug. 10, 1913, Oleander Williams, of Pearlinton, Miss., passed away. He was born May 4, 1909. He was only 4 years, 3 months, 6 days at his death. He was a member of

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the Holmes Methodist Episcopal Church, Pearlinton, Miss. He leaves a mother, grandfather, grandmother and a host of friends and relatives to mourn. He was sick only nine hours up to his death. He passed away like a dream. The family and many friends have our deepest sympathy. The funeral service was conducted by the pastor, the Rev. W. A. Oates,

Gleanings from the Field

NEBRASKA.

Lincoln—Our Second Quarter just closed. By request of the District Superintendent, Dr. S. A. Stripling, the Rev. W. M. Conquest of Hastings, Neb., held our quarterly meeting. The attendance was splendid, showing a healthy increase over last quarter. Newman Church is a small but very heroic and loyal band. Our Sunday School is in excellent condition, although Mrs. M. Harding, the superintendent, has been absent from the city for some time. The Ladies' Aid, under the leadership of Mrs. Davis, is doing fairly well. The Epworth League, under the management of Brother F. C. Curtis, is doing good work. The Negro population of the city of Lincoln, Neb., is only about 800, the most of whom are non-church goers. Newman Methodist Episcopal Church has a splendid opportunity to do a good work here. This little band has given the pastor two good surprise parties in the last few months. Dr. Stripling has the work of the district well in hand. He is leading our Methodism in the Topcka District on to victory. All love him. The visit of Mrs. E. B. Mays of St. Louis, Mo., and Mrs. J. Miller of Fort Scott, Kan., to their sister, Mrs. M. E. Talbert, the pastor's wife, proved very helpful to Newman Church. They have quite a number of friends living in this city whom they drew to our church during their two weeks' visit. They were very royally entertained by the members of both the Baptist and the African Methodist Episcopal Church. A grand reception was given in their honor by Mr. and Mrs. Biddell at their beautiful home. It was a splendid affair. Mrs. Miller and Mrs. Mayes made a number of lasting friends for our church here. Slater Mayes is a prominent member of the Union Memorial Church in St. Louis, Mo.

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OKLAHOMA.

Muskogee—The Rev. Dr. T. S. McMorris was appointed by Bishop McIntyre, who held the last session of Lincoln Conference at Independence, Kan. Dr. McMorris was transferred from the West Texas Annual Conference to the Lincoln Annual Conference and stationed at Spencer Chapel, Methodist Episcopal Church, March 11, 1913. He arrived to the above church March 15, 1913. Dr. McMorris is the successor of Dr. H. T. S. Johnson, who served this appointment for the past two years. It suffices to say that Dr. Johnson was a great leader and a great man, and we can readily say that he was a moral leader and a great preacher, and also an exemplary character. From the time Dr. McMorris was appointed our church has taken on new impetus; a new parsonage has been built and furnished. Paid on old indebtedness and pastor \$536.50, making a general average of \$134.10 per month. To the District Superintendent \$35.75, and the congregation has increased more than two-thirds, and our Sunday school about the same. One new preaching place has been organized at Midland Valley Addition, and another new preaching place in in progress to be organized. We are very sorry that our financial standing is not what we desire, but taking into consideration our not hav-

ing a parsonage to situate our pastor for two months after his appointment, we think we are doing well. Having been rained out at our first quarter, our collection ran very low. Our second Quarter, which has just convened, proved quite a blessing to all. Forty persons communed last Sunday. The service of last Sunday endeared Dr. H. T. S. Johnson, the District Superintendent of the Muskogee District, ever so much in the hearts of the people. He took them by storm by his able sermons. Verily, we might say of Drs. H. T. S. Johnson and T. S. McMorris, they may be called Moses and Joshua of the situation.—Mrs. L. B. Conley, Miss L. A. Curtis.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

TENNESSEE

Jefferson City

In the closing days of the Annual Conference year we feel that it is in place for us to give a few items relative to the progress of the Jefferson City Charge. All things taken into consideration this has been a banner year for us. The results of our spiritual efforts are eighteen conversions, fifteen accessions and a seventeen per cent increase in full membership. The Sunday school and other organizations are in good condition. It might be of interest to note that the Ladies' Aid Societies of this charge stand at the head of the Knoxville District, according to the reports made at the District Conference. They report having raised \$174.76 this year. Mrs. Mary J. Smith and Miss Lina Mynatt are the presidents. Our financial success is high above the average. The parsonage debt has been reduced to a mere trifle; the amount of \$22.00 has been reported on the Jubilee offering; benevolent collections larger than ever before; practically all claims for a round report at the Conference are in hand. Recently we closed a ten-week special rally throughout the charge, which was quite a success. Our church at Jefferson City was divided into two clubs, Mrs. Anna Ingram and Mrs. Ella Watkins were the presidents. Mrs. Ingram's club reported \$25.80; Mrs. Watkins' club reported \$21.70; a total of \$47.50. Our church at McMillan, Tenn., known as Rising Sun, was divided into three clubs: Mrs. Harriet Brice, Mrs. Lina Mynatt and Miss Aurelio Suters were presidents. Mrs. Brice was leading a club of men only, that within itself brought considerable rivalry. The men's club came out ahead. They reported \$53.32; Miss Suter's Club reported \$36.70; Mrs. Mynatt's club reported \$30.03; total, \$120.15. The loyal members of our charge deserve much praise for the gallant way they have stood by the pastor and their earnest work for a successful year.—Thos. G. Howard, Pastor.

VIRGINIA.

Middleburg—I am glad to say since the Washington Conference thought it wise to send to us Rev. Chas. E. Jones our churches are coming to the front. The Lord has blessed us with many converts. Asbury Church, Middleburg, has been remodeled. Upper-ville Church has purchased a hundred dollar organ. Rev. Charles E. Jones is



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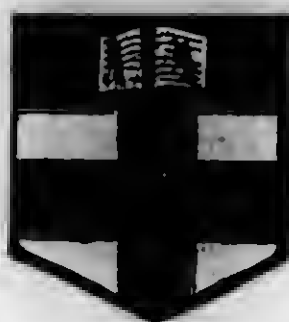
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a preacher and also a worker and just the man for the work done. Our united prayers go up that the Lord may spare him long to help us in advancing the Master's kingdom throughout our land. I cannot close this article without saying something of our Children's Day services. Asbury Sunday School held its Children's Day exercises Sunday night, July 20. The program was beautifully rendered under the direction of Superintendent M. H. Saylor, Miss Mary Smith, organist. Collection good. Paris Sunday School held its exercise Sunday, July 27, at 3 p. m. The exercise was really the best presented during the history of this church. Much credit is due to Mrs. Johnson, the superintendent, and Mrs. Chas. E. Jones, organist. Upperville Sunday School held its Children's Day exercises Sunday night, July 27. The program was carried out nicely under the direction of the superintendent, J. Green; Mrs. Minnie Roberson, chorister; Mrs. Chas. E. Jones, organist.

Pittsville.—We are glad to say the Pittsville charge is still alive and the good people are in the work for the good of the charge. They are standing by their pastor. We had a grand rally August 3rd in which all of the members of the Ridgeway Church gave very liberally. The amount raised was \$77.01. This is the second year of our pastorate here, and we hope to do better work.—J. S. Roberts, Pastor.

REVIVAL NOTES

Village Springs, Ala.—We are having a glorious revival here now. Eleven have been consecrated and a host of souls at the altar. The revival has been going on for one week. The Rev. R. H. Cox preached the sermon of his life Sunday. His text was, "Oh wretched man that I am, who shall deliver me from the body of this death?" "I thank God through Jesus Christ our Lord." Rom. 7:24-25. Six souls were happily converted during this services. White and colored attended with extra large crowds. Mrs. Camphor was with us Sunday night and preached from this subject, "The Jubilee Movement." We are always glad to have her with us.—Alfred He- good.

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Dead

plainly, being especially careful in the spelling of names and the correctness of address.)

Sister Lizzie Harrel, of Osage, Miss., fell asleep in Jesus Friday morning, Aug. 8, 1913. She was a member of the Baptist Church and had been for about 35 years. Sister Harrel saw but little of slavery. She was about 50 years old. She was a faithful Christian, a loving mother, a faithful wife. Her funeral was held by the Rev. C. W. Williams, pastor of the Baptist Church, and Brother B. H. Cox of the Methodist Episcopal Church.—S. P.

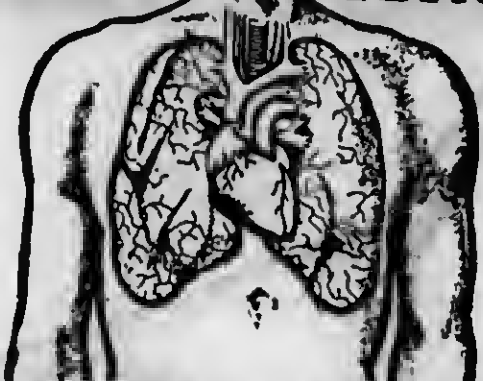
Master Jacob Lee, of Frankfort, La., a faithful member of Asbury Methodist Episcopal Sunday School, died this life on Aug. 16, 1913, at the age of 17 years. He was also a member of the Sunbeam Juvenile Society of the H. H. of Ruth No. 233. The Rev. C. Spears, conducted the funeral.

Mr. David Thompson died Aug. 12th at the advanced age of 75 years. He was a soldier in the Army during the civil war. His home is at Darrowville, La., but he spent his last years with his son, at Lockport, La., where he died. He leaves one son and many friends to mourn his taking away. His life was a model in thrift and industry to the younger generation. He died in the arms of his son. His son is a progressive young man. He and the family have the sympathy of their numerous friends.—W. Clark.

St. Paul Methodist Episcopal Church lost one of its most useful members in the person of Mrs. Irene Alexander, who died Aug. 1913. She was 21 years old, and beloved by all Christians. She was indeed, very faithful to her husband. She leaves a child, two sisters, a mother and three brothers. She was a member of the church. The funeral was held by John L. Brooks, Pastor.

Sunday night, July 20, just before midnight the Angel of Death visited the home of Brother Randolph and carried away by its shadowy wings his dearest wife, Fannie, as he called her. Her funeral was attended Monday morning at Crown Point Church by a number of friends and relatives. Miss M. E. Howard of Fayette, read the obituary; Misses Mary Daisey Nelson sang a song, a duet of "Farewell, Mother," after which the Rev. Wm. Herman, of Harrison, preached the funeral, assisted by L. Speed, pastor of the church. Sister Randolph is a daughter of Brother Pink Rucker, and a member of the church. She was 42 years old at the time of her death. Twenty-five of these years were spent working for Christ. She was a conscientious Christian, and her motto; nothing else suited her. To know her was to love her. During her entire illness, she waited nearly seven months, she found her own comforts by reading the Bible and talking of Jesus' love. Her death was a holy sanctified, to be remembered, and to bring her children to the Lord. She leaves a husband, nine children, sev-

YOUR LUNGS



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en sisters, four brothers and an aged father to mourn.—Limon Speed, Pastor.

Butler—Ellen Butler, aged 75, member of Asbury Methodist Episcopal Church, New Orleans, passed from labor to rest on Aug. 22, 1913. No relatives are left to mourn her departure. She had no money, no home, no clothes to bury herself; she was a member of no society, yet God so fixed it that by the most excellent aid of Mr. H. T. Green raised the money to put her away nicely. Mr. Green is a strong young man and always wants to help in the church, yet he is not a member. He raised \$4.50 toward this cause.—Jesse David, Pastor.

Walters—Sue Walters, the daughter of Mr. Van and Victoria Williams, died June 21, 1913, aged 52 years. She was a faithful member of Israelite Baptist Church. She lived a Christian's life, and said, "I am going home to live with Jesus." She leaves a husband, eleven children and a host of friends. Funeral was conducted by the Rev. Ed Clark, Ben Taylor, Wm. Banks and C. D. C. Bryan.

Hudson—On the 30th of July death visited the home of Sister Anna Hudson, one of the oldest members of St. Paul, Boyce, La. She was received in this church by Rev. Horace Wallace. She served every office in the church. As a singer she had no equal. As a prayer leader she had a great gift. She died at the age of 53 years. She said, "I am strong in Christ and ready to go home." She leaves two sons, one daughter and a host of friends. The funeral was conducted by A. B. Venable and C. D. C. Bryan, pastor.

Ross—Sister Elenorah Ross, a member of St. Paul Methodist Episcopal Church, Merrill, Tex., died March 18, 1913, aged 60 years. She joined the church thirty years ago, and lived a faithful member until her death. She

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leaves two sons, one daughter.—Chas. Wafford, pastor.

McCarty—Sister Emes McCarty, the wife of Rev. H. C. McCarty, and a member of St. Paul Methodist Episcopal Church, Medill, Tex., departed this life June 26, 1913, aged 39 years, 5 months, 3 days. She was sick eight months. She joined the church 23 years ago and lived a faithful member of same until her death. She died suddenly. Her funeral was preached by Revs. W. B. Perry, F. Douglas and Charles Wafford, pastor.

McDonald—Sister Martha McDonald, a member of Reed's Methodist Episcopal Church, Medill, Tex., died June 5, 1913. She is said to have been about 75 years old. She had lived a faithful member of the church for more than thirty-five years. She leaves three sons, three daughters.—Chas. Wafford, Pastor.

Dow—Rev. Lorenzo Dow, a local preacher and a member of St. John Methodist Episcopal Church, Medill, Tex., died in full triumph of faith July 6, 1913, aged 74 years. He joined the church forty-two years ago and lived a faithful member until his death. He leaves two sons and three daughters. His funeral was preached by Rev. F. Douglas.—Chas Wafford, Pastor.

Johnson—Sister Ellen Johnson, a member of St. Paul Methodist Episcopal Church, Medill, Tex., died May 4, 1913, aged 24 years. She joined the church six years ago under the pastorate of Rev. J. E. Beal.—Chas. Wafford, Pastor.

Alexander—Sister Leanna Alexander, a member of Wesley Methodist Episcopal Church of Napoleonville, La., after an illness of ten months, departed this life in faith. She was a strong Methodist and a faithful Christian for a number of years. She died July 25, 1913.—M. L. Baldwin, Pastor.

Jones—Sister Francis Jones, who for sixteen years was a faithful member of Wesley Methodist Episcopal Church of Napoleonville, La., died Aug. 1, 1913, in full triumph of faith. On Thursday before her death she called her father, mother, brothers and sisters, and had them promise to meet her in heaven. The pastor was assisted by Rev. B. J. Bell of the African Methodist Episcopal Church.—M. L. Baldwin, Pastor.

Port Allen—The death list of Port Allen Charge, La., Sept. 2, 1913: Easter Johnson, aged 62; Martha Brown, aged 52; John Hall, aged 12; and Don-

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kin Vaughn, aged 70. All were laid to rest to wait the morn of the Resurrection.—D. G. Taylor, Pastor.

Married

Harris-Martin—Dr. E. A. Harris, of Springfield, Mo., and Miss Viola Martin, teacher of domestic science in Kansas City (Mo.) High School (Lincoln), were recently married at the home of the bride in Garnett, Kan. The doctor has recently completed his new \$3,000 home in Springfield, Mo., his future home. The bride is one of the best families in the state of Kansas. The doctor is a trustee of the New Pitts Chapel, also trustee of the Geo. R. Smith College, Sedalla, Mo., and one of the leading physicians of the state. A great reception was tendered them on their return to Springfield. Mrs. Ella B. Harris, Maggie Bostel, Ada Chittwood and Zella Crane were leaders of the affair.

New Iberia—The following named persons were recently united in holy wedlock by the pastor of St. James Methodist Episcopal Church: Mr. John Lewis and Miss Bertha Adams, Mr. Hilliard Eaton and Miss Carrie Labaux, Mr. David Labaux and Miss Parmale Shepard, Mr. Sherman Butler and Miss Sarah Washington, Mr. Jerry Stevens and Mrs. Fannie Boutte. R. P. Threlkeld officiated.

Southwestern Christian Advocate

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Crescent City Notes

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mallalieu Church—Our services have been good throughout the past month, and there has been a fair attendance. The rally held Aug. 24-28 was a complete success in every respect and Pastor Sloan is the happiest pastor in town. We are lining up for our fall work. Our revival began on the 28th of August. The Rev. D. S. Sloan will leave for the country to obtain a much needed rest. A drama in three acts will be played at Mallalieu on Thursday night, Sept. 18. This is a great play. All are cordially invited.

First Street Church—Sunday the attendance at all services was large and the services were highly evangelistic. The sacrament of the Lord's Supper was administered to a large number. Collections good. Next Sunday is Local Preachers' Day. The third Sunday is Woman's Day. The pastor will discuss "The Link Between Parents and Jehovah" next Sunday night. Mrs. Hubbard has just returned from her five weeks' stay at the Nation's capital. Southwestern Christian Advocate Day is Nov. 9. We expect Editor Jones with us on that day. The general public is cordially invited to worship with us.—B. Mack Hubbard, Pastor.

Thomson Church—Excellent services all day Sunday. Prayer meeting at 5:30 a. m. was well attended. At 11 a. m. general speaking meeting, and at 7:30 p. m. the sacrament was administered to a large number. Collection, \$19.93. Next Sunday at 7:30 p. m. the Rev. T. F. Robinson will, by request of a committee of young people, preach a special sermon. The public is invited. We are getting ready for our fall rally.—T. F. Robinson, Pastor.

Wesley Church—The early prayer meeting conducted by Brother A. C. Johnson and C. C. Cannon, was well

attended. The pastor preached morning and night. Two were baptized in the afternoon. The Epworth League held its usual devotional meeting. A large congregation was present at night and 217 partook of the sacrament of the Lord's Supper. One addition to the church. Collection, good. Next Sunday the sixty-ninth anniversary of Wesley will close. Each member and friend is asked to pay a penny for each year (69) of the church's history. At 10:45 a. m. Dr. J. L. Wilson will preach a special sermon to the old people, who will be brought to the church by a special committee. At 7:45 p. m. he will preach the closing sermon of the anniversary.—L. L. Harrison.

St. Matthew Charge, Algiers—Brother James Rhodes led the early morning prayer meeting. Services throughout the day were good and well attended. The entertainment conducted by Mr. Albert White, Misses Emma Tasker and Mable Howard was a success. The "Get-Together Club" will give a reception in honor of the principal and teachers of McDonogh No. 22 at St. Matthew Church. The Straight Endowment Jubilee Club will give a dramatic concert and debate at St. Matthew Sept. 20, C. D. Smith, manager. Sept. 14th the communion of the Lord's Supper at 11 a. m. and 7:30 p. m.—C. C. Landry, Pastor.

Charter

UNITED STATES OF AMERICA.
STATE OF LOUISIANA.
PARISH OF ORLEANS.
CITY OF NEW ORLEANS.

BE IT KNOWN, That on this, the sixteenth day of the month of August, in the year of Our Lord One Thousand, Nine Hundred and Thirteen, and of the Independence of the United States of America the One Hundred and Thirty-Eighth,

BEFORE ME, ERASTE VIDRINE, a notary public, duly commissioned and qualified in and for the Parish of Orleans, City of New Orleans, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared:

Dr. P. H. V. Dejoie, President; C. C. Dejoie, Secretary; and W. E. Robertson, Treasurer, of the Lincoln Life Insurance Company, herein appearing and acting as agents of the stockholders of the said Lincoln Life Insurance Company, under and by virtue of a resolution adopted at a meeting of the stockholders of said Company, held on the twenty-eighth day of July, 1913, a duly authenticated copy of the said resolution being hereto annexed for reference, which said appearers declared for and on behalf of the stockholders of said corporation and all those who may hereafter become associated with them, they do by these presents amend and re-enact Articles IV and V of the charter of said Lincoln Life Insurance Company, adopted by act before Eraste Vidrine, Notary Public, of this city, on July 27th, 1912, recorded in the Mortgage Office of this Parish, in Book 1055, Folio 462, so that hereafter said articles shall read as follows, to-wit:

ARTICLE IV.

The authorized Capital Stock of this corporation is hereby fixed at One Hundred Thousand (\$100,000.00) Dollars, divided into and represented by Ten Thousand (10,000) shares or the par value of Ten (\$10.00) Dollars each, with an authorized surplus of Seventy-Five Thousand (\$75,000.00) Dollars, which shall be fully paid in cash and shall be non-assessable before being issued; and such capital stock shall be evidenced by certificates which shall be transferable only on the books of the Company. Subscriptions to capital stock shall be due and payable when fifty (50%) per cent of said amount of capital and surplus is subscribed, at the call of the Board of Directors.

To the Laundress



This is the Vacuum Clothes Washer that has taken the place of the old antiquated Washboard. It has been put to the severest test, then endorsed by Clergymen and expert Washer-women. It washes a tub of clothes in eight minutes, and a family wash in two hours. The Washer-Woman now CHARGES for the WASH, and does not spend the day away from her home and children, but returns home at the noon hour.

We advise you to take this opportunity of a lifetime. The housewife is always anxious to follow the advice of her laundress upon matters pertaining to the laundry, advise her to get one, as it is mutual in-so-far as it saves the wear and tear of the Clothes from the Washboard, and saves to you headaches, backaches, rheumatism, the Doctor's bill and the Drug bill.

All are invited to see this little Machine in operation at the Demonstration Rooms of the Southern Utilities Sales Company, 705-709 Audubon Building, every day at 3 p. m., or Tuesday and Saturday nights at 8 o'clock, where instructions as to the use of the Washer are given FREE.

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by proxy duly authorized in writing, one vote for each share of stock owned by him and standing in his name on the books of the Company, and a majority of stock present or represented shall be sufficient to elect. Vacancies on the Board of Directors shall be filled by it, for the unexpired term from among the stockholders of the Company.

THUS DONE AND PASSED, in my notarial office, at the City of New Orleans, on the day and in the month and year first above written, in the presence of Messieurs COVINGTON HALL and EDWARD KEENA, competent witnesses, who hereunto sign their names, together with said appearers and me, Notary, after reading of the whole.

Original Signed:

P. H. V. DEJOIE, President
C. C. DEJOIE, Secretary;
W. E. ROBERSON, Treasurer.

COVINGTON HALL,
EDWARD KEENA.

ERASTE VIDRINE,
Notary Public.

I, the undersigned, Recorder of Mortgages, in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Amendment of Incorporation of the LINCOLN LIFE INSURANCE COMPANY was this day duly recorded in my office in Book 1119, Folio 9.

New Orleans, August 27th, 1913.

(Signed)

EMILE J. LEONARD, D. R.

I hereby certify the above and foregoing to be a true and correct copy of the original act of record and on file in my notarial office, together with the certificate of the Recorder of Mortgages, inscribed thereon.

In witness whereof, I hereunto sign my name and affix the impress of my official seal, at New Orleans, this thirtieth day of August, 1913.

ERASTE VIDRINE,
Notary Public.

No stockholder shall sell or dispose of his stock in the corporation without having offered the same for sale, in writing, to the corporation, through its Board of Directors, who shall have first opportunity to purchase same at the book value thereof; and should the said Board of Directors fail or refuse to purchase said stock within thirty days from said offer, the stockholder offering said stock may sell or dispose of same to any other person whatsoever.

ARTICLE V.

The corporate powers of this corporation shall be vested in and exercised by a Board of not less than Eleven (11) nor more than Twenty-One (21) Directors, selected from among the stockholders of the corporation. Seven members of said Board shall constitute a quorum for the transaction of business.

The Board of Directors shall have power to make, amend or abrogate all by-laws, rules and regulations for the management of the affairs of the corporation; to appoint, employ and discharge all officers, agents and employees, fix all salaries and remunerations, and generally to do and perform all things necessary in the transaction of the business and affairs of the company; provided that they may delegate to the President or other persons selected by them, or to such executive, finance or other committee, as they may require from time to time and create or appoint from their own number such authority as they may deem proper.

The officers of the Company shall be a President, one or more Vice-Presidents, a Secretary and a Treasurer, who shall be elected by the Board of Directors.

The first Board of Directors shall be: Dr. P. H. V. Dejoie, George D. Geddes, J. A. Palfrey, A. Dejoie, Sr., A. Dejoie, Jr., W. E. Robertson, C. C. Dejoie, Joseph P. Geddes, T. J. Howard, Thomas Brown and Dr. William Murray; who shall hold office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified. And the first officers shall be: Dr. P. H. V. Dejoie, President; Geo. D. Geddes, J. A. Palfrey and A. Dejoie, Sr., Vice-Presidents; C. C. Dejoie, Secretary, and W. E. Robertson, Treasurer; and they shall continue in office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified.

On the second Tuesday of January, 1917, and annually thereafter, or as soon after said date as possible, at a meeting of the stockholders held for that purpose, an election for directors shall be held at the office of the Company, in the City of New Orleans, La., after ten days' written notice mailed to each stockholder at his last known address, and by publication for not less than ten days prior to said meeting in a daily newspaper published in the City of New Orleans, La. At said election each stockholder shall be entitled to cast, either in person or

Southwestern Christian Advocate



ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, SEPTEMBER 18, 1913

Vol. No. 42—No. 38

NOT A JEST AFTER ALL

It is pointed out that four of our Bishops have not Conference assignments in the fall list. Such a situation is referred to as a joke. The intimation is that the General Conference made a mistake in electing so many Bishops and that the Bishops are idle because they have no Conference assignments. If simply the holding of Annual Conferences and the making of appointments were all that the Bishops had to do, we could cut the number of our General Superintendents by half; but as a matter of fact the making of appointments is only a fractional part of the arduous duties of the Bishops. Nor is it to be inferred that because a Bishop applies himself to the work direct that he is superseding the District Superintendent. After living at close quarters with a General Superintendent for the past year and noting the multiplied legitimate activities that draw upon his energy, his wisdom and leadership, it is forced upon one that every Bishop of the Methodist Episcopal Church may be legitimately employed, in the interest of the Church, without the holding of an Annual Conference in a specified season. It is entirely safe to leave the question until the end of the Quadrennium when the results of the action of the last General Conference in requesting residential supervision will be justified.

Take for instance the personal touch that Bishop Thirkield has given to our work here in the states of Louisiana, Mississippi and Alabama. He is getting a knowledge and insight into this work, its difficulties, its problems, the personnel of its ministry and the whole environment of our work that will tell largely in the administration of this section of the Church. There are churches to be rebuilt, there are districts to be recast, there are schools to be enlarged, there are multiplied legitimate problems that take his attention.

It has been said without reflection that the Methodist Episcopal Bishops have not been able to impress themselves strongly upon the country. This is largely because we have been giving too much attention to the problems immediately in hand and especially of denominational concern. They have been forced to turn from problems in every direction demanding attention and worthy of assistance, but not necessarily inherent in our denominational program. And here is a strong reason for the Methodist Episcopal Church increasing its Episcopal force.

Aside from this we have been working our Bishops too hard, and if they are worth anything at all to the Church, they are worth conserving their strength.

The "Northwestern Christian Advocate," in remarking upon the "joke" (?), says: "The very success of the new regime has already guaranteed its continuance. Whether the Bishops themselves are favorably impressed with the order is not the largest consideration. These men may be unconscious of the result of their labors, or they may be modest, and feel that they possess not the largest liberty to fulfill their Episcopal function. But they must take it from the Church that as administrators they are doing better work than ever in the history of the Church. They will have to lower the grade of their service between now and 1916 to persuade the Church to revert to the old plan; and such a program is unthinkable."

A UNIQUE REUNION

A rather unique reunion was held at Rockingham, North Carolina, recently. It was the coming together of the former masters and their ex-slaves. It is said that more than four hundred ex-slaves with their former masters were out on that gala day, a day of good-will and glad handshake and fellowship. That there was a kindly feeling existing between master and slave in many instances is not to be denied. And it is not without significance that these former masters fraternized with their former slaves, who are now American citizens, technically with all the civil rights which their former masters have. They are equals before the law. Perhaps there is no instance in history where former slave and

TWO CAUSES FOR FAILURE

Many a plan which would yield brilliant success and glory enough for all is wrecked by delay and lack of united effort. These self-same reasons are unquestionably responsible for the failure of the SOUTHWESTERN to carry its own load. Almost three weeks have gone by of the time set apart for the observing of SOUTHWESTERN Day. A number of pastors responded, readily naming the day. There are others, just as loyal, who INTEND fixing the day, but have not. Do it now. Immediately. Stop now and write the editor naming your SOUTHWESTERN Day. Let us have the united support of our 2,000 pastors.

master were on such good terms, when Emancipation came, as was the case in this country. It would be interesting to note the atmosphere of a reunion of the children of former masters and the children of ex-slaves. There is the problem. The young Negro does not want social equality, it is far from his thought, but he does want civil equality and a man's place among men. Can the children of the former masters grant this to the children of the former slaves? That is the problem that the American people will have to settle.

A GREAT WORK

There is no more efficient Board in all the Methodist Episcopal Church than the Board of Sunday Schools. It is well manned and is living up in a marked degree to its opportunities and responsibilities. There are now 4,272,264 members in the Sunday Schools. To the Board of Sunday Schools is due the average increase of attendance over last year of 151,318 and an average increase in membership of 268,153. Some one will not want to give the Board of Sunday Schools full credit for this magnificent showing. If the Board of Sunday Schools is not to have credit for this showing, then what Board? Some one

says, the pastors. To be sure they are to be given due credit. But the Board of Sunday Schools, well manned as it is, has furnished initiative, education and direction of the Sunday School life in the Church in such a way as to have won the lasting gratitude and thanks of the Church. Since the Board of Sunday Schools began its activities in 1908 our Sunday Schools show an increase of more than 900,000 in membership. They report nearly 800,000 conversions, and more than \$2,500,000 for missions. Such results as these represent an achievement unparalleled in the history of the Sunday School world.

The Board of Sunday Schools establishes new Sunday Schools in neglected places. Since 1908 its missionaries have started 1,371 new Sunday Schools, from which 366 churches have been organized and 155 church buildings erected at a value of \$279,750.00. For each \$1,000.00 spent upon its extension work, the Board of Sunday Schools has organized 10 Sunday Schools and 2.7 churches, builded one church building and returned \$2,050.00 in property values to the Church.

Aside from this it will be noted that the Sunday School has lengthened its beneficent arm and is now seeking to direct the child life of Methodism in Asia, Africa, Europe, South America, Porto Rico, Hawaii and the Pacific Islands. Only recently the Board of Sunday Schools appointed a Superintendent of Methodist Sunday Schools for the republic of China. It is claimed that "the foreign field is perhaps the most promising situation in the Sunday School world." We believe it.

Every dollar placed in the hands of the Board of Sunday Schools is a dollar placed where it will bring large returns on the investment. This Board, therefore, ought to have every dollar apportioned to it and it would have if our churches and Sunday Schools would simply do a little for this Board. In spite of its pleadings, eight thousand five hundred sixty-nine Methodist Episcopal Churches and nine thousand seven hundred eighty-six Sunday Schools did not give a penny to the Board of Sunday Schools during the past year. What a reflection upon the loyalty of these churches and Sunday Schools of a great denomination, not to say what a drawback. Take your collection and send it to the Board of Sunday Schools as early as possible.

The church workers among the colored people of the Protestant Episcopal Church held their thirty-ninth annual session recently at Lawrenceville, Virginia. The Bishop question is a live wire with the Colored Episcopalians. For the growth and dignity of their work they desire representation in the house of Bishops. Various plans as to how this could be done were discussed. The Rev. Dr. George E. Bragg, Jr., of Baltimore, at the recent meeting of Colored Episcopal workers, made a plea for Colored Missionary Bishops who shall have charge of work among colored people. This is not reflective on the Episcopal supervision which they have been receiving. It is rather a tribute to that supervision, that it has kindled an ambition for responsibility and opportunity for service. This desire on the part of the Colored Episcopalians is a forward look which should be encouraged rather than frowned upon.

THE HOLD-UP BY Prof. Wm. Pickens

WE are not talking about piracy or highway robbery, or such ordinary evils. It is a much bigger thing and takes more of the public's money than any ordinary robbery. It is the "tipping" system in Europe. In a hotel a fellow pays all of his bills, and then he has to "tip" everybody from the "boots" up to the "head porter" and manager. The tipping evil is bad enough in the United States, where the Pullman Company expects the traveler to pay for his accommodations, and besides, to pay a part of the salary of the porter. In Europe, where there is more foreign travel than in any other part of the world, the "tipping" business has overstepped the limits. A lady reported the other day, when we were in Austria, that she saw a street car conductor tipped. If a fellow tells you the way to the postoffice, he expects a tip.

If the traveler is not level-headed and stout-hearted, he must bring not less than twice the amount of money that is ordinarily necessary to pay for his tour.

When you go into a theatre or other place of amusement you are very politely invited to leave your hat and overcoat in the cloak room, and when you come out you discover that you owe a mark or a franc.

The waiters like for you to order drinks, for they expect a rather larger tip from a fellow who puts them to the trouble of bringing him in a bottle of wine or beer, than from the fellow who eats his food "dry."

Every servant in the hotel is ready and over-anxious to render you any needed service, or any service, whether needed or not, for the purpose of being in line for a "tip." They are polite to a fault. You can never pass near one of them but that he will raise his hat and perhaps give you a verbal greeting. You like the fellows, although you know they are after cash. Many of them are naturally warm-hearted, and society is to blame for forcing them into the awful necessity of wheedling a living out of the passers-by. Why cannot they be paid like men for their honest work, without having to "cater" in addition? To me it is a sad picture to see an honest-hearted chambermaid looking to the occupant of a room for a pittance when he leaves. Her wages have been fixed low with the idea that she is to collect the rest herself.

It is hard for them to get it thru their heads in many places that a fellow may come along who prefers just plain water, and will not even want tea, apollinaris or vichy. In some places, it is purposely made inconvenient for the stranger to get water, so as to induce him to buy other drinks. Sometimes they will tell you that the water is bad and very dangerous. It takes a strong-headed fellow to be a "teetotaler" in Europe. Drinking is one of the most respectable pastimes on the continent.

When a fellow is leaving a hotel or a boat or a dining car, all the servants will turn up, like magic, at the different angles and turnings of the hallways, gangways and doors to receive their tips. They must have some sort of "grape vine" telegraph to spread the news that a guest is departing.

The Germans

But they are a polite and fair-minded people in Europe. They have no high-sounding "Declaration of Independence" to make rhetorical appeals to, but in practice they exhibit a deeper instinct and knowledge of human brotherhood than democratic America has ever dreamed of. Any man in Europe is given whatever place his means and his behavior entitle him to.

Of all the peoples I have met the Germans are on the whole the most likeable. The open-mindedness and the candor of both the men and the women impress a fellow. One is compelled to acknowledge that they are the most virile people in the world. A Frenchman is polite, perfectly, most formally polite; but a German is better than that—he is hearty. The German seems candid, but (forgive me, Napoleon!) the Frenchman, with all his form, seems rather "clever" than open. A Frenchman makes you feel that if he got angry there is nothing which he could not devise as a "trick" for his vengeance. A German impresses you more like a lion; that if he got angry, there is nothing which he would refuse to fight. This quality, with industry and patience, has made the German army what it undoubtedly is: the most efficient human machine in the world. You need only see them in any city, and German cities are full of soldiers, to yield them the prize of excellence, the palm of superiority.

Switzerland.

Sixty Million in India in the Slavery of the Caste System

Bishop Frank W. Warne

I HAVE just read in the *Southwestern Christian Advocate* the story of the boyhood in slavery of Fred Douglas. He tells of the children whose "Food was coarse meal boiled into a mush and poured into a common trough, and like little piggies they were called and like little piggies they came, with neither spoons nor forks, but some with oyster-shells, and some with chips or pieces of shingle or potshers from the yard."

While I rejoice in the marvelous things he afterward accomplished, and the then unthinkable advances that have been made, my thoughts turn to the millions of the poor in India, and millions of them are as poor and eat as coarse food, and wear as few clothes as Professor Pickens describes young Douglas as having done. They are also in a slavery brought about through caste oppression that, in some particulars, not all, is worse than American slavery. Emancipation of American slavery, at the life giving cost of the American civil war, liberated four million, but Indian missionaries are working at the problem of liberation, of not four, but sixty million souls.

I have never written to your paper but now let me tell your readers something of the experiences of your missionaries in India.

The pay of the poor Indian villager is usually from \$2.50 to \$3.50 a month, or from eight to ten or twelve cents per day, and often the families are large. The caste people call them "untouchables," and are opposed to their becoming Christians, because they at once realize that they have souls and are men, and the instinct of manhood comes with becoming Christian, and all this is opposed to caste. Therefore all who become Christians are persecuted. Amid such persecution as I shall describe, thousands more than we have workers to reach, and teach, are calling for baptism, and to be received into the church.

Persecutions

Persecution is inevitable and not an idle tale. Oh, how my heart has been wrung, for everywhere I have found these humble Christians, with the sad sad story of their persecution. I can never forget one village where there was a company of about fifty Christians. I learned that after baptism they had been

persecuted to such an extent that they had fled from their homes. Soon the people of that village were in great difficulty without them, and went and plead with the new converts to return and gave them many promises, none of which were kept after they returned. I held a meeting in their *muhalla* and a hundred yards away saw the great village well, with the people of the other castes drawing water. At the close of the meeting the Christians threw themselves upon the ground (hath jorkar) with clasped hands, and cried, "Please, do something to get us water." It was about three o'clock in the afternoon, the shimmering heat was terrible, and yet those poor people, right in sight of a good fresh-water well, and seeing their neighbors drawing and drinking, were refused water because they were Christians and could only get water out of a filthy pond, and there were months ahead of the hottest weather before the coming of the rains. Yet not one of those poor Christians even suggested the idea of giving up his new-found faith and hope and joy, though each and all were promised water if they would.

I saw a man so beaten that his face was cut open and he had almost lost an eye, yet when I asked, "Are you sorry you became a Christian?" he replied, "No, since I have heard what Christ suffered for me, and what the early Christians suffered, I am ready to go to death, but I am not willing to give up my faith in Christ. I can only live a little while in this world, but in the next world I will live in glory forever." This answer suggests how truly these simple Christians get hold of the real spiritual ideas of Christianity. Their persecutions take the form of being refused water from the public well, and intense suffering, and many have to lie on the ground beside the wells in the heat, and on their face before their enemies and beg for water. The reason for the great value placed on a well in Bible times is made very clear to one in the Indian heat and drought, as well as many other Biblical ideas and customs. The water is usually withheld, not to the extent of taking life, but to that of making existence almost unbearable. They are beaten, their fowls and eggs are taken from them, which means as much to those poor people as it would to an American to be robbed of the stock on his farm. I saw one set of villagers who kept goats to supplement their income, who told how after their baptism the grazing land for their goats was taken from them and they were forced to sell their goats at a nominal price, and thus cut in two an income which in full made a poor existence. When I asked, "Did you retaliate?" they said, "No, Jesus teaches us to endure and not to retaliate, and we held our ears, (an Indian method of expressing abject submission), lest we should break his commandments and say something we ought not to say when we were thus being persecuted." How many better Christians have you at home?

All this has begotten in the people a real spirit of sacrifice for his sake. They are willing to be tied to trees and be beaten for Jesus' sake; they give up the grain of their scanty food rather than renounce Jesus.

Their Spiritual Life

Let me tell you a little about the spiritual life of these village Christians, who have to endure so much persecution for the Master's sake.

One question perhaps more often than any other is asked: "Are your village Christians really converted?" I will tell a story which I consider illustrates the spirituality of many of our village Christians.

Here may I say that there are so many villages in India that if Jesus Christ had remained upon earth as an Indian missionary and had visited one village each day for nineteen centuries, not omitting Sundays, there would yet be over 45,000 villages in India He would not have seen. Near Delhi I was conducting a service in an audience of 150 village Christians under a great tree. There

came suddenly a downpour of rain and I was rushed into a low, thatched, mud-walled hut, without windows and about ten feet square. The people sitting on the mud floor crowded around me, packed like sardines in a box, all perspiring profusely. I sat on a little low stool and, from the standpoint of Hinduism, surrounded by "untouchables," but from my standpoint, though poor, my cousins.

As I sat there bathed with perspiration, with scarce room to move, amid flies, flees, filth and stench, I am afraid I should not be telling the whole truth if I did not confess that the thought passed through my mind, "This is a pretty tough situation for a Bishop of the Methodist Church." But while they were opening the service with singing and prayer I looked to God for a message, and believe I was led to preach on the grand old Biblical and Methodist doctrine, "The witness of the spirit." I preached to them just as I would to a congregation in America on that subject—that God is a Spirit, that we have a spirit, that God's Spirit can bear witness with our spirits, and that the united testimony of the two spirits brings a conscious assurance of salvation, and that there is no other way through which we can know. I used an illustration they could appreciate, saying, "I am here from another country but I have learned your language; I sit here among you and think an invisible thought, then with vibrations caused by my vocal organs, pass that invisible thought through the invisible air; it strikes your ears; it reaches your brains and you think just the thoughts that I think." They said, "Yes! yes! that is just what is happening." Then I said, "If God can do such a wonderful work in the physical realm, is it not much more reasonable to believe that He has made it possible for spirit to talk to spirit?" They answered, "Yes." Then I asked, "Has anyone here had this experience?" A tall, muscular, vigorous man sprang to his feet and said, "Some years ago I was going down the street and I heard people singing in our language, your hymn: 'What can wash away my sins? Nothing but the blood of Jesus.' My attention was arrested; I had never heard anything like it; I did not even know that I was a sinner; I did not know who Jesus was." Oh, how many there are who have never heard His name. I was riding in the train one day, and as it stopped at a station, one man drew near, and I asked, "What do you know about Jesus?" He answered, "Wuh hamare ganw men nahin rahta hain." Which means, he does not live in our village. There are millions yet like that in India.

The man continued, "I could not understand how blood could wash away sin. As I was an outcast, I dared not go near, so I sat down outside the lattice fence and heard the sermon and the singing. At the close of the sermon I followed the Indian preacher at a distance, and called out, 'Salaam.' Being low caste I dared not go near him. The Indian preacher came back to me, put his hand upon me, that is touched the untouchable, called me 'brother,' and asked what I wanted. I told him all. Then he put his arm through my arm, and said, 'Brother come home with me.' And as an untouchable I walked down the street of my own village, arm in arm with an educated man. Somehow I felt my backbone stiffen and for the first time in my life I walked down the street of my village as if I too were a man and not some unclean beast. He took me to his home and explained to me the plan of salvation, and after going daily for several weeks, one day he asked me, 'Are you ready to accept Jesus as your Saviour?' I answered, 'Yes, gladly.' Then while he knelt and prayed for me my heart was warmed and joy and peace filled my soul. I got so happy that I could not contain myself; I did not know what else to do, so while he prayed I sprang to my feet and shouted! and shouted!! and shouted!!! Then I knew that I had the witness of the Spirit, that I was a child of God, and I have never doubted it since." One after another spoke, two or three

standing at a time, the testimonies continuing until over twenty had given as clear and ringing a testimony to the witness of the Spirit as you would hear in an Annual Conference love feast in America. I too got happy and forgot all about the heat, flees, flies, filth and stench, and the cholera and plague germs, and felt that instead of being among the outcasts of India I was among the royal sons of God, heirs of heaven and joint heirs with Jesus Christ. The forerunner of oncoming millions. I too wept and shouted; I couldn't help it and didn't try; would you?

I tell this to illustrate what many, not all, of our village Christians know about the work of the Spirit. Perhaps in the wise providence of the Heavenly Father, the Indian Church is to be the "little child" who shall lead the mother Church nearer the source of her life and power, and thus in some measure repay the debt of gratitude she owes to the Church for making known to her the path of life.

Please, dear reader, for Jesus' sake, help all you can, and try to get some one else to help who has never tasted the blessedness of being a co-worker with him in this joyous service.

Amundsen's Discovery of the South Pole

By Rev. Edwin Whittier Caswell

WHEN Roald Amundsen, after great peril, suffering and privation, drew near the object of his years of endeavor, he trembled with deepest emotion. He had just passed Sir Ernest Shackleton's Farthest South, 88° 23' S., when he realized that no traveler had ever been where he was now journeying. Suddenly his men floated the Norwegian flag, and gave a jubilant shout and a round of cheers. Amundsen says, "I find it impossible to express my feelings that impressed me at this time. No other moment of the whole trip affected me like this. The tears forced their way to my eyes; by no effort of will could I force them back. It was the flag yonder that conquered me and the feeling that no other human being had been as far South."

The evening before reaching the Pole seemed to him like some great festival night in the tent. The great discoverer says, "One could feel that a great event was at hand. I was awake several times during the night and had the same feeling that I can remember as a little boy on the night before Christmas."

On December 16th, 1911, the goal was reached, the journey ended, the victory won. Such supreme moments of triumph are indescribable, especially to those who have never attained such great achievements. One never forgets the glory of victory, however long the life that follows. When Benjamin Franklin realized that he had drawn lightning from the clouds, he said his soul was in an ecstasy of delight. When General George Washington received the intelligence of the capture of Burgoyne's whole army, he was with his officers at a dinner in New Jersey. He read the despatch with a thrill of suppressed joy. It was with great difficulty that he controlled himself, but his officers, in hilarious delight, broke every chair and tabel in the dining room. They realized something of the victory which meant a new republic on these shores. Such hours of exaltation are mountain peaks of triumph wide with vision and glorious with illumination.

The individual who discovers and conquers himself under Divine influence is greater than he that taketh a city. When a soul first comes in contact with the Christ, finding God in the world's Redeemer, and feels everlasting arms around him, he should not be blamed for moments of rapturous pleasure, breaking forth into shouts of joy. He has found, not the polar regions of doubt, death and despair, but the tropics of life, health and beauty. His sun knows no zenith, his day no night, his horizon is ever gilded with the glory of the undiscovered country.

Amundsen and his party on their return, reached their dugout home, called Franheim, January 25th, 1912. The four men and eleven dogs were hale and hearty. They had travelled eighteen hundred and sixty-three miles in ninety-nine days. They had crossed mountains, glaciers, barriers and dangerous crevices of indescribable peril. They had suffered almost every bodily pain except that of hunger. They endured weariness, struggle, fear, anxiety and consciousness at times of being lost. They had faced terrible blizzards for days which blew from the south the way they

were going, stinging their eyes and faces till sight was almost extinguished, while their cheeks were cracked and blistered and bleeding so that they did not heal till months after they had left Franheim. These were only a few of the many trials they were called upon to endure.

On January 30, they boarded the Fram, which had wintered in Buenos Ayres harbor and had now come to take them to Tasmania and home. Filled with the joyful thought of greeting friends and meeting with life in the great busy world again, still they had some regrets about leaving the home hut in the ice and snow where they had lived for nearly a year.

The people of civilization would consider Franheim a God-forsaken, out of the way hole, the very climax of desolation, discomfort and boredom. But these men had affection for the underground shelter where they had been shielded from the terrors of an Arctic winter and had lived in comparative comfort so long.

When the human spirit is about to embark for immortal shores, he sails toward an unknown land and feels deep regret at leaving a world of friendship and busy life. If he knew absolutely what a world of glory lies beyond, he would often go much more gladly. He who believes his heavenly Father's word and feels the sweet assurances of His love, sails toward that country with joy which has greater contrast than the polar regions and the tropics.

If Amundsen's men are commended for endurance and bravery in making their discovery, how much more the human soul, which suffers affliction here that it may discover the far more exceeding and eternal weight of glory in the land beyond the sea.

Captain Robert M. Scott and his three companions like Sir John Franklin, in searching for the extremities of the earth, found the fairer clime, where

"No chilling winds, or poisonous breath,
Can reach the healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

Lady Franklin, searching for her lost husband for many years, found him at last when her ship went sailing into the harbor of the city of God.

How happy we shall be when we find lost loved ones at the home mansion in heaven! This is the greatest discovery that awaits the human traveller.

Captain Scott was a follower of the Christ and he overtook his Lord just after he had accomplished the end of his ambition here. We think of him now, journeying on with his Divine Leader, making the discoveries of the wonders and wideness of all God's worlds.

Captain Scott's last letter home, before starting on his fatal trip, speaking of other Christian explorers and sailors, says, "There is comfort for the believer in the eternal realities, in the thought that these men who faced dangers, some of them to die, were led by One Whose hold on God was vital." It is known that Captain Scott took with him a liberal supply of sections of the Bible and

(Continued on Page 10.)

THE CHRISTIAN LIFE

LET US BE KIND

The way is long and lonely,
And human hearts are asking for this blessing only—
That we be kind.
We cannot know the grief that men may borrow,
We cannot see the souls storm-swept by sorrow,
But love can shine upon the way today, tomorrow—
Let us be kind.

Let us be kind;
This is a wealth that has no measure,
This is of heaven and earth the highest treasure—
Let us be kind.
A tender word, a smile of love in meeting,
A song of hope and victory to those entreating,
A glimpse of God and brotherhood while life is
fleeting—
Let us be kind.

Let us be kind;
Around the world the tears of time are falling,

And for the loved and lost these human hearts are
calling—

Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are
broken,
We live in vain who give no tender token—
Let us be kind.

Let us be kind;
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet
breast—

Let us be kind.
And when the angel guides have sought and found us,
Their hand shall link the broken ties of earth that
bound us,
And heaven and home shall brighten all around us—
Let us be kind.

—Sacred Heart Review.

HUMAN INSTRUMENTALITY

GOD has wrought many wonderful works independently of human instrumentality. He created a vast number of worlds by the direct outworking of His infinite power. But He has also accomplished an inconceivably great amount of imperishable work through human means. It is a thrilling thought. It is enough to awaken in us most profound gratitude and praise to God that He should use such imperfect and unworthy beings as we are to accomplish invaluable results, many of which extend into the vastness of eternity. In Paul's first letter to the Corinthian Christians he says: "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now, he that planteth and he that watereth are one; but each shall receive his own reward, according to his own labor." Paul rightly accords to God the pre-eminence in all efficient Christian work, and its results. Believing ones are the instruments through whom God exerts the plenitude of His glorious power. It is through people of faith, and not doubting ones, that God works out His plans and purposes. Through them He is reconciling sinful men and women to Himself. They are the agents of His grace in redeeming a lost world. A talented writer says: "How much more mightily God can work through us when we are overwhelmed, all the time, with the consciousness that God in Christ, our Life, is the only worker! It relieves us wholly of anxiety, and wholly from pride, if we are letting Him work through us, steadily, by our sustained faith and surrender. Then, in every blessing that comes to us through others, and in every blessing that goes to others through us, we shall see pre-eminently Christ." How much we need to pray for fitness to be used by God in serving His pleasure in behalf of His cause! A great responsibility is upon each one who would do God's will. We should daily pray that we may be kept from making mistakes in our work for God. We should pray that His directing hand shall so guide us that the utmost possible good shall result from our work in behalf of those whom we may reach.

C. H. Wetherbe.

The man who never makes mistakes, never makes anything.—Maltbie Davenport Babcock.

OUR RELATION TO GOD

BEHOLD God's hand in everything, taking all from him, doing all for him. Deal directly with him at all times, not with subordinate agents and secondary instrumentalities. He who heartily accepts the blessed will of the Heavenly Father which comes to us each moment through events, has mastered the secret of a perfectly happy life. He knows that God reigns, and feels that all is well. He finds his pleasure in the will of God, and finds the will of God in all events. He thus has independence of circumstances, and enjoyment under all conditions. Thus he sings and is content, sure that all in love is meant.

Be in dead earnest after the best. Do not be content with being simply a little better. Put first things first. Do not shilly-shally. Intensity is demanded. Let there be enthusiasm in this calling if anywhere. Resolve to have a larger place in our life, coming into closer relations with us, being better understood and more deeply loved all the time, can we be sure that we are really growing and getting on toward the goal. "All common things, each day's events, That with the day begin and end, Our pleasures and our discontents, Are rounds by which we may ascend."

By the Rev. James Mudge, D. D.

"The ideal life, the life of full completion, haunts us all. We feel the thing we ought to be beating beneath the thing we are," says Phillips Brooks. "Sometimes its beating inspires us, and we strive to be our best and utmost; sometimes it irritates and discomforts us because we want to be left in peace on a lower level with some sin we are unwilling to give up. But however it is—whether aspiration or conscience—so long as it will not let us rest we know that it is the voice of God calling us to higher things. It is the 'Love that will not let us go'."

"He keepeth watch, thou needst not wake;
While His voice bids us be of cheer?
Should eyes be wet or sad hearts break
He taketh care, why shouldst thou fear?
The gloom that folds the world about
Mercy above it shineth bright,
Our faithless fear blots out the light."

LIKE THE WIND

Like the wind, whose coming and going we hear and feel, but cannot see, the Spirit's dealings with the soul are invisible, but his blessed presence and work are realized in the changes wrought in the heart and life of the new convert. In the case of Nicodemus, who came to Jesus by night and asked for information about the new birth, which was a great mystery to the noted ruler, the nature of it is given in these words: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." The action of the wind is vital. It not only ripples the fields of grain and the placid lake, but also produces picturesque effects of light and shade, and is an efficient agent in the fertilization of plants. And so are the effects of the Spirit on the human soul. He is the source of all spiritual life. His presence renders fertile and fragrant, fruitful and happy, every department of our being. Without him there can be no new birth, no experience of life, no sense of salvation.—Religious Telescope.

"THROUGH A GLASS DARKLY"

We must be content while here to "see as through a glass darkly," to know of things "in part," not in their fullness; but when the day breaks and the shadows in which he now walk shall flee away, then we shall see clearly, and know more perfectly. There will be no mysteries in that world to come. There we shall see clearly and shall "know even as we are known." Let us pray, then, for the increase of our faith, rather than of our knowledge. Let us seek that grace which shall strengthen faith through such measures of light as may be needed by us. We are not called to the exercise of a blind, unreasoning faith. Though we do not know fully, yet we do "know in part," and sufficient for intelligent guidance. While many processes of the gospel may be mysterious, the facts stand out the same, clear and indisputable, to the acceptance of our faith.—Christian World.

THE BURDENS OF LIFE

This is the Savior's invitation to every one who has a burden: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In those sweet words the universal wretchedness of man is depicted, both forms, active and passive, being included. The very style of the invitation, to say nothing of its touching tenderness of spirit, is a choice vehicle of compassion. The mere sound of this sentence is ravishing to the weary, burdened heart. Who are included in this invitation? All the weary ones—every person who has a burden. That means you and me, and every other person in the wide world; for on the highway of life no pilgrim is without a burden. "Come unto me," he says, "and I will give you rest." So many persons to whom we or our burdens appeal refer us to somebody else for relief, not being adequately concerned for us. Many people care, but not enough to help those whom they know to be weary, or sick, or in sorrow. A pastor once said to his congregation: "Last week I found one of our families sick and without food. I told them I would tell you!" Jesus would never shift responsibility in that way, nor should we. He says, "Come unto me, and I will give you rest." Blessed Jesus, to thee we come!—Religious Telescope.

THE LITTLE THAT HELPS

Give a little, live a little, try a little mirth;
Smile a little, while a little idleness away;
Care a little, share a little of your holiday.
Sing a little, bring a little happiness to earth;
Play a little, pray a little, be a little glad;
Rest a little, jest a little, love a little more.
Spend a little, send a little to another's door—
—Douglas Mallock.

Our Young Friends

GETTING ACQUAINTED WITH THE WILD FLOWERS

Helen M. Richardson

"THE Goldenrod family is a very large one," Aunt Phyllis explained to Dulcie, as the little girl held out a cluster which grew on long, winged leaf stems. "You will notice that these flower heads grow on the upper side of the branches, and form a full, spreading cluster. These are the earliest arrivals of the Goldenrod family, and make their appearance in August," she went on to say.

"I've seen another kind of goldenrod in August, Aunt Phyllis," Dulcie said. "It grows on a very tall, rough stem, and the little flowers are clustered along the branches that look something like tree branches."

"From your description I think it must be the one called *Canadensis*," answered Aunt Phyllis. "I think we may run across some before we go home. Then there is another early bloomer called the 'dusty' goldenrod, because it has a hoary appearance. The flowers are very bright. This species generally grows in dry fields. There is also a kind that grows in flat-topped clusters, and is sometimes confused with tansy."

"I found some the other day that really smelled sweet," Dulcie remarked. "I found it out when I crushed some of it in my hand, and it had narrow, shiny, dotted leaves."

"I think that must be the sweet goldenrod," her aunt said. "Then there is the seaside goldenrod, which you find along the rocky shores of the Atlantic coast in August; this is very showy and brilliant. It has large, orange-yellow flower heads, and thick, bright green leaves. There is also a blue-stemmed variety. This is found mostly in the woods, and comes very late. It puts forth its bright yellow clusters for nearly the whole length of the stem."

"O auntie," broke in Dulcie, "I found some like that the other day, but it wasn't yellow, it was sort of whiteish."

"That must have been silverrod, dear, a sort of cousin to the Goldenrod family," her aunt replied. "It blossoms about the same time as does the blue-stemmed goldenrod, and lasts 'way into October."

"Isn't it wonderful how many flowers there are that we do not even know the names of," remarked Dulcie. "I suppose there are about as many different kinds of asters, too, for I seem to come across a new one every time I take a walk."

"Yes, the Aster and Goldenrod families are very large," Aunt Phyllis remarked. "From early August until the heavy frosts blight and blacken them, these hardy flower children brighten the woods and roadsides when almost all their flower friends have cuddled down under their winter blankets of dry leaves. There are about one hundred and fifty asters running wild all over the United States. They greatly outnumber the Goldenrod family, which can boast only about eighty."

"How much nicer it is to take a walk when you know the names of some of the flowers," Dulcie observed as she held up to view some of the blossoms she had gathered."

"Yes, and we are constantly being surprised by a new acquaintance, which makes it still more interesting," Aunt Phyllis agreed. "After having learned the names of a few flowers we are not satisfied until we know others," she said.

This led Dulcie to suggest that they take a walk every day, and try to find a new flower each time.—Pittsburg Christian Advocate, Waltham, Massachusetts.

THE BLIND CHILD

I know what mother's face is like,
Although I cannot see:
It's like the music of a bell,
It's like the way the roses smell,
It's like the secrets fairies tell—
All these it's like to me.

I know what father's face is like,
I'm sure I know it all:
It's like the music of a bell,
It's like his whistle on the air,
It's like his arms that take such care,
And never let me fall.

So I can tell what God is like,
The God whom no one sees:
He's everything my mother means,
He's everything my father seems,
He's like my very sweetest dreams,
But greater than all these.

—By Emily Sargent Lewis, in "The Little Singer and Other Verses."

SOMETHING ABOUT DOLLS

Even grown people are often interested in dolls, as the picture from the recent London Doll Show will assure you. The three dolls were presented by Queen Mary to the great charity bazaar, and are supposed to represent the national emblems of England, Scotland and Ireland—rose, thistle and shamrock. The dolls for this fair were dressed by some of the most prominent women in England.

Did you know that the owner of the very first doll ever made was a boy? asks a writer in *The Child's Gem*.

This fortunate little fellow loved his doll dearly, and the people saw how much pleasure it gave him, and soon other royal houses of Europe—for this boy was Charles VI, King of France—sent orders for more *poupees*, or dolls.

Dollmaking then spread over the whole country. They have been used by all nations. In Holland, where so many of our dolls and toys come from, they were quite a family affair, the peasants doing the work at home. The father and the boys would do the carving and painting of the small figures, while the mother and the girls were busy making the bright-colored dresses and spinning flax for their light curls, or "pigtails."

These first dolls, or the "Flanders babies," were very durable, being made of wood. The little mothers could let them fall on the hard pavements and no harm would be done. It was very different when those made of china and kid came in fashion. They were very pretty and were shipped in large numbers to all parts of the world, but if the owner should let her Rosalind or Gwendolin get a fall, a broken head would follow. Perhaps some of you have seen the dolls of your grandmothers and great-aunts, with their waxen faces and their hoop skirts; but Mary Townsend Kirk tells of a doll that is more than two hundred years old.

In 1690, when William Penn sailed from England in the good ship *Canterbury*—this being his second visit to his American colony—he brought with him an English doll, of which, so far, scant notice has been taken, although it is believed to be to-day the sole surviving representative of that voyage across the Atlantic.

This doll, selected by William Penn's daughter, Letitia, was sent by her to a little Miss Rankin, of Philadelphia.

Letitia Penn, the second (as the doll is called), after two hundred eventful years, still retains, in a marked degree, much of the brightness and beauty of those early days when she was the pet of one little Quakeress after another. Her dress, not having changed with the changing fashions, is the court dress of that period, and is made of striped and delicately tinted brocade and velvet; the skirt is very full and is distended over an enormous hoop. She is twenty inches in height, and her figure is long-waisted and slender, as are the pictures of court beauties in those days. The doll basque spreading out from the belt over the skirt enhances the slender effect. The hair is rolled away from the face in a very modern fashion.

"Unfortunately, this doll had lost one of her arms before I knew her," says Mrs. Kirk, "but save for that she is in almost as perfect condition as when she first landed in Philadelphia from her far-away home on the other side of the Atlantic. Letitia now lives in the retirement her great age demands, only being removed from her careful wrappings when strangers, whom her quiet fame has reached, come to make close acquaintance with this, the oldest doll in America."—Exchange.

SUNDAY READING

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and, although he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theater, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning service the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

After the Sunday dinner, the papers were seized again, and creased and re-creased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the poems of Whittier, Lowell, Longfellow and Holmes, as well as those of Shakespeare and Tennyson, but no other member of the family had read one of them, much less any distinctly religious book.

The hymn book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals and bargains were the themes of conversation. The three secular newspapers, each with its sixty-four pages, covered not only the seats, tables and carpets, they covered the spiritual life of the family as well. Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the Spirit? —Youth's Companion.

WHAT ONE MINISTER HAS DONE FOR THE JUBILEE

By Secretary I. Garland Penn

THERE is one of our ministers who has surely taken seriously the Jubilee. It has soaked in on him. It is a part of him, wharp and whoof. He understands its importance. He realizes that it is epochal and pivotal. He sees it as ONE chance that may never come again. He is determined that so far as in his power, the people he serves will be fully aroused to their greatest opportunity and that they will do their duty in the premises.

Then, too, a beautiful and happy thing about it all is that while he has taken seriously the Jubilee movement and pressed it until his report is the largest yet made to the Freedmen's Aid Society, yet not a single interest has suffered and it was inspiring to hear him make a report at the District Conference that everything was cared for and covered. Such applause as greeted the Rev. Samuel McDonald, of Hamlet, N. C., was richly merited when he announced at the Wilmington, N. C., District Conference, that he had raised to date one hundred twenty-six dollars for the Jubilee movement, and also the regular apportionment for the Freedmen's Aid Society, and that the end for the Jubilee was not yet, until the Annual Conference in November. But more than that, it was rich to hear, in the Jubilee testimonial meeting, the young women and the men from Brother McDonald's charge, talk about the great opportunity and how they viewed it. One young lady said, "Why, we should not think of letting this opportunity go by to get four hundred thousand dollars from our Church by our raising one hundred thousand, and Hamlet expects to report ONE DOLLAR PER MEMBER by the Annual Conference."

This charge has approximately two hundred members, and with one hundred and twenty-six dollars now reported, who doubts the statement of Brother McDonald and his leaders that the charge will report one dollar per member.

The points we wish to make upon the great record of Brother McDonald is making are these:

THE ACOUSTICON AT THE NATIONAL CONVENTION OF METHODIST MEN, INDIANAPOLIS, OCT. 28-30

ON the back of the speaker's table, directly facing the speaker, it is planned to place a powerful Acousticon transmitter, equipped with four highly sensitized diaphragms. This transmitter will be connected by wires extending to Acousticon ear pieces in different parts of the convention hall. These wires will be carried underneath the floor and will be brought up in front of the seats of those delegates who desire to use the Acousticon, to insure their understanding all that is said. As the proceedings start, the delegates will lift the earpieces off a hook on the back of the seat in front of them, turn on the switch and listen. The voice from the platform, which is magnified several hundred per cent by the Acousticon, as well as clarified, will come to them clear and naturally.

However slight or severe the impairment of their hearing, they will miss or misunderstand nothing. Hence, it will not be necessary for any delegate to stay away from the convention through any fear that on account of his imperfect hearing he will be unable to keep in touch with what is going on or being said. If it is desirable each delegate using the Acousticon can, if he chooses, permanently affix the ear piece to his ear by means of a headband while seated in the convention hall, instead of holding it. This will give him the freedom of both hands and add greatly to his comfort in using the earpiece.

1st. He has succeeded in making his people see this as an opportunity that must be met.

2nd. He organized his forces and had something coming in weekly on the Jubilee that was understood to be extra as a thank-offering in this fiftieth year of freedom.

3rd. He did not wait until the last moment to begin covering a matter of such supreme importance because its importance had soaked in.

4th. The one hundred and twenty-six dollars in hand is more eloquent than all the promises, however much we have faith in the promises.

Our purpose is not to make this article lengthy, for the deed of Samuel McDonald and his people speaks for itself. What he has done, others can and will do. We are entering upon the money season in our territory. The East Tennessee and Tennessee Conferences meet in one month's time. The East Tennessee has four thousand members and the Tennessee has 8,000 members.

Serious and hustling work will bring a dollar per member from these Conferences for the Jubilee.

It must be serious and hustling, however, to do it. Other Conferences have more time but each one of us who has the vision will organize and get results now.

May our prayer be that God will give us the vision and the "woe unto me" if I do not my part in this greatest opportunity of our history.

My faith is such in the brethren, that when I hear them say at the District Conferences that they are working for one dollar per member and that they will be at the Annual Conference with full reports, I believe them. But, brethren, the day of the show-down fast approaches. Take Samuel McDonald's plan and get in the Jubilee money. In what way can we help you?

Let us report as fast as we raise funds. We are on the thirty thousand dollar march by September fifteenth. Every dollar reported counts.

By an arrangement with the Committee, the General Acoustic Company of New York, manufacturers of the Acousticon, will supply any number of earpieces needed for the use of the delegates. The transmitter to be furnished for the occasion will permit of as many as one hundred ear piece connections, but if necessary the company has agreed to install two transmitters to enable any additional number who desire to hear without effort or strain an opportunity to do so.

LIBERIA'S INDEPENDENCE DAY

HONOR, in her difficult and delicate task of seeking an abiding place under the roofs of the deserving, often drags into the limelight the timid and unobtrusive intellects. Her interminable journey is marked by the unusual, and she breaks down precedents, customs and tenets in her endeavor to place the laurel upon the brow of the meritorious. She shattered precedent in Liberia on the occasion of the celebration of the Day of Independence of the Republic on July 26th, when Dr. J. H. Reed, President of the College of West Africa, was coaxed from the seclusion of his cloister to deliver the National Oration. This is the first time in the long span of sixty-seven years of the independence of Liberia that a man other than a Liberian citizen has delivered this oration, and this on the invitation of the President of Liberia and his Cabinet. No higher tribute than this invitation could be paid to the work and worth of Dr. Reed to be thus recognized in spite of his well-known disposition to keep in the public background.

The subject of the oration was "World Empire." Dr. Reed indulged in no criminalities, but boldly stated compelling facts concerning the tendencies in European governments working for imperialism with its special relation to Africa and its resultant effects upon the future of Liberia. He attributed the territorial ills and other similar reverses of the country not to any subtle or premeditated designs on the part of European governments with contiguous territory or large commercial interests in the Republic, but to the natural sequences of the rapid growth and expansion of these governments in the effort at equalization of world power. The scene of these international struggles for the past quarter century has been on the African continent, and Liberia has suffered in the constant impacts of these mighty contending forces. In the nature of these struggles, these results have been inevitable, and the speaker pointed out that Liberia, not being in a position to in any way control these forces nor not being consulted in the working out of these various programs, can arrest the pressure of these forces and maintain her equilibrium only by making herself a more prominent factor in the business and commercial world, for, in the last analysis, banks and commerce conquer and rule.

Associate Justice T. McCants-Stewart expressed the sentiments of the audience and succinctly characterized the address and the speaker when he remarked "that it was a most masterful oration delivered by what is perhaps the ripest intellect in the Republic."

Dr. Reed holds the Liberian decoration of Knight Commander of the Humane Order of African Redemption and no one is more deserving of this honor than he.

Secretary to the President.

A RECORD OF EVENTS IN LUNDA-LAND

DR. JOHN M. SPRINGER, writing to the Methodist Mission Board, from Kambove, Congo-Belge, Africa, tells the following interesting story:

"At New Year's we looked forward to four months of quiet, routine school work and translation, but the plans of the Eternal were otherwise. On January 28, the ex-slave Kayeka, came back to us with a party of other natives from Bihe, Angola, the land of their captivity, 800 miles from our station. When the boy Kayeka was about ten years old he was stolen by the Bachokwe and taken to Bihe. There he was allowed by his native master to attend the Mission School of the American Board and after his conversion he developed into an evangelist and exhorter. It was an intense longing for the salvation of his own people that led him to us, three years ago. After completing necessary arrangements in Angola, he has now returned to us with his wife and four children, establishing a Christian home which is a daily sermon to these polygamous heathen. On the journey they saw many Biheans burning slaves, sometimes the exchange for a few pounds of meal. They suffered great hardships while passing through the war-devastated and famine-stricken country; but Kayeke held Christian services in every village as they went along."

"The next event of note was in connection with local slavery. A slave boy who had attended his master on a New Year's trip came to us and asked to enter our school. This encouraged another boy, who had long wanted to come but feared that he might be sold to the Portuguese. His coming, however, stirred up a veritable hornets' nest. We had to keep guard over the lad lest he be shot. Later a smaller boy resolved to become free; and many others came to us voicing their hopes and fears. All we could do was to state openly that the Belgians did not allow any slavery whatsoever. I have notified the officials of the state of affairs, and they are taking up all cases that come to their notice, vigorously punishing slave-holders, in the attempt to stamp out slave traffic in the Congo Belge."

"The attitude of our Chief Kazembe has become most hostile. As nearly all the little girls who had been attending Mrs. Springer's school were held in slavery, these were taken out at once. Some of them wept bitterly, but dared not set foot in our station again.

"On March 29 we started on the 250 mile journey to Kambove, because of adverse conditions, required twenty-two days. It was a trip never to be forgotten. Where two years before we had found villages and food for ourselves and our men, we now found nothing. Some of the carriers deserted us, and the others had to be watched day and night lest they, too, should run away on account of hunger. Once we had to build a small grass shelter and leave six loads on the veldt at the mercy of rain, white ants and fire. Some days we walked in the rain for hours and were chilled to the bone. At other times we lost our trail, and wandered in the dense jungle of old gardens, keeping ourselves from separation and utter loss only by hallooing to each other. Happy was the man who found a potato as big as his finger in one of those old gardens. When it was not raining, the humidity and scorching sun were most exhausting both to ourselves and to the carriers. All this time hunger stalked by our side.

"Once we saw traces of a lion that had passed our camp and tent in the night without molesting any one. At another time a startled cobra charged for our man Peter, who had no weapon. I was too far away to do more than shout with all my might, but the reptile disappeared.

"We are glad to report that our associate worker, Mr. Herman Heinkel, is at Mwata Yamvo's, building our Florence Station. We thank God for the hundreds of friends who have made possible the occupation of this needy field by their prayers and gifts."

A GREAT DIFFERENCE

It cannot be denied that there is a great difference between those who are living in dense spiritual darkness and those who are enjoying the brightness of spiritual light. In numerous instances this difference does not clearly appear to the people of the world; yet it does exist in the inner experiences of the heart, and in the quiet exercises of the soul. Missionaries to foreign lands see this difference more conspicuously than it is generally seen in our own country. Miss Alice Hunt, a missionary to China, in an address while on a vacation in her native land, spoke as follows: "Time after time do women out there in China come around begging for medicine for their eyes. When asked what is the matter, they very often say, 'Oh, I have cried myself blind.' They have no son, perhaps, or the son has died, who might look after them in their old age, and worship their spirit, after they are gone. Such women, in their hopelessness and despair, frequently weep so much that their sight is ruined. Not so, however, is it with the Christian women. I went one day to see a family where the little boy lay dying of black smallpox. They their darling and only child, lay sick to death. The aged grandparents and the mother were bending over the boy, their tears quietly falling, and the father, as he met me, said: 'We have been reading the book of Job.' Next morning the aged grandmother came around to say that the child had passed away, and, as we knelt in prayer, though the tears were running down her cheeks, only praise went up to God—praise that the child was safely gathered home!—praise for the hope of a glad reunion." Surely there was a great difference between the condition and experience of those unconverted heathen in their physical and moral blindness, and those converted ones; and the contrast was most conspicuous in the days of dire affliction. Those who were Christians were happily sustained amid great bereavement, while the others were without such support. Will you die without Christ's salvation?

C. H. Wetherbe.

To the Intelligent Italian-Americans of New Orleans

If you desire as the principal thing, the salvation of your soul, and if you are truly religious, investigate the truths of the religion of Jesus Christ as taught in the Holy Bible, for the Bible is God's own Word revealed for the guidance of humanity. We do not ask you to take any other version or translation except that one approved by your own priest—the edition by the New York Catholic Publication Society, also the edition of Bishop Martini. In the Gospel of St. John, fifth chapter, thirty-ninth verse, you may learn that we need God's word.

A Jesuit priest in this city, giving a series of sermons in one of the Roman Catholic Churches spoke insultingly against the Protestants of America: furthermore, he had gathered together some men of his own views who did not know the truth about the Protestant belief. They remind us of the Israelites of the time of Christ when they were crying out "Crucify Him! Crucify Him!" Later, as Jesus hung upon the cross he said: "Father, forgive them for they know not what they do."

These men have challenged me to a discussion. This I am willing to grant if it can be done in a public building and in the presence of impartial witnesses. The before-mentioned priest has warned the man who brings the message not to accept my theses, nor accept the invitation to discuss the papers in public. The priest's reason for refusing is, that if he should accept he would lose his sacred collar—in other words, his position. I am willing to use their own translation of the Scriptures, to discuss the theses in some public place agreed upon by all concerned, so that the general public may know the facts and the fallacy of Romish teaching. I also insist that two stenographers be present to report the discussion. Furthermore, I promise to give careful attention to his statements on the questions involved. This discussion is to be fair and without insulting remarks, but with kindness throughout the argument, and with all Christian charity. I can show him the errors of the Roman Catholic Church. If he can convince me that he is right and I am wrong, I will be a strong Roman Catholic, not in name only as are many of his followers. They do not attend to their church duties; they malign and insult the free Masons and every other organization except those of their own order and belief.

First Thesis: Let the priest first explain the following selections and I will tell him my explanation of them: Psalms 115:1 to 8; Isaiah 44:9 to 20; Corinthians 10:14; Acts 19:26; Acts 17:24; Jeremiah 10:3 to 5; Exodus 20:4 to 6; Leviticus 26:1; Deuteronomy 27:15; Revelations 18:4; St. John 4:24; Acts 4:11 and 12.

Second Thesis: Why have you taken out the Second Commandment which God gave Moses from Mt. Sinai? And why have you divided the last commandment unless it be to make two? See Exodus 20:4 to 6.

Third Thesis: Where in the Bible do you find the passage which directs that the Roman Catholic pay for the privilege of eating meat during Lent? See Matt. 15:17 to 19; Colossians 2:16; I Corinthians 10:25, 26.

Fourth Thesis: Where in the Bible are priests forbidden to marry? See Matthew 8:14, 15; I Timothy 3:2, 4, 5, 12; Ephesians 5:5; Hebrews 13:4.

Fifth Thesis: Let the priest first explain, and then I will consider 1st Corinthians 11:23, 24; Hebrews 10:10 and 12; also the words of the creed which say, "from thence He shall come to judge the living and the dead."

Sixth Thesis: Discuss a selection which proves that St. Peter was married. See Matthew 8:14, 15.

Seventh Thesis: Let the priest show one text affirming that the wine of the communion is for the priests only, and is to be drunk

only by them. I Corinthians 11:25, 26; St. Luke 22:17; Matthew 26:27.

Eighth Thesis: Let the priest show a single passage that declares we should offer prayers to the dead or for the dead. See 1st John 1:7; Ecclesiastes 9:4, 5.

Ninth Thesis: Let the priest show a single passage where it is said that we have any other than one intercessor between God and man. See Romans 8:31; 1 John 2:1; Hebrews 7:25; I Timothy 2:5.

Tenth Thesis: The priests affirm that the Bible teaches confession of sins into the ear of the priest. Where is the text which gives him the power to receive the confessions of people and to give them absolution? See these references: Psalms 32:5; Isaiah 43:25; Mark 2:7, 12; Cor. 5:18 to 20; James 5:16; Acts 10:42, 43.

Eleventh Thesis: Let the priest show the passage of Scripture that will prove the Roman Catholic church to be the oldest church. See Acts 11:26; Acts 26:28; Acts 5:41, 42.

Twelfth Thesis: Let the priest first explain and then I will explain the words of Jesus Christ in Matthew 28:19; Mark 16:16; John 3:23; Matt. 3:6; also, see Acts 8:36; Acts 10:47; Acts 8:38; Romans 6:4, 5; Colossians 2:12.

Thirteenth Thesis: Let the priest show one text to affirm or prove that the Pope is the first successor of St. Peter. See Matt. 18:18; Matt. 19:28; Matt. 20:27; Matt. 23:12; St. John 20:21, 22; Acts 8:14; Ephesians 4:11, 12; Romans 6:2; 1 Peter 4:1; Colossians 1:18; Mark 9:34; Galatians 2:9; Matt. 23:9; John 12:20, 22; John 6:5; 1 Cor. 12:11; Matt. 23:8, 9, 10, 12; Peter 2:5.

Fourteenth Thesis: The priest will kindly say who is meant to be the "stone" where Jesus Christ says to Peter: "Thou art Peter and on this stone, etc." in Matt. 16:18; also, Matt. 21:42; Psalms 118:22; Mark 12:10; Luke 20:17; Acts 4:11; Eph. 2:20; 1 Cor. 10:4.

Fifteenth Thesis: Let the priest show one passage from the Bible which states the necessity of our praying to the Virgin Mary. See John 2:1 to 4; Luke 1:46 to 49.

Sixteenth Thesis: Let the priest show one Bible passage which demonstrates that the Pope is viceregent of Jesus Christ. See John 18:36; John 20:21, 22.

Seventeenth Thesis: Let the priest show one passage in which God requires the payment of money when cousins are permitted to marry.

Eighteenth Thesis: Where is the passage in the Bible which indicates that after paying God money He will bring the soul of the dead from purgatory? See Matt. 25:46; Luke 16:25, 26; John 5:24; 2 Cor. 5:8; 1 John 1:1, 2; Luke 23:46; Luke 23:43; Philipians 1:21, 23; Hebrews 1:3; 1 John 1:7; Ecclesiastes 9:4, 5.

Nineteenth Thesis: Let the priest give one single passage where we are told that Mary, the mother of Christ, can save us. See Acts 4:12; Matt. 28:18; John 14:6; Matt. 11:28.

Twentieth Thesis: Let the priest show one single passage where we are told that St. Peter was Bishop of Rome and also pope. See Matt. 16:18; Acts 10:25, 26; Psalms 118:22; Mark 12:10; Luke 20:17; Acts 10:20 to 48; Acts 4:11; 1 Cor. 10:4; John 21:15, 16; How St. Peter refuses the "Key" Matt. 18:15 to 18; also Matt. 18:15 to 17; Acts 2:1 to 4; John 20:22; Acts 18:20 to 48; Acts 15:7 to 11; Matt. 18:18; the "key" is the Scripture, John 21:15 to 17.

Twenty-first Thesis: I ask the priest first Please explain the tenth verse of second chapter James and Revelations eighteenth and nineteenth verse of the twenty-second chapter.

REV. FRANCESCO ZITO.
Pastor First Italian Methodist Episcopal
Church of New Orleans, La.
No. 611 Esplanade Avenue.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

NEGRO LIFE CHEAP

Negro life in some parts of the South is much cheaper to-day than during the days of slavery, when almost any Negro could be bought for a price. This is not an exaggerated statement. One has not forgotten about the horrible death that came to thirty-five prisoners of the Mississippi State Penitentiary recently. Even prisoners have rights to life. Now add to this horrifying waste of life in Mississippi the more recent tragedy near Houston, Texas. On the Holland State Convict Farm near Houston eight young Negroes were placed in a dark cell and smothered to death. The cell had a wall of three plank thickness, and eight men were crowded into a space nine feet eight inches long by seven feet one inch wide, with ventilation only through six holes one inch in diameter. It was a fearful hot night, but to the pitiful cries of these men the guards paid no heed. All of them died on the spot. Wilful murder!

That nothing will be done about it is assured by the fact that the Sergeant was arrested and released under a bond of one thousand dollars, while the guards were placed under a five hundred dollar bond each. Will there be any check on this sort of business? Not until the nation is aroused and the ministers in the Christian pulpits cry out against this iniquitous murdering that is running rampant.

SUNDAY-SCHOOL TRAINING INSTITUTES IN BISHOP THIRKIELD'S CONFERENCES

Bishop Thirkield has secured the services of the Rev. Dr. Edgar Blake, General Secretary of the Board of Sunday Schools, Dr. L. O. Hartman, Assistant Secretary, and several other Sunday School experts, to hold a series of Training Institutes for Sunday School Superintendents, teachers and workers, including pastors and District Superintendents, within the bounds of each Conference in his residential district, during December.

Dr. E. M. Jones, Field Secretary, will make the detailed arrangements for these important Institutes. Complete information will be given at an early date.

The Rev. Beverley Adolphus Dixon, of the Central Missouri Conference, who was appointed by Bishop Charles W. Smith last April to Haven Chapel, Fredericktown, Missouri, departed this life at four o'clock on the morning of August twenty-fifth. Brother Dixon might be classed among the elderly men of his Conference. He was well known as an Evangelist. He was ill during the last Conference session and did not get to his work for some weeks. But when partially restored to health, he entered into the work with zeal and was giving promise of a prosperous year's work. He realized that the end was near and said, he would as soon die in the pulpit as anywhere. The funeral was at Warrensburg, Missouri, by Dr. R. E. Gillum, the Rev. E. F. Pate and pastors of the Baptist and African Methodist Episcopal Churches.

Drew Theological Seminary, Madison, New Jersey, will open Thursday morning, September twenty-fifth. At four o'clock the same day the formal opening address will be given by the Rev. Professor Edwin Lee Earp, Ph. D., of the Department of Christian Sociology. His subject will be "A Suggested Home Missions Policy in the Rural Life Movement." This address will later be published.

Of General Interest

A Gigantic Campaign for Missions

The Executive Committee of the United Missions Campaign, embracing forty Protestant denominations, and representing 20,000,000 church members, reported last Saturday on the plans for the campaign which is to be instituted in March of next year. There will be more than twenty teams of speakers organized for the Conferences. The campaign will take the turn of the "Every member canvass for Missions and benevolences of the Church." It is said that the Conferences to the number of five hundred thirty-two have been already scheduled for the various states.

An Aviation Center

Major General Aleshire, chief of the Quartermaster's Corps of the Army of the United States, is considering plans which have been tentatively adopted for an American Aviation Center to be located at Fort Sam Houston, Texas. It has been proposed to purchase at least two dirigibles which will probably cost \$175,000 each and other equipment which will make a total outlay of \$1,000,000. This proposition seems to be in favor with the War Department, as well as the Military Committee of Congress.

The Cost of Living

The rapid increase of food products and other necessities of life have been gradually reduced. The wage scale of the average man has increased very little during the time that prices have been soaring high. It is estimated that the cost of living is sixty per cent higher than it was between 1890 and 1900, that it is more than three per cent higher than it was a year ago and fifteen per cent higher than it was two years ago. This is a serious handicap to the poor man with a large family, sickness to contend with, and the education of his children to be provided. He is to be excused if he has a hard time in making ends meet. The Bureau of Labor has been making investigations of the prices of fifteen articles of food as compared with the average prices from 1890 to 1900 for the same articles, and all show an advance in price with the exception of sugar. Bacon leads the list with an increase of 128.5 per cent, while during the period sugar showed a decline of eight per cent. Steak has advanced 102.5 per cent, butter 41.3 per cent, and flour 28.6 per cent.

Missouri

Some interesting figures have been given out by the Bureau of Labor and Statistics with reference to the population of Missouri, which appears to be 76.6 per cent native with only 7 per cent foreign born. Kentucky contributes the largest quota of the population of Missouri, which is American born, in other states than Missouri. Kentucky is credited with 77,325. New England is credited with 10,310. In the foreign born population the Germans lead. The figures concerning the war strength of Missouri are even more interesting. According to the report given out, Missouri can put into the field an army of 721,167 men between the ages of eighteen and forty. Of this number 679,305 would be whites and 41,441 Negroes, as against 420 Japanese, Chinese, Indians and others. Notwithstanding this relative war-strength of the Negro and his intense loyalty to the flag, he could not begin to get the consideration from the state of Missouri that the Chinese, Japanese, Indians and others secure. The voting strength of the Negroes of Missouri is 52,921, a gain of 6,503 in ten years. The full voting

strength of Missouri, including all races, is 973,062.

Negro State Fair

The State Fair, to be held at the Fair Grounds, this city, beginning Monday, the twenty-second, and continuing through to the twenty-ninth inclusive, gives every promise of being a success. Every detail is being carefully worked out and President Chinn and his able assistants are leaving nothing undone to insure its success. This Fair should be not only encouraged, but visited by all of our people both far and near, for it marks a signal epoch in the history of our race.

On opening day Gov. Hall, Mayor Behrman and the Mayors of twelve or more cities, Church dignitaries, representatives of newspapers, Cotton Exchange, Sugar Exchange, Board of Trade and other civic bodies, and representatives of newspapers throughout the country, as well as many leading educators, both white and colored, have been invited and are expected to be present. The Hon. James C. Napier, Register of the U. S. Treasury, will deliver the opening address. On Tuesday there will be a grand street parade and pageantry, which will illustrate in the unique way certain historical settings in the Negro's life. Dr. M. C. B. Mason, Cincinnati, Ohio, and Secretary of State Alvin Hebert, with John W. Harris of Mississippi, with many others will be chief speakers. Wednesday will be Woman's Day, devoted entirely to the discussion of important topics upon that subject and Child Welfare. Thursday will be Professional Day, when the Medical Fraternity, including Doctors, Pharmacists, Nurses and Dentists, will hold sway. Both state and city officials, and the Board of Health Department will co-operate for the success of this day. Friday and Saturday is Farmers' Day, at which time distinguished citizens, both state and United States experts, will talk upon intensive farming, tick eradication, hog raising, stock raising, poultry, dairy products, including silos and demonstrations will be given. It is hoped that every Negro farmer within one hundred miles of the city will attend this meeting. It is the first of its kind ever held in the city. Sunday will be Religious Day, strictly, with a sermon at 11 a. m. by Bishop Clinton, and a Mammoth Religious Meeting at 3 p. m., at which time the Rev. C. T. Walker, of Augusta, Ga., has been invited to be present and speak. Monday, closing and Educational Day, at which time State Superintendent Harris and President Clark of Southern University will preside, and many distinguished educators will be present. Superintendent Gwinn has been requested to grant a holiday, when it is hoped that upward of 3,000 school children will be present and many principals throughout the state. This day will be made a banner day, and with the full hope that education may receive an upward lift in Louisiana, for the percentage of illiteracy is alarming and there is great need for more competent teachers, better school houses, longer terms, and an awakening for education upon the part of our people.

The Fair will open from eight o'clock in the morning and continue through until ten o'clock that night. Exhibits are being placed and it is hoped that everything will be in readiness on opening day. The states as well as many of the institutions of learning, are co-operating and will send both creditable and splendid exhibits.


We urge upon, and appeal to our people to come to this Fair, and work for the success of the same, for by so doing it will mean much toward the unifying of our endeavors and show what can be accomplished when properly managed and put forth.

Mrs. Hamilton, wife of Bishop John W. Hamilton, is improving in health.

The Rev. E. C. Goins, of Donaldsonville, was in the city for a few days. Visited the office, handed in a fine list of subscriptions, and reports his work in excellent condition.

People of Interest

Elsewhere in this issue, Secretary Penn calls attention to the successful working of the plan outlined for the Jubilee Fund campaign by the Reverend Samuel McDonald, of the North Carolina Conference, pastor at Hamlet, North Carolina. In this connection we are pleased to present his picture. Brother McDonald is a hustling pastor and has the distinguished honor of showing the pas-



Southern Methodism what can be done in organized effort for the Jubilee Fund. He will report a dollar for each member.

Dr. and Mrs. Melden, of New Orleans University, are back from their European trip.

Mr. R. A. Crolly, of the Chicago Book Concern, reports that Mrs. Crolly has presented him with another daughter.

Dr. S. L. Metcham has moved from Marked Tree, Ark., to Texarkana, Ark., where he is enjoying a good practice.

Dr. J. W. Moultrie, of South Carolina, preached acceptably on a recent Sunday in St. Mark's Church, New York.

Mrs. L. P. May, of Pelahatchie, Miss., has been granted a teacher's life certificate by the Missionary Educational Board.

Mrs. Mary Church Terrell has been elected one of the vice-presidents of the Alumnae of Oberlin College.

The Rev. Willis Carr, one of the oldest ministers of the Louisiana Conference, died recently at Jeanerette.

The Rev. and Mrs. J. W. Turner, of the La Teche, Louisiana Conference, are in the city for a brief stay. Mrs. Turner has been ill but is much improved at this time.

The Rev. M. P. Franklin, our pastor at Jeanerette, La., continues in poor health. A word of cheer from the brethren would be greatly appreciated by him.

Dr. G. Grant Stewart spoke before a full audience recently in our Wesley Church, Los Angeles, Cal., the Rev. E. W. Kinchen, pastor.

Ex-President William H. Taft was elected president of the American Bar Association at its recent session, held in the Royal Victoria College, Montreal.

Dr. James Mudge, of the New England Conference, has completed fifty years as an active minister. Dr. Mudge, like his distinguished father, has written a number of valuable books.

The Rev. William McMorris, the District Superintendent of the Hattiesburg District, Mississippi Conference, wishes to announce that his postoffice address has been changed from Meridian, Mississippi, to Ellisville, Mississippi. All letters should be directed to the new address.

"Zion's Herald" says: "Bishop Theodore S. Henderson, after spending two weeks at his summer home in Sugar Hill, N. H., returned South to his episcopal area to attend a number of District Conferences. During twenty-six days, he traveled 3,641 miles, preached twenty-six sermons, and delivered thirteen additional addresses, besides meeting committees, interviewing individuals, and holding councils of various sorts. Bishop Henderson has set before his District Superintendents and pastors a standard program to be carried out in various parts of his area, where important themes relating to the work of Methodism are to be considered. He is now in Sugar Hill, where he is resting previous to the work of the fall and winter."

A new church has been organized in Brooksville, Alabama. The Rev. G. R. Floyd is the pastor and the Rev. L. R. Price, District Superintendent.

Mr. J. R. Patterson, of Monroe, Louisiana, a prominent member of our church there and a successful merchant, was in the city last week looking after matters connected with the State Fair.

Bro. S. D. Davis, of Five Points Circuit, of the Central Alabama Conference, has just finished a new church at Pine Grove, one of the points on the circuit. In the first meeting held in this church there were 28 conversions.

Dr. C. A. Tindley, Dr. F. J. Handy, Dr. J. H. Scott and the Rev. W. T. Hemsley are taking an active part in the Emancipation Proclamation Celebration now being held in Philadelphia.

Our Italian work continues to prosper under the pastorate of the Reverend Francisco Zito. There are forty children in the kindergarten. Twenty-four persons were recently received by baptism. These people collected in the past few weeks \$300 for the new church.

Misses Helen and Marjorie Spencer, daughters of Dr. Claudius B. Spencer, editor of the Central Christian Advocate, have been elected to the respective positions of chair of history in the high school at Carrollton, Missouri, and supervisor of music in the Agricultural College, Goodwill, Oklahoma.

Bishop Thirkield is filling engagements during September in the interests of the Freedmen's Aid Society and church enterprises in his district. He recently preached at Asbury Grove and Sterling Camp Meetings. On August 29, he gave the address of welcome on Governor's Day at Martha's Vineyard, and preached twice on the following Sunday in the great tabernacle.

As the Annual Meeting of the Board of Managers of the Freedmen's Aid Society comes early in October and is followed directly by the Bishop's Conference in St. Louis and the Annual Meeting of the General Committees of the Freedmen's Aid, Home Mission and Church Extension and Foreign Mission Boards, the Bishop will not return South until in November.

Secretary Penn represented the Freedmen's Aid Society on the anniversary night of the Detroit Annual Conference. We are gratified to have this note from Dr. G. E. Ackerman, chairman of the meeting: "Our Freedmen's Aid Anniversary on Wednesday evening last was a great occasion. A vast audience listened with rapt attention to a wonderful address by Secretary I. Garland Penn, D. D., and enthusiasm ran high. Fresh, convincing arguments mingled with thrilling facts produced a deep impression, which cannot fail to prove lasting."

Of the children of the Rev. D. E. Skelton, the Northwestern says: "The Rev. D. E. Skelton, pastor of our Park Street Church, Cincinnati, Lexington Conference, is justly proud of the advances made by his children. His eldest daughter, Ore Bell, is beginning her fourth year as teacher in the public schools of Indianapolis; a son, Robert, begins his second year at Indiana State University, while his younger daughter graduated last year from Hughes high school of Indianapolis and will immediately pursue a teachers' training course."

The Rev. W. H. Pope, Evangelist of the Lexington Conference, has just closed a ten days' tent union meeting at Winchester, Kentucky. This was his third year to hold these services for the Revs. Joseph Small, our pastor, and Joseph S. Webb, pastor of the Colored Methodist Episcopal Church at this place. A thousand persons voted for Brother Pope to hold the services next month. Brother Pope will spend the month of September on the Ohio District; the month of October on the Indiana District, Terre Haute and Chicago; November at Indianapolis and Princeton, Ind.; December, Jackson St., Louisville, and Flemingsburg, Kentucky.

News Paragraphs

Bishop F. D. Leete and his family have returned from Mackinaw City to their home in Atlanta.

The **Congregationalist** says that of the 6,064 Congregational churches in the United States, 1,792 received not a single new member during the past year.

The Northeastern Federation of Colored Women's Clubs has telegraphed to President Wilson their petition against segregation of the races.

The Anniston District Conference of the Central Alabama Conference made good use of printer's ink during its recent session. Dr. J. N. Wallace was the official reporter. The **Daily Anniston Star** and **Hot Blast** published full accounts of the Conference.

Oil portraits of Bishop Vincent and Sir Francis Belsey were presented at the World's Sunday School Convention to adorn the hall of fame of the International Sunday School office in Chicago.

The National Association of Colored Nurses held their sixth annual session in Philadelphia, September 3-5. There were two hundred and fifty nurses in attendance. Miss M. F. Clark, of Richmond, Virginia, is the newly elected president.

Mr. John D. Rockefeller has subscribed \$42,000 toward the repairing of the Young Men's Christian Association buildings destroyed by the floods in Dayton, Hamilton and Marietta, Ohio, provided the Association raises \$43,150.

A young Zulu of South Africa was recently ordained to the priesthood at Rome. He speaks French, Italian and English fluently and is the fourth of his tribe to be ordained to the priesthood within the last eleven years.

By the new State law of Massachusetts, thousands of children were released from work on September 2nd. The new law provides that no child under fourteen years shall be employed in a workshop and that no child under sixteen years of age shall work more than eight hours a day or more than forty-eight hours a week.

On March 25, 1913, a committee representing the Federal Council, consisting of Dr. Wallace Radcliffe and the Secretary, the Rev. Charles S. Macfarland, waited upon President Wilson, the Secretary of War and the Secretary of the Navy with a memorial relative to an immediate increase of Chaplains in the Army and Navy. The proposition of the Council is that there should be a Chaplain on every battleship, and a Chaplain for every army post. The Council is now pushing the matter at Washington, and it is desired that the various religious bodies meeting during the fall should take action and forward it to the President, the Secretary of War, and the Secretary of the Navy.

The new Norman Wait Harris Building of its Training School for Christian Service, of Boston, fostered by the New England Deaconess Association, will be dedicated September 24, 1913. Among the guests and speakers are: Bishop John W. Hamilton, D. D., LL. D., Resident Bishop; Bishop William Burt, D. D., LL. D., President General Deaconess Board; Rev. Daniel W. Howell, D. D., Corresponding Secretary General Deaconess Board; Norman Wait Harris, Philanthropist, Chicago; Mrs. Lucy Rider Meyer, A. M., M. D., Chicago, Principal of Chicago Training School and Founder of Deaconess work in Methodist Episcopal Church. The Rev. L. A. Robbins, Roxbury, N. Y., and Miss Alice M. Robertson, Litt. B., Superintendent-Principal.

Mrs. W. S. Rollins, wife of the Rev. W. S. Rollins, of North Vernon, Indiana, was seriously injured recently by a pair of runaway horses hitched to a wagon striking the vehicle in which she was riding. Mrs. Rollins is quite an elderly lady and her injuries may prove fatal.

MOSES' CRY FOR HELP

NUMBERS 11:4-32

International Sunday School Lesson for October 5, 1913

By THE REV. N. W. GREENE, B. D.

GOLDEN TEXT—The supplication of a righteous man availeth much in its working. James 5:16.

Time—1497, B. C. (Beecher) in May, a year and twenty days after leaving Egypt.

Place—Near Mt. Sinai, three days' journey into the Wilderness of Paran.

Lesson Story

After a stay of eleven months in the vicinity of Mt. Sinai, the Israelites made a three-days' journey into the Wilderness of Paran, following the leading of the pillar of cloud and of fire which Jehovah gave them as a visible sign of His presence. They had a tabernacle built by directions divinely given, above which the pillar of cloud would stand when a halt was intended; and Israel would remain in camp until the pillar moved on, when it was followed to the next camping ground.

Israel grew tired of manna without meat and complained that although they had prepared it various ways it taste like "fresh oil" and their souls "dried away." They missed the fish, melons, onions, garlics, and leeks of Egypt, and murmured and wept for a variety of food. Moses was moved to complain also, but he complained of the responsibility of the people that seemed to rest upon him. He carried his complaint before God and was told to call up before Him seventy elders, which was done, and the spirit of Moses was given to them so that they all prophesied.

In answer to their murmurings God sent an east wind that drove an abundance of quails about the camp. They were caught in such quantities and eaten with such greed that much sickness followed. Surfeiting always sickens.

The Mixed Multitude.

It is said that when Israel journeyed from Ramesses to Succoth a "mixed multitude" followed them. Here in the Wilderness of Paran this mixed multitude "fell a lusting," and their fall dragged the Israelites down to the point of weeping and murmuring for food. The riff-raff and hangers-on always give trouble. They are the weak-kneed, purposeless drifters found in almost every gathering. They are found in the church, in society and in every large congregation of people. They are always the first to "fall a lusting" for something and begin complaining and criticizing the "manna," and saying that times were better in "Egypt" where they had fish and watermelons. And the worst of it is that "Israel" will be led into fault-finding also; and, lastly, "Moses" will fall into a like sin. It is the mixed multitude doing this. We often hear them in the churches to-day complaining that "times are not like they used to be," and that "religion is getting cold," etc. They do not represent the church; they do not represent anything except, perhaps, the Adversary whose business it is to make trouble. Their presence can be detected by their fault-finding. Their presence is the burden of the church. They are and trust, and shown the ever brightening prospects strangers within the gates, sometimes designing pessimists, and ought to be taught lessons of faith of a rich reward.

The Cry for Help.

When the mixed multitude whined and complained to the children of Israel, the children of Israel began fretting and crying to Moses who, in turn, cried to God. What else could Moses have done? He could not have provided fish, onions, melons, garlics and leeks for the thousands of Israel in the wilderness. He could not have provided them for himself in the wilderness; they did not grow there, and Moses could not have procured them elsewhere. But the people expected him to do the impossible. It was God who directed their journeyings in the wilderness by a pillar of cloud and of fire, and He alone was responsible for their fall. Moreover, they had chosen God their King and made a covenant with Him, and not with Moses. Yet Moses was held responsible for these things which were beyond his

province and power. He felt the weight of it and cried to God for help, desiring to be blotted out. Their power for evil is great, and their re- rather than bear such a burden.

There is a Moses in every church to-day, in the person of the minister, to whom a multitude of cries and complaints come. He has the "mixed multitude" in his congregation and, of course, must have murmurings and complaints also. This crowd begins the tune and soon a large part of the congregation will join the chorus; and when the strains reach the minister it seems like a dirge sung for him before the time, and he, like Moses, often desires to be blotted out.

Too much is usually expected of the modern minister. He must be an orator, a preacher, an evangelist, an author, a teacher, a financier, an organizer, a man of God with all that that means; he

must be in the library, in the parlor, in the sick room, with the bereaved, in the shops, in the fields, in the pulpit, in short, he must be everything and everywhere. In addition to this, church officials expect the minister to do their work also. And there is whining and dissatisfaction if they discover that their minister is not omnipotent. Under this burden what minister would not cry to God for help! Moses prayed for God to kill him rather than allow Israel to do it; the minister may be as wise in pursuing a similar course. "It is too heavy for me!" cried Moses. Yes, it is too heavy. And many a minister bows beneath the people's load as he wearily ascends the steep hill of life. Half-way to the summit many retired ministers gave way, crying, "It is too heavy for me!" The young man looking for his life's work and feels called to the ministry, sees the many burdens and the crushed forms of many a valiant man who fell struggling during the morning hours of life, cries, "It is too heavy for me!" and turns aside to other professions. This is sad. It is too heavy, but a whole-hearted cry to God for help will bring the "quails," and also give the spirit of "Moses" to the "seventy," and the whole church will prophesy.

Mars Bluff, S. C.

The Ministry of Sociability

Epworth League Devotional Meeting Topic for September 28, 1913

(Ruth 2:4; Heb. 13:2; 1 Tim. 6:17, 18; Rom. 12:11; Luke 24:28-32)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson.

As old as the Scriptures are, yet they are surprisingly full of that which is instructive in the solution of all the present day problems. The great problems after all are not those of philosophy, science, or economics, but the problems of society. When we are able to adjust ourselves to social conditions and are able to maintain our own rights without disregarding the rights of our fellows, we have done that "good part" of life to which all other things are secondary.

In the Scripture references of to-day's lesson, we have some striking illustrations of the true position of the individual in society. The men whom God has seen fit to choose as His representatives and ambassadors throughout all ages have been those who "thought not too highly of themselves," but who have been willing to meet all men upon a common social plane. Boaz, lord of many broad acres, and of the "chosen seed" was not too exalted in his opinion of himself to carry words of greeting and blessing even to his reapers. Full of new inspiration which he had received at Bethlehem, the house of the Lord, he came to his reapers saying, "The Lord be with you" and they answered, "The Lord bless thee." Jesus was especially fond of social gatherings, and there he often manifested a keenness of vision not manifest on other occasions. His advice concerning taking a lower seat at the feast and waiting to be invited "up higher" shall ever be in harmony with good etiquette throughout all ages. When His followers hungered He delighted to use even His supernatural power that they might be fed. And even after His resurrection with what joy He entered into the company of those weary disciples on the way to Emmaus and caused their heart to burn within them as He talked with them by the way.

The secret of the sociability of Jesus was His utter forgetfulness of His own purity and the weakness and frailty of those with whom he associated. Too many people are over particular about their ordinary associates. Jesus knew the record of the Samaritan woman and His own, yet he willingly engaged in conversation with her and thus opened the way for making Himself known and respected as well as the way to help her and her people obtain salvation. A dignity that is born of distance and lack of social sympathy is worthless. Only that oppress the weak, the separation of society by false which the Master had, born of superior works, is truly respected. If our lives are full of mighty works as His was, (of stilling raging tempests and speaking in such a manner as to send hardened soldiers skulking away with their only excuse "Never man spake like this man") we need not

fear that our often coming in social contact with men will make us less respected by them.

The Meaning and Application to Us.

The great problem of problems that confronts the Church of Christ to-day is the social problem. Its theoretical solution is as old certainly as the Christian Era, but how backward even the Church has been in working out a practical solution. The existence of class and clan churches, the lack of sympathy the rich have for the poor and the poor for the rich, the willingness of the so-called strong to standards into castes, all show how mighty this problem is that demands solution of the problem. Now there is only one solution. It came not from the study of the sociologist but from God Himself. The human race shall ever flounder about in its seeking for any other. We must follow Christ. We must have social sympathy proud like His. We must forget the little foolish distinctions of color and blood and culture. There must be within us that Spirit of God that looks up to Him and crieth, Ahha Father, and out upon the great masses of humanity, and likewise crieth, "My Brother!"

Winchester, Va.

AMUNDSEN'S DISCOVERY OF THE SOUTH POLE

(Continued from Page 3.)

that prayers were a regular part of the daily life of the expedition. The glory of the martyr's crown was on his brow when he penned his last words, saying, "We bow to the will of Providence, determined still to do our best to the last. I appeal to our countrymen to see that those who depend on us are properly cared for." These words will be his best monument and memorial.

Tenyson describes such men when he says

"Let his great example stand
Colossal, seen in every land,
Till in all lands, and through all human story,
The path of duty be the way to glory."

130 DeKalb Avenue, Brooklyn, N. Y.

A tender thought in warm emotion dressed
Outlives the laughter of the keener jest;
Who brings a smile can hardly get so near
The human heart, as one who brings a tear.

—Fred Emerson Brooks.

Recent District Meetings

ATLANTA

The Epworth League, Sunday School Convention and District Conference convened in Powell's Chapel, Newnan Circuit, August 4-10, District Superintendent Dr. G. W. Arnold presiding. The Rev. H. E. Burns was elected secretary and chose for his assistants the Rev. E. C. W. Cox and Mr. James Conley. The Rev. H. W. B. Wilson was chosen reporter to the SOUTHWESTERN CHRISTIAN ADVOCATE, and the Rev. E. C. W. Cox to the Atlanta Methodist. The chairman having received a letter of regret of being unable to attend our meetings from Dr. R. E. Jones, appointed the Rev. J. F. Demery to represent the SOUTHWESTERN and to solicit subscription for the same.

The District Superintendent read a good report of the work of the district, which showed the work was thoroughly alive and was being looked after in every detail. The reports of the pastors were well rendered and showed a healthy increase along all lines. Great financial gains have been made in many of the charges. Warren Chapel, Atlanta, deserves special mention; a recent rally netted \$2,300 for the new church building. The pastors were happy over the work already done and the bright outlook for the winding up of a successful year's work. The Rev. A. G. Story was detained at home because of sickness in the family.

The local preachers had good reports and attended the Conference in goodly numbers. The following local preachers filled the pulpit acceptably at the eleven o'clock hour: Bros. C. D. Strickland, B. J. Hardy, Hunt. Sermons were preached by the following pastors: The Revs. J. N. Ross, E. H. Olivier, J. H. Brandon and H. W. B. Wilson. The annual sermon was preached by the Rev. E. C. W. Cox. The Rev. Dr. J. P. Wragg was present and presented the work of the American Bible Society. Many of the brethren remembered this cause in a substantial way. The Rev. J. A. Richle brought greetings from the Gainesville District. The Rev. E. D. Petty, District Superintendent of the Rome District, brought greetings from and told of the prosperous condition of that district. The Rev. Jos. Griffith spent a few hours with us as a welcome visitor. Mrs. Dr. F. M. Gordon, of Cave Spring, and Mrs. Dr. J. O. Richards of Louisiana, looked in upon us. Many rich papers were read before the convention by the delegates from the different charges. The Woman's Home Mission Society held its meeting Friday afternoon with Mrs. E. H. Oliver in the chair. Miss Flora Mitchell was the principal speaker. Reports were received from many of the auxiliaries. The Rev. R. T. Jackson and his people deserve much praise for the way in which they cared for the delegates and visitors. After a glorious service Sunday the Conference adjourned to meet next year at College Park.—H. W. B. Wilson.

ROME

The Rome District Conference met in Carrollton, Ga., August 20-23, 1913, with the Rev. E. D. Petty, District Superintendent, presiding. The opening devotional services were conducted by the Superintendent, assisted by several of the pastors. Upon roll call most of the twenty pastors were present, with a goodly number of delegates represented from each charge. After hearing some timely remarks from the District Superintendent, the delegation went into organization. Prof. F. M. Gordon was re-elected secretary, the Rev. P. H. Kelly, assistant; the Rev. W. J. Crolley, reporter.

On Thursday morning the District Superintendent read his report and sounded the keynote of one of the most successful conferences that has been witnessed on the Rome District. Although this was the Rev. Petty's first time in the saddle, yet he dispatched the business of the Conference in a very creditable manner. The reports of the pastors were very encouraging and showed that attention had been paid to all interests of the church and that results resulting in the conversion of many souls, wherever the pastors had had their meetings. Reports from charges showed an advance in benevo-

lence up to this time last year. Total benevolence, \$951. Many visitors were present: Dr. I. G. Penn, Secretary Freedmen's Aid Society; Dr. J. P. Wragg, Secretary American Bible Society; Dr. J. W. E. Bowen, Ph. D., D. D., delivered a great lecture on Friday night, subject, "The Problems of the Races;" Dr. G. W. Arnold, District Superintendent Atlanta District; Dr. J. W. Lovejoy, District Superintendent Griffin District; Dr. J. N. C. Coggins, Temperance Cause, Professors Sydney Woodward and Lawyer Taylor, B. S., of Clark University, Miss Flora Mitchell, representing the Woman's Home Missionary Society; the Rev. Joseph Griffith, of the Gainesville District, and many others. All of the visitors spoke in the interest of their work. At the Jubilee roll call the pastors responded and placed in the hands of Dr. I. G. Penn, \$215 and more than \$20 to Dr. Coggins for temperance. Up to this time this District carries the banner for these two causes. The spiritual side of the conference was well looked after at eleven o'clock each day, one hour was given for preaching as well as each evening. Many good sermons were delivered by the pastors and the visiting ministers. These meetings were a spiritual benediction to all. Seven were happily converted and joined the church. Each afternoon from 2 to 4 was given to the Epworth League and Sunday School Convention. Each charge sent two delegates. Many helpful essays and orations were delivered by the young people upon the many timely topics discussed. Prof. Simmons, the President of the Convention, is doing much to encourage the young people in church work throughout the district. The reports from all the departments of the church were encouraging and showed progress. Many new subscribers were taken for the SOUTHWESTERN CHRISTIAN ADVOCATE. Our pastor at Carrollton, the Rev. A. C. Cheerless, his good wife, officers and members as well as the friends of the other denominations deserve great credit and thanks for the splendid entertainment given the conference. The conference closed to meet next year in Villa Rica Charge.—N. J. Crolley.

SAN ANTONIO

In the old historic town of Seguin, Texas, on the banks of the beautiful Guadalupe, convened on August 26 the San Antonio District Conference, Epworth League, Sunday School, Ladies' Aid, Brotherhood Woman's Home Missionary Society and the Woman's Foreign Missionary Society Convention. Wesley Church, of which the jovial and efficient Rev. J. T. Carper is pastor, entertained the Conference and Conventions.

First day was given to the League Convention, of which the writer is president and Miss E. Minter, of San Antonio, secretary. Subjects were very ably discussed. A special feature of the program was the singing of the Rev. and Mrs. Gordon, of Beaumont, Texas. In finances the convention broke all previous records.

The Sunday School Convention followed Wednesday under Prof. S. H. Gates, with Miss A. Ellis as secretary, both of San Antonio, Texas. Program was excellent and at night Dr. S. E. Jones preached an educational sermon. Finances stood in advance of all previous conventions.

Thursday morning saw the District Conference assembled for business, the Rev. A. M. Mason, District Superintendent, presiding. E. W. Walker was elected Conference Secretary, Miss Edna Minter, assistant. Dr. J. C. Eusan, statistical secretary and the Revs. D. C. Lacey, J. J. Hardaman, Mrs. L. V. Freeman, Miss A. Ellis, Mrs. M. J. Garner and Miss Buchanan, assistants. Reports showed a healthy condition in the district as a whole. The Rev. H. A. Jones, of Austin, Texas, preached Thursday night. Among the many subjects discussed during the sessions, some led into fields heretofore neglected. Friday night was given to Prof. Lovinggood and education. Dr. Eusan, Prof. Hersey, of the Baptist Church, and Dr. Lovinggood were the speakers. It was a great night; offerings ranged from five cents to twenty dollars from single individuals. Other conventions were given time for reports on Saturday, while Saturday night was given to our much be-

love Sister E. Spriggs Ratliff for her annual concert, which was unusually good. After Sunday School, the Rev. A. M. Mason preached a powerful sermon on Sabbath morning and at 3 o'clock the Rev. I. T. Sanford preached as he usually does. All hearts were gladdened. At 8 o'clock the Rev. Wm. Mooney preached to a somewhat depleted audience on account of the rain. A collection of \$78 was taken and \$71 for Samuel Houston College. Among those visiting the sessions were: The Rev. Harry Swann, Victoria, Texas; the Rev. J. W. Warren, Superintendent Victoria District; the Rev. F. L. Kirkpatrick, Superintendent Austin District; the Rev. A. Brown, of Milford; the Rev. A. L. Carper, Belton; Dr. S. E. Jones, Luling; the Rev. H. A. Jones, Austin; the Rev. J. Coe, and also the Rev. Dr. J. W. Hutchinson, Hubbard City.

Eight hundred twenty-eight dollars and fifty cents was raised for Samuel Houston College, and a total of more than \$1,400 for all causes, which breaks all records, both for the San Antonio District and for the West Texas Conference. Conference goes to Car Hill at San Antonio for 1914.—E. W. Walker.

TOPEKA

The Topeka District Conference convened with the Grove Church in Omaha, Neb., August 27-31, 1913. The Rev. S. A. Stripling presided. The Revs. S. D. Davis and L. C. Allen were elected secretaries; the Revs. H. South and C. L. Daes were appointed to receive the benevolences. Mrs. Gilbert and A. W. Talbert were appointed to receive the Conference expense money. The usual committees were appointed and conference proceeded to business. Nearly every charge in the district was represented. At 11 a. m. A. W. Talbert preached the opening sermon. At 8 p. m. Mrs. A. Steward, in beautiful words, welcomed the conference. The Rev. I. W. H. Terrell responded. On the second day the District Superintendent and the pastors submitted their reports, which showed advance along all lines. After the devotional services, each morning, the District Superintendent delivered addresses of eight minutes each, entitled "Morning Talks," on the following subjects: "The Pastor as a Soul-winner," "The Pastor as a Financier," "Importance of Child Conversion," "The Pastor's Hand on the Throttle." These talks were helpful and inspiring. On the third day the reports of all the departments and auxiliaries of the charges were read. These reports showed that the Ladies' Aid Societies were ahead, while the rest are doing fairly well. The charges reported \$250.38 of benevolent money raised. The afternoons were given to literary exercises. Excellent papers were read by Mrs. S. D. Davis, Mrs. Daniels, Mrs. Strickland, Mrs. Gilbert and others. Strong and helpful sermons were preached by the Revs. J. H. Taylor, W. Brown, District Superintendent, S. A. Stripling, S. D. Davis, C. L. Daes. The Rev. L. C. Allen at Mt. Zion Baptist Church, A. W. Talbert, at the St. John African Methodist Episcopal Church. At the conclusion of the sermon by the Rev. J. H. Taylor, on Friday night, Mrs. Martha Smith rendered a solo, entitled "Nothing Between." The large audience was moved to shouts and tears. It was a great time, the Holy Spirit fell on all present. The conference was treated to two splendid lectures, one on Africa, by the Rev. S. D. Davis, and another on Methodism, by the Rev. H. South. A District Board of Home Missions and Church Extension was organized. The Conference Board of Church Extension and Home Missions also convened with the District Conference. Quite a number of its members were present. The choir, led by Mrs. A. Steward, rendered splendid service during the conference. The Rev. Wm. T. Osborn, pastor of the St. John African Methodist Episcopal Church, city; the Rev. Shepherd, pastor of the African Methodist Episcopal Church, South Omaha; the Revs. Tunny and Botts, pastors of the Baptist Churches, city; the Rev. C. L. Daes, recently transferred from the Atlanta Conference and stationed at Denver, Colo.; Mr. Grove, the Rev. Hilsop, District Superintendent of the Omaha District; Drs. Levett and Johns, city; Drs. Hilsop, Levett and Johns have stood faithfully by our struggling little heroic band of colored members in Omaha, and made it possible for them to secure by purchase the beautiful church formerly owned by the Eighteenth Street Methodist Church, located on Twenty-second and Seward streets. That congregation consolidated with the Walnut Hill congregation and sold the Seward Street property to the colored membership of the Topeka District for ten thousand dollars, donating \$7,000 of the amount.

Dr. Johns and Mr. Grove gave \$500 of the remaining debt, leaving the colored membership only twenty-five hundred dollars to pay. Dr. Johns is well known in the church, as he was for many years a member of the Faculty of Clark University, at Atlanta, Ga. The good doctor is still at work for the uplift of a struggling race. On Saturday night of the conference, the Quarterly Conference of the Walnut Hill Methodist Church presented to Grove Methodist Church, of the Topeka District, the beautiful solid silver communion service, presented to them thirty-nine years ago by Rodgers, Smith & Co. The service is a fine one, valued at about \$100. The pastor, D. Smith, and congregation have no words adequate to express their gratitude to the Walnut Hill Church for this Christian kindness extended to them.

The District Conference was well cared for by the pastor and good people of Omaha. The District Conference was glad to see the wonderful progress made by Grove church in Omaha. Since June first, when they moved into the new church, their membership has leaped from less than twenty to seventy-five. At 3 p. m. the corner stone, containing the history, referring to the purchase of this beautiful church, was laid by the Masonic Lodge. The collection for the day was \$86. After the adoption of suitable resolutions, complimenting the manner of District Superintendent as president and his manage-

ment of the district; the city newspapers for their kindly recognition during the session of the Conference; the pastor and people for their royal entertainment, the Conference adjourned, as one of the best ever held in the history of the Topeka District.

—A. W. Talbert.

CLARKSDALE.

The Sunday School, Epworth League Convention and District Conference met in its first session for the year, in Mallalieu Chapel, on the Carrollton Circuit, two and a half miles east of Greenwood, Miss., August 5 to 10, 1913, with the Rev. C. W. Butler, District Superintendent, in the chair.

The conference was largely attended by the pastors and delegates of the district. The Superintendent made a very encouraging report, showing an advancement over last year. The reports of the pastors showed that the Lord has been with us in our charges. Our conference was blessed with the following visitors: Dr. J. N. C. Coggins, of the Atlanta Conference, Field Agent of the Temperance Society, who preached a strong sermon; Prof. M. S. Davage, Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE; Prof. E. L. Gordon, of the Deaf and Dumb Institution of Jackson, Miss.; Dr. H. B. Hart, District Superintendent of the Greenwood District; the

Rev. J. W. Byrd, our pastor at Greenwood, Miss.; Mrs. Annie Gray, the corresponding secretary of the W. H. M. Society of the Upper Mississippi Conference; all of whom made some very encouraging remarks to the conference. The secretary of the Sunday School Convention will be able to report more than \$100 raised in the Sunday School Convention alone.

The following brothers preached during the conference to the delight of all who heard them: H. N. York, M. C. Pulliam, S. D. Troup, R. A. Simpson, D. D. Shelly, Dr. J. N. C. Cogins, B. T. McEwen, O. Gillisple, E. J. Turner, S. H. Nevils, J. H. Everett and A. B. Blewett.

Brother Leak proved himself a master of the situation. Too much praise cannot be given to him and his good people. They spared no pains in entertaining the conference. They had plenty of fruits, watermelons and refreshments of all kinds. The church is located on Mr. W. Nerow's place, a member of our church, who owns two or three hundred acres of that good delta land, and is now building a nice 14-room hip-roof cottage at a cost of \$2,500. Their kindness will never be forgotten. I take the authority to voice the sentiments of the entire delegation and say we feel that we owe to them a debt of gratitude that we can never pay. Total benevolent, \$771; public collection, \$127.60; tables, \$49.60; grand total, \$947.20.—D. D. Shelly, Reporter.

Gleanings From the Field

ARKANSAS

Center—The Rev. N. H. Redrick conducted a very successful revival meeting on this charge, with a number of conversions and accessions. The white people turned out to hear Brother Redrick, and they say he is a great preacher. Brother Redrick pushed the cause of the jubilee fund.

—F. F. Owens.

GEORGIA

Hogan—District Superintendent W. M. Ballinger held the third quarterly conference of this charge, August 9.

Our pastor, W. B. Hester, knows no failure. The superintendent preached acceptable sermons. Collection \$25.63.—J. J. Jones, Reporter.

Cartersville—We take this means of expressing our thanks and appreciation to the members and friends who so generously assisted us in our rally in May. Reports as follows—Sarah Brown, \$2; Margrett Nicklson, \$2; J. L. Carter, 50c; Capus Leeke, \$1; Mattie Hendricks, \$1; W. Y. Hendricks, \$1; Eva Gassette, \$1; Mattie Moris, \$1.15; Malissa Curry, \$2.05; Ella Pickett, \$5.10; Eugene Pickett, 50c; Jessie Mae Nicklson, \$1; Robt. Curry, \$2.50; Perry Murphy, \$1.50; Willis Pickett, \$2.50; W. H. Hendricks, \$2.50; W. H. Harper, \$2.50; Carry Wofford, \$1; Lula Graham, \$1; Rosalie Rowland, \$3; Alice Gassette, \$2.50; Robt. Hill, \$5; Julia Hill, \$5.25; S. B. Gordon, \$3; Mary Sterling, 35c; (Mrs.) A. G. Stephens, \$8; Rev. A. G. Stephens, \$16.60; J. Q. Gassette, \$32.50. And among the many other friends who gave was the Rev. C. L. Williams, of the African Methodist Episcopal Church, who, after he preached a noble sermon, contributed \$6. The Rev. N. S. Sterling, who had challenged the few members to a collection, did so with a collection of \$25.00. We raised the \$100, put down his \$5, on condition that the \$100 must be raised. We closed the rally with \$136.71. We hope to raise \$300 in October for the

much needed repair of our church. Having only forty-four members to raise this amount, I am sure we are justified in asking the public to help us.—A. G. Stephens, No. 408 Gilmer street, Cartersville, Ga.

FLORIDA

Fort Myers—The charge is prosperous. The Rev. D. N. Demp is pastor. He is a good preacher and a hard worker. Fort Myers is moving up. The Epworth League has purchased a new organ. At Pinta Gordon our church was destroyed twenty years ago and the membership scattered. Under Brother Demps the church has been rebuilt this year at a cost of \$500.00, with not one penny of debt. It is 20x30. This has been done with nine members within a few months.

MISSISSIPPI

Itta Bena—A successful revival meeting has just closed with good results. Eighteen souls joined the church. The Rev. C. W. Walton, D. D., pastor of Amboy, Miss., charge, who assisted, rendered good service.—E. C. F. Troupe.

Union Church Circuit—We have just closed a grand revival with seventy-two conversions and accessions to the church. The Rev. I. C. Rucker and L. Speed were with us on Sunday and rendered great help by their able sermons. The work was greatly revived along all lines. Paid the pastor during revival week, \$57. Paid the poor, \$10; benevolent, \$2.25; sexton, \$1.00; total, \$61.25.—A. Davis, Pastor.

Pratt Chapel, Jackson—Saturday, August 16, marked the closing of the third quarter in Pratt Chapel. Dr. J. C. Hibbler, our district superintendent, who is loved by all, presided. The reports submitted showed that the church has made wonderful progress under the pastorate of Rev. M. T. J. Howard, B. D. Rev. Howard is a

splendid Christian gentleman, an aggressive worker, and a man who commands the respect and admiration of all with whom he comes in contact. His talented wife, who is a graduate of Clark University, deserves special mention for the way she so ably assists him. Plans were formed for new work this quarter. The entire membership has been formed into clubs to work for a special rally. In this rally we intend to wipe out all indebtedness of our church and pay your pastor out in full. The church is alive as never before.—E. Laurence Hennington.

LOUISIANA

Crowley and Eunice—The second quarterly conference of this appointment under the pastorate of the Rev. H. J. Robinson was held July 17-18. The Rev. R. C. Worsham, district superintendent, presided. Each officer was present and reported. This is a mark of improvement in the work. District Superintendent Worsham is painstaking. He delivered a strong lecture on Christian education. Rev. T. A. Hamilton, our pastor at Eola, was present and preached. Rev. E. W. Kegellar, pastor of the Baptist Church, also addressed the conference. Bro. Worsham is more hopeful for the work. This closed one of the best conferences in the history of this church. July 31, 1913, was a high day for Methodism in Crowley. Our pastor, Rev. H. J. Robinson, closed his revival and baptized six happy converts. This makes ten added to the church since the three months Rev. Robinson has been pastor of this church. We are indeed proud of our pastor. He is loved and respected by all. Mrs. Wm. Spellers, of First street, New Orleans, has been spending her summer vacation here and did great good in the revival. She is a strong church worker. Mrs. Spellers has returned to her home.—E. Johnson.

Clinton—Brother E. W. Jackson, our pastor, has succeeded in having a well dug at the church, which has been needed for some time. Brother S. B. Nobles, of the Macedonian charge, did the job. This movement had the support of Bro. Charlie Collins, president of the trustee board, and Bro. T. B. Taylor, Sunday school superintendent. Brother E. J. Jackson preached the in-

stallation first Sunday in August. Cake and new water were served.—T. P. Taylor.

Zachary—A grand concert was given at Jackson Chapel August 2 for the help of our pastor, the Rev. A. W. Goins, under the auspices of the Sunday school. An enjoyable time was spent. Mrs. Elia Clemmons was general manager, assisted by Misses Rottella Gaint, Florence Ringgold, Hazel Ayers. The Ladies' Aid managed the refreshments. Collection, \$6.40.—Alzena Overton, Superintendent.

Lake Arthur—Services were good all day Sunday. One was baptized and two received into the church. The church is both spiritually and financially alive. Raised during the day, \$16.57. A debt which has been standing against this church for seven years was paid in full. The pastor and members are very much elated over their success in every respect. We are now getting in readiness to have the church dedicated.—S. S. Earls, Pastor.

TENNESSEE

Our fourth quarterly conference was held August 31, 1913. All of the officials were present, Dr. D. T. Burch in the chair. The Doctor preached two able sermons. Rev. H. P. Gordon preached at 11 a. m. Two persons came forward for baptism. The quarter was a success all the way through. Collection day and night was \$15.18. Our revival has closed with twenty-two conversions. Our pastor conducted the meeting with the aid of his members.—Mabell L. Butler.

Watertown—Our pastor, the Rev. F. N. Collins has just closed a ten days' revival at Richmond, one of the churches on the circuit, with fifteen converts, fourteen joining the church. This church, in short, will be the leading church of this circuit. Rev. Wm. Neal, the pastor Alexandria, conducted the meeting for ten days, night and day, with both white and colored attending all the services. The Rev. Mr. Neal is one of the best revivalists to have visited this place. We are alive under the leadership of the Rev. F. N. Collins.—T. Woods.

COVINGTON CIRCUIT, TENN.

On the 20th day of July, 1913, under the leadership of our pastor, the Rev. B. Blackman, we had a club rally of benevolence. The Rev. W. M. Harlow of Galloway Station, preached at 1 o'clock. The Rev. A. M. Taylor, of African Methodist Episcopal Church at 3 o'clock, preached from Jer. 4-7. His sermon was both intellectual and inspiring. The Rev. H. P. Gordon, of Alexander Methodist Episcopal Church, spoke a few encouraging words along the line of benevolence. The report of captains follows: Club No. 1, Mrs. Alice Key, captain—Miss Mary E. Albritton, \$1; Dr. W. White and family, \$3; others 50c each; total raised by Club No. 1, \$10.13. Club No. 2—Lucy Harris, captain, \$7.02; Miss Jessie Swift, Miss Hattie Swift, Miss Robert Swift, \$1 each; total of Club No. 2, \$14.28. Club No. 3—Kate Jackson, captain, \$8.28; Lewis Jackson, Robert Swift, Allen Swift, Ollie Barret, Mrs. Mary A. Barret, \$1 each; total of Club No. 3, \$14.28. Club No. 4—Sister Nora Phillips, captain, \$2.25; total raised by Club No. 4, \$5.46. Club No. 5—Victoria Cranberry, captain, \$6.05; Charles Cranberry, Mrs. Vara L. Thompson and Drusilla Douglas, \$1 each; total raised by Club No. 5, \$10.40. Club No. 6—Mrs. Ella Swift, captain, \$1; Mrs. Minnie Bonner, \$1.00; total raised by Club No. 6, \$6.10. Club No. 7—Mrs. Mary Crenshaw, captain; Mrs. Amanda Piggee, \$1; Green Hall, \$1; total raised by Club No. 7, \$2.50. Club No. 8—Mrs. Lilly Bledsoe, captain, \$5.15; Mrs. Martha Stigall, \$2; Mrs. Lulu Stigall, \$1.26; total raised by Club No. 8, \$2.01. Club No. 9—Mrs. Rachel Appner, captain; Mrs. Lillie Taylor, \$1; total raised by Club No. 9, \$2.30. Club No. 10—Mrs. Ella Blackman, captain, \$3.25; total raised by Club No. 10, \$3.25. Club No. 11—The Rev. F. B. Jackson, captain; Mrs. Fannie Clowry, \$1; total raised by Club No. 11, \$4.25; total for the day, \$91.71; grand total raised for benevolence this year, \$12.50. The Rev. T. B. Blackman is pastor.—(Miss) Ruby Jackson.

TEXAS

Bagwell—I find this people, as a most loyal set. I was received heartily by them on my arrival from the annual conference last December. The stewards got busy and had \$45 for moving, and in the meantime the Ladies' Aid Society was equipping the parsonage for our comfort. This auxiliary is led by Mrs. A. Griggs. Every phase of our work is guarded with interest, and the outlook is good. Our most excellent district superintendent in the person of Rev. K. W. McMillan, A. B., has his third quarterly visit and has untold good to the circuit at his leadership.

WORK AT EAST ST. LOUIS, ILL., GROWING.

Wesley Tabernacle Methodist Episcopal Church was organized three years ago in East St. Louis by the Rev. L. Jackson, who was assigned to place by Bishop W. S. Lewis, who at our annual conference at Kansas City, Mo., in 1910. We cannot say too much of Bishop Lewis and the wisdom of Dr. R. E. Gillum, district superintendent of the St. Louis District, for to us the Rev. M. L. Jackson, pastor, and his able wife. On his first visit to East St. Louis he found only

five members and an abused opportunity. Three attempts have been made by other preachers, but the Reverend Jackson and his able wife came and the Lord came with them. He preached and prayed in a rented hall and visited the people from house to house. Today we have grown from five members to 118. Whereas we had not one dollar's worth of property then, to-day we can say we have the best church property and the best location in the city of East St. Louis among the colored Methodists, the property being valued at \$5,000. In three years we have paid between \$1,300 and \$1,400 on real estate. When the Rev. Mr. Jackson came from the last annual conference, which convened in Mexico, Mo., last April, he made the announcement from the pulpit that we must raise \$500, and on Sunday, July 20, he and his wife led the way and a strong little band followed them. He organized seven companies, having at the head of each a captain. These companies composed one regiment and the battle was to be fought on Sunday, July 20. The Rev. Mr. Jackson, our pastor, was given command and everyone was looking forward to Sunday, July 20, the day of the great battle. Here are the results: Company A—Mrs. M. Pardon, captain, \$3.30; Mrs. H. Phillips, \$5; Mrs. Marie Woods, \$3; Mr. Jesse Green, \$2.70; Mrs. B. Hill, 65c; Mrs. Julia Plerson, \$2.50; total, \$22.05. Company B—Mrs. M. Jeffers, captain, \$40; Mrs. L. Wilson, \$15; Mr. H. Williams, \$5; Mr. M. L. Taylor, \$4.50; Mr. M. Dancelar, 50c; Mr. J. Cohan, \$2.50; Mrs. M. Poston, \$1.50; Mrs. J. Marshall, \$1.75; total \$72. Company C—Mrs. J. A. Colly, captain, \$9.40; Mr. Brinkley, \$6.80; Mrs. Beulah Koonce, \$1.75; Mrs. Isabella Sylvesta, \$2.50; Mrs. M. Henson, \$1.35; Rev. B. F. Abbott, \$1; Rev. M. L. Jackson, \$1; Mrs. F. Knowles, \$1.65; Mrs. A. Dodge, \$1.80; total, \$30.90. Company D—Failed to report. Company E—Mrs. Cora Brown, captain, \$21.20; Mrs. L. Brooks, \$15.30; Mr. Gillespie, \$1.50; Mrs. M. Ross, \$2.60; Mr. James Brooks, \$5; Mrs. Mary Rice, \$5; Mrs. J. Phelps, \$5; Mr. S. Staples; total, \$53.80. Company F—Mrs. V. Conigan, captain, \$7; Mr. D. Conigan, \$5; Mrs. M. Gladney, \$7; Mrs. Marie Sholtz, \$2.05; Mr. E. I. Roberson, \$5; Mr. Miles Howard, \$7; Mrs. Lillian Rogers, \$1; Mr. A. Johnson, \$1; Rev. M. L. Jackson, \$1.25; Miss S. Chunev, \$2.40; Mr. J. C. Woods, \$6.30; Mr. T. Gladney, \$5; Mrs. L. Maples, \$2; total, \$54.25. Company G—Mrs. L. Jackson, captain, \$5; Mrs. E. McKinney, \$10; Mr. C. H. Jackson, \$5.10; Mr. T. Rice, \$2.25; Miss E. Curtis, \$2.15; Mrs. S. Chenau, \$1; Mrs. M. Williams, \$1.30; Rev. M. L. Jackson, \$1.35; Mr. Deane, \$1; total, \$27.75. We will now speak of the work of the Little Rosebud Club. Rev. M. L. Jackson, captain—Miss Anna Cohan, \$5; Miss Lillian Pardon, \$3; Miss Mattie Toldon, \$1.40; Miss Laura Ridley, 70c; Miss Lillie Floyd, 20c. A grand total for Little Rosebud Club, \$10.30. Report of Mrs. M. L. Jackson, pastor's wife, \$55. A grand total raised in the battle rally for the day was \$424. So we want all who may read about this great battle rally to know that God is leading the great Wesley Tabernacle Methodist Episcopal Church from one good degree of grace up to the great white throne on high. Our pastor, Rev. M. L. Jackson, is now speaking of a \$1,000 rally and we shall pray for success. After this hard campaign the pastor was given a vacation. He visited his relatives at Lexington, Ky., whom he has not seen for twenty-three years.—Wm. Brown.

Thru Sleeper to Monroe

By way of Alexandria—Leaves nightly at 7 p. m. from the Union Station. Arrives at Monroe next morning, 9:50.

Local Sleeper to Alexandria

Leaves on No. 51 nightly at 7 p. m. from the Union Station. Arrives Alexandria 2:30 a. m. Sleeper lays over till 7 a. m. Passengers are allowed to remain in sleeper.

Thru Service to Colorado

Our Texas-Colorado Limited leaves daily 12:30 noon from the Union Station. This train carries thru observation library sleeper, high-class diner, etc. Reaches Colorado Springs second afternoon 12:45, Denver 3:20 p. m.

Round Trip to Mineral Wells \$24.10

Leave here at 12:30 noon to-day and arrive in Mineral Wells to-morrow at 11:35 a. m. Observation car, diner, etc. We have some very interesting literature on the wells, and will be pleased to send same to any address.

Round Trip to Hot Springs \$19.00

Both our 7 p. m. train and the 12:30 noon train make good connections for Hot Springs. Tickets on sale throughout the year.

TEXAS PACIFIC RY.

City Ticket Office

207 St. Charles Street



CONFERENCE NOTICES

NOTICE—TENNESSEE CONFERENCE.

The Conference Board of the Tennessee Annual Conference, Methodist Episcopal Church is hereby notified to meet at Key Chapel, Murfreesboro, September 30, at 1:30 p. m., to examine the candidates in the various courses of study.—D. T. Burch, Chairman of the Board.

SHREVEPORT DISTRICT

Fourth Round

Mount Sinai, October 2; Beulah and Jones, 4-5; Florence, 7-8; Lake Providence, 9-10-11; Bonita and Big Bend, 2-22; Mount Nebo, 24-25; Bastrop, 26-27; Washington, 28-29; St. Paul and Casper, November 20-23; St. James, Monroe, 23-24-25; Vanceville, 28-30; Fairfield, December 2-4; Keithville and Fairview, 6-7; St. James, Shreveport, 11-14; St. Paul, 18-21; Daniels and Round Grove, 21-23; Johnson and Hayes, 22-28. All others not mentioned will be carded. The district conference was a benediction to our cause in Monroe. Let us make good for the future. Bring up every cause. Look after the Southwestern. Your work will be your recommendation. By our work we are known. Yours for success.—B. J. Reddix.

GULFPORT DISTRICT

Fourth Round

Lumberton, October 25-26; McNeill, 28; Purvis, 30; New Augusta, November 1-2; Sumrall, 4; Richton, 8-9; McClain, 15-16; Bason, 22-23; McHenry,

25; Gulfport and St. Mark, 29-30; St. John and Deille, December 3; Bay St. John and Pearlinton, 6-7; Pass Christian, 13-14; Handsboro, 16; Ocean Springs, 17; Biloxi, 18; Moss Point, 20-21; Escatawpa, 19-21; Bonds and Wiggins, 27-28. It is scarcely necessary for me to say to the ministerial brethren of the district that while we have run well thus far, yet we will have to push matters hard all the time and everywhere in order to be able to make a creditable showing at the annual conference. Let each charge have a bug jubilee day, a big Southwestern day and do our best to reach our full apportionment of benevolence, and, too, let each charge raise the small amount asked for Natchez Church. I wish also each pastor to be prepared to report the full and exact number of members on his charge at the fourth quarter. Yours for success—J. C. Houston, Superintendent.

JACKSON DISTRICT

Fourth Round

Morton, October 4-5; Brandon, 11-12; Pratt Chapel, 18-19; Pelahatchie, 25-26; Canton Circuit, November 1-2; Central, 7-9; Jackson, Miss., 8-9; Canton, 14-16; Cauparie, 22-23; Carthage, 25-26; Benton, 29-30; Yazoo City Circuit, December 6-7; St. Stephen, 12-14; Wiseton, 13-14; Roseneath, 17-18; Craig, 20-21; Flora, 23. Dear Brethren—This is the last round. We made a fair show at the district conference, but now let each pastor and people double every effort to make a complete wind-up. Take the jubilee offering, increase your membership at least 10 per cent; make an advancement in your regular benevolences; take the collection for the Natchez Church. The district conference said: "No local preacher's and exhorter's licenses renewed unless they subscribed for the

(Continued on Page 14.)

CHARTER.

UNITED STATES OF AMERICA,
STATE OF LOUISIANA, PARISH
OF ORLEANS, CITY OF NEW
ORLEANS.

Be it known, That on this, the sixteenth day of the month of August, in the year of our Lord One Thousand, Nine Hundred and Thirteen, and of the Independence of the United States of America the One Hundred and Thirty-Eighth.

Before me, Eraste Vidrine, a notary public, duly commissioned and qualified in and for the Parish of Orleans, City of New Orleans, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared:

Dr. P. H. V. Dejoie, President; C. C. Dejoie, Secretary; and W. E. Robertson, Treasurer, of the Lincoln Life Insurance Company, herein appearing and acting as agents of the stockholders of the said Lincoln Life Insurance Company, under and by virtue of a resolution adopted at a meeting of the stockholders of said Company, held on the twenty-eighth day of July, 1913, a duly authenticated copy of the said resolution being hereto annexed for reference, which said appearance declared for and on behalf of the stockholders of said corporation and all those who may hereafter become associated with them, they do by these presents amend and re-enact Articles IV and V of the charter of said Lincoln Life Insurance Company, adopted by act before Eraste Vidrine, Notary Public, of this city, on July 27th, 1912, recorded in the Mortgage Office of this Parish, in Book 1055, Folio 462, so that hereafter said articles shall read as follows, to-wit:

ARTICLE IV.

The authorized Capital Stock of this corporation is hereby fixed at One Hundred Thousand (\$100,000.00) Dollars, divided into and represented by Ten Thousand (10,000) shares of the par value of Ten (\$10.00) Dollars each, with an authorized surplus of Seventy-five Thousand (\$75,000.00) Dollars, which shall be fully paid in cash and shall be non-assessable before being issued; and such capital stock shall be evidenced by certificates which shall be transferable only on the books of the Company. Subscriptions to capital stock shall be due and payable when fifty (50%) per cent of said amount of capital and surplus is subscribed, at the call of the Board of Directors.

No stockholder shall sell or dispose of his stock in the corporation without having offered the same for sale, in writing, to the corporation, through its Board of Directors, who shall have first opportunity to purchase same at the book value thereof; and should the said Board of Directors fail or refuse to purchase said stock within thirty days from said offer, the stockholder offering said stock may sell or dispose of same to any other person whatsoever.

ARTICLE V.

The corporate powers of this corporation shall be vested in and exercised by a Board of not less than Eleven (11) nor more than Twenty-one (21) Directors, selected from among the stockholders of the corporation. Seven members of said Board shall constitute a quorum for the transaction of business.

The Board of Directors shall have power to make, amend or abrogate all by-laws, rules and regulations for the management of the affairs of the corporation; to appoint, employ and discharge all officers, agents and employees, fix all salaries and remunerations, and generally to do and perform all things necessary in the transaction of the business and affairs of the company; provided that they delegate to the President or other persons selected by them, or to such executive, finance or other committee, as they may require from time to time and create or appoint from their own number such authority as they may deem proper.

The officers of the Company shall be a President, one or more Vice-Presidents, a Secretary and a Treasurer, who shall be elected by the Board of Directors.

The first Board of Directors shall be: Dr. P. H. V. Dejoie, George D. Geddes,

J. A. Palfrey, A. Dejoie, Sr., A. Dejoie, Jr., W. E. Robertson, C. C. Dejoie, Joseph P. Geddes, T. J. Howard, Thomas Brown and Dr. William Murray; who shall hold office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified. And the first officers shall be: Dr. P. H. V. Dejoie, President; Geo. D. Geddes, J. A. Palfrey and A. Dejoie, Sr., Vice-Presidents; C. C. Dejoie, Secretary, and W. E. Robertson, Treasurer; and they shall continue in office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified.

On the second Tuesday of January, 1917, and annually thereafter, or as soon after said date as possible, at a meeting of the stockholders held for that purpose, an election for directors shall be held at the office of the Company, in the City of New Orleans, La., after ten days' written notice mailed to each stockholder at his last known address, and by publication for not less than ten days prior to said meeting in a daily newspaper published in the City of New Orleans, La. At said election each stockholder shall be entitled to cast, either in person or by proxy duly authorized in writing, one vote for each share of stock owned by him and standing in his name on the books of the Company, and a majority of stock present or represented shall be sufficient to elect. Vacancies on the Board of Directors shall be filled by it for the unexpired term from among the stockholders of the Company.

Thus done and passed, in my notarial office, at the City of New Orleans, on the day and in the month and year first above written, in the presence of Messieurs Covington Hall and Edward Keena, competent witnesses, who hereunto sign their names, together with said appearers and me, Notary, after reading of the whole.

Original signed:
P. H. V. DEJOIE, President.
C. C. DEJOIE, Secretary.
W. E. ROBERTSON, Treasurer.
COVINGTON HALL.
EDWARD KEENA.

ERASTE VIDRINE,
Notary Public.

I, the undersigned, Recorder of Mortgages, in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Amendment of Incorporation of the LINCOLN LIFE INSURANCE COMPANY was this day duly recorded in my office in Book 1119, Folio 9.
New Orleans, August 27th, 1913.

(Signed)
EMILE J. LEONARD, D. R.
I hereby certify the above and foregoing to be a true and correct copy of the original act of record and on file in my notarial office, together with the certificate of the Recorder of Mortgages, inscribed thereon.
In witness whereof, I hereunto sign my name and affix the impress of my official seal, at New Orleans, this thirtieth day of August, 1913.
ERASTE VIDRINE,
Notary Public.

Conference Notices

(Continued from Page 13.)

Southwestern Christian Advocate." Let us all see to it that we roll up a large number of subscribers.—J. C. Hibbler, Superintendent.

HOLLY SPRINGS DISTRICT

Fourth Round

Pototoc Circuit, September 27-28; Pontotoc, October 4-5; Houston, 11-12; New Albany, 17-19; Cottonplant, 18-19; Corinth, 24-26; Corinth Circuit, 25-26; Ripley, 31, November 2; Ripley Circuit, 1-2; Potts Camp, 8-9; Nettleton, 22-23; Tupelo, 28-30; Verona, 29-30; Olive Branch, December 6-7; Holly Springs Circuit, 13-14; Houston Circuit, 20-21; Holly Springs, 12-14. Dear Brethren—Let each of us strive to wind up a good year. May we be instrumental in saving many precious

MEN! There's lots of money to be picked up in your town.



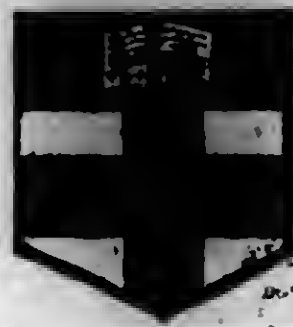
We can show you how to get it. The secret of all business success is the right policy, right method, plus correct salesmanship. You can become our special agent in your town when we will impart all our secrets of success so that you simply can't fail. After you have learned how to take orders for Spencer-Mead clothing made-to-measure clothes, your future success is assured. Spencer-Mead clothes are conceded to be the most reliable garments that can be bought—in style, wide range of fabric and best work prices. In order to prove the superiority of our garments and realizing that "Nothing succeeds like success" we offer to give you your own suit—absolutely free, for a few moments of your time—for only a very little effort on your part.

\$7.00 TO \$10.00 A DAY—POSITION OPEN RIGHT NOW

The mere wearing of this handsome suit will enable you to take orders right and left and your cash reward will be immediate and liberal. In addition to this opportunity to earn \$7.00 to \$10.00 cash every day, we give additional bonuses of valuable premiums that you can select from our 100 page catalog showing 633 free presents. We can afford to give double what other houses give because we are manufacturers, tailors and deal direct with our agents—thus cutting out all middlemen and retail profits.

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souls. Let us make a full benevolent report. Push the jubilee offering. The church is expecting us to give a good account of ourselves. The Southwestern is not to be forgotten. Try to place the paper in each home. Have a Southwestern day and write Dr. Jones giving him the dates. Your work fellow.—W. H. Gilliam, District Superintendent.

To the Pastors and Members of the
San Antonio District:

You are hereby notified that the parliament or group meeting of Austin, Victoria and San Antonio Districts will meet at San Antonio, St. Paul, October 16-17, 1913. Now, dear pastors, you organize your forces and come prepared to have the greatest rally ever had for education on the district. Austin District and Victoria District will also be represented here, and each district will strive for the mastery. Dear Pastors, the first Sunday in November at 3 o'clock will be a general rally day for Southwestern Christian Advocate throughout the district. Each charge and each circuit will observe that hour on that day. Report to the office at 631 Baronne street, New Orleans, La., on the following Monday.

Yours for success,
A. M. M. MASON, D. S.

TENNESSEE

Liberty—Phillips Chapel is progressing nicely and we are moving on. The Ladies' Aid and trustees gave a picnic on August 2 and it was one of the most successful affairs of the season. We raised \$40. We met last Sunday evening, our president, Mrs. Lizzie Bounds, presiding. We had good talks from members of the Ladies' Aid and trustees.—Caro Hunter.

Zachary—The Woman's Home Missionary Society of Jackson Chapel is growing greatly, having been organized but ten months. We have a membership roll of 20. We planned at the monthly meeting in June to have missionary entertainments in our homes to help build our little treasure. The first entertainment was given at the home of Mrs. F. Mays, the treasurer of our auxiliary. The second entertainment was given by our first vice-president, Mrs. M. Moore. Refreshments were served by Miss R. Galt. We pray God's blessing on our little auxiliary that we may grow stronger, both spiritually and financially. (Mrs.) Alzena Overton, Secretary.

MME. TURNER'S



Great French System

FOR THE HAIR AND COMPLEXION used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap you want you to use.

MME. TURNER'S MYSTIC FACE BLEND will cure every, any, and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free.

We have a full line of Creole hair goods of all grades. Wigs and Switches. \$1.00 for one of our beautiful pompadours.

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Lots 50 by 150 in sight of Depot Waveland, Miss., for \$30, \$5 down—\$2 per month. This is a chance for a poor man to get a home. Address P. O. Box 124 Waveland, Miss.

\$2 TO \$5 DAILY GUARANTEED TO YOU
Write at once for our quick money-making plan. Nothing like it. Easy. Success guaranteed.
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BROTHER

Accidentally have discovered a remedy that will cure both tobacco habit and indigestion. Gladly send particulars.

J. O. STOKES, Mohawk, Fla.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Robinson—There died in Shreveport, La., August 12, 1913, little Matthew Robinson, the three-year-old son of Mr. and Mrs. Estelle Robinson, daughter and son-in-law of the Rev. B. J. Reddix, district superintendent. This bright, sweet and promising child met his death from being severely burned. He came in contact with an escaping gas pipe in the street, and a lantern being in his hand caused an explosion. He was given great care and medical skill, but he left us. The remains were taken to Lake Charles, their home, for burial.—T. B. Oville.

Luckett—Brother Granerson Luckett, of Washington, La., one of the old members of the St. Mark Methodist Episcopal Church, died August 1, 1913. Notwithstanding his old age he was faithful to his Christian duties. Three daughters and two sons survive him. His faithful wife, who preceded him only by a few months, was also a faithful member of this church.—Milton Goins, pastor.

Ellis—Mrs. Louise Ellis, a member of St. Mark Methodist Episcopal Church, Washington, La., died in full triumph of faith, August 6, 1913. Funeral attended by the Rev. S. Strode and the pastor, the Rev. Milton S. Goins.

Myricks—Mrs. Eliza Myrick, wife of William Myricks, born February 28, 1857, died July 21, 1913, after a long and painful illness. She joined the Methodist Episcopal Church under the pastorate of the Rev. Mr. Coleman in 1876, and lived a consistent Christian life. She is survived by her husband, four sons, three daughters and many friends.—T. D. Wesson, pastor.

Steges—Sister Nancy Steges, wife of the Rev. Frank Steges, a local preacher, of Barlow, Miss. She departed this life August 9, 1913. She lived as she died—a faithful Christian and a faithful member of New Salem Church. She leaves a husband and five adopted children. The funeral was conducted by A. Johnson. This was a large funeral.—A. Johnson.

Wimbly—Classiey Wimbly, died August 20, 1913. She was the mother of the Rev. F. M. Lashington, a member of the Louisiana Conference. Mrs. Wimbly was not a member of the church. She was 86 years old. She leaves two sons and two daughters. The funeral service was conducted by J. C. Clark.

Capshaw—On Friday, August 22, 1913, I was sent for by one Mrs. Maggie East (white) to come and attend the funeral of a dear old saint, Mrs. Mariah Capshaw (colored), of West Point Miss., who had passed to her final reward. On reaching the humble cabin on East street, I found Mrs. East with two other white ladies and six or more colored ladies seated around this dear old "black mammy." Mrs. East was just as attentive to this dear old saint as though some member of her own family was deceased. When we left the cabin for the cemetery Mrs. East took two other white ladies in her conveyance and followed the remains to its final resting place. On reaching the cemetery about 4:30 p. m., Mrs. East



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Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

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We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

JUST SEND YOUR NAME
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found that the grave had been dug on the wrong lot, so she turned and forcibly said, "I will not let her be buried on that lot. I'm going to have her buried on the lot I bought for her." So the proper place was shown the grave digger and by the time the five feet of hard earth had been excavated it was about 8 p. m. But with a dim light I read the ritualistic service and we administered the last sad rites to this sainted mother in Israel. Near the close of this service Mrs. East was still present. Her son, Mr. Jabez, took an active interest in the burial also. Mrs. Capshaw had no relatives, but, with the loving hand of kindness which the noble Mrs. East afforded, had she been surrounded with a host of relatives a more respectable and painstaking burial could not have been given her. God bless these good white friends, with others like them!—J. M. Walton.

King—Sister Gertrude King, of North Carrollton, Miss., departed this life June 22, 1913, at the age of 16 years. She joined the church when quite a child. She was a student of Rust University and a great Sunday school worker. She died in full triumph of faith, as her sister sang by her request, "Jesus is all the world to me." The funeral was conducted by the Rev. C. W. Butler, district superintendent. She leaves a father and mother and three brothers and one sister and a host of friends to mourn.—E. M. Byrd, Pastor.

BRIEF MENTION

At Hub, Mississippi, a band of Christian workers presented to the Rev. A. Reid, pastor, a suit of clothes, for which he expresses his sincere appreciation. Every interest of the church is receiving careful consideration.

IN FOUR YEARS THE Southern Pacific

Handled 157,000,000 Passengers, and not a single passenger lost his life through a collision or derailment of its trains.

THE SECRET IS

Electric Block Signal Protection

When you travel be sure you select

THE SAFE WAY

Ask the Agent of the Southern Pacific

Marriages

Hudson-Caloway—At Thomas Methodist Church, Mansfield, La., August 3, 1913, Mr. Jesse Hudson and Miss Susie Caloway. They are members of our church and are identified with some of the best families of Mansfield. Many were the handsome gifts presented them. The Rev. D. Shelby, pastor, officiated.

Robinson-Fields—One of the most beautiful wedding of the season was celebrated September 3, 1913, at 8:30 p. m., at Caywood, La., in the home of Mrs. Mary Robinson, between her daughter, Miss Winnie Robinson to Mr. Charles Feils, of Nashville, Tenn. Long before the appointed hour the many friends of the bride thronged the home. At the appointed hour the bride of eighteen summers came out in her usual girl like manner, beautifully gowned in a white oriental lace and embroidery dress over messaline, holding a beautiful bouquet of Martha Washington roses. Little Virgie Carver served as license bearer. The groom wore a full black evening suit. The Rev. James D. McCain officiated. Many prominent families were present.—Dollie Franks, Reporter.

Will Relieve Nervous Depression and Low Spirits.
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

WEST VIRGINIA

Berwind—Our fourth quarterly was held at Excelsior on August 26, by Rev. W. T. Marley, district superintendent. He preached three sermons on Sunday, which were all enjoyed. Excelsior is situated on the Dry Fork Division of the N. & W. R. R., and comprises a coal operation. It is a beautiful little town, with accommodations far beyond any little town on the Dry Fork division. The officials are gentlemen of the highest type. Houses are stylish and comfortable, and water cannot be excelled. A good class of people for church and Sunday school work live here. All of these inducements stand out to people who may be in search of labor to support their families and to educate their children. We raised on this occasion \$51.95.—F. A. Hatcher.

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MISSISSIPPI

Barlow—Third quarterly conference was held at New Salem, on the Barlow Circuit, with the district superintendent, Rev. P. H. Rembert, presiding. After a short lecture from the president, the conference business was dispatched with great satisfaction. At night he took for his text Acts 16-30, "Sirs, what must I do to be saved?" Afterwards quite a number of seekers came forward for prayers. Collection for all purposes, \$45.00.—A. Johnson, Reporter.

VIRGINIA

Leemont—Sunday, August 24, 1913, Educational Day was held. An excellent program was rendered, consisting of solos, papers, duets, speeches. Rev. E. E. Rogers delivered an address in which he emphasized the duty the parent owes to the child in giving it every educational advantage. Rev. E. E. Rogers is doing good work and he is ably assisted by Mrs. E. E. Rogers. May the pastor have success in his good work. Miss Martha E. Rogers, a young school teacher, and a gifted musician, has been fortunate enough to compose several hymns and hopes to have them before the public in a short while. Mrs. S. B. Cord delivered an excellent address Sunday, August 24, concerning education.

Southwestern Christian Advocate

631 BARONNE STREET.

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We cannot be responsible for money sent in letters in any other than by one of the four ways mentioned.

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Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

COLORED Y. M. C. A.

2220 Dryades Street

The Hon. James Madison Pierce will address the Colored Y. M. C. A., Sunday, Sept. 21, at 3:30 p. m. Subject: "Our Heroes." All men are invited.

During the anniversary week of Wesley Church, Dr. J. L. Wilson, the pastor, at the request of his congregation, repeated his lecture on "That Animal—A Man or a Monkey." In spite of the inclement weather the lecture and the lecturer drew a large crowd. This fact and the other fact that Dr. Wilson has given this lecture twice in six months in his own church with a paid admission, shows that it is a drawing card. The lecture is an eloquent, sane, scholarly defense of the Negro.

Malden Church—Sunday and Monday, Sept. 28-29, will be the dedication and historical banquet. Our parsonage which will be completed and paid for by this loyal set of people. Two children will act as sponsors. Dr. V. Chapman, district superintendent, and all of our city pastors and congregations are invited. We hope to make this a great event, and we ask that city Methodism unite with us. A penny for each of the 28 years of the church's history is asked. Send or bring the same. H. B. F. Charles, pastor.

First Street Church—The services were good morning and night on last Sunday. Pastor Hubbard preached at both services, discussing "The Beatitudes" at the morning service and "Parents the Connecting Link Between God and Man," at night. The pastor will preach next Sunday morning on "The Deadly Tongue." The Rev. Geo. W. Forest will occupy the pulpit at night. Next Sunday at 3 p. m. is "Woman's Day." The public is cordially invited. Mrs. Kate St. Cyr, a prominent member of the church, died Tuesday, Sept. 9. Israel Tabernacle No. 83 had charge of the body. Im-

pressive services were held at the church. The remains were interred in the Carrollton cemetery. B. Mack Hubbard, pastor.

Williams Church—Sunday, Sept. 8th, early prayer meeting led by Mesdames Julia Douglas and Priscilla Wheeler. The Sunday-school rally at 10 o'clock, conducted by Supt. Miss Elenora Parker and Miss Helen Brazley, was well attended by our Baptist friends. Sunday-school collection, \$8.77. Miss Elenora Parker and Miss Helen Brazley will leave for Moss Point, Miss., Sept. 10, where they will teach. Miss Corine Wilson will take charge of the Sunday school as superintendent and Miss Nollia Poach will take charge as secretary. J. A. Landry, pastor.

Wesley Church—Early prayer meeting conducted by Bros. Hughes and Orange Thompson. Miss V. C. Hurst, our worthy Sunday-school superintendent, returned from her vacation and was at her post of duty. At 10:45 a. m. the pastor, Dr. J. L. Wilson, discussed "A Plea for Protection in the Time of Old Age." Many venerable servants of Christ were brought in vehicles to the service, for which Bros. Burk, Taylor and Armstead deserve thanks. At 7:45 p. m. the pastor discussed "The Leodicean Church, Its Indifference and Its Counsel." Large were the congregations and successful were the efforts put forth in celebrating the 69th anniversary of the church. Collection, \$185. Next Sunday, at 10:45 a. m., subject: "Saul, the King of Israel, or the Culmination of a Life in Endless Despair." At 7:45 p. m., subject: "Soul of Tarsus, or the Culmination of a Life in Perfect Victory." L. L. Harrison.

Mt. Zion Church—Services throughout the day were at high water mark. Prayer meeting conducted by Brothers Jordan Wilburge, Eugene Randelle, Mesdames J. C. Jackson, Ella Miles. The Sunday school, under direction of Miss L. E. Taylor, is doing splendid work. The communion service was good. Calender for the week: Widows' contest and concert, Monday night; Ladies' Aid patching contest and entertainment, Saturday night; Sunday at 11:30, pastor's subject, "The Important Question;" 3 p. m., the choir's rally; 7:30 p. m., memorial service, Myrtle Wreath Lodge No. 29, Knights of Pythias. Visitors are welcome. J. O. Brown, pastor.

Asbury Church—The Sunday services were highly evangelistic. We have just closed a most glorious revival meeting with seven souls converted and added to our church. We are at work on our benevolences. The Y. F. of C. Benevolent Association will celebrate its twenty-second anniversary at our church Sept. 21st, at 12:00 noon. The pastor will preach the sermon. The work is alive. Jesse David, pastor.

Trinity Church—The pastor has returned from his vacation and is now busy helping to arrange the details for the State Fair. Every department of the church is being organized and making preparations for the grand fall rally to take place Sunday, October 19th, on the note of the church. Forty-seven were read into the church as full members, one baptized, and two joined, and over 167 communed on Sacrament Day. The Sunday school is well attended, and the teachers are returning from their summer vacations. This Sunday at 11 a. m. sharp, Dr. M. C. B.

GOOD PRINTING 100 nice white envelopes neatly printed and sent to you postpaid for 30c. Send 3 silver dimes securely wrapped. Mailed same day order is received. Address: Progressive Printing Company, Hamlet, N. C.

Mason, of Cincinnati, Ohio, will preach A special program will be rendered. The Hon. James C. Napier, Register of the U. S. Treasury, Washington, D. C., together with one hundred other citizens, will be guests. At night the Rev. G. W. Mills, D. D., of Shreveport, La., will preach. The Rev. Mr. Hamilton of Florida has been conducting a series of meetings for the week, and despite the rains they have been well attended. Strangers and visitors always welcome. W. Scott Chinn, pastor.

District Rounds.

OHIO DISTRICT.

Third Round.

Dayton, McKinley, Oct. 4-5; Troy, 9; Springfield, 12-13; Oberlin, 10:30 a. m., 18-19; Lorain, 7:30 p. m., 19-20; Elyria, 3 p. m., 19-20; New London, 22-23; Cleveland, 24-26; Steubenville, Nov. 1-2; Cadiz, 3; Mt. Pleasant, 4; Flushing, 5; Bridgeport, 6-9; Bellaire, 7-9; Martins Ferry, 8-9; Columbus, Penna. and Wheatland, 3 p. m., Rev. W. J. White, 9; Columbus, Park Street, 3 p. m., 15-16; Columbus, Hawthorne Street, 16-17; Columbus, American Addition, 18; Columbus, Arlington, 19; Delaware Circuit, 20-21; Columbus, Eleventh Street, 23-24; Batavia, 29-30; Milford, 3 p. m., 30; Cincinnati, Madisonville Circuit, Dec. 2-3; Cincinnati, Steel's Subdivision, 4-5; Cincinnati, Cumminsville, 6-7; Cincinnati, Park Street, 14-15; Cincinnati, Westwood, 16; Cincinnati, Cleves, 17; Cincinnati, Mt. Zion, 18-21; Urbana, 10:30 a. m., 28; Xenia, 30. Dear Brother: Have Minute Money at this Quarter; report your benevolent money in full. Do not fail to bring up \$1.00 from each member as a Jubilee offering. Make your semi-annual report to Bishop Anderson at once, 220 W. 4th St., Cincinnati, Ohio. You must make proof of your ministry. Joseph Courtney, Supt., 336 Fair St., Springfield, Ohio.

ABERDEEN DISTRICT.

Fourth Round.

Aberdeen, Sept. 26-28; Athens, 27-28; Aberdeen, Second Church, Oct. 3-4; Strongs, 4-5; Wren, 11-12; Amory, 18-19; Columbus, 24-26; Caledonia, 25-26; West Point, Oct. 31-Nov. 2; Bell, 1-2; Quincy, 4; Columbus, Second Church, 7-9; Columbus Circuit, 8-9; Hickory Grove, 13; Brooksville, 15-16; Macon, 21-23; Macon Circuit, 22-23; Shugulak, 29-30; District Conference, 25-30; Mashulaville, Dec. 6-7; West B. and Centerville, 13-14. Brethren, the time is short, just four months to the annual conference, and he that would make full proof of his work in obedience to the demands of the church must get busy. The revival season is about over, with splendid results in many of the charges. The next thing to be considered is the bringing up the balance due on our benevolent apportionment and the Jubilee Fund. We are making an effort to secure 200 new subscriptions to the Southwestern at our second district conference and we expect each pastor to stand by us. J. M. Marsh, Supt.

SPECIAL NOTICE.

La. Teche District preachers' meeting will convene at Baldwin, La., October 6. Cornelius Spears, Pres. J. W. Turner, Dist. Supt.

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JUST MILK

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Each 10 cents a package at grocer's.

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Why Scratch



"Hunt's Cure" is guaranteed, to stop a permanently cure the terrible itching. It is compounded for this purpose and your money will be promptly refunded WITHOUT QUESTION if Hunt's Cure fails to cure it, Eczema, Tetter, R. Worm or any other skin disease. 50c at your druggist's, or by direct if he hasn't it. Manufactured only by A. B. RICHARDS MEDICINE CO., Sherman, Mo.

THE MOST NEGLECTED ORGAN OF THE BODY IS THE LIVER

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because it's the one liver remedy that energizes the liver, brings back its natural function strong and young again.

Tell your druggist you want SIMMONS' LIVER PURIFIER—and nothing else; emphasize SIMMONS (in yellow tin boxes only), and insist upon it. It's the one cure that cures—the liver remedy that does its work without griping or sickening.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, SEPTEMBER 25, 1913

Vol. No. 42—No. 39.

A FATAL LACK

The Hon. A. E. Pillsbury, of Boston, hit upon a very vital defect in the race life of the Negro when, addressing recently a large crowd of Negroes, he said: "There is a fatal lack of what may be called the faculty of organization, the get-together and the stand-together among Negroes. Do you suppose that ten million Irishmen or Hebrews could be treated in this country as the Negro is treated? When you have learned that union is indispensable and division is fatal, your cause is won."

The Negro does not know his strength. He is accused of being clannish, but he is everything but clannish. If there could be united effort he could do more for his uplift, he would command greater respect and would be less imposed upon. Ten millions of people are a nation in themselves. Disintegrated, their strength is reduced to a minimum, united, they become a powerful force.

STAY ON THE FARM

Dr. James A. Dillard, whose second nature is to look at the race situation from a clear, practical and statesman viewpoint, says the slogan "Back to the Farm" should rather be "Stay on the Farm." He cites that more than four-fifths of the Negroes are still in the open country on the farm and that there is no appreciable tendency, certainly not to an alarming degree on the part of the Negro to flock to the cities. The Negro population is still more rural than the white and "Stay on the Farm" is certainly a more practical slogan than "Back to the Farm." For it is an exceedingly hard task to get the Negroes who are already in the cities to leave the lure of city attractions for the isolation of the country. But the rural Negro can easily be advised and, no doubt, retained on the farm. And, if he is, we shall have in results just what "Back to the Farm" movement desires, namely, a large population of Negroes still on the farms. Doctor Dillard is correct when he says that the Negro will remain on the farm, unless there are good reasons for his removing. Dr. Dillard says if the Negroes have a chance to buy land or to rent it at reasonable rates, and if they have fair school facilities for their children they will remain in the country. To this might be added, the protection of life as well. The Negro wants to be protected. In the open country he is an easier victim to mob violence than in the cities.

THE CHURCH NOT AT FAULT

A great deal of publicity is given to the revolting crime of a Catholic priest in New York, who recently butchered a girl in a most shameful way. The conduct of this man, because he is a clergyman, is commented upon variously and the Church comes in for a deal of criticism. But, to the sober-minded, the depravity of this man will not shake the confidence in their Church and in the ministry, Catholic or Protestant. The Church has never claimed that the ministry and membership were absolutely free from imperfections from sheltering individuals who are in every way unworthy of churchly association, and who do not live up to the teachings of

the Church. As a matter of fact, there has been from time immemorial goats in sheep's clothing. But the individual who permits the occasional, unusual, depraved men who masquerade under the protection of the Church as representatives of the Church, to cause them to doubt the faith or to weaken them in their effort for holy living simply make a sad mistake. They need only turn to the thousands of others who are devout, conscientious, sober and upright in all their dealings. If a Catholic priest in New York is guilty of a heinous crime there are hundreds in the great city, as there are thousands elsewhere, who are living upright, exemplary lives. If one minister goes wrong, there are still thousands of others who have gone right. And an isolated case of depravity instead of calling attention to the wrongs of the ministry should

Are You Among The Number?

There are fourteen hundred Pastors in our Colored Conferences who have not as yet fixed a "Southwestern Day." Are you among that number? If so, quit it at once and write the Southwestern Office on your day for ingathering subscriptions. Does not a dear old paper deserve a lift? Can you withhold your help? Write at once and we will send you a reply. We want to help you in your Canvas. Will you let us do it?

call attention to those who are upright and true. In no case, however, is an individual justified in his indifference to the Church and holy living because of the sins and mistakes of another. When an individual has a sense of right and wrong and his better nature revolts because of sin, that is a call in itself to him to a larger and better life.

SEGREGATION BY ISOLATION

Southern University, of the City of New Orleans, an institution for Negro youth, was removed by an act of the recent legislature of Louisiana. And, in carrying out the provisions of the act, the Board of Trustees provisionally accepted the tender of New Iberia as a location for the school. The invitation was made on behalf of the white citizens by the Mayor, president of the Chamber of Commerce, and others. And now comes a vigorous protest and a plea for the University to be put in some isolated locality. Just as if an

institution for the uplift of the Negro were a menace to the public good, a thing to be shunned as a leper's camp. There is a deal of inconsistency in this sort of a protest anyway. We would not urge the location of an institution in the very heart of any residential district against the unanimous protest of the residents of the same. But, as a matter of fact, persons have been known to protest against Negro institutions who have made and are making their livelihood off Negroes and who welcome Negro trade and Negro contamination (?) when there is a dollar in it. There are instances to be pointed out where Negro saloons and dives are tolerated and where institutions for the uplift and inspiration of the Negro are protested against. We are exceedingly sorry that our friends in the Parish of Iberia have protested against the institution. We had hoped that the matter would go through without any hitch, as an indication of the good-will of the white race for the moral and economic uplift of the Negro race. We sincerely trust that the Governor will use his good offices to place this institution in a location congenial, of course, and at the same time where it will be of the largest possible service to the people by whom it will be patronized.

THERE ARE OTHERS

The characteristics of a gentleman and a manly man are not to be determined by color, social conditions, intellectual training or wealth. Instances are at hand to show that at times under the roughest externalities may be found the highest elements of manhood.

Much is said of Negro attack upon white womanhood. It will not be amiss, therefore, in this connection, to point out how a Negro gave up his life in the protection of white womanhood, under circumstances more than unusual.

It does not detract from the case in the least, that it occurred in connection with a circus at Sioux Falls, South Dakota. The Negro referred to was an employee in this circus and was known by the name of "Mule." It was his task to guard the tents occupied by the women of the circus. As it is known, the tents are the only homes these women have during the circuit. This Negro employee found a white man peeking through a hole in the canvas of the ladies' dressing room. He seized the intruder by his collar and threw him outside the circus lot. Late that night when the last loads were being hurried to the train, the Negro's body was found in the brush and suspicion points out that the intruder who had been ejected had gotten even.

Although the Negro died, he did not die in vain. When he was laid to rest, the grave was lined with roses, furnished by the women of the circus, who had been protected from the insults of white scoundrels by this Negro.

The Bellboard in referring to the Negro's death, says:

"What a pity that his real name cannot be learned and a testimonial sent to his family and friends telling them that 'Mule' protected virtue, and that he was every inch a man—a superior being to the white trash that had caused his death."

Even in this hard-working, unknown, untrained Negro there were elements of high manhood. And there are others.

ON THE TRAIL TO THIBET

By E. L. Langdon

Travel in mountain regions is always a problem as well as a hardship, and the more rugged the country the more difficult the problem of transportation becomes. The central Himalayan region of northern India affords one of the nicest adaptations of the energy and genius of a primitive people to the problem of transportation that the world affords.

The mighty Himalayas present an all but impassable barrier between the plains and the central highlands of Asia. The foothills rise abruptly from the dead level of the Ganges valley in rank upon rank of precipitous wooded slopes, and extend inland a distance of 150 miles or more to the high snow-mantled ranges of the great Himalayan system.

Access to the interior is gained by a narrow train that threads its tortuous course up and down the long slopes, doubling the ravines, skirting the torrent or the precipice edge. The gradients are impassable for wheel vehicles and all traffic passes on foot. Two hundred miles of this road brings the traveler at an altitude of 17,000 feet to the borders of that closed land, Thibet. Nature has done more to close Thibet than any prohibition of the British government. The upper course of this trail is known as Bhot, and the sturdy mongoloid race that moves freight over this difficult trade route call themselves Bhatiyas. Compared with the other races of India, they are physically superior to any, excepting possibly the Sikhs. The men are of medium stature, with deep chests and powerful legs. For generations they have climbed the Himalayas and their strength and endurance are amazing. The women are somewhat slighter in build, but are as fit in their way as the men. The children are muscular, self-reliant and are superb specimens of healthy humanity. The hair is coarse and black. The skin is almost as dark as that of the Indian, but the face has a decidedly Mongolian cast, with wide set, oblique eyes.

They have no fixed abode, but are equally at home anywhere on the long trail. In the summer months they occupy rude stone villages in the high altitudes near the passes. Their winter quarters are found in the lower valleys. Incidentally they engage in agriculture, but first of all they are traders, and they afford the connecting link between Thibet and India. They reckon their wealth in sheep, which they use as beasts of burden. Each animal carries on either side a small, leather-bound sack. The burdens vary in weight from 25 to 40 pounds. Thus fifty sheep can carry a ton of freight. When some of the snow melts from the passes the Bhatiyas load their caravans of sheep with salt and nitre from Thibet, which are exchanged for grain and the products of the plains. With the advent of cooler weather they move their goods farther down, and in the winter they work along the foothills.

Not only is the sheep a beast of burden, but it furnishes clothing and meat for its owner. As the Bhatiya follows his sheep with a heavy burden suspended on his own back, he spins yarn from a roll of wool about his right wrist and skillfully winds it on a spindle suspended from his left. At the head of the flock are always several goats, who proceed confidently and the timid sheep follow over roads too steep for a horse to try. At 3 o'clock in the morning the day's march begins. The average journey of six miles is accomplished about 9 o'clock and the little caravan goes into camp at one of the numerous resting places. The packs are removed and stacked in neat piles, and the sheep begin to graze immediately on the impassable slopes under the watchful care of the boys assisted by fierce dogs, whose iron collars enable them to combat even the leopard. The mother sets up her simple loom and weaves

cloth and sacking while the daughter cooks in brass vessels over an open fire, and the father takes a nap. Their food consists chiefly of herbs gathered by the way, and mutton when a shepp has been injured and is unable to travel. Shelter is afforded by a low tent or a cave under the overhanging rocks. The artificial requirements of life are reduced to a minimum, and scant resources of nature are made to serve his actual needs.

The Bhatiyas are a happy, healthy people, with an economy almost complete in itself. Their vernacular has never been reduced to writing, but their experience in commerce has made them familiar with Hindustani. Superstition abounds, and they are ever trying to placate a horde of hostile gods and spirits. Whenever they reach a bridge or a narrow pass in the road they place a stone upon a twig of thorns in the hope that ghosts who are supposed to be following may stumble and turn back. When a Bhatiya dies his friends make an efigy, dress it in the best

clothes of the deceased, let it stand at the entrance to the village for three days. Then the whole community comes to a feast at the expense of the mourners, dance and get gloriously drunk on native liquor. Then the dead man's clothing is tied on the back of a yak and the bewildered animal is driven forth to wander in the jungle. Thus the man's ghost having been feasted and provided with clothes and a yak, is supposed to leave the village in peace. If the yak escapes wild animals he is appropriated by the low caste Hindus.

For many years two women of the Women's Foreign Missionary Society have done heroic work among these wonders of the hills, and one of them has laid down her life in the service. While the missionaries have impressed these simple people by their unselfish devotion and have won their admiration for their skill in medicine and endurance in hardship, still no Bhatiya man has yet been won to an open confession of Christ; and this rugged, virile race still offers its challenge to the Christian church while Hinduism is busy forging the fetters of caste and establishing its pantheon of 330 million unholy gods.

Baroda Camp, India, June 16, 1913.

A STUDY OF MAN—EIGHTH PAPER

By the Rev. J. O. Thompson, D. D.

*"Know then thyself * * * The proper study of mankind is man."—Pope.*

I now come to the discussion of the Will. It is, as Dr. Young calls it, "Resolve, that column of true majesty in man."—Night Thoughts, p. 2.

What is the Will? The Standard Dictionary says, "The power of willing. Specifically, the power of conscious, especially of deliberate action." Dr. Whedon, *The Will*, p. 1, ch. I, page 15, says, "We define Will to be that power of the soul by which it intentionally originates an act or state of being. Or more precisely, Will is the power of the soul by which it is the conscious author of an intentional act." A further definition in the Standard Dictionary is, "Psychologically: The faculty by which the rational mind makes choice of its ends of action, determines to act in view of a certain end or in a certain way, or to refrain from action, and directs the energies in carrying out that determination. The elements of will are (a) Choice; (b) Purpose, and (c) Executive or directive volition." Freedom is the self-directing power of the will.

Volition, it is plain, is an act of the mind knowingly executing that dominion which it takes itself to have, over any part of man, by employing it in, or withholding it from, any act or course of action proposed.

Some of the older, and perhaps some of the more modern psychologists seem to confound will and desire, but, as Dr. Whedon, in his masterly work on the Will has shown, they are totally distinct. I cannot do better, on this point, than to quote from that work.

"Will may be distinguished from desire by the following points: 1. Volition is consciously distinct in nature even from the culminating desire. It is felt to be an act—a decisive movement—a putting forth of energy. It is a continuous projection, from interior power, of action upon its object. Desire is the flowing forth of an appetency for an object; volition is the putting forth of action upon it. 2. Volition and desire differ in their objects. Desire is an appetency for some perceived agreeable quality or agreeable thing in its object. The object of the volition is the post-volitional voluntary act which it effectuates. We can conceive a being full of coexisting and contending desires and emotions, but without any power of volition, and so hemmed forever into a circle of passivities. 3. To volition, and not to any other mental operation, belongs, as before said, intention

and motive. This peculiarity alone would be sufficient to distinguish volition as a unique operation and will as a special faculty. 4. There is no mental faculty which our consciousness so identifies with the self as the will. When the will governs the appetites or passions, we naturally say that the man governs them; when they govern the will, we say the man is governed by them. 5. The will is that power by which man becomes properly an agent in the world. * * * He could never execute any projects, shape any object, or make any history he could call intentionally his own, without the faculty of the will. 6. Upon will alone primarily rests from above the weight of moral obligation." Whedon on the Will, p. 16.

I have quoted thus extensively from Dr. Whedon because his ideas are so correct, and are so clearly and so concisely expressed. I heartily commend the book from which this quotation is made to the careful study of all preachers and laymen who would be intelligent in this matter, and who are not too old to learn and improve. And I wish to emphasize the words "careful study." It is not a book to be read hastily or perfunctorily and thrown aside, but it contains the pith of this whole matter of the human will in well digested statements supported by unanswerable arguments. To young ministers, especially, I say, "Read, mark, learn and inwardly digest" Whedon on the Will. That the will is free appears from several considerations. A volition which I am necessitated to make is not my volition at all, but the act of the being who makes it necessary for me to make such a volition. According to the necessities no man could ever say "I will." In so saying he declares, "the volition is my act." And as volition is the only act of which the will is capable, and as only the will is capable of volition, a necessitated volition is not strictly a volition at all; not my act, but the act of some other. I used to amuse myself when a boy by setting up on end a long row of bricks, five or six inches apart, and then tipping the end brick of the row against the next one. The result was always to tip over every brick in the row. And the force which really overthrew every brick in the longest line was really communicated by my finger to the first brick. It did not affect the fact of causality at all that I arranged the bricks in curves instead of straight lines, so that the last brick fell in a direction opposite to that of the first. Even a small boy could not fail to recognize the fact that it was the force

applied by the finger to the first brick, tipping it towards the east, that overthrew the fifteenth towards the north and the twenty-fifth towards the west. There was only one volition and one application of force that toppled over every brick in the row. The same is true of all—so-called—necessitated volitions. The first one wills—is an active force; the others, are all willed—passive objects of force. Hence, if all my volitions are necessitated there is no propriety or truth in saying that I have a will at all. If my will is not free it is not a will. If I have a will it must be free.

Again, it is stated in the Bible, "And God created man in His own image, in the image of God created He them." Gen. i, 27. The essential element in the nature of God is will. It is the executive of the Deity. We cannot conceive of a God, we cannot conceive of any being capable of action, without it. As I have shown, to be really will it must be free. Would it be proper to say that man was created in the image of God if the essential element of the Divine nature was omitted from man? Man without freedom of will is destitute of the likeness of God in the very executive of his being, the most important element of the image being left out.

The whole Bible assumes man's responsibility for obedience to the Divine commands. It is rank idiocy to talk about responsibility without freedom. God is declared to be immaculately just. But there could be no ranker injustice than to require of man volitions which God had unalterably decreed that man should be unable to make.

God is infinitely, perfectly good. This statement necessarily includes all conceivable or possible perfections. He is good because He wills that and that only which is good. He wills only that which is good; and, stating it conversationally, only that which He wills is good. Then to will evil is, in the nature of things, impossible with God. Pope's dictum.

"All partial evil universal good," if it refers to moral distinctions, is of the nature of rank blasphemy. The "Impossible for God to lie," of Heb. vi, 18, covers the whole ground, evil and false being, in the last analysis, convertible terms. But if the will of God is all good, and all good is the will of God, then all moral evil must be opposition to the will of God. It must be the opposition of some other will to the Divine will, for only will can oppose will. It is ridiculously absurd, as well as blasphemous, to assert that God foreordained volitions of His creatures in opposition to His own will. That would be forcing the Sovereign of the universe to will that which is totally opposed to His will, making Him work an infinite contradiction. It is one of the fundamental principles of logic that of two contradictories, if one be true the other must be false; and the converse is also true, if one be false the other must be true. Hence the will which makes volitions in opposition to the Divine will must be the will of some other being.

Paul most emphatically endorses this position, for he declares that "the mind (will) of the flesh is enmity against God; for it is not subject unto the law of God; neither, indeed, can it be." Rom. viii, 7. Could there be a plainer, more emphatic denial of the whole position of the necessitarians, that all human volitions are unalterably foreordained by God? Man makes volitions in known and intentional violation of God's will, hence man is the creator of moral evil. Dr. O. W. Holmes is theologically as well as poetically correct when he says, in "A Rhymed Lesson":

"Thought, conscience, will, to make all these thine own
He rent a pillar from the eternal throne.

* * * * *
Think not too meanly of thy low estate;
Thou hast a choice! To choose is to create.
Formed in His image, thou must nobly dare
The thorny crown of sovereignty to share."
We know that moral evil exists. All moral

evil is the creation of will. That will cannot possibly be determined by God, as we have seen, and fully believe, and are shut up to the belief, that all His will is good. The will that makes these evil volitions cannot be under the control of God; hence it must be free to make volitions contrary to His. It does make them, hence it is demonstrably free to make them.

Moral evil, then, is the creation of the will of man. If God had unalterably foreordained every volition of the human race, such foreordained volitions, coming from an infinitely good being, must have been good, and moral evil would have been impossible. But men do will in known and intentional rebellion against the will of God. As God cannot will that which is against His will such volition must inevitably be the free act of man.

Man's evil volitions cannot be necessarily caused by heredity or environment; for the same heredity and environment produces a pair of twins—one a devil and the other a saint. So the Ego is the determining force in the formation of character. Of many, of course, it is true that

"Chill penury repressed their noble rage,
And froze the genial current of their souls."

Yet the chilliest kind of "chill penury" tried its best upon Abraham Lincoln and Booker T. Washington with an effect the opposite of "repressing and freezing."

WAYS OF READING THE BIBLE

Familiar Letter to a Young Student

BY DR. WILLIAM FAIRFIELD WARREN

You inquire as to the best way of reading the Bible, I fear I shall have to say there is no one best way. The fact that you ask is to me excellent proof that you are on the road to the discovery of something better than any one way.

The Book of God, like the World of God, is a cosmos. Each reaches from the beginning of all things to the end of all. Each includes in its own way all present reality, but this reality with all its implications of history and prophecy. We have to study the world of revelation as we do the world of sense. And as in the progress of science men have learned to read the world—the little they do—sometimes by concentration upon particulars, separating earth from heaven, and kingdom from kingdom, and plant from plant; again by things once analyzed and summing up the fruits of specialization in study—so it has been in all our efforts to get familiar with the Book of God and with that kingdom of divine and human life of which that Book is both archive and continuous expression. All sciences, sacred or other, are but the organized results of the various methods of studying into this one reality of what has been, is, and is to be, or into some part or aspect of it.

The reading of the Bible "in course" never loses its value. It gives us sweep of vision, especially if whole ranges of chapters or books can now and then be surveyed at once. It cultivates the ability to recognize historical and ethical and spiritual perspectives. It gives us moving panoramas grand enough for heavenly entertainments.

But as the spectator of a panorama sees more or less in it according to his previous knowledge of details, so here. The richer one is in the fruits of topical biblical readings, and the more one is imbued with the thought, the imagery and spirit of the Bible, the more will his practiced eye take in as lawgivers and psalmists and prophets move in stately procession before him.

I think it a good rule to read the Bible once a year in course, but in as short a time as may be. Sometimes omit everything but actual history, and see how short the story from Creation to Consummation. All special studies, epoch-studies, character studies, studies of doctrine, custom, language, duty,

all have their place, all their precious worth. If only the spiritual appetite is with us, all questions of best order, time and proportion settle themselves, and are better settled than by any rule. The Spirit guides his own. Excellent was the custom of an old-time saint who, as often as he opened his Bible, breathed the prayer: "Lord, open Thou mine eyes that I may behold wondrous things out of Thy law."

THE SECRET OF STRENGTH

In Christ we have the noblest ideal of humanity. The greatest benefactors of the race are those who have given it a lofty conception of itself, and Christ has done this in a unique degree. Amiel says: "Great men are the true men, the men in whom Nature has succeeded. They are not extraordinary—they are in the true order. It is the other species of men who are not what they ought to be." But who has made this manifest as Christ has done? He stands before us in all His majesty and purity and love as "the proper man." What He was is precisely what all men ought to be. Weakness, meanness, sinfulness and misery are the characteristics of abnormal humanity. Greatness and grace characterize the true humanity.

The greatest man is the truest man. David is quoted in the text as the hero of the Old Testament; but how much more glorious is the hero of the New! It is sometimes objected that Christ has not glorified the masculine and the heroic; that He illustrated and sanctioned only the amiable type; certain critics tell us that they prefer the healthy, vigorous Old Testament hero to the sentimental hero of the gospel. They like the Spartan or the Stoic better than the Saviour. But in truth the courage of Christ was the supreme expression of the highest type of courage. The courage that braves sin and that strives unto blood, resisting sin in any of its myriad forms, is far more sublime than any prowess of the field of battle. And here is the incomparable glory of Jesus Christ. He became obedient unto death, even the death of the cross, that He might condemn sin and establish in the earth an everlasting righteousness.

Let not the fact of Christ's tenderness hide from us the greatness of His strength. A certain delicacy of nature, a wonderful softness and sweetness, a melting pity and grace are often found in lion-hearted men. Luther was full of affection. Think of Cromwell watching by his daughter. "Kiss me, Hardy," said the dying Nelson. Garibaldi was as tender as a woman. Gordon was deeply affectionate, fond of little children, full of the spirit of sympathy and sacrifice. And this mingling of strength and sweetness finds its supreme illustration in Jesus Christ. David was a man of deep feeling, of gushing tears, of endearments; of immense pathos, and yet his daring and strength made him the ideal hero of Israel. But his blessing of power and grace came to its highest in David's greater Son.

The Roman soldiers who buffeted our Lord knew nothing of the infinite resolution, constancy and valor of their victim. Replying to one who contended that Jesus was effeminate, Wendell Phillips said: "You speculate as to whether Jesus was a masculine character. Look at the men who have learned of Him most closely—at Paul and Luther and Wesley. Were they effeminate? Yet the disciple is but a faint reflection of his Master. The character from which came the force which has been doing battle ever since with wrong and falsehood and error, was nothing less than masculine; sentiment is the toughest thing in the world—nothing else is iron." Christ has given the world a new conception of courage; He illustrated it in a sphere in which it means infinitely more than on fields of adventure or conflict, and He gave an illustration of it which will never be eclipsed. The endurance, the strength and the tenacity of the soul were revealed in Christ once for all.—Rev. W. L. Watkinson.

THE CHRISTIAN LIFE

MY HOUSE OF SAND

I sat with my Lord at eventide,
After a day of pain.
My heart was sore; my soul was tried;
My labor all in vain.

I had bullded all day with shifting sand.
The wind and the waves and ther ain
Had beat on the temple I tried to rear,
And left me only pain.

"O Master!" I cried, "I'll toll no more;
Another shall take my place.
I have naught to show but bleeding hands,
I dare not seek thy face."

With bowing head at eventide,
Discouraged, I told him all;
How my soul had drank the bitter cup
Of wormwood and of gall.

I felt his touch on my fevered brow,
My soul was strangely still.
"You are cumbered, child, with many things;
Do naught but the Father's will.

You remember to-day as you wrought with sand,
Amid the wind and rain,
You found one pearl of priceless worth;
So your labor was not in vain;

And, in that wonderful day of days,
After your work is done,
The jewels you find in the shifting sand
Will deck the crown of God's Son."

I still toll on with the shifting sand;
Often my heart is sore.
I know I shall hear my Lord's "Well done,"
After my toll is o'er.

And, when they shall place the crown on Him,
Shining with jewels rare,
I'll be glad I worked with the shifting sands,
Finding some jewels there.

L

—Donnie Minton.

THE BARREN FIG TREE

By J. H. Darlow, M. A.

Why doth it also cumber the ground?—Luke xiii, 7.

THIS parable of the barren fig-tree supplies one more instance of how habitually our Lord thought and taught out of doors, as He lived and prayed for the most part in the open air. Now and again in the Gospels we come across an explicit statement that "He went into a house"—as though this were rather unusual and against His ordinary custom. It was not always that the Son of Man had where to lay His head. And how often when our Lord begins to speak we have a sense of "much grass in the place," with no roof to screen the dew that is falling out of the sky. He was at home on the green Galilean hills and in their terraced vineyards; He wandered through the cornfields and orchards which spread down to the lake-side. And so all pastoral images of seed-time and growth and husbandry and harvest mingle in discourses with the colours of the sunset and the fragrance of lilies and the birds of the air and the lambs of the fold.

The occasion on which Christ uttered this parable throws light on its primary and original application. He had just been speaking of two recent tragedies, which were doubtless fresh in His hearers' minds. Certain Galileans had been massacred, by order of Pontius Pilate, in the court of the Temple itself, so that their blood mingled with the blood of the slaughtered victims which they were offering at the altar. Again, a company of Jews had been crushed to death by the sudden collapse of the tower of Siloam. Yet our Lord declared that even such swift and dreadful calamities—one from the sword of man, and the other "by the act of God"—must not be taken as proof of any special guilt in the men who perished. Such events come rather as trumpet-calls to repentance, sounding in the ears of those who survive. Catastrophes like these must be considered as premonitions and fore tastes of the doom reserved for the whole Jewish people, unless they lay to heart the awful warning, and bring forth fruits meet for repentance. And so our Lord concludes

His discourse with a parable, which is full of the long-suffering and the severity of God.

In this spoken parable, as in His acted parable, Christ singles out the fig-tree as a type of profitless growth. According to one ancient tradition, this had been the tree of temptation in Paradise, and legends of evil still haunt its branches in the folk-lore of many nations. Yet when we walk through an English orchard, we commonly use language about any kind of fruit tree which imputes to it moral qualities; we speak, for instance, of a good tree, a bad tree, and a tree which ought to bear. And so the Psalmist likened the godly man to "a tree planted by the rivers of water, which bringeth forth his fruit in his season." This parable of judgment, which pointed first of all to the apostate people rejecting their Redeemer, may apply equally to a modern Church or to an individual soul.

There are many in whom Christ is disappointed, because they refuse to yield Him what He has a right to expect. Outwardly,

PRESIDENT WILSON ON THE BIBLE'S INFLUENCE.

THE opinion of the Bible bred in me, not only by the teaching of my home when I was a boy, but also by every turn and experience of my life and every step of study, is that it is the one supreme source of revelation, the revelation of the meaning of life, the nature of God, and the spiritual nature and needs of men. It is the only guide of life which really leads the spirit in the way of peace and salvation. If men could but be made in the way of peace and salvation. If men could but be made to know it intimately and for what it really is, we should have secured both individual and social regeneration.

—Woodrod Wilson.

they may appear to flourish, but when He searches them, He pronounces them fruitless, ineffectual failures. What is this "fruit," which every disciple and every Church is bound to bear? It has many descriptions and titles in the Bible. St. Paul in one place gives us a catalogue of the "fruits of the Spirit" as they appear in Christian character. If we go through his list in order, we may discover in what particulars our own hearts are blighted and barren; we may discern perchance what secret cankers of evil are spoiling our own souls. Here we may content ourselves with spiritual fruit under its deepest and most comprehensive name. The first and foremost and indispensable fruit of the Spirit is love. A barren Christian means a hard, loveless, selfish Christian. A barren sermon means a sermon which carries no passion for souls, no trace of the wounded heart of Jesus Christ. A barren Church means a cold, self-seeking, self-sufficient Church, where love has soured into controversy or curdled into anathemas.

All the fruits of the Spirit are essentially spiritual graces. In their essence they concern the inner, rather than the outer, man. They may adorn a bedridden saint, imprisoned in his sick chamber. That is to say, real Christian fruitfulness appears not in external "good works," but in a holy and consecrated character. Good works will form indeed the natural issue and expression of this character. Thus love passes daily from sentiment into sacrifice. It delights to spend and be spent for others. God is love, and (as Kingsley said) we become like God in proportion as we grow to be of use. Thus, practical service comes to be one characteristic note of a fruitful Christian. The great collection of the biographies of the saints has been rightly named *Acta Sanctorum*—not their dreams, but their deeds.

The barren fig-tree is worse than useless and disappointing. It doth also cumber the ground, and the word rendered "cumber" suggests positive harm. It mars and mischiefs the soil in which it stands. "Not only is it of no use," says Bengel, "but also it diverts off the sun, and sucks out for itself the ground's fertility. And barren, loveless Christians do active, positive harm. They spoil and corrupt the Church where they have a name to live. While a Church whose love has waxed cold becomes an open denial of the All-loving One—a school for atheists, a hot-bed for propagating unbelief.

God's judgment against the loveless is tempered with unspeakable patience. It exhausts all the Mediator's grace, and the Intercessor's prayers, and the merciful dealings of Providence, and the pleadings of the Holy Ghost. If it bear fruit, well; the long-suffering of God has worked repentance, and tenderness, and restoration. But if not—even that day of grace finds an end, when the axe is laid at the root of every barren tree. Against a Church and against a soul the dreadful doom may be recorded: "He that is loveless shall be loveless still."

Man's harvest is past, the summer is ended,
Hope and fear are finished at last,
Day hath descended, night hath ascended,
Man's harvest is past.

Time is fled that fled so fast:
All the unmended remains unmended,
The perfect, perfect: all lots are cast.

Waiting till earth and ocean be ended,
Waiting for call of the trumpet blast,
Each soul, at goal, of the way it wended,—
Man's harvest is past.

—From "The Upward Calling."

"We talk so much, and we think so much of the trouble we have with others, that we more than half persuade ourselves that if everybody else were just right, we could get on easily in life; but the fact is that more than half our troubles with others grow out of our own faults and failures, and are not due to the faults or failures of other people at all."

"MOTHER BUTLER"

By Willard Price

SOMEHOW there is more of glory than of gloom in the passing away of one like Mother Butler. Triumphant marches seem more appropriate than funeral dirges. As the sun is most beautiful while it is setting, so the radiance of a splendid life seems most transcendent toward the close.

The "mother of missions," Mrs. William Butler, died at her home, near Boston, on Friday evening, September twelfth. She has left behind her a series of triumphs in the realm of Methodist missions unexcelled by any other woman.

"Two-thirds of our communicants in foreign missions, more than one-half of our native workers, and a majority of our Sunday School scholars are in missions which are the natural expansion of the work begun by this 'mother of missions' and her intrepid husband." Such was the tribute made by Dr. Stephen Benton in the beautiful memorial read at Mother Butler's funeral.

It was ninety-three years ago that Clementina Rowe Butler was born in Wexford, Ireland. When she was a child she heard, one day, a missionary describe vividly the condition of the cannibals in New Zealand. He told about their custom of pinching the arms of white folk to see if they were fat enough to kill and eat. The little girl's childish sympathies were enlisted and this was the beginning of her interest in missions.

Some years later the girl was converted under the preaching of him who afterwards became her husband. She was a keen student of history, books of travel, and the little mission literature that existed in those days. So, when the time came, she shared heartily her husband's purpose to go to India.

The journey to India took five months. Now it can be made in less than twenty-five days.

Upon arriving in India, the first task was to select a field. After much travel and deliberation the Valley of the Ganges was chosen, together with the adjacent hill range on the east and north—a tract of India nearly as large as England, and containing more than eighteen millions of people.

The two pioneer missionaries of the Methodist Church in India entered their little home at Bareilly just ten weeks before the terrible Sepoy Rebellion. They vigorously began their work, little dreaming that so soon their home would be consigned to the flames and themselves sent homeless and hunted to the mountains.

A little home school was started by Mrs. Butler. She visited the women of the community and invited their daughters to her school. At first the Hindu women received her with scant courtesy.

"What do you want?" one mother demanded.

"I want your little girls and boys," replied the missionary, "to train them to be good."

"Are you married?"

"Yes."

"Then," said the cautious woman, "what do you want of my children?"

But she soon gained their confidence, just as she has ever won the hearts of all who have come within the influence of her radiant, winning personality.

The work had, however, scarcely begun before the Sepoy Rebellion broke. It was necessary to fly by night to the mountains.

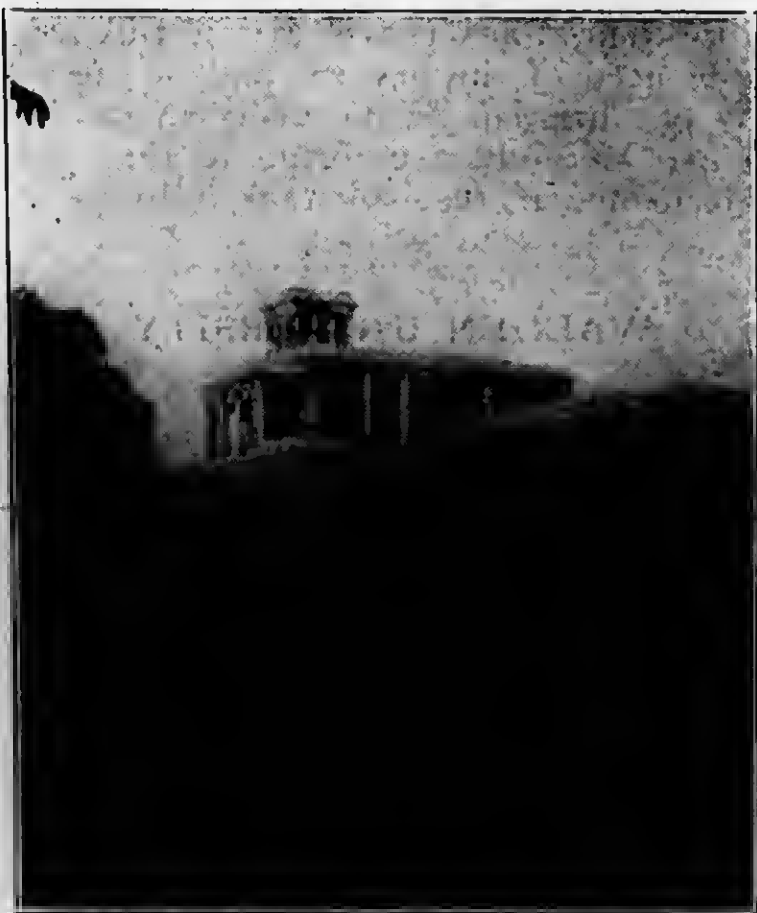
During the next nine years the little family moved eighteen times. Naturally there was very little "home life"—although, on the other hand, any place however mean and makeshift seemed to take on a cheerful, homelike under the motherly influence of Mrs. Butler.

During the mutiny, a daughter, Julia, joined the family. She was promptly named "The Mutiny Baby."

In these journeyings many, many nights were spent in a "house and home" that consisted of a little tent eight feet square. At four or five o'clock in the afternoon the pilgrims would choose a camping place. The tent was set up, the dinner cooked, and then more logs were heaped on the fire for protection against animals during the night. It must have been a singular sensation for a woman with the background of a sheltered home life to lie down to sleep with only the thickness of a tent wall between her and the savage animals that infested the forest round about.

One night camp was set in a lonely valley beside a mountain stream. A goat, which had been brought along to serve the little "Mutiny Baby," was left fastened as usual to the peg at the tent door. During the night the fire which had been left in front of the tent unfortunately went out. The sleepers were suddenly startled into wakefulness by a roar and a yell of agony, and, jerking open the tent door, they found that the wild beasts had carried off the poor goat bodily and were already out of sight with her!

But through all the trials and dangers of travel the little woman's enthusiasm remained fresh and her devotion strong.



BAREILLY THEOLOGICAL SEMINARY IN THE TOWN WHERE METHODIST WORK IN INDIA BEGAN.

The first house of worship of the Methodist Episcopal Church in India cost just \$4.36.

An old sheep house at Naini Tal was cleared out, rebuilt in places, and white-washed by Dr. Butler. When the first Sunday congregation gathered everyone was delighted. The natives came in looking around curiously and nodding to each other. Every one declared that it looked "almost like a church."

This was the beginning. Now hundreds of great churches, schools, hospitals and seminaries cover India as the outcome of this simple start.

Perhaps one of the most remarkable experiences in the life of Mrs. Butler took place when, soon after the fall of Delhi, she sat with Dr. Butler upon the famous crystal throne in the audience chamber of the great Moguls and witnessed the trial of Mohammed Suraj-oo-deen Shah Gezee, Emperor of Delhi, the last of the Moguls. The cruel tyrant was there sentenced to banishment in Burmah.

While sitting on that throne Dr. Butler took out paper and pencil and wrote the notable appeal called "The Throne of the Great Mogul." In it he plead for the support of the orphans who would be left as a result of all these months of warfare. "If you take them, you will think of them," he wrote. "If you pay for them, you will pray for them." A

hearty response was made by Methodism to this appeal.

Following this, Methodist missions were established by Dr. Butler in many parts of northwest India. Mission houses were erected, school houses, orphanages, a publishing house and many churches. Then in 1865, because of the poor health of Dr. Butler, the missionary pioneers returned to America.

Immediately the little woman who had given so large a part of her life to the missions of India, began to enlist the interest of other women in foreign missions. She was largely instrumental in organizing the Women's Foreign Missionary Society, and was first President of the New York Branch, and afterwards its Corresponding Secretary.

It was almost twenty years before the two revisited India. How different this visit was from the first. They were received by a great company of orphan girls from the school at Bareilly, theological students, missionary families and members of Christian churches. Dr. Butler wrote at the time, "Mrs. Butler, after enthusiastically embracing every one in that long line of precious girls, stood still and wept with excessive joy. It was all such a contrast to the days gone by when she and others, in distress of soul, made those earnest efforts to reach and teach even half a dozen girls in that city. Now here was a crowd of happy, Christian girls welcoming her with songs of joy."

Again in 1906, Mrs. Butler returned to her beloved India. This time it was to attend the India Jubilee. One hundred and fifty thousand native Christians gave her a rousing reception, hailing her as "Empress of India Missions." Hundreds of girls who could trace their Christian training back to the work which this woman had started so long ago, saluted her and pressed her hands to their lips. A great chorus of them sang to her a hymn written by one of the missionaries especially for this occasion. One verse was as follows:

"We're glad to see one sweet old face,
Doodah!

Because we know it's dear to Grace,
Oh, Doodah Day!

From Boston town she comes to see
The signs of rejoicing and the Jubilee,
Oh, Doodah Day!"

The music was native and had a quaint ring like some of the songs of our colored people in the South.

At the opening service of the Jubilee, when the sweet-faced, aged lady entered the mammoth tent leaning on the arm of her son, the great company sprang to its feet by a common impulse, while the Indian song leader flung his tambourine high in the air and burst into the native hymn, "Jai prabu Yesu"—"Victory to Jesus."

When she was seated, Dr. Earl Taylor, under cover of the tremendous, rolling song of praise, whispered to Mother Butler.

"This is wonderful!" he said.

Tears illuminated the sainted woman's eyes as she whispered back:

"To you it is wonderful! To me it is a miracle! I cannot help thinking of the day, fifty years ago, when Dr. Butler and I first landed in Calcutta. At that time there was not a native Methodist in India! We found the multitudes trooping through the streets after the image of the heathen god of war shouting 'Victory to Kali!'"

"And to think that now, only fifty years later, there are so many hundreds of thousands in India whose hearts sing 'Victory to Jesus!' It is one of God's miracles!"

In writing of this occasion Bishop Oldham says, "The impression was indescribable, and the look of glowing gratification on Mother Butler's face was like a vision of those who stand transfigured before the eternal glory."

And now she has passed on. But her name will not be forgotten and her work will endure long after the mighty mountains which were her home have run into the sea. The privilege of immortality is truly hers.

A WORD FROM BULGARIA

BISHOP NUELSEN writes from Zurich, Switzerland, under date of August 30: The weeks during the last Balkan war were exceedingly anxious weeks for our Bulgarian workers, especially for Superintendent Dr. E. E. Count and his family. Dr. Count with a number of Methodist and Congregational native preachers and Sunday School workers came to Zurich to attend the great Sunday School Convention. Soon after they left the war broke out. Bulgaria was surrounded and invaded by hostile armies. All communication was interrupted. No one could enter the country nor leave it. Dr. Count and the other delegates could neither send word to their loved ones at home nor hear from them. Those were weeks of suspense and anguish of heart.

On Sunday evening, July 13, Dr. Count gave a thrilling address on Bulgaria in the First Methodist Church in Zurich, to an appreciative audience that filled every seat. After the service I called all the Bulgarians—there were ten of them present—to the front and to show their sympathy the whole audience came forward and shook hands with these men and women, exiles for the time being from their country. Knowing that their country was in the throes of war, filled with apprehension that their own homes might be pillaged and their family massacred, not knowing when they would be permitted again to their loved ones and how, if at all, they would find them. It was a sight never to be forgotten. A collection was raised to help provide for the Bulgarian friends during their exile, on the spur of the moment by the Swiss Methodists of Zurich.

As soon as it was possible Dr. Count and the other friends returned to their country. Dr. Count sent me a letter on August 16, under ordinary circumstances I would have received it in three or four days, but this time it took twelve days before the letter reached me.

I quote the following sentences from Dr. Count's letter: "I reached home early in the morning of the fifth of this month, after a long and tedious journey by way of Bucharest. There Minister Jackson made me a special messenger with dispatches for the Consul here, so I was enabled to reach Sofia safely. The journey from Rustchuk took me three full days. The only way of travel from there is by way of Tirnovo, Stara Zagora, Philippopolis and thence to Sofia. I found my family well and they had suffered no discomfort from the serious conditions round about. The whole city had been in a great state of anxiety and nervous strain such as you can well imagine under the conditions. Mrs. Count still has trunks and parcels which were put under her protection.

"Almost immediately following my arrival in Sofia, came the English Red Cross Mission under the same director as last winter and I have been with them ever since. They came in by way of Rustchuk and Mr. Gantcheff, our pastor at Rustchuk, was called by the major and the governor of the province to give them an address of welcome in the name of the city, and to act as interpreter between them and their guests. They then urged him to accompany the Mission to Sofia. Since coming here the Englishmen have so much appreciated his services that they ask to have him remain here with them for a time. This I am trying to arrange for him to do.

"On account of the difficulty in traveling, neither Mr. Tsyetanoff nor Mr. Todoroff, the two District Superintendents, have been able to visit their districts and see the conditions of the work. The army is being demoralized now, but we are told that it will be three months yet before traveling facilities can resume their normal status. The bridge between here and Plevna is not yet repaired. It seems therefore that it would be better to

postpone our Conference for six weeks or two months. Since the Roumanian army entered Bulgaria there has been no communication between here and Plevna and I have no idea of the state of things there. The work on the church was going on when we last knew, but I cannot tell how it is now. I have written Ivan Todoroff in regard to the postponement of the Conference but have no answer from him.

"Bulgaria feels keenly the great humiliation which has been so unjustly heaped upon her. The conditions of suffering here are indescribable. Mrs. Count is greatly bothered by the numbers of women who come daily imploring for a little help. Added to this there are more than ten thousand refugees in Sofia alone and that hardly reaches one-tenth of the number to be cared for in all Bulgaria. The soldiers are receiving a royal welcome home, but the discouragement of the people over the results of this second war, which was forced upon us is unspeakably pathetic."

Unless there should be serious obstacles I expect to go to Bulgaria before returning to America this fall. It may not be possible for all the preachers to come to Conference but I desire to meet as many of them as possible, find out about the condition of the work and plan for the future.

More than at any previous time Bulgaria is now in need of the prayers and of the sympathy of Christian people everywhere. May God use Methodism to bring to that unfortunate people a great spiritual uplift.

WALDEN UNIVERSITY

This is the oldest and one of the least expensive of our Freedmen Aid schools in the South. In productive results, in the courses of study and thoroughness of scholarship, Walden University ranks well among any of our educational institutions. Walden University has perhaps more of her graduates in the professions and in the public service than any of our Freedmen Aid schools. While Walden University has gone through more severe trials and disasters than any of our schools, it still commands the confidence of the aspiring student and the young man and young woman who seeks an education. The kind of education the young man and woman needs is provided at Walden University. It fits the student for life and wider usefulness. The results as shown by students who have attended Walden University and have gone into the world's work prove this. This institution with its courses in English, Latin, German, music, literature, mathematics, law, medicine, dentistry, pharmacy and nurse training has won the confidence and patronage of the best elements of the colored race. Plans for new buildings and enlarged conveniences for the student body are now vigorously pressed in the most wise and practical way. The new dormitory for the young ladies is now the point of purpose and of pressure. The building proposed is modern and up to date, an aid to provide for one hundred girls. The purpose is to begin this building by October next.

The medical college began work for the year September 10, 1913. The dental college began work September 17, 1913. And all the other departments will begin their work September 24, 1913.

It is all important that students be present the first week of the opening. Any delay in entering is attended with embarrassment—if not of positive refusal to admit the student at all.

For information address **Walden University**, in care of the department the student wishes to enter.

A strong faculty and hopeful opening at the dates given await the student.

J. JOHN A. KUMLER.

OUR FIRST SUNDAY SCHOOL MISSIONARY TO CHINA.

THE Rev. Wallace H. Miner has been appointed superintendent of Sunday School work for the Foochow Conference, and will sail from San Francisco October 1 for his new field of labor. He will be our first Sunday School Missionary to China. Though a missionary of the Board of Foreign Missions, his services have been loaned to the Board of Sunday Schools and his work will be directed and supported by the latter board.

Mr. Miner will co-operate with the missionaries in the development of the Sunday School work of the Conference. Through conference, district and local institutes he will instruct the pastors in effective methods of Sunday School organization and activity. Training courses will be introduced into our schools for young people that they may be fitted to do Sunday School work when they return to their home communities. An effort will also be made to secure and train special workers among the native Chinese who will go into the field to aid the native pastors in their local Sunday Schools. Through these agencies it is hoped to raise up an army of officers and teachers trained for effective Sunday School work. China offers an unusual opportunity for Sunday School development. Bishop Bashford has said that we could add a half million members to our Sunday Schools in China in four years if we had the native workers.

Mr. Miner is a son of the Rev. George Miner, for more than twenty years superintendent of the day school work in Foochow Conference. His early years were spent in China and he speaks the Foochow dialect. His educational training has been received in America, being a graduate of Allegheny College and Drew Theological Seminary. He received his Master of Arts degree from the Columbia University in June. He goes to China splendidly equipped for his task and it is confidently expected that his efforts will add greatly to the efficiency of our Sunday School work in Eastern Asia. The Church will watch the outcome with great interest and hopefulness.

This new undertaking in China is the beginning of a campaign by the Board of Sunday Schools to extend to the entire Foreign Field the increased emphasis, interest and activity in Sunday School work that has characterized the Home Field for the past five years. The movement is most timely and is coming none too soon. Our greatly overburdened missionaries with their wholly inadequate resources have not always been able to devote the time and attention to the Sunday School work that its importance warranted. The gain in our Sunday School membership in Southern Asia averaged less than one per cent a year during the last quadrennium, and the gain in average attendance was only two-tenths of one per cent for the entire four years. Three out of our five Conferences in China report a decrease of Sunday Schools in 1912, and two of the five report a decrease of scholars. These conditions make it imperative that an active and aggressive campaign should be inaugurated at once to increase the strength and efficiency of our Sunday School work in the Foreign Field. Mr. Frank L. Brown, writing from China, says, "We must capture the Orient for Christ through the Sunday School and do it now, for this is the time of foundation laying here. If we miss it through negligence or failure to match the opportunity of the century with an adequate plan we shall be traitors to the Cross."

The Board of Sunday Schools is already supporting Sunday School missionaries in Germany, Sweden, Norway and Japan, and will soon have its representative in China. It is also planning to extend its work to Korea, India, South America, Africa and the Philippines as rapidly as the right men can be found for the work.

KANSAS CITY DISTRICT CONFERENCE

The twentieth session of the Kansas City District Conference and Sunday School and Epworth League Convention of the Central Missouri Conference convened in Crutchfield Chapel, Malta Bend, Mo., August 6 to 10, 1913. It was one of the best sessions in the history of the district for many years. The opening devotional services were led by the Rev. Jos. Rhodes. The Conference was called to order by the District Superintendent, the Rev. W. H. Wheeler. The Rev. W. L. Lee was elected secretary, and the Rev. F. Douglas Woodford elected assistant secretary. A very helpful paper was read by the Rev. A. A. Tolson. The annual sermon was preached by the Rev. F. Douglas Woodford. The Epworth League Convention assembled in the afternoon and Mrs. Maud M. Brewton was elected president. The visitors were introduced to the Conference, among them the Rev. Dr. William Letherman, pastor of the First Methodist Episcopal Church of Malta Bend, Mo., who delivered the welcome address in behalf of the white citizens. The Rev. Christopher, of the A. M. E. C., spoke on behalf of the Colored churches of the city. Dr. Letherman spoke very highly of Bro. Monroe Denny, pastor in Malta Bend, and his work. The Rev. L. Woolrich responded. The service closed with a sermon by the Rev. J. W. Parks. Thursday morning the Rev. L. Woolrich read a most excellent paper on "The Morality of America." The Rev. A. J. Williams talked on "The Need of the Bible in the Sunday School." Thursday morning, the Rev. Dr. Letherman, the Rev. Dr. P. M. Cane of the Methodist Episcopal Church, South, and the Rev. J. E. Christopher of the A. M. E. Church, and Mrs. H. M. Olph were introduced to the Conference and given seats within the bar. The work of the District, under the leadership of the Rev. W. H. Wheeler, is moving on. All pastors reported save one. The work of the pastors as a whole surpassed all other previous years up to date. We have three ex-District Superintendents in our district, the Revs. J. Will Jackson, W. H. Smith and R. Davis. The Rev. R. Davis of Kansas City, Mo., preached Thursday morning. In the afternoon the Rev. L. F. Payne and the Rev. R. Davis read excellent papers. On Friday night was the anniversary of the Geo. R. Smith College, and the Stewart Missionary Foundation for Africa. The Rev. F. Douglas Woodford, spoke on behalf of Stewart Missionary movement, and afterwards took some subscriptions for the "Foundation." Prof. Kenner, of Marshall, Mo., spoke in the interest of Local Education. Then came the speaker of the hour, Dr. J. C. Sherrill, D. D., who gave us a wonderful speech in behalf of the school and the Jubilee movement. Jubilee Fund raised \$137.55.

On Friday morning a paper was read by the Rev. Lee. District Superintendent W. H. Wheeler preached Sunday morning, and the Rev. W. H. Smith in the afternoon. The Rev. O. A. Johnson preached at night. Much good has been done in Malta Bend, Mo., by our meeting there.

F. Douglas Woodford.

Ours is an inheritance of peace. It is the promise of Jesus that they who come unto him shall be blessed with soul-restfulness. It falls like the dew of heaven, gently, refreshingly. It is a peace that does not depend upon exterior circumstances. How strange it seems to many minds that when Jesus was facing death, when He was within a few hours of the Cross, He could say to his friends, "Peace I leave with you; my peace I give unto you." It is, as every Christian knows, an inner peace, strongest sometimes amid the roar of the storm.—*The United Presbyterian.*

The Louisiana Medical, Dental and Pharmaceutical Association met in Shreveport, September 8 and 9.

THE RALLY OF THE INNER MAN

Few of us have ever learned how to use the resources that God has placed at our disposal. Work as hard as we may, we are often impressed with the fact that there are others who seem to know how to find more hours and more minutes in the day than we do, and to get results while we are getting ready to begin. Some who produce quantities of work, and who never seem in a hurry about it, deliver the product so unobtrusively, so smoothly and steadily, that the average worker looks on with amazement, and wonders by what magic time has become so elastic, and the human machinery so free from friction or waste.

Some of us with solicitous friends on every hand who warn against too close application may easily get into the way of thinking more of the evidences of a careworn condition that these friends see, than of the profound and far-reaching provision that God has made for the building-processes in body and brain and spirit. We become over-sensitive to weariness, a little too much afraid of hard work, and so we stop somewhat farther than we need to within our reasonable limit of effort in the day's work. Thus gifts and opportunities lie unused for lack of experimental courage.

And nothing blinds us more to the presence of resources than the sin of discouragement. If Satan can succeed in getting us to see the dark side chiefly, according to his color-scheme, he has gone a long way toward disabling us. When our lives begin to seem futile, and the thing we could once do best no longer answers to our touch, and our gifts seem to have been reduced to the vanishing point, it is high time for the arousing of our suspicions of satanic activity. To come under the shadow of even a vague fear that God no longer has a place of service for us is to experience a discouragement so black that only its sinfulness could give it such color.

Disuse of God's gifts, ignorance of them, unwillingness to try, an indolent habit of mind which keeps thought floating on easy surfaces and which never attacks flinty problems,—all these make us poor when God is putting riches of spiritual power within reach,—if we would only reach, only accept. When by His grace it has been revealed to us that we are in this evil case, spiritually frayed and unkempt, with rusted tools all about us, it is also by His grace that our eyes are opened to the presence of One who lovingly purposes that these things shall be no longer true in our lives, but that in Him the spirit shall find not only infinite resources, but the joyous will to use and be used to the uttermost.

It is this rally of the inner man, this normal return of a disorganized soul to its one possibility of true life, that marks the change in men and in institutions from dreary and vagrant struggle to glad, straight-line, able-spirited and abounding service. The rusted tools are replaced by new.

In so far as this renewing of life is needed by the individuals who make up a Sunday-school, thus far does the school itself need it. The worker whose life is disjointed, and shadowed by discouragement, may know that the school in which he works is less efficient, on his account, than it might be, so long as he continues in broken and fitful fellowship with Christ. A Rally Day is but a formal and empty occasion to the worker whose inner life has not been rallied, restored, renewed unto the headship of Christ, with all that this means in glad and appreciative use of time and plan and talent. This worker and the one next to him, and others throughout every department of the school, and besides these, each pupil in the school, are the school, and the school will have a Rally Day that will honor Christ with all loyalty in worship and service, in proportion to the reality of the surrendered and therefore rallied life of the members of the school. No one can count himself a cipher in the reckoning.

Preparation for Rally Day is something far more than the devising of plans for bringing out a big attendance on that day, important

as that effort is. The day reminds one of a deeper need than that.

Let each worker ask himself, "What is there, out on the margins of my life, that has not yet been rallied under the control of Christ? Am I preparing to observe a day which marks the gathering up of resources in Christ for more earnest service, when I am yet keeping something back from Him; when I am half-hearted toward Him; when I am not letting Him use me even to-day as He would like to use me in His work?" This is the beginning of preparation for a day upon which the school will face squarely its needs and its opportunities, its high calling as a divinely ordained institution for the winning of souls to Christ, and for their training in his service. What progress the last half-century has witnessed in the growth of well-ordered ways and means in the Sunday-school, and what an extension of its world-wide reach within a generation! God's hand has been marvelously evident in the upbuilding and expanding of this educational work of the church. In the light of all this, with such an instrument ready to the skilled and willing hand, what of the worker?

Here is the threshold of the problem, in the worker's own soul. Has he so entered into the proffered fellowship of the Master, without reserve, that he can see and use, under that guidance, the means at hand? Has the worker himself any vision that rouses him to fervent prayer as he faces toward the day when fellow-workers and eager-faced pupils shall be crowding the rooms of the school he loves? It is the rally of the inner man that will count just now, and as that day approaches, Fellow-workers, shall we not let Christ lead us out into an experience of him that shall lift us out of self and the last clinging of the old life?

"Oh, could I tell, ye surely would believe it—
Oh could I only say what I have seen!
How should I tell or how can ye receive it,
How, till He bringeth you where I have been?"

"Therefore, O Lord, I will not fail nor falter,
Nay but I ask it, nay but I desire,
Lay on my lips Thine embers of the altar,
Seal with the sting and furnish with the fire;

"Give me a voice, a cry and a complaining—
Oh let my sound be stormy in their ears!
Throat that would shout but cannot stay for straining,
Eyes that would weep but cannot wait for tears.

"Quick in a moment, infinite forever,
Send an arousal better than I pray,
Give me a grace upon the faint endeavor,
Souls for my hire and Pentecost to-day."
—From *The Sunday School Times.*

AT THE CLOSED GATES OF JUSTICE.

To be a Negro in a day like this,
Demands forgiveness, bruised with blow on blow,
Betrayed, like him, whose woe-dimmed eyes gave
bliss,

Still must one succor those who brought one low,
To be a Negro in a day like this.

To be a Negro in a day like this,
Demands rare patience—patience that can wait
In utter darkness; 'tis the path to miss,
And knock, unheeded, at an iron gate,
To be a Negro in a day like this.

To be a Negro in a day like this,
Demands strange loyalty. We serve a flag
Which is to us white freedom's emphasis.
Ah! one must love when truth and justice lag
To be a Negro in a day like this.

To be a Negro in a day like this,
Alas! Lord God, what evil have we done?
Still shines the gate, all gold and amethyst,
But I pass by, the glorious goal unwon,
"Merely a Negro"—in a day like this!

—By James D. Carruthers, in *Century Magazine.*

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

In this issue we have an appealing article from Bishop Warne of India. It is a thrilling story of the work of Gospel Grace for the saving of the millions living in vice and held down by a miserable caste system. The good Bishop appeals for aid—\$15 will support a famine orphan for one year, and \$40 supports a pastor-teacher. In reading this article there should be those who will answer the cry of India.

The Episcopal Fund

The great Methodist Episcopal Church cannot now afford to have its General Superintendents and Missionary Bishops embarrassed because of a lack of funds to meet salary accounts, house rent, the necessary stenographical help and traveling expenses.

In response to the appeal of the Church, the last General Conference added to the number of our Superintendents. We believe this was wise. We believe it also justifiable to place the salary of the Missionary Bishops on the Episcopal Fund. This is due our Missionary Bishops, who are Bishops of the Methodist Episcopal Church just as much as the General Superintendents are, even though the Missionary Bishops may be serving in foreign fields. With an allowance made for house rent and stenographical help, the maintenance of our Board of Bishops was increased from \$118,300.30 to \$226,770. The sum is made up as follows:

Salaries, 23 General Superintendents, \$5,000 each.....	\$115,000.00
Salaries, 7 Missionary Bishops, \$3,000 each	21,000.00
Allowance, 5 retired General Superintendents	11,500.00
Allowance, 1 retired Missionary Bishop	2,250.00
Allowance, Widows of Bishops.....	5,300.00
Possible house-rent for thirty Bishops	30,000.00
Estimated traveling expense thirty Bishops	24,720.00
Allowance for stenographic help.....	15,000.00
Office rentals, clerk-hire, printing, postage, etc.	2,000.00
	<u>\$226,770.00</u>

Dr. George P. Mains, the treasurer of the Episcopal Fund, borrowed \$22,000 from the banks to meet the budget and yet the treasury is empty to meet the demands of the present month. The honor of the Church is at stake. If the Church desires closer Episcopal supervision, and we believe it does desire it, then it is up to the Church to pay for it.

The Conferences in the South were among those crying loudest for a more direct Episcopal Supervision. We have been helped more largely by this program than perhaps any other section of the Church. It is up to us to bear our share of the increased expense. If we want the Episcopal Supervision, then we must pay for it. A delay in this matter is fraught with great embarrassment. We therefore urge our pastors to take the collection for the Episcopal Fund immediately and send the same to Dr. Geo. P. Mains, 150 Fifth Avenue, New York City, or Mr. E. R. Graham, 14 Washington Street, Chicago, Ill.

Of General Interest

Japan and China Agree

Japan has been recently stirred by insults offered the government by the killing of two Japanese and the trampling under foot of the Japanese flag by Chinese. While there have been tremendous outbursts among the rabble and a strong outcry for war, it was thought all along that the difficulties would be adjusted without conflict. The Chinese government has agreed to make an apology for the insult to the Japanese flag and to punish the offending Chinese officers and probably an indemnity will be agreed upon later.

Meharry Alumni Reunion

During the last week in August, the first Alumni Reunion of Meharry Medical College was held on the college grounds. One hundred seventy graduates were present, representing all of the Southern States with the exception of North Carolina, and several of the Northern States. There were representatives from twenty-two classes, who gave interesting account of their own work and that of their respective classes. During the past 37 years there has been 1,215 graduates in medicine, 235 in dentistry, 198 in pharmacy and 40 in nurse training, making a total of 1,688. These constitute about one-half of all the regular educated physicians, dentists and pharmacists of the Southern States. The buildings and grounds are valued at \$100,000. The George W. Hubbard Hospital was completed last year, and can accommodate from 75 to 100 patients, and cost about \$42,000. During the first session only nine students were enrolled, for the last session 524.

Secretary Bryan Will Continue His Lectures

Secretary Bryan was tendered by a newspaper \$8,000.00 per year additional to his salary from the Government if he would desist from lecturing during his term of office. This offer Mr. Bryan spurned and justly so. The Secretary has just closed his engagements for this season and, feeling called upon to take the public into his confidence, said his lectures netted him \$6,500.00 and took him from office only seven full days.

When Mr. Bryan was asked if he would lecture any more during his connection with the State Department, he replied:

"I expect to lecture whenever I deem it desirable and necessary, and have not in the least altered the plans which were made when I assumed the duties of the office. The criticism directed against my lecturing is no more bitter than the criticism I have undergone at other times and for other things during my connection with politics.

"A part of this criticism is malicious, a part of it is partisan and a part of it is based upon misinformation. That which is malicious will answer itself, that which is partisan will be accepted as such, that which is based upon misinformation will cease when the critics are better informed."

Charges of Slavery in Philippines Supported

"I have no hesitancy in saying that I think the charges of Secretary Worcester, that slavery exists in the Philippines, are sustained," said Auditor W. H. Phipps for the islands, practically backing up the startling charges of Dean Worcester. Mr. Phipps' report to Secretary of War Garrison cites details of many cases of boys and girls being sold into slavery at prices ranging from \$60 to \$100. Heads of savage families sell their daughters and regard the practice as a right.

The Phipps' report is based upon investigations conducted under the direction of the Philippine auditor, by district auditors. It was accompanied by a list of names of sixty-seven persons held as slaves, some being held outright and some under the so-called "debt" system, the fallacy of which is shown by the

fact that some of the slaves so held are more than sixty years old and have been held by their present owners since birth.

Wireless Pictures

From Vellejo, California, comes a despatch which tells of a local inventor who has evolved a wireless photographic instrument which works only at night and reflects on a mirror, it is said, a picture of everything within a radius of several miles. He has been invited by Secretary of the Navy Daniels to take the machine to Washington for inspection by experts of the Navy Department. The instrument receives its impressions from a web of wires attached to a tall mast. For this reason it is adaptable to ships, making impossible, its inventor claims, night collisions, accidents due to fogs and running afoul of icebergs.

To Stop Jews' Defamation

Prominent Jews met in Chicago recently and organized the Anti-defamation League of America, whose object will be to stop by appeals to reason and conscience, and if necessary bring appeals to the law, the defamation of the Jewish people. Next to the Negro the Jews, of all people, are "set upon," ridiculed and defamed. The new organization will be conducted under the auspices of the Order of B'Nai B'Rith, a Jewish philanthropic organization with a membership of 30,000, and will have branches in every large city in the country. The objects of the league are set forth in detail by a statement issued by Adolf Kraus, of Chicago, as president of the order of B'Nai B'Rith. Stage defamation of the Jew will be dealt with by enlisting the cooperation of the producers and managers of the theaters, so that an investigation of proposed performances may be made before the piece is given public presentation. Newspapers and magazine defamation will be met by protest to the editors. Defamation in textbooks will be met by attempts to eliminate them from the courses of study. A committee of 100 prominent Jews, representing all sections of the country, was named to perfect the organization.

Dr. John A. Patten was Chairman of the Executive Committee which had charge of the G. A. R. Encampment, recently held in Chattanooga, Tenn. The Western, in referring to Mr. Patten in this capacity, says:

"The arrangements for this encampment and reunion—so varied, rich, and interesting to both North and South—are largely due to Mr. John A. Patten, prominent citizen, business magnate, manufacturer, and capitalist of the beautiful and growing city nestled among the mountains of Tennessee and folded in the embrace of her picturesque river. He has had, as executive director, the main burden—with all its complicated details—of the encampment laid upon him—giving up his vacation to attend to it—and, as might be expected by those who know him, the result is something immeasurably satisfactory. The Methodist Church is naturally proud of the distinction conferred upon Mr. Patten. He is an energetic and inspiring leader in the First Methodist Episcopal Church—a granite structure of striking Gothic architecture, built some twenty-eight years ago at a cost of \$65,000—with a great Sunday School enrollment. The Church might well be called "the Mother of College Presidents." Mr. Patten is also the acknowledged representative of our Church in the Holston Conference and throughout the Central South, and occupies at present the responsible and honorable position of Chairman of the Book Committee of our Church."

The Combined Famous and Barr Department Stores, which opened recently in St. Louis, Missouri, have employed one hundred seventeen young Negro men and women.

People of Interest

New Orleans University will open Monday, September twenty-ninth.

The Rev. D. S. Selmore spent the days of his vacation in Cuba, Porto Rico and Haiti.

The Rev. A. Hubbs, pastor of Second Baptist Church, New Orleans, is spending several weeks in Los Angeles, California.

Caledonia Charge of the Upper Mississippi Conference, the Rev. G. J. Dodson, pastor, reports eighty-four conversions.

Secretary F. M. North has received reassuring news concerning the safety of our missionaries and property at Shanghai.

Mr. Robert Smith, of Atlanta, Georgia, spent several weeks recently in Washington, Baltimore, New Jersey, Philadelphia and New York.

Professor Joseph A. Reddix, of Darrow, is among the many visitors in the city this week attending the Negro State Fair. He is the guest of his son-in-law and daughter, Mr. and Mrs. John Wilson.

Miss Isabel L. Green, of Rosedale, passed through the city last week en route to Washington, D. C., where she will spend the winter with relatives.

The Rev. R. C. Worsham, of the Lake Charles District, was in the city recently attending a meeting of the Board of Control of the Old Folks Home. He reports his district in splendid shape.

The Rev. A. J. Mitchell, of Sykesville, Maryland, spent the days of his recent vacation in Baltimore, Maryland; Richmond, Salem, Roanoke and Bedford, Virginia, and Washington, D. C.

Dr. J. Beverly F. Shaw, Principal of Meridian Academy, has been invited to membership in the American Academy of Political and Social Science, the headquarters of which are at the University of Pennsylvania.

Miss Estlander V. Thomas, daughter of Dr. I. L. Thomas, of Baltimore, a graduate of Ithaca Conservatory of Music, has accepted a position to teach music in the Central Alabama College, Birmingham, Ala.

The Rev. Dr. George Evans, the new President of George R. Smith College, served at one time as pastor at Savage, Md., but more recently was Dean of the College Department of Claflin University. Dr. Evans took post graduate studies at Johns Hopkins, Baltimore. Dr. Evans has already entered upon his new duties.

Mrs. M. B. Jason, wife of President William C. Jason of State College, Dover, Delaware, was the hostess of the first meeting held recently by the Ministers' Wives' Association of the Delaware Conference, in Chautauqua Grove on the College Settlement. It was a delightful affair.

A rigid examination of the office of Recorder of Deeds, held by Mr. Henry Lincoln Johnson, has been made. Every cent of the \$417,000 handled by that office during the three years and four months Mr. Johnson has been in office was accounted for and the office reported to be in first-class condition.

Dr. Pezavia O'Connell, formerly a member of the faculty of Howard University, delivered a splendid lecture in St. Matthew Methodist Episcopal Church, Greensboro, North Carolina, Thursday night, September fourth. Doctor O'Connell was en route to Atlanta, where he is to occupy the chair of Sociology in Gammon Theological Seminary.

Mrs. G. T. Saxton, the Young People's Secretary, Mrs. Anna C. Freeman, the Recording Secretary, and Mrs. G. N. Johnson, Corresponding Secretary of the Woman's Home Missionary Society, Little Rock Conference, are delegates to the Woman's Home Missionary Society Annual Meeting Board of Managers, Washington, D. C.

Recently, in response to a request from one of the Corresponding Secretaries of the Board of Foreign Missions, Bishop J. M. Thoburn

sent this message to the Church: "I am now an old man and I cannot hope to live much longer. Of late I have been cherishing the hope that before I enter into my final rest I shall see a million converts of our Church in India."

In honor of Dr. Davis W. Clark, the Methodist Union of Greater Cincinnati is to tender a farewell luncheon and reception in Trinity Methodist Episcopal Church on September twenty-second. Doctor Clark will sever his relation as Superintendent of City Missions at Conference, and will then join his family in Boston. He proposes to devote his time in future to literary work. Bishop Anderson will be among the speakers on this occasion.

Edward Carter Perkins, M. D., a missionary of the Methodist Board, who is to devote his life and fortune to aggressive medical work in Central China, while on his way to the field stopped in London to take a course in the School of Tropical Medicine. The physician in charge of that institution writes: "Dr. Perkins came out ahead in the school examinations. This is the first time in my experience that an American has topped the list."

Dr. W. C. Jason, president of State College, Dover, Delaware, was the honored guest at the annual reception and reunion, held at Atlantic City, the evening of August thirtieth, by the graduates and undergraduates of State College. Among the guests were Dr. L. B. Moore, dean of the Teachers' College of Howard University; Dr. J. R. Waters, pastor of the Methodist Episcopal Church, in Newark, N. J., and Dr. J. F. Handy, pastor of Zoar Church, Philadelphia, and other friends of Dr. Jason.

Ralph W. Tyler, former Auditor for the Navy, but now national organizer for the National Negro Business League, is preparing his itinerary for his proposed extensive trip South and West. Mr. Tyler's itinerary will take him as far south as Texas and Florida, and as far west as Oklahoma, and possibly into the states of Washington and California. Many cities and towns in the South and West have already urged him to visit them. On this trip he will write a series of articles telling of the progress the race is making in each place visited, naming and describing the men and their businesses who are making success. If possible, he means to cover every southern and western state in which there are a considerable number of the race.

The Rev. George Evans, who was born of Methodist parents in the south of Ireland, is the new president of George R. Smith College. From the public school he went to Wesley College, Dublin. He was his father's associate in business for five years. Coming to the United States, he was employed by a manufacturing concern in Milwaukee, Wisconsin; for two years he attended Lawrence University at Appleton, Wisconsin, where he worked his way through the classical course, graduating in 1893 with the degree of Bachelor of Arts. He entered the Wisconsin Conference on trial the same year. His wife was formerly Miss Rhoda Harlowe, of Milwaukee, to whom he was married in 1896, and was then transferred to the Austin Conference, spending eight full years in the pastorate in Texas. The following two years were spent at Johns Hopkins University, Baltimore. The Rev. Mr. Evans then became professor of Latin and Greek at Claflin University, and was, during the last four of his six years at Claflin, dean of the Faculty. By studying during the summer months he secured the degree of Master of Arts from Lawrence University, his alma mater, in 1909. He resigned his work at Claflin in 1912 and has been doing special work at Johns Hopkins during the last year and supplied, also, a small charge near Baltimore. Under the administration of this well equipped educator, who will be greatly aided by his wife—an expert bookkeeper and stenographer—George R. Smith College should be greatly strengthened.

Mrs. Clementine Rowe Butler, affectionately known and revered as the "mother of missions," born ninety-three years ago in Wexford, Ireland, died Friday, September twelfth, at her home in Newton Centre, Massachusetts. Hers is the most interesting career of any woman in the field of Methodist Missions. Her parents, Moses and Sarah Howard Rowe, were of English parentage and Mr. Rowe was one of the prominent Wesleyans of Wexford. In her father's home Miss Clementine met William Butler, the young minister, who was first appointed to Wexford after his graduation at Didsbury Theological Seminary in the early forties. Under his preaching she was converted and some years later became his wife. Her husband's testimony, "She possesses a noble missionary heart," was borne out by her willingness to go with him to labor in India, a journey at that time of five months. They sailed as the first missionaries of our Church on April 9, 1856, and settled in their home at Bareilly, shortly before the Sepoy Rebellion—and passed through the same in safety. For nine years she labored without furlough and tho she nursed patients through almost every ailment and contagious diseases her own health was preserved. Untiring were her efforts to better the condition of the women and children around her. She taught a few little ones at first and later the orphan girls from the famine were gathered together into the mission at Bareilly. They returned to the United States in 1865 and Mrs. Butler became one of the founders of the Woman's Foreign Missionary Society. She was the first president of the New York Branch of this society and later became its corresponding secretary. When ladies of the Congregational Church finally decided to organize a similar society they asked Mrs. Butler's advice. She spoke for them to this end in Park Street Church in January, 1868, and was with them when they formed the Woman's Board about that time. It was there that she offered her first public prayer. In 1837 she accompanied her husband to Mexico, where she again shared with him the responsible task of founding a mission of our Church. Since 1880 she had resided in the United States, traveling extensively. In 1883 she revisited India with Dr. Butler and in 1906 she again made the long journey, being naturally a central figure in the celebration of the jubilee of Methodist missions in that land. One of the outstanding events was the laying of the corner stone of the Mrs. William Butler Memorial Hospital, at Baroda, on December 22, 1906. She was a prominent figure at the New York meetings in commemoration of the golden jubilee of the Woman's Foreign Missions. Her home for years has been with her devoted daughter, Miss Clementina Butler, at Newton Center. The other children are: Mrs. Julia Thurber, of Providence, R. I.; Dr. John W. Butler, the veteran missionary in Mexico, and Edward C. Butler. The funeral service at Newton Center, Monday afternoon, September the fifteenth, was attended by a large number of clergymen, members of the Foreign Missionary Society, among them being four missionaries. Addresses were delivered by Bishop Thirkield, Dr. E. S. Ninde, Dr. F. B. Fisher, Dean L. J. Birney and Bishop Hamilton. The Rev. G. H. Parkinson, pastor, announced the hymns. In this church is a beautiful memorial window to Dr. William Butler.

Dr. Henry Wade Rogers, so well known to our Methodist constituency, for years Dean of the Yale Law School, has accepted an appointment from President Wilson as Judge of the United States Circuit Court. A very fitting appointment. It is said that former President Taft will succeed Dr. Rogers as Dean.

A memorial has been erected in honor of Dr. Edward Wilmot Blyden, scholar and linguist, at Freetown, Sierra Leone, West Africa.

Jealousy and Envy Punished

GOLDEN TEXT—Love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly.—I Cor. 13:45.

BY THE REV. N. W. GREENE, B. D.

Time—Probably in May, soon after leaving Sinai for Kadesh-barnea.

Place—Hazereth, nearly thirty miles northeast of Sinai.

The Lesson Story

We find Israel to-day at Hazereth, a short distance from the scene of last Sunday's lesson. Here trouble broke out in the family of Israel's leaders. Miriam and Aaron who had been associated with Moses allowed their jealousy and envy to express itself in complaint. Moses had married an Ethiopian woman and Miriam and Aaron were not pleased with this union. They took this as an occasion for saying what was already in their hearts. This Ethiopian was objectionable (as they always are) and they complained, but what they really wanted was the chief place in the leadership of Israel. They envied Moses' position and said, "Hath the Lord indeed spoken only with Moses? Hath he not spoken also with us?" God was displeased with them on account of this and summoned them with Moses before the Tabernacle and told them that He revealed himself to Miriam and Aaron by visions and dreams as to ordinary prophets; but that He spoke to Moses face to face and in no uncertain terms. This was both to rebuke the envious sister and brother and to confirm Moses in the chief place of leadership. The pillar of cloud out of which God spoke withdrew and Miriam was found leprous as white as snow. Aaron was not afflicted except with fear and remorse. This punishment brought repentance to the jealous and envious pair, and upon Aaron's request Moses prayed God to remove the leprosy from Miriam. This was done, but she was required to spend seven days in lonely humiliation without the camp. Israel was delayed in her journey these seven days.

Family Troubles

It is unfortunate but not unusual that the poison of jealousy and envy should find its way into the sacred precincts of family life. They are found at the root of nearly all family troubles. They are poisons anywhere, but they seem to do their most deadly work in the veins of the family. There is every reason why love should rule in the family and every member have the heartiest good will and wish for the welfare of each other. This should have been especially true in the case of Miriam, Aaron and Moses. They constituted the chosen family of a chosen race. God had called them to enjoy special privileges and perform special duties of the greatest import. They were the medium through which God spoke to Israel and thus nearest to God. Purity of life and freedom from jealousy and envy should have been to them most sacred, and obligation to duty most binding. But the trouble was Aaron wanted Moses' place. And no doubt Miriam also would have been glad for the honor at least of leading Israel. (Ambitious women can be found in very ancient history; this fact may help to explain the mental attitude of the suffragettes of to-day.)

This envy was not of recent birth, expressing itself as soon as conceived; rather, we think Aaron was jealous of Moses when the latter was enjoying the privileges of Pharaoh's palace in early life. We doubt if Aaron could ever understand why God did not choose him to deliver and lead Israel instead of Moses, especially when he could speak well and Moses could not. In delivering messages for Moses Aaron might have done so with an air of self-importance and authority; and when he gave Moses credit it may have been with mental reserve. Miriam may have felt that whatever Moses could do or had done was due in part to her, since she had a hand in saving his life when a baby and had assisted him in leading Israel. These lurking feelings were waiting for an occasion to express themselves and found it in the Cushite woman. But Aaron was not fit to lead Israel and he proved it by

allowing the people to persuade him to be the first to break God's commandment in making the golden calf. He also allowed Miriam to lead him into complaining against Moses. For Miriam's part, she could lead the singing on the shore of the Red Sea, but that she was disqualified to lead Israel is self-evident. Their jealousy and envy proved their unfitness. Lusting for power disqualifies for the proper use of it. This spirit is not unlike that found in the modern home; in fact, it is a typical case. It shows itself when one child is given more attention than another; when one is sent to school

and another is not. The elder brother is always envious when parents make much of the prodigal. It shows itself in the church-family when men crave office and power; when a leader wants every member to be on his class and wants to be steward and trustee also; when pastors want to be district superintendents, and district superintendents want to be appointed to districts the second or third time; when all crave to be bishops. It is in the family of state and shows itself in petty bickerings for office and in the campaigns for state and national honors. When one announces himself a candidate for office it is usually an announcement of his ambition and of his jealousy and envy of the present incumbent. It sometimes announces his unfitness for the place he seeks. What do they all really want? They want an office so that they can rule somebody. But the outcome in every case is always the same—punishment. Miriam got the leprosy out of it, and all Israel was delayed seven days. This hankering for place and power seriously delays us in our journey; and as long as Miriam and Aaron are jealous and envious the kingdom tarries.

Mars Bluff, S. C.

CHOOSING CHUMS

(1 Sam. 18:1-4; II Chron. 10:10-16; II Cor. 6:14-18; John 13:23.)

BY THE REV. PRESTON SHAW, B. D.

The Scripture Lesson

There is nothing that has more influence upon life than life. Cold precepts no matter how instructive they may be can do very little in determining human conduct and shaping human destiny. It is concrete personality that attracts. Lofty thoughts, ideals and aims themselves are powerless unless wrapped up in flesh and blood. An abstract God or an abstract devil exists only in thought and not much in that. It is God Incarnate lifted up that draws all men unto Himself. It is not the abstract devil but the devil in human flesh that is the real worker in the destruction of humanity. What the race needs most of all is not good instruction, not good ethical theories, not lofty conceptions of life, but good company. The importance, therefore, of choosing one's chums cannot be over-emphasized.

One of the important factors in the success of David was in the mutual friendship which existed between him and his chum, Jonathan. Without a true friend in Saul's court who loved righteousness more than his father, David would have fallen a victim of Saul's envy. The choice of foolish young men as chums caused Rehoboam, the son of Solomon, weakening as he was, to attempt to rule Israel with a rod of iron. He failed, and his folly broke to pieces the kingdom that had been strengthened and unified by David and Solomon. John wrote the "Gospel of Love" because he made Jesus his chum and in love leaned his head upon His breast. Paul saw the importance of choosing one's chums, so he exhorted the Corinthians: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" We may rest assured that we shall become like the chums we chose whether they be good or evil.

The Meaning and Application to Us

There is no more important matter in the life of the young than the choosing of a chum. Our Scripture references have clearly illustrated its importance. The thing now which concerns us most is how to choose a chum.

First: Our choice of a chum must not be superficial. There are too many foolish, silly standards by which important choices are made, among which are wealth, looks, color, and other silly standards that are below the plane of intelligence. Such choosing invariably creates confusion and many a promising life is snuffed out by its folly.

Second: We must not choose our chums merely to have a chum. Unless we can have associates that are worthy of us and whose ideals and aims are as

high or higher than our own, we had better be alone. Hundreds and thousands of promising young people who love society are annually degraded and destroyed by accepting chums merely for the sake of having an associate. It is far better to be classed among the "stuck up" and "peculiar" than to associate on the same social plane with all kinds of "trash."

Third: Choose as chums those persons who love righteousness and purity and truth, those abiding principles which cannot die. Seek the association of great and good men and women. If you can't find them among the living seek them among the living dead by careful reading and study of the life and works of the world's great and true men and women whose lives have wrought a helpful influence upon society. For only the life that seeks the best is worth while. God's immutable decree is that the wicked shall be cut off and the righteous alone shall abide forever.

Winchester, Va.

GOD PITY US

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart?—that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other;
God pardon us all for the triumphs we feel
When a fellow goes down; poor heart-broken
brother,
Pierced to the heart—words are keener than steel
And mightier for woe or for weal.

Were it not well in this brief little journey,
On over the isthmus down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide,
For ever and aye, in dust at his side?

Look at the roses saluting each other;
Look at the herds all at peace on the plain,
Man, and man only, makes war on his brother.
And does in his heart on his peril and pain,
Shamed by the brutes that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow traveler down into the dust?
God pity us all! Time too soon will us tumble
All men together, like leaves in a gust;
All of us humbled down into the dust.

—Joaquin Miller.

Recent District Meetings

VICTORIA

The thirty-fourth session of the Victoria (formerly Columbus) District Conference convened at Edna, Texas, in Scruggs Chapel, Methodist Church, August 13-17, the Rev. J. W. Warren, District Superintendent.

The work of the first day was in the hands of the Epworth Leaguers, the Rev. M. S. Jordan presiding. Bro. Jordan has the work of the Epworth League at heart and has held the office of District President for quite a number of years. The following persons rendered valuable services on the Literary program: Mr. F. D. Young, Cologne; Miss Eric Barrett, Columbus; Miss Eugenia Warren, Victoria; Miss Sallie Rice, Sweet Home; Mrs. Beatrice Douglass, Eagle Lake; Miss Grayce Grant, Victoria, and Miss Josephine Boston, Edna. The financial report of the Epworth League is in advance of last year, \$106 being raised for Samuel Huston College. The Rev. Jordan was re-elected president.

On the second day Prof. W. D. Newton, of Hallettsville, District President of Sunday Schools, had charge. Prof. Newton calls the Sunday School Convention "The Big Thing" on the Victoria District; and, indeed, it did some big things this year. At the close of the session \$220 had been raised, the same being turned over to Prof. R. S. Lovinggood for Samuel Huston College. Those who read papers and otherwise rendered services during the session were Mrs. Hattie Isaacs, Oakland; Prof. J. B. Whitely, Goliad; Mrs. D. N. Swann, Victoria; Prof. R. P. Payne, Independent; Mrs. Douglass, Mrs. C. V. Daniels, Edna, and Mrs. M. J. Carmichael, Edna. This District rejoices in the fact that it has a greater following of young people—intelligent young people, too—than any District of the West Texas Conference.

Thursday morning, the District Conference proper opened with the Rev. J. W. Warren in the chair. Prof. P. S. Stevens was elected secretary, with Mrs. D. N. Swann and Miss Minnie Scott, Victoria, assistants. Prof. W. D. Newton was elected statistician and Misses Ida Warren and Eric Barrett, assistants. The calling of the roll showed that most of the delegates were present and only one pastor absent, Bro. J. W. Wright, of Schulenburg, who was detained because of sickness in his family. The Sacrament of the Lord's Supper was administered to a large number of persons.

The District Superintendent's report was indeed an excellent one. It showed that every phase of the work on the District had been looked after. Bro. Warren is quite a young man in years, but is old in experience. He is quiet, modest and unassuming—an ideal Christian gentleman. He is surely bringing things to pass on the Victoria District.

The following pastors preached during the session: The Revs. M. L. Wyatt, Goliad; M. S. Jordan, Oakland; J. W. Wormly, Columbus; S. W. Harvey, Eagle Lake; H. Swan, Victoria; Jno. Coe, Cologne. The District Superintendent preached at eleven o'clock on Sunday; the Rev. G. W. Nevils at three, and the Rev. R. Soda at night.

The Ladies' Aid held a short service on Friday afternoon. Miss Ellen Summerville, Mrs. Lydia Coffey and Mrs. H. Nevils discussed very creditably the subject, "The Ladies' Aid and Why Every Pastor Should Organize." Fifty-one dollars and fifty cents was raised.

The Woman's Home Missionary Society held services on Thursday and Friday evenings. Total raised, \$116.50. The Methodist Brotherhood was given a chance.

The great Jubilee Rally was held on Saturday night, the Rev. H. Swann presiding. Profs. W. D. Newton, C. H. McGruder and R. S. Lovinggood were speakers. Two hundred and twelve dollars were on the table. The Victoria Charge carried off prize for having raised the highest amount. The church, with its auxiliaries, has raised for Christian education \$110. The grand total for Samuel Huston College was \$752.36. Visitors during session were the Revs. D. C. Lacy, San Antonio; W. E. Blackson, Gonzales; Rev. Simmons, pas-

tor A. M. E. Church, Victoria; Prof. C. H. McGruder, Principal High School, Victoria; Rev. Mr. Blake, of the Methodist Church South. Mrs. Laura Norman, of Columbus, Prof. J. B. Whitby, Goliad, and Mrs. Payne, of Edna, furnished music during the Conference. Too much cannot be said of Bro. J. H. Napier and members and friends of other denominations for their hospitality in entertaining the Conference. The good white people also stood by the Rev. Napier. Thus closed the best Conference in the history of the Victoria District. Hallettsville was chosen as the next place of meeting.—Mrs. D. N. Swann.

OHIO

The Ohio District Conference held in Columbus, Ohio, a most interesting and profitable session as the guests of the Parker Street Methodist Episcopal Church, August 14-15. Owing to the fact that this church, under the leadership of their energetic pastor, the Rev. Wesley Singleton, is erecting a new concrete edifice but were unable to have it completed in time for the District Conference, the Bethany Baptist Church, Rev. W. E. Jones, B. D., pastor, very generously tendered the use of their beautiful church for our sessions. The Rev. Joseph Courtney, D. D., District Superintendent, presided with ease and dignity. The routine business was attended to promptly and intelligently. The local preachers were notified that special effort will be put forth to make the required course of study an actuality, and of positive benefit to them and to the church. Report of the District Superintendent showed the general condition of the district to be good, while the more detailed reports of pastors and officers showed marked increases along lines financial, and a healthy increase in membership. Church building and repairs loom up largely in these reports, and it will not be many years hence until the work of our Methodism in Ohio will be one of the strongest and most influential in the denomination.

Special attention is being given the Benevolences, and a marked increase may be expected at next session of our Annual Conference.

The interest evinced by the large number of stewards, Class Leaders, Sunday School Superintendents, Epworth Leaguers and other church officials, many of whom are successful business men and women, teachers, lawyers, physicians, etc., promises a great future for the Methodist Episcopal Church on this District.

The Rev. Dr. Thomas, Field Secretary of the Board of Home Missions and Church Extension, was present and most ably presented the new plan of church finances. Dr. Thomas was at his best, and the new financial plan will be given a fair trial by the brethren. Dr. Martin, of the Stewart Foundation Fund, delighted the Conference by a most timely and able address. W. J. White was elected secretary, and J. E. Burton, assistant secretary. D. E. Skelton delivered an interesting lecture on Friday evening, subject "Get a Mule." The Conference presented Dr. and Mrs. Courtney with a purse on their sixteenth wedding anniversary.

Next session is to be held in our great church in Cleveland. The Ohio District Woman's Home Missionary Society held a two days' session in the Hawthorne Street Church.—Edward L. Gilliam, Reporter.

CENTRAL

The third session of the Central District Conference convened in Wesley Church, Sharon, Tenn., August 5, 1913, with the Rev. S. M. Utley, A. B., M. D., District Superintendent, presiding. Tuesday afternoon Dr. Utley called the Conference, and after devotions the Conference organized. The Rev. J. W. Sebastian was elected secretary, Misses Emma Montague, Zephra M. Baldrige, assistants; the Rev. D. Kelley, statistical secretary. There was a general spiritual wave over the Conference from its commencement to its close. Dr. S. M. Utley was at

his best as a president. He is indeed one of the best parliamentarians in the church. He taught the lesson of punctuality by precept and example.

The first day's session: Devotion, organization, reports of District Superintendent and pastors, the welcome addresses, response by the Rev. J. W. Sebastian. Second day's session: Sunday School and Epworth League work. Misses Emma Montague, Ella Rohlson and Zephra M. Baldrige, Mrs. Hattie Brasfield and Leona Sanders read fine papers. At 8 p. m. the Rev. S. M. Carmichael, of the Lexington charge, preached the Missionary Sermon. Third day's session: The Jubilee and Finance Commission. The Jubilee movement was discussed generally, and every brother pledged himself to make the movement hum, so far as the Central District was concerned. Dr. Utley spoke at length upon the merits of the SOUTHWESTERN CHRISTIAN ADVOCATE, of what it means to the Negro race in general and the Methodist Episcopal Church in particular. At the conclusion of his enthusiastic speech, each pastor pledged himself to carry at least two subscribers to the forthcoming Annual Conference. At 8 p. m. the Rev. J. F. Fenner preached. Fourth day's session: The work of the Church in the home. Round table conference. At 8 p. m. the Rev. S. M. Strayhorne, B. D., preached a great sermon. Dr. L. M. Moores, the entertainer of the District Conference, was at his best in providing for the Conference, and playing a great share in the discussion of the different subjects. He is a very able man and one of the pioneers of the Tennessee Conference. Fifth day's session: The completion of unfinished business. The Rev. S. M. Utley, A. B., M. D., was elected Ministerial delegate to the great Methodist Brotherhood Movement to be held at Indianapolis, Indiana, next October, 1913. James A. Rainey, M. D., was elected lay delegate to the Methodist Brotherhood Movement.—J. W. Sebastian.

LITTLE ROCK CONFERENCE

The Annual Meeting of the Woman's Home Missionary Society of the Little Rock Conference convened in Haven Chapel, Hot Springs, July 2-6. The work of this great society and our obligations thereto impressed and awakened our leading Christian women to the extent that the representation was the largest we have had for a number of years. The transaction of much important business, in a Christian-like manner characterized the entire meeting. The mists are being rolled away, and some matters which have caused unrest are made clear. The strict adherence to the law, the performance of duty by each officer as relates to her particular office, and many other items, were emphasized in a very firm and forcible way. The reports were good. The Young People's Work, in charge of Mrs. E. Saxton, and the Temperance Department, with Mrs. G. H. F. Morris, showed marked increase. The very laudable showing made by the Young People's Department should inspire our women to more and greater efforts for their Auxiliaries in every place, thereby submitting reports at our next Annual meeting, of which our entire Conference and the noble, self-sacrificing women who stand in the forefront will be proud. The night sessions were interesting throughout. Excellent programs in charge of Mrs. V. E. Gates, G. A. Gray, E. Saxton and G. H. F. Morris were rendered, both by representatives from the Young People's Societies and the Auxiliaries. Many numbers were well received, a paper by Recording Secretary Mrs. A. C. Freeman deserving special mention. Many distinguished visitors were present during the sessions. The following officers are to serve for the ensuing year: President, Mrs. R. C. Childress, Little Rock; Vice-President, Mrs. N. E. Greer; Recording Secretary, Mrs. A. C. Freeman; Corresponding Secretary, Mrs. G. N. Johnson; Treasurer, Mrs. G. A. Gray; Secretary Young People, Mrs. E. Saxton; Secretary Temperance, Mrs. W. S. Sherrill. Mrs. N. Darby, Cotton Plant, was made special solicitor for subscriptions to the "Woman's Home Missions." Mrs. A. C. Freeman, 1230 W. 6th avenue, Pine Bluff, was unanimously elected the delegate to the National Meeting in Washington, D. C., in October. Too much praise cannot be given the pastor, the Rev. B. J. Lewis, his congregation, and the entire citizenship of Hot Springs for the royal entertainment given the visitors and delegations. Over \$500.00 was collected. Sisters, let us do better work this year by commencing NOW.

(Mrs.) V. E. GATES, Reporter.

BUILDING THE HOME LIFE OF RACE

By Mrs. Mary H. Thirkield

BISHOP HAYGOOD said truly: "Christian civilization has its roots in the home, and nowhere else. You had as well try to raise oak trees in the gallon pots of a green house as to Christianize and civilize the Negro or any other race of men without homes."

A like utterance came also from his brother in black, the sainted Dr. Crummell of Washington: "I plead for the establishment of one large industrial school in every Southern State for the black girls of the Southland. I want them to serve the home life of the rising womanhood of my race."

Our Methodist women answered these calls, and to-day there are many such "Homes," from the mountains to the sea. This was the first work of the Woman's Home Missionary Society.

Were they needed? Quickly we answer, Yes. Emancipation Day may have thrown open the door of the cabin and brought freedom to the body, but it failed to set free mind and heart. There could be no sudden change from rudeness into beauty, from ignorance into knowledge.

Coarse food, clothes, living, companions and religion were the life of the masses in the past and to a large extent in the country, swamps and bayous are to-day. They were

and are shut off from opportunity of mental growth and progress. Such homes could not be centers of purity, as they were utterly lacking in family history or high ideals.

Through its "Model Homes" our Woman's Home Missionary Society is trying to meet and overcome these taints of heredity by the saving power of a new environment. Within those walls they learn the dignity of labor; they discover that brains and skill are needed in the commonest acts of life; they realize that the simplest vegetables may be made savory, the plainest utensils be most useful. As they pass from room to room, from one line of work to another, that secret so often hidden becomes revealed, the vast difference between house-keeping and home-making! One is a business, the other an art.

They are taught to combine the two, and while cleaning up the cabin and making it and all within most healthful, they also add the little touches of beauty and comfort which shall reach the soul and transform the hut into a home!

In all our training we are putting Christianity alongside of hand-craft and book learning. Cleverness and brilliancy may be unfruitful if there is no moral force behind them. But in the Christian atmosphere of the Home their characters become all-rounded and complete.

Who are these girls who have come under the influence of our industrial training? They

are the future mothers of the race! Each one of their households will be a miniature commonwealth, and one such former of character is worth twenty "re-formers."

They are making the cabins resound with psalms of thanksgiving, and living the missionary message among their people. Progress, though slow, is sure, and the winds are laden with hope and cheer.

New Orleans.

We are gratified to note from Principal Frissell's report to the Board of Trustees of Hampton Institute the emphasis being placed upon the religious life of the student at Hampton. "Effort is made," says Principal Frissell, "to develop in them Christian proficiency rather than profession." It is said that ninety-five per cent of the students of Hampton are Christians, an excellent record. On Sunday morning forty-seven Bible Classes meet for a systematic study of God's word and Thursday evening there are seven group prayer meetings. It is interesting to note that these students contributed last year, among other causes, to the China Relief Fund and the Red Cross work in the Balkan war. This is a sympathetic response to human need, without regard to race or locality. Hampton Institute recently erected a Y. M. C. A. building costing \$30,000, which will add greatly to the religious life of the students.

\$1,000,000 PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
1018 SOUTH WABASH AVENUE CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, care secy

Receipts for Board funds during July were \$5,160.

* * *

Aerograms are being received by the "Veterans' Dirigible" from all over the Church which indicate that another \$100,000 will be added this year to the amount distributed to Conference Claimants. Fuller reports later.

* * *

WEDDING

Bishop Anderson joined the Cincinnati and Central Ohio Conferences in the holy bonds of brotherly fellowship to be known hereafter as the West Ohio Conference. A most delightful feature of this union is the increased interest in the men who made this great conference of 530 members possible—the Veteran Preachers.

* * *

STOP

Think over our problem; to provide for 3,000 aged, retired ministers; 3,000 widows of deceased Methodist preachers, and 500 dependent orphans of Methodist ministers.

LOOK

at the situation: 1,000 received less than \$50; 2,000 received less than \$100; 4,000 received less than \$200; 5,000 received less than \$300; 10 only as much as \$500. Can you be complacent and face this situation?

LISTEN

to our appeal—the Appeal of the Board of Conference Claimants, for a Million Dollars to help the 4,000 who received less than \$200, including 1,000 who received less than \$50.

* * *

A thoughtful man may aid other agencies to improve their condition, but he who with the deepest and most brotherly love contributes to the Connectional (i. e. general) PERMANENT FUND helps ALL CLAIMANTS WHO ARE IN NEED EVERYWHERE. We solicit an invitation to call on you in behalf of this great Fund. Write us.

A Gift to the Connectional PERMANENT FUND begins at once to help needy ministers.

A Life Annuity Bond helps you as long as you live and then helps the Aged Ministers.

A Bequest, as Paul says, requires "the death of the testator."

Either method is good; but a direct gift is best. Either a Gift or a Life Annuity Bond is better than a Will because by them you administer on your own estate and there is no risk of making an unsafe or unsound will.

* * *

You cannot keep intelligent as to the cause of the Retired Preacher and the Widow without the VETERAN PREACHER. Twenty-five cents a year.

* * *

If you want to know about Wills or Life Annuity Bonds send for the books by Judge Horton or Mr. Collins.

* * *

Write us, sending gift or inquiry or requesting how. Write us.

MOOR'S CHAPEL, BROOKSTON, TEXAS

Moor's Chapel—We are all shouting happy over the splendid work being done by our beloved pastor, the Rev. Taylor Moore. Last year our church blew down and was rotting; the membership was disheartened and scattered. On the 15th of April this veteran father took charge of this work and began the erection of the meeting house amid very trying circumstances. There was no money to begin work with, but with the vigilance of a young man and an iron will the work of rebuilding was commenced and now there stands a very neat little church huilt by the hands of this noble man within four months. On the 17th of August, the cornerstone was laid by the Knights of Tabor, of Paris, Texas, and this place. The following ministers were with us and preached and helped with their congregations: The Rev. D. C. Halley of Mt. Zion, Paris; the Rev. W. D. Lewis of Honey Grove. These services were spiritual feasts and the divines were at their best. At eight o'clock p. m. the Rev. K. W. McMillan, Superintendent of Paris District, preached from Rev. 1 chapter, "Who Is This?" Thus closed a day filled with gladness and thanksgiving to God for his wonderful works. The col-

lection for the day was \$66. The following captains worked nobly to bring about this result: Captains Anna Bridge, Matilda Allen and E. L. Deadman. The Rev. Bailey Owens rendered good service. We extend thanks to all for their help and presence. Our pastor was placed on the retired list of Conference Claimants at the last Annual Conference and is one of the oldest preachers of the Conference yet. May his tribe increase, for had Blossom, Bonham and Wolfe City, where we used to be well established, been provided with such pastors as the Rev. Mr. Moore, to-day these growing towns would have meeting houses for Methodists. We ask the Church and Bishops to remember Father Taylor Moore for his effective work; he is not resting nor rusting. He is working still for the cause of the church and suffers many privations. With a membership of 22, 15 of these being children, we have raised for building purposes since April, \$147.75. A plan is now on to complete the church at once.—Emma L. Deadman.

REVIVAL NOTES

BOLTON AND ST. PAUL, MISS.—Dr. S. A. Cowan and his members, after two weeks of faithful service, are rejoicing over 59 souls gained in the church-fellowship. It was the best revival for many years.—J. M. Turner.

MT. AIRY, N. C.—The most successful revival that has been held in Mt. Airy for some time was held a few weeks ago at Mallalieu Temple. Twenty-seven souls were happily converted and 19 of them added to the church. This has been a great year for Mallalieu. The Rev. P. I. Wells is using his energy to bring things to pass. This is his second year here and he has the hearty support of his people. The Rev. J. W. Wells assisted during the meeting. The Sunday School, Epworth League and Ladies' Aid Society are all at work.—C. A. S.

TURKEY CREEK, MISS.—There was a great revival held at Turkey Creek, Mississippi, conducted by the Rev. Mr. Brooks and assisted by M. H. Smith, of Moss Point. During the meeting there were four converts added to the

church. We raised \$13.00; paid the Rev. Mr. Smith \$10.00.—Ed. Smith.

GROESBECK (Tex.) CIRCUIT—In a revival meeting here, under the leadership of our beloved pastor, the Rev. B. J. Goff, forty souls were converted. The church is actively alive.—B. L. Pinkard.

LITHONIA CIRCUIT—At County Line Church the revival was set August 13 to 22nd. Twenty-eight souls were added to the church. We have never had such a revival in the history of our church. The Rev. J. W. Queen, pastor, is the man for the place. We had with us, during the revival, the Rev. H. W. B. Wilson, pastor of Ariel Bowen Memorial Church. He is one of our strongest young men of the Atlanta Conference. On Wednesday the Rev. Mr. McDaniel, pastor of the (white) Methodist church, preached us a great sermon. We raised \$50.00. County Line church is spiritually and financially alive.—T. J. Thompson.

AN APPEAL

We are in a suffering condition. The recent fire that swept Hot Springs left hundreds of our parishioners and friends without homes or clothing. Whole families are sleeping on the bare ground. Just think of it, these people who once owned their homes are to-day in a suffering condition. The fire swept over about one hundred and fifteen acres of land or about fifty-five or sixty blocks. The city is unable to care for them. For nearly one-half of Hot Springs was burned. Surely our Church with its great heart will help. All amounts will be published in our paper. All pastors are asked to help the city officials in securing subscriptions. Send same to my address, 21 Walnut street, Hot Springs, Arkansas.—B. J. Lewis, Pastor.

BRIEF MENTION

The Sunday School of our church at Boyce, Louisiana, the Rev. A. B. Volable pastor, gave an enjoyable picnic on August ninth. The Rev. C. D. Bryan and the Rev. I. Lewis were among the guests. Nine families participated.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

BING—At King Solomon Methodist Episcopal Church, Waycross, Ga., August 26, 1913, the last respects were paid to Brother E. A. Bing, who died August 24, 1913. Brother Bing was one of the strong members of King Solomon. He came to this state from South Carolina seven years ago. He came here a member of the Methodist Episcopal Church, and at once placed his membership in our church. He proved to be a strong church worker. He was first chorister of the choir and then was appointed leader of class No. 1; was placed on the Steward Board, and was also a trustee, Sunday School Superintendent and served his time as an exhorter. Last August at the District Conference at Nashville, Ga., he received local license to preach and was making splendid headway, but during June and July his health began to fail and the last week in July he gave up. In the opening of the funeral service local preachers, Sunday School and class leaders participated. The service was conducted by the pastor, the Rev. J. S. Shuman; subject: "I have fought a good fight." The deceased was a member of the Grand United Order of Odd Fellows and was buried with the honors of the same. Our brother is survived by his wife, five children and one brother. His widow and children have the sincere sympathy of the members of King Solomon Church and other friends.—John S. Shuman, Pastor.

BINFORD—On Thursday, June 26, 1913, the spirit of Brother Sam Binford, a member of Mt. Zion Methodist Episcopal Church, Ebenezer, Miss., took its flight to the Beyond. He was a faithful member of the church. Three years ago his mother and father both died, there being just nine days between their deaths. The Rev. C. H. Maxwell, pastor, preached the funeral sermon.—S. E. S.

HUMPHREY—Mrs. Mary J. Humphrey, a faithful member and a class leader of Samuel Methodist Episcopal Church, Itta Bena, Miss., died, in peace, August 22, 1913. She was born March 1, 1881, age 32 years, and was a useful Christian for 17 years. She leaves her husband, mother, father, four brothers, one sister and a host of friends. The funeral service took place in Samuel Church in the presence of a large concourse of friends. The sermon was preached by the Rev. E. C. F. Troupe, assisted by the Revs. D. A. Bragg and G. Orange. Interment was made in the Itta Bena Cemetery.

CLARKSTON—Henry Clarkston, born in Howard County, State of Missouri, March 1842; died July 10, 1913. He had been a member of the Methodist Episcopal Church for about thirty years. He lived in Fayette, Missouri, many years, and was a most loyal and faithful member of St. Paul Methodist Episcopal Church of that little city. He was ill for some time, but he continued to attend his church services, prayer and class meetings until within four weeks of his death. He was also a dutiful member of the Ma-

sonic and Knights of Pythias organizations. Thought about 70 years of age at his death, being so fond of music, he sang in the choir until the very last. He is survived by his devoted wife, relatives and many friends. W. H. Wheeler, Superintendent of Kansas City District, his former pastor, was called to attend the funeral.

JONES—Brother Webb Jones, a veteran of one hundred and ten years, entered into rest from Sardis, Mississippi, August 16, 1913. He had been a member of the Methodist Episcopal Church three years. There survive him three sons and one daughter. In the absence of the pastor, the Rev. W. H. McCarty attended the funeral.—S. D. Troupe, pastor.

BINFORD—At Ebenezer, Mississippi, August 20, 1913, occurred the death of Mr. Booker Binford, a member of Mt. Zion Methodist Episcopal Church. He was a brother to Mr. Sam Binfard, whose death is also recorded in these columns. Funeral service conducted by the Rev. C. H. Maxwell, pastor.—S. E. S.

JONES—Miss Estella Jones, daughter of Mr. Ely and Mrs. Sallie Jones, of Philadelphia, Mississippi, died August 3, 1913, after two weeks' illness. Age, 19 years 5 month and 3 days. She had been a member of Hopewell Methodist Church four years. She moved her membership to St. Stevens Methodist Episcopal Church, Philadelphia, Mississippi, of which she was a member three years. She attended Sunday-school faithfully. She said if the Lord was ready for her, she was ready to go. She asked her father the last Sunday she lived to go to Sunday School and read her verse for her. She was a loving girl. The people of both races showed high respect for her. She is greatly missed. Her father, mother, four brothers and three sisters survive. The funeral service was conducted by the Rev. H. R. S. Erby, pastor of the Philadelphia Circuit. Interment was made in the Hopewell Cemetery.

RUSH—James H. Rush, born October 8, 1879, joined the church under the pastorate of the Rev. F. H. Bunton at Griffin Methodist Episcopal Church. He moved to Centalla, Illinois. He died August 18, 1913, age 33 years, 10 months and 10 days. His body was brought home to Starkville, Miss. He died rejoicing in the God of his Salvation and is survived by his two sisters. The burial was from Griffin Church, attended by the writer.—J. W. Winhush, Pastor.

Marion, Va.—Mrs. Mary Jane Sheffey, the wife of Mr. James Sheffey, departed this life Sept. 5th, 1913. She had borne her illness long, but patiently. She was asked by her pastor on taking her bed if she was putting her trust in God. Her response was: "I do not expect to get well and there is no other in whom I can put my trust but God." Sister Sheffey was born in the year 1845. Age 68 years at death. She surrendered to Christ more than fifty years ago. She worshiped in the Methodist church during the days of slavery and connected herself with the Mt. Pleasant M. E. Church just after surrender, the first building erected here by the colored membership after freedom. To this church she held her connection until the end, which came peacefully and without a struggle on Sept. 5th. Her last utterances were in expressions of hopefulness that her husband and children would meet her in heaven, where she would live in

Thru Sleeper to Monroe

By way of Alexandria—Leaves nightly at 7 p. m. from the Union Station. Arrives at Monroe next morning, 9:50.

Local Sleeper to Alexandria

Leaves on No. 51 nightly at 7 p. m. from the Union Station. Arrives Alexandria 2:30 a. m. Sleeper lays over till 7 a. m. Passengers are allowed to remain in sleeper.

Thru Service to Colorado

Our Texas-Colorado Limited leaves daily 12:30 noon from the Union Station. This train carries thru observation library sleeper, high-class diner, etc. Reaches Colorado Springs second afternoon 12:45, Denver 3:20 p. m.

Round Trip to Mineral Wells \$24.10

Leave here at 12:30 noon to-day and arrive in Mineral Wells to-morrow at 11:35 a. m. Observation car, diner, etc. We have some very interesting literature on the wells, and will be pleased to send same to any address.

Round Trip to Hot Springs \$19.00

Both our 7 p. m. train and the 12:30 noon train make good connections for Hot Springs. Tickets on sale throughout the year.

TEXAS PACIFIC RY.

City Ticket Office

207 St. Charles Street



NEW ORLEANS UNIVERSITY

Opens September 29th

peace with God. Her request was to have sung the following: "How Firm a Foundation," "I Shall Be Satisfied," etc. The concourse of friends both white and colored attending the funeral evidenced the high esteem in which the deceased was held by the best citizens of Marion. The funeral was conducted from the Mt. Pleasant M. E. Church by the pastor, Rev. W. L. Sanders, assisted by Revs. J. H. Rogers and S. H. A. Syrus. W. L. S.

BUFKIN—Mrs. Charity Bufkin, a faithful member of Haven Church, Meridian, Mississippi, departed this life after a long illness. She joined the church some 17 years ago under the pastorate of the Rev. G. W. Ivy at Lawrence, Mississippi. After some years her husband moved to Meridian and joined this church by letter. She proved to be one of its best members. This year she was appointed a leader. She was indeed a faithful leader until she took sick. For four months she suffered and her husband did all he could to relieve and comfort her in her illness. On the 25th of August she was called from labor to reward. A large gathering attended the funeral, which was preached by the writer. The body was laid to rest in the Odd Fellows' Cemetery. She leaves her husband, one daughter and a son. Servant of the Lord, well done.—W. I. Mills.

Marriages

YOUNG-WALKER—At the home of the bride's parents, in Spider, Louisiana, Mr. Clinton Young of Texas and Miss Frances Walker, by the Rev. C. L. Angrum, pastor. The bride wore a handsome gown of silk. The wedding march was played by Miss Willie M. Clark, of Mansfield. The bride is a member of Shady Grove Methodist Episcopal Church.—C. L. Angrum, Pastor.

Will Relieve Nervous Depression and Low Spirits
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, builds up the system. A true Tonic. For adults and children, 50c.

The faithfulness of Madam Ada Murphy to our church in Bloomington, Indiana, contributes in no small measure to the unusual success of the church this year. The singing of the Bloomington choir at the recent District Conference in Indianapolis was a result of her work. Best of all, although she is one of the best chorus trainers in the Middle West, she does not charge the church for her services.

Gleanings From the Field

FLORIDA

BROOKER—The Rev. L. C. Foster was assigned to New Bcll charge by Bishop F. D. Leete February last. Scarcely was he on the ground before he had things well in hand. Every department of the church was carefully looked after and he soon renovated the entire church. He is a preacher full of logic and spiritual power. On September 7th the Rev. Mr. Foster preached one of the ablest sermons of his life. Following the sermon the stewards gave a rally for the pastor. The following classes reported: No. 1, Bro. A. B. Hill leader, \$4.65; No. 2, A. L. Singleton leader, \$4.36; No. 3, S. Evans leader, \$2.00; No. 4, J. Robinson leader, \$2.30; No. 5, S. G. Gainey leader, \$1.15; No. 6, Mrs. A. Gainey leader, \$2.61; No. 7, E. Ross leader, 90 cents; total, \$18.62.—M. L. Parrott.

GEORGIA

Suwanee Ct.—We wound up our fourth and last Quarterly Conference on August 31, held by Dr. J. A. Richie, Superintendent. It was the best quarter ever held on the charge from every point of view. The business was despatched with an eye single to every interest of the charge. Good reports were presented. Sunday morning at 11 o'clock District Superintendent J. A. Richie preached, text, Eph. 4:5; subject, "Unity." Thirteen souls were happily converted and added to the church. This has never occurred before in the history of the charge. The pastor, the Rev. R. B. McPherson, is greatly beloved by his members. He is ever on the alert and everything was in readiness for the quarter. The District Superintendent was paid in full, \$19.00; \$3.00 was given him on his trip to Indianapolis and the pastor was also given a good collection. He and his faithful wife have done a splendid year's work and the people, white and black, think well of them. This has been a great year on the Suwanee Charge.—Mattie J. Strickland.

ASBURY CHURCH, TOPEKA, KANS.

"Asbury to the front" is the motto given our church by our pastor, the Rev. Walton Brown. One of the most successful rallies ever held for the trustees was closed out the first of July with \$277. At no time in the history of the church has this large amount been raised at one time. The Rev. Dr. S. A. Stripling, Superintendent, preached a great sermon in the rally, also several of the leading church workers of the city appeared on the program. The Hon. James H. Guy, one of the leading lawyers of the West, made a great speech upon the subject: "Is the Church Meeting the Requirements of the Age?" Asbury, under the leadership of the Rev. Dr. Walton Brown, who bears the reputation of being a specialist in church work, is making rapid progress. The music throughout the day was most inspiring. The Asbury Octette, under the direction of Mrs. M. S. Robinson, gave choice selections throughout the day. The choir also furnished excellent music. I now refer to the evening ser-

vice at 8 p. m. when old Asbury was crowded with men and women of every profession. The entire service consisted of addresses from leading church workers of the city. The seven loyal trustees were in their places and performed their part well. They are alive to every interest of the church work. The different departments of the church are well organized. In the rally the Ladies' Aid Society and the Woman's Home Missionary Society took leading places. They contributed more than seventy-five dollars and kept a lively interest worked up. The amount raised in the rally was applied on the indebtedness of the church. The trustees and members are discussing the idea of making Asbury more modern. The church is a substantial rock building, but it needs modernizing. After the fall rally doubtless work toward that end will begin. Since the appointment of the Rev. Mr. Brown from the Lincoln Conference, held in Independence, Kans., last spring, the Ladies' Aid Society and the Woman's Home Missionary Society have repaired and refurnished the parsonage and paid for the same. Asbury is blessed with great women.—G. B. Turpin, Secretary of Trustee Board.

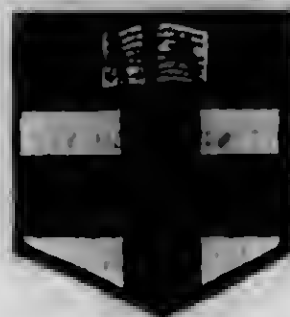
LOUISIANA

New Roads-Morganza—Mrs. H. V. Spears was with us August 31st and September 1st. She gave a splendid address on the Woman's Home Missionary Society and at its close organized an auxiliary in New Roads church with seventeen members. Mrs. Spears made a good impression upon the people of New Roads and Morganza for the Woman's Home Missionary Society. May God bless her and her work. The Rev. J. H. Barnes is our pastor here.—(Mrs.) E. H. Henry.

MISSISSIPPI

STARKVILLE—Starkville Charge is pushing toward the highest point of success. Our Sunday School and Epworth League, and indeed every department of the church, has taken on new life. Our third Quarterly Conference was held by the District Superintendent, the Rev. W. F. Isaiah, who looks keenly into every part of the church work. He still leads the district successfully. Our mid-summer rally was a complete success. Raised \$534. The following won the prizes: Mrs. Mabel B. Winbush, first prize, raised \$40; Mrs. Letba Jones, second prize, raised \$10.10; Mrs. Henrietta McDowell, third prize, raised \$7.50. Also the following sisters made splendid reports: Mrs. Matilda Wilson, Mrs. E. C. Collier and Mrs. Lena Bardwell, and too many others to mention.—J. W. Winbush, Pastor.

CRYSTAL SPRINGS—August 16 and 17 were enjoyable days in New Zion Church. The Rev. P. H. Rembert, our District Superintendent, held his third Quarterly Conference, preached two strong sermons and administered the Holy Sacrament. Raised for the quarter, \$20.50; for District Superintendent \$2.00. We plan to pay him in full



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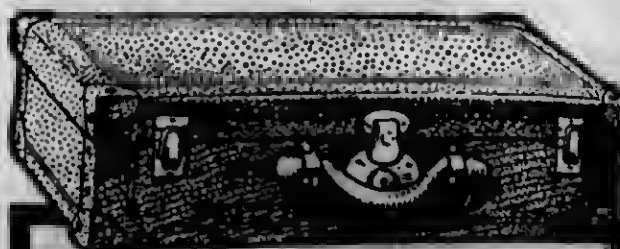
next time. We are preparing for our revival. The church was greatly encouraged by the District Superintendent on his third round. Misses Kate M. Bailey and Eula Henington are leading the Junior Epworth Leaguers. Mr. J. T. Smith and Miss Bailey will represent the Sunday School, Epworth League and Ladies' Aid in the District Convention in Summit, Miss., September 29-30.—W. H. Cain.

Verona—The second quarterly conference of Verona Circuit was held in Big Hill Church, July 5. The district superintendent being absent, the Rev. R. B. Buchanan filled his place. The Rev. Mr. Buchanan preached three able sermons. In connection with the conference a good program was rendered, consisting of singing by the Big Hill and Chesterville choirs and an elocutionary contest by the Sunday school pupils and the children on and around the circuit. Miss Genevieve Allen, being the best speaker, was presented a nice lamp. Professor Spicer, of the Colored Methodist Episcopal Church, and Professor Eanes, of the Baptist Church, were with us. The entire charge has taken on new life. Our pastor, the Rev. A. A. Wright, knows how to conduct affairs. He is loved by both Baptists and Methodists. Raised during the conference, \$26.76.—J. H. Croump.

MISSOURI

Wellsville—The rally at the Methodist Episcopal Church of this city August 31st was decidedly a success. The Rev. C. S. Webster of Montgomery City preached three gospel sermons that reached the hearts of all. With but a small membership here we are struggling to hold our own. The entire collection for the day was \$34.65. We extend many thanks to our white friends that so liberally donated to the cause. And the members of the church are especially to be commended for the work that they have done when it is taken into consideration that they had only one month in which to work.—W. A. Payton, Pastor.

Montgomery city charge is one of the old reliable charges in the Central Missouri conference, and has for a long time demanded able ministers to measure up to its possibilities. Some of them are in the effective work yet, and others have gone to their eternal homes beyond the sun, moon and stars. The church was wonderfully strengthened during the pastorate of "that Gospel preacher," Rev. Bariah McCain, and prosperity continued under the effective administration of that intelligent giant, Rev. F. D. Avant. This year we have a younger man than either of the two named above, and what we have seen of Rev. C. S. Webster and wife convinces us that they are delightful folks. Bishop Chas. W. Smith and his cabinet made no mistake when they sent them to us. We, as officers, members and friends, will see that they are loyally supported. He has gone into every home, regardless of denomination, prayed with the sick and feeble, canvassed every home



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This beautiful solid leather suit case finished with fine brass lock and trimmings, absolutely FREE to our agents. All that we require is that you show our samples and take a few orders for our celebrated, special made-to-measure clothes. We pay highest cash profits and give extra presents, your choice of 625 valuable premiums, such as gold watches, musical instruments, sporting goods, hats, etc. Write for our free outfit and full particulars SPENCER MEAD CO., Dept. 623, Chicago

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BROTHER

Accidentally have discovered root that will cure both tobacco habit and indigestion. Gladly send particulars. J. O. STOKES, Mohawk, Fla.

the interest of the Southwestern, plans to collect every dollar of benevolence, paid more than \$125 on old and new indebtedness; salary is paid up to October first; a neat nest egg has been left in the treasury after all debts paid. A grand total of \$500 for all purposes has been raised in the first five months of the current administration. These facts convince us that this will be the banner year in the history of the church for soul saving and general uplift of the young people of Montgomery. R. S. Kenner, Secretary.

TEXAS

CAMILLA—The third Quarterly Conference was held August 16-17 by the Rev. W. Hartley Jackson, District Superintendent. The Rev. M. B. Evans, pastor, and his officers were on hand with good reports. Dr. Jackson's lecture upon various departments of the church was simply great. Sunday the pastor preached a noble sermon, theme: "The Faith of the Fathers." The Rev. Mr. Evans was conducting a revival; 14 souls were happily converted. Deaconess Rosa Simpson was a power in the meeting. Collection, \$26.55; paid the elder in full, \$18.00; \$67.00 raised in benevolence. Pastor Evans has done more in upbuilding this circuit in a spiritual and financial way than any pastor that ever held this work. He is greatly beloved.—R. J. Jenkins, Recording Steward.

INQUIRY

I wish to make inquiry for Mr. Frank Cooper. When last heard from he was in Houltonville, La. This was in November, 1910. His father's name was John Cooper and his mother's name was the Cooper. Any information concerning him will be gladly received.—J. Coleman, Box 10, Louisville, Miss.

I wish to inquire for my mother, whose name was Cella Hardy. She was taken from this part of the country shortly after the war by a man whose name was Tom Cleck, and carried to Arkansas. She left me at the old Hardy near Waterloo at the head of Spring Creek. Any information concerning her will be gladly received. Address me at Cookeville, Tenn., R. F. D. No. 9, Box 95.

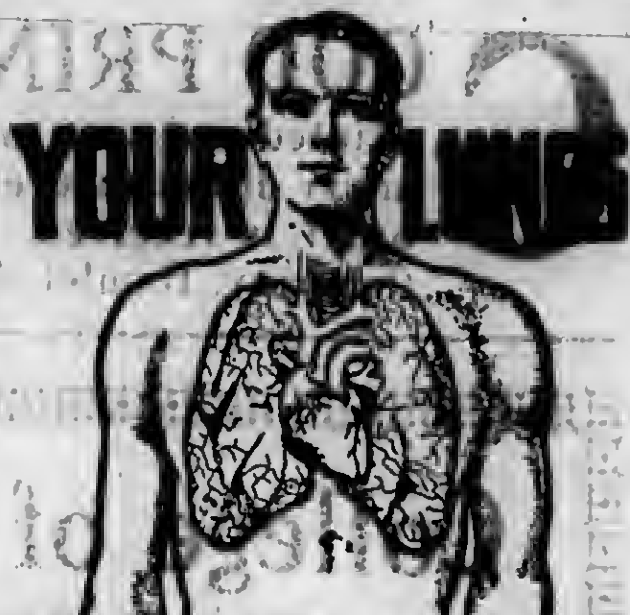
I desire to find my brother, Jones Weatherspoon. His mother's name was Mary Weatherspoon. If any one knows anything of him, please write Henry Jackson, R. F. D. No. 2, Cleveland, Ohio.

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UNITED STATES OF AMERICA, STATE OF LOUISIANA, PARISH OF ORLEANS, CITY OF NEW ORLEANS.

It is known, That on this, the sixteenth day of the month of August, in the year of our Lord One Thousand, Nine Hundred and Thirteen, and of the Independence of the United States of America the One Hundred and Eighty-Eighth.

I, Eraste Vidrine, a notary public, duly commissioned and qualified in and for the Parish of Orleans,



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

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We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

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fixed in and for the Parish of Orleans, City of New Orleans, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared:

Dr. P. H. V. Dejoie, President; C. C. Dejoie, Secretary; and W. E. Roberson, Treasurer, of the Lincoln Life Insurance Company, herein appearing and acting as agents of the stockholders of the said Lincoln Life Insurance Company, under and by virtue of a resolution adopted at a meeting of the stockholders of said Company, held on the twenty-eighth day of July, 1913, a duly authenticated copy of the said resolution being hereto annexed for reference, which said appearance declared for and on behalf of the stockholders of said corporation and all those who may hereafter become associated with them, they do by these presents amend and re-enact Articles IV and V of the charter of said Lincoln Life Insurance Company, adopted by act before Eraste Vidrine, Notary Public, of this city, on July 27th, 1912, recorded in the Mortgage Office of this Parish, in Book 1055, Folio 462, so that hereafter said articles shall read as follows, to-wit:

ARTICLE IV.

The authorized Capital Stock of this corporation is hereby fixed at One Hundred Thousand (\$100,000.00) Dollars, divided into and represented by Ten Thousand (10,000) shares of the par value of Ten (\$10.00) Dollars each, with an authorized surplus of Seventy-five Thousand (\$75,000.00) Dollars, which shall be fully paid in cash and shall be non-assessable before being issued; and such capital stock shall be evidenced by certificates which shall be transferable only on the books of the Company. Subscriptions to capital stock shall be due and payable when fifty (50%) per cent of said amount of capital and surplus is subscribed, at the call of the Board of Directors.

No stockholder shall sell or dispose of his stock in the corporation without having offered the same for sale, in writing, to the corporation, through its Board of Directors, who shall have first opportunity to purchase same at the book value thereof; and should the said Board of Directors fail or refuse to purchase said stock within thirty days from said offer, the stockholder



\$35.50

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offering said stock may sell or dispose of same to any other person whatsoever.

ARTICLE V.

The corporate powers of this corporation shall be vested in and exercised by a Board of not less than Eleven (11) nor more than Twenty-one (21) Directors, selected from among the stockholders of the corporation. Seven members of said Board shall constitute a quorum for the transaction of business.

The Board of Directors shall have power to make, amend or abrogate all by-laws, rules and regulations for the management of the affairs of the corporation; to appoint, employ and discharge all officers, agents and employees, fix all salaries and remunerations, and generally to do and perform all things necessary in the transaction of the business and affairs of the company; provided that they delegate to the President or other persons selected by them, or to such executive, finance or other committee, as they may require from time to time and create or appoint from their own number such authority as they may deem proper.

The officers of the Company shall be a President, one or more Vice-Presidents, a Secretary and a Treasurer, who shall be elected by the Board of Directors.

The first Board of Directors shall be: Dr. P. H. V. Dejoie, George D. Geddes, J. A. Palfrey, A. Dejoie, Sr., A. Dejoie, Jr., W. E. Roberson, C. C. Dejoie, Joseph P. Geddes, T. J. Howard, Thomas Brown and Dr. William Murray; who shall hold office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified. And the first officers shall be: Dr. P. H. V. Dejoie, President; Geo. D. Geddes, J. A. Palfrey and A. Dejoie, Sr., Vice-Presidents; C. C. Dejoie, Secretary, and W. E. Roberson, Treasurer; and they shall continue in office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified.

On the second Tuesday of January, 1917, and annually thereafter, or as soon after said date as possible, at a meeting of the stockholders held for that purpose, an election for directors shall be held at the office of the Company, in the City of New Orleans, La., after ten days' written notice mailed to each stockholder at his last known address, and by publication for not less than ten days prior to said meeting in a daily newspaper published in the City of New Orleans, La. At said election each stockholder shall be entitled to cast, either in person or by proxy duly authorized in writing, one vote for each share of stock owned by him and standing in his name on the books of the Company, and a majority of stock present or represented shall be sufficient to elect. Vacancies on the Board of Directors shall be filled by it for the unexpired term from among the stockholders of the Company.

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Thus done and passed, in my notarial office, at the City of New Orleans, on the day and in the month and year first above written, in the presence of Messieurs Covington Hall and Edward Keena, competent witnesses, who hereunto sign their names, together with said appearance and me, Notary, after reading of the whole.

Original signed:

P. H. V. DEJOIE, President.

C. C. DEJOIE, Secretary.

W. E. ROBERSON, Treasurer.

COVINGTON HALL.

EDW'D KEENA.

ERASTE VIDRINE,
Notary Public.

I, the undersigned, Recorder of Mortgages, in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Amendment of Incorporation of the LINCOLN LIFE INSURANCE COMPANY was this day duly recorded in my office in Book 1119, Folio 9.

New Orleans, August 27th, 1913.

(Signed)

EMILE J. LEONARD, D. R.

I hereby certify the above and foregoing to be a true and correct copy of the original act of record and on file in my notarial office, together with the certificate of the Recorder of Mortgages, inscribed thereon.

In witness whereof, I hereunto sign my name and affix the impress of my official seal, at New Orleans, this thirteenth day of August, 1913.

ERASTE VIDRINE,
Notary Public.

Southwestern Christian Advocate

631 BARONNE STREET.

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CRESCENT CITY NOTES

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

FIRST STREET CHURCH—The Sunday services were highly evangelistic as well as intellectual. Pastor Hubbard preached at the morning service and the Rev. A. B. Harris, of Centerville, La., preached on "The Father's Love" at night. A good service was held by the Sisters at 3 p. m. Brother G. C. Haywood will preach next Sunday at the morning service. The Rev. A. Luster, one of our honored retired ministers, will preach at night. The Sunday School will hold its Quarterly Examination on next Sunday. And now that this summer is passed, the church is mobilizing her forces for a successful close of the year's work.—B. Mack Hubbard, Pastor.

WESLEY CHURCH—The Sunday School teachers are planning a campaign to get every child possible into the Sabbath School. The pastor preached at 11 a. m. and one soul was happily converted and united with the church. Dr. M. C. B. Mason, of Cincinnati, preached a great sermon at night. Next Sunday, 10:45 a. m., Prof. J. H. Lovell, of New Orleans University will preach. At 7:40 p. m., Dr. J. L. Wilson, the pastor, will occupy the pulpit. Revival will soon begin.—L. L. Harrison.

SCOTT CHINN CHURCH is making steady but sure progress. The eleven o'clock service has taken on new life, and the Sunday School is already a success. The old debt on the church has been reduced to \$375.00 and the little debts are being paid. Some improvement is still going on; 115 loads of filling have been placed in the parsonage yard and \$8.00 paid on the grading of the same. A committee of ladies led by Mrs. Stanley, the pastor's wife, gave an entertainment and choir rally, raised \$12.00 and turned that amount over to the church. We take this method to thank them for the same. The District Superintendent will hold his third Quarterly Conference October 1, and will deliver his sermon Sunday, October 5 at 11 o'clock.

KILLS WOULD-BE LYNCHER

Farmer, Hidden in Barn.
Shoots to Protect Self.

Discovered by Two Men About to Hang Negro.

Evidence at Inquest Indicates Slain Man Tried to Induce Blacks to Steal Farmer's Cattle.

Special to The Times-Democrat.

Hickory, Miss., Feb. 18.—Justice of the Peace J. P. Gibbon yesterday held an inquest over the body of Charles Fannin who was shot and killed near here Sunday night.

John and James Barber, brothers, were held under \$1000 bond each, and a preliminary trial will be given them here next Monday.

Evidence produced before the inquest indicated that Fannin had tried to induce two negroes, to steal some cattle from John Barber. One of the negroes, told Barber of this, and he and his brother James went out Sunday evening to investigate the matter. As they approached the house where one of the negroes lived, they heard loud talking and stopped to listen. Presently two white men came toward them, each leading a negro by a rope.

The two Barbers stepped into a barn so as not to be seen, but the party came toward the barn. One of the Barbers suggested that they run, but the other said they would be shot if they made a break, as the moon was shining brightly.

The two white men and two negroes came into the barn, and one of the white men told the negroes they were going to hang them and then burn the barn.

Fannin struck matches and looked into every stall. As he looked into the stall the Barbers were in, John Barber said to him "Don't shoot," but Fannin raised his gun and pointed it at them. Barber was too quick for him and shot first, the load from a shotgun striking Fannin in the breast and killing him almost instantly.

He shot twice, one load striking Pete Abraham, the other white man, in the hip. Abraham will recover.

SPECIAL NOTICES

MEMBERS OF THE CENTRAL ALABAMA CONFERENCE

Dear Brethren: It is quite a reflection upon our Conference as well as embarrassing to the Secretary that three of the districts have not met their full obligations toward the expenses of the printing of the Minutes. Twenty of the pastors on these three districts have not contributed one penny. Not having funds to pay the printers in full when the Minutes were ready, the Secretary assumed the responsibility with an understanding that each district would raise its pro rata, which was only \$4.40 each. The publishers were kind enough to trust us with the understanding that the balance would be paid in thirty days. Seven months have passed. Many of these delinquent pastors are holding some of the best charges in the Conference. I have the blanks for pastors' reports to the Annual Conference. I have no money to send them out. Any pastor or District Superintendent wishing a set may have them by sending postage. You should have them in order that you may study them carefully and fill them out before getting to the Annual Conference.—Wm. Jones, Secretary, Annual Conference.

Monday night, October 6, the great drama will be played; subject, "The Burden of a Secret." Admission, 10 cents. All are invited to the services.—Colvin S. Stanley, pastor.

GOOD PRINTING 100 nice white envelopes neatly printed and sent to you postpaid for 30c. Send 3 silver dimes securely wrapped. Mailed same day order is received. Address: Progressive Printing Company, Hamlet, N. C.

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DR. R. T. FULLER

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New Orleans, La.

District Rounds.

TOPEKA DISTRICT.

Third Round

Burlingame, Kansas, September 20-21; Ashbury (Topeka); 27-28; Valley Falls, Rev. W. Brown, 27-28; Kansas City, October 4-5; Rosedale, Rev. S. D. Davis, 4-5; Alma Circuit, J. H. Taylor, 11-12; Fort Scott, Kansas, 18-19; Mound City, A. Falkner, 18-19; Bonner Springs, L. C. Allen, 25-26; Mt. Olive (Topeka), November 1-2; Omaha, Nebraska, 8-9; Lincoln, Nebraska, 15-16; Hastings and Gr. Island, Nebraska, 18-19; Pueblo, Colo., Rev. S. L. Deas, 1-2; Colorado Springs, Rev. G. T. Wooten, 15-16; Denver, Rev. M. M. Jefferson, 22-23; Manhattan, Kansas, 22-23; Clay Center, Kans., 29-30; Salina, Kansas, December 6-7. Dear Brothers—Wage a vigorous campaign for the Conference Bevelance before winter sets in. At the same time collect the Jubilee money. Get subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE, and have revival services. We made a splendid showing at the District Conference, follow up your victory until a round report is complete.—S. A. Stripling, 309 W. Laurent St., Topeka, Kansas.

GREENWOOD DISTRICT

Fourth Round

Morgan City, September 27-28; Inverness, October 4-5; Owen, 11-12; Lexington, 10-12; Belzona, 16-17; Schlater, 18-19; Goodman, 27-28; Ebenezer, November 1-2; Greenwood, 7-9; Technia, 10; New Hope, 11; Pickens, 15-16; Indianola, 22-23; Stephenville, 29-30; Shelby and Mound Bayou, December 6-7; Moorhead, 8-9; Greenville, 12-14; Gunnison, 13-14; Itta Bena, 15-16; Leland, November 27-28. Dear Brothers: The year is going out and we are behind on all claims. Please do your best to have a round report at the second District Conference that will be held at Pickens, Miss., November 12-16. The church wants a full report on all benevolent claims. We must stand by Dr. Penn on the Jubilee money. Brother pastors, please ask each member and friend to give one dollar. Have a revival in each charge. Let us

stand by Rust University, our Conference school. The SOUTHWESTERN CHRISTIAN ADVOCATE is doing more than any other paper in lifting up our people. The Greenwood District must have five hundred subscribers in the office on roll by November 15. Have a SOUTHWESTERN day in each charge.—Harry B. Hart, Superintendent.

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Tell your druggist you want SIMMONS' LIVER PURIFIER—and nothing else; emphasize SIMMONS (in yellow tin boxes only), and insist upon it. It's the one cure that cures—the liver remedy that does its work without griping or sickening.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, OCTOBER 2, 1913

Vol. No. 42—No. 40

BUILDING THE HOME LIFE OF A RACE

NO Church or State is holier or stronger than the home life of the people that go to make up the Church or State. The home life of an individual or race determines the morals, the religion, the aspirations of the individual or race. The home is basal. The women of the Methodist Episcopal Church, immediately after the emancipation, knowing the place of the home in the congregation, looked upon the helpless four million slaves just freed. These women wanted to help the new citizens of the Republic. Mrs. J. C. Hartzell, living at that time in New Orleans and traveling with her husband the outlying parishes, saw vividly the need of this new people. For 250 years the word home was a byword to the slaves. They had a "place to stay." They knew the "quarters" but not the home. How long they would remain on a place was determined by the will of the master, who was moved by the size (or undersize) of his pocketbook, or the profits in selling. Though the slave had some sense of family relation, this relation had been disregarded so often as to reduce the slave's liking for the home almost to the point of total extinction. The need of constructing the home life and building a family altar burned itself into the soul of Mrs. Hartzell and she turned burned it into the hearts of her fellow women at the North. As a result the Woman's Home Missionary Society of the Methodist Episcopal Church was organized. We are devoting several pages this week to this organization.

Time and space would fail us if we attempted to tell of the good work of these women. Throughout the South model homes have been built and conducted by Godly women, whose labors of love and sacrifice have built for them more stately mansions in the final realm of the faithful. These model homes have received 25 to 60 girls each year, who have had the personal touch of women brought up in good homes and trained in the best schools. These women gave themselves in heroic devotion to this Christly work, and as a result many a waste home has been made glad. The girls who were inmates or graduates of these model homes have literally transformed communities. By their example and teaching they have led their own immediate families and then others to see the home as God intended it to be. These model home girls have become wives and mothers, not a few have married ministers and in the personage these girls have widened the influence of the model home.

Who can measure the importance of these homes? Thayer, Kent, Allen, King, Boylan, Browning, Adline Smith, Eliza Dee, Peck and other homes have been and are lighthouses. These blessed women of the Methodist Episcopal Church started out to help colored women, but the work of the organization has broadened. It logically follows, to help one race we must help all. Hence the Woman's Home Missionary Society helps not only colored women but all women under the flag who need help, as far as the means of the Society will permit. Work is maintained for Japanese, Chinese, Indians, Italians, Southern whites, and emigrants of all races. The Society has a large deaconess work and supports several training schools and hospit-

als. Marvellously has the work of the Society grown, until now these women raise and expend each year nearly three-quarters of a million dollars. What hath God wrought?

The main purpose in devoting several pages of this issue to the work of the Woman's Home Missionary Society is to arouse our own colored women to the importance of this work. In some of our Conferences our women are well organized and are doing good work; our word to them is to press forward for larger things. To the women in those Conferences where little is done, we most earnestly plead for a study of this work and then in prayer they should give them-

Will Your Name Be on the Roll?

It is now one month since we made our appeal to the pastors urging them to fix a Southwestern Day. In spite of repeated appeals a large number of pastors have not yet fixed the day. Is that quite fair? No plan for increasing our subscription list can succeed without the help of all. If your appointment is large or small, fix your Southwestern Day and work up to it. Next week we will publish a complete list of the pastors who have fixed a Southwestern Day. Will your name be in that list, if not, why not? You have time yet to get in on the roll if you will write us immediately on reading this. Fix any day in October, November or December. The Southwestern which has been your assistant pastor asks for one day—may we have it? Write us at once.

selves to the work of saving the womanhood of the nation. Our women cannot afford to neglect this work. They must take an active part in this great work. They are urged on by every consideration of self-development, patriotism and Christianity.

AN EPOCH-MAKING CASE

Not every person lynched by a mob, is guilty as charged. The mob is anything else but sane. If a lawfully constituted court in its deliberations finds it difficult to separate truth from error, what shall we say of the ability of a mob to find the truth? And yet

there are thousands of good people (goody-good) who accept the verdict of a mob as a matter of course. When it comes to the identification of the brute who assaulted a woman, the poor woman, bedraggled and nervous, can identify better than a Pinkerton detective. She identifies because she must. She is terrorized by the mob. The mob is senseless, conscienceless, heartless, headless, and reckless. It has no place in a civilized community and should not be tolerated and would not be if a majority of the people themselves did not have passive sympathy with the mob.

Spartanburg, South Carolina, has given us a new insight into this lynching business. A Negro was accused of assault, identified and arrested. Only by the heroic efforts of the sheriff, at the risk of his life, was the Negro saved. The sheriff stood off a large mob who stormed the jail on the night of the Negro's arrest and went so far as to blow open the outer gate with dynamite. Hundreds of pistol-shots were fired and three men were wounded.

The trial of this Negro was held last week and "in the face of the positive statement of a respectable white matron of high intelligence that he had assaulted her, the Negro was found not guilty at a special term of General Sessions Court called for the trial of the case."

A despatch to the "Charlotte Observer" on this case says: "People were saying here tonight that Fair's trial and acquittal were epoch-making in South Carolina and made the best argument that ever has been advanced against lynching."

"The woman is believed to have accused Fair in good faith, but to have been laboring under a delusion due to her physical condition. The circumstances surrounding the case did not bear out the woman's statement, although Fair admitted that he passed her house about the time of the alleged assault."

"The jury, it is authentically reported, never considered a verdict of guilty."

It is said that "the verdict caused no surprise and was quietly received."

The judge who presided approved the verdict.

The policeman who fired the shot that wounded men of the mob that threatened the Negro when he was first arrested, and who was impelled by the force of public opinion to resign in consequence, has been exonerated by the City Council on the ground of the verdict by the jury, and was reinstated on the force.

This is an interesting case, if not an epoch-making case. A court is always better than a mob.

THE LOUISIANA STATE COLORED FAIR

The Louisiana State Colored Fair Association closed in this city on Monday night of this week a most successful semi-centennial celebration of the Emancipation. It was really a great event. One of the papers observed that it was an "eye-opener" to the white people. It was an "eye-opener" as well to the Negro himself. The Negro really does not know his own strength, nor the capabilities of the rank and file of the race.

While the exhibits were not as numerous

(Continued on Page 8.)

BUILDING THE HOME LIFE OF A RACE

The Work of the Woman's Home Missionary Society of the Methodist Episcopal Church

MEETING HEREDITY and ENVIRONMENT

By Mrs. Mary H. Thirkield

BISHOP HAYGOOD said truly: "Christian civilization has its roots in the home, and nowhere else. You had as well try to raise oak trees in the gallon pots of a green house as to Christianize and civilize the Negro or any other race of men without homes."

A like utterance came also from his brother in black, the sainted Dr. Crummell of Wash-



MRS. GEORGE O. ROBINSON, PRESIDENT

ington: "I plead for the establishment of one large industrial school in every Southern State for the black girls of the Southland. I want them to serve the home life of the rising womanhood of my race."

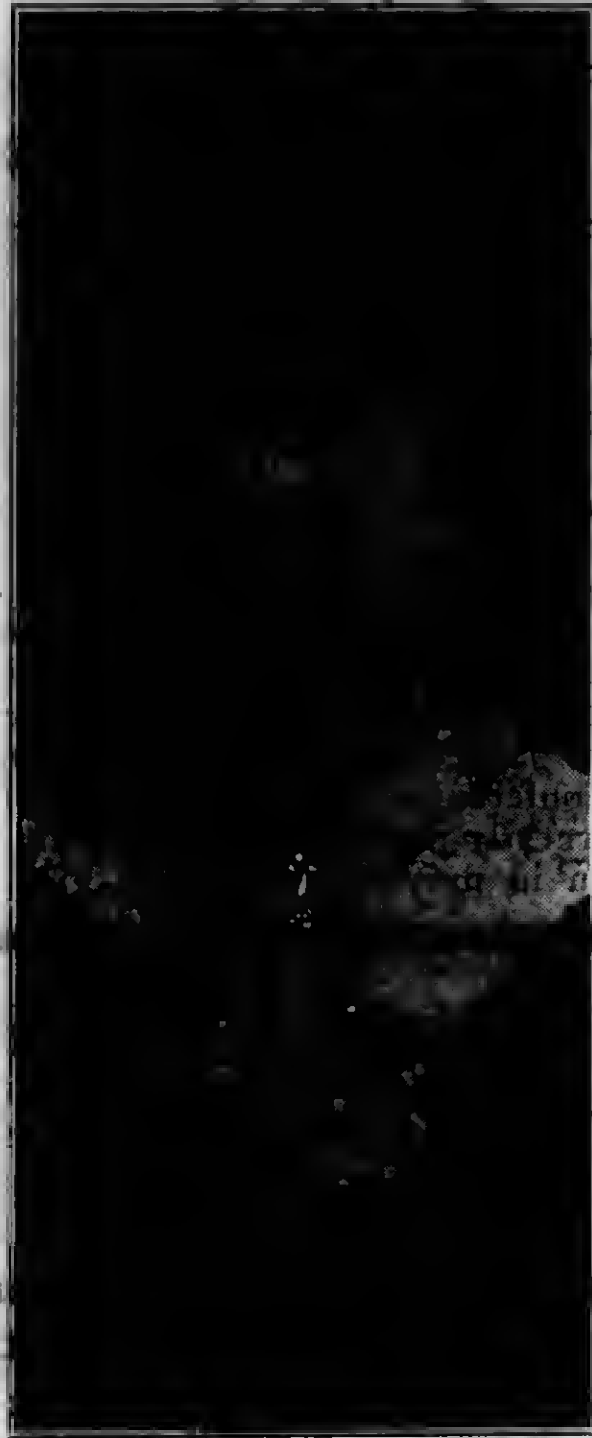
Our Methodist women answered these calls, and to-day there are many such "Homes," from the mountains to the sea. This was the first work of the Woman's Home Missionary Society.

Were they needed? Quickly we answer, Yes. Emancipation Day may have thrown open the door of the cabin and brought freedom to the body, but it failed to set free mind and heart. There could be no sudden change from rudeness into beauty, from ignorance into knowledge.

Coarse food, clothes, living, companions and religion were the life of the masses in the past and to a large extent in the country, swamps and bayous are to-day. They were and are shut off from opportunity of mental growth and progress. Such homes could not be centers of purity, as they were utterly lacking in family history or high ideals.

Through its "Model Homes" our Woman's Home Missionary Society is trying to meet and overcome these taints of heredity by the saving power of a new environment. Within those walls they learn the dignity of labor; they discover that brains and skill are needed in the commonest acts of life; they realize that the simplest vegetables may be made savory, the plainest utensils be most useful. As they pass from room to room, from one line of work to another, that secret so often hidden becomes revealed, the vast difference between housekeeping and home-making! One is a business, the other an art.

They are taught to combine the two, and while cleaning up the cabin and making it and all within most healthful, they also add the little touches of beauty and comfort which



MRS. MARY H. THIRKIELD, VICE-PRESIDENT

shall reach the soul and transform the hut into a home!

In all our training we are putting Christianity alongside of hand-craft and book learning. Cleverness and brilliancy may be unfruitful if there is no moral force behind them. But in the Christian atmosphere of the Home their characters become all-rounded and complete.



MRS. D. L. WILLIAMS, CORRESPONDING SECRETARY

Who are these girls who have come under the influence of our industrial training? They are the future mothers of the race! Each one of their households will be a miniature commonwealth, and one such former of character is worth twenty "re-formers."

They are making the cabins resound with psalms of thanksgiving, and living the missionary message among their people. Progress, though slow, is sure, and the winds are laden with hope and cheer.

New Orleans, La.



MRS. GEORGE H. THOMPSON, TREASURER

THE NATIONAL ORGANIZATION

During one of the visits of Mrs. Joseph C. Hartzell to New Orleans, she became interested in improving conditions among colored women. With the co-operation of Mrs. E. L. Rust, she began a mission work there. Later these two women interested Methodist women of the country in this form of service, with the result that on the sixth of July, 1880, the Woman's Home Missionary Society of the Church was organized in Cincinnati, Ohio. The first National President was Mrs. Lucy Webb Hayes and the first corresponding secretary was Mrs. E. L. Rust.

In the thirty-three years of its existence the society has outgrown its original idea of working among colored women, and to-day its aim is to uplift women of all races in America and to prepare workers for the various phases of Home Missionary service.

All colored Conferences are now organized into Conference Societies having their auxiliaries in the charges, just as are the colored Conferences. These auxiliaries retain membership with the national body by the payment of ten cents per month into the national treasury. It is through this source that money is raised to support this great system of organizations.

It requires nearly a million dollars per year to run this magnificent department of Methodism. Several thousands of this are spent on the institutions for the training of colored girls for useful lives.

DEACONESS WORK

By Mrs. D. L. Williams

ONE of the very important departments of the work of the Woman's Home Missionary Society is its deaconess work. This department had its initiation by the appointment of a committee by the Board of Managers in October, 1888, and at the date of its last Annual Report, October, 1912, it had thirty-three Deaconess Homes located at various points across the country from Portland, Maine, to Los Angeles, California. It is connected directly or indirectly with these homes, 374 licensed deaconesses, besides not yet licensed and probationers.

These consecrated women are engaged in various forms of Christian service, such as parish visitors, settlement workers, teachers and kindergartners, evangelists, travelers' aids and nurses.

The organization of this department consists of a General Superintendent and an assistant, and a Field Secretary, together with geographical subdivisions, or bureaus, also



MRS. F. A. AIKEN, RECORDING SECRETARY

Early in 1908 I was sent by Mrs. D. L. Williams into the South Carolina Conference, where I organized on each district and then appointed conference officers. Since then it has been my good fortune to labor in each of the colored Conferences, except the Delaware. The South Carolina Conference and South Florida Mission I organized. I found all others organized and have worked toward enlarging and strengthening the work already begun therein.

It has been very gratifying to trace the work in these Conferences these six years. It is true that the financial showing is not what one would desire, neither is it what it should be, but there has been a gradual improvement. In every Conference there are women giving themselves faithfully to the work to-day who six years ago were uninterested in the work and unintelligent upon its methods of operation. I have returned over some of the territory the second and third time and have been utterly astonished at the eloquent speeches and pleasing presentations of various departments of the work made by

women, who upon my first visit knew almost nothing about this society. The women are reading—they are working and praying.

Another very encouraging fact is the general change in attitude on the part of pastors and district superintendents. Again and again these good men have told me that their lack of understanding caused them to hamper the work. They have pledged their co-operation and have given it. Just here I deem it fitting for me to express my appreciation to the brethren of the nineteen colored Conferences in which I have worked. They have opened their homes to me, shared their table fare with me and provided for me in their pulpits. Had it not been for the grace of God and your sympathy and encouragement, brethren, I could not have succeeded these six years.

The tendency to substitute local charity work for the regular support due the national headquarters has been a great difficulty in every conference, but as the women read more and hear more of what the great national organization is doing, this difficulty is being overcome. Our watchword is "Not less for local work, but more support for the general treasury."

Interest in the young people's departments is steadily increasing. The work in the Lexington, Little Rock and Washington conferences is especially worthy of mention. The young ladies of the Little Rock Conference



MISS BESSIE M. GARRISON, FIELD SECRETARY FOR COLORED CONFERENCES

bureau for work among the colored people, Training School bureau and a hospital bureau.

A permanent deaconess fund is being systematically provided, the interest to be used as needed. This fund now amounts to \$12,300. There are four well-established and successful National Training Schools and five Conference training schools for the preparation of missionaries and deaconesses for their work. There is a larger demand for deaconesses than the schools have been able to supply and the present need is for young women who will consecrate themselves to this form of Christian work for a time at least. No pledge of life service is required, but it is a great opportunity to be permitted to spend a few vigorous years in this form of needed service.

The scholarship, including room and board, is \$50 per year. If paid by a Conference, the Conference so paying is entitled to the first claim upon her service for twice as many years as it has given her support, the Conference meanwhile paying her allowance and traveling expenses.—Mrs. D. L. Williams, General Corresponding Secretary.

SIX YEARS ON THE FIELD

Miss Bessie M. Garrison, Field Secretary

It was in October, 1907, in Boston, Mass., that I was appointed field secretary by the board of managers of the Woman's Home Missionary Society. Immediately I began work and turning southward I filled engagements in the Washington Conference; later the North Carolina Conference.



MISS FLORA MITCHELL, FOR THIRTY YEARS SUPERINTENDENT THAYER HOME, ATLANTA, GA.



MISS IDA R. CUMMINGS, RESERVE SECRETARY FOR YOUNG PEOPLE'S WORK

have repeatedly won applause in the national annual meetings for their splendid reports.

In the meanwhile, during these years of gradual improvement on our part, the great-hearted national organization has been increasing our debt of gratitude. Peck Home at New Orleans, Boylan Home at Jacksonville, Kent Home at Greensboro have been rebuilt. E. L. Rust Home has been greatly enlarged, a new building has been erected at Camden, new missions have been opened and hundreds of girls have been helped.

Oh, brother, sister, ours is a great debt, a great responsibility. We ought to contribute no less than a thousand dollars per year to this work from each colored Conference. "We can if we will!" To do this we must enlist the efforts of the thousands of capable, vigorous women and the thousands of bright, trained girls of our Methodist Churches who are now inert. Ministers, brothers, will you make way for us and encourage us?

Beloved, if we get anywhere in our relation to this work, like Alice in Wonderland, we must in the future "run twice as fast." Yea, in the future we must double and treble our efforts many times. And remember, He whose word faileth not has said, "Ye shall in no wise lose your reward."

A CALL TO THE YOUNG PEOPLE

By Miss Ida R. Cummings

IN this busy present day civilization the question is asked by the thoughtful before venturing upon new endeavors, Does it pay? More and more are they learning to hold fast to that which is essential and



MRS. E. A. THOMAS, PRESIDENT CENTRAL ALABAMA

pass by the non-essential. The great volume of the world's work is being done by the young people, their powers of body and mind are being used by good and bad alike, but the Church Societies direct alone to the good. Wherever these societies exist there comes a clear and definite purpose to make first things first, to settle once for all their relation to Jesus Christ—to seek first the Kingdom of God and his righteousness, and this when interpreted aright means service, and the demand for efficiency in religious and social work, both in and out of the Church is em-



MRS. A. E. JENKINS, PRESIDENT, FLORIDA

phatic. Emerson says, "Nothing great was ever achieved without enthusiasm," and the great movements that are sweeping the continents and that are freighted with so much for the present and future generations are marked with enthusiasm, and built upon the principles of right and justice. Among them are the Big Sister and Big Brother movement. The Girls' Camp Fire, whose symbol is fire—fire cleanses and purifies—the watchword is derived by combining the first letters of the words, "Work, Health and Love—Wohelo," and welling up in the heart of every girl is the thought:

"The light which has been given to me I desire to pass undimmed to others. The Y. W. C. A., nearly fifty years old, whose ultimate purpose is to bring young women to the knowledge of Jesus Christ, and whose letters when read aright mean "You Want Christ And Christ Wants You."

The Epworth League, whose watchword is

Look up and Lift up. The Department of Young People of the Woman's Home Missionary Society, Methodist Episcopal Church, just twenty-five years old, whose motto is, "A Young People's Society in every Church, and every girl and young woman a member." The incentive is "For the love of Christ and in His Name."

Its service code is of three—the girls whom we serve, we who serve, and Him whose servants we are. The members are striving to advance in organization and information; they are getting a vision of the stupendous tasks before them, realizing not by might nor by power, but by My Spirit, and when the My



MRS. GEORGIA C. HAMLET, CORRESPONDING SECRETARY CENTRAL ALABAMA

Spirit has full sway you may look for opportunities for service. Young people will want to do just as our discipline suggests, go not only to those that want you, but to those that want you most. And, Oh! the work that has been accomplished through more than fifty homes and schools of the Society. The effort is made to give every girl a chance, girls of all races and tongues—think of it, thirty-seven different languages are used in the work of the Woman's Home Missionary Society. Thirty-three thousand eight hundred and eighty young people are marching under this banner, and they have in their tread the swing of victory and the song of triumph on



MRS. G. JOHNSON, CORRESPONDING SECRETARY, LITTLE ROCK

their lips. Yet, amid this vast army of young people the report for the last five years shows less than one thousand members among the twenty colored Conferences. This causes sincere regret. We do not have the obligation to our Society and to the world's multitude about us. Do you not know that ten million persons in the United States are in poverty, and three million three hundred thousand of these are children between five and fourteen years old. The Southwestern

Christian Advocate is responsible for the statement that more than seven hundred Sunday Schools among our colored Conference did not report the conversion of a single scholar last year. Oh, young people—Christian education, Christian consecration, Christian agitation will greatly relieve this situation.

The clarion call comes to every young woman, every Queen Esther girl of the Woman's Home Missionary Society, the need is aggressive work, the demand is upon you. You must heed the cry that comes from the girls in the Southland, from the girls by your side in the crowded cities, from the ice fields of Alaska from everywhere. O, young women of the Church of Jesus Christ, who knoweth whether thou art come to the kingdom for such a time as this. Esther had her God-appointed work and I have ours. To-day is your opportunity, to-morrow will be some one else's.

'Tis true we may either smother the Divine fire of youth, or stand staring as it sinks into a murky fire of crime and flares into the inter-



MRS. A. E. HENLY, CORRESPONDING SECRETARY, CENTRAL MISSOURI

mittent blaze of folly; or we may tend it into a glorious flame of power for brightening all who may be touched thereby.

"Who would sit and sigh for a lost age of gold While the Lord of all ages is here? True hearts will leap up at the trumpet of God And those who can suffer, can dare, Each old age of gold was an iron age too, And the meekest of saints may find stern work to do In the day of the Lord at hand."

I plead with you to unite your forces with ours; plan prayerfully large things and prayerfully work your plans. Service will enlarge your vision, make you pure in heart, enable you to see God in all about you, create in you a hungering and thirsting to spend and be spent and like Sir Gallahad of the Holy Grail

(Continued on Page 7.)

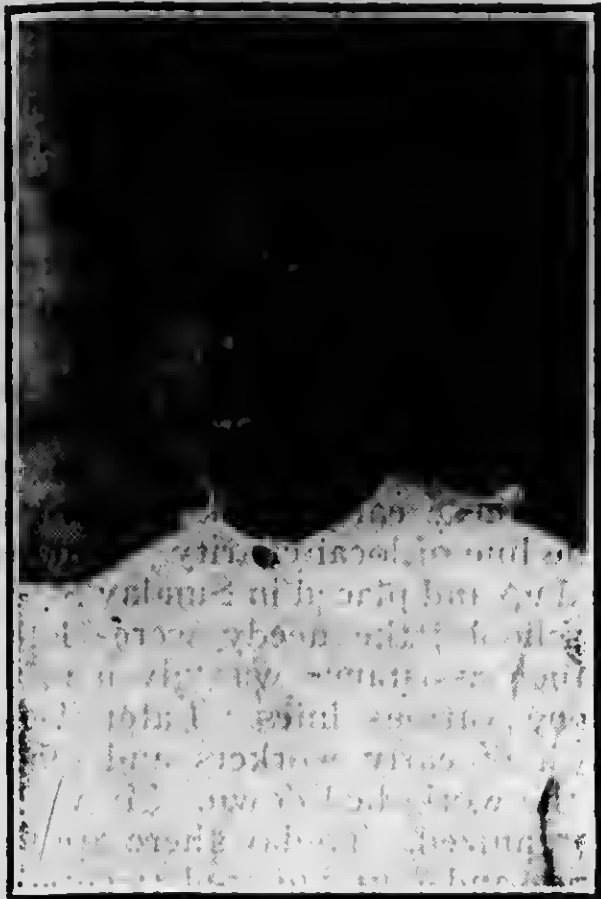


MRS. JOSEPH COURTNEY, TREASURER, LEXINGTON

Survey of the Field

Atlanta Conference

In 1900 Mrs. Delia Lathrop Williams wrote asking me to organize the work of the Woman's Home Missionary Society in the Atlanta Conference. The first Conference organization was effected at the Annual Con-



MRS. ALPHA SMITH, PRESIDENT, LINCOLN

ference held at Fort Street Methodist Episcopal Church, December 6, 1900. Bishop Winde presiding, the following officers were elected: President, Mrs. Georgia A. Oliver; Vice President, Miss Josie Holmes; Recording Secretary, Mrs. E. J. Knight; Corresponding Secretary, Miss Flora Mitchell; Treasurer, Mrs. Amelia Allen.

The first special work to be undertaken by the women was raising one hundred dollars, to put a window in Rust Hall in connection



MRS. MARY E. DENT, CORRESPONDING SECRETARY, SAVANNAH

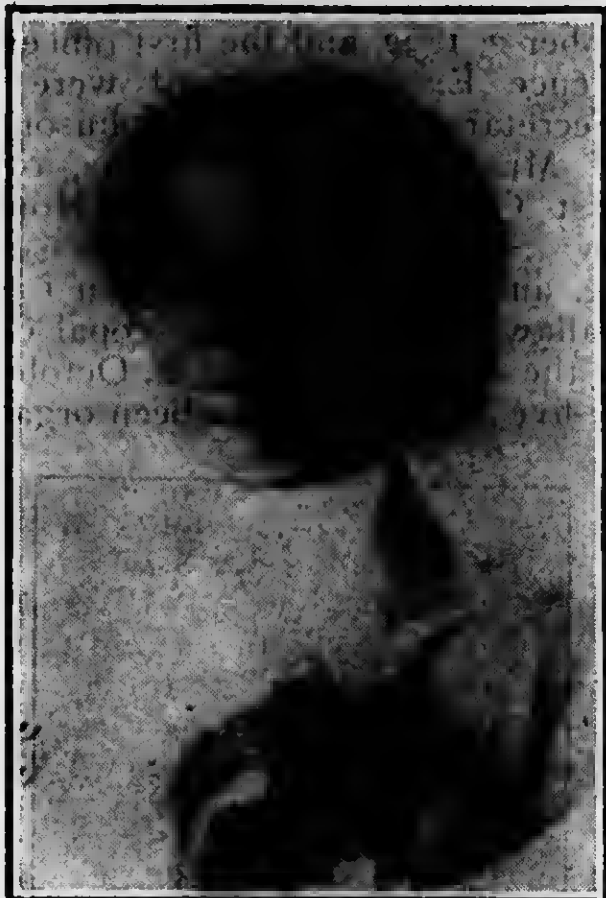
with our National Training School in Washington, D. C., as a memorial for Mrs. Rust. This window is in a recess between the parlor and chapel; in the center of the window there is a black and a white hand clasped, typical of a Christianity that bridges the great chasm of race prejudice, and unites in all that stands for the uplift of humanity, and the bringing in of God's Kingdom.

Referring to the Annual Report of the Woman's Home Missionary Society for the year 1901 and 1902, I find the Corresponding Secretary reports, auxiliaries 18, membership 26. The Treasurer reports, to all funds raised during the year \$179.18.

Ten years later, referring to the Annual Report for 1911 and 1912, the Corresponding Secretary reports, auxiliaries 20, membership 368.45, by voucher \$124.11; total \$492.56. Flora Mitchell, Cor. Sec.

Central Alabama Conference

THE Woman's Home Missionary Society was first organized at Decatur, Alabama, on the Huntsville District, by Miss Anna Hall, who is now a missionary in Africa. The work was attempted on all of the other districts, but for years the growth was quite slow. Through the visitation and instruction given by Mrs. M. C. B. Mason, and Miss Bessie M. Garrison, the entire conference has taken on new life. The leading auxiliary is at St. Paul, Birmingham. This year's report shows sixty-seven paid up members. The following ladies have served as president since the beginning of the work:



MRS. M. J. MCKAY, CORRESPONDING SECRETARY, LINCOLN

Mrs. W. H. Nelson, Mrs. W. R. A. Palmer, Mrs. A. P. Camphor and Mrs. E. C. Thomas, the present president.—Mrs. Georgia Carter Hamlett, Corresponding Secretary.

Central Missouri Conference

The Woman's Home Missionary Society was organized in the spring of 1903 at Sedalia, Missouri. The Rev. J. M. Harris (now of Springfield, Mo.) presented a list of names which was voted upon by the Annual Conference which was then in session. Mrs. J. M. Harris, a product of Thayer Home, was elected president and Mrs. A. A. Henley, cor-



MRS. M. S. McLEOD, CORRESPONDING SECRETARY, SOUTH CAROLINA

responding secretary. These two have remained upon the staff of officers these ten years.

The year of the organization the pastors reported nine dollars; the next year the women reported fifty-nine. Every year there has been an improvement until in the fifth year the financial report was one hundred ninety-seven dollars. Knowledge and missionary spirit have also increased.

We have paid a pledge to the Deaconess work of Nashville, paid two scholarships to

Adeline Smith Home, paid two hundred dollars to Silver Offering and a scholarship to Cape Palmas Seminary, Liberia, Africa.

Mrs. G. B. Abbott, of Moberly, Missouri, has served as president for the past three years. Mrs. T. H. Lockwood, of Wellington, is treasurer.—Mrs. A. A. Henley, Corresponding Secretary.

Delaware Conference

The Woman's Home Missionary Society of the Delaware Conference was organized during the session of the Annual Conference at Zoar Methodist Episcopal Church, Philadelphia, April, 1900, by Mrs. C. W. Bickley, president of the Woman's Home Missionary Society of the Philadelphia Conference, assisted by Mrs. Turney, deaconess; Mrs. David Dailley, Jr., and other ladies of the same conference. The membership for the first year was: Auxiliaries, eleven; membership, two hundred forty seven. The present membership is: Auxiliaries, twenty-seven; membership, three hundred seventy-two.

We have this year assumed the education of the daughter of one of our deceased minis-



MRS. E. L. SMITH, PRESIDENT, MISSISSIPPI

ters—Violet M. Hemsley, daughter of the Rev. Chas. E. Hemsley. We sent Violet to Thayer Home, Atlanta, Georgia, in October, 1912. We hope by this young woman to increase the number of deaconesses among us, so much needed, and to inspire others to take up this great and beautiful work.—Mrs. Susie Dobson Wright, President; Mrs. Clara Elbert Brown, Corresponding Secretary.

Florida Conference

The Woman's Home Missionary Society of the Florida Conference was organized in 1894 by Miss Hattie Emerson, who was for many years the Superintendent of Boylan Home at Jacksonville. Within the past two years there has been a very appreciable increase in membership and finance. The first conference annual Woman's Home Missionary So-



MRS. I. B. SCOTT, PRESIDENT, TENNESSEE

ciety meeting was held in 1911, and a great advancement was noticed at the second, held in 1912. The Field Secretary, Miss Garrison, has made two intineraries over the conference and last spring among other collections raised twenty-five dollars on Boylan Home debt.—Mrs. Anna E. Jenkins, President; Mrs. Lena Hendricks, Corresponding Secretary.

Lexington Conference

The Woman's Home Missionary Society of the Lexington Conference was organized in Ninth Street Methodist Episcopal Church, March 23, 1900, by Mrs. Jas. Dale, of Cincinnati, Ohio. The first officers were Mrs. J. T. Leggett, president; Mrs. Dolly Lewis,



MISS ANNIE R. JOHNSON, CORRESPONDING SECRETARY, WASHINGTON

organizer; Miss E. B. Brown, recording secretary; Mrs. Emma Harris, corresponding secretary; Mrs. Ida Corbin, treasurer, and Mrs. Anna Bell Vest, Mrs. M. E. Scarce, Mrs. D. E. Skelton, managers. From a small beginning, with about twenty members, no money, little literature and knowledge of the work, we have grown to about four hundred financial members. We celebrated our twelfth anniversary in Covington, June, 1912. All departments of the work were reported organized on the five districts. We have paid more money into the general treasury for the past two years than any other colored Conference. Thus Lexington is the banner colored Conference. During the past year eight hundred one dollars were paid to the general treasurer and nine hundred dollars were raised for local work.

The Society kept Miss Mary E. Ross, of this Conference, in the Home at Morristown, Tennessee, three years, paying her entire scholarship. It helped Alma Howe with a part scholarship for a few months in the same institution. Recently they have been interested in Miss Sarah Crawford, who has just graduated from Adeline Smith Home, Little Rock, Arkansas.—Mrs. M. A. Sissle, President; Mrs. Jas. P. Monroe, Corresponding Secretary.

Lincoln Conference

The first Woman's Home Missionary Convention of the Lincoln Conference, organized by Mrs. E. W. Norris, was held in Quayle Methodist Episcopal Church, Oklahoma City, Oklahoma, October 14, 1910, the Rev. Wade Hamilton, pastor. The following officers were elected: President, Mrs. M. M. Roberson, of Tulsa, Okla.; Vice-President, Mrs. Lula J. Howard; Recording Secretary, Mrs. Wade Hamilton; Corresponding Secretary, Mrs. M. J. McKay; Treasurer, Mrs. Bruce, Kansas Conference; Conference Organizer, Mrs. E. W. Norris. At Muskogee, October, 1911, Mrs. M. M. Roberson, presided. The delegation was more than doubled. Miss Bessie Garrison was with us during this meetings. On October 13, 1912, our third Annual Convention convened at Coffeyville, Kansas, Mrs. Alpha Smith presiding. This was a record breaker. Miss Garrison was

with us during the entire meeting and was of great help to us. The Conference Secretary, Mrs. M. J. McKay, made an appeal to the delegates of the different auxiliaries represented to make pledges to send money to the General Treasurer to help the different Homes for Girls, Deaconess' Homes and others, and in a few minutes had received pledges amounting to \$105.00, to be paid by June, 1913. Our fourth Annual Convention will be held at Tulsa, Oklahoma, October, 1913.

Little Rock Conference

The Woman's Home Missionary Society of the Little Rock Conference was organized in Philander Smith College, Room 2, Tuesday, November 2, 1892, and the first officers of the Conference Executive Board were elected. The Secretary, Mrs. G. N. Johnson, by order of Mrs. Delia L. Williams, organized the first Conference Women's Home Missionary Society in the Tennessee Conference, and the first auxiliary in Centenary and Gallaway Methodist Episcopal Churches during the Annual Conference, October, 1900. Eighty-five auxiliaries have been organized in



MRS. IDA B. LUCKIE, CORRESPONDING SECRETARY, TENNESSEE

the charges, many have been reorganized and dormant ones aroused. There are 187 members; 37 Queen Esther Circles. Pledges paid last year: Adeline Smith Home, \$65.00; Thayer Home, \$25.00; Peck Home, \$15.00; contingent fund and local work, \$480.00. Our Conference treasurer, Mrs. George Gray, is an excellent officer. Our financial report for 1912 was excelled by only three colored Conferences—the Lexington, Washington and West Texas. Our officers are: President, Mrs. Anna E. Arnold Morris; vice-president, Mrs. A. Peel Curtis; recording secretary, Hattie W. Cox; treasurer and Young People's secretary, Mrs. Lottie E. Stevens; corresponding secretary, Mrs. G. N. Johnson;



MRS. A. E. GRAY, CORRESPONDING SECRETARY, UPPER MISSISSIPPI

Miss Box secretary, Miss Helen Richardson. District Presidents: Little Rock District, Mrs. Gus Richmond; Pine Bluff District, Mrs. W. H. Higgins; Clow District, Mrs. W. S. Shell; Forrest City District, Mrs. Delia Thomas.

Louisiana Conference

The great national organization of the Woman's Home Missionary Society had its infancy in the Louisiana Conference, for it was Mrs. Joseph C. Hartzell's visit to New Orleans and insight into conditions that caused her to declare that something could and should be done for the betterment of the Negro women and children. With the co-operation of Mrs. E. L. Rust, Methodist women of the North were interested, which resulted in the National Woman's Home Missionary organization thirty-three years ago.

Several years later the women of the Louisiana Conference were organized. Mrs. Marcus Dale was the first president. Most of the efforts of these early workers were directed along the line of local charity. Children were gathered up and placed in Sunday Schools and public schools; the needy were clothed and fed. Much assistance was given to the pastors along various lines. Later, because of the death of early workers and other hindrances, the work died down. Six years ago it was reorganized. To-day there are forty-five auxiliaries and four hundred twenty-one regular and associate members. Peck Home in New Orleans has ever received our full co-operation. Much has been given to this



MRS. W. A. FORTSON, TEXAS

Home in cash and supplies.—Miss Emma Besic, President; Miss Cornelia Hayman, Corresponding Secretary.

Mississippi Conference

The Woman's Home Missionary Society of the Mississippi Conference was organized in 1902 in Meridian, Miss., by Bishop I. B. Scott. The organization was effected at the home of the Rev. J. L. Wilson. Mrs. Wilson, who has since passed into the beyond, was the first Conference President. The Society has been faithful in paying dues to the general treasurer and has assisted in the education of a girl at Peck Home. They have done considerable local charity work and have helped the Freedmen's Aid School at Meridian very liberally.—Mrs. E. L. Smith, President; Mrs. L. P. May, Corresponding Secretary.

Savannah Conference

This Conference organization was formed at Savannah, Georgia, December, 1896. Since its organization it has gradually grown until now it has become one of the most important auxiliaries connected with the Church. At first so many of our pastors were slow in interesting themselves in this work. For this and other reasons it lagged for some time. Gradually the people have become better acquainted with its movements and great good has resulted from it. We are growing numerically and financially and are planning to help the institutions of the Society within the

bounds of our Conference.—Mrs. Cassie Sapp, President; Mrs. M. E. Dent, Corresponding Secretary.

South Carolina Conference

In January, 1908, Bessie M. Garrison, Field Secretary, was sent into this Conference to organize. She visited charges and organized on each district and in March, while in Dillon, South Carolina, she effected a Conference organization, appointing Mrs. M. S. McLeod, the wife of the Rev. Jerry McLeod, as Conference President. In the summer of 1910 the first Conference annual meeting was held in the historical town of Camden. The Woman's Home Missionary institution—Browning Home—is located in Camden. Miss Garrison was present and delivered their first annual address. Since then these workers have held their annual meetings regularly. Mrs. M. S. McLeod has continued to be re-elected president and Mrs. Moorner, of Orangeburg, who was the first treasurer, continues to serve in that capacity. These workers have strengthened their society numerically and the finances are encouraging. They pledge their loyalty to their institution, Browning Home at Camden.—Mrs. M. S. McLeod, President; Mrs. Cottingham, Corresponding Secretary.

South Florida Mission

The Woman's Home Missionary Society of the South Florida Mission was organized Saturday, January 26, 1912, at Lakeland, Florida, during the session of the Annual Conference, by Bessie M. Garrison, Field Secretary. The Conference officers are: President, Mrs. Mamie McLain; first vice-president, Mrs. A. E. Nogest; second vice-president, Mrs. M. L. Darley; recording secretary, Miss Clara Jones; corresponding secretary, Miss Georgia Huger; treasurer, Mrs. Ella Player. The work is young and the Mission has but little to submit as a report, but we are blessed with a superintendent and a body of ministers who are in full sympathy with the work. The Rev. S. A. Huger, the District Superintendent, is really the father of Emerson Home at Ocala. The women feel confident that their work will soon win commendation from God and man.—Mrs. Mamie McLain, President; Miss Georgia Huger, Corresponding Secretary.

Tennessee Conference

The Woman's Home Missionary Society of the Tennessee Conference was organized more than twenty-five years ago, but the existence of this organization was brief. It was reorganized in 1908 at Braden Chapel, Nashville, during the session of the Annual Conference. Mrs. I. B. Scott was elected president, Mrs. Addie Woods, recording secretary and Mrs. E. W. D. Hammond, corresponding secretary. On Mrs. Hammond's removal from the state, Mrs. I. B. Luckie was elected in her stead.

Through the efforts of Mrs. Hammond, Miss Garrison, Mrs. R. T. Weatherby and Mrs. Bessie Brooks, organizations have been effected at the following places: Nashville, Lebanon, Gallatin, Shelbyville, Murfreesboro, Hartsville, Brentwood, Springfield, Tullahoma, and McMinnville. We are aware that the number of auxiliaries is few compared with what there should be, and that our conference is behind in the interest and support which this great cause merits; but we have resolved to make a new start, and are looking forward hopefully to our Annual meeting in this city in July, believing that the organization will take on new life.—Mrs. I. B. Scott, Pres. Ida B. Luckie, Cor. Sec.

Upper Mississippi Conference

The women of this Conference were organized into the Woman's Home Missionary Society in 1890, by Mrs. E. L. Rust, during one of her visits to Rust University, Holly Springs, Miss. The work moved along slowly, finally it became silent. In January, 1907, Mrs. M. C. B. Mason visited the Annual Conference held at Holly Springs, and there where

the sainted Mrs. Rust, the first National Corresponding Secretary, had organized the workers of this Conference, she reorganized the Society with Mrs. M. E. Ferguson president, and Mrs. G. G. Logan, corresponding secretary. In the fall, Mrs. Logan went to Boston as a delegate to attend the National Annual Meeting; and, again in 1908, to the meeting in Philadelphia. In 1910 and 1911 the Field Secretary, Miss Bessie M. Garrison, made extensive itineraries in the Conference, strengthening auxiliaries, organizing new ones and greatly encouraging the work. In 1910 Mrs. A. S. Gray was elected corresponding secretary. She and the president have been regular attendants upon the annual meetings of the Board of Managers. The result of all this is the Upper Mississippi Conference is one of the best informed Conferences in the South. This Society has helped E. L. Rust Home considerably, giving liberally toward the enlargement of the building and toward the construction of a laundry.—Mrs. M. E. Ferguson, President; Mrs. A. S. Gray, Corresponding Secretary.

Washington Conference

The Washington Conference Woman's Home Missionary Society was organized in 1898 at the Metropolitan parsonage by Mrs. Clara L. Roach, corresponding secretary of the Baltimore Conference. There were eighteen members including officers. In 1912, the enrollment of members and officers was five hundred and three. Our cash amounts to the general treasurer have increased proportionately with our membership. In 1908 the Washington Conference received the banner for having raised more cash for the general society than any other Colored Conference. From 1908 until 1911, four successive years, the Washington Conference was the banner colored Conference of Methodism. We have aided the following schools: Thayer Home, Kent Home, E. L. Rust Home, Adeline Smith Home, Peck Home, Eliza Dee Home, the Navajo Mission and Sibley Hospital. For four years we have had a student at Thayer Home, Atlanta, Georgia. She graduated this spring. Our young people's work is in fine condition. We reported fifteen Queen Esther Circles with a membership of 325; Home Guards, 20, and Mother's Jewels, 10. Our one aim is to do more for the General Society in the future than ever before.—Mrs. M. M. Clair, President; Miss Annie R. Johnson, Corresponding Secretary.

I do believe the common man's work is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—Phillips Brooks.

"O, the hallowed name of Mother!

How we lisp it o'er and o'er,
While we're drifting on time's ocean,
Drifting toward the golden shore!

'In the Christian's home in glory,'

Out across death's silent goal—

We shall meet her—we shall greet her—

In the homeland of the soul."

Miss L. L. Bush, of Hattiesburg, Miss., spent a profitable term this summer at the Chicago University.

Miss Anna Page and Miss Olivia Billups, of New Orleans, were the recent guests of Mrs. Ida Johnson, of Biloxi, Miss.

The Rev. J. W. Warren's address is now Victoria, Texas, box 390, instead of 707 South Navarro street, as heretofore.

There came to the parsonage at Kirby, Miss., occupied by the Rev. and Mrs. W. D. Hopkins, a fine boy on July twenty-seventh.

Mrs. W. M. Jackson, the wife of the Rev. E. W. Jackson, of Clinton, accompanied by her little daughter, Olevia, has been in New Orleans for the last three weeks visiting friends and relatives.

HURRAH FOR FIFTY YEARS OF FREEDOM

By THE REV. J. H. HUBBARD, D. D.

Fifty years of freedom,
What a mighty boom,
How did such a bounty
Ever come so soon?
Tell it on the housetop,
Shout it to the moon,
Glory for you and me.

CHORUS

Glory for you, glory for me,
Send the proclamation over land and sea,
We're the mighty millions,
The sons of the free,
Glory for you and me.

Out in Alabama,
On the Texas plain,
Down in Louisiana,
And the Kansas main,
On the hills of Georgia,
In Tennessee the same,
Glory for you and me.

Working familiar,
Any tool that's made,
With the saw and hammer,
The pickaxe and the spade,
In the banking business,
Shrewd at all the trade,
Glory for you and me.

In the nation's struggles,
We are never late,
We're a mighty factor,
Yes, in Church or State,
The universal banquet,
Is serving us a plate,
Honor for you and me.

Master in the schoolroom,
A porter on the car,
In the nation's senate,
At the legal bar,
Tunnelling the mount,
In the drama we're a star,
Bully for you and me.

Of the arts a master,
Doing science too,
Reading Greek and Latin,
Eating up Hebrew,
Walking with Kepler,
All the heavens through,
Knowledge for you and me.

Send the proclamation,
On to Uncle Sam,
Pledge eternal loyalty
Of all the sons of Ham,
Victory will crown us,
Eliminate the sham,
Hurrah for you and me.

A CALL TO THE YOUNG PEOPLE.

(Continued from page 4.)

"He had the strength of ten, because his heart was pure." Remember young women

They are waiting in the wild,
Sick and weary and defiled—
And the Saviour's healing word
They have never, never heard.
Left without the Living Bread,

Waiting! Waiting,
For the happy beam of day
That shall chase their gloom away;
For the news so glad and blest
That shall set their hearts at rest,
For the peace we know and prize,
For the hope beyond the skies,
Waiting! Waiting!

Yet not noiseless nor alone,
For their cry to heaven hath flown;
And the answer waiteth too
While the Master calls for YOU.

Misses Julia and Lucile Walker, of Natchez, also Miss Fanny Canaway, of Natchez, spent their vacation in Biloxi.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

THE LOUISIANA COLORED STATE FAIR

(Continued from Page 1.)

as could have been desired, they were, nevertheless, striking and interesting. There were inventions that showed independent thinking and constructive ability. The white people were surprised at the magnitude of the Fair. It was projected on a large scale, conducted upon a high plane and carried through in a very orderly manner. There were present, during the eight days, high officials of the state and city, as well as white citizens of high standing in the state, and all of these commended most cordially the Fair and its purpose.

The Picayune, in one of its reports of the Fair, said: "Featured by the absence of alcoholic drinking, gambling, dancing and all kinds of slot machine devices, the Louisiana State Colored Fair opened yesterday at the old Fair Grounds under glowing circumstances. It is in reality the semi-centennial celebration of the signing of the Emancipation Proclamation. The exhibits gathered from the several institutions in New Orleans and over the state fully reflected to much credit the progress which has been made by the race in the last half century." This is the general impression concerning the Fair. There was much to praise, many features to commend and but little to condemn.

The Fair was worth while, as has been inferred, in giving the white people of the state an insight into the progress of the Negro and showing the Negro to himself. The Fair was worth while for another reason. If the Fair had accomplished nothing else than the calling forth of the newspaper publicity of the Negro's progress, as it did, it would have justified its conduct. The papers of the City of New Orleans were exceedingly liberal in giving space to the Fair, courteous in the treatment of each day's proceedings and showed downright, earnest effort to help the movement. Nothing has happened in recent years in the City of New Orleans that has lent so much encouragement to the Negro, that has given him ease and contentment and a determination to work out his own salvation, as did the encouragement lent by the papers of New Orleans. The Times-Democrat, Picayune, States and Daily Item not only carried column after column of matter, but each paper had strong editorial reference to the Fair, the Item, we believe, having two editorials. The Times-Democrat presented a very striking cartoon, featuring the Negro in a more pleasing way than is usually seen. The general title of the cartoon was the "Proof of the Advancement and Progress," a figure with a laurel wreath in one hand to deck the brow of the Negro, urged him to education, industry and efficiency. And then the cartoonist gives this sentiment: "And don't you forget that every intelligent Southern white man wants the Negro to improve himself." That was a good day when the Times-Democrat put its foot down strongly and positively in favor of the Negro reaching his largest and best self, and it furnished no little encouragement to the Negro population. The Daily Item, in an editorial reference, said: "The fact that our Negroes are coming more and more in larger numbers to be intelligently productive elements of our community, is one of the most hopeful facts of our time; for there are many Negroes among us and we are going to live together, in spite of all prejudices and theories, for many years to come." The newspaper accounts of the Fair were really one of the features of the

occasion and had much to do with the success of the movement.

Unlike semi-centennial celebrations held elsewhere, this celebration was self-supporting. While the Negroes of New York, Philadelphia and other cities had large sums appropriated by the State Legislatures, this Fair was carried forward solely by funds advanced by the Negroes themselves. Stock was sold readily and with the money derived from this source the Fair was projected. Further, unlike other Fairs in general, every stock bond purchased is worth one hundred per cent on the dollar. While it is too soon to say whether the Fair made money or not, it is absolutely safe to say that the Fair covered every item of expense. And, when it is considered that nothing was done on a picayunish scale, but that money was spent in some cases lavishly for the convenience and entertainment of the guests of the Fair, it is saying a good deal. And this is also a noteworthy feature of the Fair.

There is another feature to which we desire



THE REV. W. SCOTT CHINN, B. D.,
Promoter and President Louisiana State Colored Fair.

to refer and that is the Daily Forum, and the free and frank discussion of the race question, and the progress and problems of the Negro by representative white and colored citizens. There was absence of the usual platitudes and veiled expressions. The white men who spoke, spoke frankly and sympathetically. The Negroes who spoke did so in the same way, claiming for themselves a place in the government of the nation and a man's chance among men. And be it said to the credit of all the white men who spoke on the platform that they sympathized and echoed this sentiment. The daily addresses covered the educational, agricultural, religious, professional and moral life of the Negro. This feature alone would have justified the holding of the Fair.

To the Rev. Walter Scott Chinn, pastor of Trinity Methodist Episcopal Church, this city, congratulations are due for the successful projection, development and carrying forward of this Fair. To be sure, he was aided by other capable men; but he was eyes and hands to the Fair movement, and he comes forward at the close of the Fair with laurels justly won. He showed initiative and a masterly hand in details, and almost superhuman energy and endurance during the past three months, in bringing the Fair to a successful close. There are none but who have the warmest words of congratulation for the Reverend Mr. Chinn for his untiring labor and energy, his foresight and vision and his abil-

ity to bring things to pass.

We reserve for the last a feature of the Fair which meets with our severest condemnation—that of running in full blast on the Sabbath day and this, too, in the face of the fact that it had been agreed by the management that the usual attractions would be shut down on the Sabbath, and that the day would be a religious day, devoted entirely to that side of the race life. To be sure there was a sermon in the morning, with a great platform meeting in the afternoon and a large chorus, singing the best religious music, and this side of the Fair in the direct charge of the Reverend Mr. Chinn, is to be commended. But the management is to be severely condemned for permitting the vaudeville, the high dive and the side show attractions to run at full blast. It was in open violation of the proprieties, a desecration of the Sabbath day that the Christian Churches will not stand for. These men may think they have won a point by carrying forward their desire by a ruse, but there is another day in which they will learn that they must respect the wishes of the Christian people or do without their support.

Plans To Aid Rural Women

The Department of Agriculture is evincing its interest in women in the farming sections by putting forth efforts to increase their pleasures. George Wilson Wharton, of the Information Bureau, Department of Agriculture, is using every means at hand to make the department of more value to the women in the farming sections of the country. Feeling that much of the past efforts of the department have been wasted because the workers were not sure they were doing the things the women wanted to know about, and in order to find out in just what way the department can be of largest use to the women, Mr. Wharton has sent out circulars that ask the women to give their ideas of how the Department of Agriculture can be made more useful to them, what information they would appreciate and what investigations they would like to see carried on.

Relics of Dr. Scott's Expedition

A sad and most impressive collection are the relics of Dr. Scott's South Pole expedition, now on exhibition at Earl's Court, London. Thousands of people are viewing these pathetic relics daily. In the collection are a big black cooking pot, an empty provision bag, a sledging shovel, the inner lining of the tent in which the remains of Capt. Scott and his companions were found, and a shabby, much-used edition of Mary Johnston's story "By Order of the Company." This book was open when found in Capt. Scott's tent, at a chapter which significantly enough was headed "We go out into the Night." Among the relics are also found the theodolite which fixed the position of the South Pole, the camera with which pictures of the Pole were taken, sledging thermometer and compass, a repair bag, a lamp made from an empty tin to burn a mixture of vaseline and spirit, a typewriter, several sleeping-bags and an instrument box, used on the return journey from the Pole. The inner lining of the tent of death is seen, while the outside lining was used to wrap the dead bodies of the explorers in.

The Rev. S. B. Beauford, of the South Oak Hill charge, South Carolina, conducted, unaided, one of the most successful revivals thus far reported. Seventy souls were "saved for service." As a consequence this church is infused with new life and enthusiasm for still greater work. The Rev. S. B. Beauford, following his own great meeting, assisted the Rev. R. T. Adams in a similar one at Griffin.

The first company of Negro Scouts was organized by A. H. Edmonds of Evanston, Illinois. Mr. Edmonds was commissioned May 6, 1912.

People of Interest

Bishop Moore was seventy-five years of age on September fourth.

Bishop Henderson announces the change of date of the North Carolina Conference from November 26 to November 19.

Miss Bessie Rush, of West Point, Mississippi, who spent last week in this city, was a pleasant visitor in the **Southwestern** office.

Dr. George W. Buckner, of Evansville, Indiana, the newly appointed and confirmed United States Minister to the Republic of Liberia, is to sail for Monrovia within the next few weeks.

Dr. G. B. Stone, president of Cookman Institute, Jacksonville, Florida, returns to his work with his health fully restored. The buildings and the grounds of Cookman have been improved and beautified.

Mr. Charles Foote Collins and Miss Murty Louise Collins were married in Chicago last week. Mrs. Mary Collins and Mrs. Etha Kennedy, of Pass Christian, Mississippi, mother and sister of the groom, attended the wedding.

The Rev. Binton T. Bodley, for several years Epworth League Secretary in India, has been appointed Educational Secretary of the Methodist Episcopal Church for India and Burma. His headquarters are at Lucknow, North India.

Miss Nannie Burroughs, president of the National Training School for Women and Girls in Washington, D. C., was, by acclamation, re-elected president of the Woman's Baptist Convention at the National Baptist Convention held recently in Nashville.

In a recent message to the Church, Bishop Thoburn said: "I am now an old man and I cannot hope to live much longer. Of late I have been cherishing the hope that before I enter into my final rest I shall see a million converts of our Church in India."

Secretary Thomas Nicholson, of the Board of Education, is to speak at the Ecumenical Conference of Disciples of Christ at Toronto, Canada, October fourth, on "The Place of the Denominational College in the System of Education."

Bishop Burt is to install a School of Methods during the session of the Genesee Conference, and under the auspices of the Board of Sunday Schools. Three departments—Sunday School Administration, Elementary Department and the Adult Department—will be conducted by as many competent instructors.

Writing from Loanda, Angola, under date of August 20, Bishop Hartzell says: "I am off early to-morrow morning for a trip of over 600 miles into the interior. A continuous seventy-mile hammock ride will cover part of the way. Other shorter rides will follow. I am quite well."

The Rev. J. W. Queen, pastor, and the membership of our church in South Atlanta, Georgia, have erected a modern, and one of the most beautiful country churches within the bounds of the Atlanta Conference. A great revival service has just closed in this church with the addition of forty-eight souls to the membership.

Bishop Berry is to hold a conference of all the preachers in his jurisdiction—December second to fourth—to talk together on "How to Increase Our Efficiency." Among the speakers will be Bishop McDowell, Bishop Henderson, Dr. George P. Eckman and Dr. E. S. Tipple.

Miss Lizzie E. Wilson, daughter of Dr. J. Wilson, pastor of Wesley Methodist Episcopal Church, this city, left Monday of this week for Birmingham, Alabama, where she

is an instructor in Central Alabama College. Miss Wilson took a six weeks' course, during her vacation, in Straight University. She was tendered a parting reception by the choir and Sunday School workers of Wesley.

Dr. Booker T. Washington has been invited to be the guest of the Knife and Fork Club of South Bend, Indiana, the evening of October eighteenth. This is one of the most exclusive white organizations in the country.

The General Committee having in charge the National Convention of Methodist Men to be held in Indianapolis, Indiana, October 28-31, is composed of S. Earl Taylor, Frank A. Horne, James R. Joy, Lieutenant-Colonel E. W. Halford, J. Edgar Leaycraft, Fred. B. Fisher, and Ralph Welles Keeler, chairman of the Publicity Committee.

The "Detroit Journal," of Detroit, Michigan, in reporting the sessions of the recent Detroit Conference which met at Ypsilanti, Michigan, says that Secretary I. Garland Penn in his anniversary address swept everything before him by his wit, eloquence and enthusiasm. Secretary Penn has the Detroit, the Erie, Central Illinois, Indiana, Genesee and other important Conferences in his round this fall, with all the colored Conferences.

Bishop Stuntz sailed for England from New York on the steamship Minnewaska, September 20. He will represent the Board of Foreign Missions in the exercises in London commemorating the centenary of Wesleyan missions. Bishop Stuntz will afterwards address a series of group meetings throughout England in the interest of missions. Returning, he is due in New York October 20, in time for the fall gathering of the Bishops, the national convention of Methodist Men, at Indianapolis, and the annual meetings of the General Commissions of Missions and other benevolences in Illinois.

Dr. C. W. Bennett, Inspector of the Freedmen's Aid Schools, opened Walden University on September twenty-fourth, in the absence of a president.

News has just reached the Rev. A. Angold Brown, B. D., of the Washington Conference, that his father, J. R. Brown, Esq., has just retired from the Government service of British Guiana, South America. Mr. Brown served the British Government loyally for thirty-five years and six months, which extended over and above any other member on record in the Prison Service. He was confirmed Chief Warder of the Georgetown Prison by the late Queen Victoria and Assistant Superintendent by the late King Edward VII. He now receives a good pension. On his retirement the officers and staff of the department presented him with an address and a purse in appreciation of his valuable and faithful service. Mr. Brown is a loyal Methodist and has been for years a fully accredited local preacher in the Wesleyan Methodist Church.

Bishop Nuelsen has changed the date of the Bulgarian Conference from September to January, 1914. The Superintendent of the Mission, Dr. E. E. Count and the two District Superintendents urgently requested the postponement of the Conference. The regular railroad service not having been resumed, travelling is still slow and uncertain. Communication with some of our Mission stations has been suspended for months. A number of towns are under quarantine on account of being infected with cholera. The medical authorities at Lovetch advise that under no condition should our school be opened until the end of October. This is not only on account of the condition in Lovetch but also on account of the danger of travelling to reach the place. The whole of that district is infected with cholera all the way to the Danube.

News Paragraphs

The two largest ships afloat—the "Imperator" and the "Olympic"—will be laid off this winter, undergoing repairs.

Mrs. Russell Sage's gifts to institutions in Syracuse, New York, where she spent the days of her girlhood, amounted to \$74,000. The largest gift was to Syracuse University—\$34,000.00.

The Central Presbyterian Church, of Washington, D. C., where President Wilson and his family worshipped, has been purchased by the Mount Carmel Baptist Church, a Negro congregation.

Some time ago when Negro labor was discontinued in one of the large canning factories of Delaware, President Jason of State College spoke so convincingly upon the subject that he was invited into a consultation by the firm in an effort to adjust the situation.

The National Reform Association requests that annually some Sunday in September be observed as a day of special prayer for the schools of the nation. The observance was held this year in many pulpits, on Sunday, September fourteenth.

The Hon. Ralph W. Tyler has asked Director of Census William J. Harris to order separate tabulation of property owned by Negroes in the Northern States, so that the progress of the Negro in the North may be shown.

In the Governor's redecorated reception room in the State Capitol building of Ohio, when the oil portraits are hung, the place of honor will be given the martyred President, William McKinley. Among other worthies, places will be given: Edward Tiffin (first Governor), Salmon P. Chase (former Governor, United States Secretary of Treasury during Lincoln's administration, later Chief Justice), Arthur St. Clair (first Territorial Governor), Rutherford B. Hayes (Governor and President), and President William Henry Harrison.

The Austria Hungary Mission Conference, which was held in Budapest in September, reports an increase in membership of thirteen per cent. Services are conducted in the Hungarian, German, Bohemian and Servian languages. Bishop Nuelsen had very satisfactory interviews with the Minister of Education and other leading statesmen. During the session the Bishop delivered a lecture in the Old Parliament Hall on "Methodism and the Social Problem," which attracted a large audience and was freely reported in the Hungarian and German Dailies of Budapest.

The "Northwestern Christian Advocate" notes that of the sixty-eight candidates for the ministry accepted by the Wesleyan Conference of England, ten only have received a university education, only three of whom are graduates; twenty-one had attended secondary schools, while thirty-seven have had merely an elementary preparation, and then the "Northwestern" remarks: "That doesn't look very encouraging for the future of that Church."

In connection with the regular work of the College of West Africa, at Monrovia, Bible study classes have been formed which include all students from the fourth grade up through the advanced classes. This is to be a basis for the Bible Training Institute stipulated under the Stokes' Will. The pupils are making good progress under the excellent training of the Rev. J. F. B. Coleman, a regular teacher in the college, and a graduate of Gammon Theological Seminary.

The Report of The Spies

(Num. 13:1-2, 17:14-25)

INTERNATIONAL SUNDAY SCHOOL LESSON FOR OCTOBER 19, 1918

By the REV. N. W. GREENE, B. D.

Golden Text--If God is for us, who is against us?--Romans 8:31.

The Lesson Story

Israel might have gone from Kadesh-barnea immediately into the promised land and taken possession of it, but it was thought well to learn more about the peoples who dwelt there, the cities, the land and its fertility, that they may have information and encouragement for the conquest. To this end, Moses selected twelve men, a representative and leader of each tribe, to go over and spy the land and report to him their findings.

They being instructed, went in two companies, one under Caleb and one under Joshua, into different parts of the land. Joshua journeyed to the extreme north of the land beyond Damascus and returned to Moses later than Caleb, who only went as far as Hebron and the Eschol valley. From Eschol, Caleb and his men brought a very large cluster of grapes and some pomegranates and figs as proof of the productiveness of the land. And after an absence of forty days the spies were ready to make their report to Israel through Moses.

Of the twelve who went as spies all agreed that the land was good and fertile and that much people lived there; but ten of them reported that the land could not be taken on account of the mighty giants who lived there in well fortified cities. The remaining two, Caleb and Joshua, reported their opinions that Israel was well able to take the land and that it should be done at once.

This discouraging report of the majority brought the people to confusion. They wanted to return to Egypt rather than go on and face the enemy in Palestine; they knew Moses would not lead them back, so they cast about for a leader from among themselves. God became angry at this and threatened to destroy them all and raise up another people, through Moses, who would trust and obey Him. But although Moses had been forsaken and Caleb and Joshua threatened with stoning, he prayed for the people and God turned aside his wrath which had already begun its work of destruction upon the timid spies.

Two Kinds of Spies

All people do not see alike. Two men may journey along the same road and observe the same objects, but in telling their story they will differ in details, and one may omit some important matter told by the other. This is a statement of a general truth, a truth which helps to explain the omissions and apparent contradictions of the Gospel narratives. But verbal inaccuracies and variations of details do not invalidate truth nor destroy the unity and faithfulness of the report. The spies agreed very well in their reports and Israel was convinced that the land was good but hard to take. The difference comes in the emphasis each placed upon what he saw and the meaning it conveyed to him. The ten saw men as unconquerable giants, city walls as reaching to heaven, unsanitary places and diseases as eating up the inhabitants, and they saw themselves as grasshoppers. The two saw these men as ordinary dwellers whose tenancy was at an end; they saw the city walls, but to them they did not seem to reach to heaven, they saw God above the walls; they saw the natural barriers, but they had not forgotten how God had dealt with natural barriers in their deliverance; and they saw themselves, not as grasshoppers, but as men of God. They saw the same, but saw differently and were impressed differently.

There are many to-day who go spying for evil, and they see it and report it. The mistake they make is that they report the good as evil, or magnify the evil so as to obscure the good. There are others who go spying for good but see evil because they look through evil eyes. These spies went looking for both good and evil, they were seeking for information and found it. But this information so impressed ten of them that they said, "We are not able to go up against the people." It im-

pressed Caleb and Joshua so that they said, "We are well able." It was a matter of the judgment of the spies. It was deeper than a verbal statement of what they saw, it reached to the inner man; it was rather a matter of what they were. And God dealt with them accordingly. We should remember that in reporting what we see we are sometimes reporting what we are. In spying, the faithful see God; the unfaithful see men.

We Are Well Able

In journeying to our Canaan, we have already noted that our experience is similar to that of Israel. We can see further similarity at Kadesh-barnea. Kadesh-barnea is a beautiful place. The desert of their hardship now stretches harmlessly behind them on the south. A range of low hills cross their northern front barely hiding Canaan from view, while a number of large springs of water produce a lovely oasis with rich pastures for

their cattle. It was an inviting place to rest, it tended to satisfy some and deter them from further hardships.

To such a place in life many have come. In the struggle for the highest development of character one comes at times to what seems to be a resting place; and in resting a while loses both courage and interest. We know of young men whose course in school was temporarily interrupted. They were determined and persistent and endured much hardship; but after the interruption and rest, the goal seemed unattainable and they could not be persuaded. In examining or "spying" self with a view to conquering him, one finds selfishness, passion, pride, envy, and the like; and they seem unconquerable to him who looks at them through the eye of flesh. One may even get tastes of the luscious grapes of Eschol and enjoy occasional flashes of heavenly experiences as proofs of the good state just ahead, then lapse into weakness and doubt. The Church is at its Kadesh-barnea and has tasted of the heavenly gift; but it has also seen the fortified cities and the giants. The Negro race is at Kadesh-barnea in this country; but innumerable mountains, giants and fortifications confront it and har away justice. Let us not be discouraged, but remember that in all these things God is with us and that "we are well able" to go up and possess our God-given rights. "Let us go up at once," under God's leadership and in His way.

Mars Bluff, S. C.

Forty Years of Missions in Japan

EPWORTH LEAGUE DEVOTIONAL MEETING TOPIC FOR OCTOBER 12

(Neb. 4:21; Isa. 55:5-45:22; Acts 17:26, 27)

By the REV. A. PRESTON SHAW, B. B.

The Scripture Lesson

The whole earth is the Lord's and all peoples have a part in the salvation made possible by the gift of His Son. The individual Christian or the individual Christian nation need not grow conceited. God is not the God of one man nor of one nation, but of all kindreds and peoples and nations and tongues. When one man forsakes Him, He finds another. When one people forget Him, He calls another. When one life becomes unfruitful He plants another that will bear fruit to His glory and honor.

God is the author of all progress and civilization. He leads on the hosts of success and victory and does not stand off watching as many imagine. How forcibly history, and art, and science, and philosophy emphasize the fact that true success and progress and victory and civilization and life have been made possible only in the footprints of God and His Son.

The Scripture Lesson Illustrated

In spite of the age of the Japanese nation, she was practically unknown until the finger of God touched her through Christian missionaries. "Up to the time of the Enlightened Rule, Japan was rigidly closed to foreigners and foreign customs. In 1871, on the advice of a missionary, an embassy was sent to Western lands to observe and report. This trip led to the systematic appropriation of Western ideas. Since then Japan has proved herself in some respects the most brilliant nation in the world." When Japan accepted Christ, she accepted light and life and civilization and a place among the leading nations of the world.

"The period of marvelous expansion and popularity of all Christian missions was in 1889, followed by a period of the rising national feeling and pride of Japan, coupled with the strong efforts of Buddhism to regain its hold, by appealing to national loyalty. So strong was this national feeling that knives and forks, and other household conveniences that had been imported from other countries, were given up. This strong national feeling makes wise the organization of the native churches, which was done by all the leading Protestant denominations. To be effective, religion must be native born and go deep into life. As necessary as it was for us to

have an American Methodist Church after the Revolutionary War, so necessary was it to consent to the organization of the Japanese Methodist Church. Three Methodisms unite to give this organization good roots, Canadian Methodism, the Methodist Episcopal Church, South. The Japanese Methodist Church elects its bishops every eight years, and nominates its district superintendent. In doctrine, in purposes and in practice, it would give us the feeling of being at home.

"A visitor walking down the leading street of Tokyo would find a building that would make him feel at home, the Methodist Publishing House. Here one hundred men, employed regularly, turn out five million pages per month. Here is translated and published the Sunday School literature. Here was published the book, which, outside the Bible, has spread more gospel than any other book, the Union Hymnal used by all the churches. This book is printed in many styles and editions, and is claimed to be the most usable joint publication ever gotten out by a number of churches. All Protestant Japan sings together. Here is published the Japanese Evangelist, the chief missionary paper in Japan.

"The last Missionary Report says that the Publishing House in Tokyo has a strategic position. Japanese read and study, and the printed page has access to practically every home in the empire. Other denominations do not undertake publication work, so that upon the Methodists rests this great responsibility."—Notes on Epworth League Topics

Personal and General

The Rev. N. S. Smith, our pastor at Yorkville, S. C., raised \$424.32 in a rally the fourth Sunday in July.

Mrs. Mattie Colton, wife of the Rev. P. C. Colton of Boonville, La., and her sister, Mrs. Nelly B. Mage, are visiting relatives and friends in North Louisiana.

A windstorm destroyed the church at Courtenay, Texas, on the Hempstead Circuit of the Texas Conference, July 23, leaving this congregation out of doors. Any contribution will be thankfully received. Send all remittances to Rev. F. W. Johnson, pastor, Box 11, Clark, West Houston.

Recent District Meetings

BATON ROUGE

The twenty-seventh session of the Baton Rouge District Conference convened in Magnolia Church, Jackson, La., August 13-17. The Rev. H. Daniel, District Superintendent, presiding. The first day, the Rev. J. R. Williams was elected secretary and the Rev. D. S. Kilbourne statistician; the Rev. A. M. Taylor, treasurer. The Conference was well attended; seventy-nine pastors and delegates answered the roll call. Opening exercises conducted by the Revs. H. Lennon, S. M. Garner. The Lord's Supper was administered by the District Superintendent, assisted by the Revs. M. C. Harrison, W. S. Harris, J. A. Lindsey, D. G. Taylor, Wm. Emmette and L. L. Greene. The Revs. E. D. Jackson, L. L. Greene and N. McNeal were elected reporters. Addresses of welcome were delivered by the Mayor of the city and Prof. Eugene Cook; responses by the District Superintendent and the Rev. W. S. Harris. The audience applauded the Mayor as he spoke of the peace and harmony that prevails among the white and colored people. Prof. J. R. Reynold, Principal of Gilbert Industrial College, brought the message of the open door for every struggling Negro boy or girl who desires to prepare for a better life. The Ladies' Aid met Friday at four o'clock p. m., Mrs. F. Williams presiding. This auxiliary is doing a great work on the district. The Woman's Home Missionary Society met on the evening of the 16th, Mrs. Spears presiding. This auxiliary has the spirit of Christ. Mrs. D. M. Mead, the State President of the Woman's Home Missionary Society, was introduced and thrilled our women with joy and inspiration, and all promised to stand by Peck Home. The distinguished visitors were Drs. P. C. Hulbert, E. D. Knighting, E. L. Williams, Dr. A. R. Holcome, Prof. J. R. Reynolds, Mrs. Mead and others. Those who brought the Gospel messages during the Conference are as follows: The Revs. Harris, Lindsey, Taylor, McNeal, Drs. Williams, Greene, Thomas, Lennon, Brown, Emmette, Gair and others. Sunday the Model Sunday School was a great treat. Mrs. Sloan presided. Mrs. Williams and the Rev. L. L. Greene were teachers. The District Superintendent brought the gospel message at the morning hour. The Rev. L. L. Greene, our pastor of the Clinton Circuit, preached the closing sermon. The District Superintendent made the best report of the four years and the reports of the pastors showed marked improvement on all lines. The SOUTHWESTERN CHRISTIAN ADVOCATE was given the right of way, represented by the District Superintendent. Conversions, 389; accessions, 117; collection, \$117.59.

L. L. G.

SPARTANBURG

The nineteenth session of the Spartanburg District Conference of the Methodist Episcopal Church convened at Florence Chapel, Wellford, South Carolina, August 20-24, 1913. The Conference opened Wednesday at three o'clock with the Rev. J. S. Thomas, District Superintendent, in the chair. Dr. D. H. Kearse was elected secretary. He selected as his assistants the Revs. N. S. Smith, C. C. Clark and R. F. Freeman, the last named serving as statistician and treasurer. Welcome addresses were delivered by Miss Brazel Canon and Mr. J. L. Jenkins. The response was given by the Rev. G. W. Cooper, D. D., District Superintendent. Rev. J. S. Thomas, D. D., submitted his report, which showed that he had the district well in hand. Pastors from the various charges then made their reports, followed by delegates, superintendents of Sunday Schools, Epworth League presidents and others, showing that every interest of the Church was looked after with care. Marked improvement could be seen in every department of the church. The SOUTHWESTERN CHRISTIAN ADVOCATE was represented by the Rev. N. D. Smith, pastor of Yorkville Great organ of the Church. Dr. Thomas in his usual characteristic manner dispatched the business Session, who made a strong appeal in behalf of that of the Conference with dignity and ease. After two days of smooth sailing the regular routine business

of the Conference was finished. At 3 o'clock p. m. Friday, Miss P. E. Mouzon, District Sunday School Superintendent, organized the Sunday School Institute. Miss Viola B. Adams was elected secretary, Miss Sadye G. Archer treasurer. The Superintendent of Sunday Schools then rendered her report, proving to the Conference that her election to that office was not a mistake. The delegates representing the Sunday Schools of the various charges made their reports. With reports all in the Conference was favored with quite a number of essays by different ones of the delegates. At 3:30 o'clock Saturday afternoon Mrs. Ella J. Miller, that modest and dignified lady, the District Epworth League President, took the chair, called the League to order and after the usual ceremonies rendered a most excellent report. The Leagues all over the district were heard from either through their delegates or pastors. Mrs. Miller is a true optimist and with such a leader the League cannot but succeed. At the close of the Saturday afternoon session a reception was tendered the delegates by Mrs. Amy Jenkins, which was a treat to all whose pleasure it was to attend. The following distinguished gentlemen visited the Conference: Dr. J. E. Wilson, Superintendent of the Sumter District; Dr. M. M. Mouzon, Superintendent of the Florence District. They addressed the Conference in words both encouraging and helpful. Dr. C. C. Jacobs, Field Secretary of the Board of Sunday Schools, gave the Conference the benefit of a most needed explanation of the financial plan of apportionments. The following ministers preached during the Conference: The Revs. Wm. Smith, A. D. Harris, G. W. Cooper, D. D., The Rev. A. W. Fuller, an afflicted brother, who has been paralyzed for more than two years, held the audience spell bound for thirty minutes while tears were seen flowing down the cheeks of many. The Sunday service began with an old-fashioned love feast meeting, when men and women vied with each other for a chance to tell about Jesus. At 11 o'clock Dr. Thomas, the District Superintendent, preached a wonderful sermon. At 3 o'clock the Rev. R. F. Harrington preached.—R. F. Freeman.

PALESTINE

The Palestine District Conference met with the Rev. M. Q. A. Fuller presiding. Devotional exercises conducted by the Rev. G. W. Gill. W. R. Robinson was elected secretary, B. B. Booker, assistant. Prof. John Polk, recording secretary and Ines Johnson, assistant; G. W. Hill, treasurer. The pastors discussed the worth of preparing a sermon. We then listened to the excellent midday sermon by S. M. Thurman. Reassembly in the afternoon. We took up the program. The Rev. E. Lee was introduced to the Conference. He spoke of the Old Folks Home that is to be located at Houston, Tex. W. W. McCown, of the Central Alabama Conference, delivered the address of welcome to the Conference on behalf of the citizens. A short sermon by the Rev. C. Davenport and a collection of \$5 concluded the service of the evening. On the second day, after a short literary program, the Rev. G. Baker preached the midday sermon. The conference reassembled in the afternoon to listen to the funeral of Sister Phillips who was stricken with paralysis while on the floor the previous day making an earnest plea for the mother to put forth all of her efforts to raise up good children for the Lord's work. Dr. M. W. Dogan, the president of Wiley University, spoke to the Conference in his own way. On Thursday night Dr. F. Parker introduced the Rev. Yokam, who delivered the welcome address on behalf of the pastors of Teague, Texas. The Missionary sermon by the Rev. G. W. Carter followed. Collection, \$10. During the third day morning session the work of the Epworth League was considered. A model Epworth League meeting was conducted by Prof. H. B. Pemberton. Dr. M. W. Dogan spoke in the afternoon. Following the address Wiley rally took place. Amount collected \$400. Greetings were sent to Huntsville District Conference. The president of the Laymen's Association

made his annual report, after which the reports of the Epworth League were called for. These reports showed some improvements. On the fifth day, morning session, the pastoral relation to the disciplinary helevolences of the Church was discussed. The District Superintendent introduced Miss E. E. Peterson, National Superintendent of the Womans Christian Temperance Union work for the 'colored people and Mrs. C. L. Johnson, State Recording Secretary. Greetings were received from the following: The Rev. K. W. McMillan, District Superintendent of the Paris District; the Rev. P. H. Jenkins, District Superintendent of Marshall District; the Rev. J. Mercer Johnson, of the Houston District. Then the reports of the local preachers were called. Mrs. E. E. Peterson came forth and addressed the Conference relative to the cause of temperance, after which Mrs. C. L. Johnson, State Recorder of the W. C. T. U., sang a solo. A collection was taken for Mrs. Peterson, amount \$6.00. The Rev. Edward Summers, pastor, and the good people of Teague certainly deserve credit for so royally entertaining the people. Teague asked for the Conference again. Fifth day, evening session, reassembled at 8 o'clock with a temperance song service conducted by Mrs. E. E. Peterson and Mrs. C. L. Johnson, national and state officers of the W. C. T. U., after which a collection was taken for Bro. H. B. Pemberton of the Marshall District as an appreciation for his services; amount \$5.01. After the reports of the pastors Prof. H. B. Pemberton addressed the laymen relative to their duties to the ministry and the benevolent causes of the Church. He scored the laymen severely for the neglect and indifference shown by them to their church and pastor. Ministration of the Lord's Supper conducted Saturday afternoon by the Rev. E. Lee, of Houston District. Model Epworth League conducted by H. B. Pemberton. Annual sermon was preached by the Rev. W. R. Robinson, after which resolutions were read and adopted, this being the Rev. M. Q. A. Fuller's, District Superintendent, last District Conference. It made all feel sad to bid him good-bye. Rev. J. P. Patrick and Rev. B. R. Booker also preached during the Conference. Sunday session, 9:30 Model Sunday School conducted by Prof. H. B. Pemberton. The Rev. W. R. Robinson was awarded a Morocco back teacher's Bible for raising the highest amount, \$7.57; total collection, \$30. Sunday the Rev. S. W. White preached. Reports of Sunday School: Amount collected, \$10; class leaders' report, amount collected \$13.30. Afternoon session, reports from exhorters, amount collected, expenses \$2.00. After the reports the subject, how I prepare my sermon, by Rev. C. C. Smith. He gave a real logical outline of how he prepared a sermon which Prof. H. B. Pemberton said was worth \$10.00.

The Woman's Home Missionary Society with Sister W. R. Robinson as President is growing; the delegation was so large until they asked Rev. Yokam for his church to have their meeting.—W. R. Robinson.

ABERDEEN

The meeting of the Sunday School Convention and District Conference of Aberdeen District convened in Military Chapel, Caledonia Circuit, eight miles east of Columbus, Miss., August 5-10. After the devotional exercises roll of officers was called. W. C. Conwell, president, T. W. Davis vice-president, C. B. Hill secretary, Miss B. L. Rush treasurer, were present. Mrs. C. B. Hill was elected reporter to SOUTHWESTERN. President T. W. Davis called for reports, many of the charges responding. After the adoption of the Sunday School reports Dr. B. F. Woolfork and Dr. E. M. Jones spoke on Jubilee; total collected, \$152. The address of welcome was given by Mrs. L. E. Dickerson. In the evening J. W. Golden preached. Some advantages derived from having the temperance and missionary societies in each Sunday School in the District were ably handled by Mr. Adolphus Bell. Misses Isa Bella Kid, Carrie Wellborg, Addie Huse, Maggie Carpenter, C. B. Little, A. D. Harris and Mrs. Annie Anthy, Misses Mahalle Huse and Georgie Jones. Mrs. T. Mahorn, Misses Bell Jones, Whilliamenia Willbon, Docla Bankhead, Nannie Marshal, A. D. Worker and Mrs. M. Henderson, Mr. James Clinda and Miss Hattie Moore delighted their hearers in discussing, "Are the Sunday Schools making the progress? If not, why?" Misses Mary Lewis, Maren Calaway and Margie Moore also took part in the discussion. Or-

ganization was perfected by electing the Rev. T. W. Davis president, Maggie Carpenter, first vice-president, Mrs. Mary Davis, second vice-president, Miss B. L. Rush, treasurer, C. B. S. Hill, secretary, Miss Bell Jones, assistant secretary, Miss C. B. Little, corresponding secretary, Mrs. M. E. Ferguson, president of Woman's Home Missionary Society of the Upper Mississippi Annual Conference and the Revs. T. W. Davis, J. W. Golden showed great interest in the Sunday School work—C. B. S. Hill.

FOREST CITY

The Forrest City District Conference, Sunday School and Epworth League Convention convened at Caldwell, Arkansas, Wednesday, July 27, 1913, at 2 o'clock p. m., with the Rev. Dr. A. T. Stephens in the chair. Devotions were conducted by the chair. Every pastor was at his post. After the calling of the roll the Conference went into organization. The Rev. Wm. Green was re-elected secretary and the Rev. W. A. Smith assistant secretary. The Rev. Z. R. Fields was elected statistical secretary and Major Field, assistant. D. W. Nelson was elected as reporter to the SOUTHWESTERN CHRISTIAN ADVOCATE. Miss Sarah G. Crawford and the Rev. G. N. Johnson were appointed to take subscriptions for the SOUTHWESTERN. The reports showed quite an increase over last year. Dr. Stephens, the District Superintendent, did not let a man out, without a full round report from every department of the church, which was to be represented. The spiritual interest was high every day, the hearts of the people were moved by good sermons of C. W. White, Hunter, Ark.; B. B. Sutton, of Marianna, Ark., and S. Nelson, of Scotts Valley, Ark. The annual sermon was preached by D. W. Nelson, of Hunter, Ark. On Thursday, the Revs. W. A. Smith and Z. R. Fields were sent as fraternal delegates to Epworth League and Sunday School Convention of the Wynne District, Colored Methodist Episcopal Church. Mrs. Jones, wife of the Presiding Elder of the Wynne District, represented her church as fraternal delegate to our District Conference, Epworth League and Sunday School Convention, and brought greetings. On Thursday night the Rev. R. Wamie preached to a crowded house. On Friday evening Dr. L. G. Hodges, our pastor at Wesley Chapel, Little Rock, made the opening address on the needs of Philander Smith College and the new dormitory for the girls. Dr. Hodges surpassed himself in his great address. Dr. J. M. Cox, our most worthy and much beloved president of Philander Smith College, made the closing address of the Freedmen's Aid Anniversary. It was a masterly effort. This collection was the largest of any of the district meetings up to this time of the year. Sunday was a high day at Union Chapel. The Rev. A. S. Miller, of Marianna, preached a fine sermon at eleven o'clock. At three o'clock the Rev. A. J. S. Donaldson preached. At 7:30 o'clock the Rev. Wm. Green preached. The collections for all purposes were \$474. Too much cannot be said for the Rev. Mr. Brooks and his good people, and the friends of all the churches in that community for the high and royal entertainment given to our delegates and visitors. God bless the good people and friends of this Jerico community.—D. W. Nelson.

WAYNESBORO

The Waynesboro District Conference, of the Savannah Conference, convened at Trinity Methodist Episcopal Church, August 27, 1913. Wednesday at 8:30 p. m. the introductory sermon was preached by the Rev. J. B. Liburd, pastor of the Augusta charge. From the very beginning the delegation was large; nearly all of the local preachers and exhorters of the district were present. All of the pastors were present except one. Thursday at 9 a. m. the District Superintendent, the Rev. Wm. Belenger, called the Conference to order. After singing and prayer, the Conference went into organization; on motion the Rev. I. T. Griner, of the Sylvania Charge, was elected secretary; the Rev. J. B. Liburd was chosen assistant. D. L. Clark, the pastor, was on motion elected reporter. All committees were appointed by the chair. All pastors made good reports, showing signs of earnest effort on their part. The reports of the District Stewards showed a gain over last year; \$526.26 were reported on benevolence. We had with us the Rev. E. D. Gidden, of the Savannah District, who was introduced to the body, also the Revs. W. V. Daughtry of Savannah Arbury, U. S. G. Dogan, of Dublin Mission, D. G. Greer, of the Charlestown charge. The last two

brothers have been newly appointed on this district. The Rev. J. H. Pinkney of the Stovall charge, Prof. Pearson of the Georgia State Industrial College and Prof. Wm. Gordon, Principal of the Waynesboro Academy, were introduced to the Conference. Thursday at 8:30 p. m. the Rev. W. B. Hester of the Hagan charge, preached a soul-stirring sermon. On Friday morning we had a rare treat with the presence of the Revs. Dr. J. C. Sherrill and J. N. C. Coggins, two of our General Officers. They were introduced to the Conference and presented their work, which was very necessary. A collection of \$9.00 was raised for the cause. The delegation poured in so rapidly until the pastor began to tremble in his boots, but mustered up courage and was master of the situation. The Rev. T. J. Corker, a Baptist minister, was introduced to the body and gave a short and encouraging talk, also two missionary sisters of that denomination were presented and spoke their sentiment of approval. Friday at 8:30 a powerful sermon was preached by Dr. J. N. C. Coggins. The District Superintendent of the Lagrange District, the Rev. J. S. Stripling, gave us an interesting talk. The addresses of welcome were delivered by Mrs. Lula Thorn and Miss Melvinia Ellison. We had a soul reviving sermon delivered by the Rev. W. V. Daughtry. We were delighted throughout the session by the recitals of poems by Prof. Pearson, written by himself. Prof. Wm. Gordon presented the Jubilee movement and collected \$12. We had a glorious lovefeast at 9:30 a. m. Sunday, and at 11:30 the Rev. E. D. Gidden preached and the Rev. J. H. Pinkney the same hour at Trinity. There were on the ground at least 1200 people. At 3:30 the Rev. I. T. Griner preached a delightful sermon. The closing sermon was preached by the Rev. U. S. G. Dogan, which was plain and practical. Money raised for Conference expenses \$50.45. Public collection, \$58.17. Total amount raised and reported, \$655.88. The Baptist and African Methodist Episcopal Churches stood loyally by us in helping to take care of the delegation. No better union could exist than has existed among the different churches since the appointment to this charge of the present pastor. Our motto is, The world for Christ.—D. L. Clark, Reporter.

WINONA

The sixth semi-annual District Conference of the Winona District convened at Sallis, Miss., August 7-10, 1913. The Rev. E. F. Scarboro, D. D., our efficient District Superintendent, presided. After the devotional service the organization of the League was taken up, despatched in a business like way. The entire field was surveyed by him in a financial, intellectual and spiritual way in his brief address to the delegates and Conference. The Round Table was conducted and many topics discussed. The following visitors were introduced: The Revs. N. W. Wallace, F. J. Tolbert, F. G. Wilbon, A. J. Steward, Prof. E. Lansing Gordon, Revs. M. Adams, W. F. Isalah, District Superintendent of Starkville District, Prof. M. S. Davage, the Business Manager of the SOUTHWESTERN. We were all inspired by their presence and addresses. The following persons preached during the Conference session: The Rev. Dr. M. C. McEwen, J. R. Nevils, Rev. F. S. Smith, Rev. W. F. Burton, W. S. Gillisple, J. N. Sample, W. C. Hilliard, H. Y. Saulter and Prof. M. S. Davage. Thus ended one of the best conferences in the history of the district, with the benevolences more than \$800. The Rev. Marshall and his good people spared no pains in caring for this delegation. The next conference goes to Oxford, Mississippi.—J. R. Nevils.

WACO

The Waco District Conference, Sunday School and Epworth League Convention convened in Davis Chapel, Methodist Episcopal Church, Marlin, Texas, July 29 to August 3, 1913. The first two days were devoted to Sunday School and Epworth League work. Bro. A. C. Wilson and the Rev. J. Bickham presided. The following are some of the questions discussed: "The Sunday School; Its Necessities;" "The good of the graded Sunday School;" "How best to hold the young men in Sunday School;" "How to make the mercy and help department go;" "How should the young people prepare for the duty of the Twentieth Century?" The District Conference proper was opened the third day with the Rev. T. S. Moore, District Superintendent, presiding. Messrs. A. C. Wilson and F. H. Allen were elected secretaries. The Rev. N. J. Moore, statistical sec-

retary. The Rev. J. H. Swan was elected reporter to the SOUTHWESTERN. The Rev. J. W. Stone presented the cause of the SOUTHWESTERN CHRISTIAN ADVOCATE and several subscriptions were handed in. Addresses of welcome were made by Profs. J. H. Childs and Jessie Washington. Responses by Messrs. F. H. Allen and Wm. Henry of Waco. Many prominent men and women visited the session, among whom were: The Rev. E. L. Jackson, District Superintendent of the El Paso District; the Rev. A. D. Jacques, pastor of the El Paso charge; the Rev. T. C. Butler, Lampasas; Dr. H. L. Smith, Hon. H. Hawthorne of Waco, Mrs. Glimore, Belton, Mrs. L. A. Richie, Pelham, Prof. A. W. English, Rev. P. A. Armstrong, Marlin Samuel Houston College was well represented by Prof. J. A. Wilson, head teacher of the College Department. Our own dear President R. S. Lovinggood could not be with us on account of attending the National Teachers' Association, Little Rock. The total collection for benevolence was \$316; for Samuel Houston College, \$631; for the Eliza Dee Home, \$109, and for local purposes \$52, making a grand total of \$1,108. Strong and helpful sermons were preached during the session by the Revs. B. F. Armstrong, J. G. Brown, J. W. Stone, T. C. Butler, J. H. Swann and A. D. Jacques. The following officers were elected for next year: Sunday School Superintendent, Mr. A. C. Wilson; President of Epworth League, Prof. J. N. Childs. Spring is the seat of the next District Conference. Too much cannot be said of the Rev. Moses Smith, members and friends, who entertained the Conference. The Rev. T. S. Moore, District Superintendent, is known for his fair and impartial rulings, and all of his brethren love him and are willing to follow his lead. Dr. J. W. Weakley read a well prepared paper on "How best to preach to our young people to develop them intellectually, morally and spiritually." The district will present the District Superintendent a suit of clothes.—J. H. Swann.

LITTLE ROCK

The Sunday School and Epworth League Convention convened in Brown's Chapel, Little Rock Circuit, Little Rock District, August 21, 1913. The District Superintendent, the Rev. G. T. Saxton, requested the writer to open the convention. Scripture Lesson II, Timothy 4, 1-9. Songs. Prayers by the Revs. C. H. Brooks, W. M. Wright and W. B. Smith, after which the Rev. G. T. Saxton, District Superintendent, delivered his address. The president, W. B. Curtis, being late, (and) the first, second and third vice-presidents were absent, the fourth vice-president, S. A. Robinson, presided. Inside of an hour the president arrived. Charles Westbrook was elected secretary; J. W. Terrell, assistant. The morning session of the first day was devoted in appointing committees and speech making. In the afternoon of the first day was given to receiving reports. The Rev. H. P. Coulter, D. D., District Superintendent of the Ft. Smith District, and Dr. J. M. Cox, president of Philander Smith College, were introduced to the convention and cheered us with words of congratulation. The Rev. W. B. Smith, pastor of Springfield Circuit, Ft. Smith District, looked in on us a few days during the convention. On motion of the Rev. L. G. Hodges, J. W. Terrell was elected reporter and representative for the SOUTHWESTERN. Friday morning session the reports were reassumed and all the charges reported their finances, Sunday Schools and Epworth Leagues except Lonoke. There were some valuable papers read by Mr. Charles Westbrook, Miss Adline Wright, Annie Johnson, Mrs. Arta Jones and those who took part in the discussions were the Revs. J. H. Hatchett, J. W. Terrell and W. M. Wright. Dr. W. W. Blake and the Rev. M. L. Brown were introduced to the convention. Friday evening was held the Philander Smith College Anniversary. Dr. Cox could not be present because of an engagement at Horatio, where the Clow District Conference was in session, so Dr. H. P. Coulter and the Rev. L. G. Hodges were the speakers for the occasion. They were at their best and cared for the cause. The nominating committee nominated the following officers and the convention confirmed them: W. B. Curtis, president, Sweet Home; first vice-president, S. A. Robinson, Hot Springs; second vice, Lydia Johnson, Little Rock; third vice, Annie Meeks, Batesville; fourth vice, Susie Mulligan, Hemisely. Secretary, Charles Westbrook, Hot Springs; treasurer, Adline Wright, Jacksonport; Junior League Superintendent, Mrs. Nora Hitchens, Hot Springs.

Saturday morning was devoted to receiving of reports from the various committees, and fixing the seat of the next convention at Lonoke. Lonoke is a splendid little town, twenty-two miles east of Little Rock on the Rock Island. The pastor, the Rev. M. McCroskey and people cared for the convention nicely. The church is just out one mile from the city limits; the city is going west. In a few years this church will be in the city. All the pastors were present and the delegates were elated over the work of the convention. The Rev. G. T. Saxton has a splendid set of men and everything is working smoothly on all lines. Sunday was a great day; at 11 a. m. sermon by the Rev. J. W. Terrell; 3:00 p. m., sermon by B. J. Lewis; 8:00 p. m., sermon by S. McDonald. Paid to Dr. J. M. Cox \$115.82 for Philander Smith College. Grand total, \$141.06.—J. W. Terrell, Reporter.

MARION

The Marion District Conference was held in Zion Methodist Episcopal Church, Marion, Alabama, August 12-17. The Rev. J. W. Martin, District Superintendent, presiding. The Rev. G. W. Maure was elected secretary. Rev. L. C. Williams was chosen as assistant and was elected as statistical secretary and reporter to the SOUTHWESTERN. The district was so well organized until nearly every delegate was at his post the first day's session of the day evening at 8 o'clock, welcome addresses were delivered by the Rev. W. L. Jeffries, pastor Bethesda Baptist Church, the Rev. T. L. Routt of Congregational Church, the Rev. J. T. Smith was appointed by the chair to represent the SOUTHWESTERN. Tuesday, August 13, response by the Rev. J. W. Martin. These gentlemen were at their best and lent much in making our District the greatest in its history. The report of the District Superintendent was encouraging as he showed marked progress of the district, numerically, spiritually and financially, even a considerable increase over last year. We are willing to lift our hat to the sky and say Marion District is marching on. The Jubilee movement was a decided success. The District Superintendent deserves great credit for the way in which he managed the affairs. Mrs. A. P. Camphor was with us and represented the Freedmen's Aid work; in the absence of the other General Officers of the Church, Mrs. Camphor represented the Jubilee Commission and made us feel as never before the importance of this work. Marion District pledged its support and will leave no stone unturned in bringing in a full report. The Jubilee concert, managed by Mrs. J. W. Martin, was the swellest thing ever had on Marion District. The district and people were at their best. The music interspersed during the Conference, managed by the talented Mrs. J. W. Martin, and the literary exercises of special papers and recitations upon different subjects touching the church life by the delegates of the district, and the able discussions by the pastors and delegates brought life and information to the Conference. The speech of the Rev. C. L. Dunn during the Jubilee concert was a masterly effort. The spiritual realm of the Conference rose high when the following divines filled the pulpits and delivered their messages: Revs. G. W. Mann, G. W. Brownlee, W. J. Smith, E. Frazier and R. L. Cobb. The District Woman's Home Missionary Society presided over during the Conference by its president, Mrs. J. W. Martin, was a decided success. The report and addresses of the president gave new life and encouragement to the missionary movement. The papers read and ably discussed by the women delegates meant a new day on Marion District. This is a permanent organization in deeds and work. Mrs. Martin was unanimously re-elected president; Mrs. Janie Gibbs, District Secretary; Mrs. Esther Griffin, District Treasurer. Woman's Home Missionary collection, \$12.00. The sweet singing, Miss Ida B. Free, charmed the audience when her voice almost lifted the people to their feet. The Rev. J. W. Martin's appointment as a delegate to the Men's Convention in Indianapolis, Indiana, was endorsed by the District Conference and the Rev. C. L. Dunn was also elected as a ministerial delegate to said convention. Prof. D. B. Walthall was elected as a lay delegate. Suitable resolutions were presented endorsing the administration of the District and the goodly advice and fatherly councils and the impartial manner in which the Rev. J. W. Martin, our District Superintendent, managed the affairs of the Conference. Rev. C. L. Dunn and his

people deserve high praise for the hospitable entertainment of the District Conference. Total SOUTHWESTERN subscription, 15. Total Jubilee Fund collection in cash, \$62.82; vouchers, \$12; grand total, \$78.88. We were able to show an increase on all lines. We meet next year at Newburn and Walthall.—L. C. Williams.

NAVASOTA

The District Conference of the Navasota District convened in Pleasant Valley Methodist Episcopal Church, Caldwell, Texas, August 20-24, with the Rev. J. F. Barnes in the chair. Devotional exercise conducted by the Rev. J. F. Barnes. The Rev. A. F. Johnson was elected secretary, who selected his assistant Prof. W. H. Hightower, recording secretary, and the writer, reporter. The business of the Conference was dispatched rapidly and in order. Many visitors were introduced. The Rev. M. Q. A. Fuller, our own Prof. H. B. Pemberton, Dr. W. H. Logan, Dr. J. M. Johnson, Rev. E. H. Holder, Rev. Booker Josle, also Revs. A. J. Harris, S. L. Gates of the Baptist Church. Most of these brethren made helpful talks and encouraged our workers. The Revs. G. W. Downs, H. M. Smith, M. M. Muldrew, B. M. Taylor preached during the Conference. Deaconess Simpson and Mrs. C. D. Palmer were introduced. Superintendent Barnes presided as one that had been in the yoke a long time. The local preachers had a hard go of it, so many of them lost their licenses. Next year every local preacher on the Navasota District will be present. The laymen are after them and are determined that they shall not preach if they do not attend the District Conference. The Sunday School Convention had some very interesting subjects for discussion as did the League also. The Woman's Home Missionary Society held an interesting session, presided over by Mrs. B. M. Taylor. A question was asked once, Can any good things come out of Nazareth or out of Milligan. Milligan has some of the best missionary women to be found in the Navasota District. Hats off to Milligan. She wants first place and must have it. These women have done a deal of work on their church this year. Allow me, please, to say just a word about the Ladies' Aid of Caldwell. This department has only a few members but a dauntless leader in the person of Mrs. J. J. Monson, who knows no failure. This noble woman and her few assistants raised since March up to the District Conference more than \$150 and had her church renovated. Sunday morning a model Sunday School conducted by Profs. Pemberton and Hightower. The prize that was offered to the teachers was won by Mrs. J. J. Monson. Mrs. C. D. Palmer was the next highest. We raised \$22 in Sunday School. Our Wiley rally was good, but not what we expected. Our delegates did not attend the Conference as usual, but we raised \$340. Mr. Wesley King, a well to do farmer, came in Saturday morning and gave his check for \$21 for Wiley. Mrs. W. E. D. Freeman acted well her part at the organ. Prof. Pemberton is the hardest worked teacher in Texas. Nine months in city school, six weeks in Normals, seven weeks teaching in the seven District Conferences; at no time that you call him will he refuse. A preacher's friend but a better friend to the church. We had the pleasure of listening to Dr. Haywood, Professor of Greek in Wiley University. While this gentleman broke the bread of life to us on Sunday morning, it made us think of a Latin phrase that says, "Mulum in Parvo." The physical man is quite small to hold so much. He is an intellectual giant. Our next conference convenes in Somerville, Texas, Church.—W. E. Hutcherson.

GREENWOOD

The Greenwood District Conference convened in Samuel Chapel, Itta Bena, Miss., August 15-17, 1913. The Rev. H. B. Hart, D. D., District Superintendent, presided. G. Orange was elected secretary, with G. W. Weatherly assistant. J. W. Byrd was elected statistical secretary, with E. E. Holmes, L. F. Jones and G. M. Chisholm, assistants. The following visitors addressed the Conference: Prof. M. S. Davage, Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. E. M. Jones, Field Secretary of the Board of Sunday Schools; the Rev. E. F. Scarborough, D. D., District Superintendent of the Winona District; Rev. C. W. Butler, District Superintendent of Clarksdale District; Rev. J. M. Marsh, District Superintendent of the Aberdeen District. Mrs. M. E. Ferguson, president of the Upper Mississippi Con-

ference Woman's Home Missionary Society; Prof. Gordon, Principal of the Deaf and Dumb School at Jackson, Miss.; Rev. S. H. Nevills, pastor of Minter City, Miss.; Mark A. Booths, M. D., of Greenwood, Miss. Prof. Davage rendered excellent service in conducting the singing with voices. Dr. E. M. Jones preached an able sermon and made a strong address and gave some very important information on the operation of the new financial system of the Church. Rev. C. W. Butler preached an able sermon. The singing with 50 voices was a success. The attendance was more than two hundred; two of the pastors were absent on account of sickness. The Rev. H. B. Hart, D. D., District Superintendent, is an enthusiast, a great leader of men. The ministers and laymen of the district are gladly following on as he leads. The Rev. E. F. C. Troupe, who is very popular with his people, deserves much praise for the manner they cared for the Conference. The regular collections during the session are as follows: Collection on Sunday \$102; during the week, \$61.35; for programmes and other expenses, \$26.55; total during the session, \$189.90; total benevolence during the year, \$920. Grand total, \$1,109.90. Quite a large number of subscriptions were taken for the SOUTHWESTERN CHRISTIAN ADVOCATE. The next session will be held at Pickens, Miss.—G. Orange.

LOUISIANA CONFERENCE

During the recent District Conferences it was my pleasure to visit four of them in the interest of the Woman's Home Missionary Society. First I met the New Orleans District, which convened in Williams Church, the Rev. J. A. Landry, pastor, with the Rev. Dr. Chapman, the District Superintendent. This being my home conference, I was cordially received by the ministers and made to feel at home. The district was thoroughly organized. Mrs. M. E. Robinson, a worthy Christian woman, was elected president. Dr. Chapman is very much concerned in the women's work and the plans that are being put forward. August 9 and 10 I was in Morgan City, the seat of the La Teche District Conference, the Rev. Henry Taylor, pastor. The Rev. J. W. Turner, the aggressive District Superintendent, and the loyal pastors on the district tendered me a warm reception. The district was reorganized. Mrs. M. L. Williams, of Houma, a woman full of energy and push, was the choice for president. Mrs. Amelia Turner, wife of Superintendent Turner, was elected corresponding secretary. Rev. Mr. Turner is deeply interested in Peck Home and is stumping the district securing girls for the coming session. August 16 and 17 I was in Jackson, seat of Baton Rouge District Conference, the Rev. A. M. Taylor, pastor, the Rev. Hubbard Daniels, District Superintendent. The district has been organized some years ago. Mrs. V. B. Spears, of Baton Rouge, Christian woman who has stood the test; now she stands at the head of the district, a conscientious is meeting with success. The report read by the local president indicates that the work is progressing under her leadership. The Rev. Mr. Daniel is a friend to the women. Mrs. Daniels being the conference corresponding secretary, makes him a part of the Woman's Home Missionary Society. He is interesting girls on the district and promises to send two or three for the Home. August 29 and 30 I was in Opelousas, seat of Lake Charles District Conference, the Rev. Emerson Hutchinson pastor, the Rev. R. C. Worsham, District Superintendent. Bishop Thirkield with his cabinet made no mistake when he turned the Lake Charles District over to the Rev. Mr. Worsham. He is indeed a leader of men and preaches with ease and dignity. There I met a friendly band of ministers who made me welcome in their midst. The district was organized. Mrs. A. V. H. Ford, of Menden, strong in mind but small in stature, is leading the women on the district to success. The pastors are standing by her. Not being able to meet the Shreveport and Alexandria Districts, Mrs. J. M. Evans, of Shreveport, president of the Shreveport district, informed me that every cause of the work was promoted by the Rev. Mr. Reddix, District Superintendent, who is in hearty co-operation with us. Mrs. L. W. Boyce is an excellent woman and is the district president of Alexandria District and is doing good work. The Rev. J. O. Richards, District Superintendent, has always indorsed the woman's work. EMMA DESOTO.

CONFERENCE NOTICES

District Rounds.

SPECIAL NOTICES

CLARKSDALE DISTRICT

All presidents of the Woman's Home Missionary Society are called to meet at Minter City, Mississippi, October 3-5, 1913.

Mrs. A. B. BLEWITT, Pres.

C. W. BUTLER, Dist. Supt.

LAKE CHARLES DISTRICT

The Preachers' Meeting of the Lake Charles District will meet at Eola, with the Rev. T. A. Hampton, October 9-10. This will be the last meeting for the year. A good attendance is desired. Let all come prepared to pay in the subscriptions promised for our delegate to Indianapolis, Indiana, October 28. Please be on hand or send the cash.

T. A. HAMPTON, Secretary.

P. W. CLARK, President.

LITTLE ROCK DISTRICT

Fourth Round

Batesville, November 9-10; Batesville Circuit, 12-13; Jacksonport, 15-16; Newport, 23-24; Lonoke Ct., 29-30; Sweet Home, December 7-8; Hensley, 14-15; White Chapel, 21-22; North Side and Rock Street, 19-21; Little Rock Ct., 27-28; Hot Springs, January 4-5; Wesley Chapel, 11-12. Commit thy works unto the Lord, and thy thoughts shall be established. Prov. 16:3.—G. T. Saxton, District Superintendent.

LA TECHE DISTRICT

Fourth Round

Glencoe and Crawford, October 25-31-November 2; Jjeanerette, November 3; Baldwin, 8-9; Godman, 9-10; Franklin, 14-16; Centerville Cir., 15-16; Patterson, 17; Berwick, 21-23; Morgan City, 23-24; Houma, 30-December 1; Schriever, 5-7; Thibodeaux, 7-8; Woodlawn, 13-14; Napoleonville, 14-15; Viron, 20-21; Hahnville, 27-28; Donaldsonville, 31-January 4; Central and Darrow, 9-11; Litcher and La Place, 11-13; Camp Parapet, 15-18; Kenner, 16. Dear Brethren: Let us do our best to put the La Teche District in the front rank. Stand by the Jubilee Fund, push the canvass for the SOUTHWESTERN. Fix one night during quarterly conference for the Woman's Home Missionary Society. Mrs. Turner will visit each charge in the interest of Peck Home.—J. Wesley Turner, District Superintendent.

BATON ROUGE DISTRICT

Fourth Round

Macedonia, October 18-19; Mt. Carmel, 24-25-26; Aubury, 26; Dennis Mills, November 1-2; Clinton, 5-6-9; St. Pe-

ter and Rylander, 7-8-9; Norwood and Mt., 13-14; Wilson, 15-16; Slaughter, 20-21; Jackson, 22-23; Deerford, 25-26; Zachary, 28-30; Baker, November 30-December 1; Denham Springs, December 3-4; Jones Creek, 6-7; Springfield and Natalhany, 10-11; Wesley B. R., 14-15; Neely B. R., 12-14; Prairieville, 17-18; St. Mark, 19-21; Port Allen, 20-21; Torras, 27-28; Lettsworth, 28-29; New Roads, January 3-4; Batchelor, 4; Lohdell, 7-8; Rosedale, 10-11; Bayou Goula, 17-18; Plaquemine, 18-19. Dear Brethren: Let us put ourselves on the altar for success. Keep the revival fire burning. Let us raise our benevolence before the cold weather comes. Put the SOUTHWESTERN in every home.—H. Daniels, District Superintendent.

MERIDIAN DISTRICT

DeKalh, October 4-5; Bonita, 9-12; Haven, 10-12; Meridian Cir., 16; Rose Hill, Meridian, 18-19; Chunky, 22; Lauderdale, 25-26; Lake, November 1-2; Montrose, 4; Garlandville, 6; Rose Hill, 8-9; Meehan, 14; Hickory, 15-16; Trenton, 18; Lillian, 20; Forest, 22-23; Stallo, 29-30; Preston, December 2; Philadelphia, 3; Fort Stephen, 5; Daleville, 6-7; St. Paul, 12-14; South Side, 14-15; Scooba, 20-21. Dear Brethren: As this is the last quarter for the year, I hope that you will be able to report your benevolent money in full, Jubilee collection and subscribers to the SOUTHWESTERN. I hope that you will renew your efforts and let us be able to make an increase in all of our benevolent collections.—J. M. Shum-pert, Superintendent.

LOUISVILLE DISTRICT

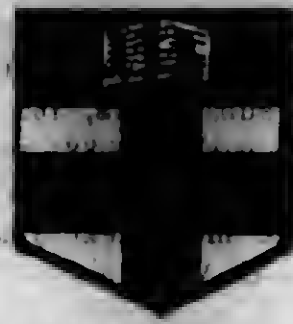
Third Round

Souera Cir., October 2-3; Upton, —; Munfordsville, —; Bowling Green, 4-5; Morgantown, 6-7; Auhurn, 8; Drakesboro, 9; Greenville, 10; Hartford, 12-13; Beaver Dam, 14-15; Taylor Mines, 16; Smithland, 18-19; Paducah, 20; Grand Rivers, 21; Eddyville, 22; Dulaney, —; Princeton, 23-24; Leitchfield, 25-26; Owensboro, 2-3; Lewisport, 4; Hawesville, 5-6; Cloverport, 8-9; Irvington, 15-16; West Point, 22-23; Vine Grove, 24; Jackson St., 30-December 1; Mt. Washington, December 3-4; Coke Chapel, 7-8; New Haven, 9; Boston, 10; Lebanon Junction, 11; Hardingsburg, 13-14; Harned, 15-16; Thirty-fifth St., 21-22; Loyd Street, 28-29. Dear Brethren: Have your minute money at this quarter. Report your benevolent money in full, \$1.00 per member. Keep your work before you. Send in your Jubilee Fund. Do the work of your church. You must make good to succeed.—R. L. Dickerson, Superintendent.

ALEXANDRIA DISTRICT

Fourth Round

Allen Ct., October 14-15; St. Matthew Ct., 16-17; Shady Grove Ch., 18-19; Mary Ct., 22-23; Columbus St., 25-26; Zwolle Ct., 21-27; Pleasant Valley, November 1-2; Logansport Ct., 3-4; Longstreet, 5-6; Frierson, 7-8; Thomas Chapel, 9-11; Mansfield, 9-10; Bonchast,



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11-12; Pleasant Hill, 13-14; Boyce, St. Paul, 15-16; Boyce and Village, 16-17-20; Natchitoches, 21-23; New Town, 25; Cane River, 26-27; Grand Bayou, 29-30; Gahagan, 30-December 1; Mt. Cannell, 2; Mt. Zion, 6-7; Campti, 7-8; Colfax, 9-10; Cheneyville, 13-14; Le-compte Ct., 15-16; Alex., Newman Mem., 19-21; Pineville, 20-21. Dear Brethren: Thus far you have run well. We had a great Missionary Convention and a great District Conference. Much credit is due you for the great success in these meetings. See to it that you raise the full apportionment for general benevolence. Raise it at once. Report the money raised for the Episcopal Fund at once to the treasurer. Let the salvation of many souls and the SOUTHWESTERN in each home be our motto.—J. O. Richards, Superintendent.

FORT SMITH DISTRICT

Fourth Round

Marche Cir., October 18-19; Conway Cir., 25-26; Springfield and P., November 1-2; Morrilton and Atkins, 8-9; Fayetteville, 15-16; Bentonville Cir., 22-23; Van Buren, 30-December 1; Ft. Smith (Eb.) and Cha., December 3-4; Ft. Smith, Mallaleu, 7-8; Danville Cir., 13-14; Solgohatchie, 20-21; Roland Cir., 27-28; L. Maumee and Mark's Chapel, January 3-4. Dear Brethren: Get all of your assessment. Do you work well. Lead the people to Jesus and the Church. Get subscribers for the SOUTHWESTERN. Strive to do all that God and the Church wants done. Come to the Conference with a sound report. I am ready to help in any way that I can.—H. P. Coulter, Superintendent.

SAN ANTONIO DISTRICT

Fourth Round

Gonzales Ct., October 1-2; Gonzales and Elm Ct., 3-4-5; Hamilton Ct., 8-9; Belmont Station, 10-11-12; LaVernia Ct., 14-15; Seguin Ct., 17-18-19; South-ernland Springs Ct., 21-22-23; Beeville Ct., October 30-November 1-2; Kingsville Ct., November 4-5-6; Corpus Christi Ct., 4-5-6; Pleasanton Ct., 7-8-9; Hon-do Station, 11-12; Kerrville Ct., 13-14; Boerne Ct., 13-14; Del Rio Ct., 4; Nixon Ct., 18-19; Westhoff Ct., 20; Harwood Ct., 24; Cuero and Clinton Ct., 25-26; Runge Ct., 25-26; Kenedy Ct., 27; Floresville Ct., 21-22-23; San Antonio, Jacob's Chapel, 15-16; San Antonio, St. Paul, 28-29-30; San Antonio, Mission, December 2-3; Kingsbury Ct., 2-3; Pearsall, 5; San Antonio, Car's Hill, 6-7. Dear Pastors: You see we are crowded for time in this fourth round, but we must make good. Have all officers and committees ready and kindly see to it that all trustees be ready to report. This will assist in expediting business for the Conference. Allow me to congratulate you all as pastors for the excellent work you have done. A nobler set of men never worked on the district. You have led as usual. Here is the way we have led: we raised \$956.00 for Local Education. We beat the state, that is Texas and West Texas Conference. Remember SOUTHWESTERN Day, the first Sunday in November, at 8 o'clock. Let each pastor get busy on that line and get some subscribers. You cannot fail if you will but do your best. Let us try our best.—A. M. Mason, Superintendent.

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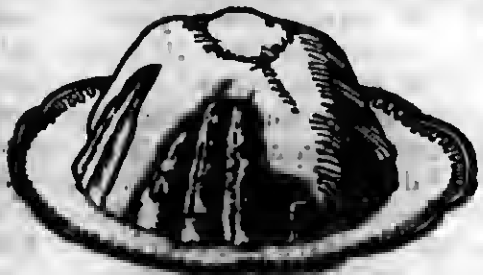
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Tell your druggist you want **SIMMONS' LIVER PURIFIER**—and nothing else; emphasize **SIMMONS'** (in yellow tin boxes only), and insist upon it. It's the one cure that cures—the liver remedy that does its work without griping or sickening.

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ICE CREAM POWDER

Are the easiest made and most delicious ever served by the finest cooks.

Simply stir the powder into milk, boil a few minutes, and it's done. Directions printed on the package.

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

At Grocers', 10 cents a package.

Beautiful Recipe Book Free. Address,

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CHARTER.

UNITED STATES OF AMERICA,
STATE OF LOUISIANA, PARISH
OF ORLEANS, CITY OF NEW
ORLEANS.

Be it known, That on this, the six-day of the month of August, in year of our Lord One Thousand, Hundred and Thirteen, and of Independence of the United States America the One Hundred and Eighty-Eighth.

Before me, Eraste Vidrine, a notary public, duly commissioned and quali-



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?

These are Regarded Symptoms of
Lung Trouble and
CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently cases after cases of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption. In many cases over five years ago, and the patients remain strong and in splendid health today.

Let Us Send You the Proof—Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with a 44 page book (in color) on the treatment and care of consumption and lung trouble.

JUST SEND YOUR NAME
LUNG GERMINO CO., 515 N. 1st St., JACKSON, MISS.

fied in and for the Parish of Orleans, City of New Orleans, and in the presence of the witnesses hereinafter named and undersigned, personally came and appeared:

Dr. P. H. V. Dejoie, President; C. C. Dejoie, Secretary; and W. E. Robertson, Treasurer, of the Lincoln Life Insurance Company, herein appearing and acting as agents of the stockholders of the said Lincoln Life Insurance Company, under and by virtue of a resolution adopted at a meeting of the stockholders of said Company, held on the twenty-eighth day of July, 1913, a duly authenticated copy of the said resolution being hereto annexed for reference, which said appearers declared for and on behalf of the stockholders of said corporation and all those who may hereafter become associated with them, they do by these presents amend and re-enact Articles IV and V of the charter of said Lincoln Life Insurance Company, adopted by act before Eraste Vidrine, Notary Public, of this city, on July 27th, 1912, recorded in the Mortgage Office of this Parish, in Book 1055, Folio 462, so that hereafter said articles shall read as follows, to-wit:

ARTICLE IV.

The authorized Capital Stock of this corporation is hereby fixed at One Hundred Thousand (\$100,000.00) Dollars, divided into and represented by Ten Thousand (10,000) shares of the par value of Ten (\$10.00) Dollars each, with an authorized surplus of Seventy-five Thousand (\$75,000.00) Dollars, which shall be fully paid in cash and shall be non-assessable before being issued; and such capital stock shall be evidenced by certificates which shall be transferable only on the books of the Company. Subscriptions to capital stock shall be due and payable when fifty (50%) per cent of said amount of capital and surplus is subscribed, at the call of the Board of Directors.

No stockholder shall sell or dispose of his stock in the corporation without having offered the same for sale, in writing, to the corporation, through its Board of Directors, who shall have first opportunity to purchase same at the book value thereof; and should the said Board of Directors fail or refuse to purchase said stock within thirty days from said offer, the stockholder

**\$35.50****ONE-WAY
COLONIST
FARES TO****CALIFORNIA**

Arizona, New Mexico, Colorado and Intermediate Points

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September 25 to October 10, 1913

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Lake Charles, La.

J. H. R. PARSONS,
Gen. Pass. Agent,
New Orleans, La.

offering said stock may sell or dispose of same to any other person whatsoever.

ARTICLE V.

The corporate powers of this corporation shall be vested in and exercised by a Board of not less than Eleven (11) nor more than Twenty-one (21) Directors, selected from among the stockholders of the corporation. Seven members of said Board shall constitute a quorum for the transaction of business.

The Board of Directors shall have power to make, amend or abrogate all by-laws, rules and regulations for the management of the affairs of the corporation; to appoint, employ and discharge all officers, agents and employees; fix all salaries and remunerations, and generally to do and perform all things necessary in the transaction of the business and affairs of the company; provided that they delegate to the President or other persons selected by them, or to such executive, finance or other committee, as they may require from time to time and create or appoint from their own number such authority as they may deem proper.

The officers of the Company shall be a President, one or more Vice-Presidents, a Secretary and a Treasurer, who shall be elected by the Board of Directors.

The first Board of Directors shall be: Dr. P. H. V. Dejoie, George D. Geddes, J. A. Palfrey, A. Dejoie, Sr., A. Dejoie, Jr., W. E. Robertson, C. C. Dejoie, Joseph P. Geddes, T. J. Howard, Thomas Brown and Dr. William Murray; who shall hold office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified. And the first officers shall be: Dr. P. H. V. Dejoie, President; Geo. D. Geddes, J. A. Palfrey and A. Dejoie, Sr., Vice-Presidents; C. C. Dejoie, Secretary, and W. E. Robertson, Treasurer; and they shall continue in office until the second Tuesday in January, 1917, or until their successors shall have been duly elected and qualified.

On the second Tuesday of January, 1917, and annually thereafter, or as soon after said date as possible, at a meeting of the stockholders held for that purpose, an election for directors shall be held at the office of the Company, in the City of New Orleans, La., after ten days' written notice mailed to each stockholder at his last known address, and by publication for not less than ten days prior to said meeting in a daily newspaper published in the City of New Orleans, La. At said election each stockholder shall be entitled to cast, either in person or by proxy duly authorized in writing, one vote for each share of stock owned by him and standing in his name on the books of the Company, and a majority of stock present or represented shall be sufficient to elect. Vacancies on the Board of Directors shall be filled by it for the unexpired term from among the stockholders of the Company.

**EDENBORN
LINE**

Louisiana Railway and Navigation Co.

**THE
POPULAR
ROUTE**

BETWEEN

New Orleans
Baton Rouge
Alexandria
Shreveport

Tickets on sale to all points North and West. Excellent freight service.

New Orleans Office: 709 Gravier St.

Thus done and passed, in my notarial office, at the City of New Orleans, on the day and in the month and year first above written, in the presence of Messieurs Covington Hall and Edward Keena, competent witnesses, who hereunto sign their names, together with said appearers and me, Notary, after reading of the whole.

Original signed:

P. H. V. DEJOIE, President.

C. C. DEJOIE, Secretary.

W. E. ROBERTSON, Treasurer.

COVINGTON HALL.

EDWARD KEENA.

ERASTE VIDRINE,
Notary Public.

I, the undersigned, Recorder of Mortgages, in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing Act of Amendment of Incorporation of the LINCOLN LIFE INSURANCE COMPANY was this day duly recorded in my office in Book 1119, Folio 9.

New Orleans, August 27th, 1913.

(Signed)

EMILE J. LEONARD, D. R.

I hereby certify the above and foregoing to be a true and correct copy of the original act of record and on file in my notarial office, together with the certificate of the Recorder of Mortgages, inscribed thereon.

In witness whereof, I hereunto sign my name and affix the impress of my official seal, at New Orleans, this thirtieth day of August, 1913.

ERASTE VIDRINE,
Notary Public.

Southwestern Christian Advocate

631 BARONNE STREET.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

KEEP WATCH ON THE DATES.

Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

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There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check, or Draft, or an Express Money Order, and, when none of these can be procured as a Registered Letter.

We cannot be responsible for money sent in letters in any other than by one of the four ways mentioned.

If a Money Order, Post Office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

You can buy a money order at your post-office payable at the New Orleans post office.

PER YEAR \$1.25
SIX MONTHS75
THREE MONTHS50
Invariably in advance; \$1 a year to pastors.

CRESCENT CITY NOTES

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

UNION CHURCH.—The trustees in a recent effort re-enforced by the proceeds from the Balkan Blouse Drill and Concert raised a handsome sum for church insurance. A large number of members led by Class No. 6 made a special visit to the parsonage Saturday, the 13th inst. A purse and a variety of nice things were left on the table. Refreshments were served and the occasion was one of many social pleasures. The Sacred Concert Sunday night under the auspices of the Epworth League was a grand success, mainly due to the active participation of Miss Ida Hall, Miss Julian Jacques, Mrs. Mary Hathaway and Misses Anna and Olivia Page. Mrs. Bertha Richardson read an excellent paper and little Chancy Williams was vigorously applauded for his speech on the "Negro Problem." Miss Della Dunham and Miss Emma Dunn greatly pleased the audience in their selections. Prof. J. L. Bloom and his little son, Herbert, showed themselves efficient artists in their duett on the piano and flute. The program reached its classic zenith in the following quartette: Prof. Bloom, flute; Mr. McNeill, violin; Mr. Beaulieu, violoncello; Miss Ida Hall, piano. The Orleans Sextette will grace any occasion. Each of their two selections, "Praise Ye the Lord" and "Palm Branches" was encored enthusiastically. Their visit and service are the subject of the highest comment among our members and friends. The League Committee is perfecting the program for the Emancipation Carnival, October 20-22. Next Sunday Dr. R. E. Jones will preach at the morning service and at night Dr. V. Chapman will occupy the pulpit. The third quarterly conference convenes Monday night, October 6. Let all officers be present with reports.—John E. Riley.

Mr. Zion.—The early prayer meeting conducted by Bro. R. J. Harper, Archey Williams, Roxanna Moore and Ada White was a spiritual benediction

to all. Brother Farmersine, of the Italian mission, gave an exhortation. Mr. J. R. Patterson, of Monroe, La., a member of this Sunday School during his school days in this city, was present and renewed his early acquaintance. Mr. J. S. Scott, of New Orleans University, delivered the morning message, subject, "Keep a strong heart." At 7:30 p. m. Myrtle Wreath Lodge No. 29, Knights of Pythias, the Pride of New Orleans, Court No. 48, and Juvenile No. 14 held their memorial service, the attendance was large, the services very impressive. Collection, \$32.90. Our friends and visitors will find a hearty welcome with us. Next Sabbath the pastor will preach at 11:20. Subject: "The rich return of Godly Sacrifice." Dr. R. E. Jones will preach at the 7:30 p. m. service; Bro. Forest will accompany the Editor.—J. O. Brown, Pastor.

ST. MATTHEW, ALGIERS.—At night the Union Benevolent Association of Algiers had their annual sermon preached by the pastor. The outlook is encouraging for our big rally Sunday, October 19. Miss Mabel Howard, our Sunday School Secretary, has returned from Biloxi, where she spent a pleasant three weeks. The revival will soon begin. SOUTHWESTERN Day, November 9th.—C. C. Landry, Pastor.

RECEPTION AND MASS MEETING—ALGIERS.—The big educational mass meeting held Monday night for the purpose of introducing the new principal and teachers of McDonogh No. 32, was the largest gathering of our people for such an occasion. We pledged the teachers and the School Board our hearty co-operation and mutual support. As a result of this "get-together meeting," the enrollment in three days nears the 500 mark. The committee was made up of some of our best citizens. Committee on Reception to new principal and teachers of McDonogh No. 32, Monday evening from 6 to 7 o'clock, at the home of Mrs. C. D. Smith: mesdames Small, Duplessis, Monier, M. Foster, Gibson, Rozier, Rhoades, Daste, Gorham, Tarleton, V. J. Landry, P. Thompson, Lombard, Burnett, Morgan, P. O. Nalles, L. Thomas, Godepmy, Misses A. Senegal, C. Senegal, C. Cilase, C. Lagarde, V. DuFentuls.—C. C. Landry.

JORDON-McKEE.—On the evening of Thursday, September 25, at Plain Plain, Mississippi, Alice McKee was united in holy wedlock to Mr. James Jordan. The bride is the daughter of the Rev. John McKee, while the groom is a highly respected young man of the community. At 8 o'clock the bride entered the church on the arm of her father to the strains of Edelweiss. She was beautifully gowned in white satin charmeuse with a draped tunic of white shadow lace. She carried a bouquet of white roses, lilies of the valley and maiden hair fern. Miss Lucile McKee, sister of the bride, was bridesmaid. She was gowned in white mes-saline and her bouquet was of white carnations and maiden hair fern. Mr. Charles Young, one of the city's mail-carriers, was best man. Miss Olivia McKee, sister of the bride, played the wedding march. A large crowd witnessed the occasion. The young couple are the recipients of many handsome presents. The Rev. Valcour Chapman, District Superintendent, officiated.

WESLEY CHURCH.—Brothers L. Howard and W. J. Turner conducted the early prayer meeting. Prof. J. H. Lovell of New Orleans University, preach-

GOOD PRINTING 100 nice white envelopes neatly printed and sent to you postpaid for 30c. Send 3 silver dimes securely wrapped. Mailed same day order is received. Address: Progressive Printing Company, Hamlet, N. C.

Thru Sleeper to Monroe

By way of Alexandria—Leaves nightly at 7 p. m. from the Union Station. Arrives at Monroe next morning, 9:50.

Local Sleeper to Alexandria

Leaves on No. 51 nightly at 7 p. m. from the Union Station. Arrives Alexandria 2:30 a. m. Sleeper lays over till 7 a. m. Passengers are allowed to remain in sleeper.

Thru Service to Colorado

Our Texas-Colorado Limited leaves daily 12:30 noon from the Union Station. This train carries thru observation library sleeper, high-class diner, etc. Reaches Colorado Springs second afternoon 12:45, Denver 3:20 p. m.

Round Trip to Mineral Wells \$24.10

Leave here at 12:30 noon to-day and arrive in Mineral Wells to-morrow at 11:35 a. m. Observation car, diner, etc. We have some very interesting literature on the wells, and will be pleased to send same to any address.

Round Trip to Hot Springs \$19.00

Both our 7 p. m. train and the 12:30 noon train make good connections for Hot Springs. Tickets on sale throughout the year.

TEXAS PACIFIC RY.

City Ticket Office

207 St. Charles Street

ed a very helpful sermon at 10:45 a. m. The pastor, Dr. J. L. Wilson, preached at night. Next Sunday at 10:45 a. m. the pastor will discuss "The Unanswerable Question." At 7:40 p. m., subject: "The Folly of Indecision."—L. L. Harrison.

Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.



Marriages

THOMAS-REESE.—At St. Thomas Methodist Episcopal Church, about nine miles south of Hempstead, Texas, (East Hempstead Circuit), Miss Einora L. Reese and Mr. Joseph E. Thomas were made one in matrimony Sunday, Sept. 7, 1913, 8:30 o'clock, in the presence of a large crowd. Mr. Thomas is a successful farmer of the Brazos bottom and a steward of the St. Thomas Methodist Episcopal Church. Miss Reese is of a well respected family and one who knows nothing but Methodism. She holds now the position of Sunday School Superintendent. Miss B. L. Gray was bridesmaid and Mr. M. D. Wilder best man. A. F. Johnson officiated.

To Prevent Blood Poisoning

apply at once the wonderful old reliable DR. PORTER'S ANTISEPTIC HEALING OIL, a surgical dressing that relieves pain and heals at the same time. Not a liniment. 25c, 50c, \$1.00.

HURRAH! IT'S TRUE!

\$1 00.00 to \$500.00 a month sure. We want a hustling man or woman in each locality—18 to 50 years of age. Give all or spare time. No canvassing—easy to do—brings you influence, friends, success. Simply recommend our Sick and Accident and Life Insurance Memberships to your friends. You don't need high education—nor experience—we learn you everything. Valuable FREE PRIZE to first acceptance from each place. Write for your quick. The I-L-U 1206, Covington, Ky.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

A Chance to Make Money.

You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, send forty-eight two-cent stamps to cover the expense of mailing seventy-seven Pure Food Formulas and a set of assorted Bon-bon moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business. You don't have to canvass; you sell right from your own home. I made \$12.00 the first day; so can you. Isabella Inez, Block 1141, Pittsburgh, Pa.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, OCTOBER 9, 1913

Vol. No. 42—No. 41

THE MOTHERHOOD OF HUMANITY

IT IS the care of orphans and it is most beautiful.

By misfortune, or sin over which parent may or may not have control, children are left motherless and fatherless and thrown upon the cold world. They should not be left to drift. From among these orphans have come some of the select citizens of the world. You will find in them elements out of which men are made and if given a chance, they will add to the glory and lustre of our civilization. Civilization is strengthened by conserving the life and energy of the orphans. It would be a waste of mental and bodily strength to permit them to dwarf and die, unsought, un-sung, un-helped. The Church and State do right to conserve this energy. It is the strength and energy that are needed.

But, aside from this, it is a most Christly thing to care for the orphans. Our Lord Jesus Christ promised to be a father to the fatherless; and as we partake of the spirit of Christ, we become both mother and father to these children. Of course, the child who does not know the touch of parental sympathy, has lost a great deal. And, yet, the orphan child may grow up under circumstances that, while not ideal, certainly are far from objectionable when they have the proper care of society. Even the coldest heart goes out to the orphan and the whole of humanity becomes, as it were, a mother to the orphan, to assist, to direct, to love, to foster, to cherish.

The motherhood of humanity is as broad and as deep as human suffering. The motherhood of humanity hears the agonizing cries of the orphans and does not rest content until there are food, shelter, raiment and education and open door for the orphan child. To be sure, the primary source of the rich red blood that courses the arteries of the motherhood of humanity is found in Jesus Christ Himself, the Liberator and Benefactor of every orphan. It is not strange, then, when we come to think about it that the home and shelter for the orphaned little ones find their inspiration and support in the Christian Church. Very seldom is it that the State provides for the orphan. The State should be as interested in orphans as is Christian philanthropy. It would be as legitimate an expense as is pensions for the soldiers. In one case, it is a pension for what they have done, in the other case, it is a pension for what they will do.

God bless every orphan. May not one suffer for food or shelter or an opportunity for the largest and best growth into manhood and womanhood.

PROVE IT

Brother Moore, of the Texas Conference, used to tell a very interesting story of two birds who were friends. One would fly up in the cherry tree, but because of an injured wing, the other could not. The one up in the tree would pluck a cherry and chirp something that seemed to Brother Moore to say, "I live for you." The response by the bird on the ground sounded like, "Prove it."

Much has been said concerning Bishop Scott and our missionaries in Africa. We have referred to their devotion and work, but the

time has come when we ought to prove that we are interested by what we do. The men and women on the field are sorely in need of help. The success of the work would be multiplied if we had large equipment. New churches could be started among the natives and maintained, and literally thousands could be brought to Jesus Christ and civilization if the funds were at hand. Praise will not suffice. Immediate help is required. An after collection will go a long way. Are not our friends interested enough in the success of the work in Liberia to forward something

Is Your Name Written There?

On pages 6 and 7 will be found a list of several hundred pastors who have signified their intention to observe Southwestern Day. They mean business. The painful thing about this roll is the absence of many names that belong there. The Little Rock Conference has only two pastors who have enrolled, the Lincoln 4, the Florida 5, the Atlanta 8, the Savannah 10, the North Carolina 16. Brethren this will not do. You have time yet to enroll. Do so right now. The Louisiana leads the list with 68, the Upper Mississippi and Mississippi split even with 35 each, then follow South Carolina with 33, West Texas 32, Central Alabama 29, Texas 28, Washington 19, Central Missouri 16 and Lexington 12.

By next report let us have a complete list from each conference.

immediately to the missionary office in New York, with instructions that it is to be used for native work in Liberia? Let us have some help at once.

A PLEA FOR FAIR TREATMENT

Life in the South would be more tolerable and the Negro might possess his soul in patience but for the operation of the separate car laws. Colored women are open to insults from white men who enter the colored department, to say nothing of the insults women of character must endure from the low class of Negroes who are forced upon them.

At the recent National Baptist Convention Dr. Booker T. Washington, than whom there is no one better versed in the situation in the South, speaks strongly against the separate-car as operated in the South. Dr. Washington is not given to over-speaking. He speaks conservatively. He is not a man to complain or to fret and whine, but he speaks out of his great heart on the question of separate-car because of the unfair way it is operated and the hardships it brings upon our people in general. Dr. Washington, referring to the separate-car in the South, said:

"We should, with equal frankness and equal politeness, remind those in charge of the railroads of the South that in few cases do our people receive justice or are they treated with common humanity when they travel upon the railroads. We should let the officials know that in many cases our men and women are crowded into filthy cars, poorly ventilated, not large enough, and in many cases one toilet room made to serve both men and women, that we seldom have proper facilities for getting food when traveling on the railroads. We should remind those in charge of the railroads that if they take the same money from our people for railroad tickets that they take from the white people that they should have equal treatment on the railroad. If a black man and a white man subscribe for a newspaper or buy a yard of cloth from a white man the newspaper and the yard of cloth which the Negro receives costs just as much as the newspaper or the yard of cloth sold to the white man, there is no difference in these respects. There should be no difference so far as accommodations are concerned on the railroads.

"We should make our appeal to the railroad authorities on the ground of common humanity, on the ground of common justice, and then we should try to convince the people who own and operate the railroads that from a commercial point of view it will pay to treat the Negro with more justice; that there are 9,000,000 black people in the South, a population larger than that of Canada, as I have said, and if these black people are treated in a way to make them feel kindly toward the railroads instead of hating the railroads it would pay from a commercial point of view because of the increased traffic which 9,000,000 Negroes would furnish to the railroads.

"At some time in the not far off future, in my opinion a great big, broad, level-headed, far-seeing railroad man is going to appear in the South, who will see the commercial value of treating 9,000,000 people with absolute and unerring justice in reference to railroad travel, and he will be more than repaid for his liberality through the increased patronage that his railroad will enjoy."

We should not be content with the condition as it is. We should raise our voice as one man in protest. The Negro papers should take up the subject and in the name of decency demand better accommodations. Resolutions should be passed by conventions, associations and societies calling attention to the conditions that we are forced to endure. It is up to us to put our case before the high officials of the roads so that they will understand the situation as it is. Nothing will be done so long as we remain quiet.

AN OLD PREACHER'S ADVICE TO YOUNG ONES ABOUT THE CALL TO PREACH THE GOSPEL

By the Rev. J. O. Thompson, D. D.

THIS is a matter in which it is very important that you make no mistake. I heard, some years ago, of a good old mother in Maryland, whose son was not noted for his love of work, but rather the opposite. He would always take the light end of the rail in fence building, and was always on the lookout for "an easy chance." At a revival he had professed conversion, was very zealous, and soon announced that he felt that he had a call to preach. He told his dear old Christian mother that he felt that God had called him to preach the Gospel. He thought she would be delighted that her son had been so honored as to be called into the ministry. But she received the intelligence very coolly. She knew him, and she knew that the Lord didn't call personified laziness into the ministry.

"John," she said, "you must be mistaken! The Lord has not called you to preach. It must have been some other noise you heard!"

Many years of observation and experience have convinced me that, beyond the shadow of a doubt, a good many men in the ministry to-day heard "some other noise" and mistook it for a call to preach. A man whose temperament, limited abilities and lack of even the rudiments of an education utterly unfitted him for the pastorate, said to his presiding elder:

"Brother Kennedy, I feel that the Lord has called me to preach the gospel."

"What makes you think that?" inquired the presiding elder.

"Why, I've dreamed three nights running that I saw 'G. P. C.' printed in big letters on the clouds. I'm sure that must mean 'Go preach Christ'."

"Oh, no; you're mistaken, brother," said the elder; "that means 'Go plow corn'."

The man whose call to preach comes from his disinclination for hard labor is planning to be both a failure and a fraud. The man who makes an easy life of the pastorate of even a small church must be a shirk, and has no business in the ministry.

Many a man has a great deal of admiration for his pastor, and has thought that it must be a very fine thing to be in such a position as to call forth such love and admiration from others. Then he has begun to think, "What a fine thing it would be for me to occupy such a position!" A strong desire for the advantages, honors and social position of the ministry has been the result of that thinking, and the result has been that he has persuaded himself that he too was called to that sacred office.

Some men have been soundly converted and had an earnest desire for the conversion of souls; an earnest desire to lead their fellow men to Christ. They have mistaken that desire, which is really one of the first requisites for a genuine and successful minister, for a call to the ministry, forgetting that that desire is also one of the first requisites of a good layman. Many a man has gone thru life a continual failure in the ministry who might have been "a burning and a shining light" if he had remained in the place he was fitted to fill, the laity of the church.

It may be set down as an axiom that God never calls men to perform impossibilities; and there are many men in the pastorate to-day to whom preaching is as impossible as flying. There was a case not many years ago in one of our southern conferences. A man in the north had heard "some other noise," probably invincible laziness, and had mistaken it for a call to preach. The people in his section evidently did not believe in the genuineness of his call to preach, for they certainly had no call to hear him. The con-

ference declined to admit him to membership. So he came south "for his health," and applied for admission to a conference in a southern state. He preached as a "supply" for a year or two, and then put in his application. At the examination on the first year's studies it was necessary that he should make an average of seventy-five, that is, that he should answer satisfactorily three-fourths of the questions. One of the examining committee marked him ninety, and another seventy-eight on the studies in which they had respectively examined him, tho both afterwards confessed, under close questioning, on the conference floor, that he could not answer fifteen questions in a hundred, and that they had given him such a marking that he could pass "because they didn't want to hurt his feelings!" To save the "feelings" of an ignoramus, who had killed every church of which he had been pastor as a supply, they lied to the conference, and were grossly disloyal to the Master; for they were recommending for His work a man who was totally incapacitated from doing it. The Bishop gave both of them a well-deserved reprimand, one which they are likely to remember as long as they remember anything. And yet, their offense has been many times repeated by examining committees of conferences. They have deliberately lied to the conferences. That body had appointed them to ascertain if an applicant for admission to its membership, privileges and work had sufficient knowledge of certain subjects to qualify him, in that respect, for membership. Their examination had proved to them that he was totally ignorant, or, at the best, had a very inadequate knowledge of the subjects, and as far as their examination went, was totally unfit for membership, and yet, because they "Didn't want to hurt the poor fellow's feelings," they have certified to a falsehood. Such conduct on the part of examining committees ought to result in expulsion from conference.

In this case the third examiner was a man of different mold, more of a man. He asked the candidate a few questions about the books he was supposed to have studied and found that he knew absolutely nothing about them or the subjects of which they treated. Then he thought to test his knowledge of Christianity in general by a few questions.

"Who was the founder of Christianity?" he asked.

"Well, I don't exactly know," confessed the candidate.

"Well," asked the examiner, "was it Abraham? or Moses? or Paul?"

The candidate could not tell.

"George Washington was a great and good man, wasn't he?" suggested the examiner. "Was it he?"

"Well, really, I don't know," responded the candidate.

"Abraham Lincoln was a very great and good man," continued the examiner. "One of the greatest and best men that ever lived. Don't you think he might have been the founder of Christianity?"

"You're right!" exclaimed the candidate; "he was a great man and a good one! I shouldn't wonder if he was the one!"

This examiner told the conference the exact truth about the examination of this candidate, and even then there were some prominent members of the conference who advocated his admission on the ground that he was a "good fellow and a good mixer!" On such grounds they were in favor of admitting to the holy and responsible position of under-shepherd and bishop of human souls,

this notorious ignoramus, a man who could not make a coherent prayer, nor preach anything that had the remotest likeness to a sermon and who, as I have said, had already killed one or two churches to which he had ministered as a "supply." There was not the remotest likelihood that he would ever be anything but a "church-killer." But he withdrew his application. There was present at the conference an official from another denomination who heard the entire discussion and reports in this case, and then offered to have him appointed to a charge in his denomination! From what but laziness could the "call" of such a preacher come? And what sensible man is there, who has any acquaintance with the ministry, who does not feel positive that he never could have had from God a call to preach? The above account seems to be almost incredible, but it is strictly true. I had it at first hand from one of the active participants; and it wasn't a colored conference, either. Such men cannot possibly preach, even if they try, and many of them never honestly try; their efforts at what they term preaching remind one of attempts to pump water, with worn-out pump valves, out of an empty cistern.

The preacher is not a spring, a fountain; he is a cistern. And the human cistern, if it is to afford the cooling, life-giving water to thirsty men, needs to be "filled" in three senses. The really "called" preacher is "filled with the Spirit." He cannot be called of God to preach the gospel unless he is, or will become, thus filled. Shouting, pulpit pounding, screaming are no evidencing whatever of this fullness. It was told by Henry Ward Beecher that one Sunday after the return from service, when he was yet a boy, he said to his father,

"Father, you had a specially good time to-day, didn't you?"

"What makes you think so, my son?"

"Because you hollered so loud."

"That was because I was having a very hard time," was the father's response. He was doing so little, in his own estimation, besides making a noise, that there was need that he should make up in vociferation what was lacking in spiritual and intellectual power. But sound is never a satisfactory substitute for sense. Noise makes some silly people think that the sermon must be very powerful, but even so it is a doleful failure. Noise never, of itself, never instructs or inspires anybody. I do not mean to say that the minister who preaches loudly never does any good; but if he does good he does it in spite of the noise and not on account of it. "To tear a passion to tatters, to very rags, to split the ears of groundlings," is certainly grossly to abuse the gospel of Christ.

And the "called" minister must be filled intellectually. He is not called to "preach ignorance to the heathen." He is called to "Study to show himself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." In order to be such a workman St. Paul says he must "study." He must do his best to have his mind filled with knowledge. How shall a man instruct others in matters of which he himself is ignorant? The heresy of the plenary inspiration of all preachers is, happily, relegated to the scrap pile of discarded follies. A cistern, to give out knowledge, must first take it in. It comes from above, like the rain, but there must be a readiness to receive it and a desire for it, or it does not come in.

Above all, he must be "filled" with "faith which works by love." Nothing, no knowledge, no eloquence can take the place of faith-love. The truly "called" man remembers that he is "Not his own." He is the property of Christ. Paul ever speaks of himself as the "Bondservant" of Jesus Christ. He never uses the Greek term which signifies "hired servant," but always the one which means "bond-servant" or "slave." It is not that he considered the service slavish or irksome. But he had the feeling that Jesus Christ by

(Continued on page 4.)

What Great Men Have to Say of Prayer and the Blessings of Prayer

Compiled by Carl Theodor Wettstein

William Watson

PRAY RIGHT

"The source of our most common misjudgments of prayer lies in our forgetfulness of that truth. People are apt to test the validity as well as the value of prayer by the answers that come to it. They very often anticipate the answers. Where the answer does not come as they expected it they begin to doubt whether it is worth their while to pray. But it needs little proof to show that this is a mistaken view of prayer and its purpose. God has not promised to answer every prayer, nor is every prayer, even when earnestly offered to God, wise in the expression of the heart's real wants. There is no part of our life that requires more scrutiny and carefulness than the devotional side.

"It is not surprising that so much is said in Scripture about prayer, because, easy though praying seems to be as an act of mind and soul, there is no exertion of our nature that ought to be made with more deliberation and wisdom. Jacob is said to have wrestled with a divine combatant all through the night by the lonely stream side; but he wrestled as truly with himself as with his unknown antagonist. He learned a great lesson about prayer in that encounter. No one should pass consciously and deliberately into the presence of God without realizing what must be involved in that act and the interview that follows it. It is a gathering together of the soul's powers that they may be firmly set on God. We cannot collect ourselves for an act of intercourse with our unseen Lord without remembering that he is wiser and holier than we. The misuse of prayer is the misuse of God. To confine it to a petition is to belittle God in the time of the most solemn act of our soul. "Ye ask, and receive not, because ye ask amiss." It is a common error."

Congregationalist

"The Lord's Prayer, which is a summary of the teachings of Jesus as well as a formula of worship, gives most striking expression to this fact as a fundamental truth, that forgiveness is an attribute of both God and man. The Old Testament comes nearest to the Christian teaching on just this point. It is full of the forgiving nature of Jehovah. And when any Christian realizes how much he daily needs to be judged by the forgiven, God forgiveness will become easy to practice. More and more we shall come to understand God's patience with our sins and errors and for His sake be ready to forgive."

Theodore L. Cuyler

"In spite of seeming discouragements we are never to grow faint in praying. An honest, persevering faith is the faith that conquers."

Dr. Sun Yat Sen

"There is a beautiful and inspiring story going the rounds of the press telling how the great Chinese hero-statesman, Dr. Sun Yat Sen, lived on prayer during the dark days when he was kidnapped in London." We ought to stop the mouth of every American heathen who says that "the Chinaman is not worth saving." Here is the story:

Dr. Sun's Implicit Trust in Prayer

"Since Dr. Sun Yat Sen has become such a commanding figure in the new republic of China, new interest has been aroused in a book which he published in 1907, entitled, 'Kidnapped in London.' It is a story of his experience when the Chinese embassy to Great Britain secretly arrested him in his

rooms in the British capital and had all plans laid to carry him gagged to an Oriental steamer by which he was to be shipped off to China. Of course Dr. Sun knew what fate would await him on his arrival in his native land, and realized that his whole hope of serving his nation lay in escaping his predicament before he was carried off from English soil. In the tense and exciting story which he tells of that experience the noteworthy factor is his feeling description of his resort to prayer. He says:

"My despair was complete, and only by prayer to God could I gain any comfort. Still the dreary and still more dreary nights wore on, and but for the comfort afforded me by prayer, I believe I should have gone mad."

"After a few days, though still without prospect of release, he says: 'There came over me a feeling of calmness, of hopefulness and confidence that assured me my prayer was heard.' This hope was shortly afterward justified by the receipt of a note which an English friend managed to smuggle into Sun's place of imprisonment in a bucket of coal. This assured the Chinese patriot that the British government had taken up his case and that he would be free in a few days. Sun records the receipt of this comforting message with the devout remark: 'Then I knew that God had answered my prayer.' And through the prayer of this Chinese Christian statesman China is a Republic to-day.—Golden Age.

Charles Kingsley, English Author

"Oh, be at least able to say in that day,—Lord, I am no hero. I have been careless, cowardly, sometimes all but mutinous. Punishment I have deserved, I deny it not. But a traitor I have never been; a deserter I have never been. I have tried to fight on Thy side in Thy battle against evil. I have tried to do the duty which lay nearest me; and to leave whatever Thou didst commit to my charge a little better than I found it. I have not been good but I have at least tried to be good. Take the will for the deed, good Lord. Strike not my unworthy name off the roll-call of the noble and victorious army, which is the blessed company of all faithful people; and let me, too, be found written in the book of life; even though I stand the lowest and last upon its list. Amen."

(Cut this beautiful prayer out, have it framed, hang it over your desk and read it every day. It is worth it.—C. T. W.)

Henry Van Dyke

REMEMBER AND TRUST

"Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with to-day's duty, to-day's burden, to-day's temptation. Thrust yourself further and deeper into the stream of God's power, and feel it again as you have felt it before, able to exceeding abundantly. Remember and trust."

John Greenleaf Whittier

"Sometimes I think if all our prayers could be concentrated in one prayer, then fish and bird, home and church should, with one voice, exclaim: 'Lord, Thy will be done!'"

Witness

"Many public prayers would be improved if cut in half."

(We say "Amen" to this.)

NANAH KROO

By the Rev. Walter B. Williams

I AM writing to you from a far-away corner of a far-off land, to tell you about the people among whom I work. The "corner" is called Nanah Kroo and the land is Africa.

There is nothing attractive about Nanah Kroo—no flowers nor trees, no homes.

The rainy season is long and cold and the climate is very severe.

The place is overrun with white ants and these tiny creatures cause great annoyance.

There is not a building of any kind in all Nanah Kroo. I am living in a one-room house which I have borrowed for a few days. I have no luxuries and very few comforts.

Houses cannot be erected because there is a lack of proper building material and there is nowhere a stick of furniture.

Why do I remain here? I will tell you. Nanah Kroo is a center of great promise. It controls a vast section of the Kroo coast along which are large tribes of natives. These people have heard something of the story of the Christ and they are clamoring for more. They say they are literally starving for the Gospel and that their spirits are famishing for the Water of Life.

Some years previous we were telling the story in the neighboring town of Grand Cess and Monrovia. There was a wonderful awakening and the grateful people traveled the length of the coast telling of their new-found joy.

And so the news came to Nanah Kroo. My people are quiet, teachable and of good mental calibre. And they seem to be very much in earnest. Under our teaching they try to right wrongs, settle quarrels in a Christian-like manner, and they are asking forgiveness of each other and of God.

They are so eager to learn the truth that they do not ask to be baptized nor to be taken into the Church, until they have been thoroughly instructed.

This is really remarkable and a very hopeful sign.

But in spite of this favorable attitude, teaching the Kroo people means uphill work, slow and hard; manual work as well as educational.

There are boys and girls to be taught and no school in which to teach them.

We wish to teach them the value of education so that each may learn to be self-supporting. For this purpose we need a house or dormitory, one for the boys and one for the girls, so that they may be directly under our care all of the time.

With all this great need we have so little with which to work—and just now it is impossible to get any supplies.

The rainy season has set in and to reach the trading sections of the country means one must cross the sea in small, open sail boats. The sea is very rough and stormy and the risks are very great.

But in spite of all this—all the discomforts, of being so far from home and civilization, having practically nothing with which to work—we are very happy for we feel that this is real missionary, pioneer work.

And so it is a joyful service.

ONLY

Only a seed—but it chanced to fall
In a little cleft of a city wall;
And taking root grew bravely up
Till a tiny blossom crowned its top.

Only a thought—but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life like a thread of gold,
And the life bore fruit an hundred-fold.

Only a word—but 'twas spoken in love
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more,
For a newborn soul "entered in by the door."

—Selected.

THE CHRISTIAN LIFE

The Greater Test

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it too?

In his death, he bore witness at last
As a martyr for truth.
Did his life do the same in the past,
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim,
For bravado or passion or pride—
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived—
Never mind how he died.

—Anon.

SPIRITUAL GROWTH

Very many professing Christians have no true conception of what the Bible means by spiritual growth. They suppose that it is a growth of one's natural spirit. This is one of the greatest of errors, and it is an exceedingly dangerous error. Yet there are repeatedly Christians ministers who tell their hearers that it is their duty to religiously educate the better elements of their nature, and thus develop themselves into Christian character and spiritual manhood. This is a great deception. The truth is, there must be, first of all, genuine Christian life, and this life comes to believing ones by the direct power of the Holy Spirit. It comes from heaven. It is received by the new birth. This makes a truly spiritual life. It is the only true basis for right spiritual growth. A religious cultivation of one's old nature cannot change the character and condition of that nature. It will forever remain the same, unless a new life is imparted by the Holy Spirit, and for the sake of the atonement of Christ. Rev. Dr. David J. Burrell, of New York, gives the true view, as follows: "There is no possibility of growth, except to such as have entered into life. Life is the pre-requisite. I may thrust a dry stick into the ground, and foster it with all possible care, giving it access to the sunlight and the dews of the morning, but I shall never have anything but a dry stick; no growth, no foliage, no fruit, because there was no life. So is the case with many a brave struggler who, by the frequent use of good resolutions, strives in vain to attain unto the virtues of perfect manhood. Let him begin at the beginning by accepting Christ, so entering into life. When once he begins to live, he must needs begin to grow. This is the word of promise: 'I am the vine, ye are the branches; abide in Me, and I in you; so shall ye year much fruit, for without Me ye can do nothing.'" One of the worst things that one can do is that of joining a church without Christ's life within him. Get life, and then grow!

C. H. Wetherbe.

God gives to every man as much as He gives the flowers—enough of earth to grow in and enough of heaven to grow into. He gives to every man as much as He gives the bird—enough of earth to feed upon and enough of heaven to fly in. This much He has pledged to His children everywhere.—Mary Guy Pearse.

THE HINDERED CHRIST

The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was weary, worn, and sad,
And weighted with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for him
To run with gladsome speed.
But I had need of my own that day;
To his gentle beseeching I answered "Nay!"

So all that day I used my tongue,
My hands, and my feet as I chose,
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my willful feet went a crooked way.

And the dear Lord Christ—was his work undone
For lack of a willing heart?
It is through men that he speaks to men.
His men must do their part.
He may have used another that day—
But I wish I had let him have his way.
—Alice J. Nichols.

CULTIVATE CONTENTMENT

In this latter day struggle for wealth, power, and greatness of all degrees, the beautiful repose and simplicity that characterized our distinguished forefathers have been trampled under foot.

However this may be, contentment seems to have been lost in the evolution of the passing years, and no reward has been offered worthy a consistent search for it, more's the pity.

But the men, women, or children who have caught a glimmering shadow of it are a continual feast to their friends, who wonder why that home is so delightful to visit; why the beauty of the faces of the inmates is so elusive; why the atmosphere is so reposeful and uplifting that all their cares and woes betake themselves to the background of forgetfulness while they are enjoying their hospitality. Certainly it is not wealth or palatial surroundings, for the home is guiltless of either, perhaps, but the hidden secret is contentment and repose, and this no man can buy. It is something that comes from within and requires the most vigorous cultivation that enlightened mentality can give it.

After carefully weighing in the balance the fancied desires of this "hurry up" age and seeing how little real happiness they create for others, look within and find for yourself contentment with that which may be earned on six days of the week and rest on the seventh.

Devote it to the enjoyment of nature and the arts. Fill it with the music of gladness, the sunshine of love, the white light of truth, the brightness of hope, the tenderness of charity, and, the strength of faith, and marvel at the result of the discovery, for lo! it is the Kingdom of heaven within you.—Great Thoughts.

DON'T COVER THE DOOR BELL

Don't cover the door bell with the crepe. Even though the dead lie within, the door must be used by the living, and the necessities of life are imperative. It is little death asks—a tear, a flower, and a spadeful of earth—these and a memory. But life's needs are many and imperative. All day long they hammer at the door. They may be unwelcome but they are importunate. They will not be denied. They insist upon recognition right away. You think when you nail the crepe that it alone has rights which the world is bound to respect; what if you do cover the electric button? What is a button now? What is anything in all the world now? No matter about the door bell. Fasten the crepe where it cannot fail to be seen!

That is what you think, and you are wrong. Sacred as are the rights of the dead, those of the living are more so. Here comes the messenger boy with a telegram; behind him is the florist with tributes of love from friends. Yonder come loved ones who would speak words of comfort. You think you do not want to see them? Nay, you would be heart-broken if they did not come. Make it easier for them to enter. Do not compel them to rap or wait. Do not advertise that you have shut yourself away from comfort. Hang out the crepe if you must, but hang it on the other side. Do not cover the doorbell with crepe, and flowers are better than crepe.

Do not cover the door bell of your heart with the signal of sorrow. Weep, for God gave us tears for times like this. But do not weep in bitterness or isolation. Bury your sorrow; lay a flower upon it; then dry your tears and go, comfort another.

If you must fasten crepe at the front door, do not cover the door bell.—The Advance.

AN OLD PREACHER'S ADVICE TO YOUNG ONES.

ABOUT THE CALL TO PREACH THE GOSPEL.

By the Rev. J. O. Thompson, D. D.

(Continued from page two.)

right owned him, body and mind, soul and spirit; and that he had no right to devote time or attention to anything that did not pertain to the work of his Master. And neither he nor any other man who lived by the same standard ever found the service irksome, or felt as burdensome the chains which bound him to the Lord Jesus. Jesus did not falsify when he said "My yoke is easy and My burden is light." Paul, who could recite a longer catalogue of persecutions and afflictions than, probably, any other man called to preach the word, is yet the man who enjoins his brethren to "Rejoice in the Lord; and again I say rejoice!" And there is no question that he fully lived up to the injunction. Brethren, if we would be happy and successful in the ministry of the Lord Jesus, we must heed and fully obey the injunction of Paul to Timothy: "Be diligent in these things; give thyself wholly unto them; that thy progress may be manifest unto all."

St. Petersburg, Florida.

BENNETT COLLEGE

The fortieth session of Bennett College opened up on the 24th of September with the most favorable prospects under the auspices of the new administration. The first two days enrollment at the beginning of the school year was the greatest in the history of the institution, there being over two hundred students applying for registration. At night of the same day in the Chapel of the College, a formal program of opening was rendered for the purpose of giving the friends of the school an opportunity to become acquainted with the new president, Prof. Joseph Edwin Wallace, and he with them. The auditorium was crowded to its fullest capacity that night by the visitors to give welcome to Prof. Wallace and the new teachers.

Prof. Richard B. McRarry of Lexington, president of the local Board of Trustees, had charge of the exercises. After a few preliminary speeches had been made by the students, selected for the purpose of welcoming the new president, the new teachers and prospective alumni and alumnae of 1914, the chairman, just before presenting the new president, expressed his very great satisfaction at the auspicious outlook for a successful school year, at the same time expressing his hope and desire that his hearers would give their cheerful and warm support to the new administration.

Upon being introduced, President Wallace delivered a formal address somewhat at length, but suitable to the occasion and replete with sound and practical opinions on the subject of Christian education. In his speech he took occasion, also, to outline his policy in the control of the school committed to his charge by the authorities of the Church, at the same time invoking the wisdom and guidance of the Almighty and the aid and co-operation of the friends of the school that he and his co-laborers may be successful in their efforts.

Speaking of the kind of culture Bennett College stands for, President Wallace says, "Bennett College has always stood for and will continue to stand for the harmonious culture of all the powers of body, mind and soul, for a training fitting most happily not only for the struggles here on earth, but for the greater life beyond; for a training producing independence of character and self-confidence. The college has also stood for prudence, energy and wisdom, thus making our youth patriotic and brave, lovers of liberty, and virtue lifting them up in the scale of their being and fitting them in the best way possible for responsible citizenship. May we all remember that a college training does not merely mean to fit the young to make a living. The college itself should stand not only for acquisition of the essentials, but for the higher training of the whole man, for the development of power. The college should aid our youth to expand into a manhood and womanhood of the right kind, a manhood of strength and capacity for true leadership—a leadership sane, safe and aggressive."

Calling attention to what the history of the college made manifest, he said, "The history of Bennett College is of unusual interest, because it throws a flood of light upon the early struggles of the Church to maintain a foothold for the uneducated masses of our people. Much that is admirable in the educational policy of the Church can be traced to the early work of the Freedmen's Aid Society, a superb organization for good and to the broad statesmanship of the pioneers of the work. Therefore, Bennett must continue to throw out her light and to spread intelligence abroad. It must become an endowed institution of a very high degree of excellence, having for its aim the giving of instruction in the classics and in the other higher branches of learning, as well as in the vocational studies, and there must be continued agitation for a larger and better equipped land."

President Wallace was listened to with

rapt attention from beginning to end and when he had finished, the spirit and thought of his address met with a very warm approval by the large and appreciative audience.

Since the new president has been in charge, beginning with the month of July, he has been instrumental in effecting some very noticeable and marked changes and improvements at Bennett College. For instance, a force of carpenters, painters and calsmen and masons have been at work on the inside and outside of all the buildings. The main building, in which the girls' rooms and the boys' dormitory have been wired throughout, so as to safeguard the buildings as well as the students' lives, by abolishing in the future lamps for electricity. The grounds are also lighted by electricity at night. The buildings are to be painted within and without. The old laundry is being overhauled and practically made almost new.

We speak advisedly when we state that, Bishop Henderson says he intends to make Bennett College the garden spot of schools of the church in this section. He made a flying visit to Greensboro on the eighteenth of this month to see how things were moving along under the new head of the school. After spending a day in inspecting the improvements already made and hearing of those contemplated, he expressed himself as highly gratified. Before leaving the grounds, the Bishop gave President Wallace to understand that the Pittsburg, the Central Pennsylvania and West Virginia Conferences would be assigned to Bennett College with special credentials to appeal to the ministers of these Conferences in the rally for the Jubilee Fund, in keeping with the action of the General Conference. The Bishop, furthermore, said that this special assignment does not prohibit individual appeals in the rest of the country, but it does put a definite proposition before these Conferences.

From the above information, the friends of Bennett College may readily see that the school in the future will take no backward step, but is destined to be enlarged for greater service and usefulness in the coming years than in the past.

CHARLES H. MOORE.

A STEP FORWARD

IT WAS my privilege to attend a School of Methods for leaders of Sunday School teacher-training classes, held at Knoxville, Tennessee, September 17-22. The sessions were in every way helpful and inspiring and I could not help wishing that every Negro Sunday-school teacher in the South could have been present and heard the instructive and inspiring lectures there given. The conductor of this school was Dr. H. C. Lyman, whom many of you already know. Employed by the International Sunday School Association for the past two years, he has done careful, painstaking and thorough work in the Negro colleges and in the churches wherever he could find an opening, in training young men and women to become better Sunday-school teachers in their home churches. The principal speakers at this convention were Dr. McElfresh, head of the teacher-training department of the International Sunday School Association; Dr. Bachman, of the American Interchurch College, Nashville, Tennessee; Dr. Hamill, of Nashville, a Sunday-school worker of national reputation, and Dr. Lyman. Other speakers were Dr. McGranahan, President of Knoxville College; Dr. Stuart, pastor of a church in Knoxville; Judge Carthell, secretary of the Tennessee Sunday-school Association, and the Rev. W. H. Moses, pastor of the First Baptist Church, Nashville. Among the delegates present were a good number of Negroes who were eager listeners and their questions showed an intelligent understanding of the problems to be solved in their respective communities,

and made one feel that the day is passing away when an ignorant untrained person can teach in a Negro Sunday School, and the time soon coming when the one who undertakes to lead the children in spiritual things must be specially trained for that purpose. We have specialists in business, agriculture, law, medicine and in all our best schools. Shall we do less for those who train our children in matters of the most vital importance? Let us rather work to bring about the time when not an untrained worker shall be in our Sunday Schools; when there shall be teacher-training classes in all our churches and all our colleges, so that those who deal with the souls of our children and young people may not only give them the best instruction in the truths of the Bible, but lead them to accept these truths and make them a part of their lives.

S. E. ABBOTT.

WOMAN'S HOME MISSIONARY SOCIETY

Our five district meetings of the Woman's Home Missionary Society were held during the month of August. Splendid reports have come in from all. Four were held separate from the District Conference, which was an experiment at first, but has proven to be quite a success for the meetings are well attended by delegates and visitors and quite a number of preachers who are ever ready to lend their aid to the women. The ministers' wives are very faithful to the Woman's Home Missionary Society, as many of them are presidents of local auxiliaries and in some charges we would not have any work if it were not for the pastors' wives. Two of our district presidents are District Superintendents' wives, and one pastor's wife in a small charge is president of the local auxiliary, leader of Queen Esther Girls, and Mothers' Jewels, and president of her district, and that district is one of the best in the Conference. Ten girls were converted in Louisville and were organized into a Queen Esther Circle and are doing fine work. One district raised their contingent money by having an honor roll printed and hung up in their meetings with names of all members that pay ten cents per year. Quite a few personal pledges were taken for our work as it was presented at the meetings; 20 subscriptions for the Woman's Home Missions and 30 for Children's Home Missions were reported, although all the reports are not yet in, we are sure with what we already have we can safely say that we have our 200 subscriptions for the Woman's Home Missions and 100 for the Children's Home Missions. We are trying to work together for God and humanity, for in union there is strength.—Mrs. J. P. Monroe, Conference Corresponding Secretary and Press Secretary.

ATLANTA CONFERENCE

The Woman's Home Missionary Society of the Atlanta Conference holds its Annual Meeting at College Park, October 30 to November 2. We urge that every one work to make this the best in the history of this Conference. You have done well, but let us do better.

At the last Annual Meeting, which met at Douglasville, October 10-13, 1912, your Corresponding Secretary was authorized to pledge at the National Meeting, which met in Des Moines, Iowa, October 17-25, 1912, one hundred dollars toward the "Bond Burning." This money is to be paid at the National Annual Meeting, which meets in Washington, D. C., October 15-23, 1913. Part of this one hundred dollars is in the treasury, but that you might all have a share in this matter, a committee was appointed to canvass each charge for a certain amount. You have received this notice and we trust for a hearty response. Surely you do not want this Conference to be left out of the great procession of women, which comes from the north, south, east and west, who bring in their offering. Please be prompt in sending this to the Conference Treasurer, Mrs. W. F. Penn, 92 Ridge Avenue, Atlanta, Georgia. This money should be in her hands before the tenth of October.—Flora Mitchell, Cor. Sec., W. H. M. S.

HONOR ROLL OF SOUTHWESTERN DAY PASTORS

We are publishing below the list of Pastors who have fixed a Southwestern Day and notified us—There are many Pastors yet to enroll—They should do so in the next 10 days—We are expecting large results from Southwestern Day

ATLANTA CONFERENCE

PASTOR	DISTRICT	DATE
E. H. Oliver—Atlanta	Atlanta	Oct. 12
L. H. King—Atlanta	Atlanta	Oct. 26
J. M. Daniel—Atlanta	Atlanta	Nov. 9
J. H. Brandon—Atlanta	Atlanta	Nov. 16
W. M. Bailey—Gainesville	Gainesville	Nov. 30
J. J. Jones—Atlanta	Atlanta	Nov. 30
J. M. Spencer—Rome	Rome	Nov. 30
J. F. Dorsey—Gainesville	Gainesville	Nov. 30

CENTRAL ALABAMA CONFERENCE

J. N. C. Coggins—Gainesville	Gainesville	Sept. 21
A. C. Cheerless—Rome	Rome	Sept. 21
R. E. L. Beasley—Anniston	Anniston	Oct. 5
J. W. Whitfield—Dadeville	Dadeville	Oct. 5
F. F. Owens—Anniston	Anniston	Oct. 12
G. W. Reeves—Opelika	Opelika	Oct. 12
H. N. Brown—Opelika	Opelika	Oct. 12
R. M. Davis—Opelika	Opelika	Oct. 12
Joel C. Carson—Birmingham	Birmingham	Oct. 12
G. W. Brownlee—Marion	Marion	Oct. 12-19
S. B. Thornton—Anniston	Anniston	Oct. 19
W. H. Jordan—Anniston	Anniston	Oct. 19
W. O. Pearson—Anniston	Anniston	Oct. 19
J. W. Know—Marion	Marion	Oct. 19
J. A. Harris—Montgomery	Montgomery	Oct. 19
R. R. Williams—Opelika	Opelika	Oct. 19
James N. Wallace—Anniston	Anniston	Oct. 26
P. P. Wright—Huntsville	Huntsville	Oct. 26
E. Frazier—Marion	Marion	Oct. 26
G. W. Mann—Marion	Marion	Nov. 2
Chas. Coleman—Anniston	Anniston	Nov. 2-9
J. C. Sammons—Anniston	Anniston	Nov. 9-16
A. G. Glenn—Birmingham	Birmingham	Nov. 9
Isreal Townsend—Birmingham	Birmingham	Nov. 9
L. S. Price—Opelika	Opelika	Nov. 9
J. J. Harrison—Huntsville	Huntsville	Nov. 9
S. C. Walker—Montgomery	Montgomery	Nov. 30

CENTRAL MISSOURI CONFERENCE

R. E. Gillum—St. Louis	St. Louis	Sept. 15
G. W. Washington—Marion	Marion	Sept. 28
T. S. Sanders—Huntsville	Huntsville	Sept. 28
R. Davis—Kansas City	Kansas City	Oct. 19
L. Woolrich—Kansas City	Kansas City	Oct. 26
W. A. Bohannon—Sedalia	Sedalia	Oct. 26
Chas. S. Webster—Mexico	Mexico	Oct. 26
E. A. Johnson—Kansas City	Kansas City	Oct. 26
J. B. Walker—Sedalia	Sedalia	Oct. 19-26
H. T. Reeves—Mexico	Mexico	Nov. 2
Q. E. Whaley—St. Louis	St. Louis	Nov. 9
F. L. Bowles—Sedalia	Sedalia	Nov. 9
H. H. Higgs—Mexico	Mexico	Nov. 9
F. D. Woodford—Kansas City	Kansas City	Nov. 9
John L. Brooks—St. Louis	St. Louis	Nov. 16
W. F. Walker—St. Louis	St. Louis	Nov. 16
L. R. Grant—St. Louis	St. Louis	Nov. 30
M. L. Mackay—Mexico	Mexico	Dec. 7

FLORIDA CONFERENCE

S. E. Green—Gainesville	Gainesville	Oct. 12
J. M. Trammell—Jacksonville	Jacksonville	Oct. 26
Geo. L. Russ—Jacksonville	Jacksonville	Oct. 26
Alex Grant—Jacksonville	Jacksonville	Nov. 2
A. Emanuel—South Florida	South Florida	Nov. 16

LEXINGTON CONFERENCE

C. E. Alexander—Lexington	Lexington	Oct. 5
E. A. White—Ohio	Ohio	Oct. 12
W. L. Noel—Louisville	Louisville	Oct. 12
J. H. Ross—Louisville	Louisville	Oct. 19
W. H. Riley—Indiana	Indiana	Oct. 19
William White—Ohio	Ohio	Oct. 26
F. P. Robinson—Louisville	Louisville	Nov. 2
S. W. Duncan—Lexington	Lexington	Nov. 30
Wm. C. Statesman—Ohio	Ohio	Nov. 23
J. B. Redmond—Lexington	Lexington	Dec. 14
R. F. Broadus—Louisville	Louisville	Dec. 21
T. L. Ferguson—Mayesville	Mayesville	Dec. 21

LINCOLN CONFERENCE

J. H. Taylor—Topeka	Topeka	Oct. 5
T. S. McMorris—Muskogee	Muskogee	Oct. 12
Walton Brown—Topeka	Topeka	Nov. 2
S. D. Brown—Muskogee	Muskogee	Dec. —

LITTLE ROCK CONFERENCE

J. H. Henry—		Oct. 19
C. A. Taylor—		Nov. 9

LOUISIANA CONFERENCE

J. E. Rolax—Alexandria	Alexandria	Sept. 28
J. H. Thompson—Shreveport	Shreveport	Sept. 28
E. J. Harrison—So. New Orleans	So. New Orleans	Oct. 5
W. R. London—Shreveport	Shreveport	Oct. 12
F. C. Colton—Lake Charles	Lake Charles	Oct. 12
Cornelius Johnson—La Teche	La Teche	Oct. 12
R. P. Threlkeld—Lake Charles	Lake Charles	Oct. 12
J. C. Coleman—La Teche	La Teche	Oct. 12
Wm. S. Harris—Baton Rouge	Baton Rouge	Oct. 12
Wm. Emmett—Baton Rouge	Baton Rouge	Oct. 12
M. R. Walker—La Teche	La Teche	Oct. 12
E. W. Jackson—Baton Rouge	Baton Rouge	Oct. 12
David Harrison—Shreveport	Shreveport	Oct. 12
T. B. Oville—Shreveport	Shreveport	Oct. 12
W. J. M. Price—New Orleans	New Orleans	Oct. 12
D. G. Pharris—Lake Charles	Lake Charles	Oct. 12
A. C. Mitchell—Lake Charles	Lake Charles	Oct. 12
Daniel G. Taylor—Baton Rouge	Baton Rouge	Oct. 12
L. C. Thomas—Baton Rouge	Baton Rouge	Oct. 12
H. C. Gair—Baton Rouge	Baton Rouge	Oct. 12
Henry Taylor—La Teche	La Teche	Oct. 19
B. F. Branch—Alexandria	Alexandria	Oct. 19
H. J. Wright—Alexandria	Alexandria	Oct. 19
C. W. Reeves—Shreveport	Shreveport	Oct. 19
E. Spears—La Teche	La Teche	Oct. 19
W. J. Hampton—La Teche	La Teche	Oct. 19
D. H. Young—Alexandria	Alexandria	Oct. 19
R. F. Long—La Teche	La Teche	Oct. 26
H. Daniels—Baton Rouge	Baton Rouge	Oct. 26
J. H. Hubbard—New Orleans	New Orleans	Oct. 26
N. McNeal—Baton Rouge	Baton Rouge	Oct. 26
J. L. Augustus—Alexandria	Alexandria	Oct. 26
D. A. Landry—Lake Charles	Lake Charles	Oct. 26
John D. Wilson—Baton Rouge	Baton Rouge	Oct. 26
J. H. Barnes—Baton Rouge	Baton Rouge	Oct. 26
T. A. Jackson—Alexandria	Alexandria	Oct. 26
S. M. G. Taylor—Lake Charles	Lake Charles	Oct. 26
G. G. Priestley—Alexandria	Alexandria	Oct. 26
I. C. Dougherty—Baton Rouge	Baton Rouge	Oct. 26
J. L. Wilson—New Orleans	New Orleans	Oct. 26
F. D. Bowers—Baton Rouge	Baton Rouge	Oct. 26
I. B. Henderson—Alexandria	Alexandria	Nov. 2
Lewis H. Smith—Shreveport	Shreveport	Nov. 2
J. D. Poole—Baton Rouge	Baton Rouge	Nov. 9
Joshua J. Obee—Shreveport	Shreveport	Nov. 9
L. L. Greene—Baton Rouge	Baton Rouge	Nov. 9
J. J. Woolridge—Alexandria	Alexandria	Nov. 9
B. Mack Hubbard—New Orleans	New Orleans	Nov. 9
T. F. Robinson—New Orleans	New Orleans	Nov. 9
T. P. Norris—Lake Charles	Lake Charles	Nov. 16
S. A. Mason—Baton Rouge	Baton Rouge	Nov. 16-23
A. Vincent—Baton Rouge	Baton Rouge	Nov. 16
W. H. Simmons—Alexandria	Alexandria	Nov. 16
A. B. Venable—Alexandria	Alexandria	Nov. 16
John H. Wise—La Teche	La Teche	Nov. 16
H. C. Wilson—Lake Charles	Lake Charles	Nov. 16
F. D. Thomas—La Teche	La Teche	Nov. 16
G. A. Payne—La Teche	La Teche	Nov. 23
P. Bibbs—Lake Charles	Lake Charles	Nov. 30
David D. Williams—La Teche	La Teche	Nov. 30
J. F. Marshall—Alexandria	Alexandria	Nov. 30
S. A. Davis—Lake Charles	Lake Charles	Nov. 30
Geo. Thomas—Alexandria	Alexandria	Nov. 30
T. A. Hampton—Lake Charles	Lake Charles	Nov. 30
F. M. Lashington—Shreveport	Shreveport	Nov. 30
H. A. Sorrell—Lake Charles	Lake Charles	Dec. 14
Calvin S. Stanley—New Orleans	New Orleans	Dec. 14
A. B. Harris—La Teche	La Teche	Dec. 28

MISSISSIPPI CONFERENCE

A. M. Trotter—Jackson	Jackson	Oct. 5
J. B. Brooks—Gulfport	Gulfport	Oct. 12
W. A. Oates—Gulfport	Gulfport	Oct. 12
H. K. Roberts—Meridian	Meridian	Oct. 12
A. B. Britton—Meridian	Meridian	Oct. 12
G. E. Trower—Brookhaven	Brookhaven	Oct. 12
Frank Smith—Vicksburg	Vicksburg	Oct. 19
P. W. Baldwin—Jackson	Jackson	Oct. 26-Nov. 2
J. C. Peters—Gulfport	Gulfport	Nov. 2
G. W. Smith—Vicksburg	Vicksburg	Nov. 2
A. J. McNair—Hattiesburg	Hattiesburg	Nov. 2
G. W. Moody—Brookhaven	Brookhaven	Nov. 9
S. H. Cannon—Jackson	Jackson	Nov. 9
W. H. Smith—Gulfport	Gulfport	Nov. 9
W. McNell—Brookhaven	Brookhaven	Nov. 16
D. F. Dudley—Gulfport	Gulfport	Nov. 16
R. L. Carpenter—Brookhaven	Brookhaven	Nov. 16
Frank L. Alfred—Brookhaven	Brookhaven	Nov. 23
G. W. Adams—Meridian	Meridian	Nov. 23
J. I. Garrett—Vicksburg	Vicksburg	Nov. 16-23-30
M. White—Brookhaven	Brookhaven	Nov. 2-23
P. A. Taylor—Jackson	Jackson	Nov. 23
N. E. Goodloe—Hattiesburg	Hattiesburg	Nov. 23
W. R. Walker—Hattiesburg	Hattiesburg	Nov. 30
A. Johnson—Brookhaven	Brookhaven	Nov. 30
E. H. Langston—Gulfport	Gulfport	Nov. 30
H. Roundtree—Meridian	Meridian	Nov. 30
T. A. Carter—Gulfport	Gulfport	Nov. 30
M. T. J. Howard—Jackson	Jackson	Nov. 30
I. C. Rucker—Jackson	Jackson	Nov. 30
S. Jossell—Gulfport	Gulfport	Nov. 30
A. H. Lathan—Gulfport	Gulfport	Nov. 30
H. E. Morgan—Meridian	Meridian	Nov. 30
J. C. Smoot—Jackson	Jackson	Nov. 30
L. W. Price—Meridian	Meridian	Dec. 21

NORTH CAROLINA CONFERENCE

Erving Swan—Western	Western	Oct. 12
W. Ellison—Winston	Winston	Oct. 19
L. F. Parks—Winston	Winston	Oct. 26
B. F. Thomas—Greensboro	Greensboro	Oct. 26
C. E. Howard—Winston	Winston	Oct. 26
M. Mundy—Wilmington	Wilmington	Oct. 26
H. O. Frederick—Western	Western	Oct. 26
J. C. Addie—Western	Western	Oct. 26
W. W. Pope—Winston	Winston	Nov. 2
A. E. Robinson—Winston	Winston	Nov. 2
R. J. Shipp—Winston	Winston	Nov. 9
N. J. Pass—Winston	Winston	Nov. 16
J. K. McNair—Greensboro	Greensboro	Nov. 16
S. R. McCorkle—Winston	Winston	Nov. 9-16
A. G. Jenkins—Greensboro	Greensboro	Nov. 30
S. P. West—Western	Western	Dec. 14

SAVANNAH CONFERENCE

W. R. Dixon—Waycross	Waycross	Oct. 19
J. B. Maddox—La Grange	La Grange	Oct. 19
J. H. Pinkney—La Grange	La Grange	Oct. 26
J. R. Wallace—Savannah	Savannah	Oct. 26
W. B. Hester—Waynesboro	Waynesboro	Oct. 26
W. J. Hamilton—Savannah	Savannah	Oct. 19-26
E. W. Moore—La Grange	La Grange	Nov. 2
I. T. Griner—Waynesboro	Waynesboro	Nov. 2-23
M. P. Moore—Waycross	Waycross	Nov. 16
Wm. Daniels—La Grange	La Grange	Nov. 23

SOUTH CAROLINA CONFERENCE

R. C. Campbell—Spartanburg	Spartanburg	Sept. 16
J. C. Gibbs—Pickens	Pickens	Oct. 5
J. A. Curry—Beaufort	Beaufort	Oct. 12
R. E. Romans—Beaufort	Beaufort	Oct. 12
B. S. A. Williams—Sumter	Sumter	Oct. 12
Thos. Judge—Charleston	Charleston	Oct. 12
George W. Rogers—Charleston	Charleston	Oct. 12
J. C. Burch—Sumter	Sumter	Oct. 12
A. R. Smith—Charleston	Charleston	Oct. 19
E. D. Garrett—Beaufort	Beaufort	Oct. 19
H. W. Williams—Spartanburg	Spartanburg	Oct. 19

PASTOR	DISTRICT	DATE
B. C. Jackson—Bennettsville	Oct. 19
C. C. Clark—Spartanburg	Oct. 19
Lawrence Bonaparte—Charleston	Oct. 19
W. H. Redfield—Sumter	Oct. 19
V. C. Demery—Sumter	Oct. 19
J. E. C. Jenkins—Greenville	Oct. 26
C. B. Brown—Spartanburg	Oct. 26
W. G. Valentine—Greenville	Oct. 26
M. C. Newman—Greenville	Oct. 26
A. M. Wright—Beaufort	Oct. 26
G. W. Covington—Orangeburg	Oct. 26
J. S. Thomas—Sumter	Oct. 26
A. R. Howard—Sumter	Oct. 26
A. G. Kennedy—Greenville	Oct. 26
N. W. Bowen—Orangeburg	Oct. 26
J. A. Summers—Beaufort	Oct. 26
L. W. Williams—Greenville	Oct. 26
N. W. Green—Florence	Nov. 9
S. M. McCollom—Bennettsville	Nov. 9
J. A. Gary—Bennettsville	Nov. 9
J. C. Martin—Greenville	Dec. 21
R. F. Harrington—Spartanburg	Dec. 26

TEXAS CONFERENCE		
S. A. Andrews—Marshall	.....	Sept. 14
E. H. Halden—Houston	.....	Sept. 14
J. W. Gilder—Houston	.....	Oct. 12
T. M. Jackson—Conroe	.....	Oct. 12
P. H. Jenkins—Marshall	.....	Oct. 12
J. E. Bryant—Houston	.....	Oct. 12
Tanola Edwards—	.....	Oct. 12
Jas. Hants—Conroe	.....	Oct. 19
A. E. Gibbs—Houston	.....	Oct. 19
E. W. Hayes—Marshall	.....	Oct. 19
S. W. Johnson—Marshall	.....	Oct. 19
I. L. Bookman—Conroe	.....	Oct. 26
N. N. Sawyer—Beaumont	.....	Oct. 26
S. M. Bolden—Paris	.....	Oct. 26
A. W. Carr—Marshall	.....	Oct. 26
G. W. Carter—Palestine	.....	Oct. 26
S. M. Therman—Palestine	.....	Nov. 2
R. Hillary—Paris	.....	Nov. 2
G. W. Harris—Maysville	.....	Nov. 2
T. S. Pryor—Marshall	.....	Nov. 9
A. F. Johnson—Navasota	.....	Nov. 9
G. W. White—Palestine	.....	Nov. 16-23
L. L. Neal—Houston	.....	Nov. 23
P. L. Jackson—Marshall	.....	Nov. 23
E. Micheaux—Navasota	.....	Nov. 30
R. H. Warren—Conroe	.....	Nov. 30
B. McDaniel—Navasota	.....	Nov. 30
K. W. McMillan—Paris	.....	Nov. 30

UPPER MISSISSIPPI CONFERENCE		
G. J. Dobson—Aberdeen	.....	Oct. 12
G. J. Dobson—Aberdeen	.....	Oct. 19
J. W. Winbush—Starkeville	.....	Oct. 12
W. C. Conner—Clarksdale	.....	Oct. 19
C. W. Walton—Aberdeen	.....	Oct. 19
Green Speneer—Holly Springs	.....	Oct. 19
C. A. Jordan—Starkeville	.....	Oct. 19
G. M. Chisholm—Greenwood	.....	Oct. 26
J. H. Wesley—Aberdeen	.....	Oct. 26
E. H. Holmes—Greenwood	.....	Oct. 26
J. P. Watson—Holly Springs	.....	Oct. 26
D. D. Reid—Holly Springs	.....	Oct. 26
W. M. Campbell—Winona	.....	Oct. 26
Fred H. Bunton—Holly Springs	.....	Nov. 2
H. Y. Saulter—Winona	.....	Nov. 2
G. Orange—Greenwood	.....	Nov. 2
M. C. McEwen—Winona	.....	Nov. 2
N. H. Isom—Holly Springs	.....	Nov. 9
B. F. Woolfolk—Aberdeen	.....	Nov. 9
N. R. Clay—Aberdeen	.....	Nov. 9
B. T. Walker—Holly Springs	.....	Nov. 16
W. C. Conwell—Winona	.....	Nov. 23
W. H. Golden—Holly Springs	.....	Nov. 23
J. H. Everett—Clarksdale	.....	Nov. 23
W. H. Whitlock—Aberdeen	.....	Nov. 23
J. Burton—Aberdeen	.....	Nov. 23
T. W. Davis—Aberdeen	.....	Nov. 30
J. J. Johnson—Winona	.....	Nov. 30
R. B. Adams—Greenwood	.....	Nov. 30
G. W. Baker—Aberdeen	.....	Nov. 30
B. W. Wynn—Starkville	.....	Nov. 30
D. D. Shelby—Clarksdale	.....	Nov. 30
J. W. Golden—Aberdeen	.....	Nov. 30
J. R. Nevils—Winona	.....	Nov. 30
E. O. Woolfolk—Greenwood	.....	Dec. 14

WASHINGTON CONFERENCE		
PASTOR	DISTRICT	DATE
R. S. Reid—Cumberland	.....	Sept. 28
A. J. Mitchell—Baltimore	.....	Sept. 28
E. J. Ruddock—Alexandria	.....	Sept. 28
L. J. Valentine—Baltimore	.....	Oct. 5
J. R. Davis—Cumberland	.....	Oct. 12
J. H. Watson—Cumberland	.....	Oct. 12
J. J. Cecil—Annapolis	.....	Oct. 26
J. H. Peters—Cumberland	.....	Oct. 26
A. P. Shaw—Alexandria	.....	Oct. 26
Geo. W. W. Jenkins—Alexandria	.....	Nov. 9
W. James Tyler—Washington	.....	Nov. 9
I. H. Carpenter—Alexandria	.....	Nov. 9
C. A. Brady—Baltimore	.....	Nov. 23
Jos. Wheeler—Alexandria	.....	Nov. 30
R. A. Bolden—Cumberland	.....	Nov. 30
J. H. Johnson—Alexandria	.....	Nov. 30
W. H. Dean—Washington	.....	Dec. 7
E. M. Mitchell—Alexandria	.....	Dec. 7
J. C. Love—Washington	.....	Dec. 31

WEST TEXAS CONFERENCE		
George Waters—Dallas	.....	Oct. 1
A. T. Jackson—Dallas	.....	Oct. 5
Geo. V. Cavett—San Antonio	.....	Oct. 5
J. W. Wright—Victoria	.....	Oct. 12
Samuel N. Harvey—Austin	.....	Oct. 12
P. B. Bennett—Waco	.....	Oct. 19
A. Johnson—San Angelo	.....	Oct. 19
A. Brown—Dallas	.....	Oct. 19
J. H. Swann—Waco	.....	Oct. 26
J. W. Warren—Victoria	.....	Oct. 26
P. M. Carmichael—San Antonio	.....	Oct. 26
S. E. Jones—Austin	.....	Oct. 26
M. L. Wyatt—Victoria	.....	Nov. 2
J. C. Mays—San Angelo	.....	Nov. 2
G. M. Mallory—Austin	.....	Nov. 2
G. M. Mallory—Austin	.....	Nov. 9
G. M. Mallory—Austin	.....	Nov. 16
D. F. Vance—Austin	.....	Nov. 2
C. H. Franklin—San Antonio	.....	Nov. 2
J. H. Napier—Victoria	.....	Nov. 9
W. M. Mooney—San Antonio	.....	Nov. 9
J. W. Wormly—Victoria	.....	Nov. 16
H. A. Jones—Austin	.....	Nov. 16
W. E. Blackson—San Antonio	.....	Nov. 16
J. Beckham—Waco	.....	Nov. 23
J. W. Weakly—Waco	.....	Nov. 23
M. S. Jordan—Victoria	.....	Nov. 30
H. H. Qualis—San Angelo	.....	Nov. 30
T. H. Wyatt—Dallas	.....	Nov. 30
L. H. Richardson—Austin	.....	Nov. 30
J. D. Mackey—San Antonio	.....	Nov. 30
S. J. Saxton—Austin	.....	Dec. 28

Recent District Meetings

STARKVILLE

The Woman's Home Missionary Society, the Epworth League, and the first session of the Starkville District, Upper Mississippi, Conference, met in Wesley Church, Louisville, Miss., Aug. 27-31, 1913, District Superintendent W. F. Isaiah presiding. Wednesday and Thursday were given to the work of the Woman's Home Missionary Society and the Epworth League; which were presided over respectively by Miss Lue Bertha Sims and the Rev. D. Green. Reports showed that much good is being effected throughout the district by the Woman's Home Missionary Society and the Epworth Leagues of the different pastoral charges. Many important subjects were very helpfully discussed. Friday the district conference convened. The Rev. W. F. Isaiah, District Superintendent, presided. C. I. Ashford was elected secretary; B. W. Wynn, statistical secretary. All pastors were present and read their reports except three. Reports showed progress on many lines of church work. The Superintendent read a very interesting report concerning the work of the charges of the district. Address of welcome, on behalf of the colored citizens, by Miss Gertrude Hathorn. The address of welcome on behalf of the white citizens was delivered by Mr. Brantley, attorney-at-law, of Louisville, Miss. These addresses were responded to by the Rev. C. E. Moody, pastor of Eupora Charge. Able addresses were delivered by Mrs. B. H. S. Ferguson, President of the Wom-

an's Home Missionary Society, Upper Mississippi Conference; Mrs. Ferguson's ability as a leader of women, and her Christian example is doing much for the cause she represents; Dr. F. H. Bunton, pastor of Pontatoc Circuit. The following brothers preached effective sermons; the Revs. A. S. Glover, E. D. Cameron, S. Elkins, H. A. Robinson, F. G. Wilbon, C. E. Moody, B. W. Wynn, C. A. Jordan, J. W. Winbush, S. M. McLeod and F. J. Tolbert. On Sunday many souls came forward for prayer. The Rev. Mr. Tolbert, representative of the Southwestern, secured 110 cash subscribers. The work of the Starkville district is on the upgrade. We had large and enthusiastic crowds each day. People came on horseback from 35 miles away. Total benevolence raised, \$900.50; Freedmen's Aid, \$104.00; Rust Endowment Jubilee, \$245.00. Children baptized, 83; conversions, 212. Too much praise cannot be given the pastor, the Rev. E. D. Montgomery, and good people of Louisville, both Methodists and Baptists, for the hospitable way in which they cared for the conference. Thus closed the most impressive session of the Starkville District, to convene its next session at Koselusko, Miss.—C. I. Ashford.

SUMTER

The Conference opened July 16-20, Dr. J. E. Wilson, D. D., in the chair. The Revs. B. S. A. Williams and A. R. Howard were elected secretaries. The pastors were all present and made good reports. The Sunday School Institute and Epworth League presidents rendered good service. Dr. J. E. Wilson, the old veteran of the cross, was in the spirit on Sunday and filled those who were thirsting and hungering. The following were the preachers during the week: The Revs. S. A. Funchas, James Richard, A. D. Brown, W. McWilliam, J. C. Bureh, G. W. Moore and W. M. Hanna, D. D. Dr. C. C. Jacob was present, representing his work. Dr. J. W. Moultrie, of the Charleston District, and Dr. E. B. Burroughs, of the Orangeburg District, were welcome visitors. Thus we closed a very successful Conference.—B. J. McDaniel.

GREENWOOD DISTRICT

Pastors and Sunday School Superintendents, please collect ten cents from each scholar of your Sunday School for benevolence and send the same to the convention by the delegate elected. The convention will meet at Pickens with the District Conference. Let's see which charge will lead. Collect ten cents from each scholar enrolled. Let us have a great convention. I would have visited each school but did not think best to burden you with that expense. Please let me hear from you soon.—G. Orange, President of Convention.

UPPER MISSISSIPPI CONFERENCE

Dear District Superintendents and pastors of the Upper Mississippi Conference: I am sending our rally cards, asking you to please fill them and send the same to us before the nineteenth of October. Please help us this time and we will not ask you again. Please don't fail. The name of every one who sends will be published in the SOUTHWESTERN. Let each one help and we will do great good for the cause of the Master.—G. Orange.

RUST UNIVERSITY FORTY-EIGHTH YEAR OPENS SUCCESSFULLY

On Tuesday, September 30, the beautiful Rust campus put on its most attractive appearance. A host of new students received a cordial welcome from all quarters. Many of the old students together with the faculty were present to extend to the new comers a cordial greeting and a warm welcome.

The public exercises were held in the chapel at eleven o'clock. Many of the parents and visitors were present. Interesting and helpful addresses were made by John E. Anderson, President of the Board of Trustees; the Rev. W. H. Gilliam, District Superintendent; the Rev. S. A. Cowan, of Bolton, Miss., and by Judge Belk of Holly Springs. The services were most inspiring, and all indications point to this being a great, a happy, and a successful year in old Rust. The enrollment is away beyond that of any previous year, being about twenty-five per cent increase in new students.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

German Wallace College of Berea, Ohio, and Baldwin University of the same place, have been consolidated under the new name of Baldwin-Wallace College.

The Methodist Times, of Philadelphia, in a recent issue, has a very strong editorial on, "Is there no Chance for the Negro?" The editorial was based largely upon the lynching which occurred at Jennings, Louisiana, recently, when a Negro was murdered in cold blood. We are thankful to the Methodist for this timely thrust. We need help and the Methodist has the thanks of the race.

The Odd Fellows of Georgia own the entire block in Atlanta occupied by its magnificent headquarters, auditorium and office building. The site cost \$53,400; the headquarters and office building \$110,000, and the finished auditorium building will be valued at \$75,000. Completed, the Odd Fellows will have put into this block \$238,400.

It is interesting to note in connection with the National Convention of Methodist Men to be held in Indianapolis, Indiana, October 28-31, under the auspices of the Layman's Missionary Movement of our Church what this general movement has accomplished: (1) It has given the Church a great financial plan; (2) It has changed the attitude of Secular Press and the world toward Christian Missions; (3) It has put new emphasis upon lay service; (4) It has advertised missions as never before through: (a) conventions, (b) conferences, (c) popular literature; (5) It has put new emphasis upon Christian Stewardship and Prayer; (6) It has stimulated Missionary Giving. Christian Church of North America gave in 1902-06, \$36,602,044; 1907-11, \$6,5104,124; increase, \$19,502,080.

At the opening of the eighty-third year of Wesleyan University, Middletown, Connecticut, President Shanklin greeted the largest entering class, 140, ever admitted to the institution and the largest total enrollment, 412, ever upon the college records. The increase in the student body within five years from 292 to 412 comes not only from New England but also from the West and the South. At least twenty-five states and seven foreign countries are represented in the student body. The Secretary of the Y. M. C. A., Mr. W. G. Chanter, 1914, arrived a week ahead of the football men. He has equipped commodious new quarters for the Association in Fisk Hall, and has already helped a large number of new students to find ways of earning money for their college expenses. At the opening Chapel service, President Shanklin stated briefly the ideals of the college, insisting that at Wesleyan, spirit, not numbers, is the first thought, that every man counts one, no more, no less, that Wesleyan has never bred snobbery but rather has stood for opportunity and liberal culture, for intellectual earnestness and fidelity, the cultivation of friendship and spiritual growth. In conclusion he said: "To the eighty-third session of a college that stands for these things, you are welcome heartily for work, for enjoyment, for growth, for service. To your college that already is and is to be—a college which for more than four-score years has rendered noble service to the nation and to Almighty God, Whose Name it reverences and worships, I pledge your hearts."

Of General Interest

President Wilson Signs The Tariff Bill

The much-talked of tariff bill which has been tediously working its way through Congress for the last seven months has at last become a law. On the evening of October the second President Woodrow Wilson affixed his signature to the famous bill, using two gold pens. The one with which he wrote "Woodrow" he presented to Representative Underwood, and the other with which he wrote "Wilson" he gave to Senator Simmons. Telegrams were sent to the custom collectors throughout the country by the Treasury Department, putting into actual operation the first Democratic tariff revision since 1894. Practically the full list of dutiable articles receives a reduction of tariff taxes, while some notable additions are made to the free list, such as wool and sugar. It is thought, however, that the law will have to be in operation for some time before its benefits and its damages to the industries of the country can be intelligently calculated. The President was happy in his congratulatory remarks before his immediate associates in the completion of this task. He reminded them, however, that the Currency Bill is an imperative consideration with what has already been done, and encouraged them in the following words: "So I feel to-night like a man who is lodging happily in the inn which lies half way along the journey, and that in the morning with fresh impulse, we shall go the rest of the journey and sleep at the journey's end like men with a quiet conscience, knowing that we have saved our fellowmen and have thereby tried to serve God."

To Surpass the Egyptian Art of Emblaming

Mr. George M. Campbell, of New Orleans, has recently discovered a "new Circe Fluid" for embalming, "which Mr. Campbell and other embalmers as well as some doctors, claim will make the mummifying process of the ancient Egyptians look like child's play in comparison." An experiment was made recently on the body of a person who had been dead for thirty-six hours. Death had resulted from an attack of typhoid fever and at the time of the experiment the body was in an "awful state, green and discolored from the poisoned blood." The regular process of embalming was followed with the new fluid, and the body was left in the undertaker's apartments. After two weeks Mr. Campbell with a number of doctors went to examine the body and found it in an excellent state of preservation. They even dissected the body and found the brains and the other internal organs well preserved. Mr. Campbell maintains that this fluid will keep a body for years and years until it dries up and becomes mummified. This claim time alone can confirm. If confirmed, however, the art of embalming will be revolutionized.

Ozark Mountains Furnish Cedar for Pencils

It is interesting perhaps at this time, when thousands of children are re-entering school and will daily be called upon to use lead pencils, to give here a few facts concerning the wood of which pencils are made. The wood of which all pencils in the world are made comes from our own country, a large supply of which comes from the Ozark mountains in Missouri. While many other woods have been tried, they have not given satisfaction and always one variety of wood, red cedar, is used. This red cedar found in abundance in the Ozark hills possesses all the qualities needed in a lead pencil, only the red heart of

the log being used, while the white sapwood is thrown away. The wood is cut into slats of even thickness which are bound in bundles and shipped to New York, where much of it is made into pencils while large quantities go to Europe to be made into pencils in their own factories. The slats go through a machine that smooths the side that is to be glued to another half, that planes the hexagon or round outside half and that cuts the groove in which lead is to lie. Another machine applies the glue and then the lead is dropped in and the two halves of wood pressed together until dry. The refuse wood from the pencil factory is used by the people for fuel and when fires are lighted the odor from the cedar wood perfumes the air just as incense does.

A Man of Interest

The man who introduced rubber trees into India at the risk of his own life now lives in England and has been pensioned by the government. This man, W. H. Wickham, was sent by the Agricultural Department of East India to gather the seed of the para rubber tree in Brazil. He lived in the jungles with the natives and won their confidence while he slowly collected seeds until he had 75,000 of them. These he put into bags and smuggled aboard a ship which was short of cargo and funds. This began the rubber industry in India and now millions of dollars are made yearly from the rubber plantations in Ceylon and other provinces of India. Wickham was surrounded with danger at the hands of the natives and also ran the risk of a long term in prison, for a Brazilian law prohibited the removal of seeds from the country.

To Teach School Children Thrifty Habits

Of praiseworthy mention is the proposal of the Eureka Homestead Society of this city to introduce into the public schools a savings system among pupils who will thereby be taught the necessity of practicing economy. The children deposit whatever pennies they accumulate during the week and the representative collects these weekly from the schools on Monday morning. The same plan is being operated very successfully in other cities, the children and their parents giving it their loyal support. It is well that along with their regular school work, children should be taught to practice economy and at the same time the means by which their future independence can be assured. These essentials instilled into the minds of the young now will be a great help to them all of their lives.

The Healing of Body and Soul

In far away China was a man who for fifteen years had been unable to talk because of a tumor in his mouth. This growth had been developing for nearly twenty years, and the man had had great difficulty in securing sufficient nourishment. All his food, though taken in liquid form, had to be put into his mouth while the tumor was held back with chop-sticks. The missionary doctor removed the growth, and although the patient was fifty-seven years old, so quickly did he rally that in fourteen days he was able to go home. In those two weeks, however, he had accepted Jesus, and he wanted to stay on another week to learn more about the Gospel. When he returned to his village home, and talked and ate as of old, the people were astonished, and his relatives from far and near came to see for themselves if the reported miracle had actually happened. The man has opened his ancestral hall for worship of Jesus, and is waiting for some one to come and help him to tell the story of this Christ who heals the soul.

People of Interest

W. S. Sanders succeeds J. C. Gilmer as state librarian of West Virginia.

Mrs. Theodore Roosevelt is to accompany Colonel Roosevelt to South America.

Bishop W. P. Thirkield preached Sunday morning, September twenty-eighth, at St. Mark's Church, Brookline, New York.

Mrs. T. M. Jackson, wife of the Rev. T. M. Jackson, of Montgomery, Texas, is visiting relatives in Griffin, Georgia.

Dr. J. M. Buckley, of New York, and his daughter have returned from their European trip.

Bisop McIntyre holds the West Texas Conference December tenth at Calvert and the Texas at Palestine, December seventeenth.

Miss Helen Keller, one of the best known women in the world, is a popular lecturer before women's colleges.

Ex-President Taft has been secured as a lecturer before the law school of Boston University.

Mr. Robert C. Ogden, who died recently, bequeathed to Hampton Institute \$20,000 and a contingent interest in property, valued at \$10,000.

Clarence W. Wiggington, a successful young Negro architect, is to build for the Zion Baptist Church at Omaha, Nebraska, a \$35,000 edifice.

Mrs. Mary Church Terrell is to spend the fall and winter months in Oberlin, Ohio, where her daughters Mary and Phyllis are attending Oberlin College.

Mrs. M. M. Johnson and Miss Annie Bell Steele, of Vicksburg, Mississippi, were the guests recently of Mrs. W. E. A. Ford, of Nashville, Tennessee.

The Rev. Matthew Hughes, of Pasadena, California, and the Rev. C. L. Mead of Madison, New York, are the highest salaried ministers of our Church, receiving \$7,000 per annum.

Dr. E. M. Randall, for two quadrenniums Secretary of the Epworth League, is rebuilding his ordinarily strong constitution on his ranch near Anderson, Texas. Dr. Randall is booked to lecture at Samuel Huston College this fall.

A West Indian, Ernest Duporte, of St. Kitts, B. W. I., graduated from the McDonald College of Montreal, having to his credit 97 points—the highest mark ever made at this college. Mr. Duporte has been, since graduating, on the college staff as investigator in biology.

Mrs. M. S. McLeod, president, Mrs. M. B. Cottingham, corresponding secretary, and Mrs. Daisy McBulkey, of the South Carolina Conference Woman's Home Missionary Society, will attend as delegates the annual meeting of the Board of Managers of the Woman's Home Missionary Society in Washington this month. These ladies are the first delegates ever sent from this body.

Mrs. E. R. Willis, Corresponding Secretary of the Woman's Home Missionary Society of the South California Conference, and her daughter, Miss Margaret, paid us a very cordial visit recently on their trip from the Coast en route to the National Convention, which is to be held in Washington soon. Mrs. Willis is thoroughly interested in the work of the society and took a great deal of pleasure in looking through a Peck Home in this city. Dr. E. R. Willis is Superintendent of the San Francisco National Training School for Deaconesses and Missionaries.

A native South African, Davidson Jabavu, who recently graduated from London University, has been commissioned by the Minister of Native Affairs, of Pretoria, Transvaal, to visit Tuskegee Institute and make an active study of the methods being used in the conduct of that institution with a view of

adopting them in connection with the education of the natives of South Africa. Young Jabavu is a level-headed, sensible young man deeply interested in the uplift of his people, and anxious that the methods which are employed in helping forward the Negro people of the South by Tuskegee Institute, be tried in his country. The government of South Africa has asked him to spend considerable time in going into every feature of Tuskegee's agricultural, mechanical and academic work, and especially to make a study of the correlation of the academic and industrial work as carried on by the officers and teachers of Tuskegee Institute.

The sad news has come by cable to the Board of Foreign Missions of the death at St. Petersburg, Russia, of the mother of Dr. George A. Simons, superintendent of our work in Russia, which occurred September 22. Mrs. Simons was the widow of the Rev. George Henry Simons, a member at the time of his death of the East German Conference. She saw extended service in the pastorate with her husband in various parts of America and for the past two years has been living with her son in St. Petersburg. She was deeply interested in our work in Russia and was instrumental in the establishing of a home for children in connection with one of our churches near St. Petersburg. It was a source of great joy to her that a permanent place for these children had been provided. Mrs. Simons leaves three children: the Rev. George A. Simons, superintendent of our work in Russia; Miss Ottillie Simons, who is aiding her brother in the work in Russia; and Mr. Irving O. Simons, now a student in German Wallace College at Berea, Ohio.

One of the most substantial colored citizens in the whole South is Mr. Adolph Hughes, Brookshire, Texas. Mr. Hughes' cash and property are estimated easily to be worth two hundred thousand dollars. He and his wife have lived a beautiful life together in shade and sunshine through years of struggle and now with broken health they are going down to the bank without the least dread of the future, to use his own words, "simply waiting on the future." The devotion of this couple each to the other is beautiful and inspiring. Brother Hughes and wife are childless and in these last days are turning to the help of others. Brother Hughes has just placed two orphans in Wiley University, paying the entire expenses for the year and in addition thereto, he handed President Dogan one hundred dollars. Mr. Hughes, with this large fortune, could teach the young Negro for all time a lesson in industry and frugality by endowing Wiley University and adding to its equipment, making an everlasting memorial for himself and wife. Brother Hughes could thus teach unborn generations the lesson which is so often preached in his daily life, of economy, industry, frugality and perseverance, and be a benefactor to his race at a time when we are so sorely in need of help. If the wealth of Brother Hughes is given to such a work, his name will be sung through all ages and it would be the largest gift ever made by a Negro for the uplifting of his people.

EAST TENNESSEE CONFERENCE

All who visited the recent session of the East Tennessee Conference held in Abingdon, Virginia, September 24-29, are agreed in pronouncing it one of the most remarkable in the history of the Conference. The personality and careful attention of Bishop Henderson to every phase of the work of the Conference, a general consciousness upon the part of the pastors of work well done, the excellent speeches delivered by the representatives of the several Benevolent Boards and the hospitality of the citizens of Abingdon were the contributing factors.

Gain in Membership

The East Tennessee Conference has set a pace which we hope will be followed by the other Fall Conferences. This Conference was not satisfied with a gain in membership of only ten per cent, the amount asked for. It "passed that star" and did not stop under a gain of thirteen per cent. The number of full members was increased from 4,738 to 5,405—a gain of 667.

Benevolence

There was also a gain in the amount of disciplinary Benevolence reported. The amount reported by the Conference Treasurer was \$2,099.

The Jubilee

Through the combined efforts of Bishop Henderson, Secretary Penn and President J. S. Hill of the Morristown Normal and Industrial College, the spirit of the Jubilee movement was thoroughly soaked in the members of the Conference. The impressive and enlightening addresses delivered by Bishop Henderson and Secretary Penn so opened the eyes, touched the hearts and strengthened the wills of the pastors that they gladly got under heavy loads and undertook big tasks for the Jubilee and Christian Education. This Conference has already to its credit \$4,374.62 on the Jubilee movement and stands second only to Texas in the list of Conferences. It is right to say that this has been accomplished largely by the great work of President Hill.

The pastors of the Conference have made individual pledges amounting to \$3,800, to be raised by July 1, 1914. This added to \$5,700 to be raised by Bishop Henderson and President Hill will make the remarkable total of \$9,500, to be raised by that Conference within the next nine months.

Anniversaries

All of the anniversaries held were instructive and helpful. The addresses were forceful and well delivered. One of the most impressive services held was that under the auspices of the Church Temperance Society. Dr. J. N. C. Coggins was in charge of the service and his address together with those delivered by Mr. Robt. Clay, of the Anti-Saloon League of Virginia, and the Rev. Dr. Vaught of the Holston Conference of the Methodist Episcopal Church, South, inspired the people in the temperance cause as they had not been for many years.

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There was a gain of nearly fifty per cent over last year in the number of cash subscriptions reported at the Conference. This means much to the Southwestern and more for pastors upon charges these increases were made. For there will be a better-informed and a more loyal and responsive membership. The Rev. Jno. T. Wilson, of Radford, Virginia, led the Conference with fifteen cash subscriptions. He has succeeded in securing the subscriptions of all of his official members, with two or three exceptions and hopes to secure their subscriptions within a few days. The following pastors also reported good lists: R. D. Washington 11, W. R. Stephens 8, G. J. Headrick 7, W. L. Sanders 7, G. H. Pettis, G. W. Cain, F. A. Hatcher and F. D. Johnson 5 each, E. J. Cox, W. E. Mitchel, E. H. Forrest and J. A. Picket 4 each.

The Rev. U. A. Webber was an ideal Conference host and his members were hospitable and spared no effort to royally entertain the strangers within their gates.

The Laymen's Association had excellent meetings. President C. J. Small and the members of this association are planning large things for the future. This organization is constantly growing and can be made to serve large purposes in this Conference.

Secretary J. A. Picket and his assistants, Statistical Secretary F. A. Hatcher and his assistants, and Treasurer R. D. Washington and his assistants worked faithfully and well.

M. S. D.

Making Religion Attractive on Our Homes

Epworth League Devotional Meeting Topic for October 19, 1913

(Col. 3:12-17; Eph. 5:18-21; 1 Peter 3:8, 9)

By THE REV. A. PRESTON SHAW, B. D.

The sincerity of our religious life is determined not by our conduct in the sanctuary but in the home. It is a comparatively easy thing to make a show of religion in the place of worship, but a man or woman manifests his or her true character in the home. As the home is the foundation of society, it is also the foundation of religion. The man whose conduct at home does not impress his wife and children that he is religious need not make a vain show in the sanctuary and public places because such religion is vain. The question, therefore, as to how religion may be made attractive in the home is of vital importance and deserves our careful consideration.

The teachings of the Apostle Paul apply not only to society but to the home. The bond that holds worlds together, that bridges the chasm between a holy God and sinful man, that binds humanity together into one common brotherhood remains the same in the home and cements its members together in love and devotion each to the other. Charity, love, kindness, humility, caring for one another, confidence, thankfulness, cheerfulness, and courtesy have their easiest practical expression and application in the home, and failing there they are but fakes elsewhere. In the home as well as in the church and society, make it attractive by practicing the precepts of the Apostle Paul: "Above all these things put on charity which is the bond of perfectness. * * * And whatsoever ye do in word or deed (in the street or in the home) do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3, 12-17.) And he not drunk with wine wherein is excess, but be filled with the Holy Spirit; speaking to yourselves in psalms and hymns and spiritual songs, making melody in your heart to the Lord; submitting yourselves one to another in the fear of the Lord." (Eph. 5:18-21). Peter also gives some good advice that first of all should be practiced in the home. He says: "Finally, be ye all of one mind, having compassion one of another; love as brethren; be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise, blessing."

Meaning and Application To Us

One of the means of making religion attractive in the home is the family altar. God forbid that the day should ever come when Christian mothers and fathers shall cease to teach their children religion in the home. No more beautiful and valuable service can be rendered a child than teaching it to pray. One thing can be said of true religion in the home. It has never been the means of tearing families asunder. Where religion prevails in the home, families are invariably cemented together by it.

Home religion must not consist merely in formality. Praying and singing and talking about religion avail only a little unless religion is practiced. Gentleness, long-suffering, kindness, charity, love, purity, truth, devotion, caring for one another, hearing one another's burdens—these are the things that make religion attractive and bind the inmates of the home to God and to each other with bands unbreakable.

Let the family ideal be religious. Whether we believe it or not, our children cannot bring true joy to our hearts as they grow up and take their places in society unless they are religious and their ideals of life are religious. There is no greatness in man until God comes and dwells in him. It is the breath of God blown into the nostrils of man's heap of clay, the divine in the human, that lifts man above the mere brute creation. No good clothes and wealth and superficial social preference and standing. No merely physical and intellectual development and polished shams can pass for sons and daughters who are born of God. Mothers and fathers, for Christ's sake, for the sake of the joys of your own old age, be religious not only in form but in fact. Practice it in the family life. Teach it by precept and example to the children. See to it that they are born of God. For then and then only shall

you be able to go to your grave with joy, like a ripe shock of corn to the garner, in the glorious harvest of God.

Winchester, Va.

The Abiding Presence of the Unseen Guest

By ARTHUR H. HOWLAND

It may almost be said that home conduct is the supreme test of character. In practically every other phase of life there is the possibility of putting on some sort of disguise, or, if not that, a chance for change of environment or circumstance. Even the soldier has usually to be brave only for a little while at a time. The preacher has to be eloquent and powerful during the moments of his public address and the conduct of his public services. He must be inspiring and spiritual also while he is on the rounds of his pastoral visitations and engaged in the detail conduct of his parish work. Teachers, business men, office people, laborers have the opportunity in their work of occasional relaxation and usually of possible change. But the home circle is drawn hard and fast. The four walls shut it in. They also shut out the world before which it is almost inevitable that we should wish to stand well. To live sweetly, gracefully, patiently, reasonably, justly, kindly, year in and year out, night and day, in all our relations with the various members of our household, this is the uttermost test of our character and faith.

In the references assigned for our study to-night we have recipes that will make happy and permanent homes. They are: Col. 3:12-17; Eph. 5:18-21; 1 Pet. 3:8, 9. Notice the strangely beautiful words that occur in these verses about home. They are common and ordinary words, but when put together in sentences such as these from St. Paul and St. Peter and grouped about that divine word "home" they become amazingly beautiful: "Kindness, humbleness, meekness, long-suffering, love, peace, grace, melody, thanks, compassion, blessing, forbearing, forgiving, tender-hearted (revised version), courteous; the Word of Christ, psalms and hymns and spiritual songs."

These words express traits of character, habits of life, conduct, and occupation. Perhaps the best place to start in studying this list of beautiful home jewels is the phrase "the Word of Christ." The whole sentence reads (Col. 3:16): "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." It is only the Word of Christ dwelling so richly as to bring the very presence of Christ himself that can make the home life sweet and beautiful. The Word of Christ dwelling within the hearts of the household will bring joy and song. The expression "psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" is worded in the passage in Ephesians, "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."

The presence of Christ and the joy of Christ which leads to happy singing will establish "peace" in the home. "Let the peace of God rule in your hearts." Of course there are occasions when the presence of Christ will lead to division and strife, for there may be members of the household who will not welcome him into their own hearts. He himself said that in some cases strife will follow his presence. In divided homes like this those who are not followers of the Savior must see to it that in their own souls and among themselves they have this "peace of God," ruling in their hearts and making them attractive and winsome.

But the really greatest word is that simple one "love." The thought of love breathes through all these verses.

Most needful of all these various manifestations of love are "forbearing and the forgiving." This

idea is extended and explained by the passage in Ephesians (verse 21) "submitting yourselves one to another." Most of home strife would be avoided if each member of the household were more eager that the others should have their way than that he should have his own. Willfulness is one of the gravest and most subtle sins.

This is the spirit which it is the special business of Jesus to eliminate. See again how beautifully these gentle matters of forbearance, forgiveness, and submission fit in with the words "kindness, humbleness, meekness, long-suffering, compassion," all crowned and illuminated by that great word "love." This is the climax which Paul makes in the fourteenth verse of this lovely third chapter of Colossians: "Above all these things put on love which is the bond of perfectness." The seventeenth verse sums up the making of a perfect Christian home: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

The passage in Ephesians contains an exhortation which will make all these beautiful dreams come true: "Be filled with the Spirit." The exhortation in Colossians is that the Word of Christ shall dwell in us. Faith in that Word of Christ, faith in the amazing promises of the Scripture which assure us that God himself by the Holy Spirit will come to dwell in our souls shall make this experience real. Spirit-filled hearts and Spirit-filled homes! Shall we not have them? Only so can our League and our Church be kept victorious. Only so shall our land endure. Only so shall the world be saved.

The passage in Peter covers much the same ground as the two passages from the writings of Paul. It is beautiful to think that these two friends of Jesus, one who with the eyes of his flesh had looked upon the body of Christ in life and whose hands had touched him, the other who had seen only the supernatural spiritual vision which we all may share, should blend so perfectly in these home counsels. Peter adds another word—"blessing." Again and again we have to be reminded that God's great purpose is that we should be happy. It is God himself and only He, God in His tender thoughtfulness and with His rich resources of blessing, who can keep all the richness and fragrance and joy in the old, old words, "Home, Sweet Home."—From "Epworth Herald."

THE FOOL'S SONG

I tried to put a bird in a cage,
Oh, fool that I am!
For the bird was Truth.
Sing merrily Truth! I tried to put
Truth in a cage!

And when I had the bird in the cage,
Oh, fool that I am!
Why, it broke my pretty cage.
Sing merrily Truth! I tried to put
Truth in a cage!

And when the bird was flown from the cage,
Oh, fool that I am!
Why, I had nor bird nor cage.
Sing merrily Truth! I tried to put
Truth in a cage!
Heigh-ho! Truth in a cage!

—Anon.

"Still in my breast despite its load of sorrow,
Despite the pressure of o'erwhelming care,
I sense the thrilling joy of a to-morrow
Whose dawn shall lighten up the darkness there.
I sense a moment nigh when, woe abating,
I'll tread the path that leads on to release,
And find a cure for troubles dire awaiting
Safe in the everlasting arms of Peace.

"For life and love so close are interweaving
That none can live and yet be portionless;
And days must come with hours all retrieving
The dreary years of unfound happiness;
And he whose share of love is not yet ready,
Whose measure of its joy is yet unknown,
Need only keep his faith both sure and steady
To come sometime, somewhere, into his own!"

Recent District Meetings

SHREVEPORT

The thirtieth session of the Shreveport District Conference was held at St. James Church, Monroe, August 20-25. The Rev. B. J. Reddix, District Superintendent, presided. Devotional exercises were conducted by the District Superintendent, who administered the Sacrament of the Lord's Supper, assisted by the Revs. T. A. Brown, J. J. Ohee, J. A. Vincent, E. I. Powel and S. McGruder. Organization: Mr. G. F. Huntly was elected secretary; S. C. Scott, statistical secretary; assistants, Mrs. Idell Murphy, Mrs. F. C. Whitlow and W. R. London. V. H. Reeves was elected reporter for the daily press; J. H. Thompson for the Southwestern; T. A. Brown, treasurer; J. J. Ohee, treasurer for Minute money; T. B. Oville, to represent the Southwestern; Prof. J. R. Reynold, representing the Freedmen's Aid Society and the Jubilee Fund for Prof. I. G. Penn, New Orleans University and Gilbert Industrial College. The Rev. J. S. Jones delivered the introductory sermon. Miss Augusta A. Rausch delivered the welcome address. The Rev. J. J. Ohee responded on behalf of the conference. Mrs. M. G. Miller and M. J. Rowland rendered a vocal duet. The Rev. T. B. Oville was selected conference evangelist and conducted evangelistic services every afternoon. The District Superintendent read his semi-annual report. He had visited every charge, and signs of progress could be gleaned on all sides; churches and pastors were working in harmony. His report showed that he is indeed a fine administrator and an ideal District Superintendent. The district prospers. The District Superintendent's slogan is: "The Southwestern in the home of every officer and member on the charge, and the saving of precious souls for Christ." His opening address was timely and appropriate. The pastors' reports showed marked progress along spiritual and temporal work of the charges. Every one seemed to have a vision of a general revival and ingathering of souls for the kingdom. There were over a hundred and fifty delegates in attendance at conference. The literary feature was very impressive. At times during the day the seating capacity was taxed. The benevolences were in advance of last year. Dr. C. C. Miller, pastor of First Methodist Church, South, made a great address, touching the progress of the race. The conference tendered the Doctor a vote of thanks for his splendid address. Dr. C. B. Collins brought greetings on behalf of the Baptist churches. Miss B. B. Briggs sang a beautiful solo. The Rev. C. W. Reeves responded to Dr. C. B. Collins' address. Prof. H. L. Billups of Willey University responded to Dr. C. C. Miller's address. The Rev. W. L. Dyas delivered the missionary sermon. The Woman's Home Missionary Society, presided over by Mrs. Ida M. Evans, was organized with the following district officers: President, Mrs. I. M. Evans, Bastrop; first vice-president, Mrs. Otous Wiggins, Monroe; treasurer, Mrs. L. M. Woods, Shreveport; corresponding secretary, Mrs. F. M. Lashington, Bastrop; recording secretary, Mrs. Ed. Powel, Sterlington; secretary mite boxes, Miss Clara Avery, Bastrop; supply secretary, Miss Paralee Carter, Monroe; secretary literature, Miss M. Roherson. The Ladies' Aid district organization was also effected. President, Mrs. F. A. Clark, Shreveport; treasurer, Mrs. F. C. Whitlow, Bastrop; corresponding secretary, Mrs. M. G. Miller, 811 Washington street, Monroe. These two societies held their annual meeting. Their reports showed that some very tangible work had been accomplished. Bro. J. N. Thompson delivered the annual sermon. Prof. M. S. Davage delivered a fine address on behalf of the Southwestern and secured forty cash subscriptions. The Rev. W. Scott Chinn was introduced. He brought fraternal greetings from the New Orleans District. He also addressed the conference in behalf of our Louisiana Colored State Fair. Prof. J. R. Reynolds, principal of Gilbert Industrial College, addressed the conference on behalf of New Orleans University and Gilbert, and made a profound impression. He also represented Dr. I. G. Penn for the Jubilee Fund. Bro. W. H. Hamilton, a local preacher of St. James, was recommended as

a student for Gammon Theological Seminary and will attend this fall. Prof. M. S. Foster of the Baptist church addressed the conference on "Education." Sunday morning, Aug. 24th, Prof. M. R. Rayney, superintendent of St. James Sunday school, conducted the Model Sunday School, which was one of the finest parts of the Sabbath service. He is a master teacher. At 10 a. m. the conference love feast was conducted by the Rev. W. Scott Chinn. In the afternoon was held Field Day services. The Rev. W. S. Chinn was at his best, assisted by the writer. The Lord saved five precious souls. Sunday night the Rev. T. B. Oville delivered the closing sermon. Resolutions of thanks were read. All were grateful for the generous hospitality of the Baptist churches, St. James' pastor, officers and members. Visitors introduced: the Revs. T. A. Brown, J. J. Ohee, T. A. Bally and J. H. Thompson; Mesdames Pruitt, Duncan, I. M. Evans, Fanny C. Whitlow; Misses E. E. Rausch and Augusta A. Rausch, public school teacher at Lake Providence and Brooksville, Okla., respectively. The following committee was selected to draft suitable resolutions to the next Annual Conference urging that body to take some steps toward providing a district high school, which is a necessity in North Louisiana. The Revs. T. A. Brown, J. J. Ohee, J. H. Thompson, C. W. Reeves, T. B. Oville, L. H. Smith, G. W. Banks, Mrs. I. M. Evans, Otonce Wiggins and M. G. Miller. According to the statistical reports there are: full members on the district, 2,270; conversions since last Annual Conference, 84; Sunday school scholars, 1,511; Epworth League chapters, 21; members, 350. The next district conference is to convene at Lake Providence, August, 1914. Collected during conference session, \$290.24. Eight precious souls were converted. The conference ordered that each pastor shall appoint a representative for the Southwestern on their charges, to be known as a Southwestern worker, who shall solicit subscriptions and report at each quarterly conference. The one securing the largest number by next district conference to receive a prize.—J. H. Thompson.

JACKSONVILLE

Crescent City, the little city by the Lakes, is clean and beautiful, and no friendlier people are to be found in all Florida. The white residents live on the best of terms with the colored. The Mayor made the welcome address. The Rev. J. C. Mann, our host, and his officials greeted us cordially and we were assigned to pleasant homes. Thursday morning District Superintendent H. P. Holmes opened the conference. Prayer by the Rev. Dr. J. B. L. Williams, Superintendent of the Live Oak District. Superintendent Holmes administered the Sacrament of the Lord's Supper, assisted by the Rev. J. P. Patterson, the Rev. J. B. L. Williams and the Rev. Jos. M. Deas. Officers elected: G. L. Russ, secretary; J. M. Trammell, assistant; I. C. Mann, treasurer; J. P. Patterson, assistant; D. Joyner, statistician; J. W. Westley, reporter to Southwestern and daily papers. The following named visitors were introduced: The Rev. S. J. Johnson, of African Methodist Episcopal Church, Georgetown; the Rev. J. B. L. Williams, of the Live Oak District; Mrs. J. W. Westley, Mrs. M. Gipson, and Mrs. T. E. Dehose. Superintendent Holmes delivered a wonderful address, outlining the work in a masterly manner. Delegates and pastors were drawn still closer to him and we pledged to help his administration in every way. The pastors made their reports. The Rev. J. M. Trammell of St. Augustine and the Rev. T. E. Dehose of Palatka have built fine churches. The Revs. J. P. Patterson, S. Bartley, Jos. M. Deas and J. W. Wesley are the pastors of our largest churches at Jacksonville. They report success. The pastors of the smaller churches are also doing well: the Revs. O. C. Collins, R. H. Dehose, G. L. Russ, D. Joyner, I. C. Mann, E. D. Howard, A. Lee, E. W. Wildman, Z. D. Limhrich and others. The local preachers made splendid reports. Class leaders, exhorters, Sunday school superintendents Epworth League presidents and Ladies' Aids were all well represented. The Rev. A. E. Emanuel, our pastor at Orlando, represented the Rev. S. H. Huger, superintendent of the South Flor-

ida Mission. The Rev. Mr. Emanuel delivered a splendid address. At 8 p. m. the Rev. Z. D. Limhrich preached an able sermon. On the second day the District Superintendents spoke at length on the new movement—the Educational Congress. In the interest of the Jubilee Movement of the Freedmen's Aid Society, the Revs. J. B. L. Williams, D. D., J. M. Trammell, T. E. Dehose, Mrs. J. W. Wesley, Mrs. T. E. Dehose and the Rev. J. W. Wesley made excellent addresses, indorsing the movement. A committee was appointed. The Educational Congress will be held some time in November, 1913, in Ebenezer Church, Jacksonville. The Rev. W. P. Holmes was elected to visit the districts and represent the Congress. The Rev. E. A. Emanuel was appointed to represent the Congress in the South Florida Mission. The welcome address was delivered by his honor, Mayor Sahe, of Crescent City, followed by the Hon. Dan Daniels, representing the churches of the city. The Rev. S. J. Johnson also made a brief address. He entertained the District Superintendent, the Rev. W. P. Holmes, the Rev. J. P. Patterson, Dr. J. B. L. Williams and others of our party at his home. The Rev. J. M. Deas responded. The Rev. T. H. B. Walker, D. D., pastor of the leading church of Fernandina, delivered a revival sermon Friday evening. Saturday many were the addresses made wherein District Superintendent W. P. Holmes was commended upon the excellent manner in which he governed the body. A purse of \$15.00 was presented to Dr. Holmes. The Rev. J. M. Trammell delivered a splendid address on the Educational Congress movement. The pastors plan to purchase a suit of clothes, costing \$40.00, for the Rev. W. P. Holmes, on or before the Annual Conference session; the Rev. T. H. B. Walker was elected treasurer of said fund. The Rev. W. D. Vann, D. D., a leading Baptist of this state, delivered a thoughtful address. The Rev. I. C. Mann, our pastor at this point, is a young man and he and his officers and members deserve great credit for the splendid advance made in our work here. Sunday, services were held all day in the African Methodist Episcopal Church, as our church was not large enough to hold the large congregation. This was done through the kindness of the Rev. S. J. Johnson, pastor. At 9 a. m. the Rev. J. P. Patterson addressed the Sunday school in a very pleasing manner. At 10 a. m. the Revs. D. Joyner and E. D. Howard conducted a love feast. Sermons at 11 a. m. by the Rev. J. B. L. Williams; at 3 p. m. by the Rev. Jos. M. Deas; at 8 p. m. by the Rev. J. M. Trammell. Resolutions were read by the Rev. J. M. Deas. Remarks by Dr. Holmes, Superintendent. Benediction by the Rev. S. Bartley.—J. M. Trammell.

TENNESSEE CONFERENCE W. H. M. SOCIETY

On July 8, the day preceding the District Conference, which was held in Seay Chapel, Nashville, Tenn., the Woman's Home Missionary Society of the Tennessee Conference was called to order by Mrs. I. B. Scott, president. An interesting program covering many phases of the work had been prepared, and papers on these subjects were ably presented. A most fitting welcome address was delivered by Mrs. J. H. Ellis, wife of the pastor of Seay Chapel. The morning session was devoted to business, the introduction of delegates and visitors, and to an address by Miss Mattie Duncan, who is a consecrated worker among our people in this city. All hearts were touched and encouraged by her sympathetic and helpful words. At the noon hour, dinner was served at the parsonage to visitors by Clark Memorial and Seay Chapel auxiliaries. The afternoon session was given chiefly to the presentation of the subjects on the program. The following are the names of those who contributed enjoyable and instructive papers on the subjects assigned them: Miss M. E. Braden, Mrs. Melinda McKay, Mrs. Bessie Brooks, Mrs. Excie Cullom, Mrs. Addie Woods, Mrs. Nora Brooks of the local auxiliaries, Miss S. O. Brown of Shelbyville, Mrs. Elsie Baker of Gallatin, and Mrs. I. B. Scott. Mrs. Gertrude Johnson of Nashville and Miss Azelia Ellis of Sedalia, Mo., both pleasing vocalists, and Misses Hattie Wilson and Ellen Owen of Seay Chapel choir, delighted the audiences with excellent music. The presence of Dr. J. C. Sherrill, Dr. I. L. Thomas, the district pastors and other visitors was very helpful and inspiring. This meeting was, indeed, a source of encouragement and uplift to the women of the organization here and, we hope, to the church and all present. We trust that the zeal it created will not die, but spread till it has revived the work throughout our conference.—Ida B. Luckie.

Gleanings From the Field

ARKANSAS

Batesville—The District Superintendent, the Rev. G. L. Saxton, was at his best when he preached two able sermons during the third quarterly conference, Aug. 17-18. All departments of the church are at work. We have plans on foot to build a new church. We have more than \$100 on hand for a new church and have pledges to the amount of \$100.65. The people are determined to build a stone church at a cost of \$4,000, and a new parsonage at a cost of \$600. They are a loyal set who meet all claims of the church. We are ahead in our benevolences as well as pastor's salary. When the new church has been built we plan to pay a salary of \$800 a year. The young people are at work, paying for a piano, and have nearly paid for it. The Ladies' Aid Society is doing splendid work. They have made the parsonage look attractive as well as comfortable for the pastor and family. The Sunday school and Epworth League as well as the Junior League are going forward with zeal. Among the members of this church we have graduates from the normal and college courses. The relation between the races is congenial and the white people have pledged a goodly sum for the new church. We have started a Southwestern canvass.—S. McDonald.

COLORADO

Pueblo—August 2 and 3 were great days for Scott church. Our District Superintendent, Rev. S. A. Stripling, could not be with us on Sunday. Preaching at 11 by our pastor, Rev. Wooten. In the afternoon, Rev. Brook, pastor of the African Methodist Episcopal Church, preached for us. Rev. Mr. Holms assisted in administering the Lord's Supper. Raised during the day \$75.80. Money raised this quarter for all purposes, \$145.55. The Superintendent held our quarterly conference on the 5th. He spoke in praise of the work. All reports showed that the work is prospering along all lines. We are anticipating great things this year.—Frank Looper.

GEORGIA

Waycross District—The 13th annual session of the Waycross District convened in Wesley Methodist Episcopal Church, Barnville, Ga., Aug. 6-10, 1913. At 10:45 a. m. the Rev. F. R. Bridges, District Superintendent, presiding. The devotional services were conducted by the District Superintendent, assisted by the Revs. W. C. Hunter and T. A. South. The District Superintendent administered the Lord's Supper to quite a number of delegates and pastors. Then followed an exhortation by District Superintendent, after which the former secretary called the roll. Nearly all the members answered. During the organization, H. W. Kimball and J. H. Kemp were nominated. H. W. Kimball receiving the largest vote, was elected secretary. The reports from District Superintendent down to district stewards were creditable. The Rev. J. S. Stripling, District Superintendent, and Revs. R. R. O'Neal and E. W. Moore brought fraternal greetings from Lagrange District. The Rev. J. S. Stripling of the Lagrange District spoke of things per-

tinent to our national life. Welcome addresses were delivered in behalf of the citizens by Prof. Moore and others. The Rev. F. R. Bridges, our District Superintendent, is serving his last year on the district. We hate to give him up. In church work he is decidedly the man of the hour. May this good man live long to do much good for the Master's cause. The Rev. J. H. Kemp and his good people deserve much credit for the loyal way they entertained the convention.—P. W. Rock.

Porterdale—We fought a great battle alone. That is to say, I began a revival the first Sunday in August at Springhill Methodist Episcopal Church. I tried to preach day and night for four weeks, having no help, but the Lord enabled me to stand up through heat and rain for four weeks. We took into the church 70 persons, the greatest revival ever held on Oak Hill charge. I am preparing for a quarterly conference and a Southwestern rally. The Lord has wonderfully blessed me in all of my work. My people raised for pastor during revival, \$80.00.—S. B. Beauford.

Barkman—The fourth and last quarter was held at the above named place in New Hope Methodist Episcopal Church. The District Superintendent, Dr. E. D. Giddens, was on time and looked after every detail of church work, and on Sunday at 11 a. m. and 8:30 p. m. Dr. Giddens was at his best. The church was alive all day with the Holy Spirit. May this man of God live long to preach the Gospel. Amount raised, \$12.45.—W. J. Hamilton.

LOUISIANA

Franklin—Our grand rally closed out on August 24. Club No. 1, Charlotte Scott captain, Richard Tucker general, \$14.26; Club No. 2, H. H. Taylor general, Ella Nurse captain, \$14.20; Club No. 3, A. K. Turner general, Janie Wiggins captain, \$14.05; Club No. 4, Richmond Brown general, Edna Matthews captain, \$6.25; Club No. 5, Ureh Davis general, Mary Hawkins captain, \$23.80; Club No. 6, Sarah Leblair general, Manervia Mack captain, \$8.15; Club No. 7, Wash McGrue general, Josephine Lebay captain, \$23.51; Club No. 8, E. M. Pickett general, Sarah Buttler captain, \$12.40; Club No. 9, W. M. Kennedy general, Helen Bruce captain, \$7.05; Club No. 10, Emma Porter general, Emma Spears captain, \$7.35. Grand total, \$131.02.—C. Spears, Pastor.

Clara—On August 4 there was a great storm at my home. The Ladies' Aid of Macedonia Methodist Episcopal Church and Home Missionary of the Baptist gave a pound reception to Mrs. Viney Taylor, who has been sick seventeen months. She is the wife of H. Y. Taylor, who is a local preacher of the Methodist Episcopal Church. The women of both churches brought about seventy pounds of groceries and also \$1.70 cash. We as members of the Ladies' Aid congratulate the president of the Home Missionary Society; also the president of the Ladies' Aid for the energy displayed. Mrs. Susan Brush is president of the Home Missionary Society, and Mrs. Lue Grace is president of the Ladies' Aid. We are trying to make every moment one of success. We are determined, by the help of

God, to do much good for the church, pastor, sick and poor. The Rev. H. Taylor extends many thanks to the sisters of both churches for their kindness.—Myra L. Fohbs.

MISSISSIPPI

Natchez—We have just returned home after visiting the six District Conferences of the Mississippi Conferences in the interest of the Natchez church. We are glad to say that our visit was not in vain. The first was the Brookhaven District. There we were received very cordially by District Superintendent Rembert and Conference. The amount for the district was apportioned among the charges and circuits, and the Rev. Rembert promised to be present at the rally with some of his men to play their part. We have learned to trust Rev. Rembert with any interest. The Vicksburg District Conference at Clinton, Miss., with the Rev. J. E. Holmes, District Superintendent, presiding. Here we were given a hearing and the District raised \$185.00, notwithstanding the District had already raised \$35 or \$40 in the spring rally. Rev. Holmes is hustling the District and will do his share. The Jackson District under the care of the Rev. J. C. Hibbler, received us with open arms. Dr. Hibbler read out the apportionment and the brethren promised to raise it. Dr. Hibbler has been pastor of Natchez, and is deeply interested in us. He will do his part. The Meridian District, under Dr. J. M. Shumpert, had been organized, the roll was called, and the brethren came forward and gave us \$14.06, as follows: Rev. R. S. Hammond, \$8.00; Rev. N. N. Sidney, Rev. E. A. Wilson, \$4.00; Rev. G. W. Adams, \$2.00; Dr. W. W. Lucas, \$5.00; Dr. J. M. Shumpert, \$1.00; Dr. L. W. Price, \$13.06; Dr. J. B. F. Shaw, \$5.99; Rev. W. L. Miller, \$5.00. The District Superintendent and Conference assured us that the entire apportionment would be raised by the rally. The Shubuta District, with Dr. Wm. McMorris at its head, received us cordially, raised a public collection in the sum of \$10.10, and called the roll of the Conference as follows: Rev. N. Toole, 50 cents; Rev. C. W. Washington, \$1.00; Rev. G. W. Arnold, \$1.00; Rev. A. J. McNair, \$1.00; Rev. R. Howze, \$1.00; Rev. B. J. Cooper, \$1.00; Rev. E. Page, \$1.00; Rev. R. B. Taylor, \$1.00; Rev. B. W. Robinson, \$2.00; Rev. J. Butler, \$1.00; Bro. F. Roberts, \$1.00; Rev. A. C. Lacy, 75 cents; Rev. L. W. Hooks, 75 cents. Two dollars were counted twice, one by Dr. McNair and one by Rev. Arnold, in roll call and in the public collection. Total, \$21.00. Dr. McMorris has been both pastor and District Superintendent of Natchez, was in the plan of purchasing, and is deeply interested in the work here. He knows how to get men to do things. I feel that the Shubuta District under his leadership will raise its full apportionment. The Gulfport District, under the leadership of Dr. J. C. Houston, received us as a brother, called the roll and gave \$12 as follows: Rev. E. P. Chapman, \$1.00; Rev. A. H. Latham, \$1.00; Rev. S. McDavid, \$1.00; Bro. T. J. Brown, 50 cents; Rev. J. C. Houston, \$1.00; Rev. W. A. Oates, \$1.00; Rev. J. J. Young, \$1.00; Dr. W. W. Lucas, \$1.00; Rev. J. A. Paterson, \$1.00; Rev. J. Robinson, \$1.00; Rev. D. B. Watkins, 50 cents; Rev. T. A. Carter, 50 cents; Rev. D. F. Dudley, 50 cents; Rev. G. W. Glaspy, 50 cents; Rev. G. W. Coleman, \$1.00. Total, \$12.00. There are five ex-pastors on this District, and Dr. Houston is interested in us, and assures us that

he will bring up his apportionment. We arrived here on August 31, with \$80.00 in cash to apply to the debt. We thank the District Superintendents, pastors and people for their help. Our annual rally comes off the third Sunday in October, which is the 19th, committed to our care. The revival at Mt. Pleasant was a success, eleven souls were happily converted. Our revival at Pratt's Chapel is now going on. Thus far there are 18 conversions and 3 accessions. A special day for the SOUTHWESTERN will be held on the fifth Sunday of November. We hope to send in a large number of subscribers at which time we hope to have the presence of the Bishop, District Superintendents, some pastors, the Editor of the SOUTHWESTERN, Dr. W. W. Lucas, and a number of others.—D. L. Morgan.

Wren Circuit—The grand rally at Mt. Zion, on the Wren Circuit, was held August 31, 1913. The local preachers had their union, and the following brethren preached and took his own collection: Rev. Jno. Mayo, \$2.07; H. C. Moore, \$2.50; Noah Ward, 65 cents; Frank W. Walton, \$1.46; R. M. Mack, \$1.50; W. M. Whitfield, \$1.25; William M. Parks, \$1.20; I. Walker, \$2.85; G. W. Clay, \$1.55; grand total, \$14.05. The good sisters of Mt. Zion spared no pains in making it pleasant for the many friends who visited their church. The Rev. W. T. Askew, pastor of our Second Church, Aberdeen, rendered valuable services to this meeting. Our church here is small in membership, yet League's Chapel and Brass Field members came forward, as well as a great many members of the several Baptist churches came to their rescue.—G. W. Baker.

Nettleton—Our third quarterly conference on the Nettleton Charge convened in Union Grove Methodist Episcopal Church, Aug. 30-31. The Superintendent being absent owing to illness, the Rev. J. H. Talbert presided, proving himself equal to the task. Every phase of the work was carefully considered. Very excellent reports were rendered by the officials. Bro. Talbert spoke very ably on the needs of the church. We have had a splendid quarter, excellent success. Every official from Palestine and Pleasant Grove paid up and only three delinquent at Union Grove. Paid pastor this quarter \$134.81; raised in the quarter \$45.17. Rev. Talbert preached two good sermons and 85 persons partook of the Lord's Supper.—P. A. Lemon.

PRATT'S CHAPEL, WEST JACKSON.—

I wish to thank the many friends and loyal members for their continued help in carrying forward the work. On the first Sunday in September a special rally was held for the pastor with the following results: Fellow workers, Maggie Shearly leader, \$8.00; Lookout Committee, May Harden leader, \$7.15; Arm Bearers, C. Jameson, leader, \$11.60; Forward Movers, E. L. Hemmington leader, \$24.00; grand total, \$50.71.—M. T. J. Howard, pastor.

St. Peter—We closed out our revival meeting at both churches with 36 converts. Each church is in good condition. All the converts were sprinkled at the altar September 21.—J. D. Wilson, pastor.

Toomsaba—Our third quarterly conference was held August 2-3 by Dr. J. M. Thompson. Reports good. The superintendent's sermon was greatly enjoyed. Collection, \$18.17. We are pushing the jubilee fund.—M. E. Ott.

MARYLAND

Centreville—The Rev. I. L. Thomas, D. D., Field Secretary of the Board of Home Missions and Church Extension, was greeted by a large and enthusiastic audience Sunday morning in Charles Wesley Memorial Methodist Episcopal Church. He delivered an eloquent and scholarly sermon from the text, "I must work while it is called day." After the sermon many came forward and enlisted for the Christian life. It was a great morning. The Sunday school was the center of activity and enjoyed the effective address of Dr. Thomas. At the night service the church was crowded with people from near and far to welcome Dr. Thomas, and he gave a great address upon the work of the Board of Home Missions and Church Extension. This address filled our people with missionary zeal and fervor. The collection for the Board of Home Missions and Church Extension was in advance of last year. Monday night, Dr. Thomas held the audience spellbound as he delivered a telling address before the Brotherhood Chapter of the church and the Auxiliary of the Woman's Home Missionary Society. These two local organizations were wonderfully helped by this masterful address of Dr. Thomas. A canvass was made for the Southwestern Christian Advocate and the Methodist Times of Philadelphia. Dr. Thomas' visit was enjoyable and made great results for the uplifting of the people. God bless Dr. I. L. Thomas in his great work.—J. H. Blake.

NORTH CAROLINA

West Raleigh.—August 31 and September 1, 1913, marked the sixteenth quarterly conference milestone, under the pastoral and district administration of the Rev. S. F. B. Peace and the Rev. J. C. Robbins. The Rev. Peace preached to two anxious congregations on Sunday two of his well prepared and practical sermons, and 72 persons came forward and participated in the Lord's Supper. The business session was held Monday night and glowing reports were rendered. To the delight of all, \$660.69 was reported as having been raised for the trustees, while \$1,150 for all purposes this year. The District Superintendent was paid in full as usual. This year has been the best year of the four that the present pastor has been on the charge. The Rev. Robbins has endeared himself into the hearts of the people of both races and all denominations; and his church is loudly endorsing him for the fifth year. The work tells that he hasn't been idle during the past four years. The North Carolina Conference should congratulate herself on having such men to fill her pulpits as the Rev. J. C. Robbins.—A Member.

TEXAS

Gills Circuit—Taking charge here the 9th of June, the work has moved along nicely. Songs of praise awoke us at the parsonage the other night and friends came in, bringing pounds of all kinds of good things. The friends were so numerous that we do not attempt to give the names, but join in thanking them all for their goodness.—John M. Williams.

Belleville—At Richard Grove, Belleville Circuit, the members and friends have built a new church of the latest style. On the fifth Sunday in August, 1913, we had a rally for the church in which we raised \$184.50. Revs. Edw. Lee and H. R. Smith were present and gave valuable help. Our church has

taken on new life. Our revival was a success; 7 converts and 6 accessions. We had a good quarterly conference. Rev. J. F. Barnes is beloved by the people. We have not forgotten the Southwestern Christian Advocate. You will hear from us.—J. A. Tillory.

Groesbeck Circuit—At Rocky Church Sunday, Sept. 7, our beloved pastor, Brother B. J. Goff, and his stewards conducted a rally, that being the pastor's regular preaching day at this point. Preaching at 11 a. m. and 3 p. m. Brother Goff took the stand and preached a wonderful sermon. There were several cards out among the members and the one that raised the most money was to receive a prize. Mrs. M. A. William raised \$1.10; Beatrice Pinkard, \$.35; Arrena Baker, \$1.05; Anna Medlock, \$1.91; M. E. Cotton, \$2.25. Raised during the day, \$30.00. The rally will go on until first Sunday in October for the Southwestern.—B. L. Pinkard.

Winchester—Sunday, Sept. 7, was a day of rejoicing at Salem Point. This charge is yet alive spiritually and financially. The churches are on the forward march. Rev. Jas. Coe carried on his rally with religious enthusiasm. A model Sunday school was conducted by Rev. Coe at 9:30 in which the lesson was made very interesting. At 11 a. m. Rev. W. B. Lot of Georgetown preached an excellent sermon, after which a handsome sum was raised in the collection. At 3 o'clock in the afternoon Rev. Lot preached another able and impressive sermon, followed by a financial contest between two ladies, Miss M. E. Vernal and Miss Helen Hart. Each contestant raised \$21.25. Church roll called. Each brother responded by paying \$5.00. Each sister responded by paying \$2.50. Sister Mattie Willis, one of those good and generous women of the church, led with a handsome sum, \$10.00. Total collection for the day, \$165.00. At 5:30 the cornerstone of the new church building was laid. Among the distinguished visitors were Prof. G. F. Ware and Prof. Tanner. Many visitors were present from Smithville, Center Union and other places. At this time Prof. Tanner spoke.

TENNESSEE

Murfreesboro.—The Rev. T. O. Johnson held the quarter at Lox Chapel, August 23. On Sunday, Rev. T. O. Johnson preached a wonderful sermon. The Sunday School has improved. There have been eleven converts since the last quarter. Rev. Johnson preached his farewell sermon at Lawrence's Chapel Sunday night, with a winding up of \$22 in collection.—Rev. J. A. W. Moore, Pastor; Lucy Turner, Secretary.

VIRGINIA

Dublin.—Our fourth quarterly meeting was held in Dublin, August 23-24, 1913. Rev. A. Davis, District Superintendent was on hand. We raised the full assessment on Saturday. Sunday was fair indeed. Paid the pastor during the quarter, \$89.74; District Superintendent \$14. Received one into full membership; total amount for Sunday was \$23. We are yet alive in Dublin.—G. H. Pettis.

Salem.—Rev. A. J. Mitchell, of Sykesville, Md., preached a stirring sermon at John Wesley Church, Salem, Va., Sunday morning, August 31, to a large and appreciative audience. At 8 p. m. a platform service was held at which Mr. Georgie W. Austin, the brother of Rev. S. N. Austin, pastor, delivered a most excellent address, subject, "What Role is the Educated Negro Woman to Play in the Uplift of

GOOD PRINTING 100 nice white envelopes neatly printed and sent to you postpaid for 30c. Send 3 silver dimes securely wrapped. Mailed same day order is received. Address: Progressive Printing Company, Hamlet, N. C.

Thru Sleeper to Monroe

By way of Alexandria—Leaves nightly at 7 p. m. from the Union Station. Arrives at Monroe next morning, 9:50.

Local Sleeper to Alexandria

Leaves on No. 51 nightly at 7 p. m. from the Union Station. Arrives Alexandria 2:30 a. m. Sleeper lays over till 7 a. m. Passengers are allowed to remain in sleeper.

Thru Service to Colorado

Our Texas-Colorado Limited leaves daily 12:30 noon from the Union Station. This train carries thru observation library sleeper, high-class diner, etc. Reaches Colorado Springs second afternoon 12:45, Denver 3:20 p. m.

Round Trip to Mineral Wells \$24.10

Leave here at 12:30 noon to-day and arrive in Mineral Wells to-morrow at 11:35 a. m. Observation car, diner, etc. We have some very interesting literature on the wells, and will be pleased to send same to any address.

Round Trip to Hot Springs \$19.00

Both our 7 p. m. train and the 12:30 noon train make good connections for Hot Springs. Tickets on sale throughout the year.

TEXAS PACIFIC RY.

City Ticket Office

207 St. Charles Street

Catarrh, Asthma
CURED WHILE YOU SLEEP

Two or Three Cents a Day if you are Satisfied, Nothing if you are not. Inhalant is Ours Alone, and is Best in the World. Inhaler is Our Patent, and is Best Ever Devised. Patients early named it "THE LITTLE WONDER." Its cures of CATARRH, ASTHMA, BRONCHITIS, HAY FEVER, ALL CATARRHAL DISEASE, have never been equalled, because it is the Right Medicine, applied in the Right Way, that is, CONTINUOUSLY. Change of Climate Without Change of Residence. Agreeable, Safe, does not hinder the breathing, and may be regulated to any force desired. Needs no help from other medicines. STRICT LEGAL GUARANTEE. Write today, as you may not see this again, for never before has come to you a Thing so Wise in its Means, so Strong in its Proofs, so Easy in its Application, so Generous in its Terms, so Certain in its Results. Long Trial. **E. C. G. CATARRH-ASTHMA CURE, 2738 Van Buren St., CHICAGO**

"Doesn't that
Look Good?"

Every woman, whether she can cook or not, can make the most delicious
Ice Cream
from

**JELL-O
ICE CREAM
Powder**

Nothing to do but put the powder in milk and freeze it.

At Grocer's, 10 cents a package.

Five kinds: Vanilla, Lemon, Strawberry, Chocolate and Unflavored.

The Genesee Pure Food Co., Le Roy, N. Y.

her Race?" Mr. Austin is a student of Tuskegee Institute, Alabama, and is en route to that institution. Rev. Mitchell also spoke at this meeting. John Wesley is in a flourishing condition under the leadership of their hustling pastor, the Rev. T. N. Austin.

HURRAH! IT'S TRUE!

\$1 00.00 to \$500.00 a month sure. We want a hustling man or woman in each locality—18 to 50 years of age. Give all or spare time. No canvassing—easy to do—brings you influence, friends, success. Simply recommend our Sick and Accident and Life Insurance Memberships to your friends. You don't need high education—nor experience—we learn you everything. Valuable **FREE PRIZE** to first acceptance from each place. Write for yours quick. The I-L-U 1206, Covington, Ky.

A Chance to Make Money.

You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, send forty-eight two-cent stamps to cover the expense of mailing seventy-seven Pure Food Formulas and a set of assorted Bon-bon moulds—I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business. You don't have to canvass; you sell right from your own home. I made \$12.00 the first day; so can you. Isabella Inez, Block 1141, Pittsburgh, Pa.

**\$1,000,000 FUND OF
THE PERMANENT BOARD
OF CONFERENCE CLAIMANTS
METHODIST EPISCOPAL CHURCH**
1018 SOUTH WABASH AVENUE
CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, COR. SECY.

WEEK OF OCTOBER 6
Receipts for the month of August
were \$5,456.

One brother, Cashier of a great bank,
has just purchased his third large Life
Annuity Bond from the Board.

The Laymen's Association of the
Sweden Conference has decided to raise
200,000 crowns for Conference Claim-
ants, and a great layman has agreed
to add to it another 200,000 crowns. So
the good work spreads.

A grand old Veteran joins the DOL-
LAR BRIGADE with this postscript:
"I have just read what you say in the
Christian Advocate and change my dol-
lar to ten dollars."

A lady handed Dr. Clemans a dollar
saying, "I earned this dollar weaving
carpet rugs, and I want to give it to
help the preachers who have helped
me so much."

This is consecrated money that we
are handling in the Connectional PER-
MANENT FUND. Have you an invest-
ment in it? Get your money into good
company.

"If the gratitude of retired preach-
ers for your persistent and successful
efforts in bringing them much ready
relief is worth while then you will be
rich in the coin of their hearts the rest
of your life, supplemented with the
treasures of heaven."

I pass this on. It does not belong
to me, but it belongs to every contri-
butor to the Connectional or general
PERMANENT FUND.

These delightful words came from an
aged minister who by accident has
been rendered a dependent cripple for
life. "But," he says, "all this help-
lessness brings me nearer to Him who hath
suffered, the just for the unjust, that
He might bring us to God."

Are such men worthy of the best we
can do? The Board of Conference
Claimants stands as almoner of the
bounties of the Church for him and
of all our aged brothers.

In some way, either by direct gift
or by the purchase of a Life Annuity
Bond, which will help you for life and
help them continually, or by a bequest
in your Will, you can become heir of
such gratitude as is expressed above.

Address all communications concern-
ing Gifts, Bonds, or Bequests to
JOSEPH B. HINGELEY,
Corresponding Secretary,
1018 South Wabash Ave., Chicago, Ill.

CHARTER.

UNITED STATES OF AMERICA,
STATE OF LOUISIANA, PARISH
OF ORLEANS, CITY OF NEW
ORLEANS.

Be it known, That on this, the six-
teenth day of the month of August, in
the year of our Lord One Thousand,
Nine Hundred and Thirteen, and of
the Independence of the United States
of America the One Hundred and
Thirty-Eighth.

Before me, Eraste Vidrine, a notary
public, duly commissioned and qual-
ified in and for the Parish of Orleans,
City of New Orleans, and in the pres-
ence of the witnesses hereinafter
named and undersigned, personally
came and appeared:

Dr. P. H. V. Dejoie, President; C. C.
Dejoie, Secretary; and W. E. Rob-
ertson, Treasurer, of the Lincoln Life In-
surance Company, herein appearing
and acting as agents of the stockhold-
ers of the said Lincoln Life Insurance
Company, under and by virtue of a
resolution adopted at a meeting of the
stockholders of said Company, held on
the twenty-eighth day of July, 1913, a

duly authenticated copy of the said
resolution being hereto annexed for
reference, which said appearers de-
clared for and on behalf of the stock-
holders of said corporation and all
those who may hereafter become asso-
ciated with them, they do by these
presents amend and re-enact Articles
IV and V of the charter of said Lin-
coln Life Insurance Company, adopted
by act before Eraste Vidrine, Notary
Public, of this city, on July 27th, 1912,
recorded in the Mortgage Office of this
Parish, in Book 1055, Folio 462, so that
hereafter said articles shall read as
follows, to-wit:

ARTICLE IV.

The authorized Capital Stock of this
corporation is hereby fixed at One
Hundred Thousand (\$100,000.00) Dol-
lars, divided into and represented by
Ten Thousand (10,000) shares of the
par value of Ten (\$10.00) Dollars each,
with an authorized surplus of Seventy-
five Thousand (\$75,000.00) Dollars,
which shall be fully paid in cash and
shall be non-assessable before being
issued; and such capital stock shall
be evidenced by certificates which
shall be transferable only on the
books of the Company. Subscriptions
to capital stock shall be due and pay-
able when fifty (50%) per cent of said
amount of capital and surplus is sub-
scribed, at the call of the Board of
Directors.

No stockholder shall sell or dispose
of his stock in the corporation without
having offered the same for sale, in
writing, to the corporation, through its
Board of Directors, who shall have first
opportunity to purchase same at the
book value thereof; and should the
said Board of Directors fail or refuse
to purchase said stock within thirty
days from said offer, the stockholder
offering said stock may sell or dispose
of same to any other person whatso-
ever.

ARTICLE V.

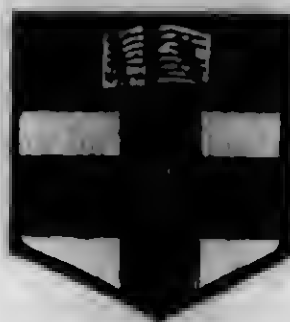
The corporate powers of this corpo-
ration shall be vested in and exercised
by a Board of not less than Eleven (11)
nor more than Twenty-one (21) Direc-
tors, selected from among the stock-
holders of the corporation. Seven
members of said Board shall consti-
tute a quorum for the transaction of
business.

The Board of Directors shall have
power to make, amend or abrogate
all by-laws, rules and regulations for
the management of the affairs of the
corporation; to appoint, employ and
discharge all officers, agents and em-
ployees, fix all salaries and remunera-
tions, and generally to do and perform
all things necessary in the transaction
of the business and affairs of the com-
pany; provided that they delegate to
the President or other persons selected
by them, or to such executive, finance
or other committee, as they may re-
quire from time to time and create or
appoint from their own number such
authority as they may deem proper.

The officers of the Company shall be
a President, one or more Vice-Presi-
dents, a Secretary and a Treasurer,
who shall be elected by the Board of
Directors.

The first Board of Directors shall be:
Dr. P. H. V. Dejoie, George D. Geddes,
J. A. Palfrey, A. Dejoie, Sr., A. Dejoie,
Jr., W. E. Robertson, C. C. Dejoie, Jo-
seph P. Geddes, T. J. Howard, Thomas
Brown and Dr. William Murray; who
shall hold office until the second Tues-
day in January, 1917, or until their suc-
cessors shall have been duly elected
and qualified. And the first officers
shall be: Dr. P. H. V. Dejoie, Presi-
dent; Geo. D. Geddes, J. A. Palfrey
and A. Dejoie, Sr., Vice-Presidents; C.
C. Dejoie, Secretary, and W. E. Rob-
ertson, Treasurer; and they shall con-
tinue in office until the second Tues-
day in January, 1917, or until their suc-
cessors shall have been duly elected
and qualified.

On the second Tuesday of January,
1917, and annually thereafter, or as
soon after said date as possible, at a
meeting of the stockholders held for
that purpose, an election for directors
shall be held at the office of the Com-
pany, in the City of New Orleans, La.,
after ten days' written notice mailed
to each stockholder at his last known
address, and by publication for not less
than ten days prior to said meeting in
a daily newspaper published in the
City of New Orleans, La. At said elec-



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Etc.

J. & R. Lamb

tion each stockholder shall be entitled
to cast, either in person or by proxy
duly authorized in writing, one vote for
each share of stock owned by him and
standing in his name on the books of
the Company, and a majority of stock
present or represented shall be suffi-
cient to elect. Vacancies on the Board
of Directors shall be filled by it for the
unexpired term from among the stock-
holders of the Company.

Thus done and passed, in my notarial
office, at the City of New Orleans, on
the day and in the month and year
first above written, in the presence of
Messieurs Covington Hall and Edward
Keena, competent witnesses, who here-
unto sign their names, together with
said appearers and me, Notary, after
reading of the whole.

Original signed:

P. H. V. DEJOIE, President.

C. C. DEJOIE, Secretary.

W. E. ROBERTSON, Treasurer.

COVINGTON HALL.
EDWARD KEENA.

ERASTE VIDRINE,
Notary Public.

I, the undersigned, Recorder of Mort-
gages, in and for the Parish of Orleans,
State of Louisiana, do hereby certify
that the above and foregoing Act of
Amendment of Incorporation of the
LINCOLN LIFE INSURANCE COM-
PANY was this day duly recorded in
my office in Book 1119, Folio 9.

New Orleans, August 27th, 1913.

(Signed)

EMILE J. LEONARD, D. R.

I hereby certify the above and fore-
going to be a true and correct copy of
the original act of record and on file
in my notarial office, together with the
certificate of the Recorder of Mort-
gages, inscribed thereon.

In witness whereof, I hereunto sign
my name and affix the impress of my
official seal, at New Orleans, this thir-
tieth day of August, 1913.

ERASTE VIDRINE,
Notary Public.

RHEUMATISM

I Want Every Sufferer To
TRY MY DRAFTS FREE

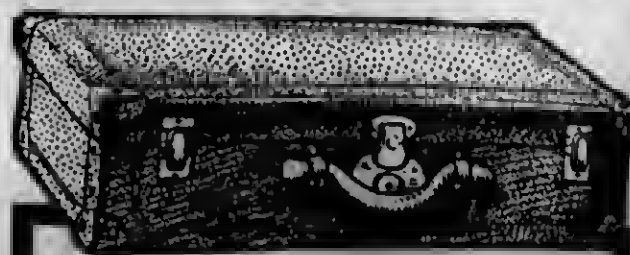
Just Send Your Name on a Postal

My Foot Drafts are relieving so many
thousands in every stage and kind of
Rheumatism that I willingly send them



FRED DYER, Cor. Sec.

to every sufferer
I can hear of
anywhere, with-
out a cent in ad-
vance. Just give
me your address,
and you'll get the
Drafts prepaid by
return mail (fresh
made). So many
say they work like
magic, that we
print the word
"Magic" on every
pair. If they seem
to "work like mag-
ic" for you also—
and if you are
fully satisfied with
the benefit received
—then send me
One Dollar. If not
simply write me so and they cost you noth-
ing. I take your word. Letters are coming
in by the thousand from all over the world,
telling of cures by my Drafts in the most
difficult cases, even after 30 and 40 years'
suffering, and after the most expensive treat-
ments had failed. Whether your case is
mild or severe,
acute or chronic,
I'll be glad to let
you try my Drafts
at My Expense.
You can see that I
couldn't have such
unbounded faith in
them as to take all the risk of failure in
every case, if they didn't give prompt and
satisfying relief. My Illustrated Book on
Rheumatism giving the scientific truths un-
derlying my method of "drawing out" and
"absorption" through the foot pores, comes
FREE with the Trial Drafts. Address
Frederick Dyer, C. S., PK41 Oliver Building,
Jackson, Mich. Write today.



Leather Suit Case FREE

This beautiful solid leather suit case fin-
ished with fine brass lock and trimmings,
absolutely FREE to our agents. All that we
require is that you show our samples and
take a few orders for our celebrated, special
made-to-measure clothes. We pay highest
cash profits and give extra presents, your choice
of 625 valuable premiums, such as gold watches,
musical instruments, sporting goods, hats, etc.
Write for our free outfit and full particulars
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Great French System

FOR THE HAIR AND COMPLEXION is
used in our Beautifying Parlors on hundreds
of ladies and gentlemen. MME. TURNER'S
MEDICATED HAIR GROWER will cure any
scalp trouble and stimulate the growth of
hair, no matter what its condition may be.
Price, \$1.00. We give the kind of soap we
want you to use.

MME. TURNER'S MYSTIC FACE BLEACH
will cure every, any, and all kinds of spots,
marks or blemishes in 8 or 10 days, giving
you a youthful, clear, sweet complexion.
Price, \$1.00. Soap free.

We have a full line of Creole hair goods,
of all grades. Wigs and Switches. Send
\$1.00 for one of our beautiful pompadours.

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LOTS FOR SALE

Lots 50 by 150 in sight of Depot,
Waveland, Miss., for \$30, \$5 down
—\$2 per month. This is a chance for
a poor man to get a home. Address,
P. O. Box 124 Waveland, Miss.

\$2 TO \$5 DAILY GUARANTEED TO YOU

Write at once for our quick
money-making plan. Nothing
like it. Easy. Success sure.

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prove that Christ was not immersed

'68-page Book Only 16 Cents

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BROTHER

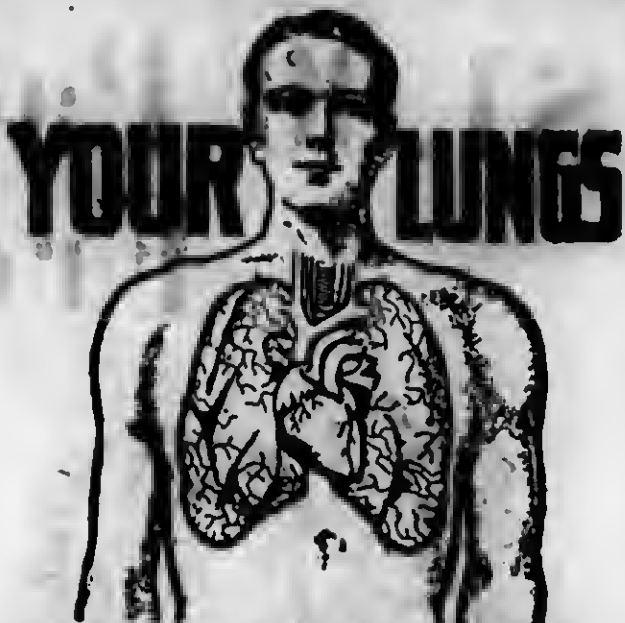
Accidentally have discovered root
that will cure both tobacco habit and
indigestion. Gladly send particulars.
J. O. STOKES, Mohawk, Fla.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

REV. GEORGE A. MASTIN

was born in West Virginia, February 3, 1849. His parents were the Rev. George A. and Mrs. Julia Mastin. The family consisted of three boys and two girls. The oldest brother was a minister. The parents and oldest brother of the deceased died many years ago. When nine years old, little George ran away and went to the Union Army and became a waiter to Col. Murdock. When the war was over he went to the state of Ohio, where he grew to manhood. He graduated, in early life, from Oberlin College, with honors, and entered the profession of school teaching, in which he spent many useful years in the uplift of the youth of the race. As a teacher, Brother Mastin was competent and successful, enjoying the highest esteem and confidence of all with whom he came in contact. He taught in the states of Ohio and Missouri. Early in life the deceased was converted and joined the Methodist Episcopal Church. About A. D. 1878, Professor Mastin went to Union, Missouri, as a teacher, not finding his church there, he united with the African Methodist Episcopal Church, and was later licensed and ordained as a local deacon. In 1879, 34 years ago, April 24, in St. Louis, Mo., the Rev. C. A. Mastin and Miss Eliza Dulan were united in marriage. As a result of this union, two children were born, Geo. L. Mastin and Mrs. Ida May Allen. The deceased was a kind, loving and devoted husband and father. In 1893, the Rev. Geo. A. Mastin entered the itinerant ministry in the Central Missouri Conference, Methodist Episcopal Church, receiving elders' orders. For twenty years he was on the firing line in the Central Missouri and the Lincoln Conferences, clad in the whole armor of God. His last charge was Newman Methodist Episcopal Church, this city. Thirteen years ago Brother Mastin asked the Conference for a supernumerary relation which he held with honors until the last session of the Conference, when he was (at his own request) given the Retired relation and placed among the war hardened veterans of our ministry who are waiting to be mustered out by our Great Captain who never lost a battle. For a number of years, the deceased, being a harber by trade, was employed in Rev. G. W. Hollinger's harber shop. Here he won the respect and confidence of his employed, colleagues and customers. As a member of the Church, Rev. Mastin was faithful, true and tried. He never failed to be present at all the church services unless confined to his bed. He was untiring in his efforts to build up little Newman Church. He was trustee, steward, assistant superintendent of the Sunday School, a teacher and one of the presidents of the Epworth League. Morally and intellectually Rev. G. A. Mastin occupied the front rank in our Negro ministry of this country. He was a strong preacher because he practiced what he preached. He was the honored secretary of the Ministers' Union of this city, by whom



ARE THEY WEAK OR PAINFUL?

Do your lungs ever bleed?
Do you have night sweats?
Have you pains in chest and sides?
Do you spit yellow and black matter?
Are you continually hacking and coughing?
Do you have pains under your shoulder blades?
These are Regarded Symptoms of Lung Trouble and

CONSUMPTION

You should take immediate steps to check the progress of these symptoms. The longer you allow them to advance and develop, the more deep seated and serious your condition becomes.

We Stand Ready to Prove to You absolutely, that the German Treatment, has cured completely and permanently case after case of Consumption (Tuberculosis), Chronic Bronchitis, Catarrh of the Lungs, Catarrh of the Bronchial Tubes and other lung troubles. Many sufferers who had lost all hope and who had been given up by physicians have been permanently cured by Lung Germine. It is not only a cure for Consumption but a preventative. If your lungs are merely weak and the disease has not yet manifested itself, you can prevent its development, you can build up your lungs and system to their normal strength and capacity. Lung Germine has cured advanced Consumption, in many cases over five years ago, and the patients remain strong and in splendid health today.


Let Us Send You the Proof--Proof that will Convince any Judge or Jury on Earth

We will gladly send you the proof of many remarkable cures, also a FREE TRIAL of Lung Germine together with our new 40-page book (in colors) on the treatment and cure of consumption and lung trouble.

JUST SEND YOUR NAME
LUNG GERMINES CO., 512 N. 2nd St., JACKSON, MISS.

he was much esteemed. About one year ago Brother Mastin's health began to fail. Six weeks ago he was confined to his bed, which he kept, notwithstanding the able medical skill and kindly care of a loving and devoted family, until 9:30 a. m. Wednesday, when the Master came and called for him, and said, "Servant of God, well done." And Rev. Brother Mastin went Home, leaving a devoted, loving wife, son, daughter and two sister to mourn his loss. The funeral of Rev. G. A. Mastin took place from Newman Methodist Episcopal Church, Sept. 19, at 2:30 p. m. The attendance was very large, as Rev. Mastin was widely known and highly respected in the city, having lived here for 13 years. The funeral sermon was preached by the pastor, assisted by the Rev. C. R. Runyon, pastor of the African Methodist Episcopal Church, Revs. G. W. Hollinger, local preacher of Newman Methodist Episcopal Church, W. H. Vanderzee, J. McWilliams, of the Christian Church, O. J. Burchardt. The City Ministers' Union, of which Rev. G. A. Mastin was an honored member, served as pall-bearers. The African Methodist Episcopal Church choir furnished the music for the occasion. The remains were laid to rest in Wyuka Cemetery. A. W. Talbert.

BAKER.—Prof. T. M. Baker, of Limestone County, Texas, departed this life August 23. It seems that Brother Baker came to his death by accident; as he was riding on horseback his horse became frightened and he was thrown backwards to the ground on August 27. He died the following day. Brother Baker was born January 31, 1870, was a member of the Methodist Episcopal Church 30 years. While young, Brother Baker chose the good part. He was a church worker and a Sunday School lover. At the time of his death he was Sunday School Su-



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Tickets on sale to all points North and West. Excellent freight service.

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BEAUTIFUL COMPLEXION

—USE—

PRESTO

FACE CREAM

Price 25c. At all drug stores.

THE MOST NEGLECTED ORGAN OF THE BODY IS THE LIVER.

Newsdays everybody treats the stomach—but it's the liver that counts. If you suffer from constipation, bad blood, half-sick miserable feeling—it's your LIVER nine times out of ten.

And today doctors are recommending and endorsing

SIMMONS' Liver Purifier

because it's the one liver remedy that energizes the liver, brings back its natural function strong and young again.

Tell your druggist you want SIMMONS' LIVER PURIFIER—and nothing else; emphasize SIMMONS (in yellow tin boxes only), and insist upon it. It's the one cure that cures—the liver remedy that does its work without griping or sickening.

For Sale at All Druggists, 25c. and \$1.

A. B. RICHARDS MEDICINE CO., Sherman, Texas.

In, the Rev. Bush Steward. Rev. C. Spears assisted the pastor in the service at the church. Brother Henry leaves a wife, three daughters and five sons. His girls are ex-students of New Orleans University. One of them, Miss Sarah, is the popular school teacher of our town.—A. B. Harris, Pastor.

SMITH.—Otis C. P. Smith, infant son of Mr. and Mrs. Thos. Smith, of Bastrop, La., passed into the beyond September 7, 1913. Age, one year, seven months. The Rev. E. D. Powell assisted the pastor in the funeral services. Lewis H. Smith officiated.

Cures Old Sores, Other Remedies Won't Cure.

The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

perintendent at Cedar. He was always ready to help the needy and distressed. He was also a trustee and public school teacher and was president of the Farmers' Improvement Society in Limestone County and was president of the Teachers' Institute of Limestone County. We can say that the church has lost a faithful member and the school room a loving teacher, the Farmers' Improvement Society a loyal member, the wife a loving husband, the two children a loving father. He leaves a father, very old and still walking in sin. God works in a mysterious way. This was his youngest son and it may be that the Lord has taken him to bring the father to him.—B. L. Pinkard, Reporter.

HENRY.—Brother John R. Henry, born in Franklin, La., August 31, 1856, died in Vurdenville at his home Sunday morning, September 7, aged 57 years and 7 days. Brother Henry was one of the founders of the Methodist church in Vurdenville. His last moments were very peaceful. He passed from labor to his eternal home almost without a quiver. His remains were taken to Franklin and there interred by his pastor, the Rev. A. B. Harris. The last rites were held in the Zion Baptist church, the church of his coun-

Southwestern Christian Advocate

631 BARONNE STREET.

Entered at the Post Office at New Orleans, La., as Second-Class Matter.

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There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check, or Draft, or an Express Money Order, and, when none of these can be procured as a Registered Letter.

We cannot be responsible for money sent in letters in any other than by one of the four ways mentioned.

If a Money Order, Post Office or Express Office is not within your reach, your postmaster will register the letter you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

You can buy a money order at your post-office payable at the New Orleans post office.

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THREE MONTHS50
Invariably in advance; \$1 a year to pastors.



Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

ASBURY.—Sunday was a glorious day with us. The Baptismal Sermon was preached by the Rev. C. S. Stanley at 11:00 a. m. Baptism administered by pastor at 12 M. At 2:30 p. m. the Rev. Mr. Stanley administered the Lord's Supper to a large number. The church was crowded to its capacity. The sermon left a lasting impression upon my people. By special request the Rev. Mr. Stanley will preach a special sermon to the young people of my church. Seven were received into fellowship. Collection for the day, \$15.26. Asbury is once more alive.—Jesse David, Pastor.

Mallaleu Church.—Our work is steadily on the up-grade. Services were well attended during the past month. One person was received into the church. We are in the midst of our fall revival. Last Sunday's services were well attended and there will be special services held during the week, to which all are invited. Sunday, November 16, has been set apart as Southwestern Day. Our watchword is "The Southwestern in every home." No one should hold an ocial position in the church who does not take the Southwestern. Our third quarterly conference will be held on the 16th of this month. D. S. Sloan, pastor.

Wesley Church.—The early prayer meeting, conducted by Bros. Arthur Whittington and Joseph Taylor, was well attended and very helpful. Miss V. C. Hurst, superintendent of the Sunday school, was at her post and gave a very helpful talk on the lesson. Dr. J. L. Wilson preached morning and evening. President W. B. Buchanan, of the Epworth League, held two very successful meetings at 3:00 and 6:40 p. m. Many came forward for prayer at night. A very large congregation was present and a large number partook of the sacrament of the

Lord's Supper. Collections good. Next Sunday in Sunday school and at preaching service evangelical services will be held for the young people, and at 7:40 p. m. the pastor's subject will be "The Horse Pawing in the Valley, or the Character of Presumptuous Sinners." The revival is growing in interest. L. L. Harrison.

St. Matthew, Algiers.—Prayer meeting, led by Bro. Jas. Rhodes, was well attended. Good services at night. The infant son of Mr. and Mrs. A. J. W. Berry was baptized at the altar. The concert given by Company E, C. D. Smith and J. W. Beavers, managers, was a large success. Company D will give a Japanese crockery entertainment Friday and Saturday nights, October 10 and 11. Mrs. A. E. Tillman and her sister, Miss E. B. Taskert, returned home Saturday from a pleasant stay at Bayou Sara with relatives. The sacrament will be administered next Sunday night at 7:30. C. C. Landay, pastor.

Trinity.—Sunday the early Sunday morning general speaking meeting was well attended and at night 231 communed. We are preparing to meet our note of \$1,000 by next month; each member is pledged to give \$3 and the children \$1.50, to be paid by the 19th. Our fall fair and bazaar will be on the 27th, running a week with a change of program nightly. Our Sunday school will meet at 9 a. m. from now on, and we hope with the assistance of the niversity teachers and students to have a "model Sunday school" in every respect. Trinity's choir is leading in the grode and class of music rendered and Prof. Baker, Miss Carter and Miss Armstrong deserve great credit for the same. Collection for the day, \$32. W. Scott Chinn, pastor.

Union Church.—The Emancipation Carnival, October 20, 21 and 22, is the topic of interest among the members and friends of Union Church. The best talent of the city, including the Zion Jubilee Singers, the Orleans Sextette and others will participate. A large number of children will contribute in various selections to the programs. The original hymn composed by the pastor on "Fifty Years of Freedom," will be sung in chorus and rendered in concert recitation by five little girls and five boys. Every indication points to success. Our friends are invited. Sunday Dr. R. E. Jones preached at the 11 o'clock service. Dr. C. Chapman preached at 7:45 and we heard him gladly. His coming to his old home church is always hailed with delight by our people. Our third quarterly conference will convene Monday night, the 13th inst. John E. Riley.

Prof. W. J. Nickerson, for a number of years professor of music in Southern University, has opened the Nickerson School of Music at 120 North Galvez street. All branches of music will be taught. Prof. Nickerson will be assisted by several able instructors.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

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Street
State..... R. F. D.....



Landix-Williams.—On the occasion of the marriage of Miss Erma Rhodes Williams and Mr. Paul A. Landix, September 17, 1913, Wesley Church was very beautifully decorated. A reception followed at the home of the bride. Miss Williams is one of our most intelligent and useful young ladies and Mr. Landix is a most excellent young man. She is a teacher and he is a mail carrier. Both are of excellent families. Many were the presents and large was the audience. The couple will soon occupy their new home on Gravier street. The Rev. Dr. J. L. Wilson officiated.

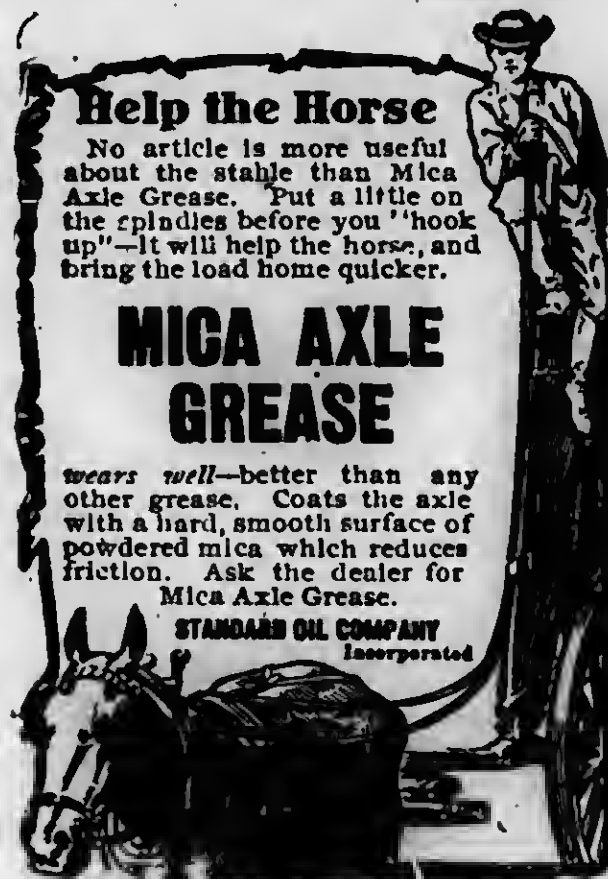
SPECIAL NOTICES

PINE BLUFF DISTRICT

Notice to all Pastors—Dear Brothers: Please send to me the names and number of delegates from each pastoral charge that will attend the District Conference at St. Mark Methodist Episcopal Church, Pine Bluff, Ark., November 12-16, 1913. Please address J. H. Hines, R No. 3, Box 33, Pine Bluff, Arkansas.

MUSKOGEE DISTRICT

To the Pastors: Ours is a spring Conference and as you know, the semi-annual reports from all sub conferences are due October 1. At this date, October 2, I have in hand only five reports. If you have been as tardy in reporting to the Bishop as you have been to me, we shall as a district make a very poor impression upon him. We



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MICA AXLE GREASE

wears well—better than any other grease. Coats the axle with a hard, smooth surface of powdered mica which reduces friction. Ask the dealer for Mica Axle Grease.

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COLORED MEN

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No experience necessary. Positions pay \$85 to \$100 a month. Steady work. New Orleans roads. Passes and uniforms furnished when necessary. Write now.

I. RY. C. I., DEPT. 20,
INDIANAPOLIS, IND.



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are in a cosmopolitan church and therefore are in competition with all other races. It is with us to compare favorably or unfavorably with the most favored. This may seem a small matter, but if we do not report as promptly as any other race in the church, it will be positively against us. On with the semi-annual reports. —H. T. S. Johnson, Superintendent.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, OCTOBER 16, 1913

Vol. No. 42—No. 42

SOUTHERN UNIVERSITY OF THE FUTURE

ALL the Negroes of the State of Louisiana are interested in Southern University, which was recently removed from the city of New Orleans to be located in some convenient place in the outlying parishes. Several important changes are to take place in the reorganization and reconstruction of the University. Some very important steps have already been taken. Notable among these is the change of the Trustee Board from a board of representatives of both races to an entirely white board. In compensation, however, for this change, we are to have an entire Colored faculty.

It is natural for us to suppose that the trustees and others interested, as far as might be possible and practicable, will desire to make Southern University meet the wants of the Negroes whom this University is to serve. It is from this standpoint that we speak.

All the Negroes of the state of Louisiana would like to have an university, a state school second to none of the schools of the same kind in the South. State pride, if nothing else, would justify this desire. North Carolina, Florida and Mississippi have fine equipments in buildings, facilities and faculty for the State Agricultural and Mechanical College.

There are several things we would like to see at Southern University:

First, a good Teachers Training Course, such as would fit a teacher for work anywhere and a course that would compare with the Teacher Course in any modern equipped institution. We are far behind in the educational life of the race. This is especially true in the state of Louisiana. Within the last few years we have been sadly in need of teachers. The state should take a hand in supplying this need, not with teachers who are to be makeshifts, but teachers who are to be up to the standard and who are to be worthy fellow alumni of the teachers that Southern University has already turned out. The Alumni of Southern University, student for student, ranks high.

Second, we would like to see at Southern University a good agricultural school with a modern course in agriculture. Our people are largely an agricultural people, and to be successful, they must meet competition. They must know how to get the very best out of the farm. This course should be such as would dignify farming in the eyes of the Negro boy and make him love the farm. Instead of impressing the slogan "back to the farm," we attempt to direct and teach the Negro to stay on the farm, we would accomplish a good deal more. This department of the school should be strong in every particular.

Third, we would like to see a good course in Domestic Science, including modern housekeeping, teaching the girls to make home life. This course should embrace all the nice and the aesthetic side of home as well as the side looked upon as drudgery.

Fourth, there should be a well equipped Trades Building, teaching all the trades, including carpentry, black-smithing, brick-masonry, wheel-wrighting and printing. If this is done, the Institution will justify itself to the people.

As we understand, it is the purpose of the trustees to make this institution second to

none, and that it will not be lowered in its grade. An impression has gone abroad that this institution has lowered its course to the eighth grade. We call the attention of our readers to the fact that the Morrell fund which has been the largest item in the receipts of Southern University, requires a Bachelor of Science course for those who may desire. It is safe to say that the institution will not renounce the Morrell fund. It is also safe to state that the standard required will be maintained.

BISHOP THIRKIELD ENDORSES SOUTHWESTERN DAY

DEAR BRETHREN:

Now is the time for a vigorous and persistent campaign for the SOUTHWESTERN. The entire 10,000 subscribers should be delivered to the office by December first. At all of the Conferences the question will come up:—"How many subscribers to the SOUTHWESTERN? Does each member of your Official Board subscribe to a Church Paper? Is every Local Preacher a subscriber?"

I am glad to endorse the following strong word of Bishop Berry:--

"No man should ever be given an official position in the Methodist Episcopal Church who is not a regular and sympathetic reader of at least one of our papers. But many are class-leaders and stewards and trustees and Sunday-school superintendents who never see a Methodist paper. It is a shame that it is so, and the shame should be taken away"

If your Church is to prosper and come to that position of influence among the people it should occupy, our members must enlarge their vision through the reading of the Church paper. If parents cannot read, the young people should take the inspiration of the broadened outlook coming through the SOUTHWESTERN in every home.

Let the canvass now begin in earnest and keep up till time for a victorious report at the Conference.

Yours faithfully,

W. P. THIRKIELD.

Last but not least, we would like to see at Southern University a strong faculty, picked from the very best men and women to be obtained without regard to side lines. If we do not happen to have within the confines of the state men and women to meet the requirements of the courses to be offered, then let us be sensible and patriotic enough to secure them wherever they may be found. We sincerely trust that this may be done.

We desire to congratulate the Board of Trustees in selecting as president, Prof. J. S. Clark, concerning whom reference has already been made in the columns of this paper. We predict for this school a brilliant career.

ON TO INDIANAPOLIS

The Methodist Men's Meeting to be held in Indianapolis October 28-30 is to be an epoch-making meeting in the history of Methodism. We have never attempted, denominationally, a meeting of the kind before, certainly, not on such a large scale. The meeting will be worth several months in school, to say nothing of the possible baptismal power that one might receive. We sincerely trust that the brethren in our section of the Church will arrange to go. Every man who has been invited to membership should consider it a privilege to go, if he does not feel imperatively the call to go. It will be worth the money and time to be present at this great meeting. Get ready, brethren, and be present.

FARM SEGREGATION

Mr. Clarence Poe of the Progressive Farmer has another scheme for segregation. He proposes now to segregate the white and colored farmer. He claims that his effort is directed to the non-resident land owners who rent to Negroes. That is only one phase of his attack. What he really desires is to keep the Negro from purchasing land, and this is seen in his proposed line of action as laid down in his editorial remarks some time ago:

The law advocated is this:

"Whenever the greater part of the land acreage in any given district that may be laid off is owned by one race, a majority of the voters in such a district may say, if they wish, that in future no land shall be sold to a person of a different race; provided such action is approved or allowed (as being justified by considerations of the peace, protection and social life of the community) by a reviewing judge or board of county commissioners."

In explaining this plan Mr. Poe says:

"Such a board, as I have said, could be used by any white community to keep itself white, but the Negro would almost never be able to use it to make a community wholly Negro."

Now, any person with a thimbleful of sense can see the meanness and narrowness, to say nothing of the prejudice on the face of Mr. Poe's scheme. It is all right for the white man to keep the Negro out, but it is not all right for the Negro to keep the white man out. Hence—it is plainly seen that it is not segregation that he claims to be for the good of both races, but it is one of the meanest undermining efforts ever made to keep the Negro from purchasing land. Mr. Poe has awakened too late. He belongs to the moss-backs. Properly placed, he would do as a Lord in Mexico, where one big man can treat other men just as he desires. "The day is past and gone and the evening shades appear" when all men will subscribe to the plan as proposed by Mr. Poe. He forgets that there are Southern men who touch elbows with him every day who would spurn his proposition. The Negro has been encouraged to make a specialty of farm life and since he is doing this, the general sentiment is in his favor.

OUR SUMMER IN EUROPE II

NAPLES

By Charles M. Melden, Ph. D.

AS our good ship dropped anchor off the city we were reminded of the saying, "See Naples and die." But like many another, this old saw has no sense. Its justification, I suppose, is in assumption that having seen this beautiful city and its environs, nothing more remains worth looking at. But Naples should be seen that the picture of its loveliness may remain as a perpetual delight. The city disputes with Constantinople the honor of having the most beautiful site in Europe. The blue skies, the rippling waters of the incomparable bay, the crowded shores, the verdure clad hills, the smoking mountain, the city itself rising in ascending terraces to the fortified heights, the transparent air, the balmy climate, all combine to make the place one of enchantment to the visitor.

Its three thousand years of history have been filled with vicissitude. It has changed rulers many times but is now firmly incorporated as part of United Italy. It is the largest city in the kingdom with a population of more than a half million souls.

We landed safely, got quickly through the customs and soon were comfortably ensconced in our hotel which commanded a fine view of the water and adjacent shores.

Everyone should take a ride through the city. Cabs abound and are exceedingly cheap. They bear one from point to point expeditiously and economically. The old city is irregularly laid out with very narrow streets. Between the lofty buildings no wagon can pass, neither can pure air and sunlight penetrate. The people all but live in the streets. They work, eat and frequently sleep out of doors. The street scenes are full of interest to the stranger. The swarming multitudes, the donkeys almost buried under their great loads, which leave only their long ears visible, the artisans busy at their tasks, the importunate cabmen and guides, the goats standing contentedly before some doorway while their master delivers, fresh from the udder, the customer's daily supply of milk, the hawkers crying their wares, the wandering minstrel, altogether make a unique and wonderfully interesting entertainment.

The new part of the city is quite splendid. The via Roma, Chiaja, the Corso Vittorio Emanuel are very fine thoroughfares. The public squares adorned with statues, gardens and fountains are beautiful. The Villa Nazionale is a public park reaching for a mile along the water front. It affords an admirable opportunity for the crowded population to enjoy themselves. A band discourses most excellent music daily.

During our stay a celebration took place in honor of the Duke of Aosta. It assumed the form of a review of the school children and of the military. The park and neighboring streets were crowded with the curious. The various branches of the army, infantry, cavalry, artillery bicycle corps, etc., were represented. The Duke and his immediate attendants with their brilliant uniforms, waving plumes, flashing arms and high spirited horses made a striking appearance. It was the pomp and circumstance of war. But the school children clad in white with their eager faces and sweet voices meant more for real national prosperity. To the classical student Naples and its environs are rich in association. Here Virgil composed some of his immortal verses and here his tomb is still pointed out. The blue waters of the bay were sailed by the heroes of Homer. Hidden among the vineyards are the caves where the Crimean Sibyl wrote her oracles. Near by is Lake Avernus, where Ulysses made his descent into the lower world and not far off are the Elysian Fields. Among the churches the Cathedral should be mentioned. It is built upon the site of an ancient temple to Neptune and is rich and im-

posing in appearance. It is especially noted for its chapel dedicated to St. Januarius, the patron saint of the city. An inscription declares "Naples dedicates this chapel to the citizen, protector, patron and liberator, the Holy St. Januarius, who rescued the town from famine, war, pestilence and the fire of Vesuvius by the intercession of his miraculous blood." This remarkable man, according to the legend, was Bishop of Benevento in the latter part of the third century and on the outburst of persecution came to Naples to comfort the Christians in that city. He was seized and cast into a fiery furnace from which he issued unharmed, but he was finally beheaded at Solfatara. His body was afterward brought to Naples by Bishop St. Severo. When the blood which had been collected by a holy matron was placed in the hands of Severo it immediately liquified. This miracle has been repeated three times a year ever since. When liquifaction fails to take place some terrible misfortune may be expected to fall upon the city. Then the saint is covered with abuse and even curses by the people while the church is filled with groans and lamentations. This seldom happens. On the other hand when the archbishop declares that the blood has melted, the building resounds with joyous acclamations. Then the statues of forty other saints are made to pass before and do homage to that of St. Januarius while the "family" of the latter, as a selected number of old women are called, scream out their idea of the superiority of St. Januarius over each as the procession moves along. At present there is only one phial of the blood but this is quite enough for the purposes of the priests who play upon the superstitious fears of their ignorant dupes.

By far the most interesting building in the city is the Museum. In archaeological remains it is one of the richest in the world. The articles exhumed at Pompeii and Herculaneum, are numerous and of great interest. They afford one a very clear conception of the tastes, the pursuits and attainments of these ancient people. We can only mention the wall decorations, graceful vases, costly gems, beautiful marbles, magnificent bronzes, the various tools and utensils which are to be seen. Here also are nuts, fruits, rice, corn bread, etc., just as they were left on that memorable day so long ago. In one skillet the food that was cooking over the fire 1800 years ago but never eaten, is preserved.

The Aquarium is well worth a visit, for one may see here a very rich collection of marine life—some exquisitely beautiful, some hideously ugly but all exceedingly interesting.

We called at our mission which consists of an Italian church and orphanage. The children, a bright and happy band, sang their evening hymns and offered their evening prayers while we were present. We have a splendid property conveniently located, thanks to the wise leadership of Dr. Greenman, the Superintendent of the mission work in this part of Italy. We spent a very pleasant hour in conversation with him and his delightful family.

Our last evening in Naples was spent in the Galleria Umberto I., a covered arcade, broad and lofty. It is built in the form of a cross and opens upon four streets. It is lined with stores, offices and cafes. An order of refreshments gives one a seat with the privilege of hearing most delightful music both instrumental and vocal. It is very enjoyable to watch the eager, restless crowd passing to and fro—soldiers with brilliant uniforms, priests in sombre garb, fashionable men and women, poor and ragged denizens of the streets, natives and foreigners all form part of the picturesque and motley assembly, eating, drinking, gossiping or listening to the orchestra. It was a happy, care free crowd.

Why Louisiana is at the Bottom of the Scale of Illiteracy in the Union and What Will Keep It There

By the Rev. Valcour Chapman, D. D.

FOR a state to legislate and discriminate in favor of one class of its citizens and against another class, such legislation and discrimination cannot stand, for it is unjust, dishonest and misleading. This is what the State of Louisiana has done. It is more considerate with its white citizens, the foreigners and their children, who are not citizens and have not contributed toward the development of the resources of the state than it is with the Negroes who have expended physical energy, blood and tears in its development.

The last biennial report of the State Board of Education shows there are 100 high schools built throughout the state for whites and all others who happen not to be classed as Negroes, and not a single high school has been built for Negroes.

The Negro tax-payers have been made to pay taxes to assist in building these high schools for aliens and native whites and none for themselves.

In the following parishes there are three or more high schools: Ascension 3, Avoyelles 4, Bienville 3, Bossier 3, Calcasieu 8, DeSoto 7, Natchitoches 3, besides the State Normal maintained at a cost of \$78,000 per session, Rapides 4, St. Landry 5, St. Mary 3, Tangipahoa 3, Union 3, Vernon 3.

Each of the remaining parishes have from one to two high schools. The following parishes do not own a single school building for Negroes and yet contain the following number of educable Negroes: Ascension 3,511, Bienville 3004, Caldwell 1164, West Carroll 1051, Catahoula 2097, Claiborne 4503, Concordia 4476, DeSoto 5967, Evangeline 1047, Grant 1040, Jackson 666, Jefferson 1410, La Salle 257, Lincoln 2108, Livingston 337, Mad-

ison 2100, Morehouse 3917, Plaquemine 2342, Pointe Coupee 5780, Rapides 5254, St. Helena 1207, St. James 3877, St. John 1763, St. Mary 6413, the home of two ex-governors and of two United States Senators, Tensas 5927, Vernon 598, Winn 1035.

The following parishes have collected and expended special taxes from Negro property owners as well as whites for building and equipping school houses in parishes which do not own a single Negro school building: Bienville \$17,400, Caldwell \$3,000, Claiborne \$2,800, DeSoto \$14,188, Evangeline \$4,610, Grant \$2,000, Jackson \$1,707, Jefferson \$31,638, La Salle \$1,500, Lincoln \$1,361, Livingston \$523, Pointe Coupee \$250, Rapides \$16,380, St. Helena \$50, Winn \$12,683.

Educable Negroes and whites and salaries per session:

Concordia—1,452 Negroes, and salaries paid teachers, \$1,591; 603 whites, salaries paid teachers, \$14,404.

West Feliciana—3,814 Negroes, salaries paid teachers, \$1,320; 513 whites, salaries paid teachers, \$11,165.

Madison—2,100 Negroes, salaries paid teachers \$2,602; 220 whites, salaries paid teachers \$9,224.

Plaquemine—2,342 Negroes, salaries paid teachers \$238; 1,709 whites, salaries paid teachers \$12,179.

Pointe Coupee—5,708 Negroes, salaries paid teachers \$3,227; 2,616 whites, salaries paid teachers \$18,807.

Richland—3,136 Negroes, salaries paid teachers \$2,162; 1,284 whites, salaries paid teachers \$18,877.

St. Charles—1,629 Negroes, salaries paid teachers \$450; 1,022 whites, salaries paid teachers \$7,797.

St. James—3,877 Negroes, salaries paid teachers, \$1,125; 3,188 whites, salaries paid teachers, \$33,180.

St. John—2,420 Negroes, salaries paid teachers, \$1,866; 1,763 whites, salaries paid teachers, \$20,056.

St. Mary—6,413 Negroes, salaries paid teachers, \$3,160; 5,335 whites, salaries paid teachers, \$40,181.

Texas—5,927 Negroes, salaries paid teachers, \$2,710; 301 whites, salaries paid teachers, \$13,607.

It cost the state to educate the educable Negro \$1.01 per session and the white educable youth \$8.60 per session.

The school officials pretend that the Negroes should be given an industrial education, which is a farce; for they have established twenty-five agricultural schools in the state for whites and not any for Negroes.

Southern University had a sham agricultural department connected with it, for the legislature appropriated the paltry sum of \$10,000 to operate a university and an agricultural farm for the whole state.

To destroy the higher literary departments connected with the university, the last session of the legislature refused to make the \$10,000 which the state constitution directed should be made annually for the maintenance and operation of the institution. Since then, the university has been closed and removed from New Orleans and has not been established anywhere and the students who were enrolled are without a high school in the city or country and thus they turn to the church schools in New Orleans to pursue their course of training, which the state refuses to give them because they are Negroes.

Therefore the state depends upon private institutions, which are charitable, to educate Negro teachers who are to be employed to teach in the public schools of the state.

The General Assembly of the state in 1884 established the Louisiana State Normal School on 100 acres of land which had been purchased by the town and parish of Natchitoches, upon which the state erected a building at the cost of \$116,000 for "the benefit of such white persons of either sex as may desire and intend to teach in the public schools of the state of Louisiana." During the twenty years of its existence, the legislature has appropriated \$771,595 toward its maintenance.

Besides the Louisiana Normal School for whites, the Louisiana legislature founded the Industrial Institute in Ruston, Lincoln parish, for white persons, male or female.

The state maintains a school for white blind and one for white mutes, and none for Negro indigents.

Parishes in the state with one or no school for Negro youth:

Evangeline has 1,047 educable Negroes; only 1 school for Negroes and 37 for whites.

Jackson has 666 educable Negroes and not a school, but has 44 schools for whites.

Lafayette has 3,252 educable Negroes and but one school, with 26 schools for whites. The lawless elements among the whites will not permit a private school for Negroes to be taught in the parish.

La Salle has 257 educable Negroes, with no school, but 39 schools for whites.

Livingston has 337 educable Negroes, not a school, but has 46 for whites.

It is marvelous that the Negroes have reduced illiteracy in ten years from 61.1 per cent to 48.4 per cent, which is a reduction of 12.7 per cent, with the administration of the public school system in the hands of those who have done and are doing all they can to prevent the Negroes from being educated.

The whites with the most costly teachers, buildings, equipment and length of school sessions in the same period—1900 to 1910—have reduced their illiteracy from 17.3 per cent to 1.4 per cent, which is a reduction of 3.9 per cent in ten years.

Does it require a philosopher to see why Louisiana stands at the bottom of the scale of illiteracy and will remain there until those

in authority repent of their sins and develop a sufficient amount of moral strength to give the Negro a chance in the struggles against illiteracy.

For in proportion as the Negro develops

intellectually will he develop morally and financially and less burdensome will he be to the state in every way.

This paper will conclude with the schools of New Orleans.

What Great Men Have to Say of Prayer and the Blessings of Prayer

Compiled by Carl Theodor Wettstein

"Stonewall" Jackson," Confederate General

Stonewall Jackson was a man of prayer. Said he, "I have so fixed the habit in my mind that I never raise a glass of water to my lips without asking God's blessing; never seal a letter without putting a word of prayer under the seal; never take a letter from the post without a brief sending of my thoughts heavenward; never change my classes in the lecture room without a minute's petition for the cadets who go out and for those who come in."

William E. Gladstone

England's Great Chancellor

Lady Aberdeen, wife of the governor-general of Canada, says of Gladstone: "One of the earliest things I remember his saying which made an impression on me was when, on a visit to my father's in the Scottish Highlands, he was one day at tea with us in the schoolroom, and as he left the room he turned to us children, and said: 'You must pray for me. There are appointments to be made and decisions to be rendered, and I know not what to say. Pray for me.' In one of his letters he wrote: 'What we want is more prayer, more prayer.'"

Johann Kepler

Well known as the discoverer of the three great laws of planetary motion which have been named after him; with Newton and Copernicus, one of the three greatest astronomers of the world, of whom our modern astronomers say, that "we continue to build upon his system." The prayer is at the end of his book, "Harmony of the World."

"Thou, who hast, through the light of nature, lighted in us the longing for the light of Thy grace, so as to draw us up to the light of Thy glory; thanks to Thee, O, Creator and Lord, that thou hast given me enjoyment in the admiration of Thy works. See, O Lord, I have finished the work of my life with the spiritual powers Thou hast given me. I have announced to the world the glory of Thy works, as far as my understanding enabled me to comprehend their eternal majesty. My senses were awake for investigation of Thy works as much I was able to do with sincerity and faithfulness. If I, a worm before Thy sight, and born in the bondage of sin, have announced anything that is unworthy of Thy counsel, give me Thy spirit, so that I may correct it. If I, through the wonderful beauty of Thy works, have been led to presumption; if I have sought for myself the honor of men as I advanced in the work which was intended for Thy glory, do forgive me for Thy love and mercy's sake, and, by Thy grace, permit that my teachings may be of benefit to the glory of Thy name and to the welfare of Mankind."

This beautiful prayer I found, fifty years ago, in a German daily newspaper. I found it so sublime, so full of humility and strong faith—besides coming from such a great man—that I cut it out and laid it in my desk. This prayer was the first cause that induced me to collect all kinds of words of great men on different religious subjects.

President John Quincy Adams

On a public occasion he said: "There are two prayers I love to say—the

first is the Lord's Prayer, and because the Lord taught it; and the other is what seems to be a child's prayer, 'Now I lay me down to sleep;' and I love to say that because it suits me. I have been repeating it every night for many years past, and I say it yet and I expect to say it to my last night on earth, if I am conscious."

Charles Kingsley, English Author

"Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not."

F. W. Farrar

"Be prayerful, and you will be happy and innocent, and noble, too. What your prayers are, you will be. O, my brethren, with deep earnestness would I urge you to pray, habitually, reverently, trustfully to pray to our Heavenly Father, and never to rise from your knees until you feel that you rise victorious, and that you have been saying to God in the heartfelt purpose which gave might to the olden patriarch: 'I will not let thee go, except thou bless me.'"

Theodore Roosevelt

The following was reported from Pittsburg, when President Roosevelt and the members of his cabinet returned from the funeral of John Hay:

"Pittsburg, Pa., July 6. Ten miles from any human habitation, amid the silent, towering trees of the great forest, Theodore Roosevelt, President of the United States, on his bended knees, prayed for the spiritual welfare of John Hay.

"Around him were grouped the members of his cabinet who had known best the man's services to the nation and had loved him as a man. As the full-rounded tones of the nation's chief rang in their low intensity through the wood, members of the distinguished party bowed their heads and each in silence gave assent to the words of the president.

"He spoke simply of the great friendship that existed between himself and John Hay. And then, in eloquent but simple words, he asked God's mercy for John Hay, as all men were sinners, though John Hay was the least of them.

"The scene of the impressive prayer was 'Wheelock's Switch,' a siding on the Cleveland and Pittsburg Railroad, ten miles south of Cleveland.

"The presidential train left Cleveland shortly after noon and, owing to the great hurry, the party had not had time to eat anything at midday. When Wheelock's Switch was reached it was announced that the train would have to wait for a few minutes.

"The president asked that luncheon be eaten in the dense forest which bordered the siding on the west. A clearing was found amid the woods and there a cloth was spread on some young fresh grass, on which the members of the cabinet sat grouped.

"Before beginning the meal the president rose to a kneeling position and began by asking the blessing on the simple repast in accordance with his usual custom. After he had said grace he made his prayer for the repose of John Hay's soul." (Does this not shame many of our Christians, the writer included?)

WILL YOU BE THERE?

IT WILL BE A GREAT MEETING

YOU ARE INVITED AND URGED TO COME

THE national convention of Methodist Men, which is to be held in Indianapolis October 28 to 31, will have three thousand delegates, selected largely from among the leaders in Methodism throughout the world. It will be one of the largest conventions Indianapolis has entertained in several years. Convention sessions are to be held in Tomlinson hall, while convention headquarters will be maintained in the Claypool hotel.

It is thought the convention will be the most representative Methodist gathering that has ever been held. Admission is to be by credentials only, and the number of credentials to be issued will be limited to three thousand, of which one thousand are to be reserved for the state of Indiana. Probably every state and territory in the United States, and many foreign countries, will be represented among the delegates.

One Thousand Registered

The list of delegates will consist of five hundred general officers of the church, including bishops, secretaries, educators and district superintendents; one thousand pastors and fifteen hundred laymen, including officers and leaders in local churches. Thus far, with the convention more than a month off, more than one thousand men have registered as delegates at the office of the Laymen's Missionary Movement in New York city.

On the convention committee are S. Earl Taylor, corresponding secretary, Board of Foreign Missions; Frank A. Horne, Brooklyn, N. Y.; James R. Joy, assistant editor New York Christian Advocate; Lieutenant-Colonel E. W. Halford, U. S. A., vice-chairman Laymen's Missionary Movement of the Methodist Episcopal Church; J. Edgar Leaycraft, chairman Laymen's Missionary Movement; Fred B. Fisher, general secretary Laymen's Missionary Movement of the Methodist Episcopal Church, and Ralph Welles Keeler, assistant editor Sunday School publications of the Methodist Episcopal Church.

Keynote of Program

It is said the entire program will center around the keynote of "Methodism must evangelize her share of the world" and each speaker is to have some definite message or suggestion along this line. The purpose of the convention, it is announced, is "To increase missionary intelligence and to deepen the spiritual life; to present the definite responsibility of Methodism both at home and abroad, in relation to other denominations and Christian agencies; to adopt a practicable denominational program and policy of advance; to place more definitely before the church the new financial plan adopted by the General Conference for the Church as a whole and for the local church; to emphasize the principles and practice of Christian stewardship as adopted by the General Conference and to discover and enlist more men for missionary and evangelistic service."

Other Meetings

While the convention is to be limited to delegates bearing credentials, meetings are to be arranged for the different evenings so that others than delegates may learn what the convention is doing and what is brought before it. These meetings, it is thought, will attract a large attendance.

Among the different agencies that will contribute to make the convention a success will be the General Conference commission on finance; the General Conference commission on evangelism; missionary and other benevolent boards; Board of Foreign Missions, Board of

Home Missions and Church Extension, Freedmen's Aid Society, Board of Sunday Schools, Board of Education, American Bible Society and Church Temperance Society; the Methodist Brotherhood, the publishing interests of the Methodist Church, as well as many others.

A glance at the program indicates that a great variety of interesting topics are to be discussed, among them home and foreign missionary work in their various phases, the Negro problem, social service, educational subjects, the opportunities of laymen in church work and the country life movement.

PROGRAM PROSPECTUS

First Session Opens 9.30 A. M., the 28th

FIRST DAY—TUESDAY, OCTOBER 28th

General Themes

The Central Task of the Church of Christ;
Methodism's Mission and Message;
Methodism's Achievements and Larger Opportunities;
The Call to Advance: In the Circulation of the Scriptures; In Temperance Reform; In Sunday Schools; In Education; In Freedmen's Aid; In Home Missions and Church Extension; In Foreign Missions.

Our American Cities and the City of God;
New Americans for a New America;
An Awakened World—a Challenge.

Chairmen and Speakers

Robert E. Speer; Hon. Charles Warren Fairbanks; Bishops Cranston, McDowell, Nuelsen, McIntyre, Hamilton, Burt, Anderson, Hughes, Stuntz; Drs. W. I. Haven, Clarence T. Wilson, Edgar Blake, Thomas Nicholson, C. M. Boswell, W. F. Oldham, and P. J. Maveety.

SECOND DAY—WEDNESDAY, OCTOBER 29th

General Themes

The Need for a Larger Program;
The Drift of the Church;
Survey of the Church by Residential Areas;
The Size and Complexity of the Task;
Measuring Up to the Larger Opportunities;
What Some American Denominations Have Accomplished;
Sectional Conferences by Residential Areas;
The Call to Civic Righteousness;
The Call to Social Service;
The Call to World Conquest.

Chairmen and Speakers

Bishops McConnell, Luccock, Smith, Berry, Bristol, Leete, Thirkield; Drs. A. W. Leonard, W. B. Hollingshead, J. E. Crowther, J. B. Trimble, D. D. Forsyth, John Lowe Fort, Dillon Bronson, R. E. Jones, Alexander Bennett, M. E. Swartz, U. S. Leazenby, and others; Laymen J. Campbell White, S. Earl Taylor, A. E. Cory (whose leadership has placed millions of dollars on the altar), C. A. Rowland (whose vision has lifted an entire denomination), W. F. Whelan, John T. Stone, Thomas S. Lippy, Frank C. Evans, and others.

THIRD DAY—THURSDAY, OCTOBER 30th

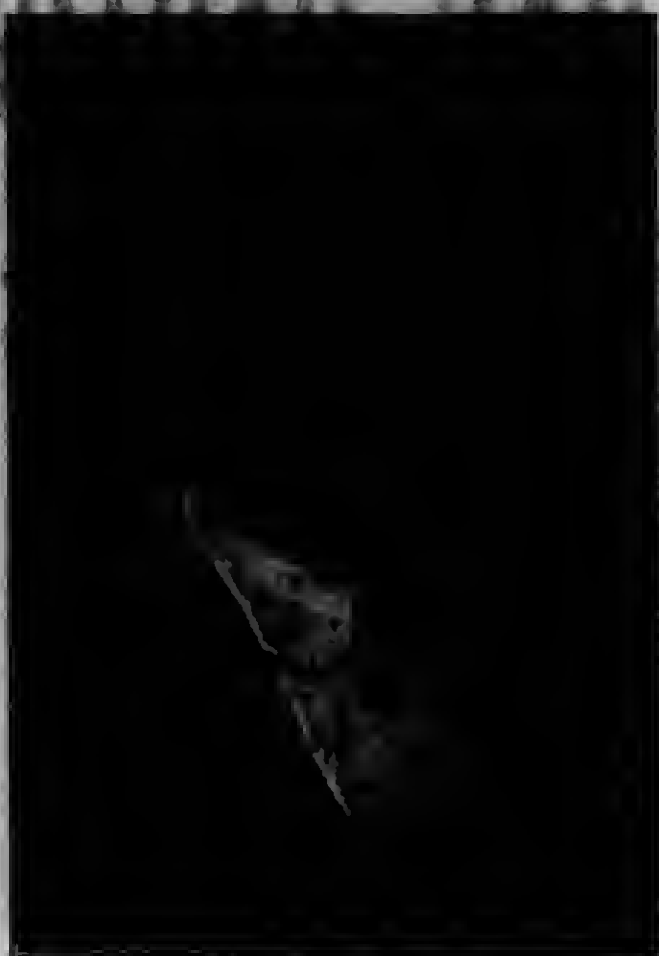
General Themes

Our New Day;
The Investment of Life;
One Fixed Purpose in the Life of the Church;
Actualizing a Program for the Whole Church;
The Pastor's Place of Leadership;
Relating Existing Organizations to a United Program;
A World-Wide Denominational Policy;
The Church at Work;
A Revival of Lay Activity;
The Country Church;
The Witness of Laymen to the Supernatural Gospel;

Sectional Meetings for District Superintendents, Pastors and Laymen.

Chairmen and Speakers

Bishops Cranston, Henderson, Cooke, McConnell; Drs. W. F. Sheridan, H. C. Jennings, J. O. Randall, Harry F. Ward, W. S. Bovard; President George R. Grose; Allan MacRossie; E. J. Lockwood; I. Garland Penn; Laymen George Warren Brown, W. A. Foote, Dr. C. E. Welch, Hanford Crawford, Frank A. Horne, John A. Patten, Judge Henry Wade Rogers, J. Edgar Leaycraft, President A. W. Harris, George Innes, W. E. Doughty, Fred B. Smith.



MR. FRED B. FISHER, GENERAL SECRETARY

For the instruction of the delegates, a large number of interesting charts and maps are being prepared, and these will be shown in the convention hall. These are to show in detail, the principles and practice of stewardship; the new financial plan, for the denomination as a whole, for the local church and for the individual; the responsibility of Methodism in non-Christian world and in America; former gifts of denomination as a whole and by women, Sunday Schools and congregations, etc.; maps of each mission field according to general committee appropriations; map of United States showing United States constituency; map of United States showing territories where the Church is giving largely and territories where gifts are small; map showing residence districts by state and conference lines and showing location of large cities in each and maps showing home mission opportunities—territorial, city and racial.

Bishops to Speak

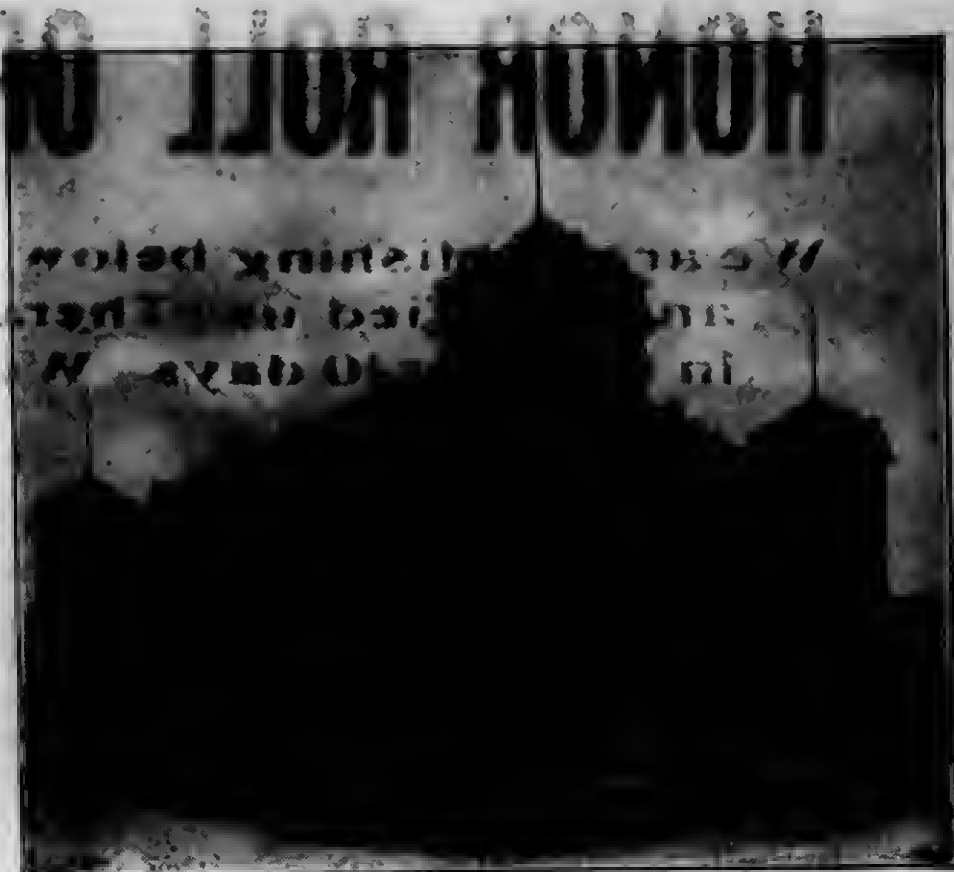
Among the speakers are to be the following bishops: Francis J. McConnell, former president of DePauw University; James W. Bashford, of Peking, China; Homer C. Stuntz, who has jurisdiction over South America; Edwin M. Hughes, Earl Cranston, Theodore S. Henderson, John L. Nuelsen, W. F. McDowell, William O. Shepherd and William F. Anderson.

Other speakers will include: S. Earl Taylor, W. F. Oldham and J. B. Trimble, of the Foreign Missionary Board; Fred B. Fisher, secretary Laymen's Missionary Movement; J. Campbell White and Sherwood Eddy, missionaries; Fred B. Smith, evangelist at large; W. E. Doughty, editorial secretary Laymen's Missionary Movement; Freeman D. Bovard, editor California Christian Advocate; Wilbur F. Sheridan, secretary Epworth League; Edgar Blake, corresponding secretary Board of Sunday Schools; Clarence True Wilson, corresponding secretary Temperance Society; Henry C. Jennings, general publishing agent of the Methodist Episcopal Church; Thomas Nicholson, secretary Board of Education; Robert E. Jones, editor Southwestern Christian Advocate; I. Garland Penn, assistant secretary Freedmen's Aid Society; Robert E. Jones, a Presbyterian leader and missionary specialist; John R. Mott, a well-known diplomat and a leader in the World's Christian

Student Federation; Ralph Welles Keeler, assistant editor, Sunday School publications; Charles M. Boswell, assistant secretary board of Home Missions; Lieutenant-Colonel E. W. Halford, U. S. A., vice-chairman Laymen's Missionary Movement; J. Frank Hanley, former Governor of Indiana; Charles W. Fairbanks, former Vice-President of the United States; J. Edgar Leaycraft, chairman Laymen's Missionary Movement; Frank J. Horne, a layman active in behalf of missions; Hanford Crawford, financier and active worker in the Church; Frank C. Evans, a layman, who has taken an active interest in missions; Frank Moss, assistant district attorney of New York county, New York, and teacher of a class of men in the St. James Methodist Episcopal Sunday School, New York city; W. O. Gantz, an active layman and missionary supporter; John A. Patten, chairman book committee, and Charles E. Welch, an eminent layman and missionary supporter.

No Diverting Influences

In order that attention may not be diverted from the general convention sessions, no side meetings of any kind are to be arranged without the consent of the executive committee of the convention. The acoustics of the hall will be strengthened by the use of a powerful acoustic transmitter equipped with highly sensitized diaphragms. The transmitter will be connected by wires extending to ear pieces placed in different parts of the convention hall. If the needs require, two transmitters will be provided, that every delegate requiring such aid, may be cared for.



TOMLINSON HALL, WHERE THE CONVENTION WILL BE HELD

This city was selected as the place in which to hold the convention, largely because of its central location and excellent transportation facilities. Frank C. Jordan is chairman of the committee on business and finance of the convention; H. Foster Clippinger is chairman of the local publicity committee, and E. R. Hisey is chairman of the committee on exhibits. Musical numbers will be given during the convention by the Clafin University quintet and by the North Indiana Conference quartet. —Indianapolis News.



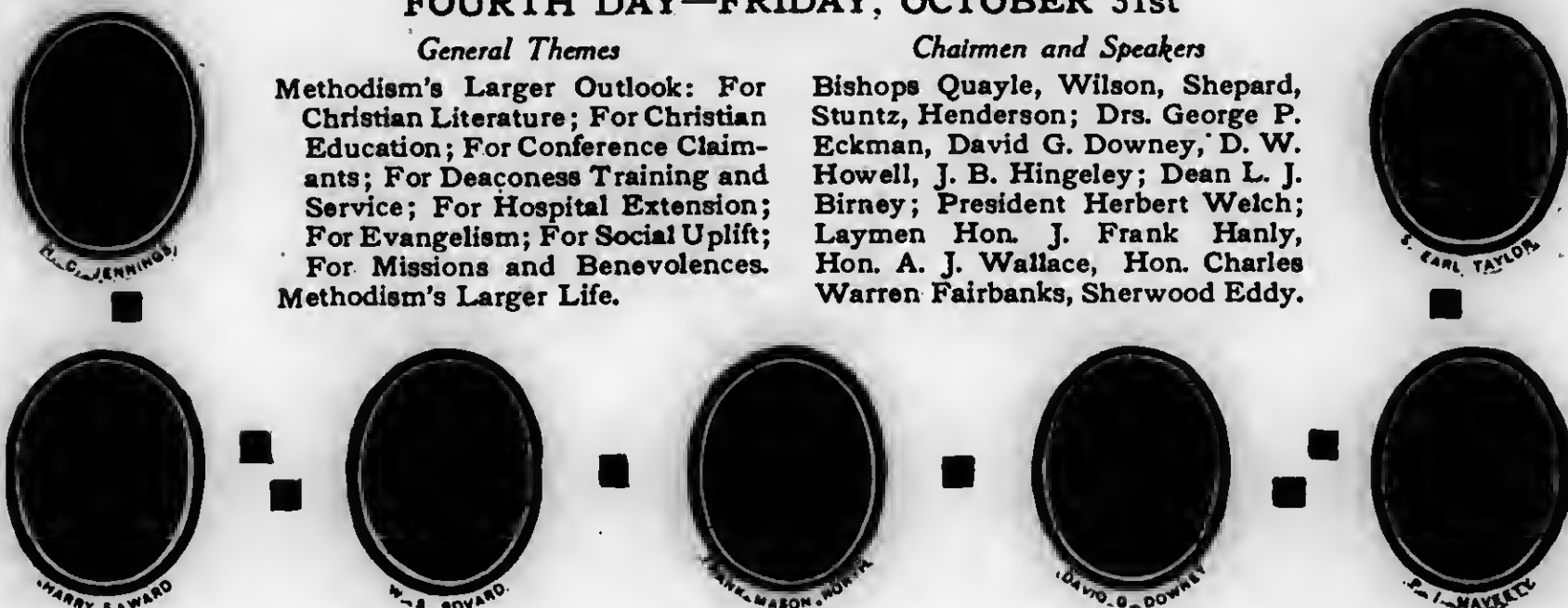
FOURTH DAY—FRIDAY, OCTOBER 31st

General Themes

Methodism's Larger Outlook: For Christian Literature; For Christian Education; For Conference Claimants; For Deaconess Training and Service; For Hospital Extension; For Evangelism; For Social Uplift; For Missions and Benevolences. Methodism's Larger Life.

Chairmen and Speakers

Bishops Quayle, Wilson, Shepard, Stuntz, Henderson; Drs. George P. Eckman, David G. Downey, D. W. Howell, J. B. Hingeley; Dean L. J. Birney; President Herbert Welch; Laymen Hon. J. Frank Hanly, Hon. A. J. Wallace, Hon. Charles Warren Fairbanks, Sherwood Eddy.



Special Features

MONSTER PARADE, six o'clock Friday evening. Participants: 10,000 Methodists. A dignified demonstration of Methodist strength and unity.

MASS MEETINGS

Friday night, 7.30—Parallel mass meetings. Delegates will march in a body to Tomlinson Hall for great final session of Convention.

CONVENTION MUSIC

North Indiana Conference Quartette
Precentor, C. M. Keeler
Pianist, Rev. Harry B. Reddick
Cornetist, Paul Tinscher Smith
Negro Quintette, Clafin University
Three thousand men singing the great hymns of the Church



HONOR ROLL OF SOUTHWESTERN DAY PASTORS

We are publishing below the list of Pastors who have fixed a Southwestern Day and notified us—There are many Pastors yet to enroll—They should do so in the next 10 days—We are expecting large results from Southwestern Day

ATLANTA CONFERENCE

PASTOR	DISTRICT	DATE
E. H. Oliver—Atlanta		Oct. 12
L. H. King—Atlanta		Oct. 26
J. M. Daniel—Atlanta		Nov. 9
J. H. Brandon—Atlanta		Nov. 16
H. E. Burns—		Nov. 23
W. M. Bailey—Gainesville		Nov. 30
J. J. Jones—Atlanta		Nov. 30
J. M. Spencer—Rome		Nov. 30
J. F. Dorsey—Gainesville		Nov. 30
J. H. Daviss—Griffin		Nov. 30
H. W. White—Griffin		
J. A. Richie, D. S.—Gainesville		

CENTRAL ALABAMA CONFERENCE

J. N. C. Coggins—Gainesville	Sept. 21
A. C. Cheerless—Rome	Sept. 21
R. E. L. Beasley—Anniston	Oct. 5
J. W. Whitfield—Dadeville	Oct. 5
F. F. Owens—Anniston	Oct. 12
G. W. Reeves—Opelika	Oct. 12
H. N. Brown—Opelika	Oct. 12
R. M. Davis—Opelika	Oct. 12
Joel C. Carson—Birmingham	Oct. 12
G. W. Brownlee—Marion	Oct. 12-19
S. B. Thornton—Anniston	Oct. 19
W. H. Jordan—Anniston	Oct. 19
W. O. Pearson—Anniston	Oct. 19
J. W. Know—Marion	Oct. 19
J. A. Harris—Montgomery	Oct. 19
R. R. Williams—Opelika	Oct. 19
J. A. Howard—Opelika	Oct. 19
James N. Wallace—Anniston	Oct. 26
P. P. Wright—Huntsville	Oct. 26
E. Frazier—Marion	Oct. 26
J. N. Wallace—Anniston	Oct. 26
R. M. Davis—Opelika	Oct. 26
G. W. Lewis—Montgomery	Oct. 26
G. W. Mann—Marion	Nov. 2
Chas. Coleman—Anniston	Nov. 2-9
J. C. Sammons—Anniston	Nov. 9-16
A. G. Glenn—Birmingham	Nov. 9
Isreal Townsend—Birmingham	Nov. 9
L. S. Price—Opelika	Nov. 9
J. J. Harrison—Huntsville	Nov. 9
S. C. Walker—Montgomery	Nov. 30

CENTRAL MISSOURI CONFERENCE

R. E. Gillum—St. Louis	Sept. 15
G. W. Washington—Marion	Sept. 28
T. S. Sanders—Huntsville	Sept. 28
R. Davis—Kansas City	Oct. 19
L. Woolrich—Kansas City	Oct. 26
W. A. Bohannon—Sedalia	Oct. 26
Chas. S. Webster—Mexico	Oct. 26
E. A. Johnson—Kansas City	Oct. 26
J. B. Walker—Sedalia	Oct. 19-26
R. H. Young—Kansas City	Oct. 26
H. T. Reeves—Mexico	Nov. 2
Q. E. Whaley—St. Louis	Nov. 9
F. L. Bowles—Sedalia	Nov. 9
H. H. Higgs—Mexico	Nov. 9
F. D. Woodford—Kansas City	Nov. 9
John L. Brooks—St. Louis	Nov. 16
W. F. Walker—St. Louis	Nov. 16
L. R. Grant—St. Louis	Nov. 30
S. P. Johnson—	Nov. 30
E. Edwards—St. Louis	Nov. 30
M. L. Mackay—Mexico	Dec. 7
A. J. Williams—Kansas City	Dec. 7
F. D. Woodford	

FLORIDA CONFERENCE

S. E. Green—Gainesville	Oct. 12
J. M. Trammell—Jacksonville	Oct. 26
Geo. L. Ruse—Jacksonville	Oct. 26
Alex Grant—Jacksonville	Nov. 2
A. Sumner—South Florida	Nov. 16
P. Swearingen, D. S.—Ocala	

LEXINGTON CONFERENCE

PASTOR	DISTRICT	DATE
C. E. Alexander—Lexington		Oct. 5
E. A. White—Ohio		Oct. 12
W. L. Noel—Louisville		Oct. 12
J. H. Ross—Louisville		Oct. 19
W. H. Riley—Indiana		Oct. 19
William White—Ohio		Oct. 26
D. E. Skelton—Ohio		Oct. 26
F. P. Robinson—Louisville		Nov. 2
H. A. Foreman—Indiana		Nov. 2
H. M. Carroll—Indiana		Nov. 2
Sanford Hinkle—Lexington		Nov. 2
S. W. Duncan—Lexington		Nov. 30
Wm. C. Statesman—Ohio		Nov. 23
M. S. Johnson—Lexington		Dec. 7
J. B. Redmond—Lexington		Dec. 14
R. F. Broadus—Louisville		Dec. 21
T. L. Ferguson—Mayesville		Dec. 21
Charles Jones		
W. W. Heston		
P. T. Gorham, D. S.—Lexington		

LINCOLN CONFERENCE

J. H. Taylor—Topeka	Oct. 5
T. S. McMorris—Muskogee	Oct. 12
E. M. Madden—Muskogee	Oct. 26
Walton Brown—Topeka	Nov. 2
D. Bruce—Muskogee	Nov. 30
S. D. Brown—Muskogee	Dec. —

LITTLE ROCK CONFERENCE

J. H. Henry—	Oct. 19
C. A. Taylor—	Nov. 9
S. J. Brown—Mariana	Nov. 9
J. W. Terrell—	Nov. 23

LOUISIANA CONFERENCE

J. E. Rolax—Alexandria	Sept. 28
J. H. Thompson—Shreveport	Sept. 28
E. J. Harrison—So. New Orleans	Oct. 5
W. R. London—Shreveport	Oct. 12
F. C. Colton—Lake Charles	Oct. 12
Cornelius Johnson—La Teche	Oct. 12
R. P. Threlkeld—Lake Charles	Oct. 12
J. C. Coleman—La Teche	Oct. 12
Wm. S. Harris—Baton Rouge	Oct. 12
Wm. Emmett—Baton Rouge	Oct. 12
M. R. Walker—La Teche	Oct. 12
E. W. Jackson—Baton Rouge	Oct. 12
David Harrison—Shreveport	Oct. 12
T. B. Oville—Shreveport	Oct. 12
W. J. M. Price—New Orleans	Oct. 12
D. G. Pharris—Lake Charles	Oct. 12
A. C. Mitchell—Lake Charles	Oct. 12
Daniel G. Taylor—Baton Rouge	Oct. 12
L. C. Thomas—Baton Rouge	Oct. 12
H. C. Gair—Baton Rouge	Oct. 12
Henry Taylor—La Teche	Oct. 19
B. F. Branch—Alexandria	Oct. 19
H. J. Wright—Alexandria	Oct. 19
C. W. Reeves—Shreveport	Oct. 19
E. Spears—La Teche	Oct. 19
W. J. Hampton—La Teche	Oct. 19
D. H. Young—Alexandria	Oct. 19
R. F. Long—La Teche	Oct. 26
H. Daniels—Baton Rouge	Oct. 26
J. H. Hubbard—New Orleans	Oct. 26
N. McNeal—Baton Rouge	Oct. 26
J. L. Augustus—Alexandria	Oct. 26
D. A. Landry—Lake Charles	Oct. 26
John D. Wilson—Baton Rouge	Oct. 26
J. H. Barnes—Baton Rouge	Oct. 26
T. A. Jackson—Alexandria	Oct. 26
S. M. G. Taylor—Lake Charles	Oct. 26
C. G. Priestley—Alexandria	Oct. 26
I. C. Dougherty—Baton Rouge	Oct. 26
J. L. Wilson—New Orleans	Oct. 26
F. D. Bowers—Baton Rouge	Oct. 26
Bedford Carr—Alexandria	Oct. 26
I. B. Henderson—Alexandria	Nov. 2

PASTOR DISTRICT

Lewis H. Smith—Shreveport	Nov. 2
J. S. Jones—Shreveport	Nov. 2
J. D. Poole—Baton Rouge	Nov. 9
Joshua J. Obce—Shreveport	Nov. 9
L. L. Greene—Baton Rouge	Nov. 9
J. J. Woolridge—Alexandria	Nov. 9
B. Mack Hubbard—New Orleans	Nov. 9
T. F. Robinson—New Orleans	Nov. 9
S. S. Earls—Lake Charles	Nov. 9
T. P. Norris—Lake Charles	Nov. 16
H. J. Robinson—Lake Charles	Nov. 16
D. S. Sloan—New Orleans	Nov. 16
M. L. Baldwin—La Teche	Nov. 16
E. B. Richards—Lake Charles	Nov. 16
S. A. Mason—Baton Rouge	Nov. 16-23
A. Vincent—Baton Rouge	Nov. 16
W. H. Simmons—Alexandria	Nov. 16
A. B. Venable—Alexandria	Nov. 16
John H. Wise—La Teche	Nov. 16
H. C. Wilson—Lake Charles	Nov. 16
F. D. Thomas—La Teche	Nov. 16
G. A. Payne—La Teche	Nov. 23
P. W. Clark—Lake Charles	Nov. 23
P. Bibbs—Lake Charles	Nov. 23
David D. Williams—La Teche	Nov. 30
J. F. Marshall—Alexandria	Nov. 30
S. A. Davis—Lake Charles	Nov. 30
Geo. Thomas—Alexandria	Nov. 30
T. A. Hampton—Lake Charles	Nov. 30
F. M. Lashington—Shreveport	Nov. 30
W. H. Lang—La Teche	Nov. 30
H. A. Sorrell—Lake Charles	Dec. 14
Calvin S. Stanley—New Orleans	Dec. 14
A. B. Harris—La Teche	Dec. 28

MISSISSIPPI CONFERENCE

A. M. Trotter—Jackson	Oct. 5
J. B. Brooks—Gulfport	Oct. 12
W. A. Oates—Gulfport	Oct. 12
H. K. Roberts—Meridian	Oct. 12
A. B. Britton—Meridian	Oct. 12
G. E. Trower—Brookhaven	Oct. 12
Frank Smith—Vicksburg	Oct. 19
N. Toole—Hattiesburg	Oct. 19
A. D. Smith—Brookhaven	Oct. 19
G. W. May	Oct. 19
P. W. Baldwin—Jackson	Oct. 26-Nov. 2
J. C. Peters—Gulfport	Nov. 2
G. W. Smith—Vicksburg	Nov. 2
A. J. McNair—Hattiesburg	Nov. 2
A. Holland—Jackson	Nov. 2
G. W. Moody—Brookhaven	Nov. 9
S. H. Cannon—Jackson	Nov. 9
W. H. Smith—Gulfport	Nov. 9
W. McNeil—Brookhaven	Nov. 16
D. F. Dudley—Gulfport	Nov. 16
R. L. Carpenter—Brookhaven	Nov. 16
Frank L. Alfred—Brookhaven	Nov. 23
G. W. Adams—Meridian	Nov. 23
J. K. Comfort—Gulfport	Nov. 23
J. I. Garrett—Vicksburg	Nov. 16-23-30
M. White—Brookhaven	Nov. 2-23
P. A. Taylor—Jackson	Nov. 23
N. E. Goodloe—Hattiesburg	Nov. 23
W. R. Walker—Hattiesburg	Nov. 30
A. Johnson—Brookhaven	Nov. 30
E. H. Langston—Gulfport	Nov. 30
H. Roundtree—Meridian	Nov. 30
T. A. Carter—Gulfport	Nov. 30
M. T. J. Howard—Jackson	Nov. 30
I. C. Rucker—Jackson	Nov. 30
S. Jossell—Gulfport	Nov. 30
A. H. Lathan—Gulfport	Nov. 30
H. E. Morgan—Meridian	Nov. 30
J. C. Smoot—Jackson	Nov. 30
M. T. J. Howard—Jackson	Nov. 30
R. S. Hammond	Dec. 7
L. W. Price—Meridian	Dec. 21
J. M. Shumpert, D. S.—Meridian	
W. McMorris, D. S.—Hattiesburg	

NORTH CAROLINA CONFERENCE

PASTOR	DISTRICT	DATE
Erving Swan—Western		Oct. 12
W. Ellison—Winston		Oct. 19
L. F. Parks—Winston		Oct. 26
B. F. Thomas—Greensboro		Oct. 26
C. E. Howard—Winston		Oct. 26
M. Mundy—Wilmington		Oct. 26
H. O. Frederick—Western		Oct. 26
I. C. Addle—Western		Oct. 26
W. W. Pope—Winston		Nov. 2
A. E. Robinson—Winston		Nov. 2
R. J. Shipp—Winston		Nov. 9
N. J. Pass—Winston		Nov. 16
J. K. McNair—Greensboro		Nov. 16
S. R. McCorkle—Winston		Nov. 9-16
A. G. Jenkins—Greensboro		Nov. 30
S. A. McNeill—Wilmington		Dec. 7
S. P. West—Western		Dec. 14
M. C. Laughlin—Greensboro		Dec. 14

SAVANNAH CONFERENCE

W. R. Dixon—Waycross	Oct. 19
J. B. Maddox—La Grange	Oct. 19
J. H. Pinkney—La Grange	Oct. 26
J. R. Wallace—Savannah	Oct. 26
W. B. Hester—Waynesboro	Oct. 26
W. J. Hamilton—Savannah	Oct. 19-26
E. W. Moore—La Grange	Nov. 2
I. T. Griner—Waynesboro	Nov. 2-23
M. P. Moore—Waycross	Nov. 16
Wm. Daniels—La Grange	Nov. 23

SOUTH CAROLINA CONFERENCE

R. C. Campbell—Spartanburg	Sept. 16
J. C. Gibbs—Pickens	Oct. 5
J. A. Curry—Beaufort	Oct. 12
R. E. Romans—Beaufort	Oct. 12
B. S. A. Williams—Sumter	Oct. 12
Thos. Judge—Charleston	Oct. 12
George W. Rogers—Charleston	Oct. 12
J. C. Burch—Sumter	Oct. 12
A. R. Smith—Charleston	Oct. 19
E. D. Garrett—Beaufort	Oct. 19
H. W. Williams—Spartanburg	Oct. 19
B. C. Jackson—Bennettsville	Oct. 19
C. C. Clark—Spartanburg	Oct. 19
Lawrence Bonaparte—Charleston	Oct. 19
W. H. Redfield—Sumter	Oct. 19
V. C. Demery—Sumter	Oct. 19
J. E. C. Jenkins—Greenville	Oct. 26
C. B. Brown—Spartanburg	Oct. 26
W. G. Valentine—Greenville	Oct. 26
M. C. Newman—Greenville	Oct. 26
A. M. Wright—Beaufort	Oct. 26
G. W. Covington—Orangeburg	Oct. 26
J. S. Thomas—Sumter	Oct. 26
A. R. Howard—Sumter	Oct. 26
A. G. Kennedy—Greenville	Oct. 26
N. W. Bowen—Orangeburg	Oct. 26
J. A. Summers—Beaufort	Oct. 26
L. W. Williams—Greenville	Oct. 26
S. D. Williams—Beaufort	Oct. 26
J. A. Harrall—Florence	Nov. 2
W. M. Stoney—Beaufort	Nov. 2
A. G. Townsend—Greenville	Nov. 2
N. W. Green—Florence	Nov. 9
S. M. McCollom—Bennettsville	Nov. 9
J. A. Gary—Bennettsville	Nov. 9
J. C. Martin—Greenville	Dec. 21
R. F. Harrington—Spartanburg	Dec. 26

TEXAS CONFERENCE

S. A. Andrews—Marshall	Sept. 14
E. H. Halden—Houston	Sept. 14
J. W. Gilder—Houston	Oct. 12
T. M. Jackson—Conroe	Oct. 12
P. H. Jenkins—Marshall	Oct. 12
J. E. Bryant—Houston	Oct. 12
Tanola Edwards—Houston	Oct. 12
Jas. Hants—Conroe	Oct. 19
A. E. Gibbs—Houston	Oct. 19
E. W. Hayes—Marshall	Oct. 19
S. W. Johnson—Marshall	Oct. 19
I. L. Bookman—Conroe	Oct. 26
N. N. Sawyer—Beaumont	Oct. 26
S. M. Bolden—Paris	Oct. 26
A. W. Carr—Marshall	Oct. 26
G. W. Carter—Palestine	Oct. 26
Freeman Parker—Beaumont	Oct. 26
S. M. Therman—Palestine	Nov. 2
R. Hillary—Paris	Nov. 2

PASTOR	DISTRICT	DATE
G. W. Harris—Maysville		Nov. 2
R. E. Dyer—Conroe		Nov. 2
T. S. Pryor—Marshall		Nov. 9
A. F. Johnson—Navasota		Nov. 9
G. W. White—Palestine		Nov. 16-23
L. L. Neal—Houston		Nov. 23
P. L. Jackson—Marshall		Nov. 23
E. Micheaux—Navasota		Nov. 30
R. H. Warren—Conroe		Nov. 30
B. McDaniel—Navasota		Nov. 30
K. W. McMillan—Paris		Nov. 30
J. H. Mann—Palestine		Dec. 7
W. L. Duncan—Beaumont		

UPPER MISSISSIPPI CONFERENCE

G. J. Dobson—Aberdeen	Oct. 12
G. J. Dobson—Aberdeen	Oct. 19
J. W. Winbush—Starkeville	Oct. 12
W. C. Conner—Clarksdale	Oct. 19
C. W. Walton—Aberdeen	Oct. 19
Green. Spencer—Holly Springs	Oct. 19
C. A. Jordan—Starkeville	Oct. 19
G. M. Chisholm—Greenwood	Oct. 26
J. H. Wesley—Aberdeen	Oct. 26
E. H. Holmes—Greenwood	Oct. 26
J. P. Watson—Holly Springs	Oct. 26
D. D. Reid—Holly Springs	Oct. 26
W. M. Campbell—Winona	Oct. 26
G. W. Weatherly—Greenwood	Oct. 26
Fred H. Bunton—Holly Springs	Nov. 2
H. Y. Saulter—Winona	Nov. 2
G. Orange—Greenwood	Nov. 2
M. C. McEwen—Winona	Nov. 2
P. A. Lemons—Holly Springs	Nov. 2
N. H. Isom—Holly Springs	Nov. 9
B. F. Woolfolk—Aberdeen	Nov. 9
N. R. Clay—Aberdeen	Nov. 9
B. T. Walker—Holly Springs	Nov. 16
W. M. Maxwell—Greenwood	Nov. 16
W. C. Conwell—Winona	Nov. 23
W. H. Golden—Holly Springs	Nov. 23
J. H. Everett—Clarksdale	Nov. 23
W. H. Whitlock—Aberdeen	Nov. 23
J. Burton—Aberdeen	Nov. 23
J. M. Marsh, D. S.—Aberdeen	Nov. 25
T. W. Davis—Aberdeen	Nov. 30
J. J. Johnson—Winona	Nov. 30
R. B. Adams—Greenwood	Nov. 30
G. W. Baker—Aberdeen	Nov. 30
B. W. Wynn—Starkville	Nov. 30
D. D. Shelby—Clarksdale	Nov. 30
J. W. Golden—Aberdeen	Nov. 30
J. R. Nevils—Winona	Nov. 30
E. C. F. Troupe—Greenwood	Nov. 30
L. A. Armstrong—Holly Springs	Nov. 30
E. O. Woolfolk—Greenwood	Dec. 14
C. W. Butler, D. S.—Clarksdale	

WASHINGTON CONFERENCE

R. S. Reid—Cumberland	Sept. 28
A. J. Mitchell—Baltimore	Sept. 28
E. J. Ruddock—Alexandria	Sept. 28
L. J. Valentine—Baltimore	Oct. 5
J. R. Davis—Cumberland	Oct. 12
J. H. Watson—Cumberland	Oct. 12
J. J. Cecil—Annapolis	Oct. 26
J. H. Peters—Cumberland	Oct. 26
A. P. Shaw—Alexandria	Oct. 26
M. F. Hagling—Cumberland	Oct. 26
R. A. Hart—Washington	Oct. 26
J. G. Grant—Alexandria	Oct. 26
J. B. Arter—Alexandria	Oct. 26
E. W. S. Peck—Annapolis	Nov. 2
Geo. W. W. Jenkins—Alexandria	Nov. 9
W. James Tyler—Washington	Nov. 9
I. H. Carpenter—Alexandria	Nov. 9
C. E. Queen	Nov. 9
C. A. Brady—Baltimore	Nov. 23
Jos. Wheeler—Alexandria	Nov. 30
R. A. Bolden—Cumberland	Nov. 30
J. H. Johnson—Alexandria	Nov. 30
W. H. Dean—Washington	Dec. 7
E. M. Mitchell—Alexandria	Dec. 7
J. C. Love—Washington	Dec. 31
A. H. Whitfield—Cumberland	Dec. 21

WEST TEXAS CONFERENCE

George Waters—Dallas	Oct. 1
A. T. Jackson—Dallas	Oct. 5
Geo. V. Cavett—San Antonio	Oct. 5
J. W. Wright—Victoria	Oct. 12

PASTOR	DISTRICT	DATE
Samuel N. Harvey—Austin		Oct. 12
P. B. Bennett—Waco		Oct. 19
A. Johnson—San Angelo		Oct. 19
A. Brown—Dallas		Oct. 19
J. R. Carnes—Austin		Oct. 19
J. H. Swann—Waco		Oct. 26
J. W. Warren—Victoria		Oct. 26
P. M. Carmichael—San Antonio		Oct. 26
S. E. Jones—Austin		Oct. 26
M. L. Wyatt—Victoria		Nov. 2
J. C. Mays—San Angelo		Nov. 2
G. M. Mallory—Austin		Nov. 2
G. M. Mallory—Austin		Nov. 9
D. F. Vance—Austin		Nov. 2
C. H. Franklin—San Antonio		Nov. 2
J. H. Napier—Victoria		Nov. 9
W. M. Mooney—San Antonio		Nov. 9
G. M. Mallory—Austin		Nov. 16
J. W. Wormly—Victoria		Nov. 16
H. A. Jones—Austin		Nov. 16
W. E. Blackson—San Antonio		Nov. 16
P. A. Morrow—Dallas		Nov. 16
J. Beckham—Waco		Nov. 23
J. W. Weakly—Waco		Nov. 23
M. S. Jordan—Victoria		Nov. 30
H. H. Qualls—San Angelo		Nov. 30
T. H. Wyatt—Dallas		Nov. 30
L. H. Richardson—Austin		Nov. 30
J. D. Mackey—San Antonio		Nov. 30
S. J. Saxton—Austin		Dec. 28
J. S. Wyatt, D. S.—Dallas		
A. L. Carper—San Angelo		

THE CRADLE ON THE NILE

Just a baby in a cradle, on the water of the Nile;
Then the leader of a nation, like an army, rank and file.

This is how God works his wonders without trumpet or display;
We know not what is rocking in the cradle of to-day.

Who will solve the nation's problems, level mountains, tame the seas?

Crystallize in splendid action visions of the centuries?

Who will lead the world to-morrow in its upward, onward way?

We know not what is rocking in the cradle of to-day.

On some Nile, amid the rushes, dreaming, hidden from our view,

There may lie a master workman, who will make this old world new,

Scorn the fear of craven spirits, heed not what the doubters say;

We know not what is rocking in the cradle of to-day.

When the night is at the deepest and darkness heaven fills,

There is morning molding somewhere, out behind the eastern hills.

Never yet has lived a Pharaoh but some Moses broke his sway;

We know not what is rocking in the cradle of to-day.

Earth is full of strange surprises, in her near, her distant isles,

For the hand of God is moving through the rushes of the Niles—

Working out new movements slowly, as the older forms decay;

We know not what is rocking in the cradle of to-day.

God, a boy, one woman walking in a way to her unknown,

May emancipate a nation and cast down an ancient throne;

Purposes divine are ripening without haste, without delay,

We know not what is rocking in the cradle of to-day.

—Unknown

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

The Emancipation Celebration in New York

To celebrate the fiftieth year of the emancipation of the Negro, there will be held in the city of New York, from October 22 to 31, an exposition conducted and planned entirely by the Negroes of that city. The Emancipation Commission is to be congratulated upon the very thorough way in which they have gone into each detail that would go into the successful making of the exposition. With but a small sum—\$25,000—to expend, the exposition, although run along the strictest economical lines, will present exhibits chosen because of their excellence and being typical of Negro progress during the fifty years of his freedom. The exhibits will cover the following subjects:

Occupations of colored people, especially agriculture and the trades, including manufactured products, hand-work, inventions, etc.

Education—Work of schools, public and private, work of institutions and persons.

Religion—Churches and church activities.

Civics—Homes, efforts for social betterment, organizations, colored towns, etc.

Art—Music, painting, books, sculpture, embroidery, and architecture.

There will be 150 charts filled with phrases, figures, and diagrams, and illustrating every phase of the progress of American Negroes. There will be also maps and models to make these and other facts clear.

One thousand large photographs of houses, churches, places of business, faces, will illustrate Negro-American work.

A pageant, that is a series of groups of actors illustrating with costume and movement and music, the history of the advance of the Negro race, will be a splendid feature and will be performed four times by 250 young people, who were selected from the churches and other organizations in New York State.

Music each night, including a military concert, and orchestral concert, and a final Halloween party will make the evenings interesting.

The peculiar value of such an exposition in such a place as New York at such a time as this can hardly be estimated. There is at present a pressing necessity of giving to the world a fuller knowledge of the past and present condition of the Negro, with the future hope of his greater progress and this exposition is the opportunity to present such knowledge. A central temple designed by a Colored architect will gather within its walls pieces of sculpture by Negroes a library of newspapers and books by Negro authors, and others that relate to the Negro, painting and decorations by the Negro.

"New Americans for a New America" is the title of a very practical programme gotten out by the Home Mission's Council—the federation of Home Missions Boards, the Church Building and the Sunday School Publication Societies of the Protestant Churches of the United States. This programme is to be used in the observance of the Home Mission week November 16-23.

Of the four hundred and thirty seamen who fought with Perry in the Battle of Lake Erie, the Centennial of which has just been celebrated, one hundred and nine were Colored men. They were as brave and heroic as their mates. They were as loyal and devoted to the flag. The Negroes heroism in every war of the nation justifies better treatment than he is receiving.

Of General Interest

France's President in Spain

It is indeed gratifying to note that the President of France, M. Poincaré, who arrived in Madrid, Spain, one day last week to visit King Alfonso, would not consent to witness a bull fight arranged for his entertainment. The President is a warm admirer of animals and could not witness such, brutal punishment of dumb beasts as a bull fight necessitates. President Poincaré's visit to Spain is expected by the general public to bring about Spain's re-entry into European politics and to result in her taking her place as one of the great powers after 100 years' occupancy of a lesser position.

Catholics in Rome Not To Vote

Not a few readers will be surprised to know that the Catholics in Rome do not vote or take part in any of the elections. This is according to an order issued by the Pope, after the fall of the temporal power. At this time, Catholics throughout Italy were forbidden to take any part in politics. However, at the last general elections, the Pope waived the prohibition in localities where Catholic candidates opposed anti-clerical representatives. This action led the Catholics in Rome to hope that at the coming general election the prohibition would again be waived and they too would be allowed to participate in the elections, but their hope was without grounds, for recently the Vatican organ, the Osservatore Romano, published a statement in which the Pope's desires are plainly set forth. It announced among other things that the Catholics of Rome will not go to the polls but does not mention other localities in Italy.

American Suffragette Not To Speak

Dr. Anna Howard Shaw, president of the National Woman Suffrage Association, cancelled late last week her engagement to speak at the meeting set for welcoming Mrs. Pankhurst, the militant English leader, who arrived in America this week. The unwillingness to speak on the part of Dr. Shaw, is due to the fact that the English leader is to receive \$1,500.00 and a certain per cent of the gate receipts to be used for her work in England. At the same time, Mrs. Pankhurst is to secure pledges in this country to be put to the use of the suffragette party in England. All of these, Dr. Shaw considered unfair to the work in America, as it, too, is in need of funds, and a share of the money resulting from the proposed meeting in Madison Square Garden should be secured, Dr. Shaw thinks, for the work in this country. Dr. Shaw, therefore, had nothing to do with the meeting. Mrs. Pankhurst sailed for this country under an assumed name for no other reason, she stated, but to "test the efficiency of male government."

Semi-Centennial in Pennsylvania

At the semi-centennial celebration of the Lincoln Emancipation Proclamation in the state of Pennsylvania held recently, there were to be seen eight hundred books of various description written by colored authors, and more than twenty inventions by colored men, some of which have brought wealth and prominence to the inventors. Some of the most interesting of these exhibits were the works and inventions of Mr. S. R. Simmons. It is said that he was a poor boy and more than twenty years ago he became a laborer in one of the foundries. "To-day," runs a local dispatch, "there is scarcely a piece of steel cast in Pennsylvania which is not rendered more perfect by the use of the S. R. Simmons

casting nozzle." Besides having invented several other labor saving appliances, Mr. Simmons is the owner of a foundry, and he had on exhibition in the recent celebration a bell which is an exact model of the historic Liberty Bell. This is said to be the only exact reproduction of the Liberty Bell in existence. Mr. Simmons made the model himself, doing all the preliminary draughting work and making the mold with his own hands.

"An Effort to Save the Douglass Home"

The Pittsburgh Courier recently published an article under the above caption, stating that the old home of the late Frederick Douglass, Washington, D. C., is resting under a heavy mortgage. "The old mansion, with its furniture, books, papers, art treasures and curios which were gathered by him, is fast going to decay, and the fifteen acres of ground surrounding and belonging to the home are but a tangled mesh of weeds and a rank growth of vines." The property was bequeathed to the race to be held and preserved with its contents as a memorial to the name and the heroic deeds of the illustrious Douglass. The Courier states that an effort is being made to raise sufficient funds to pay off the mortgage and to put the home and the grounds in repair, and urges that by individual contributions from members of the race in general, the property might be restored to its former beauty and kept in a state of preservation and adornment as a memorial to our noble benefactor—that it should be preserved in reverence unto the future generations of our race, just as the home of George Washington at Mount Vernon is held in sacred honor by the white race.

Ground-Breaking at Walden for Dormitory

"This noted university was voted out of existence four months ago, but this action of the authorities has been recalled, and it is now the firm purpose of the Methodist Episcopal Church, in the name of the Lord Jesus Christ, to see that this great institution for Negro education shall have a new lease of life," was a most emphatic declaration of Bishop Theodore S. Henderson, at the ground-breaking exercises on the campus of Walden University Monday afternoon, October 6. He was the principal speaker of the occasion. Other speakers were Dr. C. W. Bennett, Inspector of Freedmen's Aid Schools; Dr. D. D. Martin of Atlanta, Ga., and Dr. I. Garland Penn, of Cincinnati, Corresponding Secretary of the Freedmen's Aid Society. Each spoke of the demand for increased facilities at the institution and encouraged the effort being put forth to replace the dormitory recently destroyed by fire.

The evening was far spent when the great crowd followed Bishop Henderson to the site just opposite Thompson's Chapel, where he turned the first shovel of earth, which marked the location of the new dormitory, work on which will begin in the next thirty days, according to the advice of those in authority. The new building is to cost in the neighborhood of \$35,000 and will be modern in every respect.

The funds offered by the Freedmen's Aid Society have been considerably augmented by the efforts of the Walden Alumni Association, which raised \$1,400; the Walden Circle, an organization of undergraduates, which raised \$800, and Bishop Henderson, who raised over \$5,000 in cash and pledges from members of the conference, which brings the total contribution on the part of the immediate friends and supporters of the university to over \$7,000, which is about one-half of the amount expected by the society. This is sufficient, however, to assure the construction of the building, the society feeling satisfied that the remainder of the money will be forthcoming within the limited time.

People of Interest

Bishop Thirkield preached twice recently in Portland, Maine before large audiences..

The Rev. P. Moses P. Franklin, a member of the Louisiana Conference, died this week at Jeanerette.

Captain A. Clark Smith, the leader of the Tuskegee Institute Band, has we learn, been appointed Secretary of the Young Men's Christian Association at Wichita, Kansas.

Dr. J. S. Scott is located at Johnson City, Tennessee. Before leaving Chicago, Dr. Scott passed the Illinois Board of Medical Examiners which gives reciprocity with twenty-one states including Texas and Louisiana.

Miss Eva Beatrice Price, daughter of Mr. John W. Price, of South Atlanta, Georgia, was united in marriage to Dr. Charles W. Scott of Reidsville, N. C., on October 15, at the home of her parents.

Dr. W. H. Wykoff, pastor of Trinity Methodist Episcopal Church, Louisville, Ky., is the Freedmen's Aid representative for the Southern Illinois, Rock River and North West Iowa Conference. The Doctor's making a fine impression in the interest of the Freedmen's Aid Society.

The Rev. Mr. T. J. Howard, B. D., and his wife, Mrs. Mary Madison Howard, of Pratt Methodist Episcopal Church Jackson, Mississippi, will enter upon work in Liberia, as soon as a way is provided. For some years Mrs. Howard was a member of the faculty of Thayer Home. Mr. Howard, says the Foundation, is a scholar of fine attainments, and close to the people in his sympathy and plan.

Dr. J. S. Sherrill, Field Secretary, is busily engaged in the work of the Board of Foreign Missions. On Sunday morning, August twenty-fourth, he preached in Park Street Church, Cincinnati, and at Mount Zion on Walnut Hill at night. The following Monday night he delivered a lecture on Foreign Missions in our church at Lexington, Kentucky. Doctor Sherrill also visited the Lexington, the Le Grange and Waynesboro District Conferences.

Dr. F. H. Butler, our pastor of Mount Clair, N. J., delivered the Emancipation address in the Hillside Auditorium in Mount Clair recently. He also spoke at the New Jersey State celebration at Atlantic City on, "The Negro and Social Uplift," and October 27 he is to address the Inter-denominational Preachers' Meeting in New York on, "The Religious Status of the Negro." Dr. Butler delivered a very fine address to the National Business League held recently at Philadelphia.

The new industrial and manual training public school of Centreville, Md., was dedicated on Monday, September 29, under the direction of District Superintendent J. E. A. Johns and other ministers. Addresses were delivered as follows: "Our School Life," by Rev. D. G. Waters; "Our Duty to the American Flag," by Dr. S. S. Jolly, of Cambridge, Md.; "Manual Training," Hon. Harry G. Cummings, of Baltimore, Md.; "Race Betterment," Mr. Cyrus Sinclair; "Our Leaders," Mr. S. Q. Sanks; "Our Building," by Mr. John P. Forester.

Mr. Sherwood Eddy one of the principal speakers for the Methodist Men's Meeting has been working for the last seventeen years among the students of India and the far East. He is now Secretary for Asia of the International Committee of Young Men's Christian Associations. He recently accompanied Dr. John R. Mott on his tour around the world, conducting evangelistic campaigns with Dr. Mott in thirty strategic cities of Asia. The student audiences, averaged a thousand a night in India, and two thousand a night in China, and many hundreds of men were baptized and received into the Churches immediately following the evangelistic meetings conducted in the Far East. Mr. Eddy is about to return to China for another campaign among the Government students of China and officials in the Chinese Republic.

ONE PASTOR'S PLAN FOR SOUTHWESTERN DAY

There would be no doubt about the success of Southwestern Day and the increase of our subscription list to twenty-five thousand if all of our pastors would enter into the movement with the same spirit and energy that characterize the efforts of the Rev. A. W. Carr, pastor of Ebenezer Methodist Episcopal Church, at Marshall, Texas. Brother Carr sends in five subscribers and pledges seventy-five more. He has a good field. He means to work it as is indicated by the very fine programme which he has prepared. The programme is suggestive and no doubt will be helpful to others, hence we are printing it herewith in full. The programme is a model one for the pastors in the observance of Southwestern Day:

Southwestern Christian Advocate Rally
At Ebenezer Methodist Episcopal Church, Sunday, October 26,
1913. 7:00 O'clock P. M.
Programme

Opening Song.....Ebenezer Choir
Invocation...Rev. J. B. Hawood, A. M.
Musical Selection....Wiley Orchestra,
Prof. J. B. Randolph, A. M., Conductor
Ten One Minute Quotations from
Southwestern, led by Mrs. Rosa Malone.

Origin and Purpose of the Southwestern Christian Advocate, Prof. H. B. Pemberton, A. M.

How Has It Accomplished Its Purpose?.....Miss Jessie Calvin, A. B.
Special Quartette.....

Prof. R. E. Brown, A. M., Leader
Brief Sketch of the Editors.....

Prof. H. L. Billups, B. S., M. S., Ph. B.
How Has the Southwestern Christian Advocate Served the Church as a Moral Force in the Uplift of its Colored Membership?.....

Mrs. L. B. Williams, A. M.
Solo.....Miss Pattie B. Nelson
Recitation—"The Blind Child," from the columns, "Our Young Friends," Southwestern Christian Advocate.....

Mable Mitchell (a child)
What Effect Has the Southwestern Christian Advocate had Upon the Dominant Race, in the way of Making Sentiment for the Negro in this Country?.....

Dr. M. W. Dogan, A. M., Ph. D.
How Has the Southwestern Christian Advocate been helpful to your Christian Life?.....Rev. Melton Sanford
Musical Selection....Wiley Orchestra
How has the Southwestern Christian Advocate Contributed to the Improvement of the Domestic Life?.....

Miss Ella M. Murphy
Why should the Southwestern Christian Advocate be liberally supported by the Negro in general, and those of the Methodist Episcopal Church, in particular?.....Miss Frankie M. Young
Registering Cash Subscribers to the Southwestern Christian Advocate

Prof. S. S. Reid, A. M.
Closing Selection from the Quartette.
Remarks from the District Superintendent, Rev. P. H. Jenkins.

"Home Sweet Home," by the University Orchestra.

Benediction.....Rev. G. W. Brown
Ushers—Prof. H. B. Pemberton, Jr.
A. B.; Mr. M. A. Anderson, Mr. C. Patterso.

Special Solicitor.....Rev. N. A. Murphy
Master of Ceremonies—

Mr. F. E. Williams
Note—Each speaker will be allowed five minutes. The purpose is to show the intrinsic value of the Southwestern Christian Advocate, in as many ways as possible, and as briefly as possible.

A. W. CARR, Pastor.

News Paragraphs

A Negro bank opened its doors in Ocala, Florida, on September ninth.

Recently a French flyer spanned the Mediterranean—558 miles.

A man in Vermont willed \$1,000 to the town of Westminster, to establish prizes for good spelling.

Pullman porters have come together and effected an organization for mutual benefit and protection.

Governor Hooper of Tennessee has signed the bill substituting the electric chair for the gallows in that state.

Rabbi Max Heller is to teach Hebrew at Tulane University, New Orleans, this year.

Dr. C. B. Wilkins assumed his duties as superintendent of the New Orleans Charity Hospital on October first.

Mr. Ralph E. Langston has been appointed a special agent of the Internal Revenue Department of the New York Division.

At the meeting of the Southern Labor Congress, held in Nashville during September, it was unanimously decided to affiliate with Negro labor organizations in future.

The Grover Cleveland Memorial tower is to be dedicated at Princeton University, on October twenty-second. Former President William H. Taft will witness the ceremonies.

A comparison of 625 star athletes of the Naval Academy with 580 non-athletes, in both cases from the classes of 1892-1911, shows that apparently the non-athletes are in better physical condition than the athletes.

Dr. Reginald Heber Fitz, discoverer of appendicitis, and world renowned because of his work in surgery, died Tuesday, Sept. 30, in Brooklyn, Mass., Dr. Fitz was seventy years old.

According to the report of Secretary of State of Ohio, divorces are on the increase in that state and marriage is on the decrease. In Ohio, during 1912, 5,724 divorces were granted.

The recent fire in Hot Springs, Arkansas, which caused damage to the amount of \$12,000,000, destroyed the colored Pythian Sanitarium and many homes owned by colored people.

Medical inspection is a business proposition. In a town with 250 children, it is said for instance, there would be an annual saving of \$5,250 if by thorough medical inspection the curable physical defects that handicap school children could be remedied.

The National Memorial to Abraham Lincoln is to be erected in Potomac Park, Washington, D. C. It will be of Grecian temple design, white marble in color, and cost \$1,637,800. The forty-foot statue to be erected within the Memorial will cost \$50,000 more.

One thousand men and women are aiding General Bramwell Booth, the head of the Salvation Army, in the campaign to raise \$1,000,000 for two training schools for Army workers to be erected in New York and Chicago as a memorial to his father.

It is hoped that twenty thousand delegates will hear some of America's greatest orators and musicians at the Twentieth Century Jubilee Convention of the Anti-Saloon League of America, to be held at Columbus, Ohio, November 10 to 13. The program includes the most celebrated temperance workers and orators of America.

Mr. Jonas W. Thomas of Marlborough county, South Carolina, who when he began his career as a farmer bought an old horse and rented thirty acres of land, now owns and occupies a twelve room house, gives employment on his \$40,000 plantation to thirty-nine families numbering 189 men, women and children. His crops include cotton, corn and garden truck and he raises his own cattle. Mr. Thomas has received for his cotton crop alone as high as \$31,000 and has saved, on an average \$3,000 a year for twenty-two years. Mr. Thomas is a member of the Methodist Episcopal Church.

The Sin of Moses and Aaron

NUMBER 20:1-3

International Sunday School Lesson for October 26, 1913

By THE REV. N. W. GREENE, B. D.

Golden Text—Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer.—Psalm 19:14.

Time—About 1460 B. C., in the 40th year of the Exodus.

Place—At Kadesh-barnea, in the vicinity of the place where they spent 38 years.

The Lesson Story

The unfavorable report of the spies made Israel faint-hearted, faithless and discouraged. For this sin God would have destroyed them but for the prayer of Moses, who saved them from immediate death but left them to suffer the consequences of their sin. So, for about thirty-eight years more they had to stay in the wilderness, and that, until all who were more than twenty years old had died.

In today's lesson we find a new generation; all the older ones except Caleb and Joshua having died during the years of their punishment. Miriam also had died about this time and was buried at Kadesh. But this new generation, like the old, complained and murmured against Moses and Aaron because there was no water for them and their cattle. They expressed their preference to have died with their fathers and brothers rather than to suffer thirst in the wilderness.

Moses and Aaron went to the Tabernacle and fell before God in bitterness of spirit on account of the people. Whereupon, God revealed Himself in the cloud and spoke unto them saying that Moses should go to the people and in their presence speak to the rock and water would gush forth in sufficient quantity for their need. But instead of doing just as God had told him, Moses spoke harshly to the people and smote the rock twice with the rod of Aaron. While sin underlies the conduct of Moses, God honored his act and water came forth abundantly. But Moses was told that his sin would bar him from the privilege of leading Israel into the Promised Land. As for Aaron, he was allowed to journey only twenty-five miles farther, where Mount Hor received his body.

The Nature of the Sin

The sin of Moses is put down as unbelief, which is not so apparent as some other sins, but it underlies them and is the chief cause of them. We are not sure of the exact point of doubt. It may be that he questioned the power of his mere words to bring water from a rock even though his words had the command of God behind them; and was not willing to take the risk of the humiliation of a public failure. In that case, he was also unmindful, like complaining Israel, of God's past dealings. Or the unbelief may have taken a larger form. It may have grown out of his hard and protracted wilderness experience with added complaints and strife of the new generation, causing him to doubt the ultimate possession of the Promised Land. At any rate, his sin was unbelief, a malady whose deadly qualities never fail.

It is easier to see disobedience as a sin of Moses. He should have spoken to the rock as he was told, but he chose to smite it with a rod. In this he disobeyed God; and disobedience is a sure sequence of unbelief. Of course one may obey perfunctorily or mechanically and at the same time be an unbeliever; but this would be disobedience, the kind that always meets divine disfavor and punishment. True obedience has to do with the poise of the soul rather than the movements of the hands. Unbelief was at the root and inward and outward disobedience followed.

In another sense Moses sinned by misrepresenting the character of God. The people looked upon Moses not as their leader, but also as the representative of God. Moses knew God by talking face to face with Him; the people knew Him as they saw Him in Moses. This is one reason why their murmurings against Moses were murmurings against God. But Moses was not representing the spirit of God when he upbraided the people with the words, "Hear now, ye rebels; shall we bring you forth

water out of this rock?" The people were under intolerable hardship and called for what was indispensable. Under the circumstances Moses should have been considerate, but his petulance stands in marked contrast with the loving kindness of God and the friendly gush of water. It was not correct to make Israel believe that God was not willing to provide the necessities of life. An ugly spirit is also lurking in the emphasis he put on the word "we" in connection with this miracle.

The Cause

The cause for the sin of a man of the type of Moses must be considerable. In the first place, Moses was about 120 years old and must have been nervous, irritable and run-down by reason of the hard life he led. Old age was making inroads upon his strength and there was a natural letting down of his vitality. Then, too, Miriam had just died, and sad reflections must have filled his heart: not only on account of her but also on account of the thousands of his brethren who died in the

wilderness. He may have had a touch of despair, with the only hope of reaching the Promise Land resting in the obedience of the new generation. While in this frame of mind, young Israel came in a body and added murmuring and strife to his already burdened heart. What if God would now punish them with another thirty-eight-year delay? They said, "Would God we had died when our brethren died before the Lord." What if their wish were answered and they sent back to die? This: Moses must die also! This pressure was too great for Moses at the point and the period of his weakness. Moses was disappointed in young Israel and their impatience caused his sin. This may explain but it does not excuse Moses.

The Outcome

The sin of Moses cut off his highest privilege and prevented him from reaching the goal of his ambition. He was allowed only to see but not to enter the Promise Land. This is what sin always does. It cuts one off from the highest and best in life. The sinner may be permitted to "see" the good he craves but not to obtain it. This seeing arouses the desire and brings the sin vividly before him. The punishment of Moses was severe, but it must be borne in mind that the heinousness of sin depends quite as much upon the position of the sinner as the intrinsic character of the sin.

Mars Bluff, S. C.

Christ and the Modern Social Impulse

Epworth League Devotional Meeting Topic for October 26, 1913

(Luke 10:25-28; Matt. 23:9-12; Luke 11:2; 18:24, 25; Matt. 20:25-28)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

Modern sociology is but a new name for an old truth and conduct taught by Jesus nearly nineteen centuries ago. No matter how many words are multiplied in sociology, they can never go deeper, rise higher, nor become broader than the simple teachings of Jesus. The ripe harvest field in the realm of sociology is not learning what to do, but doing the things which the human family has learned in the nursery. Perhaps the lawyer who came to Jesus with test questions concerning eternal life had learned that great law in his youth: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." There was a weightier matter, however, that the lawyer had not learned, and that was the importance of obeying God's law, of doing His will. "This do and thou shalt live."

There are some critics so-called who think that Jesus added little if anything to the world's knowledge. What if He didn't? He did the infinitely more difficult thing. He perfected knowledge in practice. He removed the stone of stumbling at which nations and individuals had fallen throughout the centuries and still fall and fall. He came to earth in human flesh, dwelt among men yet did God's will. He gave to humanity a concrete example of practical obedience to God and sent to us the Holy Spirit so that He might guide us into the knowledge and best of all into the practice of all truth. "This do and thou shalt live."

Christ's teaching concerning the vexing question of the relationship between the rich and the poor, the strong and the weak, the greatest and the least in society, is wonderfully plain—so plain that a fool need not err therein. In fact, the simple, the credible, do not err in the things of God. They that are wise in their own conceit, that seek to exalt themselves and forget God who alone is able to exalt; they that seek to establish their own righteousness and not the righteousness of God—these are they that call bitter, sweet, darkness, light, folly, wisdom, lethargy, prudence; that do greatly err.

Hear what Jesus has to say to the various classes of society. To the rich trusting in his riches, He says, "Sell what thou hast and give it to the poor and thou shalt have treasure in heaven." To the masters, He says, "Neither be ye called masters, for one is your master, even Christ; and all ye are brethren." He advises the greatest to become servants.

The Meaning and Application to Us

There is no easy modern road to the solution of

the vexing problems of society. The sociologist may study all he pleases and search rubbish heaps until doom's day for new light and new facts and new solutions, but he will die a failure. No other foundation not only for religion but for society can be laid than that which is already laid in Jesus Christ. No other light can shine brighter than that which already shines in its fulness from the Light of Life. No other solution can be found but that in Him, who is the Way. The great task of modern times is to pull off the scales that blind our eyes, and work out in practice that law given by God through Moses and approved by Jesus Christ. Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

Before the practice of this law, wars cease, famines become unknown, caste, class, and race barriers and prejudice crumble to the dust; envy, oppression, hatred, malice, strife and greed flee away. Its searchlight brings to full view the puny folly of segregation, domination, individual, national, and race conceit, and shows how clearly they are products of barbarism. There is only one way to solve social problems, to promote the welfare of society. It is the old doctrine taught in God's word and will and which He commands us to do—God the Father of the whole human family; rich, poor, blind, halt, lame, high, low, least, greatest, learned, unlearned, wise, simple—all brethren loving God supremely and each other as himself. This do and thou shalt live.

Winchester, Va.

Personal and General

St. James Church, at Birmingham, Alabama, raised in a recent rally \$136. The Rev. Israel Townsend is pastor.

Mrs. Viola Page of Amory, Mississippi, is spending awhile with her parents, the Rev. and Mrs. S. D. Troupe, of Sardis, Mississippi.

Dr. Ella N. Prescott, of Franklinton, is spending awhile at Eola, her old home, with her mother. She is accompanied by Miss Gracie Dotson.

Our church at Cary, which was demolished by storm July 6, 1913, has been remodeled and rebuilt and now presents a better appearance than ever. Bro. Johnson, our pastor there, deserves much credit for his high conception of the statement that "The King's business demands haste."

THE CHRISTIAN LIFE

The Master of My Boat

I owned a little boat a while ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat,
And mine the air,
And mine the sea,
Not mine a care.

My boat became my place of nightly toil,
I sailed at sunset to the fishing ground;
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

Mine was the boat,
And mine the net,
And mine the skill
And power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man who spoke as never man before:
I followed Him—new life began in me.

Mine was the boat,
But His the voice,
And His the call,
Yet mine the choice.

Ah, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him asleep I wakened, crying, "Take,
Take Thou command, lest waters overwhelm!"

His was the boat,
And His the sea,
And His the peace
O'er all and me.

Once from His boat He taught the curious throng,
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat,
And His the skill,
And His the catch,
And His my will.

—Bible Review Monthly.

Careless Familiarity with Divine Things

In the midst of the cares and business which fill our lives it is natural to covet a situation which would always remind us of what is divine. The college, the cloister, or the country, by turns cast their spell over the hurried, thoughtful man whose yearnings constantly soar above his business, and he feels that in such retreats the spiritual might always seem more real. But life in all these retreats has had its own story to tell of disappointment and dullness and unsusceptibility. Those whose whole life has been spent with the highest themes and the most sacred interests have had to reckon with the fact that there is something in ourselves which will cause even these privileges to pall upon us. Just because these influences are divine there is all the more for us to do.

While his heart was still glowing over the highest conception of Christian life Paul said with a sanity equal to his fervor that, except for daily self-discipline and unceasing vigilance and constant repair of his affections, he might become a discredited man. Yet he was then living under influences which were new and fresh and heavenly. Even an apostolic character was not indelible. And the fear smote him that even such intimacy as he had with his Lord might feel the deadening blight of a mistaken and unworthy familiarity such as we sometimes permit ourselves to have with the most precious things.

Amid all this endless discussion of why men do not go to church, who ever suggests that their absence is due to the fact that they have allowed themselves a careless familiarity with the church's message? They have heard it a long time, and are often blindly angry that it does not have more effect upon them. Having a correct sense that the gospel ought to be good news, they grow peevish because so seldom does it seem so, and believe it is due to the aging of the message. Longing for some great prophetic voice to ring out again and "wake the greedy world to noble deeds," they forget how quickly every one of the great prophets became so familiar to the people

that they were tired to death of them and accused them of becoming wearisome.

Very near to us all comes that story of the man who said that in despair at his failure to realize anything spiritual he went so far as to travel to Jerusalem. He believed that if he could actually stand on Calvary, where the Lord had suffered, he might experience some vividness and reality. At last he stood there; and the skies had never seemed to him so gray, nor life so commonplace, nor a scene less affecting. The experiment was a failure. Ruskin speaks of the sordidness and squalor that will often be found in the houses of those who dwell perpetually in the view of great mountains. Grandeur may become as commonplace as anything else unless we keep alive and delicate a sense that can perceive it. The right experience would seem to be that of Bishop Moule when at last he found himself on the Lake of Galilee all ready to take in its impressions; he said that it was strange how little the actual scene could add to the mind which had always kept vividly before itself the Savior's life as the gospel gives it. It was interesting to him; but it had always been interesting, because he had kept his heart open to it.

We speak in the most off-hand way about "deepening the spiritual life," or about power or about nearness to God. "Every year makes me tremble," said Bishop Westcott, "at the daring with which people speak of spiritual things." The disciples of our Lord often grew too accustomed to him, and failed to realize the wonder of his presence. Nearness, though a power, was also a peril. "Have I been so long time with you, and dost thou not know me, Philip?" We may deal with ourselves so neglectfully that the newest and freshest influences, such as divine influences always are, may fail to cheer or rejoice or inspire.

That is the saddest period in a Christian's life when his possessions all seem hopelessly familiar. The day comes to all when they are tempted to feel that divine influences are

like other influences and have a time when they too weaken and grow less poignant. Our own aging seems to belong also to the influences of God. Yet we are never wholly at peace with this view, and cannot be, and sometimes we throw off this dreary impression and break the crust of convention and repetition, and expose a fresh and tender surface to the influence of God and to what he has said; and then everything becomes new. In the midst of writing an Easter sermon, Dr. Dale, who had dealt with the great truth of the resurrection all his life, felt suddenly so amazed over it that he kept saying over and over to himself, "Christ is alive, Christ is alive." Some surface habit of thinking about it which had made it very familiar in the wrong way was broken through, and the truth appeared and appealed in a way which revolutionized his life.

The truth is not that familiarity with divine things tends to deaden them, for the more familiar with them we become the fresher and younger we are. But there is a wrong, a careless, familiarity which deadens. Nothing need ever become common or exhausted to the soul that knows this peril, and by ceaseless re-submission to the influence of the Holy Spirit keeps the sensitiveness which God will always overmatch with wonders and surprises. Often we ask for some grand stroke of God, or some large revelation, or some great opportunity, when what we ought to ask for is not that at all, but a recovery of a clean and delicate spiritual sense. The grand strokes and the large revelations have all been made. All we can do is to be open to them and receive them. If our familiarity with divine things has become deadening it is a false familiarity, and we must get rid of it for one that vitalizes and cheers and rejoices.

Even in human relationships the false familiarity makes us utter strangers to the reality which is around us. Have we gotten so used to our children that their going out and coming in is a commonplace or an anxiety? Let us rub our eyes and perhaps, as with Paul, scales will fall from them. It is the glory of a home that with each successive year husband and wife should feel more and more the wonder of God's having turned their hearts to each other in the beginning, and then made all the steps of their way new revelations of what their love contains within it. The false and common familiarity turns the home into an ever-lessening resource and disappointment. It is the glory and wonder of the Christian life that it is the only life that can be a revelation all the way, and that it has power to throw off this seeming oldness which gathers upon everything else. The true familiarity with divine things will make us always feel that we never knew their richness until now.—From "Sunday School Times."

BETTER THAN SILVER LINING

Our Christ betters the best that can come to us from any other source. Even the richest, highest, purest joys of human love and friendship, the wonderful beauties of the natural world about us, are all exceeded in what our Lord offers us in himself. The blessing of our sorrows when he is with us in their midst is richer than any blessing that can come through sorrow apart from Him.

"Clouds have silver linings,
Is a saying old;
If we trust in Jesus,
Ours are lined with gold."

And all this best of God in Christ Jesus, is given freely to any one who will take him in his fulness. In God's grace, the best things are always beyond our power to purchase or earn; but they are never beyond the giving power of him who has given us Christ.—"Sunday School Times."

Gleanings From the Field

ALABAMA

Triana—In our recent revival the Rev. J. C. Chuman was with us and rendered valuable help together with our local preachers. We were blest with thirty conversions and one Sunday, Sept. 14th, we received into the church twenty-five persons. We baptized twenty-four. Rev. F. W. Williams was with us and preached a splendid sermon. Triana is alive. We expect to come to the conference with a good report. We are doing all we can for the building up of the church. The Jubilee is being looked after and the Southwestern is not forgotten. All our local preachers are taking the paper. We are looking after our general benevolences.—H. J. McLinn.

Ashland—The first local Sunday school convention of the Ashland and Lineville charge was held at the Pleasant Grove Methodist Episcopal Church Aug. 9th, 1913. Devotional exercises conducted by the Rev. Chas. Coleman, pastor, were followed by singing. Rev. Chas. Coleman was elected chairman, Jessie L. Burney secretary. The welcome address was delivered by the Rev. Chas. Coleman and was full of helpful thoughts. The papers read were interesting and enjoyed by all. The choir gave some good music, with Mrs. Etta Ownes, organist. Papers were read by Willie May Bunsy, Ava Steed, Pearl Owens, Charles Calhoun, Pitman Bell, Bethel Walker, Angie Sims, Fannie Robertson and Pollie Sims.—Jessie L. Burney, Secy.

Alexander City—We are glad to note among those who promised donations on windows for our new brick church, we have received \$5.00 from Mrs. Eliza Taylor of the St. Paul Methodist Episcopal Church, Birmingham, Ala., and also \$5.00 from Dr. Martin of the Stewart Foundation, Atlanta, Ga. We will be glad now to receive the donations from the others who have promised us. We are working hard now to get the church ready for the Annual Conference. We have succeeded in plastering the church. We hope the friends will help us. Send all donations to Rev. T. H. Ham, Alexander City, Ala.

Dadeville—Dr. E. M. Jones was with us at Pleasant Hill Church and there he preached two able sermons. At 11 o'clock and at night. We had a great crowd all day. At 3 o'clock J. H. Upshaw, a strong preacher, claimed our attention, after which Dr. Jones assisted the pastor, J. Whitfield, in administering baptism to seven infants. Their names were placed on the cradle roll and they will be given certificates. After the night sermon the pastor, Rev. J. Whitfield, extended an invitation to come forward for prayer, and all who came were converted. We thank God for the fourteen converted during our meeting. One person was reclaimed, making fifteen added to our membership. We raised \$25.00 for our pastor. We are thankful to God for this man and godly woman, Rev. Whitfield and wife; they are loved by both white and colored. Our meeting closed Sunday after our pastor had preached one of his most able sermons.

Gadsden—On the night of Aug. 24, after the pastor had preached a great sermon, the Hurry Club of about ten young ladies of the church came up to the pulpit and presented the pastor a pair of trousers costing \$10. This

club was led by Mrs. Doillea Green, Mrs. Juley Roy, Mrs. Arclar Combe, C. Matie Con and others of the church.—N. H. Redenell.

ARKANSAS

Gills Charge—I came here June 9th. Sept. 5th we had a splendid quarterly conference, held by our beloved District Superintendent, A. F. Stephen. We paid him \$7.25; for benevolence this quarter, \$28.00; all moneys this quarter, \$70.00. My Southwestern day will be Oct. 4th, Sunday Scrug Chapel is moving along all lines.—F. Scruggs, Sunday School Supt.; Jno. W. Williamson, Pastor.

KENTUCKY

Louisville—Rev. W. H. Pope, the secretary of the Conference Claimants' Fund of the Lexington Conference, visited the Indiana, Maysville and Lexington District Conferences and represented his work, which concerns the claims of the veterans, orphans and widows. We found that this conference has twenty-one retired preachers, eighteen widows and four orphans, and this conference paid them less than one hundred dollars. The conference has thirteen thousand members, one hundred and twenty-six pastors, seventy-six of whom received less than five hundred dollars; twenty-three less than seven hundred dollars; seven less than nine hundred dollars, and twelve receiving from nine to fourteen hundred dollars. All these received last year a total of fifty-three thousand four hundred and sixty-six dollars; for district superintendents, six thousand one hundred and fifty-two dollars; bishops, two hundred and sixty-six dollars; conference claimants, four hundred and thirty-five dollars, one hundred and twenty-six pastors; twenty-four of these reported nothing for the worn-out preachers: twenty-four raised one dollar; twenty-four raised two dollars; twelve raised three dollars; twelve raised four dollars; eight raised five dollars; eleven raised less than twelve dollars; four raised less than twenty dollars; four raised from twenty to twenty-five dollars. The fight is on now for better pay for our veterans and their orphans and widows. The eyes of the whole church are on us. Our conference slogan this year is, seven hundred and fifty dollars for conference claimants. We can, we must, we will do our duty. Inside of ten years fifty-one of the present active members of this conference will be on the retired list or will have received their final discharge. So let us make provisions for ourselves as well as the present retired pastors. Everywhere I preach from now until I report next March I am going to take a collection for this cause. Let us educate the people into giving for all the causes, but don't forget this cause, remember! remember!—W. H. Pope.

LOUISIANA

Lake Arthur—At Wesley Church our third quarterly conference was held Sept. 10th, 1913, with the District Superintendent in the chair. Reports showed improvements on all lines. Two have been added to the church since the second quarterly conference. Raised during the quarter, \$189.90. All notes against the church have been

paid. We are preparing to come to the Annual Conference in good shape, God being our helper. The District Superintendent delivered a very forceful address to the congregation on faith in God and His power to save. He expressed himself as being well pleased at the progress of the church.—S. S. Earls, Pastor.

Bastrop—We desire to thank Mrs. H. A. Mathews and her friends for their kindness shown to pastor and family. On a recent night a crowd came to the parsonage, singing their sweet songs. They brought many pounds which were highly appreciated, also giving the pastor a nice hat. Not enough praise can be given these good people. The Conference Daughters presented him with \$2.00. We pray God's blessings on this people.—J. A. Lashington.

Cheneyville—The Ladies' Aid, with a few of the male membership of the church, recently presented to their pastor a splendid suit of clothes. A new Bible has been put into the pulpit by the church and is greatly appreciated. We are standing by the church and are pleased with our pastor, the Rev. Thomas Williams.—E. V. Williams, Reporter.

MISSISSIPPI

Handsboro—The Ladies' Aid held on Aug. 14th their regular meeting. Devotional exercises ended by Scripture reading. They planned to have their anniversary sermon preached by the Rev. B. S. Williams of the African Methodist Episcopal Church of Gulfport. An excellent program was given at the jubilee conducted by Misses Boyd and Bell. The receipts of the same were \$9.00. Besides this, \$12.00 was paid over to the trustees.

Woman's Home Missionary Society.—The fourth annual meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church convened at Bond, Mississippi, Saturday evening, Aug. 30, 1913, at 2 o'clock. Devotional service consisted of hymn, Nearer My God to Thee. The president, Mrs. E. L. Smith of Moss Point, called the convention to order and the ninth Psalm was read; prayer, the Rev. Patterson; hymn. The annual address of the president was next in order. She called the attention to the several different Homes and the need of them for the training of good mothers and housewives and urged the convention to send their girls to these Homes that they may get better training. She called the attention of the convention to the late Mrs. Cora Richardson, ex-secretary. Mrs. Baldwin moved that Mrs. E. J. Johnson be elected secretary pro tem.; carried. Minutes were read and adopted. Report of district corresponding secretary was listened to with interest. Rev. Lathan reported \$7.00 for missions and said too much could not be said for Mrs. Johnson since she organized the Queen Esther we raised over fifty dollars. The president introduced Prof. E. L. Gordon. The paying of dues amounted to \$8.00. DeLisle, Escatawpa and Pascagoula have distributed pounds, money, food and bedding to a generous extent, with Biloxi leading with \$20.90. Handsboro also distributed \$2.15. Officers for the ensuing year: Mrs. E. L. Smith, president, Moss Point; Mrs. E. Raymond, president Pass Christian; Mrs. C. B. Brooks, president Handsboro; Mrs. R. Stanley, secretary, Pascagoula; Mrs. E. I. Johnson, corresponding secretary, Biloxi; Mrs. M. Baldwin, Handsboro. On Sunday Mrs. Johnson organized Bond and Wiggins, with Mrs. V. Jordan president at Bond and Mrs. J. Gant

president at Wiggins. At Bond \$1.00 was paid for dues.—Mrs. Smith, President; Mrs. E. I. Johnson, Corresponding Secretary.

Women's Home Missionary Society

Starkville—The Woman's Home Missionary Society and Epworth League of the Upper Mississippi Conference met August 27th and 28th, 1913, at Wesley Methodist Episcopal Church, Louisville, Miss., at 9 a. m. After the opening exercises, prayer was offered by Rev. J. W. Winbush. Miss L. B. Sims was acting president; Mrs. G. Z. B. Maxwell, secretary; Miss Senia Wynn, assistant secretary. Reports from the different charges. At 11 a. m. sermon by Rev. A. S. Glover. At 2 p. m., the Society was called to order by the president, Miss L. B. Sims. Topics were fully discussed by the representatives. Among our visitors were the Annual Conference president of the Woman's Home Missionary Society, Mrs. B. H. S. Ferguson, who said many good and encouraging words. The Rev. M. Adams made a grand report of his work this year. The roll was called for the Jubilee rally. Many subscriptions were taken for the Southwestern Christian Advocate. The election of officers for the ensuing year. Mrs. B. H. S. Ferguson in the chair. President, Miss L. B. Sims; first vice-president, Miss Senia Wynn; second vice-president, Miss Hogan; third vice-president, Miss Bessie Little; secretary, Mrs. G. Z. B. Maxwell; assistant secretary, Miss Florence McGhee; treasurer, Mrs. Pinkie Turner; corresponding secretary, Miss Bessie Drain; mite box secretary, Miss Muff, evangelistic secretary, Mrs. Wright; organist, Miss Verly Moody; assistant organist, Miss Doss. On Wednesday night we listened to a soul-stirring sermon by Rev. Cameron. Amount raised, \$59.70. Thursday, August 28th, 1913, the Epworth League convened at 8 a. m., with the president, Rev. D. Green, in the chair; Miss L. B. Sims, secretary and Miss B. A. Lane assistant secretary. At 11 a. m. devotional service was led by W. F. Isalah, the District Superintendent. Prayer by Rev. S. H. A. Robinson. Sermon by Rev. S. Elkins. Everyone who listened to him was made to feel glad. At 2 p. m. we listened to many Scripture verses, prayers and favorite songs. We heard reports of the president. Discussion of topics. Mrs. Anna Bishop of Tuscaloosa, Ala., was introduced by the president. She made some brief remarks. Rev. W. F. Isalah, the District Superintendent, made a strong and interesting talk which made all rejoice. At 8 p. m., devotional service was led by Brother Hemphill. Rev. F. J. Tolbert, the representative of the Southwestern Christian Advocate, was introduced by the District Superintendent, Rev. W. F. Isalah. Rev. Tolbert made a strong talk concerning the Southwestern. Sermon by Rev. H. A. Robinson. Rev. Robinson preached to the delight of all who heard him. Election of officers resulted as follows: President, D. Green; first vice-president, Rev. E. D. Qualls; second vice-president, Miss J. C. B. Jones; third vice-president, E. G. Coleman; fourth vice-president, Miss D. A. Holmes; secretary, Miss L. L. Moody; assistant secretary, J. H. Alston; corresponding secretary, T. N. Jackson; treasurer, Mrs. Lilly Knox; reporter (Mrs.) Grozelia Z. B. Maxwell.

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converted and added to the church. Our baptizing came off on the first Sunday and 25 were baptized at the altar by the pastor, the Rev. E. W. Jackson. The doctrinal sermon was preached and remarks were made to the new converts by the Rev. B. C. Gordon, pastor of the African Methodist Episcopal Church. This is our second year at this place. We found the membership of this church to be 52; it is now 120; pastor's salary has been increased from \$400 to \$500. Our first Fall rally begins on the third Sunday of September.—T. P. Taylor, Recording Steward.

Shreveport—The pastor of Daniel Methodist Episcopal Church takes great pleasure in thanking most cordially Miss Martha Gray, Mesdames Carrie Rankins and Elizabeth Hall, and Bro. A. H. Thomas for an order for groceries, full and complete. Mrs. Katie Mahorn is thanked for the sum of 50 cents; Mrs. Luliter Nevels and Mrs. Sarah Ashton, 50 cents each; Mrs. Julia Davis and Charity Washington for a surprise of groceries and useful things.—T. B. Oville.

LIZETIA, MISSISSIPPI.—A splendid new church has been built at Daleville, at a cost of several hundred dollars, all of which is paid save \$69.00, and plans are now on foot to pay that balance. We entertained the Epworth League and Sunday School Convention in the Daleville new church Sept. 19. We have 18 subscribers to the SOUTHWESTERN and are now canvassing for an increase in subscriptions on the Daleville Circuit. This is a good circuit and a loyal membership.—E. A. Wilson, Pastor.

NORTH CAROLINA

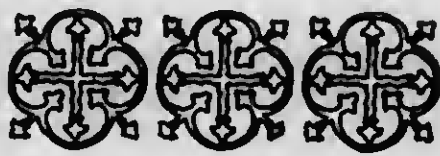
Advance—Our church, under the pastorate of the Rev. S. R. McCorkle, is enjoying a season of splendid progress. The pastor certainly looks after every interest of the church. August 30th our fourth quarterly conference was held at Wesley Chapel with our District Superintendent, R. W. Winchester, present. The reports showed financial and spiritual increase. The business was carried on with ease. The District Superintendent received \$12.50. Benevolence raised this quarter, \$10.00; Jubilee, \$10.00; current expenses amounted to \$10.86. Pastor's salary, \$112.00; special gift to pastor, \$9.00. Total amount raised this quarter, \$154.86. District Superintendent Winchester was with us nearly a week helping our pastor in a revival. He preached for us several times and administered the Holy Sacrament to a goodly number. There were fifteen converts during the revival. The District Superintendent urged the people to read the Southwestern Christian Advocate. We hope soon to send in a long list of subscribers. We are determined to raise all of our benevolences. The District Superintendent has been paid and we hope soon to pay up the pastor.—Miss Mary F. Bynum, Reporter.

GEORGIA

College Park Circuit—Our fourth quarterly conference closed Aug. 28th with Dr. G. W. Arnold presiding. He got a good start from this charge. He was paid up in full; raised minute money, \$2.00; and we thus sent him away happy. We had added to the church this quarter thirty-two members, thus leaving the church in a good spiritual condition. There is not a better organized church, according to its size, in the Atlanta Conference. Every department of church work is well organized and is at work.

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TENNESSEE

Knoxville—Seney Methodist Episcopal Church has just witnessed a great revival in which the entire town was stirred as it has not been in many years. The Rev. P. W. Smith conducted the meeting with much credit to himself. He knows what to do for a people like we have here. His sermons were convincing. Large crowds attended the services during the two weeks. Twenty-five persons took a stand for Christ and were happily converted. Sixteen united with the church and more are expected to join. We feel better satisfied now to go to the conference, since we have had this meeting and saved these souls. The charge for the most part is in good condition. A building fund was started this year and in the near future the people mean to erect a new church edifice. A goodly number of people are in this part of the city and if carefully shepherded will be a strong point in a few years. The congregation own a most beautiful lot and when a new building is erected it will add greatly to this part of the city.—W. S. Hight.

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REVIVAL NOTES.

I have had some spiritual success on East Mexia Circuit of the Palestine District. I began my first revival at Lonza Chapel July 13, 1913, and closed on the 24th. Results, 41 accessions and conversions. I was greatly aided by the District Superintendent, M. Q. A. Fuller, who preached several strong sermons. Rev. King, of the West Texas Conference, rendered very great service in the meeting. I began my second revival at Wilson Chapel, here, and run 12 days. The older members and officers claim this revival to be the greatest revival ever held at Wilson Chapel. Twenty-one were happily converted. Rev. E. D. Summers, pastor at Teague, assisted me. Our total conversions and accessions this year are 66. Of this number 53 remained in the Methodist Episcopal Church and 13 went to other churches. We led the district in the Wiley rally this year \$41.—G. W. Gills.

Sylvania Charge—Our revival began on Aug. 24th and lasted one week and resulted gloriously. Five persons were baptized in the lake on Aug. 30th. The Rev. Murrell of Ripley Charge helped with our revival.—D. E. McNair.

Richards—Richards and Iola Circuit closed a glorious revival July 20 with 17 conversions and one member received by certificate. This leaves Davey's Methodist Episcopal Church all alive, with the regular Thursday night prayer meetings well attended by the young Christians. We baptized 12 persons at the altar Aug. 3, 1913. Richards and Iola circuit, Aug. 24.—Just closed our second revival at St. Thomas Methodist Episcopal Church with 16 conversions and one backslider reclaimed, and baptized 9 at the altar, making a total of 32 conversions, most of whom are young men. This circuit is moving with the pentecostal fire.—R. H. Warren, Pastor.

Clinton, La.—At Pine Grove and Macedonia we have just closed our two weeks' revival. Results: 13 converts, 4 reclaimed and 2 from other churches. All except one joined our church.—I. C. Dougherty, Pastor.

Ashville Circuit, Alabama—We closed in August a great revival, the greatest held in Ashville in some time. We had 52 to join our church and 40 conversions. Our church is indeed progressing nicely. The Rev. Mr. Herron is pastor.—Carrie Byers.

Clinton—Asbury Methodist Episcopal Church has just closed one of the best revival meetings in the history of the church. Twenty-five persons were

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Clark—Eliza, the daughter of Henry and Eliza Clark of Hillsboro, Miss., died August 28. She was a faithful member of Sylvester Church. She was a beautiful child of 14 years and was in only a short time. I preached the funeral service which was conducted at the Baptist Church, where she was buried August 28. Her mother, father and sister and a host of friends regret her passing.—D. D. Dukes.

Haywood—Nancy Haywood, devoted wife, devoted mother and faithful member of Crawford and Glencoe (La.) Circuit, died in full assurance of faith Sept. 6, 1913. The remains were interred in the Crawford cemetery, Sept.

Mrs. Haywood was a patient sufferer. She leaves her husband two children, Miss Alherta, who was very devoted to her mother during life, and brother George C. Haywood, recently graduated from Gammon Theological Seminary, an adopted daughter and a host of relatives and friends. Sister Haywood will be greatly missed both at the home and the church. Peace to her ashes.—Samuel Green, Pastor.

Langham—Mrs. Classy Langham, a member of Wilson Methodist Episcopal Church, Madisonville, Texas, died at her home August 11, 1913. She had been afflicted for years with a chronic ailment, but she would come to church whenever she could. She loved her church. Sleep on, saint of God. The funeral was preached by the Rev. G. W. White, pastor of Leona Circuit, in Two Mile Methodist Episcopal Church.—A. L. Gabriel, Pastor.

Cloy—Miss Carrie Cloy, aged sixteen years, a member of Tan Yard Methodist Episcopal Church, Madisonville, Texas, died at her home August 17, 1913. She was faithful to her church and a lover of her Sunday school, never being absent unless because of illness. She will be greatly missed in the home. The funeral service was attended by the pastor, the Rev. A. L. Gabriel.

Manning-McNeill-Moreland—Mary Manning, wife of Brother Manning, a steward and trustee of St. Maris Church, Wesson, Miss.; Sister Margaret McNeill, sister of Bro. Norah McNeill, superintendent of Sunday school and steward of St. Maris; and Silas Moreland all departed this life in full triumph of faith. Their funerals were preached by the pastor, the Rev. M. White, of the Brookhaven District.

Warren—Mr. Hampton Warren, a class leader for 40 years in the Methodist Episcopal Church, departed this life August 6, 1913, at the age of 75 years. For many years he was a class leader on the Shell Mound Circuit at Saint Paul's Church, Winona, Miss. Bro. Warren was at all times a faithful and consistent Christian.—W. S. Leake.

Honberg—Mrs. Phebe Honberg, one of the oldest members of Briggs Chapel, Perry, Louisiana, died in peace during August, 1913, aged 74 years. She is survived by her husband, three sons, two daughters and twenty grandchildren. The church has lost a devoted friend.—E. B. Richards.

Dickerson—Oliver Dickerson, son of Mr. Louis and Mrs. Jennie Dickerson, was born at Stoney Point, Ky., near Dover, Ky., Feb. 10, 1844. He was married to Mrs. Amanda Dickerson about Dec. 25, 1868, with whom he lived a faithful husband 45 years. To this union were added 13 children. He leaves his wife, one son, one sister, one brother, and a host of friends and relatives. He was a patient sufferer for more than 13 weeks. He received the very best medical attention available. His wife and friends were constantly at his bedside. He came with much Christian fortitude to his death Tuesday at 3:30 p. m. Revs. W. A. G. and F. G. Hinton were at his bedside often and prayed for him and rendered other assistance. He was a valuable member and officer of the Methodist Episcopal Church for more than 39 years, filling nearly every office in the local church. The home has lost a faithful husband and father, the town and state a loyal citizen and the church a sainted member. The funeral was conducted by the pastor, William A. G. Hinton, assisted by the Revs. F. G. Hinton and B. J. Coleman, at the Methodist Episcopal Church, on Thursday, Sept. 11, 1913.—Wm. A. Hinton.

Pickett—Sister Mary E. Pickett, a faithful member of Asbury Methodist Episcopal Church, departed this life August 19, 1913. She was a good and faithful member. She left two daughters, her husband, mother, and a host of relatives and friends, who mourn their loss. The funeral was conducted by her pastor, C. Spears, assisted by the Revs. B. Stewart of Mt. Zion Baptist Church and Rev. Mayfield of St. James African Methodist Episcopal Church. She was a member of the Lutheran Benevolent Society and was buried in the Lutheran cemetery.

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HAVEN CHAPEL, ANNISTON, ALABAMA

Anniston: James N. Wallace, pastor. The cornerstone laying rally of Haven Chapel Church was a great success. The total raised for this occasion was \$207.00. The two clubs organized for this great effort were the Pinks and the Greens. Mrs. Azaline Trammell, captain of the Pinks; Mrs. Ella Campbell, captain of the Greens. This rally followed the rally of last June. These two rallies have netted the trustees \$571.00 in the last three months. On Sunday, September 7th, at 3 o'clock, the Rev. James Coleman, B. D., pastor of Mt. Zion Baptist Church, preached the sermon for the Pinks and the Rev. W. L. Maddox, pastor of Friendship Baptist Church, preached for the Greens. These were very able messages coming from the pastors of two of the largest Baptist churches in the city. The choir of Friendship Baptist Church furnished very sweet gospel music for the occasion. The cornerstone was laid after the preaching service in the presence of a crowd which almost blocked the streets. The Rev. James Brown, pastor of the Congregational Church, delivered the cornerstone message, which was very able and impressive. The clubs reported the following amounts: The Green Club, Mrs. Ella Campbell, captain—Public collection, \$9.00; Rev. S. J. Jordan, \$5.00; George Wright, \$5.00; Henry Gorum, \$5.00; Dona Gorum, \$5.00; Mrs. Mattie Wright, \$5.00; Wendell



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working with might and main to wind the year up in a trail of glory from a spiritual and financial point of view. The last financial effort will take place November 9th. The church has been divided into twelve clubs that will rally for \$400.00. The 26th of October has been set aside as Southwestern Day. Our slogan is a Southwestern Christian Advocate in every Methodist home and in every friend's home. Every official board member will be urged to become a subscriber. We intend to make a round report for the benevolences and the Jubilee Movement. Our church is alive to every interest of the great Methodist Episcopal Church. The following names of the Trustees appear on the beautiful marble cornerstone of Haven Chapel: Prof. S. E. Moses, chairman; Dr. H. F. Harris, secretary; Frank Newsome, treasurer; John Wilson, W. N. Trammell, George Wright, Luther Jenkins, Henry Gorum, A. E. Ramsey. The church property has been made safe from the auctioneer's hammer for this year. Two notes of \$700.00 and \$500.00 have been redeemed and the church starts off on an era of prosperity and peace.

Southwestern Christian Advocate

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CRESCENT CITY NOTES

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

THOMSON CHURCH.—Sunday the Rev. Valcour Chapman preached a very helpful sermon at 11 a. m.; at 7 p. m. the pastor preached, subject "Easy to be Persuaded." Our fall rally is on and every member is busy.—T. F. Robinson, pastor.

WESLEY CHURCH.—Early prayer meeting was conducted by Bros. R. J. Nash and Toney Crow. In the Sabbath School, the evangelical spirit was evident. The pastor preached morning and evening. Two conversions in the morning, three in the evening. Five united with the church. Next Sunday, 10:45 a. m., the pastor, Dr. J. L. Willson, will discuss "Wisdom and Charity in Dealing with Others." At 7:30 p. m., "The Hero of Mt. Carmel, His Work and His Translation."—L. L. Harrison.

SCOTT CHINN CHURCH is steadily making progress. The recent Quarterly conference was held and the reports show the amount of \$359.33 raised for all purposes. Our District Superintendent preached an able sermon Sunday, October 5, at 11 o'clock, to an appreciative audience. Monday night, the 6th, a great crowd witnessed the drama which was in every way a success. The arrangement was well planned by Mrs. Catherine Mareno, the manager, assisted by H. C. Stanley, C. Jones, S. Moore, M. Blenham, committee, all of whom deserve praise; \$19.40 was turned over to the church. The pastors of Scott Chinn and Malden Churches will exchange pulpits Sunday night, Oct. 26. Our fall rally is planned for November 17. Indications are for success.—Calvin S. Stanley, pastor.

TRINITY CHURCH.—The Sunday School starts off at 9 a. m.; eight new scholars. The pastor preached at 11 a. m. and the Rev. M. S. Davage at 7:30 p. m. Trinity is proud of Mr. Davage and the fine set of young people who worship with her. The grand rally and basket meeting will be this

Sunday and every indication points to success. Our many friends are invited to come and help us. We will serve lunch at 5 p. m. Our Fall Fair and Bazaar will be on the 27th, running one week, with change of program nightly. Season ticket, 25c. Collection for the day, \$22.—W. Scott Chinn, pastor.

UNION CHURCH.—Early morning prayer meeting well attended. At the 11 o'clock service the pastor preached on "The One Thing Lacking." The Epworth League rendered a good program and the Sacrament of the Lord's Supper was administered to the largest number thus far for the year. Good attendance at Sunday School. The Emancipation Carnival, 20-21-22, promises a treat of unusual interest to the public. A large number of tickets have been sold and the Epworth League, Sunday School and membership are working earnestly. The Orleans Sextette, the Zion Jubilee Singers, J. L. Bloom Quartette, Profs. Dow L. Taylor, B. H. Baker, Paul Beaulieu, Peter Segrow; Misses Ida Hall, Mabel Sylvester, L. M. Vignes, Emma Dunn, Juanita Launderville and Elvira Mason are among those who will make interesting contributions to the program. Prof. M. S. Davage, Master of Ceremonies.—John H. Riley.

IMPORTANT—LA TECHE DISTRICT

The Preachers' Meeting of the La Teche District is called to meet at Thibodaux Oct. 23, 1913. All preachers of the district are requested to be present with their assessment on the expenses of the District Superintendent to Indianapolis, voted at the Morgan City District Conference. Don't forget the date, Oct. 23. Come and lend your presence to this grand work. The Rev. C. Spears, the president, will preach at 3 o'clock.—J. B. Reynolds, Secretary.

District Rounds.

SAVANNAH DISTRICT

Please let all loyal pastors of the Savannah District set the fifth Sunday in October as the SOUTHWESTERN Day. Let's try on this day to secure 200 annual cash subscribers. Let each pastor canvass and put out canvassers to report on this day the names and cash and let each pastor send the same in to Dr. R. E. Jones and Prof. M. S. Davage, New Orleans, La., and send a boosting letter that will quicken the life and activities of our entire colored Conferences as to the lead and example set by the Mother District of Methodism. Now let's give our children of Methodism this inspiration on the fifth Sunday in October by sending in 200 cash annual subscribers. Also, report your Jubilee money to Drs. Penn and Maveety, at Cincinnati, the same day and also to the world through the SOUTHWESTERN as another note of inspiration from the mother. For in the Jubilee movement we are placed on our merits, and mettle test. It's a common sense proposition to give \$1.00 in order to get \$4.00 for the Christian education of our boys and girls. Please keep also the Bishop's salary appeal in mind and send your returns to meet the discrepancies to the Book Concern, New York and Cincinnati. Last but not least, don't forget the old veteran preachers and their families to-day, which means helping yourselves to-morrow.—E. D. Giddens, District Superintendent, 645 Blismark St., Savannah, Ga.

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MEMPHIS DISTRICT

First Round

Capleville, October 18-19; Woodstock, 24; North Memphis, 25-26; Dyersburg Cir., Nov. 1-2; Sharon Cir., 9-10; Kenton Cir., 15-16; Humboldt, 17-18; Friendship Cir., 22-23; Alamo, 29-30; Mason, Dec. 6-7; Atoka Cir., y3-14; Semer Cir., 20-21; Gallaway Cir., 27-28; Memphis, East, 31; Memphis, Warren Chapel, Jan. 2-4; Memphis, Birmingham, 9-11; Memphis, Utah Ave., 11-12; Memphis, Centenary, 18-19. Dear Brethren: Great achievements are expected this year than last year. Let us, in the name of the Master, do our best. Secure every subscriber you can for the SOUTHWESTERN. Remember our

relation and obligation to Walden University. Take collections at once for the Episcopal Fund and forward same to headquarters. Organize committees and let them begin to raise all benevolent claims, then you will not be in a rush at the close of the year. Collect my assessment before I come; then I can help you and the church more. Organize all departments of the church, then push them. District Stewards are called to meet at Dyersburg Oct. 31. See to it that your steward is present. The church expects every pastor to do his full duty. Your success is my success and my success is your success. We are brethren.—D. T. Burch, Superintendent, 594 E. St. Paul Ave., Memphis, Tenn.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, OCTOBER 23, 1913

Vol. No. 42—No. 43

THE WORLD'S SERIES

WHEN the gates were opened at the Polo Grounds, New York City, the 7th of October for the first game of the world's series of baseball between the Philadelphia Athletics of the American League and the New York Giants of the National League, 40,000 people rushed into the park almost like a stampede in their anxiety to see the contest for the world's championship of our national game. Seventy-five thousand dollars was received at the gates for this one game. Besides thousands of people in the cities throughout the country quit their work and their business (congressmen of the United States not excepted) to watch the bulletin boards for reports of the game, or to attend the theatres where the game was reproduced by means of electrical devices. How the world worships at the shrine of the god of sports!

There is another world series that is now being contested whose outcome is fraught with importance as vast as eternity itself. This is a contest between the followers of Jesus Christ, the advocates of righteousness in the world, and the forces of evil marshalled under the generalship of his majesty—Satan. In this mighty conflict every man, woman and child on the face of the earth is arrayed on one side or the other contending for the conquest of the world. Does not this world series occasion put the Church to shame? Should not the Church be more enthusiastic in its contest against the world of vice and sin than are players and fans of ball-dom? O, that the Church might arise in the power of enthusiasm and zeal and make one tremendous charge against the ranks of its powerful and defiant foe! That the Church will finally win in the struggle there is no doubt, but the question that rests with every individual is, "Shall I be found on the side of victory when the battle is over? Shall I be there to receive the reward of a valiant and faithful member of the winning side?"

"PAPA, IS DAT GOOD?"

The saloon has many things to account for, some of which are outlawed by decent society. The saloon robs a man of his self-respect, causes him to disgrace his family, and leads him to conduct which is entirely inexcusable, from a decent standpoint.

The Akron Press tells a very interesting story concerning a baby and a drunkard. Two men walked together to a saloon. One of these men held his little girl by the hand. In her baby innocence she looked on and followed, not knowing where she was being led. When the two men reached the bar the father lifted the baby to the counter and called for a drink. As he held the baby in his left arm and began to pour forth the poisonous stuff, unwittingly the child asked the pointed question, "Papa, is dat good?" It is reported that the drunkard did not reply, but he put the baby down that contained the liquor and walked away. Tears were seen coming down the cheeks of the saloonist. He began to wipe his eyes. The reason was not far. Such is the charge that the saloon must face.

We knew a drunkard once who offered to buy his baby's shoes for a drink. He stole the shoes after the baby had gone to bed, and sought some one who would be low

enough to accept the little shoes in pawn. We do not know whether he found a taker. Doubtless he did. The saloon breeds all sorts of people, and no doubt there was one low enough to accept the baby's shoes. The saloonist and the supporters of the saloon will have much to answer for. How can they stand in that terrible day when every man receives his just deserts?

— JOIN THE — SOUTHWESTERN DAY LEGION!

Bishop McIntyre, writing in the Central Christian Advocate a letter of appreciation and congratulation to the heroic pastors who are so wonderfully building up the subscription lists of that paper, says among other things:

"I speak on this matter of Advocate subscription. A thrill vibrates through the Church as we scan the ever lengthening roster you have won. Into all the offices the subscriptions roll like the Pacific billows through the Golden Gate. We knew our pastors would do it when they went at it. Is there anything they cannot do that needs doing? The blended zeal and wisdom of this latest advance exalts my soul, and makes my heart dance in a Durbar of joy.

"Hearken, men! we who urge you, exhort you, lay burdens upon you, because we know your strength and worth, are glorying in you to-day. It means so much for the kingdom. It will energize every branch, vitalize every department of the Denomination. It will release funds used for support in the past. Heroic videttes on far picket lines will be relieved. Warriors on the red edge of the battle in home lands will hear the bugle song of coming reinforcements."

More than FIVE HUNDRED of our Pastors have caught the thrill and spirit of the "periodical protracted meeting" now on throughout the Church. There yet remain ONE THOUSAND to be heard from. Brother Pastor, will you not make known your intention of joining in The Southwestern Day campaign and help in making of this movement a triumphal procession?

WHAT HAS CINCINNATI TO SAY?

Cincinnati wants the next General Conference. One-tenth of the delegation of the General Conference will be made up of delegates from Colored Conferences. Does Cincinnati want these? And if so, will Cincinnati give them the same sort of treatment they had in Minneapolis? There has been a tradition that has been followed in the selection of the place for the meeting of the General Conference which has influenced the Book Committee to accept only those places where the colored delegations could be entertained without dis-

crimination. We need not discuss the attitude of the colored man on this question, but we ask, Can the great Methodist Episcopal Church afford to have delegates who are an integral part of the Conference embarrassed and discriminated against? We raise the question. What has Cincinnati to say? We know some one will have in mind the arrangement made at Baltimore. That was an exceptional case because it was the Centennial General Conference.

HANDLING DOLLARS

The state laws governing insurance companies require the companies operated by Negroes, as well as others, to do business on business principles; and the public may be assured that Negro institutions must toe the mark both in their finances and their methods of conducting business.

It has been asserted again and again that the Negro as a business man is incompetent. Of course, this charge loses force in the face of the large number of Negro banking institutions and insurance companies and other corporations that are doing business with state charters and under state supervision.

One of the most successful concerns operated by the race is the North Carolina Mutual and Provident Association, with headquarters at Durham, North Carolina. This company did a business of more than \$300,000 last year. The accounts of this concern were carefully investigated recently by the Insurance Commissioner who inclosing his report on the conduct of the business, says: "The company closed the year without an error in the final results. The new form of cash book has made it possible to compile the annual statement with only a few hours work." The company was examined by the North Carolina Department some time during last year and the condition of the records commended by the examiner.

The entire business of this concern is in the hands of colored people, with the head bookkeeper and the accountants also colored. The whole body of officers, clerks and help shows that the Negro can do business, and can accurately, honestly and carefully handle money. This testimony is worth while.

AS TO STATISTICS

There is no doubt that our statistical reports sent to the General Headquarters give no little trouble because of the inaccurate and careless way they are put up. Dr. O. S. Baketel some time ago sent some very helpful suggestions to the statistician of each Conference. These suggestions should not only be read carefully and observed, but the pastors should make out these reports more accurately, taking the items which go into the report from the church records before he leaves for the Conference. In many instances, pastors wait until they get to the Conference and then make out their reports by guess, as the result we have miserable and inaccurate reports. Some Conferences show not only a loss of members but according to the statistics a loss of churches and parsonages. This is not the case at all. The reports are not properly made out. If a brother is not able to make out his report, it would be a great deal better if he would call on some one to

(Continued on page 8)

The Man With a Song

By Lynn Harold Hughs, D. D.

THERE are a number of varieties of powerful men. The impact of their life is felt upon the world. Things are changed because they have lived.

The man with an idea is a powerful man. There is some one thing which he sees clearly. He understands it. He has correctly appraised it. He knows its significance and he can speak of it in a graphic, vivid way to others. The man with an idea becomes the man who imparts an idea, and so he influences the world.

The man with a purpose is an effective man. He is not dividing his energies and trying to do many things. He is uniting his energies and trying to do one thing. The burning glass of his purpose focusses his power, and so his days are filled with the kind of activity which produces results.

The man with experience may be a man of influence. To understand our own past and the past of the world, is to be able to avoid old mistakes, and to approach our tasks in a fashion which will have great promise of success. The past is our teacher and the present is our opportunity. The master of the past will be the king of the present and the ruler of the future.

The man with a song is a man who may attain to peculiar power. The work done to a musical accompaniment will be a fine kind of work. Happy labor produces the best results. As rowers do better work with a swinging boat song, so the workers of the world are at their best if they belong to the company of the world's singers.

The man with a song develops a genuine insight. He judges men and movements and things with a subconscious music in his life which gives new penetration to his mind. The man in whose life there is no music may have insight into the worst of life. He will not understand the best.

The man with a song can lead others to live and work after his fashion. Music is contagious, and the life full of song can capture other lives for all the things for which it stands. The man who drives through the world singing never goes along life's highway alone.

The man with a song has new power to fight life's moral and spiritual battles. A softly hummed tune has put many a terrible temptation to flight. There is a moral quality even to a boy's whistling when the tunes upon his lips have noble associations. Music in the soul helps to keep the soul alive.

Where is a man to get his song? Where is he to get the music which is to inspire his life? Great Christians in all the ages have found that their experience of the Divine forgiveness, and love, and power, has put a song into their hearts. The love of Christ constrained them to sing. A personal experience of the presence of the living Christ is the great source of music in the soul. It is a music which is not kept within, but goes forth to gladden the lives of men. One of the most characteristic products of the Christian religion is the man with a song.

Baltimore, Md.

What Great Men Have to Say of Prayer and the Blessings of Prayer

Compiled by Carl Theodor Wettstein

The Witness

"Just as you go into a booth and shut yourself in and shut the noisy world out when you want to talk long distance, so you must go into your closet and shut the door when you want to talk with heaven. Solitary retirement with the presence of the Lord is the sweetest fellowship."

Andrew A. Bonar

"If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying."

Maximilian I,

Arch Duke of Austria and Emperor of Mexico. From his diary on board the ship that took him, by the grace (?) of Napoleon II to his doomful fate in the city of Mexico.

"To-day a sailor died on board. He felt the nearness of death; was filled with terror and fear and wanted somebody to pray with him. The physician of the boat inquired of the officers and crew, but all declined, not one was able to pray with a soul that stood on the threshold of eternity.

"Then I, myself, went to the dying man, but I, too, was unable to pray with him. I could only murmur a few confused words of which I was ashamed. Then, luckily, they brought me a prayer book; I knelt down, and the dying man repeated the words I read, apparently being much comforted by it. But when I left him I had to ask myself. How is it that we, the people of our times, who understand everything else, do not know how

to pray with a suffering soul, that the words come without any trouble from our lips in daily life, forsake us as soon as we want to direct them to God Almighty?"

Von Bismark

In a letter to his friend, Andrae Roman: "If I set my life to something I do it in that faith which I have acquired after long and strenuous struggles, but, I admit, strengthened in honest and humble prayer before God, and which human words, even those of a friend and servant of the church, cannot overthrow. . . Would to God, I had, besides what is known, to the world, not other sins on my soul for which I expect forgiveness only by placing my trust in the blood of Jesus Christ."

Benjamin Franklin

In a speech at the convention which framed the constitution:

"I am growing old (82), and the longer I live the more proofs I find that God rules the destinies of men. In Holy Scriptures we are told: if the Lord does not build the house, those that build it, build in vain. This I firmly believe, as I also believe that without His help, we will fail in erecting this political building, just as sure as the builders of the tower of Babel failed in their enterprise. Therefore, I propose that, from now on, our meetings every morning shall be opened by prayer, and that one or more ministers of this city shall be invited to do this regularly." (Sparks, B. F. I. 514)

Charles Dickens

As to his belief in the efficacy of prayer, he writes in 1868, in a letter to his son, Henry Fielding:

"Never abandon the wholesome practice of saying your own private prayers night and morning. I have never abandoned it myself and I know the comfort of it. Remember that I tried to render the New Testament intelligible and lovable to you when a mere baby."

Karl Ritter,

Renowned Scientist, Geographer

In my time of trial, all my acquired knowledge, wisdom and happiness of the soul leaves me, and I can do nothing else than to go in prayer to Him, who, as the Son of God, came to us to comfort the wretched and heavily laden, and to give us support and strength, in our afflictions. Then, when I arise, a great shower of indescribable blessings falls upon me, and after many days of darkness, I see light again, and I feel that the Lord is near us in all distress."

Goethe

"That love which reveals itself through prayer works miracles."

Sir Humphrey Davy,

Renowned English chemist, to a friend in distress: "Strengthen your meditations by devotion, by earnest prayer, by a breath of ardent desire, the source of all knowledge, and wait humbly for that light which, without doubt, will be lighted in your soul."

Chr. Lichtenberg, German Philosopher

"Never undertake anything if you have not the courage to ask the blessing of Heaven on it."

John Ruskin

"If you pray, Thy kingdom come, you either want it to come, or you do not want it. If you do not want it to come, you should not pray for it. If you want it to come, you must do more than pray for it—you must live and work for the kingdom of God."

Th. W. Jos. von Schelling, 1854,

German Philosopher, to a friend: "No prayers reach Heaven so powerfully as the prayers of children, therefore, do teach your children how to pray as soon as possible."

Michael Faraday, "The greatest Scientist and Experimenter the world has ever seen," as Professor Tyndal said. From a letter of Professor Tyndall, his pupil: "Among my old papers I find the following remarks which I wrote down after coming from a dinner:

"Faraday, his niece and myself were the only guests. 'I never give dinners,' he said, 'and I never go to dinners. I do this, not from religious scruples, as some may think, but, to have more time for work.' He said grace, I am almost ashamed to call this prayer 'spoken.' In the language of the Bible, we would rather call it 'the imploring of a son in whose soul God has emptied the spirit of His Son, and who prays in perfect faith for the blessing of the Father.'"

Alexandra Volta,

Prominent physical scientist of the nineteenth century; discoverer of the volta apparatus for the generation of a continuous electric current:

His biographer says of him: "We all have seen him as he went publicly among the people, where religious worship called him; and many of you will have seen the venerable old man with his silver white hair, how he prayed in deep devotion. Yes, the renowned Volta humbled himself before God, the giver of all wisdom and talents."

"I have lived to be thankful that some of my prayers were not answered." (I can say the same.)

Joseph Hayden,

Composer of the "Creation"

Once he was asked from where he received new strength when he was tired from his

work. Hayden said: "In my house I have a small chapel. To this I retire when I feel tired and exhausted and need strength; there I pray to God. And this prayer, alone with my God, has never failed to give me strength." When he had finished his "Creation" he said: "Daily I knelt down and prayed to God to give me strength to finish this great work."

When at the last performance of the "Creation" in Vienna, which Hayden attended, the audience, at the part, "It will be light," broke out in indescribable applause that would not end, the seventy-seven-year old man lifted his hands up to heaven and, his face radiant with heavenly happiness, cried out: "It came from above! it came from above!"

Once he said: "I offer up to Almighty God, all eulogiums, for to Him alone do I owe them. My sole wish is neither to offend against my neighbor nor my gracious Prince, but above all, our merciful God."

Renowned Scientist (Name lost)

"If you, before you believe in God, want to examine the different human opinions, and want to overcome your doubts, one after the other, with proofs, you will seldom or never come to a true and strong faith. Choose a shorter way. Throw your wretched knowledge and those of others, aside; kneel down before God and pray for enlightenment through His holy spirit. He will never forsake you, because it is His will that we shall believe in Him and His work. Then you can with a cheerfulness and firm faith look calmly upon the fight and discourses of different human opinions."

Abraham Lincoln

To General Sickles, after the battle of Gettysburg. F. Rusling, in New York Tribune: "Yes, General Sickles, I had no fears of Gettysburg, and if you really want to know I will tell you why. . . . The fact is, in the stress and pitch of the campaign there, I went to my room and got down on my knees and prayed Almighty God for victory at Gettysburg. I told Him that this was His country, and the war was His war, but that we really couldn't stand another Fredericksburg or Chancellorsville. . . . And after this, I don't know how it was, and it is not for me to explain, but somehow or other, a sweet comfort crept into my soul that God Almighty had taken the whole thing into His own hands and we were bound to win at Gettysburg."

John G. Nicolay, Lincoln's private secretary, said: "I know Mr. Lincoln was a praying man—which he would not have done had

he not believed that prayer is answered."

Lincoln once said: "I have often been driven on my knees knowing that I could go nowhere else. My own wisdom and the wisdom of all others around me seemed to be insufficient for that day." (For other words on "Prayer" of Lincoln, see Wettstein's "Was Lincoln an Infidel?")

John Greenleaf Whittier

Thou who hast made my house of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my strength and stay.

Be near me when all else is from me drifting,
Earth, sky, home's pictures, days of shade
and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through Thy abounding
grace,
I find myself by hands familiar beckoned
Unto my fitting place:

Some humble door among Thy many man-
sions,
Some sheltering shade where sin and striv-
ing cease,
And flows forever through heaven's green
expansions
The river of Thy peace.

Bunyan

"Prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan."

Cecil

"A Christian will find his parenthesis for prayer, even through his busiest hours."

C. K. von Bunsen,

Author and Statesman

"I am convinced that there is not one wish in our heart, even if it refers to the smallest thing, that we dare not bring before God, like a child brings his wishes before his father, whose forbearance it has experienced many times. But such wishes must not be brought before the Almighty as a demand that must be granted, but without agitation to await the fixed time."

Some churches were abandoned and in one parish the priest could not find even a single boy as chorister. (2) The attitude of those in high places. The leading minds declared that religion was a thing of the past, no longer worthy to attract the attention of thinking men. The Minister of Labor declared from the tribune of the Chamber of Deputies that it had been the effort of the French Republic for a score of years to eradicate all hope of a future life from the heart of the people. "We have put out the lights." Another declared: "The nation can do very well without an established religion and without a revealed religion as well, without any supernatural help at all, needing only science and reason." The old motto "God protects France" was taken from the coins and replaced by "Liberty, Equality, Fraternity."

But this tendency towards irreligion and unbelief has about run its course. The drift is manifestly changing. A while ago men went about preaching infidelity and many societies were organized for the express purpose of driving the Bible out of the hearts of the people and the people out of the churches. These societies had their own marriage and funeral ceremonies in which all reference to religion was scrupulously avoided and children were baptized in the name of humanity and reason. The movement at one time threatened to sweep all before it. But it has evidently reached its climax and began to wane. The infidel orators do not find the audiences they did a while ago nor do the societies win the success they once did. Further, when in a meeting called for the preaching of unbelief, some one dares defend religion and mention the name of God, he is no longer hissed or hooted as formerly, but listened to with more respect and even with approval and it has often happened that a meeting convened by the Free Thinkers, after a speech by some Protestant pastor, has been carried in favor of religion.

Then, there is a remarkable change in the thinking people. The agnostic, materialistic philosophy of Comte Tairé and Renan, so influential thirty years ago, is being replaced by one vastly more respectful to the Christian faith and more mindful of the spiritual nature of man. The name of Bergson stands out conspicuous of course, but he is not the only one. In 1890 a paper appeared in the Review of the Two Worlds, signed by the editor. Until then it had been agnostic, a disciple of Renan and Tairé, but now he called science "bankrupt," meaning that physical science alone can not solve the problem of human existence and that we must look elsewhere to learn as to man's whence, why and whither. The article declared that belief is as inherent and essential to the mind as breathing to the body. This article made a great sensation, coming from such a source.

A few years later a book appeared from the pen of the leading French novel writer. He also had been a disciple of Renan. He had portrayed chiefly the high and fast life of the aristocracy of Paris. But in 1902 appeared from his pen a book which made a great impression. It was called "The Disciple." It presented two characters, one a professor of philosophy and natural science. He was moral, with a pure domestic life but an utter agnostic and materialist. The other was a disciple, a young man who imbibes this teaching and carries it to its logical conclusion, denying not only God and the soul but morality as well and in practice carries out his theories in the bosom of the professor's family by an act of infamy which brands him as a criminal. This book opened the eyes of thousands. In a preface to a new edition of the book, the author, Paul Bourget, wrote, "As for me, this long inquiry into the moral diseases of the France of to-day has constrained me to recognize that for the individual, as well as for society, Christianity is at present the absolute condition of health and recovery."

Another writer, Pierre Loti, himself by no

(Continued on page four.)

General Religious Conditions in France

An Address by Dr. Charles Merle D'Aubique,
Reported by Prof. G. H. Trever, Ph. D.

Your readers may be interested in a report of a great address delivered before the united Preachers' Meeting in Dr. Aked's Church in San Francisco lately, by Dr. Charles Merle D'Aubique of Paris, son of the famous historian of the Reformation. His theme was the General Religious Tendencies in France Today. No better authority upon that subject could have been heard.

To understand the present tendencies in France we must go back to the middle of the nineteenth century. Then the scientific spirit was dominant. It crowded out speculation. Science claimed to be able to solve the problems of the universe and to be the only final religion. With an almost fanatical earnestness the effort was made to separate the schools from all religious influence. The name of God was expunged as far as possible from all books put into the hands of children. For instance in one children's book occurred the lines, "The little fish will become big if God only gives him life." A special edition was made with the name of God omit-

ted so that it read "If only they give him life." Thus the effort was made to reconstruct the life of the nation wholly on the secular basis. This was all the easier because the Roman Catholic Church had alienated from religion a large part of the population. It had made people regard it justly as the guardian and supporter of the hated institutions of the past.

By the disestablishment and disendowment of the French churches the Romish Church lost immensely because it would not comply with the law relative to holding church properties. It also lost enormously in moral influence since it was seen to have acted in a manner revealing it to be unfit to guide the nation under modern conditions. This estrangement of the people from the church was seen in many ways. (1) In the small number attending public worship. Not more than five per cent partook of the Paschal communion, which is binding on all the sons and daughters of the Church and of that five per cent there were four women to one man.

School Life at South Atlanta

By DR. D. D. MARTIN, Secretary Stewart Foundation

THE extensive park in which are located the schools of South Atlanta never appeared to better advantage than now. The ripening leaves on the natural forest lend a varied hue to the perspective that might make the millionaires of Newport envious. There have been faithful caretakers through the summer who prepared for the opening of the school year in a way to make the grounds attractive and the buildings home like. The spirit and tone of student life is of high grade. It is easy to see that all are full of expectancy and the year rich in promise.

Clark University

This great school stands geographically and in many other respects well at the center of the system of schools of the Methodist Episcopal Church in the South. President W. W. Foster, Jr., has had but one year in which to impress his masterful leadership on this school. The aggressive measures set in motion by his predecessor have been seized by a strong hand. The atmosphere of the school is permeated with high ideals. The buildings have been thoroughly renovated and renewed, the campus decorated with new grass, flowers and rose gardens. The classroom work is high class. While the practical and normal work is the leading feature, the classics, music, and the fine arts, are receiving attention. No one can now make an impartial study of the situation at Clark University without being convinced that it will continue its place in the front rank in Atlanta and all the South as a place for the industrial, normal and collegiate training of the Negro race.

Gammon Theological Seminary

The class entering the Seminary last year was one of the best in number and equipment that has ever registered with this School of the Prophets. The entrance class this year is larger and if possible more promising than the last year's class at this time in the school year. President Idleman has been on the ground throughout the vacation, and has devoted himself to correspondence and the local welfare of the institution. He now sees the reward of his sacrifice. The school is in every way the strongest it has been since his connection with it. Doctor O'Connell, the new professor in Sociology and English Bible, has won the admiration of faculty and students by the correctness of his approach to every duty and relation. He did bring much to the school, and his residence on the campus adds greatly to the happiness of all. A great loss is felt in the death

of Mrs. G. H. Trevor. She was a loyal friend to all the work of the schools, and a helper in all the religious and social life of the community. Appropriate memorial services were held in the University Chapel on Sunday afternoon, October 12, conducted by President Idleman, at which Drs. Bowen, Hains, Crogman, and Miss Flora Mitchell paid tribute in brief addresses of affectionate eulogy. The attendance was large and the expressions of sympathy for Dr. Trevor unanimous and sincere.

Thayer Home

This oldest school of the Woman's Home Missionary Society is crowded, with many applicants refused admission for the lack of room. Several rooms are already rented in another building to care for those who want to be under the influence and training of the godly women who compose the faculty and administration of the Home. For several years Miss Mitchell, the superintendent, has been expecting the society would go forward with a new building for increased dormitory and manual training departments. This new building is the immediate and urgent need on the campus. The Thayer Home is affiliated with and forms a part of the Clark University and is doing a great work in training young women for lives of highest usefulness as teachers, home makers, missionaries, religious and social workers.

The Stewart Foundation School of Missions

This is the youngest of the quartet at South Atlanta, and is affiliated with and a part of Gammon Theological Seminary. Its purpose is the specific training of candidates for the foreign field particularly Africa. And to co-operate with the Thayer Home in developing the best possible training for service in the home land. All the faculty of Gammon Seminary are members of the faculty of the School of Missions. The classes in Gammon are open to all who are especially preparing for any line of religious work. The equipment and faculty of the University is also at the command of those who are seeking special training for their life work. With the new building for the Thayer Home here will be one of the most complete training schools to be found anywhere. About one-half of the students in Gammon are volunteers for Africa should the Church call them to that field. There are six or more young women in the schools here studying with a view to work in Africa, there are many others who are volunteers for special service in this country. With all, the "Year of Jubilee" is proving a good year in the schools at South Atlanta.

Fiftieth Anniversary Year of Freedom

Editor: As you know, this is the Fiftieth Anniversary Year of our freedom. I very much hope that there may be a general disposition on the part of our people everywhere to fittingly celebrate this occasion. Some time ago, you may remember, I published the statement which follows with reference to this matter, and beg again to bring it to your attention. What I wrote at that time was to this effect:

After consultation with a number of the leading men and women of our race, I have taken upon myself the responsibility of asking our people to devote the week of October 19 to 26 to the celebration of the Fiftieth Anniversary of our freedom.

Something has already been done, however, in several parts of the country, towards carrying into effect the plan already suggested for local celebrations. In order that these various local celebrations may be carried out harmoniously and in such a way that each local celebration will contribute to a national

total, the following recommendations are submitted:

1. That October 19-26, 1913, be known as Fiftieth Anniversary Week.

2. That schools, churches, and all other societies and organizations in every part of the United States, where there is a considerable number of our people, unite and co-operate for the purpose of holding local celebrations that shall recite our progress in commercial, professional, intellectual, moral and religious directions. An effort should be made to secure the strongest and most representative men obtainable as speakers.

It is my earnest hope and desire that the above suggestions be read before the various churches, lodges and other organizations of our people, to the end that the Fiftieth Anniversary Week of Freedom shall be generally observed everywhere.

We must depend, of course, upon our newspapers to bring this matter to the attention of

the colored people, if any large number of them is to be reached. I very much hope you will heartily co-operate with and give full publicity to this effort.

Sincerely yours,

(Signed) Booker T. Washington.
Tuskegee Institute, Alabama.
October 11, 1913.

GENERAL RELIGIOUS CONDITIONS IN FRANCE

(Continued from page three.)

means a Christian, an author, indeed, who has written much that is reprehensible, nevertheless shows a longing after the old faith, for something better than literature and pleasure. In one of his last books of travels entitled "Jerusalem" he tells how one evening he came up from the city to the brook Kidron and then walked up the slopes of Olivet and there, under the shade of the old olive trees, and beneath the great wall of the temple, he sought for Christ, but did not find Him. But, next day, as he stood before the Church of the Holy Sepulchre and watched a group of pilgrims from far-off Russia, he was overpowered by what he saw of the simple faith of these people and he breaks out in telling of it, into a prayer, which is evidently more than a bit of literature. "Oh! to believe, ah! to pray when the end is near as these do. For Christ, whatever men may think and whatever men may do, is the Unique, the One that cannot be explained, and at this moment, however strange it may seem, coming from me, I would say to my friends who have followed me thus far, Seek Him, try, oh! try to find Him, for outside of Him there is nothing." That word is characteristic not only of this man but of his day and generation, for there are in France many anxious souls, seeking something better and higher. Thus, the religious problem is urging itself on the minds of the French people in an unprecedented manner. As an important organ of public opinion has lately said, "Never since the days of the Reformation has there been in France such an interest in all that concerns religion."

This spirit is affecting the youth. A new generation has sprung up entirely different from the preceding one. It is casting aside the mere intellectualism. It is determined to cast away whatever hems in its actions and energy and to give to itself principles which will inspire. With the revival of idealism has come that of patriotism. This has been shown by the general free response of the youth to the demand to give three years of military service instead of two, a demand made necessary by the increase of armaments in Germany. At the same time they are mindful of the higher mission of France, to represent to the world the ideals of justice and liberty.

That there is a gain in the morals of the youth is certain. There is a greater respect for womanhood and the body of students is ashamed of the disorderly bearing of many of their predecessors.

Dr. D'Aubiqué illustrated the better moral and religious character of the French student to-day by an incident that happened not long since. A young man met him in the aisle of his Parisian church and accounted for his absence for quite a time by saying that he had been studying science in the Ecole Polytechnique, one of the very best institutions in France. There he first came to the conclusion that religion and science are incompatible. "And do you still believe that?" asked Dr. D'Aubiqué. With a quiver in his voice he replied, "No, I have come to the conclusion that a man without religious faith is incomplete." "And how came about that change?" "Largely by the influence of other students, most of whom are Christians and so are the teachers." That case was symptomatic.

May God haste the day when brilliant France shall be a willing captive at the chariot wheels of Christ.

Sausalito, Cal.

Bishop Hartzell Progresses on His African Tour

From St. Paul de Loanda, Angola, August 20, Bishop Hartzell writes:

"On Saturday evening, August 16, our Portuguese ship dropped anchor in the harbor of St. Paul de Loanda, Angola. Here our missionaries, Brothers Robert Shields and William S. Miller cordially greeted me, and I was received as a guest in our fine mission house.

"The Sabbath at our mission stations is always an interesting day. One sees different types of people, hears bits of personal history, often pathetic or tragic, and the testimonies have the ring of sincerity. Brother Miller preached at the morning service. There were 307 in the Sunday School session. At night I preached to a large congregation, Mr. Shields interpreting in Kimbundu, a native language which, as David Livingstone said, 'Expresses as fine shades of thought as Latin.'

"On Monday afternoon the Portuguese and other friends of the mission were invited to meet the Bishop and visit the schools. A large Portuguese flag was floated from the mission flag-staff and under it our 'Old Glory.' The attendance was large, and the exercises

interesting. At the close the National Hymn of the Portuguese republic was sung, followed by a demonstration of great enthusiasm. There are 107 pupils, the majority of whom are black. A small number are mulattoes, and a few are white. Some of the latter come from leading families, where parents pass the free schools, and prefer to pay tuition that their children may be under mission influence.

"There are several important questions, as yet unsettled, concerning our relations as a mission to the Portuguese Government and affecting our work on both coasts of Africa. Before leaving Lisbon, Portugal, I had interviews with the Prime Minister and the Minister of Colonies of the Portuguese Republic, and on Tuesday I had a talk with the Governor here. The difficulties are fundamental, affecting both properties and administration. I have been requested by the Government to co-operate on behalf of missions in reaching satisfactory conclusions.

"To-morrow (August 21) we are to leave for a month's visit to our missions in the interior, and I shall hold the West Central Africa Conference at Quiongoa."

THE TENNESSEE CONFERENCE

By the Rev. J. H. Thompson

The forty-eighth session of the Tennessee Annual Conference convened in Key Memorial Methodist Episcopal Church, Murfreesboro, Tenn., October 1, 1913. Bishop Theo. S. Henderson presiding. The work and prayers of Bishop Henderson, the singing of the old hymns of faith and hope, as only those who have fresh visions of God can sing them, were a fitting approach to a sacramental hour. At the close of a tender communion service, the conference organized by electing J. H. Thompson, secretary; J. D. Chavis, J. B. Booth and B. J. Meredith, assistants; S. M. Strayhorne, statistician; J. H. Ellis, W. L. Johnson, E. F. Douglas and W. L. Denton, assistants; Miles Williams, treasurer; D. J. Mitchell and W. R. Smith, assistants. Among those who were introduced and spoke briefly were: Drs. D. D. Martin of Gammon School of Theology, E. C. Clemons of the Board of Conference Claimants, E. M. Jones of the Board of Sunday Schools, J. C. Sherrill of the Board of Foreign Missions, J. P. Wragg of the American Bible Society, I. Garland Penn of the Freedmen's Aid Society, W. W. Lucas Secretary of Epworth League, I. L. Thomas of the Board of Home Missions and Church Extension, C. W. Bennett, inspector for the Freedmen's Aid Schools, Geo. W. Hubbard, Dean of Meharry Medical College, E. A. Bishop, president of Murfreesboro College, the Rev. Mr. M. S. Davage of the Southwestern Christian Advocate, Miss Miser of Walden University and Mrs. Mattie Carr Chavis of Memphis, Tenn. This was one of the busiest sessions in the history of the Conference. As usual the anniversaries were outstanding features of the Conference. The following were received on trial: Charles White, Edgar Hall, John R. Gray and S. P. Walker. The work of Bishop Henderson deserves special mention. He presided with consummate tact and unflinching courtesy. The routine work was dispatched swiftly, and accurately. The Bishop's addresses also were of a high order. His sermon on Sunday morning evinced a fresh study of the person and work of Christ in terms of moral, dynamic and unifying power. Sunday, in the afternoon, he preached the Ordination sermon and ordained the following deacons and elders: Deacons, Charles White and Edgar Hall; elders, S. M. Carmichael, Samuel Redmon, W. L. Johnson, C. C. Teague and S. W. Whittaker. Walden University was put before the Conference as

never before and the Conference pledged \$5485 for that great school, the same to be paid by July 1, 1914. The work of the Conference had been serious, the cabinet had done its best, and while there were many disappointments, every man accepted its decisions in the spirit of true Methodist preachers. Bishop Henderson read the appointments on Saturday night.

APPOINTMENTS 1913-14

CENTRAL DISTRICT

S. M. Utley, District Superintendent, 1205 Edgehill Ave., Nashville, Tenn.

Clifton, R. A. Dowell; Cumberland Furnace, E. J. Reddick; Dixon, F. N. Collier; Dover, J. F. Neal; Farmington Circuit, H. W. Rucker; Franklin, D. J. Mitchell; Lawrenceburg, C. C. Teague; Lewisburg Circuit, Samuel Knight; Lexington, S. M. Carmichael; Mansfield Circuit, A. L. Nelson; Martin, S. M. Strayhorne; Mt. Pleasant, J. H. C. Means; New Zeal, G. A. Sandford; Paris, S. W. Whittaker; Savannah, S. P. McDonald; Spring Hill Circuit, J. M. Huddleston; Springville, J. F. Fenner; Waynesboro, K. H. Turner; West Point, E. F. Douglass.

CUMBERLAND RIVER DISTRICT

E. J. Guthrie, District Superintendent, 130 Lafayette St., Nashville, Tenn.

Alexandria, J. P. Price; Cherry Valley, C. P. R. Woodson; Cookville and Algood, T. H. Hanna; Decherd Circuit, (Sup.) H. C. Hicks; Gallatin, J. K. Jones; Gordonsville, Thos. Belcher; Hartsville, Miles Williams; Lebanon, H. E. Erwin; Lebanon Circuit, S. J. Boone; Liberty, W. L. Denton; Livingston, (Sup.) A. B. Thompson; Manchester, J. S. Nance; McMinnville, J. B. Booth; McMinnville Circuit, S. F. Miller; Mitchellville, (Sup.) J. A. Burnley; N. Lebanon, S. Redmond; Sparta, David Scott; Sparta Circuit, (Sup.) Wm. Holden; Stonewall Circuit, B. J. Meredith; Tullahoma, J. W. Richmond.

MEMPHIS DISTRICT

D. T. Burch, District Superintendent, 569 St. Paul Ave., Memphis, Tenn.

Alamo, W. M. Neals; Atoka, W. A. Rogers; Binghampton, E. D. Taylor; Capleville, T. B. Blackman; Dyersburg and Fowlkes, J. W. Sebastian; Friendship Circuit, C. L. Fields; Galloway Circuit, W. M. Harris; Humboldt, to be supplied; Kenton and Yorkville, W. T. C. Travis; Mason, H. B. Gordon; Memphis, Centennial, J. D. Chavis; East Memphis, S. P. Walker; North Memphis, to be supplied; Utah Avenue, Joseph Harrison; Warren, W. L. Johnson;

Selma Circuit, J. A. Hill; Sharon Circuit, L. M. Moores; Woodstock, (Sup.) H. K. Gant.

NASHVILLE DISTRICT

T. W. Johnson, District Superintendent, 10 Robertson St., Nashville, Tenn.

Brentwood, W. B. Crenshaw; Briersville, J. R. Reese; Butler Mission, (Sup.) C. A. Todd; Cainsville, H. P. Belcher; Dilton Circuit, Frank Smith; Eagleville Mission, (Sup.) Anderson Wooten; Flat Rock, (Sup.) Frank Watkins; Lascassas Circuit, W. L. Lillard; Murfreesboro, W. R. Smith; Murfreesboro Circuit, J. A. W. Moore; Nashville, Braden Memorial, J. H. Thompson; Nashville, Clark Memorial, N. D. Shamborguer; Nashville, Gordon, J. A. W. Satterfield; Nashville, Hubbard Chapel, L. E. Vincent; Nashville, Seay's Chapel, J. H. Ellis; Nashville, Thompson Chapel, to be supplied; Nolensville Circuit, W. D. Pettis; Paine and Bank Circuit, D. F. Carter; Shelbyville, Azariah Ransome; Smyrna Circuit, A. D. Butler; Springfield Circuit, Chas. White.—A. M. Brooks, Temperance Agent, member of Hubbard Chapel, Nashville, Tenn., Quarterly Conference. W. T. Ayers, I. C. Pinkard, R. L. Williams, J. R. Grey, Edgar Hall left without appointment to attend one of our schools.

EAST TENNESSEE APPOINTMENTS 1913-1914

BLUEFIELD DISTRICT

W. T. Marley, District Superintendent, Box No. 160, Bluefield, W. Va.

Berwind, A. S. Mitchell; Bluefield, J. A. Pickett; Coalwood and Davy, F. A. Hatcher; Freeman, A. W. Randolph; Gary, W. H. Brown; Graham, R. D. Washington; Mataoka, to be supplied; Northfork, W. R. Burger; Princeton, W. H. Pleasants; Pearisburg, S. L. Duncon; Pocahontas, F. D. Johnson; Tazewell, G. F. Tipton; Tip Top, J. M. Hogans.

CHATTANOOGA DISTRICT

E. H. Forrest, District Superintendent, 517 Cedar Street, Chattanooga, Tenn.

Big Springs and Georgetown, supplied by A. J. Hutchison; Chattanooga, Grace Memorial, R. M. Green; North Chattanooga, Samuel Delaney; South Chattanooga, to be supplied; Stanley Chapel, E. L. Wright; Wiley Memorial, W. R. Stephens. Cleveland, I. R. Hill; Dayton, W. M. Johnson; Harriman, D. T. Turner; Jasper, Leroy Diggs; Kingston, R. E. Kilby; Ooltewah, supplied by L. Woods; Ridgedale Mission, supplied by Ed. Tonkins; Rockwood, S. B. Johnson; Sody, S. C. Priest; So. Pittsburg, G. W. Cain.

KNOXVILLE DISTRICT

J. W. Tate, District Superintendent, 508 Temperance Street, Knoxville, Tenn.

Byington, W. A. Jackson; Clinton and Coal Creek, W. E. Mitchell; Elizabethton Circuit, P. W. Smith; Greenville, C. H. Hurd; Greenville Circuit, to be supplied; Jefferson City Circuit, T. G. Howard; Johnson City, B. J. Martin; Knoxville: (a) Seney Chapel, W. R. Marbury; (b) Vine Avenue, E. J. Cox; La Follette, supplied by J. S. Guess; Morristown, J. W. Manning; Mountain City, J. G. Isbell; Newport Circuit, H. S. R. Dykes; Russellville Circuit, F. S. Scruggs; Warrensburg, to be supplied; White Pine, Alexander Roach.

PULASKI DISTRICT

Anderson Davis, District Superintendent, Box No. 41, Pulaski, Va.

Abingdon, W. A. Webber; Big Stone Gap, J. F. Prigmore; Bristol, W. L. Sanders; Christiansburg, W. W. Ward; Dublin, G. H. Pettis; Draper and Galax, J. H. Rogers; Glade Springs, R. A. Swan; Independence, H. G. Harrison; Johnson's Chapel, supplied by J. W. Hale; Marion, R. W. Wade; New River, J. H. Gardner; Pulaski City, A. J. Hughes; Pulaski Circuit, W. S. Hight; Radford, J. T. Wilson; Rural Retreat (a) J. W. Johnson; St. Paul and Dante, T. H. Austin; Wytheville, G. J. Headricks. Judson S. Hill, president of Morristown Normal and Industrial College, member of Morristown Quarterly Conference. E. A. Long, instructor in Christiansburg Industrial Institute, member of Christiansburg Quarterly Conference.

THE HONOR ROLL OF WORKERS INCREASES

The SOUTHWESTERN DAY Spirit is Growing Among Our Pastors. New Names Are Being Daily Added to the List of Those Who Will Observe SOUTHWESTERN DAY. Let Not One of Our Loyal Pastors be Left Out of This Glorious Campaign. We Shall Begin to Publish Results Next Week. Join the SOUTHWESTERN DAY BAND!

ATLANTA CONFERENCE

PASTOR	DISTRICT	DATE
E. H. Oliver—Atlanta	Atlanta	Oct. 12
L. H. King—Atlanta	Atlanta	Oct. 26
N. E. Ector—Atlanta	Atlanta	Nov. 2
J. M. Daniel—Atlanta	Atlanta	Nov. 9
C. W. Adams—Atlanta	Atlanta	Nov. 9
J. H. Brandon—Atlanta	Atlanta	Nov. 16
C. J. Johnson—Griffin	Griffin	Nov. 16
J. W. Queen—Griffin	Griffin	Nov. 16
H. E. Burns—		Nov. 23
W. M. Bailey—Gainesville	Gainesville	Nov. 30
J. J. Jones—Atlanta	Atlanta	Nov. 30
J. M. Spencer—Rome	Rome	Nov. 30
J. F. Dorsey—Gainesville	Gainesville	Nov. 30
J. H. Daviss—Griffin	Griffin	Nov. 30
H. W. White—Griffin	Griffin	
J. A. Ritchie, D. S.—Gainesville	Gainesville	

CENTRAL ALABAMA CONFERENCE

J. N. C. Coggins—Gainesville	Gainesville	Sept. 21
A. C. Cheerless—Rome	Rome	Sept. 21
R. E. L. Beasley—Anniston	Anniston	Oct. 5
J. W. Whitfield—Dadeville	Dadeville	Oct. 5
F. F. Owens—Anniston	Anniston	Oct. 12
G. W. Reeves—Opelika	Opelika	Oct. 12
H. N. Brown—Opelika	Opelika	Oct. 12
R. M. Davis—Opelika	Opelika	Oct. 12
Joel C. Carson—Birmingham	Birmingham	Oct. 12
G. W. Brownlee—Marion	Marion	Oct. 12-19
S. B. Thornton—Anniston	Anniston	Oct. 19
W. H. Jordan—Anniston	Anniston	Oct. 19
W. O. Pearson—Anniston	Anniston	Oct. 19
J. W. Know—Marion	Marion	Oct. 19
J. A. Harris—Montgomery	Montgomery	Oct. 19
R. R. Williams—Opelika	Opelika	Oct. 19
J. A. Howard—Opelika	Opelika	Oct. 19
James N. Wallace—Anniston	Anniston	Oct. 26
P. P. Wright—Huntsville	Huntsville	Oct. 26
E. Frazier—Marion	Marion	Oct. 26
J. N. Wallace—Anniston	Anniston	Oct. 26
R. M. Davis—Opelika	Opelika	Oct. 26
G. W. Lewis—Montgomery	Montgomery	Oct. 26
G. W. Mann—Marion	Marion	Nov. 2
A. L. Boyd—Marion	Marion	Nov. 2
Chas. Coleman—Anniston	Anniston	Nov. 2-9
J. C. Sammons—Anniston	Anniston	Nov. 9-16
A. G. Glenn—Birmingham	Birmingham	Nov. 9
Isreal Townsend—Birmingham	Birmingham	Nov. 9
L. S. Price—Opelika	Opelika	Nov. 9
J. J. Harrison—Huntsville	Huntsville	Nov. 9
N. H. Redrick—Anniston	Anniston	Nov. 16
S. C. Walker—Montgomery	Montgomery	Nov. 30

CENTRAL MISSOURI CONFERENCE

R. E. Gillum—St. Louis	St. Louis	Sept. 15
G. W. Washington—Marion	Marion	Sept. 28
T. S. Sanders—Huntsville	Huntsville	Sept. 28
R. Davis—Kansas City	Kansas City	Oct. 19
L. Woolrich—Kansas City	Kansas City	Oct. 26
W. A. Bohannon—Sedalla	Sedalla	Oct. 26
Chas. S. Webster—Mexico	Mexico	Oct. 26
E. A. Johnson—Kansas City	Kansas City	Oct. 26
J. B. Walker—Sedalla	Sedalla	Oct. 19-26
R. H. Young—Kansas City	Kansas City	Oct. 26
H. T. Reeves—Mexico	Mexico	Nov. 2
Q. E. Whaley—St. Louis	St. Louis	Nov. 9
F. L. Bowles—Sedalla	Sedalla	Nov. 9
H. H. Higgs—Mexico	Mexico	Nov. 9
F. D. Woodford—Kansas City	Kansas City	Nov. 9
F. Douglass Woodford—		Nov. 9
John L. Brooks—St. Louis	St. Louis	Nov. 16
W. F. Walker—St. Louis	St. Louis	Nov. 16
M. L. Jackson—St. Louis	St. Louis	Nov. 16
W. H. Smith—Kansas City	Kansas City	Nov. 16
L. R. Grant—St. Louis	St. Louis	Nov. 30
S. P. Johnson—		Nov. 30
E. Edwards—St. Louis	St. Louis	Nov. 30
M. L. Mackay—Mexico	Mexico	Dec. 7
A. J. Williams—Kansas City	Kansas City	Dec. 7

LEXINGTON CONFERENCE

PASTOR	DISTRICT	DATE
A. J. Williams—Kansas City	Kansas City	Dec. 7
F. D. Woodford		

FLORIDA CONFERENCE

S. E. Green—Gainesville	Gainesville	Oct. 12
J. M. Trammell—Jacksonville	Jacksonville	Oct. 26
Geo. L. Russ—Jacksonville	Jacksonville	Oct. 26
Alex Grant—Jacksonville	Jacksonville	Nov. 2
W. Pericles Pickens—S. Florida	S. Florida	Nov. 9
A. Emanuel—South Florida	South Florida	Nov. 16
T. E. DeBose—		Nov. 30
P. Swearingen, D. S.—Ocala	Ocala	
C. E. Alexander—Lexington	Lexington	Oct. 5
E. A. White—Ohlo	Ohlo	Oct. 12
W. L. Noel—Louisville	Louisville	Oct. 12
J. H. Ross—Louisville	Louisville	Oct. 19
W. H. Riley—Indiana	Indiana	Oct. 19
William White—Ohlo	Ohlo	Oct. 26
D. E. Skelton—Ohlo	Ohlo	Oct. 26
F. P. Robinson—Louisville	Louisville	Nov. 2
H. A. Foreman—Indiana	Indiana	Nov. 2
H. M. Carroll—Indiana	Indiana	Nov. 2
Sanford Hinkle—Lexington	Lexington	Nov. 2
B. F. Smith—		Nov. 16
S. W. Duncan—Lexington	Lexington	Nov. 30
Wm. C. Statesman—Ohlo	Ohlo	Nov. 23
M. S. Johnson—Lexington	Lexington	Dec. 7
J. B. Redmond—Lexington	Lexington	Dec. 14
R. F. Broadus—Louisville	Louisville	Dec. 21
T. L. Ferguson—Mayesville	Mayesville	Dec. 21
Charles Jones		
W. W. Heston		
P. T. Gorham, D. S.—Lexington	Lexington	

LINCOLN CONFERENCE

J. H. Taylor—Topeka	Topeka	Oct. 5
T. S. McMorris—Muskogee	Muskogee	Oct. 12
E. M. Madden—Muskogee	Muskogee	Oct. 26
Walton Brown—Topeka	Topeka	Nov. 2
D. Bruce—Muskogee	Muskogee	Nov. 30
S. D. Brown—Muskogee	Muskogee	Dec. —

LITTLE ROCK CONFERENCE

M. F. Strong—Pine Bluff	Pine Bluff	Oct. 19
J. H. Henry—		Oct. 19
C. A. Taylor—		Nov. 9
S. J. Brown—Mariana	Mariana	Nov. 9
L. G. Hodges—Little Rock	Little Rock	Nov. 9
Jno. W. Williamson—		Nov. 16
J. W. Terrell—		Nov. 23

LOUISIANA CONFERENCE

J. E. Rolax—Alexandria	Alexandria	Sept. 28
J. H. Thompson—Shreveport	Shreveport	Sept. 28
E. J. Harrison—So. New Orleans	So. New Orleans	Oct. 5
W. R. London—Shreveport	Shreveport	Oct. 12
F. C. Colton—Lake Charles	Lake Charles	Oct. 12
Cornellus Johnson—La Teche	La Teche	Oct. 12
R. P. Threlkeld—Lake Charles	Lake Charles	Oct. 12
J. C. Coleman—La Teche	La Teche	Oct. 12
Wm. S. Harris—Baton Rouge	Baton Rouge	Oct. 12
Wm. Emmett—Baton Rouge	Baton Rouge	Oct. 12
M. R. Walker—La Teche	La Teche	Oct. 12
E. W. Jackson—Baton Rouge	Baton Rouge	Oct. 12
David Harrison—Shreveport	Shreveport	Oct. 12
T. B. Oville—Shreveport	Shreveport	Oct. 12
W. J. M. Price—New Orleans	New Orleans	Oct. 12
D. G. Pharris—Lake Charles	Lake Charles	Oct. 12
A. C. Mitchell—Lake Charles	Lake Charles	Oct. 12
Daniel G. Taylor—Baton Rouge	Baton Rouge	Oct. 12
L. C. Thomas—Baton Rouge	Baton Rouge	Oct. 12
H. C. Gair—Baton Rouge	Baton Rouge	Oct. 12
Henry Taylor—La Teche	La Teche	Oct. 19
B. F. Branch—Alexandria	Alexandria	Oct. 19
H. J. Wright—Alexandria	Alexandria	Oct. 19
C. W. Reeves—Shreveport	Shreveport	Oct. 19
E. Spears—La Teche	La Teche	Oct. 19
W. J. Hampton—La Teche	La Teche	Oct. 19

PASTOR	DISTRICT	DATE
D. H. Young—Alexandria	Alexandria	Oct. 19
R. F. Long—La Teche	La Teche	Oct. 26
H. Daniels—Baton Rouge	Baton Rouge	Oct. 26
J. H. Hubbard—New Orleans	New Orleans	Oct. 26
N. McNeal—Baton Rouge	Baton Rouge	Oct. 26
J. L. Augustus—Alexandria	Alexandria	Oct. 26
D. A. Landry—Lake Charles	Lake Charles	Oct. 26
John D. Willson—Baton Rouge	Baton Rouge	Oct. 26
J. H. Barnes—Baton Rouge	Baton Rouge	Oct. 26
T. A. Jackson—Alexandria	Alexandria	Oct. 26
S. M. G. Taylor—Lake Charles	Lake Charles	Oct. 26
C. G. Priestley—Alexandria	Alexandria	Oct. 26
I. C. Dougherty—Baton Rouge	Baton Rouge	Oct. 26
J. L. Willson—New Orleans	New Orleans	Oct. 26
F. D. Bowers—Baton Rouge	Baton Rouge	Oct. 26
Bedford Carr—Alexandria	Alexandria	Oct. 26
B. Carr—		Oct. 26
I. B. Henderson—Alexandria	Alexandria	Nov. 2
Lewis H. Smith—Shreveport	Shreveport	Nov. 2
J. S. Jones—Shreveport	Shreveport	Nov. 2
J. D. Poole—Baton Rouge	Baton Rouge	Nov. 9
Joshua J. Obee—Shreveport	Shreveport	Nov. 9
L. L. Greene—Baton Rouge	Baton Rouge	Nov. 9
J. J. Woolridge—Alexandria	Alexandria	Nov. 9
B. Mack Hubbard—New Orleans	New Orleans	Nov. 9
T. F. Robinson—New Orleans	New Orleans	Nov. 9
S. S. Earls—Lake Charles	Lake Charles	Nov. 9
T. P. Norris—Lake Charles	Lake Charles	Nov. 16
H. J. Robinson—Lake Charles	Lake Charles	Nov. 16
D. S. Sloan—New Orleans	New Orleans	Nov. 16
M. L. Baldwin—La Teche	La Teche	Nov. 16
E. B. Richards—Lake Charles	Lake Charles	Nov. 16
S. A. Mason—Baton Rouge	Baton Rouge	Nov. 16-23
A. Vincent—Baton Rouge	Baton Rouge	Nov. 16
W. H. Simmons—Alexandria	Alexandria	Nov. 16
A. B. Venable—Alexandria	Alexandria	Nov. 16
John H. Wise—La Teche	La Teche	Nov. 16
H. C. Willson—Lake Charles	Lake Charles	Nov. 16
F. D. Thomas—La Teche	La Teche	Nov. 16
G. A. Payne—La Teche	La Teche	Nov. 23
P. W. Clark—Lake Charles	Lake Charles	Nov. 23
W. R. H. Harry—Alexandria	Alexandria	Nov. 23
Henry Taylor—La Teche	La Teche	Nov. 23
P. Bibbs—Lake Charles	Lake Charles	Nov. 30
David D. Williams—La Teche	La Teche	Nov. 30
J. F. Marshall—Alexandria	Alexandria	Nov. 30
S. A. Davis—Lake Charles	Lake Charles	Nov. 30
Geo. Thomas—Alexandria	Alexandria	Nov. 30
T. A. Hampton—Lake Charles	Lake Charles	Nov. 30
F. M. Lashington—Shreveport	Shreveport	Nov. 30
W. H. Lang—La Teche	La Teche	Nov. 30
D. S. Kilbourne—Baton Rouge	Baton Rouge	Nov. 30
H. A. Sorrell—Lake Charles	Lake Charles	Dec. 14
Calvin S. Stanley—New Orleans	New Orleans	Dec. 14
A. B. Harris—La Teche	La Teche	Dec. 28

MISSISSIPPI CONFERENCE

A. M. Trotter—Jackson	Jackson	Oct. 5
J. B. Brooks—Gulfport	Gulfport	Oct. 12
W. A. Oates—Gulfport	Gulfport	Oct. 12
H. K. Roberts—Meridian	Meridian	Oct. 12
A. B. Britton—Meridian	Meridian	Oct. 12
G. E. Trower—Brookhaven	Brookhaven	Oct. 12
Frank Smith—Vicksburg	Vicksburg	Oct. 19
N. Toole—Hattiesburg	Hattiesburg	Oct. 19
A. D. Smith—Brookhaven	Brookhaven	Oct. 19
G. W. May		Oct. 19
W. L. Mills—Meridian	Meridian	Oct. 26
P. W. Baldwin—Jackson	Jackson	Oct. 26-Nov. 2
J. C. Peters—Gulfport	Gulfport	Nov. 2
G. W. Smith—Vicksburg	Vicksburg	Nov. 2
A. J. McNair—Hattiesburg	Hattiesburg	Nov. 2
A. Holland—Jackson	Jackson	Nov. 2
R. L. Tate—Meridian	Meridian	Nov. 2-23
G. W. Moody—Brookhaven	Brookhaven	Nov. 9
S. H. Cannon—Jackson	Jackson	Nov. 9
W. H. Smith—Gulfport	Gulfport	Nov. 9
R. H. Patton—Brookhaven	Brookhaven	Nov. 9
J. J. Goodwin—Brookhaven	Brookhaven	Nov. 9
W. McNeil—Brookhaven	Brookhaven	Nov. 16

PASTOR	DISTRICT	DATE
D. F. Dudley—Gullport		Nov. 16
R. L. Carpenter—Brookhaven		Nov. 16
Frank L. Alfred—Brookhaven		Nov. 23
G. W. Adams—Meridian		Nov. 23
J. K. Comfort—Gulfport		Nov. 23
J. I. Garrett—Vicksburg		Nov. 16-23-30
M. White—Brookhaven		Nov. 2-23
P. A. Taylor—Jackson		Nov. 23
N. E. Goodloe—Hattiesburg		Nov. 23
W. R. Walker—Hattiesburg		Nov. 30
A. Johnson—Brookhaven		Nov. 30
E. H. Langston—Gulfport		Nov. 30
H. Roundtree—Meridian		Nov. 30
T. A. Carter—Gulfport		Nov. 30
M. T. J. Howard—Jackson		Nov. 30
I. C. Rucker—Jackson		Nov. 30
S. Jossell—Gulfport		Nov. 30
A. H. Latban—Gulfport		Nov. 30
H. E. Morgan—Meridian		Nov. 30
J. C. Smoot—Jackson		Nov. 30
M. T. J. Howard—Jackson		Nov. 30
C. H. Brown—Jackson		Nov. 30
R. S. Hammond		Dec. 7
L. W. Price—Meridian		Dec. 21
J. M. Shumpert, D. S.—Meridian		
W. McMorris, D. S.—Hattiesburg		

NORTH CAROLINA CONFERENCE

Erving Swan—Western	Oct. 12
W. Ellison—Winston	Oct. 19
L. F. Parks—Winston	Oct. 26
B. F. Thomas—Greensboro	Oct. 26
C. E. Howard—Winston	Oct. 26
M. Mundy—Wilmington	Oct. 26
H. O. Frederick—Western	Oct. 26
I. C. Addie—Western	Oct. 26
W. W. Pope—Winston	Nov. 2
A. E. Robinson—Winston	Nov. 2
W. T. Lomax—Greensboro	Nov. 2-9
R. J. Shipp—Winston	Nov. 9
P. J. Cook—Leakesville	Nov. 9
N. J. Pass—Winston	Nov. 16
J. K. McNair—Greensboro	Nov. 16
S. R. McCorkle—Winston	Nov. 9-16
A. G. Jenkins—Greensboro	Nov. 30
M. M. Jones—Wilmington	Nov. 30
G. W. Byers—Greensboro	Nov. 30
S. A. McNeil—Wilmington	Dec. 7
S. P. West—Western	Dec. 14
M. C. Laughlin—Greensboro	Dec. 14

SAVANNAH CONFERENCE

W. R. Dixon—Waycross	Oct. 19
J. B. Maddox—La Grange	Oct. 19
J. H. Pinkney—La Grange	Oct. 26
J. R. Wallace—Savannah	Oct. 26
W. B. Hester—Waynesboro	Oct. 26
W. J. Hamilton—Savannah	Oct. 19-26
E. W. Moore—La Grange	Nov. 2
I. T. Griner—Waynesboro	Nov. 2-23
M. P. Moore—Waycross	Nov. 16
Wm. Daniels—La Grange	Nov. 23
J. S. Sbuman—Waycross	Nov. 23

SOUTH CAROLINA CONFERENCE

R. C. Campbell—Spartanburg	Sept. 16
J. C. Gibbs—Pickens	Oct. 5
J. A. Curry—Beaufort	Oct. 12
R. E. Romans—Beaufort	Oct. 12
B. S. A. Williams—Sumter	Oct. 12
Thos. Judge—Charleston	Oct. 12
George W. Rogers—Charleston	Oct. 12
J. C. Burch—Sumter	Oct. 12
A. R. Smith—Charleston	Oct. 19
E. D. Garrett—Beaufort	Oct. 19
H. W. Williams—Spartanburg	Oct. 19
B. C. Jackson—Bennettsville	Oct. 19
C. C. Clark—Spartanburg	Oct. 19
Lawrence Bonaparte—Charleston	Oct. 19
W. H. Redfield—Sumter	Oct. 19
V. C. Demery—Sumter	Oct. 19
J. E. C. Jenkins—Greenville	Oct. 26
C. B. Brown—Spartanburg	Oct. 26
W. G. Valentine—Greenville	Oct. 26
M. C. Newman—Greenville	Oct. 26
A. M. Wright—Beaufort	Oct. 26
W. Covington—Orangeburg	Oct. 26
S. Thomas—Sumter	Oct. 26
R. Howard—Sumter	Oct. 26
G. Kennedy—Greenville	Oct. 26

PASTOR	DISTRICT	DATE
N. W. Bowen—Orangeburg		Oct. 26
J. A. Summers—Beaufort		Oct. 26
L. W. Williams—Greenville		Oct. 26
S. D. Williams—Beaufort		Oct. 26
S. D. Williams—(—)		Oct. 26
J. A. Harrall—Florence		Nov. 2
W. M. Stoney—Beaufort		Nov. 2
A. G. Townsend—Greenville		Nov. 2
N. W. Green—Florence		Nov. 9
S. M. McCollom—Bennettsville		Nov. 9
J. A. Gary—Bennettsville		Nov. 9
J. A. Brown—Bennettsville		Nov. 9
J. C. Martin—Greenville		Nov. 9
R. F. Harrington—Spartanburg		Dec. 26

TEXAS CONFERENCE

S. A. Andrews—Marshall	Sept. 14
E. H. Halden—Houston	Sept. 14
J. W. Gilder—Houston	Oct. 12
T. M. Jackson—Conroe	Oct. 12
P. H. Jenkins—Marshall	Oct. 12
J. E. Bryant—Houston	Oct. 12
Tanola Edwards—	Oct. 12
Jas. Hants—Conroe	Oct. 19
A. E. Gibbs—Houston	Oct. 19
E. W. Hayes—Marshall	Oct. 19
S. W. Johnson—Marshall	Oct. 19
I. L. Boekman—Conroe	Oct. 26
N. N. Sawyer—Beaumont	Oct. 26
S. M. Bolden—Paris	Oct. 26
A. W. Carr—Marshall	Oct. 26
G. W. Carter—Palestine	Oct. 26
Freeman Parker—Beaumont	Oct. 26
S. M. Tberman—Palestine	Nov. 2
R. Hillary—Paris	Nov. 2
G. W. Harris—Maysville	Nov. 2
R. E. Dyer—Conroe	Nov. 2
Wm. White—(—)	Nov. 9-30
T. S. Pryor—Marshall	Nov. 9
A. F. Johnson—Navasota	Nov. 9
J. Mercer Johnson—Houston	Nov. 16
G. W. White—Palestine	Nov. 16-23
L. L. Neal—Houston	Nov. 23
P. L. Jackson—Marshall	Nov. 23
W. A. Fortson—Houston	Nov. 23
E. Mcbeaux—Navasota	Nov. 30
R. H. Warren—Conroe	Nov. 30
B. McDaniel—Navasota	Nov. 30
K. W. McMillan—Paris	Nov. 30
B. C. Clemons—Marshall	Nov. 30
J. H. Mann—Palestine	Dec. 7
P. Edward—(—)	Dec. 7
W. L. Duncan—Beaumont	

UPPER MISSISSIPPI CONFERENCE

G. J. Dobson—Aberdeen	Oct. 12
G. J. Dobson—Aberdeen	Oct. 19
J. W. Winbush—Starkeville	Oct. 12
W. C. Conner—Clarksdale	Oct. 19
C. W. Walton—Aberdeen	Oct. 19
Green Spencer—Holly Springs	Oct. 19
C. A. Jordan—Starkeville	Oct. 19
G. M. Chisholm—Greenwood	Oct. 26
J. H. Wesley—Aberdeen	Oct. 26
E. H. Holmes—Greenwood	Oct. 26
J. P. Watson—Holly Springs	Oct. 26
D. D. Reid—Holly Springs	Oct. 26
W. M. Campbell—Winona	Oct. 26
G. W. Weatherly—Greenwood	Oct. 26
J. W. Jones—Winona	Oct. 26
Fred H. Bunton—Holly Springs	Nov. 2
H. Y. Saulter—Winona	Nov. 2
G. Orange—Greenwood	Nov. 2
M. C. McEwen—Winona	Nov. 2
P. A. Lemons—Holly Springs	Nov. 2
J. W. Winbush—Starkeville	Nov. 2
L. F. Jones—Greenwood	Nov. 2
N. H. Isom—Holly Springs	Nov. 9
B. F. Woolfolk—Aberdeen	Nov. 9
N. R. Clay—Aberdeen	Nov. 9
F. J. Talbert—Starkeville	Nov. 9
B. T. Walker—Holly Springs	Nov. 16
W. M. Maxwell—Greenwood	Nov. 16
J. E. Ford—Holly Springs	Nov. 16
W. C. Conwell—Winona	Nov. 23
W. H. Golden—Holly Springs	Nov. 23
J. H. Everett—Clarksdale	Nov. 23
W. H. Whitlock—Aberdeen	Nov. 23
J. Burton—Aberdeen	Nov. 23
J. M. Marsh, D. S.—Aberdeen	Nov. 25
T. W. Davis—Aberdeen	Nov. 30

PASTOR	DISTRICT	DATE
J. J. Johnson—Winona		Nov. 30
R. B. Adams—Greenwood		Nov. 30
G. W. Baker—Aberdeen		Nov. 30
B. W. Wynn—Starkville		Nov. 30
D. D. Shelby—Clarksdale		Nov. 30
J. W. Golden—Aberdeen		Nov. 30
J. R. Nevils—Winona		Nov. 30
E. C. F. Troupe—Greenwood		Nov. 30
L. A. Armstrong—Holly Springs		Nov. 30
L. F. White—Starkville		Nov. 30
A. E. Franklin—Aberdeen		Nov. 30
E. O. Woolfolk—Greenwood		Dec. 14
C. W. Butler, D. S.—Clarksdale		

WASHINGTON CONFERENCE

R. S. Reid—Cumberland	Sept. 28
A. J. Mitchell—Baltimore	Sept. 28
E. J. Ruddock—Alexandria	Sept. 28
L. J. Valentine—Baltimore	Oct. 5
J. R. Davis—Cumberland	Oct. 12
J. H. Watson—Cumberland	Oct. 12
J. J. Cecil—Annapolis	Oct. 26
J. H. Peters—Cumberland	Oct. 26
A. P. Shaw—Alexandria	Oct. 26
M. F. Hagling—Cumberland	Oct. 26
R. A. Hart—Washington	Oct. 26
J. G. Grant—Alexandria	Oct. 26
J. B. Arter—Alexandria	Oct. 26
E. W. S. Peck—Annapolis	Nov. 2
Geo. W. W. Jenkins—Alexandria	Nov. 9
W. James Tyler—Washington	Nov. 9
I. H. Carpenter—Alexandria	Nov. 9
C. E. Queen	Nov. 9
C. A. Brady—Baltimore	Nov. 23
Jos. Wheeler—Alexandria	Nov. 30
R. A. Bolden—Cumberland	Nov. 30
J. H. Johnson—Alexandria	Nov. 30
W. H. Dean—Washington	Dec. 7
E. M. Mitchell—Alexandria	Dec. 7
J. C. Love—Washington	Dec. 31
A. H. Whitfield—Cumberland	Dec. 21

WEST TEXAS CONFERENCE

George Waters—Dallas	Oct. 1
A. T. Jackson—Dallas	Oct. 5
Geo. V. Cavett—San Antonio	Oct. 5
J. W. Wright—Victoria	Oct. 12
Samuel N. Harvey—Austin	Oct. 12
P. B. Bennett—Waco	Oct. 19
A. Johnson—San Angelo	Oct. 19
A. Brown—Dallas	Oct. 19
J. R. Carnes—Austin	Oct. 19
J. H. Swann—Waco	Oct. 26
J. W. Warren—Victoria	Oct. 26
P. M. Carmichael—San Antonio	Oct. 26
S. E. Jones—Austin	Oct. 26
M. L. Wyatt—Victoria	Nov. 2
J. C. Mays—San Angelo	Nov. 2
G. M. Mallory—Austin	Nov. 2
G. M. Mallory—Austin	Nov. 9
D. F. Vance—Austin	Nov. 2
G. H. Franklin—San Antonio	Nov. 2
J. H. Napier—Victoria	Nov. 9
W. M. Mooney—San Antonio	Nov. 9
J. S. Medlock—Austin	Nov. 9
G. M. Mallory—Austin	Nov. 16
J. W. Wormly—Victoria	Nov. 16
H. A. Jones—Austin	Nov. 16
W. E. Blackson—San Antonio	Nov. 16
P. A. Morrow—Dallas	Nov. 16
J. Beckham—Waco	Nov. 23
J. W. Weakly—Waco	Nov. 23
M. S. Jordan—Victoria	Nov. 30
H. H. Qualls—San Angelo	Nov. 30
T. H. Wyatt—Dallas	Nov. 30
L. H. Richardson—Austin	Nov. 30
J. D. Mackey—San Antonio	Nov. 30
S. J. Saxton—Austin	Dec. 28
J. S. Wyatt, D. S.—Dallas	
A. L. Carper—San Angelo	

To be hindered in the work and yet not be impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And it has been the problem of many a man who has been tempted to think himself forsaken ever since.—Milton Jones.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

AS TO STATISTICS

(Continued from page 1)

assist him in making it out and thus the general Church would know the exact status of our work in the South. The Conferences are now on and we sincerely trust that the statistical reports will be given more consideration. One of the best men in the Conference should be elected Statistical Secretary with assistants known for their carefulness in handling reports.

A WIDE-AWAKE LAYMEN'S ASSOCIATION

Our Laymen are most commendably measuring up, in recent years, to the responsibility of their connection with the great Methodist Episcopal Church. Laymen's Associations are being organized. Laymen of means are contributing more largely to Church enterprises, and the indications are that in a few years we shall have little of which to complain concerning our Laymen.

One of the best associations is that found in the South Carolina Conference, with A. J. Andrews, president, E. J. Sawyer, vice-president, J. H. Todd secretary, S. J. McDonald assistant secretary and N. W. Cornell as treasurer. The ideals to which this Laymen's Association aims are:

"Every church member a teacher of the faith and a giver."

"Every benevolent collection taken in full."

"Every pastor receiving a living support."

"Every Conference claimant in comfort."

"Every charge to have a parsonage."

"Every congregation to have a church."

"A Southwestern Christian Advocate in every home."

"Clafin University adequately endowed."

"Every charge to have a glorious revival."

If these ends can be obtained, how strong the Church will become and how soon the King will be enthroned in His power and glory.

AS TO STYLES AND FASHIONS

In a recent number of the *Zion's Herald* appeared the following abstract of a sermon delivered by Archbishop Bruchesi of Montreal, specially for the women of the Catholic faith, in Notre Dame Cathedral: "The present style of dress is the undoing of Christian modesty, the loss of religion and the killing of all virtue. The latest style is not only vulgar but indecent. Just at present there are even youngsters who think they are stylish only when their dress verges on the indecent. So shameless has the style of woman's dress become that the line of demarcation has been broken down between the pure Christian maiden and the frivolous and sin-stained."

"Where are the Christian women of our mothers' day? Is modesty, innocence and purity to be banished from our families? The shameful and indecent styles must be banished from our midst. They are shameful and sinful. God must not die in the soul of our young women. I consider it a duty to warn the mothers against these fashions in dress, which are revolting to every feeling of delicacy and propriety, and are fraught with the greatest dangers to morals. Our mothers must stand for their own dignity and purity."

Of General Interest

The Liquor Question at Cornell

During last week the senior class at Cornell University voted on the liquor question, thus deciding as to whether liquors should be served in the various social activities of the class. This was the first time in Cornell's history that such a vote had been taken. The forces were almost equally matched, resulting in a half victory for each. Those in favor of the use of liquor on the stated occasions won in their proposition to serve intoxicants at the senior boat ride and "senior nights," while those opposing the use of liquor succeeded in eliminating its use at the senior banquet, by far the most important function of the class for the year.

Court Upholds Bible Reading

Of interesting note is the fact that last week in the District Court, convened at Shreveport, La., the presiding judge dissolved the injunction obtained by interested parties against the Caddo Parish School Board, to prevent the enforcement of Bible reading in all of the public schools. A great deal of interest surrounds this decision as being the first legal expression in the state of Louisiana concerning the right of school authorities to make Bible reading part of the school curriculum. While every other congregation supported the enforcement of the School Board's ruling, the Jews and Catholics of Shreveport were one in opposing it. The presiding judge declared that he thought the Bible contains the highest code of morals known to man, and that without a knowledge of good morals a child could not become a good citizen. To all unprejudiced people it is apparent that the necessity for moral instruction in the school is of equal if not greater importance than the mental training.

The Last Discovery of Land

News was received late last week of the discovery of a continent 500 miles north of Asia by Russian explorers. If this is true it must prove to be the last great discovery of land and the most important of the last century. The land is described as being as large as Greenland, and its discovery is due to the constant survey that has been carried on for years by the Russian government. In various quarters doubt is expressed as to the discovery of such land. It may be, according to Major General Greeley, Arctic explorer and scientist, that error has been made in describing the location of the newly-found continent. He bases his contention upon the fact that Dr. Nansen in 1894 drifted into this locality just a little north of where the southern end of the land reported discovered is said to be, and Dr. Nansen's party found there no land. Dr. Greeley thinks it could scarcely be possible that land should exist, and that, too, the size of Greenland, between the drift of Dr. Nansen's "Fram" and Cape Chaliuakin, the most northern port of Asia.

Heavy Toll Claimed by Airship Disasters

The adventures of the war department of the German government to perfect aerial navigation for the purpose of giving new and added strength to its already strong army and naval powers are proving to be very expensive, not only in the expenditure of money, but in the sacrifice of lives as well. On the 9th of September last a large airship was wrecked in the North Sea and fifteen lives were lost. On the 17th of October one of the largest and newest airships of the Zeppelin model was destroyed by explosions about 900 feet above the main street of Johnnisthal while making a trial flight preliminary to its acceptance as flagship of the new German aerial

navy. Twenty-eight military men were on board, including the seven officers constituting the admiralty trial board, and they all perished. This huge airship was 500 feet long and carried about a ton of liquid fuel. Engineers of the Zeppelin company were confident that when it was fully completed and tested it would be able to cross the Atlantic. On the same date of this disaster three other men of the German army were killed in airship accidents.

Employment for Panama Workers

A question that is just now agitating the minds of thinking people, and one requiring the using of much newspaper space, concerns Colonel Goethals and his men and machinery. It is being asked, "What will be done with the Panama workers when the Canal is finished?" The answer that comes from some quarters is a very practical one and suggests putting them to work on rebuilding the levees of the Mississippi River and making its banks strong enough to resist the floods that periodically eat into them and bring devastation of every kind to hundreds of people. Twice every year an area consisting of 29,000 acres in the most fertile states of the Union are in danger from the spring and fall rise of the "Father of Waters." It is estimated that the levees can be made flood-proof at an expenditure of between fifty and sixty million dollars, and kept in this condition at a comparatively small cost. These Panama workers, already trained to jobs of this sort, would be the very best workmen to employ for such a work.

Former Slaves Remembered

In the breast of the Southern white man, ex-slave owners and the descendants of ex-slave owners, there sometimes lives a feeling of gratitude for the Negro slaves who stayed so faithfully and quietly on the plantations when their owners were on the battlefield, fighting to keep them in slavery. The following story emphasizes the truth of the above statement and should impress upon our Southern white brothers the responsibility resting upon them as concerns the welfare of the Negro. During the month of September, William Reilly, Sr., president of the Luzianne Coffee Company, this city, accompanied by his wife, went to Monroe, La., where he met the descendants of his father's slaves, together with one or two ex-slaves. At the home of one of the Negroes Mr. Reilly met the men and made known to them his plan for helping them and theirs. His plantation he proposed to cut up into good farms upon which good houses are to be built and the places stocked, with the Negroes to run their farms themselves. Following this Mr. Reilly impressed upon the men that they must not buy a single thin gon credit, but that he would arrange with a bank to give each what money he needed to run himself and family for a month, and this will be given each month, but with the promise that credit shall be asked for from no one. Aunt Silby, the oldest ex-slave to come in for a share of these gifts, is seventy-eight years of age and the grandmother of a young girl whom Mr. and Mrs. Reilly have brought back to New Orleans to educate and fit for life. When asked why he was doing all this for these Negroes, Mr. Reilly replied: "They have—a lot of the older ones—given the better part of their lives for me and mine and it is only natural that I look out for them." Mr. Reilly's plan for these ex-slaves was gladly received by them with expressions of thanks, while some among them shed tears as a sign of their great joy.

Returns on suicide statistics from one hundred of the largest cities of the United States, with an aggregate population of 23,336,602, show that the suicide rate for 1912 was 18.8 for each 100,000 population, as compared with 19.6 for 1911. The percentage for 1912 is the lowest of any year since 1906, when the rate was 17.8.

People of Interest

One of the prominent figures in the Methodist men's meeting at Indianapolis, October 28-30, will be Mr. J. Campbell White. The variety of experience Mr. White has had in the twenty years of his public Christian work puts him in a position of great advantage in the responsible place he now occupies. He was graduated in 1890 from the University of Wooster, Ohio. For the next two years he traveled among the colleges of the United States, one year as college secretary of the International Committee of the Young Men's Christian Association, and one year as secretary of the Student Volunteer Movement. After a year of special study he went to Calcutta, India, as pioneer secretary of the Young Men's Christian Association in that great city, where he worked until 1903. During those ten years he was associated with missionaries of many societies and of various nations. He returned to America at the call of his own church, to assist in placing its missionary work upon a more adequate basis, and was one of the organizers of the Men's Movement in his own denomination. At the meeting on November 15, 1906, at which the Laymen's Missionary Movement was organized, Mr. White was present and gave the only address of that historic occasion. He was at once called to the leadership of the Laymen's Missionary Movement, and has been its General Secretary from the beginning. He had addressed all of the great conventions held under the auspices of the Movement. He was one of the deputation which in 1907 visited Great Britain and organized National Committees of the Movement in England and Scotland. Three of the most widely circulated pamphlets published by the Laymen's Missionary Movement were written by Mr. White, viz., "The Origin and Work of the Laymen's Missionary Movement," "Our Share of the World," and "Manual of Missionary Methods."

Mr. C. Tolbert, of New York, spent a while in New Orleans recently.

Former President William H. Taft succeeds Judge Henry Wade Rogers as dean of Yale University.

The Rev. Willis Carr, one of the veterans of the Louisiana Conference, died recently at Jeanerette.

Dr. I. Garland Penn represented the Freedmen's Aid Society at the anniversary on Sunday evening at the Genessee Conference, held recently in Plymouth Church, Buffalo, N. Y.

The Rev. and Mrs. C. A. Taylor, of Texarkana, Texas, visited during September their son, Mr. Alfred N. Taylor, and his family at Kansas City, Kans.

Dr. J. C. Sherril, Field Secretary of the Board of Foreign Missions, has his headquarters in St. Louis, Mission, where correspondents are requested to address him at 18 North Compton Avenue.

Bishop D. H. Moore, of the Methodist Episcopal Church, and Bishop E. E. Hendrix, of the Methodist Episcopal Church, South, were the principal speakers at the observance of the centennial of Methodism in Waynesville, Ky., recently.

Mrs. Ella McGinty Harris, of Springfield, Mo., was among the delegates attending the Annual Meeting of the Woman's Home Missionary Society at Washington, D. C., last week.

The Louisville Annual Conference was held in Campbellsville, Kentucky, recently. Bishop A. W. Wilson was the Bishop in charge. He is in his eightieth year and is feeble. He was therefore assisted in the Conference by Bishop Kilgo.

The Hon. Charles W. Fairbanks was the principal speaker at the Fall Festival of the Chicago Methodist Social Union Thursday evening, October 16th. Among others on the program were Bishop W. F. McDowell,

Bishop Nuelsen and the Hon. Charles S. Deneen.

The semi-annual meeting of the Board of Bishops of the Methodist Episcopal Church, which meets October 22 to 26, inclusive, will be held in Union Methodist Episcopal Church, Garrison and Lucas avenues, St. Louis, Mo. The headquarters of the bishops will be at the Marquette Hotel.

In connection with the regular work of the College of West Africa at Monrovia, Bible study classes have been formed, which include all students from the fourth grade up through the advanced classes. This is to be a basis for the Bible Training Institute stipulated under the Stokes will. The pupils are making good progress under the excellent training of the Rev. J. F. B. Coleman, a regular teacher in the college, and a graduate of Gammon Theological Seminary.

The Rev. Dr. Henry A. Bassett, vice president of the Mexican Methodist Institute, Puebla, has recently arrived in the United States on furlough. After a day in New York he rejoined his family, who have been for some months at Mount Vernon, Iowa. Concerning educational affairs in our neighborhood, he said: "Although education is compulsory in Mexico, the law is a dead letter unless the local officials choose to enforce it. As a result, nearly half of the people are illiterate."

After a brief illness, Mrs. Otilie Simons, widow of the late Rev. George Henry Simons, died September 22nd in St. Petersburg, at the residence of her son, Dr. George Albert Simons, superintendent of the Methodist Episcopal work in Russia, with whom she had made her home since October, 1912. During this short year of her sojourn in Russia she gave unstintingly of her time and energy to this pioneer work. Last spring she suggested that a Children's Home for Orphans and neglected children be erected in Handrovo, near St. Petersburg. It was in this village where, six years ago, Dr. Simons preached his first sermon in Russia, and where, on Sunday, August 24th this year, the fifth Methodist chapel in Russia was dedicated by Bishop William S. Lewis, Dr. J. F. Goucher and Dr. George Heber Jones. On October 18th this humble orphanage, to be known as the Otilie Children's Home of Handrovo, was dedicated. The funeral services in the Methodist headquarters were conducted in English and German by District Superintendent J. William Haggman and the Rev. N. J. Rosen, both of Finland, and Rev. Franklin A. Gaylord, general secretary of the Russian Y. M. C. A. The deceased is perhaps the first American Methodist to have been buried in St. Petersburg, or even in Russia. Mrs. Simons was born in Black Wolf, near Oshkosh, Wis., April 21, 1852. Her parents, Andrew and Julia Schultz, were early settlers and among the first converts of the German Methodist pioneers in that section. January 1, 1872, she was married to the Rev. George Henry Simons, then a member of the Chicago German Conference, with whom she shared a strenuous ministerial life. The past twenty-three years she spent in Brooklyn, N. Y., where in January, 1899, her husband passed away. This union was blessed with nine children. Besides her son and daughter in St. Petersburg, she has left two sons in America. One of the most touching tributes to the memory of the deceased was a resolution adopted by the Ladies' Aid Society of St. Petersburg directly after the funeral, providing for the creation of a memorial fund to assist the widowed mothers of the Russian students who are preparing for work in the Russia Mission.

A GREAT OPPORTUNITY

Fourteen Months For One Dollar

Beginning this week the SOUTHWESTERN CHRISTIAN ADVOCATE will be sent to our new subscribers from now until January 1, 1915.

News Paragraphs

The city of New York paid \$2,216.00 to put the city hall in mourning for Mayor Gaynor.

Philadelphia provides free eyeglasses for nearly 2,500 school children every year.

The work on the Panama Canal lasting nine years, which is now complete, cost approximately \$375,000,000.

The largest college in the world, located in Cairo, Egypt, registers each year over 10,000 students and has 310 teachers.

William Sulzer ceased to be Governor of New York at noon October 17. The vote which removed him from office stood 43 to 12, with two members not voting.

The National Council of the One Hundred announces the Convention of all Temperate Organizations of the United States to be held in Columbus, Ohio, November 14.

Vincent Astor, the son of the late John Jacob Astor, recently received a legacy of \$1,500 by will of his uncle, Barton Milling, brother to his mother, written on a scrap of paper with a lead pencil.

The department of child welfare, recently inaugurated in the University of Kansas, is said to be the first of its kind established in an educational institution in the United States.

Miss Margie L. Danley, daughter of the Rev. and Mrs. S. B. Danley, of Los Angeles, has entered the Sayers Pasadena Business College. Miss Danley is the first colored pupil, we learn, to be admitted to any business college in Pasadena.

The body of Adolphus Busch, well-known philanthropist, reached St. Louis on the steamship Kronprinz Wilhelm, from Wiesbaden, Germany, Tuesday of this week and will be laid to rest Saturday of this week in Bellefontaine Cemetery, St. Louis.

The decision of school authorities at Covington, Kentucky, is that Chinese children are not "colored" and therefore may attend the schools for white in Covington. This decision is upheld by the State Superintendent and Attorney General.

Negroes are now barred from membership in the Vanderbilt Young Men's Christian Association at Newport, R. I. Marcus Wheatland has been denied a renewal of membership and Andrew Jackson has been refunded his membership dues and asked to resign. A formal protest has been made.

Twenty-eight persons were killed in an explosion and fall of Count Zeppelin's latest dirigible balloon, the "LII." These men represented the entire admiralty board that was to conduct the final trial of the balloon, looking to its acceptance by the German government.

School officials in Beverly, Mass., recently calculated the money gain for their pupils in vocational education. They found that an expenditure of \$800 per boy in industrial training had raised the capitalization of the boy's economic value from \$6,000 to \$15,000 or \$18,000.

The State of Kansas appropriates fifteen thousand dollars a year to assist in supporting 2,701 destitutes in the various Kansas institutions. One of the interesting features of the report to the Board of Directors is that but thirty-two of the total number of 2,701 were Negroes. You seldom see a Negro beggar.

The Mound Bayou Cottonseed Oil Mill, which was dedicated a year ago by Dr. Booker T. Washington, began manufacturing, October 9. This is the largest commercial enterprise being promoted anywhere in the country by Negroes. It has a capital and a paid-in fund of more than \$100,000, including operating fund. The managing director of this enterprise is Mr. Charles Banks, first vice president of the National Negro Business League and cashier of the Bank of Mound Bayou.

BALAK AND BALAAM

NUMBER 22:1-23:10

International Sunday School Lesson for November 2, 1913

By THE REV. N. W. GREENE, B. D.

GOLDEN TEXT—A double-minded man, unstable in all his ways. Jas. 1:8.

Time—Autumn and winter of the 4th year of the Exodus.

Place—The Plains of Moab, east of Jordan opposite Jericho.

The Lesson Story

Soon after the incidents recorded in last Sunday's lesson, Israel began their march toward Canaan intending to go between the northern end of Mt. Seir and the southern end of the Dead Sea. But here the Edomites refused to permit them to cross their country, and Israel was compelled to march a hundred miles to the southern end of Mt. Seir. It was while taking this long journey that the sin of Israel caused many to die by the "fiery serpent" and looking upon the brazen serpent which Moses had set up many lived. They passed between the southern end of Mt. Seir and the Gulf of Akaba, and, going northward around the mountains, they came to the Plains of Moab opposite Jericho east of the Jordan River.

The Israelites were then camping in the land of Moab with the Amorites to the north through whose territory they wished to pass to the fords just above the Sea of Gallilee. The Amorites not only refused them passage but waged war on them, and were defeated. They were attacked also by Og, king of Bashan, with the same result. The successes of Israel frightened the Moabites so that they turned to the Midianites for help. In order to discourage Israel by the use of the curse or adverse prophecy, Balak sent to the Euphrates River, some four hundred miles away, for Balaam, a heathen seer, to come over and pronounce the curse. Rich rewards were offered for this service and Balaam set his heart upon them and entertained the messengers while he sought permission from God to go. God refused him permission and the men were sent away only to return in greater numbers and with greater rewards to offer. Balaam did as before and God permitted him to go. On the way he was met three times by an angel with a drawn sword, but was saved by the ass refusing to proceed. When Balaam saw his peril he expressed a willingness to return, but the angel told him to go on but speak only as the Lord inspired him. He continued his journey with the men unto Moab, where King Balak three times prepared seven altars with sacrifices upon each. Three times Balak stood by the altars while Balaam retired a little way to know what God would have him speak, returning each time with a blessing, and not a curse, for Israel. This angered the king and he drove the prophet away, but he left Balak with these words: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more."

The Mistake of Balaam

King Balak had just cause to fear Israel, for they had gained signal victories over strong nations and were many in number. But Balak made the mistake of seeing strength only in numbers. He feared that Israel by reason of their numbers would "lick up" both his people and their substance. He did not know the secret of Israel's strength. He saw their courage but supposed that it grew out of numbers. So when he called for help against Israel his reason was, "because they were many." Balak knew of their deliverance from Egypt and of their forty years of wanderings and referred to this fact. But he does not seem to have considered the difficulty mere numbers would have created in an attempt to escape from bondage; nor is it plain what part numbers had in the miracles connected with the deliverance. The fact that they were many shows that they needed power other than their own to provide for them in the wilderness. But Balaam overlooking this saw only numbers before him and feared. Numbers was rather against Israel as we have seen; their strength was not in this, it was in God; and Israel would have been quite as formidable if they had been but few and in league with God. We should

seek to see divine influence in great movements and bear in mind that one and God are the majority and have the balance of power.

Balak made another mistake in supposing that Balaam could really have cursed Israel. It is impossible to curse those whom God has blessed. To speak against is not always to curse, unless it is that the speaker curses himself. Many vainly suppose that to utter imprecations against one is to curse him. This idea is all too prevalent, and mere fledglings are found everywhere trying to curse. Well, they do curse. Each one who is not sent of God to pronounce the curse upon the other curses himself. So it was with Balak. But we must give due credit to the influence of discouragement. If Israel could have been made to believe that God was speaking against them their courage would have left, and they would have become the easy prey of their enemies. Israel could fight with God but not against Him. Perhaps in this sense, speaking against one often curses him in that it tends to take away his courage.

The Mistake of Balaam

It seems that Balaam, though a heathen soothsayer from Abram's land, had more knowledge of the true God than Balak. He was known far and

wide as a sort of oracle to which people went for instruction and help. So when Balak saw trouble he sent for Balaam. Rather, when he wanted evil to befall his neighbor he sent for Balaam. (This smacks of the superstitious folly of some people in going to the "Who-Do" to have evil visited upon their neighbors, or to find out the secret happenings of the community.) But Balaam was posing as a prophet of God, and he should not have thought for a moment of cursing God's people. When the messengers arrived with their request and their bribe he should have promptly dismissed them. But he made the mistake of entertaining his tempters. Entertaining temptation is dangerous; it is a sign of weakness and a half willingness to yield. Balaam said to the princes, "Lodge here this night." These fatal words have often been used in the face of temptation and have been the beginning of many an awful downfall.

Balaam made another mistake in asking permission of God to do wrong. He was forbidden to go but was not satisfied with that, so he besought God the second time to allow him to go wrong. God allowed him and he went. No devout person will plead for permission to do wrong, but if one falls in love with Mammon so that he really wants to go, God permits it. But when one falls in with Mammon he falls out with God. Balaam wanted the reward Balak offered and he went for it, but God went too and would not allow him to curse Israel. So instead of being promoted to "very great honor," Balak clapped his hands as if to frighten a dog and said, "Flee thou to thy place!" and the backslidden prophet returned with nothing.

Mars Bluff, S. C.

ARE WE TRAINING OURSELVES TO SERVE WITH SCIENTIFIC EFFICIENCY

Epworth League Devotional Meeting Topic for November 2, 1913

(2 Tim. 2: 15; Eccl. 9: 10; Rom. 12: 11; Col. 3: 23; 2 Cor. 3: 4-6; 1 Cor. 15: 10.)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson.

Christianity, whose watchword is "service" and whose Founder "came not to be ministered unto but to minister," certainly needs to place special emphasis upon training for efficient service. In spite of the Christian watchword, however, in no department of life is thorough training considered less necessary than in religion. The average teacher must pass a thorough examination, the physician must pass the most rigid test before he is allowed to practice at all, the lawyer is not admitted to the bar unless he meets the rigid requirements of admission, while often a mere fanatical, imaginary profession, is considered all the credentials necessary to enter into God's holy of holies to teach the mysteries of God. This thing should not be so. It is true that all who know God are called to witness what He has done for them, but only a few are chosen to teach the mysteries of Godliness.

Have we ever stopped to question why the average high-school pupil knows more about Caesar, Hannibal, Alexander, and Leonidas than about Moses, Joshua, Elijah and even Jesus? It is the efficiency of his teachers. How few public school teachers go before the class without special preparation for that class work! And yet, how many Sunday-school teachers there are who attempt to teach the Sunday-school lesson without any preparation at all! The scriptures are not the author of such inefficiency, for Paul's advice to Timothy is a call to preparation: "Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

The words of the Author of the Book of Ecclesiastics should have a special impressive meaning to the Christian worker: "Whatsoever thy hand findeth to do, do it with thy might," if we expect to hear the welcome plaudits, "Well done."

The Meaning and Application to Us.

In this age of industrial, scientific, and economical efficiency, the Church of Christ need not expect to have success without a corresponding efficiency. Puerile and mediocre servants of God need not expect to compete with efficient servants even of the devil.

The church can never compete with the theater until the "stars" in the pulpit and in the choir and

in the pews excel those on the stage. Baseball and pugilism often overshadow the puerile efforts of Christian workers on account of the efficiency of their participants. If we want our Christ to win and His name to be honored among men, and His life made attractive, we must efficiently work together with God to that end.

Christianity is no feeble system of ethics but the power of God unto the salvation of men. It is a mighty attractive force for righteousness. Efficient servants of Christ have always been effective and attractive and powerful. Before the onward march of those few unlearned but efficient "fishers of men" Judaism crumbled and Greek and Roman paganism fled. Wherever they went they turned the world "upside down." Efficient workers like Luther, Knox, Calvin, Wesley, Whitefield, Edwards, Brooks, Gough, Beecher, Simpson—their names are legion—have always had as enthusiastic following as the most earnest devotees of the most exciting sports. Are the hosts of hell fleeing? Are the fortresses of evil crumbling? Can we see the steady advance of the Kingdom of our God coming? Are we doing efficient service for God? O Christians! Let us not allow the runners after a baseball pennant, a pugilist's belt or an ancient footman's race for a crown of fading leaves, excel our race for the crown of life which the Lord, the Righteous Judge, shall give unto us in that day.

Winchester, Va.

MY CHOICE

(By H. Pearson.)

What matter, if Space has no end,
And Time shall never cease,
When I by noble deeds have filled
My hungry soul with peace?

The end and nature of the Sun
Mankind may never know;
I'd rather know that hearts I soothed
With pleasures overflow.

To know the origin of life
May be the sage's goal;
'Tis better far to dare and do,
And fill with joy some soul.
Savannah, Ga.

Recent District Meetings

WASHINGTON (By Tam)

The twenty-first session of the District Conference and Epworth League Convention was held in Metropolitan Methodist Episcopal Church, Pomomkey, Md., Sept. 9-14. At 8 p. m. the convention was called to order by the President, Rev. M. W. Clair, D. D. The devotional exercises were conducted by Rev. R. A. Hart. The address of the evening was delivered by Bro. A. L. Scott. The next day, Mrs. Fannie Tyler read a paper, "The Purpose and Possibilities of This Convention;" also Miss Alice M. Carroll, "The Efficient Epworth League." These two papers were full of instruction and inspiration. In the afternoon reports were received, after which the following officers were elected for the ensuing year: President, M. W. Clair; first vice-president, Mrs. Fannie Tyler; second vice-president, Mrs. Mary Johnson; third vice-president, Mrs. Virgie E. Stokes; fourth vice-president, Mrs. Nellie Williams; secretary, Mrs. Susie E. Addelle; treasurer, Mrs. Elizabeth E. Martin; Junior superintendent, Mrs. Cora Doy. Executive committee: Miss H. H. Beason, Mrs. Mary E. Griffin, J. W. Cruser, Rev. R. F. Coates, Mrs. Mollie Clarke. At 8 p. m. Rev. J. W. E. Bowen, Ph. D., D. D., delivered a lecture, "The Measure of Man." Thursday morning the District Conference convened, Rev. W. A. C. Hughes, D. D., presiding. Rev. M. W. Clair was elected secretary, and Rev. W. J. Tyler, assistant secretary. The conference was full of interest all the way through. Our new District Superintendent presided with grace, dignity and ability. He has the work of this very important District well in hand. Visitors present representing the various interests of the church: Rev. I. L. Thomas, D. D., Rev. C. C. Jacobs, D. D., Rev. D. D. Turpeau, Rev. A. J. Mitchell, Rev. J. D. Spencer, Ph. D., and Rev. S. N. Brown, D. D. Letters were received from Rev. D. W. Hays, D. D., Rev. E. S. Williams, D. D. Papers were presented by Rev. W. C. Thompson, D. D., Rev. B. T. Perkins, Rev. W. S. Jackson, Mr. A. B. Sprague, Rev. W. H. Dean, Bro. A. H. Huff and Rev. T. B. Snowden, B. D. The discussions were enthusiastic and helpful. Wm. Dent, Grant Contee, Samuel Lee, Percy Middleton and Mitchell Clarke were licensed to preach. C. H. Tolson and Benjamin Gant were recommended for reception on trial in the annual conference. As a token of respect and appreciation the conference presented the District Superintendent, Rev. W. A. C. Hughes, D. D., a purse of \$20.00, and a collection was taken to give the pastor, Rev. C. S. Harper, B. D., who had worked so hard to make the stay of the members and visitors of the conference pleasant—a vacation. To this the entire congregation responded liberally. The reports from the various departments of the church indicated progress. Sunday was a high day in Pomomkey. 9:30, love feast conducted by Bros. Jas. Wills and C. H. Tolson; 11 a. m., sermon by Rev. W. A. C. Hughes, D. D., D. S.; 3 p. m., Rev. M. W. Clair, and 8 p. m., Rev. T. P. Thomas. The next session will be held in Muirkirk, Md.

ANNISTON

The 13th session of the Anniston District Conference convened at Hobson City, Alabama, in Rising Star Methodist Episcopal Church, Aug. 26, 1913, S. J. Jordan presiding. J. S. Ingersoll was elected secretary; W. M. Stone, assistant. The Rev. C. Coleman was elected statistician with Spencer Ray, Jr., assistant. Committee on Jubilee: the Revs. J. N. Wallace, C. Coleman, J. R. Burney, N. H. Redrick. The Rev. J. N. Wallace, of Anniston First Church, was appointed reporter to the Anniston Star and Hot Blast. Supt. S. J. Jordan and the Rev. N. H. Redrick made timely talks on the Jubilee Movement. Among the distinguished visitors were the Rev. Mr. Brown of the Congregational Church of Anniston, the Rev. M. Moreland of the African Methodist Episcopal Church, the Rev. N. D. Lane of the Colored Methodist Episcopal Church, the Rev. S. W. Jackson of the African Methodist Episcopal Zion Church; Dr. Harris, of Anniston; Mr. Harris, mail clerk, of Anniston. Each visitor spoke in highest terms of the conference. Then came our

own Dr. Wragg, of the American Bible Society; Dr. Martin, of the Stewart Foundation for Africa; Dr. E. M. Jones, field agent for the Sunday School Union, and Mrs. A. P. Camphor, of Mason City College; also Prof. C. W. Davis, of Birmingham. Mrs. A. P. Camphor made a strong and impressive speech in support of the jubilee movement, and succeeded in raising \$127.00. Dr. E. M. Jones represented the Sunday School Union in an earnest and powerful speech, and raised \$10.10. Prof. C. W. Davis made an able address. The literary program was taken up each afternoon, and many worthy papers were read. Prof. S. E. Moses discussed "The Brotherhood, a Factor for Religious Culture in the Home." A beautiful duet was sung by the Misses Jordan. The district superintendent's report showed that the pastors throughout the district had done faithful service. Each charge was in a growing state, and the district is among the best. The reports were all good. Much praise was given the superintendent for the manner in which he had conducted the business of the district. Among those who preached during the conference were the Revs. J. N. Wallace, J. C. Sammons, E. L. Gary, S. B. Thornton, W. O. Pearson, C. Coleman, N. H. Redrick, W. H. Jordan. The Anniston, Hobson City and St. John choirs rendered choice music during the conference anniversary conducted by Mrs. A. P. Camphor on Friday evening. Dr. E. M. Jones was master of ceremonies, and each paper and oration was splendid. Friday afternoon the Woman's Home Missionary Society convened. Mrs. A. P. Camphor assisted the president, Mrs. Texas Stozler. Miss Imo Davis is secretary and Mrs. E. J. Fisher, treasurer. Mrs. Stozler and Mrs. Fisher read interesting papers. Mrs. E. C. White and Miss Turpeau, of Mason City College, made interesting talks. The Revs. S. J. Jordan and J. S. Ingersoll were elected delegates to Indianapolis to the laymen's meeting. Total amount Jubilee rally, \$127.24; benevolence, \$322.57; for all purposes, \$7,223.32.—J. S. Ingersoll.

MAYSVILLE.

The seventeenth session of the Maysville district conference met at Cynthiana, Ky., August 20-25, 1913, at the Methodist Episcopal Church, the Rev. J. S. Bailey, district superintendent, presiding. The conference opened at 10 a. m. with devotionals and sacrament of the Lord's Supper, conducted by the district superintendent and elders. The Rev. J. W. White, of Mayslick, Ky., was elected secretary; C. M. Lee and Miss Myrtle Willet, assistant secretaries. The Rev. T. L. Ferguson, district treasurer and reporter to The Western Christian Advocate; the secretary, reporter to The Southwestern Christian Advocate. Welcome addresses: On behalf of the city, Mayor M. C. Swinford; on behalf of the church, Miss Jessie Russ; on behalf of the city schools, Mrs. Daisy D. Baker; response in behalf of the conference, Rev. T. L. Ferguson. The conference was very highly favored and benefitted by the visit of the Rev. I. L. Thomas, secretary of the Board of Home Missions and Church Extensions; and Dr. Martin, of Gammon Theological Seminary, who also represented the Stewart Foundation Fund for Africa; Dr. I. G. Penn, secretary of the Freedmen's Aid Society. Each of these representatives made very helpful addresses in the interest of the cause which they represented. The district superintendent of Lexington district, P. T. Gorham; Prof. F. P. Fielding, of Georgetown, and Rev. W. H. Riley, secretary of the annual conference; the Rev. Frank Shipman and the city pastors were present. The afternoon session of the first day was the following: Papers were read on "How to Increase Our Mid-Week Service," by Rev. J. E. Wood, of Maysville; "The Pastor As a Friend," Rev. W. C. Stovall; "The Relation of the Pastor to the Social Life of the Church." At the evening session the conference was addressed by Dr. I. L. Thomas on "The New Financial Plan of the Church." He used his charts very effectively. Dr. Martin also spoke. The reports of district superintendents and pastors showed a healthy growth in the district along all lines. The afternoon of the second day was taken

up with the Sunday School program, D. C. Qua, district Sunday School superintendent, presiding. This was the banner session of the district conference, for the spiritual tide and fervor rose very high. The evening session was devoted to the Woman's Home Missionary work. The District Women's Home Missionary Society rendered a suitable program. Reports of the local preachers, exhorters, district stewards, class leaders, presidents of Epworth Leagues, Sunday School superintendents, presidents of Ladies' Aid Societies and the district president of the Woman's Home Missionary Society showed progress in all departments. The afternoon session was devoted to the Epworth League program, Mrs. J. S. Bailey, district president, presiding. This program consisted of papers and addresses. At night the Rev. J. W. White presided. Rev. J. P. Redmond, of Paris, Ky., lectured on the subject, "The Twentieth Century Jubilee of the Negro." It was a decided success and helpful to all. On the fourth day the business of the conference was concluded. A collection of \$6.25 was raised to assist the conference evangelist, the Rev. W. H. Pope, on account of illness of his wife. A collection of \$10 was lifted for the expenses of the commission on finances, which will be held in future at Indianapolis; \$300.00 and more was pledged by the pastors in the district for the Jubilee Fund. The Rev. C. H. McDonald, of Portsmouth, Ohio, represented The Southwestern Christian Advocate and secured several subscribers. The sessions of the district conference were held in a large tent secured by the pastor; also the Sunday services were in connection with his camp-meeting services. The Rev. J. E. Wood preached at 11 a. m.; the Rev. McRoy, of Millersburg Colored Methodist Episcopal Church, 3 p. m.; at 5 p. m., song and praise services; 8 p. m., the Rev. G. A. Harris preached. Resolution on memoirs was read on the demise of Miss Coble Dickerson, of Germantown, Ky., corresponding secretary of the district league. A resolution of thanks was read thanking the pastor, friends and district superintendent for his impartial ruling, the members and friends for their royal entertainment.—J. W. White.

GULFPORT

The Gulfport district conference convened at Bond, Miss., August 27. The Rev. J. C. Huston, district superintendent, conducted the devotional services. The Revs. D. F. Dudley and W. H. Smith assisted the district superintendent in the administration of the Lord's Supper. The district superintendent, Dr. J. C. Huston, read his report. Each pastor reported his charge in splendid condition. There had been some 500 conversions and accessions to the church, and \$552 raised for benevolent causes. The Rev. J. A. Patterson was appointed to look after The Southwestern Christian Advocate, and he reported a number of subscribers. Visitors: Drs. W. W. Lucas and J. B. F. Shaw, each representing his cause. President Shaw collected for the Jubilee and Freedmen's Aid Society \$52.00, and the brethren all pledged him their hearty support. Dr. W. W. Lucas came on Friday, and by his helpful address inspired the Epworth Leaguers and Sunday School workers. At the close of the convention the secretary and president presented him from the different leagues, Sunday Schools, Ladies' Aid Societies, with \$12, besides what the pastors had previously paid him, which amounted to \$20 or more. The reports of both pastors and district superintendent showed that a deal of church and parsonage repairing had been done during the year. The district superintendent seems to spare no effort in looking after his work. On Friday evening the Rev. D. L. Morgan, our most efficient pastor of the Natchez church, was introduced. He spoke of the debts of the Natchez church, and the conference gave him a collection. At night Brother Morgan preached an able sermon to a crowded house. Friday night the jubilee rally was conducted by the appointed commissioners, assisted by the Rev. Mr. Morgan. Twenty-five dollars was raised for the Jubilee movement, besides the amount raised and paid to Dr. Shaw. Brother G. W. Brown was recommended to the annual conference for ordination, and one from the Baptist church for the receiving of orders. Too much cannot be said in commendation of the Rev. Mr. Colman, the members of that church and the pastor of the Baptist church for the generous entertainment, and of Mrs. B. Howard and choir for the splendid music furnished. The conference is to meet at Biloxi.—W. H. Smith.

District Conferences

Conference.	Place.	Date.	Dist. Supt.
Little Rock	Little Rock, Ark.	October 16-19	G. T. Saxton
Salisbury	Salisbury, Md.	October 21-23	W. Moultrie
Centerville	Easton, Mo.	October 28-30	J. E. A. Johns
Pine Bluff	Pine Bluff, Ark.	November 12-16	J. W. Greer
Holly Springs	Pontotoc, Miss.	Nov. 4-9	W. H. Gilliam
Winona	Oxford, Miss.	Nov. 5	E. F. Scarboro
Starkville	Kosciusko, Miss.	Nov. 5-9	W. F. Isaiab
Greenwood	Pickens, Miss.	November 12-16	H. B. Hart
Salisbury		November 19-20	W. J. L. Hughes

District Rounds.

VICKSBURG DISTRICT Fourth Round

Meadville, October 25-26; Kirby, 29-30; Fayette, November 1-2; Harrieton, 5-6; Union Church, 8-9; Centreville, 15-16; Vicksburg, 21; Vicksburg Ct., 22; Vicksburg (Sunday), 23; Cary, 29-30; Edwards, December 6-7; Bolton, 13-14; Clinton, 20-21. Now, brothers, we have but a short time before the Annual Conference. Do all to stand.—Jesse E. Holmes, Superintendent.

BLUEFIELD DISTRICT

First Round

Coal Wood and Davy, October 10-12; Gary and Jed, 17-19; Graham, 24-26; Bluefield, 31-November 2; Tazewell, 7-9; Pearlsburg, 14-16; Princeton, 21-23; Berwind, 28-30; Tip Top, December 5-7; North Fork and Welch, 12-14; Freeman, 19-21; Pocahontas, 26-28. Dear Brothers: Arrange for reunions of all the officers and standing committees on Friday night. All officers and committees should be installed in their offices with full information that they may do their duties. A rally among the officers for the SOUTHWESTERN CHRISTIAN ADVOCATE. Benevolence reported each quarter for the items each committee is expected to report each quarter. Push the revival meeting at the first of the year. The District Stewards are requested to meet at North Fork Oct. 30-31, 9:30 a. m.; also the district commissioners and committee on district parsonage and outline our policy for the first quarter. The pastors are expected to be present and to advance the general work. Let us assist each other and then attend each other's protracted meeting in this field. All report a hopeful opening.—W. T. Marley, Superintendent.

CUMBERLAND RIVER DISTRICT First Round

Manchester, October 11-12; Decherd, 18-19; Tullahoma, 25-26; McMinnville Ct., 29-31-November 1; McMinnville Sta., 1-2; Sparta Ct., 5-7; Sparta Sta., 8-9; Cookeville, 15-16; Livingston, 17-18; Stonewall, 19-20; Gordonsville, 22-23; Liberty, 29-30, a. m. of 30; Alexandria St., p. m. of the 30 and December 1; Lebanon Sta., 6-7; North Lebanon Ct., 8-9; Lebanon Ct., 10-12; Cherry Valley, 13-14; Hartsville, 20-21; Gallatin Sta., Friday and Sunday nights, 26-28; Mitchellville, 27-28, morning of 28. Brethren, we have closed out a hard, successful year's work. Without boasting we have done well. Paul said, "And be not weary in well-doing, for we shall reap if we faint not." Go on your charges with nothing else on your heart and mind but success. We can have victory for we have the promises of our blessed Redeemer, saying, "Go,

and I am with you always, even unto the end of the world." Begin at once to raise your benevolent collections and make a report of the same at each quarterly conference. Don't wait until near conference. Try to impress upon the unconverted to accept of Christ as his Savior, in every sermon. Look after your church records. Don't fail to obey the fatherly instructions given by our beloved Bishop Theodore S. Henderson at Murfreesboro, Tenn.

The SOUTHWESTERN CHRISTIAN ADVOCATE is the best Negro paper in the world, therefore have every family on your charge to take it. Will all of the District Stewards please meet me at Cherry Valley, Tenn., November 13, 1913, to fix the salary of the District Superintendent.—Eli J. Guthrie, Superintendent, 130 Lafayette Street, Nashville, Tenn.

KNOXVILLE DISTRICT

First Round

Morristown, October 11-12; Mountain City, 18-19; Elizabethton Ct., 25-26; Johnson City, Nov. 1-2; Greenville, 8-9; Greenville, 15-16; Warrensburg Ct., 22-23; Russellville Ct., 29-30; White Pine Ct., Dec. 6-7; Newport, 13-14; Knoxville, Vine Ave., 19-21; Seuey Chapel, 20-21; Jefferson City Ct., 27-28; Clinton, January 3-4; La Follett, 10-11; Byington, 17-18; Friendsville and Louisville Miss., 20-21.—J. W. Tate, Superintendent.

LAKE CHARLES DISTRICT

Fourth Round

Campbell and Gueydan, Nov. 8-9; Briggs and Abbeville, 7-9; Waxia Circuit, 12-13; Eolia and Sunflower, 18-19; Boonville, 15-16; Bunkle, 16-17; Washington, 21-23; Opelousas, 20-23; Lafayette, 24; Cade, 25; St. Martinville, 29-30; Lake Arthur, Dec. 2; Leesville Circuit, 6-7; Longville, 8; Lake Charles, 14-15; Spring Creek Circuit, 3-4; Eunice and Crowley, 11-12; Welch and Jennings, 9-10; Maringouin, 28-28; Wila and Lotta, 29-30; Meville Circuit, 19-20-21; Cottonport, 22; Hubbardville, Jan. 3-4; Ollivia, 4-5; New Iberia, 11-12. My Dear Brethren: I desire to thank you for your co-operation in making our district conference a success. We are now in the midst of the fourth quarter. Let us renew our efforts and go in to make this quarter a record breaker for good. Push every interest of the church, raise the balance of your benevolence moneys at once, and be prepared to report same in the fourth quarter. Fix your day for the Southwestern Christian Advocate. Don't let up until the dear old paper becomes self-supporting. Please send the money raised for Episcopal Funds at once to Dr. Geo. P. Mains, treasurer. Let us come up to the Annual Conference with round reports. Keep your churches spiritually alive,

and the finances will not be hard to raise. Make a special effort to raise your apportionment for the Jubilee Fund. Remember the words of our blessed Savior Jesus Christ, "By their fruits ye shall know them."—R. C. Worsham, District Superintendent.

Special Notices.

SAVANNAH ANNUAL CONFERENCE

To the Pastors: In making out your reports remember we will have some one present at the Annual Conference at Waynesboro, Ga., to give you vouchers for the money of the Woman's Home Missionary Society. Dear sisters, we will hold our session during this time and I ask that you be present with reports and as much money as possible. We hope to have a successful meeting. We will also decide where and when we will have our annual meeting for the year 1914.—Casie E. Sapp, President.

STARKVILLE DISTRICT

The second semi-annual District Conference Ladies' Aid Society, Sunday School and Methodist Brotherhood Conventions will met in Kosciusko, Mississippi, November 5-9, 1913. Each Sunday School scholar is asked to pay ten cents each; Ladies' Aid Society, \$5.00; each Methodist Brotherhood, \$5. Dear Brethren: Only a few days and we must meet in Annual Conference to report to the Bishop our year's work. Let us make the best report ever. SOUTHWESTERN rally what our heart. Please help make the Jubilee and and soul long for, namely the leader of the Conference. Let each pastor and SOUTHWESTERN committeeman report from five to ten subscribers at Conference. Let us hand at least one hundred subscriptions. Let us close the year with an increased benevolent report and one dollar per member for the Jubilee Fund.—W. F. Isaiab, Superintendent.

CLARK CHAPEL, McMINNVILLE, TENN.

On August 31 the members and friends of Clark Chapel gave a rally known as the young people's rally. There were ten young ladies who represented ten bishops of the Methodist Episcopal Church, as follows: Miss Rosena Young, Penn Club, \$11; Addie Howell, Lucas Club, \$10.11; Miss Bertha Brown, Sherrill Club, \$21.40; Miss Willie Looper, Lovinggood Club, \$14.02; Miss Leona Moore, Dogan Club, \$11; Miss Jessie Gwyn, Scott Club, \$11; Miss Ellen Gwyn, Brown Club, \$8.50; Miss Helen Bradford, Jones Club, \$13.25; Miss Laura Young, Thomas Club, \$11; Mrs. Lula Martin, Mason Club, \$25.66. Total, \$136.94. This is the second successful rally we have had this year. The first was on Easter Sunday, and over \$200 was realized. The church has prospered both spiritually and financially under the pastorate of the Rev. J. B. Booth. He is an able and worthy man, and the younger element especially have taken an interest in the church affairs. The church feels itself complimented in having such a leader as the Rev. Mr. Booth, and hope to have him with us another year. Hattie Young.

MEMPHIS DISTRICT CONFERENCE

This session of the Memphis District Conference, held in Midgett Methodist Episcopal Church, Alamo, Tenn., will go down in history as one of the greatest in its career. It proved to be one of much benefit along

all lines. Our beloved District Superintendent, the Rev. D. T. Burch, presided with the dignity characteristic of the man. He has been on the district only ten months but it is on the forward march. His judicious ability gave credit to the district. The conference respected the chair and obeyed orders just as in an annual conference. The Superintendent was on to his job along all points. His religious fervor was constant and a deep spiritual emphasis pervaded the session. Brotherly love existed throughout the conference. On the night preceding the first day of the conference, death visited the home of the pastor, Rev. W. A. Rogers, and called hence his oldest daughter. In spite of all his bereavement, the conference was highly entertained. The good people threw wide their doors and sheltered the delegation. We appreciate and extend our thanks to the pastor and his good folks for the hospitality shown us. Rev. W. L. Johnson was elected secretary and selected for his assistants Rev. H. P. Gordon and Mr. G. J. Wilcox. Rev. W. M. Harris was statistician. The District Superintendent read a splendid report, showing that he had spent his time in the field laboring with the brethren for the advancement of the Kingdom. He had made his third round visiting each charge himself every round. All the pastors were present and made favorable reports. The benevolences were in advance of last year. The topics discussed bore upon the real life of the people. The Jubilee movement was presented and contributions taken for the same. The Southwestern and Walden University were also represented.—W. L. Johnson.

BONHAM, TEXAS

Is a nice little town with 5,000 inhabitants. Two thousand are Negroes. The negro is moving out in commercial business, having here four grocery stores, two undertaking houses, twelve societies and one school. One man owns a car—Tom McKee. We have four churches, the Baptists two, African Methodist Episcopal one, and the Colored Methodist Episcopal one. The Methodist Episcopal Church has gone down in this town, but I have made many friends for the church, and we hope to build again. M. H. Harrison.

BRIEF MENTION.

A very successful picnic was held by the Sunday school of St. John's Church, August 30, 1913. P. C. Colob served as chairman, George W. Wainwright, secretary. Addresses by P. C. Cobb, G. H. Henderson and I. H. Simmons. Annual address by Mr. George W. Wainwright. Among our guests were Mr. and Mrs. Robert Ford, of Charleston, S. C. Excellent music interspersed the program. Amount collected, \$5. The Rev. M. Stewart, pastor. J. W. Thomas, Sup't.

The new church on the Gill's (Arkansas) circuit is being completed. Messrs. William Sperman, Scruggs, Harris, Watts, J. W. B. Turner and the sisters are standing loyally by the church and pastor.

J. W. Williams.

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OUR PASTOR AT LULING, TEXAS

The Rev. S. E. Jones, D. D., was appointed to the work in Luling, Texas, in November, 1910, by Bishop Moore. Since that time our church has advanced spiritually, intellectually and financially. One church in town has been remodeled and seated at a cost of \$1,000. The county church has been torn down and a new one is being erected which, when completed, will be one of the neatest frame buildings in the conference. This year we have witnessed one of the greatest revivals ever had on the work; 84 souls



THE REV. S. E. JONES, D. D.

in ten nights. Dr. Jones is one of Gammon's sons, Class 1909. He is a great preacher, an energetic and wide-awake pastor, a great financier, and as a revivalist he has few equals. At our last quarterly conference, on Sunday night after the business of the conference was over and the District Superintendent had preached the best sermon of all these six years, the pastor, Dr. Jones, and District Superintendent F. L. Kirkpatrick entered their annual contest as they do every year at the last quarter. Three hundred and three dollars were raised: District Superintendent (the town club), \$149.00; Pastor S. E. Jones (county church), \$160. Thus closed out the superintendent's last year. During the six years under his leadership as District Superintendent, our district has grown as never before.—(Prof.) G. W. Smith, Recording Steward, Luling, Tex.

GRAND RALLY ON BUILDING FUND FOR ASBURY CHURCH, HOLLY SPRINGS, MISS.

Club No. 1—Mrs. E. H. McKissack, captain, \$20.00. Total raised by club, \$124.30.

Club No. 2—Mrs. M. E. Richardson, captain, \$6.20. Total raised by club, \$43.20.

Club No. 3—Mrs. S. K. Phillips, captain, \$10.00. Total raised by club, \$51.05.

Club No. 4—Mrs. L. A. Brothers, captain, \$5.00. Total raised by club, \$43.35.

Club No. 5—Mrs. Julia Williams, captain, \$6.00. Total raised by club, \$40.00.

Club No. 6—Mrs. Alice Oglesby, captain, \$10.37. Total raised by club, \$65.37.

Club No. 7—Mrs. Lucile McDonald, captain, \$5.25. Total raised by club, \$32.00.

Club No. 8—Mrs. A. A. White, captain, \$5.00. Total raised by club, \$36.00.

Club No. 9—Mrs. Pearl Lawrence, captain, \$5.00. Total raised by club, \$29.90.

Club No. 10—Mrs. Sarah Millam, captain, \$6.20. Total raised by club, \$13.45.

Club No. 11—Mrs. Pearl Forbes, captain, \$5.30. Total raised by club, \$25.00.

Club No. 12—Mrs. Ida McCorkle, captain, \$5.35. Total raised by club, \$36.20.

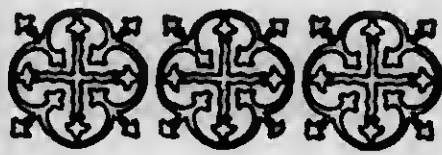
Mrs. C. A. Green paid \$6.30. This closed one of the most splendid rallies we have had on church funds, making a grand total of \$553.60. Too much praise cannot be given the above named leaders and the membership of Asbury Church.—F. H. Henry, Pastor.

WESLEY CHAPEL—BATON ROUGE, LOUISIANA

No one can estimate the value of another until some crucial emergency arises to put the devotion of that individual to a test. This emergency arose at our last Annual Conference, and the individual who arose to the dignity of the occasion was our present pastor, the Rev. J. A. Lindsay. For his willingness in serving the church of his choice many Christian courtesies have been extended to him. The members and friends of Wesley Chapel, which he is leading so victoriously, feel proud of him. To-day they can boast of one of the finest parsonages in the state. A building at a value of \$3,000, with about \$925 still due. All in the short space of five months. When he came to us, we had not a cent to begin with. We now have something we have been wanting and needing for quite 40 years or more. Pastor Lindsay in building this parsonage did so at a great sacrifice to himself and family. They moved in on the 16th of September. I would be derelict in the highest duty to the cause I represent should I not leave some word of gratitude to the rising young architect, designer and builder, Mr. John Williams, just 25 years old. Born and reared in East Baton Rouge, with a meager education, with no machine or factory, the work was all done by his own hands. All preachers of the Louisiana Conference, when contemplating building would be wise to give him their consideration. To that stalwart volunteer committee of ladies, led by Mesdames Margaret Andrews, Marla Andrews, Rhoda Salone, Rosa Lindsay,

GOOD PRINTING 100 nice white envelopes neatly printed and sent to you postpaid for 30c. Send 3 silver dimes securely wrapped. Mailed same day order is received. Address: Progressive Printing Company, Hamlet, N. C.

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ISRAELITE CHAPEL, BILOXI, MISS.

Israelite Chapel is to-day a new church. The old church has been recessed and we are now preparing to re-seat and paint it. We want to thank the good members who have worked so faithfully and are still at work to accomplish our great aim in the Master's vineyard. The following named ladies paid \$5.00 each: Mesdames A. B. Pitteard, M. Moss, E. Gause, M. Bradley, L. House, R. Clay, E. M. Gilbert, M. Jackson, C. Perkins, C. Parker; Messrs. Tom Clay, J. A. Pitteard, A. Stidmon, C. Diggs; Mrs. J. Handable, \$9.00; Mesdames M. Bishop, \$4.00; J. Turner, \$1.50; C. Pickett, \$2.00; M. Stidmon, \$1.00; L. Moss, \$1.00; F. Williams, \$1.00; E. Robertson, \$1.00; Queen Esther Circle, \$11.22; Ladies' Aid Society, \$10.00. A nice pulpit Bible was presented by Brother A. Stidmon to the church, which cost \$5.00. Great improvement is being made along all lines in our church work at this place. Come and see.—J. J. Young, Pastor.

(pastor's wife), V. B. Spears, Sarah Thomas, Ella Winfield, and Jennie Andrews, to the stewardesses under Sister Ann Morgan, to the King's Daughters under Sister Jos. Jordan, to the daughters of the Conference, under Sister Sallie Anderson, to that indefatigable volunteer crowd of unconverted men, led by Mr. John Douse, Mr. Willie LeBlanc, Claud LeBlanc, Baba Collins, Jake Jones and David Hunter; to the building committee, led by Messrs. Joe Mack, Mike Winfield, A. A. Nelson, Chas. Moran, Hy. Andrews, Chas. Thompson, James Salone, Alfred Sellers and others—heartv thanks and sincere appreciation are extended for this splendid work.—Helen Andrews.

REVIVAL NOTES

Hot Springs, Ark.—We have just closed out one of the greatest revivals in the history of Haven Chapel. Sixteen precious souls joined the church, after professing a hope in Christ. This makes a total of twenty-three.

Bastrop, La.—Our revival closed with six converts and one reclaimed. Mt. Nebo is alive.—F. M. Lashington, pastor.

Gadsden, Ala.—Sweet Home Church has closed a great meeting with fourteen souls added to the church.—N. H. Redrick, pastor.

Sardis, Miss.—"The greatest revival held at this place in 15 years" is what the people are saying of the meeting recently closed. There were thirteen happy conversions and an addition of thirty-six to the membership.—S. D. Troupe, pastor.

**\$1,000,000 FUND OF
THE PERMANENT BOARD
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METHODIST EPISCOPAL CHURCH**

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CHICAGO, ILLINOIS

Rev. Joseph B. Hingeley, CORRESPONDENT

The receipts of the Board for September were \$12,274.

C. R. Benedict, a devout, earnest, and loyal son of Methodism, who invested himself for God and the Church and was a lover of the Old Preachers, passed to his reward last month.

We have been notified that a Will containing a bequest for the Connectional PERMANENT FUND of the Board is being probated in an Illinois court. I wonder how many such bequests have been made by God's people and if all have used the legal term, "Board of Conference Claimants of the Methodist Episcopal Church." Look up your Will and see if it is correct. If you forgot the Aged Preacher, the Widow, and Orphan, then add a codicil to-day. Do not spoil heaven by regrets.

People are writing for us to help them make their Wills. Let us serve you in this way. You cannot find a more skilful lawyer anywhere than Judge Horton, our attorney, who for love of the Veterans will gladly advise you.

The Rock River Conference has almost trebled the amount distributed to Claimants and has greatly increased the apportionment for next year.

The Northern Minnesota Conference paid an annuity of ten dollars a year. Dr. Mullinger and Mr. O. P. Miller of our Board had a fine hearing at the Northwest Iowa Conference.

The Superannuated Preacher has been given a place on the Indianapolis program, thereby justifying the slogan:

"Enlist the whole Church to fulfill her whole task."

We have just issued three new LIFE ANNUITY BONDS and have nine more under consideration. Lovers of the Veteran Preachers are finding out that through a LIFE ANNUITY BOND they can both "Keep their money and Give it."

Others as they grow older find it worth while to securely and permanently invest their money in the Board's Life Annuity Bonds, thereby insuring themselves against possibility of loss or necessity of reinvestment.

An inquirer just asks if we would issue a Life Annuity Bond for as little as \$100. Yes, and for as much as \$100,000, also. Rates vary with the age. The older the annuitant the higher the rate. No examination is necessary and there is no red tape.

INQUIRIES

I would like to find my sister, Clara E. Pulling, and my brother, Dock Cox. When last I heard of them they were in Atlanta, Ga. Dear pastors, please inquire for the persons named from your pulpit. Any information concerning them will be gladly received by me.—Eugene N. Pullings, La Grange, Ga., R. F. D. 4, Box No. 102.

Granulated Eyelids Cured

The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Anesthetic Healing Oil. It Relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

Gleanings From the Field

ALABAMA.

Marion—The Epworth League of the Methodist Episcopal Church here is in an excellent condition under the supervision of Mr. J. M. Calicut, president; Mrs. Maggie Abbott, first vice president; Mrs. Ollie Smith, second vice president; Miss Bessie L. Montgomery, third vice president; Miss Essie Tate, fourth vice president. Much interest is being manifested by all concerned. Members of the African Methodist Episcopal Zion Church and the Baptist Church participated. Some time ago Miss Geneva G. Rutherford was elected reporter to the Epworth League Herald, the Southwestern Christian Advocate, and the American Methodist Episcopal Zion.

Geneva Rutherford.

Heflin, Ala.—We had our cornerstone laying at the New Bethel Methodist Episcopal Church Saturday morning. The leaders' and stewards' meeting was enjoyed by all present. At 3 p. m. there were some interesting papers read. At 7:30 p. m. a very interesting debate was held. Sunday morning at 9:30, the trains having arrived from Brennon and Anniston with a host of our good friends on board, we had a fine Sunday school. At 11 a. m. the Rev. I. L. Johnson of Anniston preached a splendid sermon. Good collection. A fine dinner was served on grounds. At 3 p. m. the Rev. I. L. Johnson again preached a most excellent sermon. At 8 p. m., the Rev. K. G. Turner, pastor, presented to the people a blind girl and explaining her needs, raised for her \$5.10. Total raised during meeting, \$54.10.—C. W. Billingsley.

FLORIDA.

Our third quarterly conference was held September 6-7 by the Rev. Peter Swearer, superintendent. Sunday morning three persons were baptized in the pool. Love feast at 11 a. m., after which the superintendent preached to a large audience. Nine persons were then baptized at the altar and received into full connection. At night the Rev. C. R. Howard, pastor, preached a splendid sermon. Paid district superintendent \$12; pastor, \$5.35.

John Wilson.

GEORGIA.

Young's Mill Station—We raised in our church here on August 17th \$25.25. Good revival during the week. On August 24th the African Methodist Episcopal Church was crowded to the extent of its capacity. Pastor J. A. Watts and Dr. J. H. Cannady, of Atlanta, were the speakers.

E. U. Pullings.

KENTUCKY.

Cynthiana—We have just closed one of the greatest district conferences in the history of the Maysville district. Every charge on the district was well represented. We were glad to have with us such distinguished men as the Rev. Dr. Thomas, of Baltimore; the Rev. Dr. Martin and Dr. I. G. Penn. May God bless them as they go from place to place in the interest of His great cause. We thank God for such men as J. S. Bailey, our beloved su-

perintendent. We thank God for the Woman's Home Missionary Society and the great work which is being accomplished by the good women on the Maysville district, with Mrs. J. S. Bailey as district superintendent. May God bless each pastor in his field of labor and prosper him daily. Receipts from the camp meeting and district conference for the week, \$211.64.

LOUISIANA.

Norwood and Mt. Zion — Are yet alive and members and pastor working together harmoniously. Quarterly conference was held on the 22d and well pleased. All officers presented good reports. We believe our pastor has done the best he could, and we think he is the preacher for Norwood and Mt. Zion. He has the church work at heart. We have remodeled our church at Norwood, have whitewashed it outside and painted it inside, and also have fixed the parsonage and put a fence around the church property. Our pastor is liked and respected here by white and black. We have a splendid Sunday School. Samuel Green, Recording Steward.

Marthaville — Our Sunday School rally August 3 was a success; collection, \$18. We thank the following brethren for their help: Revs. E. P. Harris, George Norwood, George Glover, Abram Edwards and Wade Hamilton, of the Baptist Church.

S. P. Branch, Pastor.

Columbus—At Macedonia Methodist Episcopal Church our third quarterly conference was held by our beloved district superintendent, the Rev. J. O. Richards. His lecture to the Sunday School was helpful. Paid district superintendent and pastor this quarter \$140.00. Macedonia is taking on new life. When I came to this work the pastor was receiving from \$75 to \$80 and district superintendent \$20, but there has been a substantial increase. We have increased also our subscription list.

B. Carr.

Magnolia—The pastor of St. Luke's Methodist Episcopal Church wishes to thank the friends who came to the parsonage on the night of the 26th of September, when the inmates had retired, and brought to the pastor and family seventy-one pounds of assorted groceries. The leaders of this party were Sister Amanda Robinson, the wife of Rev. H. J. Robinson, and Mrs. Mary Taylor and other people. Brother Noah Foster spoke words of encouragement in presenting the groceries, which was responded to by the pastor.

Amanda Robinson.

TEXAS

Richards—This has been a month of great things on the Richards and Iola circuit. Our District Superintendent, the Rev. Mr. Hartley Jackson, D. D., accompanied by his son, the Rev. T. M. Jackson, pastor at Montgomery, held our third quarterly conference Tuesday at 5 p. m., with a goodly number of the officers present with good reports. Paid in this quarter, \$11.50. Rev. T. M. Jackson preached to the delight of the audience at night. Raised \$16.90.—R. H. Warren.

Madisonville—The third quarterly conference met in Salem Church on



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I. RY. C. I., DEPT. 20, INDIANAPOLIS, IND.



Aug. 30-31, the Rev. M. Q. A. Fuller, District Superintendent, in the chair. The conference opened at 4 p. m. with a goodly number of officers present. The work done this quarter showed quite an improvement. Three revivals conducted and 37 precious souls were brought into the ark of safety. The work is spiritually alive. There is much regret on this circuit because Brother Fuller is closing up his sixth and last year on this district. He is beloved by the people of Madisonville Circuit. Our report will be much in advance of last year. We raised this quarter: Superintendent, \$25.00; pastor, \$90.00; Jubilee Fund, \$31.00; other causes, \$11.00; total, \$157.00. We expect to lead the district this year. Thirty-one of our people here own their homes.—A. L. Gabriel.

Sumrall—On Sept. 4 a severe rain storm struck our town and blew our church down at this place. Just a few days before we began work on our parsonage and we have it nearly completed at a cost of about \$300. We ask each church in the Gulfport District to help us in our struggle, as we are out of doors, without any place to worship. We are meeting wherever we can find a place.—J. W. Hill.

Wardville—Washington Charge reports the illness of our pastor, the Rev. T. A. Bailey, who is confined to the bed with a serious case of malaria fever. He had just begun a revival in which he was deeply interested. The membership is praying for his early recovery.—David Heritt.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Billups—Rodhnie Billups, a follower of Calvary Church, Thibodeaux, La., peacefully breathed his last August 16, 1913. Rodhnie was converted and joined the church during his illness. Cousins and other relatives and friends survive him. The funeral was largely attended. The Rev. T. J. Johnson, pastor, officiated.

Bullock—Lula Bullock, a faithful member and worker in the Sunday School of Bullock Methodist Episcopal Church, China Grove Circuit, Mississippi, born December 20, 1899, died August 25, 1913, aged 23 years 8 months, five days. She leaves her father and mother, three brothers, three sisters and a host of other relatives and friends. The funeral was attended by her pastor, the Rev. E. M. Dukes, assisted by the Rev. S. Jones. S. A. Dukes.

Watson—On August 23, 1913, Mrs. Maria Watson, the mother of our church, at Young's Mill Station, on the La Grange, Ga., circuit, was called home. She was a faithful member of Union Church, even in the days of her old age. She not only lived the Christian life, but talked about it to all with whom she came in contact. A mother in Israel has fallen. She is survived by her husband, sons, daughter and grandchildren, as well as many friends. She was the oldest member of Class No. 9, Eugene W. Pullings, leader. Mrs. Watson died at the home of her daughter, in the city of La Grange. E. W. Pullings.

Claiborne—Phil Claiborne died Thursday, October 2, 1913, in full triumph of faith. He leaves a widowed mother, the wife of the late Rev. Harper of the African Methodist Episcopal Church; his sister, Mrs. Fanny Roche, a member of the Methodist Episcopal Church, and a host of friends. The Golden Spray Lodge, Odd Fellows, of Gretna, La., turned out in full. The following pastors officiated: The Rev. Mr. Billups, the Rev. Mr. Bell and the Rev. C. S. Stanley. The Rev. Frank Walker was master of ceremonies. Mrs. Walker presided at the organ.

Rogers—Miss Isabel Rogers, daughter of the Rev. and Mrs. W. A. Rogers, died at Alamo, Tenn., August 5, 1913, aged 14 years. She took sick while attending school at Rust University, and was brought to Alamo, where her father is pastor, and lingered about four months. She possessed a sweet disposition, was kind and obedient. She died in full assurance of faith, being conscious to the last. Among her last words were, "Mother, be sweet and meet me." The funeral was conducted by the Rev. D. T. Bunch, district superintendent, assisted by the Rev. J. P. Price. She leaves her father, mother, sister and brother and other relatives.

Gates—Mrs. Jane Gates died at La Grange, Tex., Sept. 8, 1913, after more than nine months of illness. Mother Gates, as she was better known, was born in Mississippi in the dark

days of slavery. She came to Texas when quite young, with her mother. She was the oldest of eight children. She was married to Linn Gates forty-nine years ago. To this union God gave one child, Charles W. Gatis, who is an active member of the church. Her husband preceded her Home some eleven years ago. She was a true and devoted wife, a loving mother and a true Christian, having been converted forty-one years ago in the town of La Grange. At first she was a member of the St. James Church, in the town, but after moving to the country, where she spent the remainder of her life, they organized a church known as the Peach Grove Church, and Mrs. Yates was one of its founders. She was known as the mother of said church until September 8, 1913, when she was called from labor to reward. The funeral was preached by the Rev. F. L. Kirkpatrick, district superintendent. There were present, together with her pastor, the Revs. D. F. Vance, W. S. Mitchell, of the American Methodist Episcopal Church; Gillmer, of the Baptist; Wadkins, of the same church. She was also a member of a secret fraternity. Jerome Burns, Pastor.

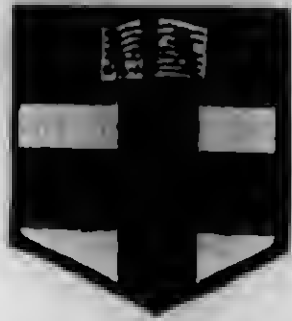
Kilgo—On August 30, 1913, Mrs. Hortense C. Kilgo, of Pickens, S. C., departed this life. She embraced the Christian religion and joined the Methodist Episcopal Church of Pickens early in life. She lived an ideal Christian life. She was a faithful church member, a true wife, a lovable mother and a worthy friend. Three interesting children came into her home, but she left before they could realize the important significance of a consecrated mother. A dear husband, a host of relatives and friends are the deep mourners because of her hopeful life and unexpected end. Her pastor, the writer, spoke of her precious life and her labors abundant in the church of her choice as they were observed by him. J. C. Gibbs.

Kinnord—Mrs. Sallie Kinnord, a member of Trinity Methodist Episcopal Church, died August 21, 1913. She lived a Christian life. She leaves her husband and a host of friends. Funeral attended by the Rev. W. M. Smith.

Gates—Daniel Gates, aged 78 years and for thirty years a faithful Christian worker, prompt in attention to all duties pertaining to Warren Temple, La Grange, Ga., is dead. He joined the church under the pastorate of the Rev. Mr. Upsham. His illness was short, beginning January 3, 1913, and January 13, the same month, he was called Home. The funeral sermon was preached August 17th at Union Chapel, of which the Rev. S. C. Crandall is pastor. E. U. Pullings.

Jones—Sister Josephine Jones, a member of Trinity Methodist Episcopal Church, Greenwood, S. C., died August 18, 1913. She was a Godly woman. She leaves her husband and one child. J. A. Norris, Pastor.

Taylor—Mrs. Viney Taylor died at Columbus, La., Sunday, August 24, 1913. She was the wife of Brother Taylor and a faithful member of Macedonia Methodist Episcopal Church and of the Epworth League. The deceased was the daughter of the Rev. Bob Shelve, of the Baptist Church. She leaves her husband, one child, father, sister, stepmother and a host of friends. Her age was 24 years. The church has lost a good and faithful Christian member. Peace to her ashes. The Interment was made in

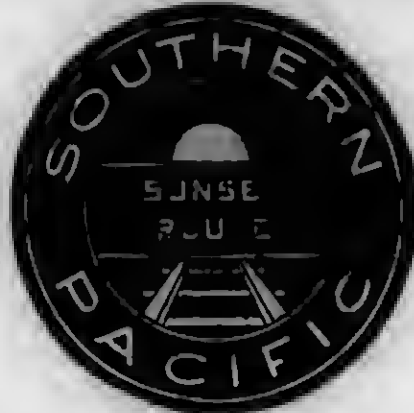


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Pine Flat Cemetery by the pastor and the Rev. L. C. Brush, of New Zion Baptist Church. B. Carr, Pastor.

Etta—The little granddaughter of Mr. and Mrs. Johnson, of McNiel street, Shreveport, La., died on September 9, 1913, after a few days' illness. Little Etta was a very promising little girl and was the attraction of the home. She was a bright little Sunday School pupil. Her father and mother, grandfather and mother and a host of little friends mourn her passing. The funeral took place at the home of her grandparents. C. W. Reeves.

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Jenkins-Sullivan—On Sunday, July 17, 1913, at the home of the bride's parents, Mr. Ed Jenkins and Miss Anna Sullivan. The bride is the youngest daughter of the Rev. M. Sullivan, a local preacher at Cotton Plant, Fla., M. E. Church. Mr. Jenkins is a prominent young man of Archia, Fla. The bride was given away by Mr. J. R. Smith, a relative. The groomsmen was Mr. G. Calhoun. Bridesmaid, Miss Lula Bryant. The ceremony was performed by the pastor, the Rev. C. R. Howard. A reception followed.

Daniel-McMillan—Mr. A. Daniel and Miss Ola McMillan, of Shreveport, La., were united in marriage September 10, 1913, at St. Paul's Methodist Episcopal Church, by the Rev. C. W. Reeves, in the presence of a large audience. Miss Ola, the bride, is one

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of St. Paul Church's best young ladies. Mr. Daniel is a carpenter and has a good record. Refreshments were served at the home of the bride's parents to a large company of friends. Mr. and Mrs. Daniel will make their home in Shreveport. C. W. Reeves.

Southwestern Christian Advocate

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Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Wesley Church—Brothers W. J. Turner and Toney Crow conducted the early prayer meeting. The pastor, Dr. J. L. Wilson, preached morning and evening. Next Sunday at 10:45 a. m. Prof. T. W. Sherrod will preach and at 7:30 p. m. Prof. J. H. Lovell will preach. The pastor, who is in Pensacola, Fla., will return on the 28th, and occupy his pulpit on the first Sunday in November.—L. L. Harrison.

Thomson Church—The Sunday school was well attended. Miss Agnes Williams, our efficient superintendent, has put her soul into the department and it is growing. At 11 a. m. the pastor preached; subject, "Joy in Persecution." At 7 p. m. the Rev. Mr. Hayward preached a very acceptable sermon. Collection good.—T. J. Robinson, pastor.

Malden Church—On Wednesday, October 12th, was held our third quarterly conference. Dr. V. Chapman presiding. Reports showed \$159 raised for all purposes. The parsonage had been dedicated and is now occupied by the pastor and family. Dr. Chapman spoke in praise of the work done by these people without any indebtedness. Mr. E. E. Smith presented a purse given by the Sunday school for wall paper. On Sunday, Oct. 12, a great audience greeted the district superintendent, who preached a splendid sermon; he was paid in full. We will hold a King and Queen Rally Sunday, Nov. 16, and invite all pastors and friends to help us. This will be the banner year of Malden from all indications.—H. B. F. Charles, pastor.

St. Matthew, Algiers—Sunday was a great day for St. Matthew. It was rally day and the members and friends all did their full duty. Baptists and Catholics were in line. At 3 p. m. the Rev. J. L. Wilson, D. D., and Mr. N. J. Nash of Wesley assisted in the rally. At night the young men of Algiers B. A., led by Robt. Thompson, president; Alexander Taylor, vice-president; Walter Tarleton and Luther Thompson,

secretaries, and the Friends of Progress, led by Acting President Alfred Taylor and Jas. D. Maxent, recording secretary, came to the church two hundred strong. The Rev. H. G. Johnson of St. John African Methodist Episcopal Church preached; also the Revs. L. V. Gant, M. Birdlong, F. Hooker, H. Rozier, W. J. Brown and Kie Jimmie. Dr. L. B. Landry was chorister; the choir under his direction, with Mrs. G. L. Gibson, and Miss Inez R. Landry, organists, delighted the large audience with their good singing. Miss Ida Gibson, who was present with a number of girls from Peck Home, was given a collection of \$5.00. Public collection, \$44.32. Grand total collection, \$180.48.—C. C. Landry, pastor.

Trinity Church—Services Sunday were good, the members and friends rallied well, many paid their assessment in full, and many are yet to pay. The rally will continue this Sunday, and through the Fair, which begins on the 27th, with a change of program each night. Drs. Chapman, Melden, McClure, Lefiste, as well as the Revs. Messrs. Brown, Smith and Brown were with us, spoke to us, as well as assisted financially. The League will soon be in full bloom, with the splendid start given by some of the most progressive young folks. The choir will render a sacred cantata entitled "Jephtha's Daughter" in short. Our Hallowe'en festival will be worth attending and our friends are invited.—W. Scott Chinn, pastor.

Mrs. Ella Boyd, president of the monument committee organized in honor of the Rev. W. R. Butler, arrived from New York Saturday night. She was entertained at the residence of the secretary, Mrs. L. McWilliams, by the Monument Committee. Among those present were the Rev. J. B. Bell, pastor of Union Bethel African Methodist Episcopal Church, and her class leader, Mr. W. K. Hayes.

REVIVAL NOTES

Shreveport, La.—At Fairfield Church we have closed one of the greatest camp meetings ever held in this part of the state. Souls were converted and the church was spiritually strengthened. The pastor was ably assisted by the Revs. Messrs. Oville, Obee, Hilton and Young, of the Baptist Church. The district superintendent, the Rev. B. J. Reddix, preached the opening sermon, while the Rev. John McKee delivered the closing sermon. The Rev. W. L. Dyas, our pastor, is a man of push and energy.

James Hutchinson.

Cotton Plant, Fla.—At Wesley Methodist Episcopal Church the Rev. C. R. Howard, pastor, has closed a successful revival, during which twelve souls were converted and brought into the church. This was one of the greatest revivals held in Cotton Plant in fifteen years. The Rev. Howard is succeeding here.

Bamberg, S. C.—Too much praise cannot be given the faithful officers, members and friends of Bethel and Orange Grove for the splendid work accomplished by their faithful attendance and liberal contributions during the greatest revival in the history of the above named church. Backsliders reclaimed, Christians strengthened, converts twelve, accessions fourteen, baptized twenty-one. Bethel raised on the second Sunday in August \$35, the Third Orange Grove \$59. Secretary.

MISSISSIPPI

Aberdeen—Leagin's chapel has broken the record by raising more money than any church in this part of Monroe county. She has paid on church indebtedness \$108.00; paid pastor \$81.00; for benevolence, \$15.00. Total raised by Leagin's chapel, \$215. With a membership of about 73. The lands are very poor, and yet they are loyal to Christ and his church. May God's richest blessings ever rest upon this church and her loyal members. There was a poor crippled woman who had not walked since she was a child, who at this time professed a hope in Christ sitting in a wagon drawn close up to the window for two nights. She was 40 years old. G. W. Baker.

Couparie—On August 27-28 District Superintendent J. C. Hibbler held the third quarterly conference here. Every department of the work is receiving careful attention. Superintendent Hibbler attended to the work in hand with ease and wisdom. His lecture before the conference along the line of duty was helpful. At night Brother Hibbler preached an able sermon. We paid him \$15.75. The Rev. A. Holland is pastor. E. M. Jones.

Carrollton Circuit—Our third quarterly conference was held at Dennin's chapel August 2-3, the Rev. C. W. Butler, district superintendent, presiding. Good reports were presented. Paid pastor this quarter, 2204.00; superintendent, \$26.25; benevolence, \$52.00. The trustees reported \$200. Total, \$482.29. Received into full membership, fifteen. Number of Southwesterns, six. This is the highest report submitted in the history of the circuit. W. S. Leake, Pastor.

Handsboro—The August meeting of the Ladies' Aid met at the usual hour. Devotions conducted by Miss Clara Bell, Miss Rosa Boyd and Mr. Ed Smith. After disposition of business a good program was rendered. Miss Boyd, president; Miss Laura Bell, secretary. Ed Smith.

Macon—The Rev. J. M. Marsh, district superintendent, held our third quarterly conference August 24th and 25th. Nearly all of the officers were present with reports. The district superintendent was at his best on Sunday, when he preached two able sermons. We paid our indebtedness to him in full. Raised during the quarter \$200. Sunday, August 31, New Hope Church was dedicated by the Revs. J. M. Marsh, O. W. Crump, T. B. Bailey, S. J. Hunter and the pastor. Raised at this time \$120.00. The camp meeting was successfully carried on. J. Burton, Pastor.

White's Circuit—Our third quarterly conference was held August 9-10 at Lenora Chapel by District Superintendent N. F. Isalah. Superintendent Isalah delivered one of the greatest lectures I've ever heard him give. He also spoke interestingly concerning the Southwestern. Mr. G. L. Smith, of the Methodist Episcopal Church, was with us in our rally. He also was a subscriber to The Southwestern. On Sunday and Sunday night the superintendent preached two inspiring sermons to crowded houses. Eighty-four partook of the Lord's supper. The little children's club raised as follows: Ophelia Cameron, \$3.39; Lou Vada Alston, \$3.07; Savannah Smith, \$1.65; Jimmy Smith, \$1.33; Stella Smith, \$1.19; Ida B. Simpson, \$1.16; Louella Alston, 63 cents. Total, \$12.42. Each little girl was given a prize for her work. Raised during the quarter, \$70.14. Paid the district superintendent in full. J. H. Simpson, District Steward.

INQUIRIES

I desire through your columns to make inquiry for my son, Joseph H. Thompson, Newport, Del. When last heard of in 1900 he was in Philadelphia. I will be very thankful if anyone knowing anything of his whereabouts would address me as follows:

Mrs. S. B. Thompson,
400 Juniper St., Philadelphia, Pa.

I desire to learn the whereabouts of Mrs. Katie Black. She was a member of Mt. Zion Methodist Episcopal Church, Clinton, La. She was in Austin, Texas, about two years ago. Any information of her whereabouts will be very thankfully received by the Rev. I. C. Dougherty, Clinton, La.

I want to find my children. They are members of First Street Church. The oldest child is named Alberta Metcat, formerly Alberta Lewis. My baby is named Daisy Lewis. My name is Charlie Lewis. Anyone knowing the whereabouts of the persons named please ask them to write to Meridian, Miss., to the Rev. C. Lewis. The children's mother is Mrs. Millie Lewis.

C. Lewis,
Meridian, Miss.

BOYNTON CHAPEL—HOUSTON, TEXAS.

I was assigned to Boynton Chapel in the latter part of February, because of Dr. Hubbard's exchange. I was well contented with my former appointment, which was Conroe, where the Lord enabled me to do the best year's work of my ministry, but my superior officers ordered me to the present charge, and I obeyed.

Since being here three quarterly conferences have been held, and the district superintendent paid up in full. Four dozen chairs have been bought and paid for, the parsonage furnished out and out and paid for, and a new fence put around the church and parsonage and paid for; the pastor's salary paid up to date, moving and traveling expenses paid. I have received from our people a nice suit of clothes for myself, and my wife and daughter are the recipients of many lovely gifts in the way of wearing apparel, besides many valuable pound showers. Our twelve days' revival services resulted in fourteen conversions, bringing the total number of additions up to seventy during these six months' stay. There is in hand \$153 dollars of our benevolent moneys. Because of the increased membership and congregation we are compelled to rebuild; then, too, the present building is being undermined. We have on hand \$251.00. Our rally of Sunday, August 24th, resulted in our raising \$411.23. Club reports: The pastor, \$23; Mrs. Genora Gilder's Club, \$71.60; Charles Johnson's Club, \$53.41; R. T. Seymour's Club, \$44.70; George Cleveland's Club, \$37.20; Clarence Wilson's Club, \$24.15; Sister Patsy Lockwood's Club, \$24.90; A. Glover's Club, \$20.35; Edgar Henderson's Club, \$18.83; A. C. Chase's Club, \$18.50; I. H. Haynes' Club, \$17.60; W. R. Rogers' Club, \$12.80; Dan Durst's Club, \$8.80; Mrs. Cherry Smith's Club, \$8.40.

Space forbids our giving the long list of those who contributed so generously in this rally, but all stood most nobly by the pastor.

J. W. Gilder, Pastor.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, OCTOBER 30, 1913

Vol. No. 42—No. 44

A LIFE ENDOWMENT POLICY

AN expert violinist of Europe traveling and giving exhibitions of the perfection he has attained in the art of music on a stringed instrument is said to carry an insurance of \$200,000 on his fingers. Evidently he regards his fingers, with which he manipulates the strings and produces the charming and exquisite strains of music, his greatest assets.

This incident leads the mind to consider how important it is to have protection that is substantial and permanent. Man's most valuable possessions do not consist of piles of wealth and hoards of silver and gold, but rather of a good name, character and life itself—life, with all that the term implies—These are expressions of values that far transcend any accumulation, however vast, of things material. He is constantly exposed to the flash of destructive elements, to thousands of accidents of the machines and the devices in his every-day employ, and to the sudden and subtle attacks of fiendish and bloody enemies. By the payment of daily premiums of prayer, faith and obedience, it is possible to have an indemnity policy from the King of the City Eternal, signed and sealed in the blood of the King's own Son, not only for the protection of reputation, life and character, but rather for a real life endowment policy which pays the holder ever increasing dividends of peace, hope and contentment—a policy whose value beggars estimation and whose surety is nothing less than the unsearchable riches of God stored in the vast vaults of eternity.

Every man who would be wise, prudent and provident should see to it that he carries a heavy insurance in the power and grace of Almighty God.

A MOVEMENT WITH A FORWARD LOOK.

The Woman's Home Missionary Society of the Methodist Episcopal Church is the forward movement with the forward look, with every mark of being God-called, God-directed and God-baptized. It is one of the strongest arms of the Church. Its many activities carried forward so consistently and successfully are really astonishing. The Church as a whole doubtless does not realize the many enterprises of this organization, involving not only hundreds of thousands of dollars, but enterprises which are telling mightily for the advance of the Kingdom in the redemption of mankind.

There is no organization in the Church where Christian patriotism is more a dominant note than in this organization. So quietly have these women gone on with their work with a prayer each week and a contribution of two pennies, that it has accumulated varied interests, with results that would actually put to shame some of the organizations of the Church which are more pretentious and more boastful.

What is the secret of the success of this movement? The secret, perhaps, which is to be read in every service and in all their literature, and from the speeches of the women, consecration. They are doing the work with a spirit of love for His name's sake. It is a constitutional requirement which they

are carrying out. It is not something that has been grafted on them by legislative government. It is the work that has been born because of imperative needs, and there has been a conscientious and consecrated response to those needs. "For His sake and in His name" is the dominant note in this movement.

Then, too, there is an acknowledgment and gratitude for all help received and all co-operation given. If one were to take up the annual hand book or the programme of the annual convention he would be struck with the large number of names that is printed, giving a full roster of the national and state officers, together with the bureau secretaries,

The recent National Convention held in the city of Washington was a great meeting. The programme, strong in every detail, was built upon a broad plan, with an open vision for the future and with appropriate consideration for all the problems that face the American people. The programme moved forward smoothly, and with one or two exceptions was exactly on time. The discussions by the women not only did justice to the gathering, but, for grasp of situation, for eloquence and statesmanlike conclusion, put to shame some of our gatherings of the men.

THE CHURCH SCHOOLS IN THE EDUCATIONAL SYSTEM OF THE NATION

The Christian Student in a recent issue contains excerpts from the inaugural addresses of some of the newly elected presidents of our Church colleges and universities. It is interesting in defining the place and the purpose of the Church college.

Dr. H. R. DeBra, of Missouri Wesleyan College, quotes from President Snyder of Wofford College in discussing "The Mutual Relation of the State School and the Church School": "If the Church college proposes to be and to do just what the tax-supported institutions are to do, it can only with difficulty find standing room in our system of education, and it would be hard put to it even to justify itself. It must, therefore, justify itself, not because it is like other institutions, but simply because it is not like them." Dr. DeBra then, after discussing the absence of moral and religious instruction in the public schools and the state universities, concludes that this education makes the Church schools a vital part of the system of education in America. "Education," he says, "is the adjustment of the child to the spiritual inheritance of the race. No scientific view can ignore the spiritual element in mankind."

President George R. Grose of DePauw University asks and answers these very pointed and important questions: "What are we seeking to accomplish in the colleges and universities? What is to be the chief aim of a liberal culture? Is the training of the schools to be a mere tool to fit men for vocational efficiency? Or is it for the making of a man, the enrichment of personality? Is the main business of the college to prepare men for a livelihood or for the living of life? Is the college to be an adjunct of the shop and the farm, or is it to furnish men for worthy and heroic living? What is the supreme task of modern education?"

In his first answer he stresses "moral thoughtfulness," "mental thoroughness," "a knowledge of the ethical movements and the political institutions of the world," "the choice of mind," "a zest in working out the problems of living." But the chief task of modern education is to relate culture to life. "It is mighty important to fit a man for some specific industry or calling. It is a far greater thing to fit him for intelligent, purposeful living of life. The first aim of the college is not at the livelihood, but at the man." Two distinct aims of educational effort, he continues, is "the training of the common man

(Continued on page 8)

THE IDEAL

Now that the pastors are falling into line for the observance of **SOUTHWESTERN DAY**, it seems proper that we should project an ideal:

1. Give the day the prominence it deserves. Devote a whole service to talking up the paper and securing subscriptions.

2. Do not stop short of securing every officer as a subscriber. Mt. Zion Church, Washington, D. C., Dr. W. C. Thompson, pastor, sets a fine example in this regard. The Quarterly Conference of this charge met recently, W. W. A. C. Hughes, presiding. The claims of the **SOUTHWESTERN** were considered. By a standing vote the Conference subscribed for the **SOUTHWESTERN**. There were 47 members, twelve were already subscribers. Thirty-five Dollars was put down at once, making every member of the Conference a subscriber. That is the ideal—Let all work toward it.

3. Get as many heads of the families of the church to subscribe as possible.

4. Go out in the highways and canvass professional and business men and educators and others who may not be members of your church. The **SOUTHWESTERN** has a mission to perform for the entire race. This field is rich if it is properly worked.

Finally—no plan will produce results unless it is worked. A plan will not work itself. You must work it. Off with your coat, Brother; go at it. Keep at it until you get results.

assistant secretaries and superintendents. This organization is a genius for the distribution of responsibility. This work is conducted largely without salaried officers. The national officers at this last convention even refused to receive tokens of confidence and appreciation of services. They urged that every penny possible should be turned into a channel where it would bring large returns, for His name's sake. We believe the large success is due in part to placing the responsibility upon women who are carefully selected with regard to their fitness, whose sympathy and consecration are God-given.

Our Summer Home in Europe--III POMPEII

By CHARLES M. MELDEN, Ph. D.

LITTLE definite information is to be had concerning the origin of the city. Strabo says that it was occupied first by the Oscans, then successively by the Tuscans and Samnites. Be this as it may Pompeii was at the zenith of its prosperity, its fame and glory at the beginning of our era. It had a population of about 35,000, rich and cultured. The beauty of its situation delighted a refined and artistic taste and its accessibility gave it great commercial importance. Its ancient harbor, has recently been identified only a few hundred feet from its gates. Thus "upon the verge of the sea, at the entrance of a fertile plain, on the bank of a navigable river it united the conveniences of a commercial town with the security of a military station and the romantic beauty of a spot celebrated in all ages for its pre-eminent loveliness."

From the sea the view of the city and environs must have been enchanting. Grecian temples with characteristic airiness and grace, the stately columns of the Forum and the decorated areas of the theatres rose bright and beautiful; palatial residences were reflected in the waters which lapped their foundations and cheerful villas dotted plain and hillside while from among dark groves of pine, cypress and laurel, marble statues gleamed in the transparent air. A suitable frame to this fairy-like picture was furnished by the hills rising in the background, to their culmination in the mountain whose smile concealed the destruction treasured up in its treacherous bosom.

The inhabitants of this favored spot led a merry life, vivacious and mirthful. Pleasure seeking of every sort was stimulated by the crowds who made it a resort. Wealthy Romans, like Cicero, who fondly referred to his Pompeian villa, had their homes here for a part of the year.

Premonitions of coming evil were not wanting. In 63 A. D. the whole country round about was rudely shaken by an earthquake which caused much damage. But this light-hearted people repaired the loss, little dreaming of the awful danger impending. Suddenly on August 24, A. D. 79, a dense cloud of blackest smoke burst from the summit of the mountain ascending to an immense height into the clear summer sky. Gradually it spread out its huge shadow like a very genius of destruction over the doomed city. The sun was obscured and a midnight darkness settled down upon the land relieved only by fierce tongues of fire which shot with a lurid splendor across the gloom. A rain of light, almost impalpable ashes now began to fall; this was followed by small pumice stones and scoriae. Then down the sides of the mountain and over the walls of the city poured swollen streams of mud which filled every crevice. Those of the inhabitants who had not fled before now sought safety in flight. Alas! they were too late. The streets were blocked with pumice and ashes and these unfortunate ones left their homes only to perish on the public thoroughfares.

The horrible rain continued until the whole city was buried under a mass of matter eighteen or twenty feet deep. Those of the population who escaped deserted the place of such mournful associations and the very name of the city disappeared from the memory of men. Nature reasserted her sway and luxurious vineyards covered the grave of the annihilated community. For centuries generations came and went without even suspecting that they were plying their vocations over the buried temples and market places of a forgotten people. However, in 1748, a workman engaged in sinking a well discovered several statues and other antique objects. Excavations were

begun at once. At first they were carried on in an irregular and irresponsible way; but with the coming of Victor Emanuel to the throne of United Italy, systematic work was commenced. The distinguished archaeologist, Signor Fiorelli, took charge of the undertaking and it is largely to his wisdom that the rich results we now enjoy are due.

But let us begin our explorations. We must confess to a little nervousness caused by suppressed excitement and intense interest. Think what it means to enter yon gates and what awaits you there. A city raised from the dead! The first century looks into the astonished face of the twentieth. An ancient stranger rises from its tomb and laying aside its cerements salutes us. We may well be amazed, so sudden was the disaster and so perfect the preservation that it almost seems as if the citizens had ceased their activities only for a moment and would soon resume them. The tools and products of their industries were found just as they left them on that fateful day.

In order to understand how the city and its contents came to be so perfectly preserved, recall what was said about the nature of the disaster. The city was first covered to the depth of many feet by soft, fine ashes, then by a coarser drift of pumice. This in turn was flooded by rivers of mud which solidified and compacted the whole mass, as it were, hermetically sealing the whole. No lava reached the Pompeii and thus nothing was destroyed by the heat. In its airtight case the city awaited the day of its reappearing. Bread and fruit, grains and medicines, cooking utensils of the housewife, weights and measures of the druggist and money-changer, the tools of the artisan and manufacturer, the treasures of the goldsmiths, the jewels and toilet articles of the ladies of fashion, are all

to be seen as they were left by their owners. The walls of the houses are beautifully decorated with frescoes as fresh as if paneled last year. These include a variety of scenes from mythology and from the everyday life of the people. Only one picture of a Bible subject has been found—the Judgment of Solomon. It should be said that most of the frescoes, mosaics, etc., have been removed to the museum at Naples.

In a small museum by the gate are to be seen several interesting "finds." But to me the most fascinating and at the same time saddening were the casts of several inhabitants who had perished in the catastrophe. These were obtained by running liquid plaster into cavities left in the enclosing ashes by the decaying bodies. As these wasted away, a perfect mold was formed and by filling this a cast was obtained which faithfully represents the original. Here lie the forms of a strong man with his money belt clasped about him, a mature matron, a maiden, a faithful dog—all cut off in a moment. It is with peculiar sensations that one walks the streets of this "Silent city of the past," worn by the patient feet and speeding chariots of a perished people. He wonders if their uneasy spirits ever revisit its temples, its theatres, its baths, its thoroughfares, its magnificent dwellings, where once they loved to be.

If we had time we would like to study in detail some of these ancient buildings but we can only glance at the houses of the Centurion, Fawn, Boar, Bull, etc.; the Forum baths (in a fine state of preservation; the Temples of Fortune, Jupiter and Spollo; the Forum, Amphitheatre and other points of interest. The time is gone before our interest is dulled and we have to pass on. We bid farewell to these ancient buildings, which testify still to the luxury and in truth, also, sometimes to the wantonness and sin of their owners—dwellings which will never again welcome the coming guest; stores and shops which wait in vain for customers; temples before whose altars no worshipper will bow again; baths which will never be again the resort of fashion, and theatres which will never again ring with the applause of delighted patrons.

The Importance of Organizing the W. H. M. S. in Each Charge on The District

By Mrs. L. C. Stovall

The Woman's Home Missionary Society was organized for the purpose of enlisting the service of women in the definite work of reaching the needy and the unchurched. Its labors have so ramified until they extend in a thousand channels and there is no form of need that its economy does not in some way provide for. Because of the name—Home Missionary Society—no one will, I am sure, be so blind as to think that our heart is attuned to only the note of sin and suffering that is constantly arising in our midst. Our vision has caught the focus without losing the perspective of sin's woeful ravages upon those who know not Christ and His salvation.

At our heart strings there tug the need and destitution of those who sit in heathen darkness, and fain would we carry the gospel to them, but we also would do the duty that lies nearest and help those about us who need our prayers, our words of consolation, and our alms. All of us cannot declare the unsearchable riches of Jesus to those who would hear it in Africa, or Asia, or the isles of the sea. But, some say we give of our means, yes, that is true, yet is the giving of one's money rather than the giving of one's self the ultimate of our glorious Christianity? Why, no; the keynote of all missionary endeavor is personal service, and recognizing this underlying truth the Woman's Home Missionary Society is banded together to serve wherever it may.

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer

You can help them at your door."

Such a society of Christian women means much to any church, or community because of its quickening and revivifying effects. Now, one of the crying needs in all our churches is system and we know of no other organization in the Church to-day that is doing more to teach us to systematize and to harness our forces than the Woman's Home Missionary Society. Women have always had a word of cheer for those whose skies were clouded, but very often it was not like "apples of gold in pitchers of silver." We have always had our purse strings loose, and our larders open but very often it has not been like the "widow of Sarepa." But now, since the coming of the Woman's Home Missionary Society we have learned how to speak, and to give and work and agonize in the Christ way. Not only has the influence of the society been felt upon the spiritual, but also upon the educational and physical life of every community; for the Society stands for a general clean-up of the heart, the mind and the body of the individual. It is a training school in which we are taught the urgent need of immediately doing what we can to hurry the coming on of the Kingdom of God. Reading its prescribed literature our minds are broadened and our hearts quickened until we think not in terms of dollars and cents, but in the larger terms of human souls. Here we learn that if we are to be like Christ through our lives, like Christ through the life of Christ, there must be the red cord of sacrifice. Not sacrifice in a

restricted sense but in that larger sense which comprehends every phase of life—time, money and self. And I know this cheers the hearts of the pastors to know that wherever there is a Woman's Home Missionary Society there is a band of women who stand ready to give not only the \$1.20 required dues, but to give to every call of the Church and that too willingly, if needs be at a sacrifice, remembering our motto: "For the love of Christ and in His name, all things whatsoever you would that men should do to you do ye even so unto them." Do you not agree with me then when I state that the organization of the Woman's Home Missionary Society in each charge is important, even essential to the proper conduct of our Lord's business, and do you not further agree with me when I say that the sphere of the Church will be broadened and its position strengthened if we have this effective arm at work? Very few of our

churches are able to hire the services of trained deaconesses as is done in wealthy churches, where much of the routine work is taken off the hands of the busy pastor. The deaconesses visit the sick, cheer the shut-ins, gather up the waifs off the streets, and look after cases of destitution. But if in our local churches we have a consecrated, praying band of Christian women they will do effective if not wholly trained work along these lines. Then will we hear less of the stigma, "The reason I go to the lodge on church nights is, the lodge looks out after me when I am sick and the church doesn't."

Then let us organize in every charge a Woman's Home Mission Society in order that God's work may be quickened, our homes brightened, our young women engaged in active Christian work, and then of a truth we may say Redemption draweth nigh.

Hemingsburg, Ky.

The Claflin University Endowment

(Some brotherly suggestions to the 2,940 officers and teachers, and 28,221 Sunday School scholars in the South Carolina Conference.)

By J. A. Brown

What a host of young people to line up behind the Claflin Endowment effort! Montenegro took the initiative in the world-famous war in the Balkans with a fighting force that numbered 1,161 less than the enrolled membership of the Methodist Episcopal Sunday Schools in South Carolina. That brave little country began to sting the life out of her oppressors before other bigger countries that were equally oppressed struck a single blow for freedom. To our Sunday School hosts I commend the Montenegrin courage in fighting against the forces of illiteracy and ignorance in the South land—in South Carolina especially. The Endowment of Claflin is one of our greatest needs. To raise \$50,000 as a beginning was undertaken by the South Carolina Conference a few years ago and, so far, the effort has met with fair success. The members of the church and friends have been, and are being appealed to, but I think no special or direct appeal has been made to the Sunday Schools and Epworth Leagues. I have high admiration for the young people and children of our Church. They use ten times more literature that is published by the Church than we old people use. And their Easter and Children's Day offerings in the last two decades have surprised the world. I want to enlist the thousands of Sunday School and Epworth League workers in the South Carolina Conference in a special effort this year for the Claflin Endowment. We have 429 Sunday Schools located as follows: On the Beaufort District, 50; Bennettsville District, 52; Charleston District, 50; Florence District, 67; Greenville District, 46; Orangeburg District, 55; Spartanburg District, 54; Sumter District, 46, with a total membership, including officers and teachers, of 31,161. Suppose the Superintendent and teachers of each of the smallest Sunday Schools were to resolve to collect at least \$10 between now and the Annual Conference, and the Superintendents, officers and teachers of the larger schools were to resolve to collect larger amounts. If the smallest schools can raise \$10, the largest can raise much more. It would not be a burden for some schools to collect \$50. The pastor and superintendent of one little school decided to request all parents and members of the Church to pay 10 cents themselves and 10 cents for each of their children in order to make \$10.00 for that little Sunday School. The response was so willing and hearty that this small school will send nearly twice \$10 to the Annual Conference. If all of the Superintendents and teachers will adopt this plan, the Sunday Schools alone will contribute nearly \$10,000 toward the Endowment this year. And if the 138 Senior and 27 Junior Epworth League Chapters, with a total membership of 4,900 will unite with the

Sunday Schools in this great effort, it will be easy to raise at least \$12,000. Such a grand rally would place our South Carolina young people in rank with the foremost young people in Methodism. Already the South Carolina Conference, in the number of her members that contribute amounts in proportion to their ability, to some of the claims, is in lively competition with the leading Conferences of the Church. Think of it, less than fifty years ago the Methodist Episcopal Church had not been reorganized in South Carolina since her exile in 1844. The many consecrated preachers and teachers from the North; the Lewises, Websters, Whittiers, Cookes, Duttons, Lawrences, Duntons and others, had not started this way less than fifty years ago. The present venerable Secretary of our Conference was present and active in the organization of this Conference; and a younger man than he is president of Claflin University and has superintended the laying of nearly every brick in the magnificent plant. This school should be endowed while he is its active and great president. Our growth and progress have been amazing! Let us have faith in God and go on still achieving great victories. In view of what has been accomplished we should not regard the Endowment of Claflin as a heavy burden upon the Church. Many hundreds of our active Sunday School and Epworth League workers and many of the parents of our Sunday School children were educated at Claflin. They can appreciate the fairness of this appeal from one who has had a humble part in the endowment effort. I have no doubt that the pastors who to a man are committed to, and working hard in this movement, will encourage a hearty response to this appeal to the young people.

Williamston, S. C.

AN APPEAL FOR PRAYER FOR THE UNITED MISSIONARY CAMPAIGN

The Home and Foreign Missionary leaders of the United States and Canada have decided to engage this winter in the most extensive and important piece of co-operative work which they have ever undertaken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. Of the more than twenty millions of Protestant church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day Missionary Conferences held

throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these Conferences.

This extensive campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the Conferences. Probably hundreds of thousands of men will assist in the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the Executive Committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family altars, in the stated church services, and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad. Nothing less than a general and profound spiritual quickening among the churches will meet the present emergency. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God, to this end. "In any land a revival will come when enough people desire it enough—that is, above everything."

"Ye have not because ye ask not."

"The harvest is great,—therefore pray ye."

"Concerning the work of my hands, command ye me."

Executive Committee of the United Missionary Campaign: S. Earl Taylor, Chairman; Charles R. Watson, Vice-Chairman; George Innes, William B. Millar, General Secretaries. William I. Chamberlain, F. P. Haggard, A. W. Halsey, H. C. Herring, Harry Wade Hicks, J. C. Kunzman, John M. Moore, H. L. Morehouse, C. H. Patton, Ward Platt, Edward Lincoln Smith, C. L. Thompson, J. Campbell White.

HOMES WITHOUT GOD

C. H. Wetherbe

There are many thousands of homes in our land which are without God. Husbands and wives refuse to recognize the existence and government of God. If they have a Bible in the house, it is only as a sort of ornament, and not as a divine authority, teacher, and guide. If there be children in the home, they are not allowed to cultivate the thought that there is a great God in heaven, who is the supreme Ruler of all worlds, and the righteous Judge of all mankind. What an awful state of things that is! Zion's Herald says: "In an elegant and palatial home, surrounded by every luxury, live two unfortunate little people, a boy and a girl, with only their grandfather and a governess for company. Strict orders have been issued that the children, on no account, are to be taught religion; hence, though cradled in luxury, they are growing up in heathenism. The little boy, conscious that he is being defrauded of his natural right to instruction as to the great mysteries of life, and the vast beyond, and having been specially impressed by the recent death of his grandmother, innocently and pleadingly demanded the other day of his governess, "Miss —, when are you going to tell me about God?" Not all the weight of authority in that godless home could keep that youthful mind from musing on the question of questions: "Who is God? What is He to me and what am I to Him?"

Often do we think of the pitiable condition of heathen in far-off lands; do we scarcely

(Continued on page 5)

THE CHRISTIAN LIFE

THE COMMON DUTY

By HUGH J. HUGHES

Not in Sinai's ringing thunder comes the voice of
God to-day;
But as each goes forward—backward—Duty fronts
him in the way.

Take it! Leave it! On thy choosing clangs the cru-
cial moment's door,
Thou art lord or thou art vassal, serf or king, for-
evermore!

He who wins must be a doer in the world of thought
and act;
He who wins the thing worth winning must be God's
in truth and fact.

Must be God's—all God's—no dual empire rules the
human soul;
Not to Mammon is the work-time, and to God the
Sabbath dole!

Must be God's—all God's—his spokesman, clean of
thought and pure of lips;
Must be God's—all God's—his craftsman to the ting-
ling finger tips:

Must be God's—all God's—his vassal lord of all the
world beside,
Striking down the Wrong inhuman, nursed by hu-
man want and pride.

Myriad-headed Wrong is seated on the throne where
Right should reign;
Moral mortgage, civic plunder, feed the henchman's
lust of gain:

Wrong made right by legal quibble, man and master
learning hate;
Vice the guest within the hostel, Virtue begging at
the gate:

Hate and Lust and Greed, more fearsome than the
Furies were of old,
Stifle conscience, smother wonder, drown the voice
with clinking gold.

"Let the schools but teach the children, this shall
be as though 't were not,
Thus shall come our day's undoing of the lies our
fathers wrought,

And the children schooled to virtue, will accept the
wrong no more!
At the call of empty coffers wider swing our broth-
el's door.

"Teach the children civic virtue!" In the name of
God the Wise,
Silence! tonguester primate to the Father of all
Lies!

When the pulpit's noisy protest crystallizes into act,
When the life of pew and market is for Christ in
deed and fact,
We may boast of civic virtues that the older days
have lacked;

But while Wrong sits throned among us and we
raise no arm to share
In the deed that needs must follow if God shall hear
our prayer;

While we turn with eyes averted from the sin that
round us lies,
Let us keep forever silent, in the name of God the
Wise.

Thou thyself must be a doer in the world of act and
thought;
Thou thyself must cleanse the temple where the
Truth is sold and bought;
As thou doest, lord or vassal, thou art much, or less
than naught!

Thou thyself must be a leader, thou must do thy
part or lack;
Set thy face unto the sunrise, put the shadows at
thy back!

—In the Northwestern Christian Advocate.

BISHOP VINCENT'S SUMMARY OF THE METHODIST CREED

- I. I believe that all men are sinners.
- II. I believe that God the Father loves all men and hates all sin.
- III. I believe that Jesus Christ died for all men, to make possible their salvation from sin, and to make sure the salvation of all who believe in Him.
- IV. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.
- V. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sins. This is justification.
- VI. I believe that all who receive the forgiveness of sins are at the same time made new creatures in Christ Jesus. This is regeneration.
- VII. I believe that all who are made new creatures in Christ Jesus are accepted as children of God. This is adoption.
- III. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. This is the witness of the Spirit.
- IX. I believe that all who truly desire and seek it may love God with all the heart, soul, mind and strength, and their neighbors as themselves. This is entire sanctification.
- X. I believe that all who persevere to the end, and only these, shall be saved in heaven forever.

—From "Zion's Herald."

BE TRUE

Men have ever loved the man with the clear eye and the straight tongue, the man who never hedged and never equivocated, who never fawned or flattered, and who never could be taught to lie. Amid the unstable crowd, such a man is conspicuous by his unswerving loyalty to his ideals and this steadiness of his onward course resembles that of the planets. Such a man sometimes fails in finesse, he sometimes fails to hold his friends, and he sometimes gains a crown of thorns and possibly a cross; but the crown cannot dishonor and the cross cannot terrify him. When God made man he put iron into him, and this man but reveals to others what God meant men to be. It is true that man is fallen; it is not true that he cannot rise. It is true that man is weak; it is not true that he cannot be strong. We recognize heredity, but we recognize also divinity. Heredity is mighty, but

the grace of God is stronger still. There is a world of human weakness round about us, and weak men and women are proving false to themselves, their friends, their God; but this is not of necessity. A man may not be able to avoid disaster, but he can escape dishonor; he may not be able to avoid insult and injustice, and persecution, but he can manage to retain his honesty, and if he die he can at least die at peace with God. But to do so he must be true to himself, his friend, and his God. The price may at times seem great, but the reward is inestimable.—The Christian Guardian.

HIS WAY

God's way of doing things may not be our way, and the methods he employs may not be of our choosing, but all the same they are the best. Indeed, in most cases, if not in all, they are the only ones that can be used safely and successfully. Above all, God's way is always the right way, no matter where it leads or what it contemplates. The road He bids us take always leads to the place we need to reach, whether we want to go there or not. Are there such cases—places we need to visit to which we are unwilling to go? Let us see. How about the place of sorrow? Solomon says it is a good place to go, because its influence upon the heart will better the condition of the visitor. How about relations of affliction, or experiences of persecution? Jesus puts those who visit such places among the blessed, but—how they hurt! Places of poverty are uninviting, but in passing through them we are helped.—Religious Telescope.

OPEN SECRETS

By Mrs. M. W. Baker

- How to be happy—make others so.
How to have friends—study Proverbs 18:24.
How to succeed—try, try again, persevere, never give up.
How to become wise—neglect no opportunity to learn anything good or useful.
How to be contented—read, obey, and believe Hebrews 13:5.
How to get rich—work, save, give, waste no time, "Time is money."
How to have good neighbors—Matthew 7:12.
How to be respected—respect yourself.
How to feel safe—"Do what you can, trust God for the rest."
How to gain heaven—make heaven here.
—Ex.

KEEPING THE TONGUE

A well-kept tongue is a mark of self-mastery, and evidence of self-control that is rarely seen, because there are so many ways in which words may betray the weaknesses of character. They have lots of power, both for good and for evil, and also many ways in which their influence may be expressed. Aside from all wicked expressions of thought and feeling, hot words of anger, smooth words of deceit, unkind and insincere utterances, as well as profane and idle babbling, there are lapses of the tongue which betray poor literary taste and a lack of social and spiritual refinement, all of which should be avoidable. On the other hand, kind talk, clean talk, pure words, sweet words, are as blessed and far-reaching as hell or heaven, rescuing men from the one and transporting them to the other. "A soft answer turneth away wrath." "A word fitly spoken is like apples of gold in pictures of silver." That which we hear in the current affairs of life easily slips into our mind and onto our tongue, and if we have not a fixed habit of speaking kindly and wisely, slowly and thoughtfully, or are not on guard at the moment, something will be said that should not be spoken.—Religious Telescope.

Our Young Friends

THE STORY OF HALLOWE'EN

By J. A. Stewart

IT WAS the story hour in the Cunningham family. The children gathered, as was their custom just after supper, in front of the grate fire, which cast its flickering light through the family sitting-room.

"What story are you going to tell us to-night, Uncle Ned?" was the query to which their gray-haired uncle responded after a brief pause:

"Well, we will have the story of Halloween, for to-morrow night, you know, we have our Halloween party."

Loud applause greeted this statement. And Uncle Ned, taking the youngest upon his knee, began to tell the story of the Halloween observance.

"The beginning of the story is so long ago," he said, "that we have no records to refer to. There were no books of history in the days of the ancient Celts. They were pagan people who lived in the British Isles and in Europe in the dates which are written 'B. C.' The druids were the priests. We know a good deal about some of them, though," he went on. "The druids of Gaul or France were akin to those of Great Britain. Caesar and Pliny, the Roman historians, have described them. They were heathen priests and teachers, and had any number of curious rites which they practiced in oak groves, hence the name 'druid.'"

"It is with these ancient druidical rites that the story of Halloween begins. The druids probably little thought that the customs which they observed with such solemnity and fervor would after long years be quite forgotten in their original meaning, although the customs themselves would continue in vogue. Take the lighting of fires, for instance. With the druids fire was a sacred thing. They built fires on all the hilltops in France, Britain and Ireland, and kept them burning for a whole year. Then when November 1 came around, they gathered in groups about these sacred fires. At a signal these were quenched, and there was darkness and stillness. Suddenly a new fire was kindled. The people shouted and ran with brands lit in the sacred flames to relight the fires on their own rude hearthstones. Nowadays we have fires as symbols of rejoicing and festivity just as the old druids did. We call them bonfires and generally light them on election night. The druids roasted nuts, apples, and other products of field and wood and had a feast. It was like the Roman feast of Pomona. These were sacrificial feasts. The spirits of the departed were supposed to come to earth and occupy the bodies of animals, and the observance of the date was associated with ceremonies at the rude stone altars, one of which was the drinking of water that had been blessed by the arch druid."

"The customs connected with the druidical festival were discountenanced by the Christians, at whose advent the druids disappeared from their sacred places, leaving the cairns on the hilltops, where the sacred fires had been wont to burn, as their monuments. Yet the people still clung to their old customs and seemed to feel much of the old awe for them."

"The forests of Great Britain were aglow with huge fires on May 1, and at the solstice in June, as well as on the eve of November 1. These were lit, however, not to welcome the new year or to call back the waning sun, as was the druid idea, but to ward off the spir-

MY WONDERFUL MOTHER

As we grow older and at last are left
Without the love that seemed so much a part
Of each day's life that never had we thought
Of it as love, but simply life itself.
With tears more bitter because shed so late?
Is it the loving counsels that throng back,
What is it that comes back of her we miss
The wisdom doubly prized as daily proven?
Is it her beauty and her graciousness
That haunts me while I wake, and comes in dreams?
No, no. All day and many nights and days
My mind is filled with myriad little things.
The way she kissed me when she tied my hood
And sent me off to school, a little girl;
The infinite pains she took to dress my dolls
And make me "parties" with "real things to eat";
And how she'd come a dozen times at night
To bring a drink, or comfort me, afraid.
My grown-up years seem sudden blotted out
And all the day and in my dreams at night
I see her doing all the little things
That she, when we were children, used to do.
I hear the little words she used to say
When I had hurt myself, or some one made me cry.
But now I weep; she cannot comfort me.
And bitterest are my tears that it's too late
To say, "I do know now, how wonderful you were!"

—Hampton's Magazine.

its of evil which were supposed on that night to be able to set at liberty the full power of their malice toward men and women.

"As late as the seventeenth century," said Uncle Ned, "you might have seen the British farmer in some sections lighting big bunches of straw and carrying it around the fields to ward off witchcraft and to preserve his crops. That seems queer to us, and everybody now would laugh at a farmer who did anything like that. But they didn't then. These things were all done with perfect seriousness. It is a relic of these customs that we hold when we carry around lighted pumpkins and decorate our homes with them on Halloween. But I am getting ahead of my story. We must go back to the seventh century, for it was then that the ancient festival took on the title it has borne ever since, 'All Hallow Eve,' or Halloween."

"It happened this way. The great Pantheon of Rome (which you can see to-day just as it looked then) was converted from a heathen temple to a place of Christian worship, and a new saints' day was appointed for 'all Hallows,' or 'all saints.' The night before was, thus, All Hallow Eve. But, as I have said, the celebration of All Hallow Eve, or Halloween, was marked by a survival of the old druidical rites, but with a changed meaning. There was for a long time a real belief in the appearance on Halloween of witches, elves, fairies, sprites, imps and demons, and other imaginary folk of the underworld, and in their power to do harm to human beings, but as time passed on, and people grew in knowledge, this idea also was changed. The Halloween spirits were reconstructed. They became, instead of evil forces, just a jolly lot, for the most part, up to all sorts of pranks and practical jokes."

"Now all who can enter into the spirit of their revelries, in kindness, gentleness, and pure pleasure, without rudeness and undue noise, may make merry and play tricks for fun to their heart's content," he said, rising from his chair as the clock struck eight.

"Go to bed, now, all of you, and dream of the good time we'll have to-morrow night. We'll all be ghosts and wear masks. We'll

play games and try any number of the good, old tests to learn the future."

"Thank you, Uncle Ned," said the children, as they each kissed him good-night and went off with delightful anticipations of the coming festivity.—From "The Classmate."

SELF-RELIANCE

Every boy and girl should at the threshold of youth cultivate the habit of self-reliance, which means to make use of your own powers and resources. Babies and small children are not expected to do that. Their nascent faculties and budding possibilities are being nourished for use later on. In youth the time comes to be self-reliant. There are many violations of this habit. School boys and girls will ask for help and information which they ought to seek for themselves. They bore their mates and teachers or parents almost to distraction by continual appeals for assistance. It might be well to answer their questions about how to do things as the painter did when asked how he painted. "With brains, sir," was the sensible reply.

Some have a habit of borrowing. They might have for themselves, but they forget and forget, and then they find it is easier to borrow. They can scarcely stand up straight without leaning on a post. They would sooner ride than walk, even though they had to beg for the ride.

Be self-reliant. Use your own resources. Cultivate your own possibilities. Do your own work. Find the answer for yourself. are weak and in need of help.—Ex.

SOMEBODY'S GRANDFATHER.

Who does not love the boy who shows respect for old age?

Recently, in one of the waiting rooms in the depot of a large city, there entered a bright-faced boy, leading by the arm a man with snow-white hair. The latter was old and trembling, and looked around him most fearfully.

The boy escorted him to a seat, and placed the basket and bundle he had been carrying in a better position to help those who really stand on their own merit. Then you will be on the floor beside him. Then, with a word or two, he went away. He returned presently with a porter, to whom he spoke some words about the one sitting down. Then with a hearty handshake, accompanied by a bright smile, he started in the direction of the door. A gentleman going out at the same time, who had witnessed the advent of the boy and old man, said, as the door was reached:

"Your grandfather, I suppose? Going on a journey?"

"Not mine, but somebody's grandfather," was the reply with a little laugh. "Poor old gentleman! I found him on the corner as I was going to school. He had lost his way to the depot, and was in trouble. He's going to his daughter's in the suburbs. I wish I had time to put him on the train, but I should have been late to school if I had waited, so I gave him into the porter's hands."

"That was very right and kind of you," the gentleman said, with an appreciative look that made the blood surge to the boy's face; but the latter only said, "Thank you, sir."—Ex.

HOMES WITHOUT GOD

(Continued from page 3.)

ever think of the awful moral and spiritual condition of the thousands of godless homes in our own land? The members are as much in need of the true gospel as are those in pagan countries. It is not singular that lawlessness is so prevalent as it is in our country. The crying need of the day is a much greater number of Christian homes.

The SOUTHWESTERN DAY Spirit is Growing Among Our Pastors. New Names Are Being Daily Added to the List of Those Who Will Observe SOUTHWESTERN DAY. Let Not One of Our Loyal Pastors be Left Out of This Glorious Campaign. We Shall Begin to Publish Results Next Week. Join the SOUTHWESTERN DAY BAND!

ATLANTA CONFERENCE.

PASTOR	DISTRICT	DATE
L. H. King—Atlanta		Oct. 26
N. E. Ector—Atlanta		Nov. 2
J. M. Daniel—Atlanta		Nov. 9
C. W. Adams—Atlanta		Nov. 9
J. H. Brandon—Atlanta		Nov. 16
C. J. Johnson—Griffin		Nov. 16
J. W. Queen—Griffin		Nov. 16
J. D. Lovejoy, D. S.	Griffin	Nov. 16
C. L. Johnson		Nov. 16
H. E. Burns		Nov. 23
W. M. Bailey—Gainesville		Nov. 30
J. J. Jones—Atlanta		Nov. 30
J. M. Spencer—Rome		Nov. 30
J. F. Dorsey—Gainesville		Nov. 30
J. H. Daviss—Griffin		Nov. 30
B. A. Johnson		Nov. 30
R. T. Adams	Griffin	Nov. 30
E. A. Allison	Griffin	Nov. 30
J. W. P. Wolf	Griffin	Nov. 30
B. G. Burks	Atlanta	Nov. 30
H. W. White—Griffin		
J. A. Richie, D. S.—Gainesville		

CENTRAL ALABAMA CONFERENCE.

James N. Wallace—Anniston	Oct. 26
P. P. Wright—Huntsville	Oct. 26
E. Frazier—Marion	Oct. 26
J. N. Wallace—Anniston	Oct. 26
R. M. Davis—Opelika	Oct. 26
G. W. Lewis—Montgomery	Oct. 26
G. W. Mann—Marion	Nov. 2
A. L. Boyd—Marion	Nov. 2
Chas. Coleman—Anniston	Nov. 2-9
J. W. Paul	Nov. 2
B. G. Smith	Birmingham Nov. 2
C. C. Cook	Nov. 2
W. M. Stars	Anniston Nov. 2
A. L. Boyd	Marion Nov. 2
R. H. Cox	Birmingham Nov. 9
J. C. Sammons—Anniston	Nov. 9-16
A. G. Glenn—Birmingham	Nov. 9
Isreal Townsend—Birmingham	Nov. 9
L. S. Price—Opelika	Nov. 9
J. J. Harrison—Huntsville	Nov. 9
N. H. Redrick—Anniston	Nov. 16
S. C. Walker—Montgomery	Nov. 30

CENTRAL MISSOURI.

L. Woolrich—Kansas City	Oct. 26
W. A. Bohannon—Sedalia	Oct. 26
Chas. S. Webster—Mexico	Oct. 26
E. A. Johnson—Kansas City	Oct. 26
J. B. Walker—Sedalia	Oct. 19-26
R. H. Young—Kansas City	Oct. 26
H. T. Reeves—Mexico	Nov. 2
Q. E. Whaley—St. Louis	Nov. 9
F. L. Bowles—Sedalia	Nov. 9
H. H. Higgs—Mexico	Nov. 9
F. D. Woodford—Kansas City	Nov. 9
J. M. Harris	Sedalia Nov. 16
R. G. Williams	St. Louis Nov. 23
E. W. Hannah	St. Louis Nov. 30
W. R. Rivere	Kansas City Dec. 7
F. Douglass Woodford—(—)	Nov. 9
John L. Brooks—St. Louis	Nov. 16
W. F. Walker—St. Louis	Nov. 16
M. L. Jackson—St. Louis	Nov. 16
W. H. Smith—Kansas City	Nov. 16
L. R. Grant—St. Louis	Nov. 30
S. P. Johnson	Nov. 30
E. Edwards—St. Louis	Nov. 30
M. L. Mackay—Mexico	Dec. 7
A. J. Williams—Kansas City	Dec. 7
A. J. Williams—Kansas City	Dec. 7
F. D. Woodford	

EAST TENNESSEE CONFERENCE.

W. R. Stephens	Chattanooga Nov. 23
E. J. Cox	Knoxville Nov. 30

FLORIDA CONFERENCE.

J. M. Trammell—Jacksonville	Oct. 26
Geo. L. Russ—Jacksonville	Oct. 26
William White—Ohio	Oct. 26
D. E. Skelton—Ohio	Oct. 26
Alex Grant—Jacksonville	Nov. 2
W. Pericles Pickens—S. Florida	Nov. 9
A. Emanuel—South Florida	Nov. 16
T. E. DeBose—(—)	Nov. 30
P. Swearingen, D. S.—Ocala	
F. P. Robinson—Louisville	Nov. 2
H. A. Foreman—Indiana	Nov. 2
H. M. Carroll—Indiana	Nov. 2
R. H. Debose	Jacksonville Nov. 16

LEXINGTON CONFERENCE.

Sanford Hinkle—Lexington	Nov. 2
R. D. Hines	Louisville Nov. 2
Henry W. Tate	Lexington Nov. 9
Abel N. Hewitt	Lexington Nov. 9
J. E. Wood	Lexington Nov. 9
W. C. Stovall	Maysville Nov. 9
I. F. White	Ohio Nov. 16
T. R. Fletcher	Ohio Nov. 16
E. A. White	Ohio Nov. 16
E. W. S. Hammond	Ohio Nov. 16
James E. Allen	Indiana Nov. 16
B. F. Smith—(—)	Nov. 16
Wm. C. Statesman—Ohio	Nov. 23
W. J. White	Ohio Nov. 23
C. M. Lee	Maysville Nov. 23
S. W. Duncan—Lexington	Nov. 30
M. S. Johnson—Lexington	Dec. 7
W. S. Rollins	Indiana Dec. 7
John W. Robinson	Indiana Dec. 14
J. B. Redmond—Lexington	Dec. 14
R. F. Broadus—Louisville	Dec. 21
T. L. Ferguson—Mayesville	Dec. 21
S. G. Turner	Louisville Dec. 29
Charles Jones	
W. W. Heston	
P. T. Gorham, D. S.—Lexington	

LINCOLN CONFERENCE.

E. M. Madden—Muscogee	Oct. 26
Walton Brown—Topeka	Nov. 2
J. D. Rice	Dec. 7
D. Bruce—Muscogee	Nov. 30
S. D. Brown—Muskogee	Dec. —

LITTLE ROCK CONFERENCE.

M. F. Strong—Pine Bluff	Oct. 19
J. H. Henry	Oct. 19
C. A. Taylor	Nov. 9
S. J. Brown—Mariana	Nov. 9
L. G. Hodges—Little Rock	Nov. 9
Jno. W. Williamson—(—)	Nov. 16
P. H. Myers	Nov. 16
J. W. Terrell	Nov. 23

LOUISIANA CONFERENCE.

R. F. Long—La Teche	Oct. 26
H. Daniels—Baton Rouge	Oct. 26
J. H. Hubbard—New Orleans	Oct. 26
N. McNeal—Baton Rouge	Oct. 26
J. L. Augustus—Alexandria	Oct. 26
D. A. Laundry—Lake Charles	Oct. 26
John D. Wilson—Baton Rouge	Oct. 26
J. H. Barnes—Baton Rouge	Oct. 26
T. A. Jackson—Alexandria	Oct. 26
S. M. G. Taylor—Lake Charles	Oct. 26
C. G. Priestley—Alexandria	Oct. 26
I. C. Dougherty—Baton Rouge	Oct. 26
J. L. Willson—New Orleans	Oct. 26
F. D. Bowers—Baton Rouge	Oct. 26
Bedford Carr—Alexandria	Oct. 26
B. Carr—(—)	Oct. 26
I. B. Henderson—Alexandria	Nov. 2
S. P. Branch	Alexandria Nov. 2

MISSISSIPPI CONFERENCE.

W. L. Mills—Meridian	Oct. 26
A. Davis	Vicksburg Nov. 2
P. W. Baldwin—Jackson	Oct. 26-Nov. 2
J. C. Peters—Gulfport	Nov. 2
G. W. Smith—Vicksburg	Nov. 2
A. J. McNair—Hattiesburg	Nov. 2
A. Holland—Jackson	Nov. 2
R. L. Tate—Meridian	Nov. 2-23
G. W. Moody—Brookhaven	Nov. 9
James Robinson	Gulfport Nov. 9
A. Lee	Meridian Nov. 9
A. Reid	Brookhaven Nov. 9
S. H. Cannon—Jackson	Nov. 9
W. H. Smith—Gulfport	Nov. 9
R. H. Patton—Brookhaven	Nov. 9
J. J. Goodwin—Brookhaven	Nov. 9
W. McNeil—Brookhaven	Nov. 16
B. W. Robinson	Hattiesburg Nov. 16
D. F. Dudley—Gulfport	Nov. 16
R. L. Carpenter—Brookhaven	Nov. 16
Frank L. Alfred—Brookhaven	Nov. 23
G. W. Adams—Meridian	Nov. 23
J. K. Comfort—Gulfport	Nov. 23
J. J. Young	Biloxi Nov. 23
W. L. Mills	Meridian Nov. 23
J. I. Garrett—Vicksburg	Nov. 16-23-30
M. White—Brookhaven	Nov. 2-23
H. H. Holston	Vicksburg Nov. 23-30
P. A. Taylor—Jackson	Nov. 23
N. E. Goodloe—Hattiesburg	Nov. 23
W. R. Walker—Hattiesburg	Nov. 30

PASTOR	DISTRICT	DATE
A. Johnson—Brookhaven		Nov. 30
E. H. Langston—Gulfport		Nov. 30
H. Roundtree—Meridian		Nov. 30
T. A. Carter—Gulfport		Nov. 30
M. T. J. Howard—Jackson		Nov. 30
I. C. Rucker—Jackson		Nov. 30
S. Jossell—Gulfport		Nov. 30
A. H. Lathan—Gulfport		Nov. 30
H. E. Morgan—Meridian		Nov. 30
J. C. Smoot—Jackson		Nov. 30
M. T. J. Howard—Jackson		Nov. 30
C. H. Brown—Jackson		Nov. 30
G. W. Arnold—Hattiesburg		Nov. 30
R. S. Hammond		Dec. 7
D. Ray	Brookhaven	Dec. 7
E. P. Chapman	Gulfport	Dec. 21
S. A. Cowan	Vicksburg	Dec. 7-14
D. R. Bently	Meridian	Dec. 28
L. W. Price—Meridian		Dec. 21
J. M. Shumpert, D. S.—Meridian		
W. McMorris, D. S.—Hattiesburg		

NORTH CAROLINA CONFERENCE.

R. T. Weatherhy—Greensboro	Oct. 26
L. F. Parks—Winston	Oct. 26
B. F. Thomas—Greensboro	Oct. 26
C. E. Howard—Winston	Oct. 26
M. Mundy—Wilmington	Oct. 26
H. O. Frederick—Western	Oct. 26
J. C. Addie—Western	Oct. 26
G. H. Caldwell	Nov. 2
W. W. Pope—Winston	Nov. 2
A. E. Robinson—Winston	Nov. 2
W. T. Lomax—Greensboro	Nov. 2-9
Robert Smith—Wilmington	Nov. 2-9
R. J. Shipp—Winston	Nov. 9
H. L. Ash—Winston	Nov. 9
J. C. Robbins	Nov. 9
P. J. Cook—Leakesville	Nov. 9
C. K. Brown	Nov. 16
J. P. Morris	Nov. 16
N. J. Pass—Winston	Nov. 16
J. K. McNair—Greensboro	Nov. 16
S. R. McCorkle—Winston	Nov. 9-16
A. G. Jenkins—Greensboro	Nov. 30
A. B. Leonard—Greensboro	Nov. 30
M. M. Jones—Wilmington	Nov. 30
G. W. Byers—Greensboro	Nov. 30
G. W. Morehead—Winston	Dec. 7
S. A. McNeill—Wilmington	Dec. 7
S. P. West—Western	Dec. 14
M. C. Laughlin—Greensboro	Dec. 14

SAVANNAH CONFERENCE.

J. H. Pinkney—La Grange	Oct. 26
J. R. Wallace—Savannah	Oct. 26
W. B. Hester—Waynesboro	Oct. 26
W. J. Hamilton—Savannah	Oct. 19-26
E. W. Moore—La Grange	Nov. 2
I. T. Griner—Waynesboro	Nov. 2-23
P. B. Gibson—Savannah	Nov. 9
M. P. Moore—Waycross	Nov. 16
Wm. Daniels—La Grange	Nov. 23
A. N. Jackson	Nov. 23
G. H. Lennon—La Grange	Nov. 23
J. S. Shuman—Waycross	Nov. 23

SOUTH CAROLINA CONFERENCE

R. C. Campbell—Spartanburg	Sept. 16
J. E. C. Jenkins—Greenville	Oct. 26
C. B. Brown—Spartanburg	Oct. 26
W. G. Valentine—Greenville	Oct. 26
M. C. Newman—Greenville	Oct. 26
A. M. Wright—Beaufort	Oct. 26
G. W. Covington—Orangeburg	Oct. 26
J. S. Thomas—Sumter	Oct. 26
A. R. Howard—Sumter	Oct. 26
A. G. Kennedy—Greenville	Oct. 26
N. W. Bowen—Orangeburg	Oct. 26
J. A. Summers—Beaufort	Oct. 26
L. W. Williams—Greenville	Oct. 26
S. D. Williams—Beaufort	Oct. 26
S. D. Williams—(—)	Oct. 26
J. A. Harrall—Florence	Nov. 2
W. M. Stoney—Beaufort	Nov. 2
A. G. Townsend—Greenville	Nov. 2
N. W. Green—Florence	Nov. 9
S. M. McCollom—Bennettsville	Nov. 9
J. A. Gary—Bennettsville	Nov. 9
J. A. Brown	Nov. 9
J. C. Martin—Greenville	Dec. 21
R. F. Harrington—Spartanburg	Dec. 26

TEXAS CONFERENCE.

PASTOR	DISTRICT	DATE
I. L. Bookman—Conroe		Oct. 26
N. N. Sawyer—Beaumont		Oct. 26
S. M. Bolden—Paris		Oct. 26
A. W. Carr—Marshall		Oct. 26
G. W. Carter—Palestine		Oct. 26
Freeman Parker—Beaumont		Oct. 26
S. M. Therman—Palestine		Nov. 2
R. Hillary—Paris		Nov. 2
G. W. Harris—Maysville		Nov. 2
R. E. Dyer—Conroe		Nov. 2
A. Wright—Holly Springs		Nov. 2-23
Wm. White—(—)		Nov. 9-30
T. S. Pryor—Marshall		Nov. 9
A. F. Johnson—Navasota		Nov. 9
G. A. Deslandes—Beaumont		Nov. 16
J. Mercer Johnson—Houston		Nov. 16
G. W. White—Palestine		Nov. 16-23
L. L. Neal—Houston		Nov. 23
P. L. Jackson—Marshall		Nov. 23
George Helm—Navasota		Nov. 23
J. Jones—Marshall		Nov. 23
W. A. Fortson—Houston		Nov. 23
E. Micheaux—Navasota		Nov. 30
R. H. Warren—Conroe		Nov. 30
B. McDaniel—Navasota		Nov. 30
K. W. McMillan—Paris		Nov. 30
A. L. Gabriel—Palestine		Nov. 30
J. H. Anthony—Huntsville		Nov. 30
B. C. Clemons—Marshall		Nov. 30
J. H. Mann—Palestine		Dec. 7
P. Edward—(—)		Dec. 7
W. L. Duncan—Beaumont		

UPPER MISSISSIPPI CONFERENCE.

G. M. Chisholm—Greenwood	Oct. 26
J. H. Wesley—Aberdeen	Oct. 26
E. H. Holmes—Greenwood	Oct. 26
J. P. Watson—Holly Springs	Oct. 26
D. D. Reid—Holly Springs	Oct. 26
W. M. Campbell—Winona	Oct. 26
G. W. Weatherly—Greenwood	Oct. 26
J. W. Jones—Winona	Oct. 26
Fred H. Bunton—Holly Springs	Nov. 2
H. Y. Sauter—Winona	Nov. 2
G. Orange—Greenwood	Nov. 2
M. C. McEwen—Winona	Nov. 2
P. A. Lemons—Holly Springs	Nov. 2
J. W. Winhush—Starkville	Nov. 2
L. F. Jones—Greenwood	Nov. 2
A. A. Wright—Holly Springs	Nov. 2-23
O. Gillespie—Clarksdale	Nov. 2-23
N. H. Isom—Holly Springs	Nov. 9
B. F. Woolfolk—Aberdeen	Nov. 9
N. R. Clay—Aberdeen	Nov. 9
F. J. Talbert—Starkville	Nov. 9
B. T. Walker—Holly Springs	Nov. 16
W. M. Maxwell—Greenwood	Nov. 16
H. B. Hart, D. S.—Greenwood	Nov. 16
S. D. Troupe—Clarksdale	Nov. 16
J. H. Bynum—Greenwood	Nov. 16
J. E. Ford—Holly Springs	Nov. 16
W. C. Conwell—Winona	Nov. 23
W. H. Golden—Holly Springs	Nov. 23
J. H. Everett—Clarksdale	Nov. 23
W. H. Whitlock—Aberdeen	Nov. 23
J. M. Thompson—Aberdeen	Nov. 23
P. H. Jackson—Clarksdale	Nov. 23
J. Burton—Aberdeen	Nov. 23
J. M. Marsh, D. S.—Aberdeen	Nov. 25
T. W. Davis—Aberdeen	Nov. 30
J. W. Byrd—Greenwood	Nov. 30
N. H. Williams—Greenwood	Nov. 30
M. C. Pulliam—Clarksdale	Nov. 30
J. J. Johnson—Winona	Nov. 30
R. B. Adams—Greenwood	Nov. 30
G. W. Baker—Aberdeen	Nov. 30
B. W. Wynn—Starkville	Nov. 30
D. D. Shelby—Clarksdale	Nov. 30
J. W. Golden—Aberdeen	Nov. 30
J. R. Nevils—Winona	Nov. 30
E. C. F. Troupe—Greenwood	Nov. 30
L. A. Armstrong—Holly Springs	Nov. 30
L. F. White—Starkville	Nov. 30
A. E. Franklin—Aberdeen	Nov. 30
A. Marsh—Greenwood	Dec. 7
E. O. Woolfolk—Greenwood	Dec. 14
S. A. Cowan—Gulfport	Dec. 21
C. W. Butler, D. S.—Clarksdale	

WASHINGTON CONFERENCE.

PASTOR	DISTRICT	DATE
J. J. Cecil—Annapolis		Oct. 26
J. H. Peters—Cumberland		Oct. 26
A. P. Shaw—Alexandria		Oct. 26
M. F. Hagling—Cumberland		Oct. 26
R. A. Hart—Washington		Oct. 26
J. G. Grant—Alexandria		Oct. 26
J. B. Arter—Alexandria		Oct. 26
E. W. S. Peck—Annapolis		Nov. 2
S. H. Norwood—Baltimore		Nov. 9
Geo. W. W. Jenkins—Alexandria		Nov. 9
W. James Tyler—Washington		Nov. 9
I. H. Carpenter—Alexandria		Nov. 9
C. E. Queen		Nov. 9
C. C. Gill—Cumberland		Nov. 14
C. A. Brady—Baltimore		Nov. 23
A. Young—Baltimore		Nov. 23
Jos. Wheeler—Alexandria		Nov. 30
Elijah Ayers—Annapolis		Nov. 30
R. A. Bolden—Cumberland		Nov. 30
J. H. Johnson—Alexandria		Nov. 30
W. H. Dean—Washington		Dec. 7
E. M. Mitchell—Alexandria		Dec. 7
J. C. Love—Washington		Dec. 31
A. H. Whitfield—Cumberland		Dec. 21

WEST TEXAS CONFERENCE.

J. H. Swann—Waco	Oct. 26
J. W. Warren—Victoria	Oct. 26
P. M. Carmichael—San Antonio	Oct. 26
S. E. Jones—Austin	Oct. 26
E. C. Henderson—San Angelo	Nov. 2
A. D. Jacques—San Angelo	Nov. 2
M. L. Wyatt—Victoria	Nov. 2
J. C. Mays—San Angelo	Nov. 2
G. M. Mallory—Austin	Nov. 2
G. M. Mallory—Austin	Nov. 9
D. F. Vance—Austin	Nov. 2
C. H. Franklin—San Antonio	Nov. 2
J. H. Napier—Victoria	Nov. 9
W. M. Mooney—San Antonio	Nov. 9
J. S. Medlock—Austin	Nov. 9
G. M. Mallory—Austin	Nov. 16
J. W. Wormly—Victoria	Nov. 16
H. A. Jones—Austin	Nov. 16
W. E. Blackson—San Antonio	Nov. 16
P. A. Morrow—Dallas	Nov. 16
J. Beckham—Waco	Nov. 23
J. W. Weakly—Waco	Nov. 23
M. S. Jordan—Victoria	Nov. 30
S. D. Humphreys—Waco	Nov. 23
W. W. White—Dallas	Nov. 30
R. R. Browning—San Antonio	Nov. 30
H. H. Qualls—San Angelo	Nov. 30
T. H. Wyatt—Dallas	Nov. 30
L. H. Richardson—Austin	Nov. 30
J. D. Mackey—San Antonio	Nov. 30
S. J. Saxton—Austin	Dec. 28
B. J. Goff	
J. S. Wyatt, D. S.—Dallas	
A. L. Carper—San Angelo	

"A LIVING SACRIFICE."

(By Asa Lee Kent)

God has blessed me in His goodness,
He has crowned me with His love,
And I know my name is written
In His book of life above.
He has heard my heart's petition
And has showered His grace on me,
He is choosing, planning, leading,
For His eye the path can see.

Oh, the thought that Father careth,
That He guides me every day
On the road from earth to Heaven—
I can never lose my way.
Oh, how sweet that He doth use me
Just to help "the least of these"—
I will give to Him the glory
That shall never, never cease.

Thou hast bought me, thou hast sought me,
Thou hast claimed me for thine own,
Take my heart, my life, for service
Father, I am thine alone;
Not to idle in thy vineyard,
Not to rest while other's reap,
But to bring thee sheaves so precious
In thy garner there to keep.
Freedom, Ind.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

THE CHURCH SCHOOLS IN THE EDUCATIONAL SYSTEM OF THE NATION

(Continued from page 1)

for citizenship and for doing the work of the world," and "the training of the exceptional man for leadership."

President Samuel F. Kerfoot of Hamline University said among other things: "The progress of education through the centuries has been placed upon the value of individual life, and the men who have loomed large in the educational world have been, with scarce an exception, devout worshippers of God and animated in their life work by the religious impulse."

If these expressions are to be regarded as significant readings of the minds of Christian educators in general, and evidently they are, it must be observed that however much may be said about popular education, or industrial education, however unequal may be the distributions of public funds and philanthropy in favor of the latter, the Church school will ever maintain an indispensable place in the educational system of the nation.

General Committee of Freedmen's Aid

The General Committee of the Freedmen's Aid Society of the Methodist Episcopal Church will meet in First Church, Springfield, Ill., November first, at 9 a. m., and continue in session during the following Sunday and Monday, closing Monday night, November third.

Following are the representatives of the board to be members of the general committee: The Revs. G. W. Bunton, H. C. Jennings, Sterling J. Miller, Herbert Scott, E. A. White, H. D. Ketcham, A. J. Nast, Herbert Welch, H. C. Weakley, Mr. E. R. Graham, Attorney, L. N. Gatch, Mr. E. C. Harley, Mr. J. E. Annis, Prof. H. C. Minnich and Mr. John A. Patten.

On Sunday, November second, the bishops, representatives and delegates will occupy the pulpits of Springfield and vicinity in the interest of the work of the Freedmen's Aid Society, and on Monday a Jubilee Emancipation meeting will be held at the tomb of Abraham Lincoln, the great emancipator.

The representatives will go from the General Committee on Freedmen's Aid, after its adjournment, to Champaign, Ill., where the General Committee on Home Missions and Church Extension will meet on Wednesday, November fifth. The General Committee on Foreign Missions will meet at Decatur on Monday, November tenth.

Board of Home Missions and Church Extension

At the meeting of the Board of Home Missions and Church Extension, held October sixteenth, 1913, the following were elected representatives to the General Committee of Home Missions and Church Extension, convening at Champaign, Ill., at 10 a. m., November seventh:

Ministers—Whitford L. McDowell, Baltimore Conference; Robert Watt, Wilmington Conference; Emory M. Stevens, Central Pennsylvania Conference; James C. Nicholson, Baltimore Conference; George H. Bickley, Philadelphia Conference; Samuel W. Gehrett, Philadelphia Conference; John R. Wright,

Newark Conference; Frank P. Parkin, Philadelphia Conference.

Laymen—William H. G. Gould, Philadelphia Conference; James E. Ingram, Baltimore Conference; Walter O. Hoffeecker, Wilmington Conference; William H. Heisler, New Jersey Conference; William S. Pilling, Philadelphia Conference; Fred E. Tasker, New York Conference; John P. Melick, Central Pennsylvania Conference.

Ministerial Reserves—Richard H. Gilbert, Central Pennsylvania Conference; Eli E. Burriss, Philadelphia Conference; James E. Holmes, New York East Conference; Jabez G. Bickerton, Philadelphia Conference; Melville E. Snyder, New Jersey Conference.

Lay Reserves—John F. Fox, Philadelphia Conference; Harry G. Samson, Pittsburgh Conference; Edward Perry, Philadelphia Conference; Charles F. Repp, New Jersey Conference; Charles L. Pitts, Newark Conference.

BANDITS BUSY IN SOUTH CHINA

From a Methodist Episcopal missionary at Hingwa, China, comes the following story:

"These are trying times for the Christian Church and our hearts bleed for those who are suffering so much. In some sections native Christians have been attacked, or captured, their goods confiscated, and their homes burned. Ten students were rescued from the bandits only twenty-four hours before the time set for their execution. But in spite of it all, the people maintain a firm faith and an uncomplaining spirit."

Of General Interest

The Richest Negro

According to press reports, Sarah Rector, a 10-year-old girl living near Beland, Okla., is the richest member of the entire Negro race. The royalty from her oil wells, it is said, amount to 475 barrels a day, which sell for \$1.03 a barrel, amounting to \$490 a day, or \$171,000 a year. This accrues from only two wells. Four other wells have already been started and five more locations staked, so that nine more wells will be running within a few weeks. This girl, who has actually "struck oil" lives contentedly with her parents in a little cabin on her guardian's place. Her people are tenant farmers and cotton pickers. They are said to be well educated, however. They are cautious to protect Sarah's every interest, and are planning to send her off to school as soon as she is a little older.

Mrs. Pankhurst In America

Mrs. Emmeline Pankhurst, the leader of the world's militant suffragettes, who has given herself so much notoriety in London of late, came to America recently to lecture in the interest of the cause to which she has so completely abandoned herself. When she reached Ellis Island she was detained under findings of a special Board of Inquiry, that she had been convicted in England of a crime involving moral turpitude, and must be deported. The question of "moral turpitude" was argued at length by attorneys for Mrs. Pankhurst. She also was pointedly questioned as to her purposes and plans in coming to America. In answer to questions, she said that she came to America "to tell the true story of the women's fight in England." "I do not come to interfere with the business of American women, for it is their business to get the vote for themselves. I have never advised the destruction of life. I do not advise American women at all. I consider conditions totally different here from what they are in England."

Mrs. Pankhurst was released after President Wilson had personally taken a hand in the case and had reached the decision that the English militant should be permitted to land.

She was greeted by a cheering throng of people when she finally gained foothold on American soil. Her contract for the speech at Madison Square Garden was said to have called for 40 per cent of the receipts up to \$10,000 and under, 55 per cent of all over that sum. This is to be added to the militant fund in England to further their work.

President Wilson Cheered

Thousands cheered President Wilson as he sped through the Southland Sunday en route to Mobile, Ala., where the Southern Commercial Congress is being held, and where the president delivered an address Monday of this week on rural credits. Everywhere was the president greeted with the most cordial and welcoming yells. Boxes and baskets of flowers were presented to him over the rails of his observation car at many of the points on the way South. The largest demonstration took place at Salisbury and Charlotte, N. C.; Spartanburg and Greenville, S. C., and Gainesville, Ga. At Charlotte a group consisting of tall young North Carolinians told the president that they were of Davidson College, where he had prepared for Princeton. They had walked fifteen miles to greet him. It was like a splendid home-coming to the president, for at Gainesville Misses Margaret and Jessie Wilson were born, and he had practiced law in Atlanta. In fact, all of his early life was spent in that region.

Children's Spiritual Training Neglected.

In addresses delivered at Kansas City, Mo., before the National Council of the Congregational Church Sunday of this week by prominent ministers of that Church, woman's lack of interest in the spiritual welfare of her children was greatly deplored. One of these ministers said: "Mothers of the nation should devote less time to social diversions and more to the training of their sons and daughters," while another added: "There are many Christian homes where never, from month's end to month's end, do mothers devote one full hour to the high task of teaching children the Christian truth of lifting up their spiritual needs in prayer." This lack on the part of the mothers of our land is working great harm to the Church and making it feel anxious as to whom it shall look for its future well-being.

Italy Holds General Elections

The general elections held throughout Italy on Saturday of last week, in which no Catholic residing in Rome could take part, being forbidden by the Pope, resulted in numerous arrests in many quarters, with the loss of one life, while the balloting was very light. The population took advantage of the spring-like weather and went a-picnicing, instead of going to the polls. While the results of the election will not be known for a day or two, it is known that the premier, Giovanni Giolitti, together with the other members of the cabinet, was almost unanimously re-elected, and the government is sure of a large majority.

Mexican Elections Dull.

The indications at the close of the Mexican elections, held on Sunday of this week, were that a sufficiency of votes had not been cast for the election of a president to succeed General Huerta. It is expected that Congress will declare the election void. With 80,000 eligible voters in the capital, less than 10,000 went to the polls. President Huerta himself did not vote, but went for a day's rest at his suburban home. There seems to have been no dishonest measures used in the elections. The officials were men representative of the people and of average intelligence. The polling places, 982 in number, were located at the entrance of buildings generally, while all might look on and see which ballot was selected. In many places the majority of votes cast were for President Huerta; but considered as a whole, the balloting was dull, for people did not look upon the election seriously.

People of Interest

We are here presenting a likeness of Prof. J. S. Clark, A. B., the new president of Southern University. Since its establishment, away back in the seventies, Prof. Clark is the first colored man to hold the position as president. He comes into this position of responsibility and trust at a time when the position calls for a man of large brain and strength of character and force of leadership. We believe that Prof. Clark is thoroughly prepared and will measure up to the requirements of the posi-



PROF. J. S. CLARK, A. B.,
President Southern University.

tion. He is an educator with a strong character and has to his credit many successful years in the schoolroom. He is president of the State Teachers' Association, connected with the National Association, and is working hard for the uplift of his people. Prof. Clark deserves the confidence of the people throughout the state, to the end that he may have large success as president of Southern University.

Bishop Henderson preached recently in Berry Temple, Asheville, N. C. of which Rev. C. K. Brown is pastor.

Mrs. Mattie Bell Pope, wife of the Rev. W. H. Pope, of the Lexington Conference, died at Indianapolis, Ind., Monday, October thirteenth.

The Rev. H. C. Watson, pastor of the work at Texas City and La Porte, Texas, died Wednesday, October fifteenth, in his fifty-eighth year.

Mrs. Amanda Hudson, mother of the Rev. J. T. Leggett, of the Lexington Conference, died Sunday morning in the parsonage at Jeffersonton, Ky., ripe in years and Christian experience.

Miss Eva B. Price, daughter of Mr. and Mrs. I. W. Price, of South Atlanta, Ga., and Dr. Charles Scott, of Reidsville, N. C., were married at South Atlanta, Wednesday evening, October fifteenth.

Secretary Thomas Nicholson, of the Board of Education, addressed the Ecumenical Con-

ference of the Disciples of Christ, in Toronto, Canada, recently, on "The Place of the Denominational College in the System of Education."

We are pleased to announce that the health of the Rev. W. R. R. Duncan is somewhat improved. Correspondents will note that his address is now changed from 663 South Raymond avenue to 910 Cypress avenue, Pasadena, California.

Miss Rosetta Woolfolk, a graduate of Rust University, has been elected musical instructor in the Central Mississippi College, Kosciusko, Miss. Miss Woolfolk is the daughter of the Rev. B. F. Woolfolk, pastor of our St. Paul Church at Aberdeen, Miss.

The Board of Bishops of our church, in session last week in St. Louis, Mo., sent a telegram to former Vice President Fairbanks expressing their regret over the serious illness of Mrs. Fairbanks. Bishop Luccock and Mr. Fairbanks were classmates at Ohio Wesleyan, and Bishop Quayle was the Fairbanks pastor at Meridian Street Church, Indianapolis.

Dr. J. L. Wilson, pastor of Wesley Methodist Episcopal Church, this city, assisted the Rev. S. C. Walker of our St. Paul Church, Pensacola, Florida, in evangelistic services, held last week. Doctor Wilson preached three sermons and delivered an address on last Sunday.

Mr. Theodore Roosevelt was tendered a farewell dinner by the Progressive Service of New York the evening before he sailed for South America. Mr. Roosevelt goes to South America at the invitation of Argentina, Brazil and Chile, to deliver addresses on subjects of international social interest. A series of articles from Mr. Roosevelt's pen to the Outlook will be one of the results of his visit.

An interesting souvenir post card comes from St. Petersburg, Russia. It bears the date of August 25, and the signatures of Bishop and Mrs. W. S. Lewis, Dr. John F. Goucher, the Misses Elcanor and Elizabeth Goucher, Dr. and Mrs. David Spencer and Dr. George Heber Jones. This group sends united and hearty greetings to the Board of Foreign Missions, through the Superintendent of our Russia work, Dr. George A. Simons, who adds that on August 24, Bishop Lewis dedicated our fifth chapel in Russia, at Handrov. Dr. Goucher and Dr. Jones took part in the service.

The France Mission Conference was held in the month of October at Grésy-sur-Isère. The remarkable thing about this seat of the conference is that until six months ago no Methodist nor any other Protestant service had ever been held in that village in the Savoy. In May, 1913, the Methodists opened a tent campaign. Superintendent Bysshe and Pastor Chatelain held evangelistic meetings every night. Hundreds attended, many were converted, and the whole village was stirred up. In October Bishop Nuelsen met the France Mission Conference there and dedicated a neat chapel. More than a hundred people are asking for admission into the Methodist Episcopal Church in Grésy, and neighboring villages request our evangelists to come.

George W. Wilson, or Gbe Walla, a native of Grand Cess, Maryland County, Liberia, and a member of the Kroo tribe, who passed recently the entrance examination for Harvard University, received his preparation in our College of West Africa, at Monrovia, Liberia, instead of Mount Hermon, as has been stated. He entered the College of West Africa in 1899, then under the presidency of Dr. A. P. Camphor, and graduated from the classical course of that institution in 1908, in a class of two, his class-mate being Miss Irene A. Gant, an American Liberian. This class was the first to graduate under the presidency of Dr. J. H. Reed. When Gbe Walla entered the Mount Hermon Institute in 1910 he was recommended by President J. H. Reed and received credit for the work completed in the College of West Africa.

News Paragraphs

Mrs. Todd, Oregon's oldest suffragist, is in her one hundredth and third year.

The Board of Foreign Missions is in receipt of a gift of \$1,000 from an anonymous donor.

Senator Magill, of Princeton, Illinois, has charge of one of the largest Bible classes in the country.

Chicago's first firm of women lawyers—Kelley, Sellers and Clark—will open for business November first.

Recently one thousand pupils of three Syracuse (N. Y.) high schools were indefinitely suspended following a strike against new hours of study.

In St. Louis, Mo., in 1900 there were 6,516 Negroes who could not read and write. In 1910, when this Negro population had increased from 7,000 to 44,000, there were 4,799 Negroes who could not read and write.

Mr. Francis Burton Harrison, the new governor-general of the Philippines, said in his inaugural address at Manila that hereafter in the Philippine Commission a majority would be Filipinos. Only three of the present nine members are natives.

The fifteenth National Convention of the Anti-Saloon League of America is to be held at Memorial Hall, Columbus, Ohio, from November tenth to thirteenth. Bishop Luther B. Wilson is president. The general theme is "National Prohibition."

An International Bible School for colored people was opened at Birmingham, Ala., October twenty-sixth, and will continue in session until November second. This school is under the joint direction of colored and white Sunday School workers of the Birmingham district. Speakers are being furnished without cost by the Bible Training School of the white people and the International and Alabama Sunday School Associations.

A course of lectures is being given at the University of Chicago this year by Dr. Robert E. Park, who has been associated with the work at Tuskegee Institute. Dr. Park has been employed as associate professor of sociology and is lecturing to the classes in sociology at the university upon "The Negro in America." During the past year Dr. Park made a tour of almost the entire South, visiting all of the Tuskegee Institute branch schools and other schools doing similar work. These inspection trips are being made at the request of a Northern philanthropist who is interested in Negro education.

The significance of the National Convention of Methodist Men, now in session in Indianapolis, Ind., to the religious world at large is seen in the fact that the great interdenominational campaign now being projected by united churches, is to use this Convention as the starting point for follow-up meetings in the state of Indiana, and Mr. Fred B. Fisher, general secretary of the Laymen's Missionary Movement of the Methodist Episcopal Church, under whose auspices the National Convention of Methodist Men is to be held, is to be one of the members of the team which will present the message of this united movement in the cities of Indiana. When the Convention has adjourned Mr. Fisher and his associates will hold meetings in the following cities: Marion, November 16-17; Kokomo, November 18-19; Logansport, November 20-21; Lafayette, November 23-24; Crawfordsville, November 25-26; Greencastle, November 27-28; Terre Haute or Brazil, November 30-December 1; Vincennes, December 2-3; Huntingburg, December 4-5; Evansville, December 7-8; Bedford, December 9-10; Bloomington, December 11-12; Valparaiso, January 18-19, 1914; LaPorte, January 20-21; Kendsville, January 22-23; Fort Wayne, January 25-26; Portland, January 27-28; Anderson, January 29-30; New Castle, February 1-2; Rushville, February 3-4; Seymour, February 5-6; New Albany, February 8-9.

Abstinence For The Sake of Others

ROM. 14:7-21 Temperance Lesson
International Sunday School Lesson for November 9, 1913
By THE REV. N. W. GREENE, B. D.

Golden Text: It is good not to eat the flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Rom. 14: 21.

The Lesson Story.

The lesson for today is taken from the book of Romans, a letter written by Paul from Corinth to the Christians who were in Rome. This little band of Christians was living under a heathen government and surrounded by heathen worship. It took courage and determination to be a Christian with such surroundings, but some were holding on at the cost of much self-sacrifice and had grown somewhat strong in this service. These were exhorted to be considerate of the welfare of the weaker ones who were coming in from time to time, and not to do anything that would mislead them or weaken their faith.

Paul called attention particularly to the matter of eating meats offered to idols. The necessity for this grew out of the fact that most of the meats for sale in the market had been offered as a sacrifice to an idol before taken there for sale. The question naturally arose whether Christians should eat this meat. "One believeth that he may eat all things; another, who is weak, eateth herbs." Paul expressed the opinion that the offering of the meat to idols did not destroy its nutritive value, and that eating the meat with thanksgiving to God showed no sympathy for the idol. But he did not settle the question categorically, but left it to the individual to "be fully persuaded in his own mind." But Paul was decided on this—that those who believed it wrong to eat it with impunity might eat provided the act would not offend those who considered it wrong. But in all cases abstain from all things that may disturb the faith of others; knowing the eating and drinking are not the end sought after, but the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." Make any sacrifice necessary to obtain this great end both for yourself and for your brother.

No One Liveth to Himself

It is good for us in many ways that our social life is made up largely of contributions from others, and but for others he would be very different. It is said that if a stone is dropped in the United States its influence will be felt in China; the whole earth will participate in receiving the impact of the stone. The tremor may be very slight. Indeed, it may be imperceptible, but present nevertheless. It is so in the sphere of life. The act of one man has its influence upon the lives of others, and the whole community cannot help but receive impressions and influences from the lives of each of its members. A bad life continually sends forth its bad influences and builds them into the lives of others. Likewise, a good life sends forth good influences which go to build up community life. And what a member of a community amounts to is largely the result of these influences. This fact makes it important to either rid the community of a bad life or reform that life. But not only so, it leads us to see our responsibility for the welfare of our fellow-man and to be willing to sacrifice for his good.

Sacrificing for Others

We are taught in this passage that, "if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died." Meat itself is harmless, and more, it is beneficial, and the eating of it is proper. Many do not thrive well without it, and to give up the eating of it is a real sacrifice. But if eating it will lead a brother into error it must be given up for his sake. Eating meat offered to idols seems to partake of the worship of idols, but with the "strong" the idol is left out and God substituted "with thanksgiving;" but the "weak" sees the idol in the meat and declares it "unclean." For this reason the other must give it up lest the weak brother be caused to violate his conscience by eating also.

There are a great many things in our Christian life that are not wrong in themselves but concern-

ing which it may be said, "to him that esteemeth anything to be unclean, to him it is unclean." Some of them are questions of judgment, some of custom, some of form and ceremony—things that have to do only with outward performance and have no reference to soul-life. A Christian may say that dancing is merely an innocent and beneficial diversion and that he can indulge in it with impunity and to the praise of God. Another may not be able to see so much innocence and so much benefit in it, but consider it rather as indulging in sinful pleasures. For the sake of the latter the former should dance no more "while the world stands." This is "meat" which he cannot stand, and it may destroy him. There are many things in common life that may be cited here in this connection; things which some regard as wrong or misleading,

while others consider them permissible. We should make the sacrifice of cutting loose from all such that our "good may not be evil spoken of." Temperance requires this, and we should be "temperate in all things."

The Greatest Offense.

"It is good not to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth." A great many class whiskey drinking among the questionable acts, and argue that they may continue its use until the question is settled. There is something wrong with the man who really believes this; perhaps the whiskey itself has rendered obtuse his faculties of reason and observation. It is not questionable in its results; it is a positive evil and responsible for more than half the ills of the race. It is so bad that it gives offense even when taken according to a physician's prescription, for when a brother sees this he stumbles. Paul's advice here is clear. It is a public nuisance, it destroys home and happiness, it undermines health of body and mind, it destroys self-respect, it bestializes its victims, and it leads rapidly to death. It is ruinous and expensive, it is the enemy to God and a curse to man. Wisdom forbids its use.

Mars Bluff, S. C.

WHAT CAN WE DO FOR OUR LITTLE BROTHERS AND SISTERS

Epworth League Devotional Meeting Topic for November 9, 1913

(Gen. 42:22; John 21:15; Matt. 18:5, 6; Gen. 44:30-34.)

By THE REV. A. PRESTON SHAW, B. D.

THE SCRIPTURE LESSON.

"Do not sin against the child." These words of Reuben, first spoken to his brethren when they sold Joseph into slavery, and repeated again when down in Egypt, where with anguish of heart and remorse of conscience they remembered how their little brother had pleaded for mercy, only to be refused, carry with them a more important and universal advice than Reuben intended. The patriarch, in their fit of envy, thought that no evil could follow their selling their little brother. But now they themselves, famine-stricken, strangers in a foreign country, counted as spies, one of them about to be held in bonds as surety for their truthfulness, remember their cruelty to their little brother and correctly reason that it has all come about because they were unkind to him—that his blood was required at their hands. Jehovah may over-rule, but He never overlooks unkind deeds done to His little ones. "Inasmuch as we do them unto the least of his little ones, we do them unto Him." "Do not sin against the child. Receive him. Help him on his way in God's name. 'For whoso shall receive one such little child in My name receiveth Me. But whoso shall cause one of these little ones to stumble which believe on Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea.'" Matt. 18:4-5.

"Do not sin against the child." His father's heart and life are wrapped up in him. As the earthly father loves his children, even more doth our heavenly Father love His little ones, and it grieves Him when they are ill-treated, and He will surely punish the offenders. Old Jacob's heart clings no more tenaciously to the lad Benjamin than does God's heart cling to those little ones that believe on Him. As it would have pained Jacob's heart, and perhaps caused his death to see his son's return from Egypt without his beloved Benjamin, so it pains our Heavenly Father's heart when one of His little ones is prevented from coming unto Him. (Gen. 44:30-34.)

They that love God love His little ones. Along with the profession of love should go the proof of our love by our devotion to the children of those whom we love. "Lovest thou Me?" said Jesus to Peter. "Thou knowest that I love Thee," was Peter's reply, but Jesus sought a more tangible proof than an open profession. "Feed My lambs as a proof of your love."

The Meaning and Application to Us.

"Do not sin against the child." The weary centuries since Reuben's time have added emphasis on emphasis to these words of wholesome advice. See that they are "well born," that they come out of healthy, righteous, undissipated parentage. Be sure

that they have a hearty welcome into the home and hearts of mother and father. See that they are not only supplied with food and clothing and opportunities for intellectual development, but that they learn to know and love and obey the God who made them.

"Do not sin against the child." Open wide the gate of religious life to them, and for God's sake and your own safety do not place a stumbling block in their way. The disposition of parents to seek everything but religion for their children; to supply them with abundant food and clothing; to see that they have the opportunity of obtaining a good education, and yet who are not anxious at all about their religious life, is an infallible sign that as yet they are in the midst of midnight darkness so far as appreciation of the value and importance of religion to life is concerned. The ignorant discouragement of children who believe on Christ is of the devil and not of God. Did not Jesus say to His disciples, who before they knew the nature of Christ's Kingdom, had a similar opinion? "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Let us not cause one of God's little ones to stumble. It were better for us that a millstone were hanged about our necks and we were drowned in the depth of the sea.

Winchester, Va.

Personal and General

A reception was given Saturday eve, Aug. 30, at the beautiful home of Mr. and Mrs. Carge James in honor of Misses Beulah Lonette, Lillian A. McCain and Mr. Ernest E. Carr, who left during the month of September for Shreveport High School, Wiley University and Prairie View College. There were many young people who helped to make the event enjoyable.

The home of Mr. and Mrs. R. B. Dyas, Lake Arthur, La., was on September 15 gladdened by the coming of a splendid little heir. Mr. Dyas is district steward of Wesley Methodist Episcopal Church.

Mr. and Mrs. John Bell of Lake Arthur, La., are happy over the advent of a fine boy who first saw the light of day August 29, 1913.

The Rev. R. M. Davis, A. M., B. D., our pastor at West Point, Ga., has beautified our church there at a large cost and pays as he goes. This church, it is said, is the most beautiful in the city. He has just closed a revival in this church, adding 75 new members, having previously added 18, making a total for this conference year of 93. The Rev. S. D. Davis of Five Points, Ala., preached four nights.

A son was born to the Rev. and Mrs. James E. C. Jenkins at Belton, South Carolina, September seventh.

Recent District Meetings

LITTLE ROCK CONFERENCE.

The twelfth annual convention of the Woman's Home Missionary Society convened in Hot Springs (Haven Chapel), July 3-4. The president, Mrs. M. F. Thornton, Forrest City, Ark., introduced the pastor, the Rev. B. J. Lewis, who conducted the devotional exercise. Mrs. A. C. Freeman, recording secretary, read the minutes. Mrs. Satyre Davenport Curtis was elected assistant secretary. The president read her address. It was filled with enthusiasm and was an inspiration to all. Mrs. Anna C. Childress, president of Wesley Chapel Woman's Home Missionary Society, Little Rock; Mrs. Satyre Davenport Curtis, Sweet Home; Mrs. A. C. Freeman, superintendent of Young People's Work, Pine Bluff; Mrs. Nat Darby, Cottonport; Mrs. George Taylor, widow and daughter of one of our faithful ministers; Mrs. W. S. Sherrill, Mrs. N. Greer, vice-president; Mrs. Georgia Gray, conference treasurer; Mrs. Victory Gates and Mrs. G. N. Johnson, vice-president of auxiliary at Haven Chapel; Mrs. Nellie B. Eders, president, made inspiring speeches. Mrs. G. N. Johnson, conference secretary, was present. She has attended every annual conference and annual convention with loyalty and faithfulness in the discharge of her duties during the past twenty-four years. Thursday evening, addresses of welcome by Mrs. G. F. H. Morris, Temperance secretary, Cottonport; response, by Mrs. Maggie Collins, president auxiliary of African Methodist Episcopal Church, Hot Springs; "The Relation of the Woman's Home Missionary Society to the Methodist Episcopal Church," Mrs. A. C. Freeman; "How Can We Stimulate the Work?" Mrs. E. Mays, Roanoke Baptist Church, Hot Springs; "How Shall We Reach the Young People?" Mrs. G. T. Saxton, Young People's secretary, Pine Bluff. Solos by Mrs. Nat. Darby and Miss Freeman. The accomplished and accurate treasurer, is Mrs. Georgia Gray. Friday, 7:30 p. m., Mrs. Morris and Mrs. G. T. Saxton superintendents of the Young People's departments. Each program was unique in speeches, songs and chart illustrations and showed advancement over any previous occasion. Altogether this was a very successful gathering, diffusing inspiration and information. The treasurer's report was highly commended. The report of the conference secretary showed an advance over work of last year. The reports of Wesley Chapel, Little Rock; Taylor Chapel, Cottonport; Haven Chapel, Hot Springs; St. James, Pine Bluff; Scott's Valley, Marianna, Lewisville, Horatio, Canfield, Shady Grove, Clow, and others; the young people who so nobly respond to Mrs. Nasmyth, superintendent of Adeline Smith Home, mite-box system, and Mrs. Saxton's efforts showed large advance over last year in raising pledges, paying dues, and doing local work, and have taken steps to do greater work this year by way of donating paying of students' aid, etc. The pastor and his good people royally entertained the convention. The early six o'clock prayer meeting Friday morning was enjoyable. Dear Sisters: Let us work for results to be reported at the next annual convention in Wesley Chapel, Little Rock, 1914. Send all moneys raised for the Society to the conference treasurer, Mrs. Georgia Gray, 131 Gaines street, Little Rock, and your charge will receive credit. Officers elected for the new year: President, Mrs. Anna Childress, Little Rock, Ark.; vice-president, Mrs. Nancy Greer, Pine Bluff, Ark.; corresponding secretary, Mrs. G. N. Johnson, Cottonport, Ark.; recording secretary, Mrs. A. C. Freeman, Pine Bluff, Ark.; treasurer, Mrs. Georgia Gray, 131 Gaines street, Little Rock, Ark.; Young People's secretary, Mrs. G. T. Saxton, Pine Bluff; mite-box secretary, Mrs. H. M. Nasmyth, Adeline Smith Home, Little Rock. Mrs. Anna C. Freeman of Pine Bluff was elected delegate to the annual meeting Board of Managers, Woman's Home Missionary Society, Washington, D. C., Oct. 15-22. Let each auxiliary send the money raised on delegates' travelling expenses to conference treasurer without delay; the Senior charges not less than \$4.00, the small charges \$2.00. Let us do our very best.—Mrs. G. N. Johnson, Conference Corresponding Secretary.

GULFPORT W. H. M. S.

The Woman's Home Missionary Society of the Gulfport district held its fourth annual session in connection with the district conference August 27-30 at Bonds, Miss. The session was fairly good. Finances fairly good. Officers elected for the ensuing year: Mrs. E. L. Smith, Moss Point, president; Mrs. E. Raymond, first vice president, Pass Christian; Mrs. C. B. Brooks, second vice-president; Miss R. Stanley, Pascagoula, secretary; Mrs. E. I. Johnson, corresponding secretary, Biloxi; Mrs. M. Balwin, treasurer, Handshoro. We are glad to be able to close the year with the consciousness of God's approval upon us.—Mrs. E. I. Johnson.

CLOW.

In this little town, Horatio, Arkansas, the twelfth annual session of the Clow district conference convened in the Mt. Zion Methodist Episcopal Church, August 20-24, with the Rev. W. S. Sherrill, district superintendent, presiding. The introductory sermon was preached by the Rev. J. H. Henry, of the Parolma charge, on Tuesday night preceding the opening of the conference. The conference opened Wednesday morning. Devotional service was conducted by the district superintendent. After brief remarks by the chairman the roll was called and nearly all the pastors were present. Organization was next in order, which resulted in the following officers being elected: Rev. C. W. Sampson, of the Clow circuit, secretary; Rev. J. H. Henry, assistant; Rev. J. W. Nelson, of Clow Station, and Rev. F. J. Jacobs, statisticians; Rev. C. A. Taylor, of Texarkana, and Rev. G. W. Thompson, of Stamps, treasurers; Mrs. Josie E. Kelly, reporter to the Southwestern. The superintendent then appointed the various committees. Questions of importance were discussed until 11 a. m., when the Rev. G. W. Thompson preached a historical sermon concerning this great church of ours, to the delight of all. The hours from 9 to 12 a. m. and from 2 to 5 p. m. were set for the business transaction of the conference. On Wednesday evening a soul-stirring sermon was delivered by the Rev. A. C. Taylor, of the Texarkana charge, and on Thursday morning the Rev. Matt Turner preached from the text, "Thou art the Christ." Thursday evening the Rev. F. J. Jacobs, of the Lewisville charge, spoke from the text, "Who touched me," and was at his best. He greatly pleased his hearers. Friday night was the Freedmen's Aid Anniversary, which was represented by the Rev. J. M. Cox, D. D., president of Philander S. College, Little Rock. Every pastor was present saving one, the Rev. A. E. Carr, of the Toilette mission, but he sent in his report. When the reports of the pastors were called for each one made his reports with marked advancement to his charge, credit to the district, and honor to himself. All reports showed great improvement along spiritual lines, as well as financial lines. The wreck of the Clow district is being cleared away and the great train of Methodist managers is now made up, and is now on the main line, and the signal has been given and the great engineer with his faithful crew has once more started out in Jesus' name. Dr. Sherrill is the fearless engineer that is running this train in southwest Arkansas. Rev. David Hall and the good people, both Methodist and Baptist, did everything in their power to make our stay pleasant. The conference was well cared for, and all the members of the conference and convention found joy and pleasure in the hearty welcome that was extended to us. The welcome address on behalf of the Baptist Church was read by Mrs. Andrew McGee on behalf of the Methodist Episcopal Church was read by Miss Ianothy Hall. Commendatory resolutions were read at the close of the conference. We are grateful to the Little Rock conference and Bishop William A. Quayle for Dr. W. S. Sherrill as superintendent of the district, and Rev. David Hall as pastor at Horatio. He is loved by all. The following paper was read and discussed to the interest of the conference: "Is the Pastor Responsible for the Working of the Local Boards in His Charge?" led

by Rev. J. W. Nelson. "Should the Pastor Have Special Days for Visiting?" led by Rev. F. J. Jacobs; "Should a Pastor Go Into Another Charge to Preach a Funeral, Marry a Couple, or Take a Collection Without the Consent of the Pastor in Charge?" led by Rev. C. H. Howell. Brothers A. M. Piguee and J. S. Smith were granted local licenses. Brother Wesley L. Souder, the 16-year-old boy preacher, was granted renewal of exhorter license. Brother J. W. Johnson, of Texarkana, and G. T. Sampson, of Clow Station, were recommended to the annual conference for admission on trial.

The women of the Women's Home Missionary Society held their annual session on Friday, which showed that the work was alive on the leading charges. The magnificent report of the work by the district secretary, Mrs. Sarah E. Neal, was enjoyed by all, and we were inspired to go out and do more for the work's sake. The following visitors were introduced to the conference: Rev. Bass, of the Missionary Baptist; Prof. S. J. Saxton, of Samuel Huton College, Austin, Tex.; Rev. G. B. Donley, a retired member of our conference; Prof. I. Bass, of Horatio; Rev. J. M. Cox, D. D., president of Philander Smith College, Little Rock, Ark.; G. A. Hall, of the Little Rock district, and others whose name the writer did not get. Total moneys raised for all purposes, nearly \$600. A feast was conducted by Revs. C. H. Howell and C. A. Taylor. Sermon by Dr. J. M. Cox at 3 p. m. Sermon by M. B. A. Cain, of Murfreesboro charge. At 7 p. m. memorial services were held and conducted by the Rev. J. W. Nelson, Lee Nelson and Superintendent Sherrill. At 8 p. m. sermon by the Rev. C. W. Sampson, of the Clow circuit. Benediction by Brother Sampson brought to an end a very successful session of the Clow district in 1914. Stamps will be the next meeting place.—Mrs. Josie E. Kelly.

SEDALIA

The above district, under the superintendency of the Rev. John H. McAllister, met in its seventeenth annual session of the District Conference, Sunday School and Epworth League Convention, with Pastor George D. Hancock, of St. James' Chapel, Holden, Mo., August 20-24, 1913. The initial devotional services were directed by the district superintendent. Officers effected: E. F. Pate, re-elected secretary; J. B. Walker and Ora V. Ford, assistants; H. G. Gibson re-elected treasurer; the scribe was re-elected reporter to the Central and Southwestern Christian Advocates, and Prof. W. H. Porter to the local papers and Searchlight.

The welcome addresses were excellent. The Rev. J. C. Kirk, D. D., on behalf of the Ministerial Alliance, spoke on the vital characteristics of the Father's itinerant representatives. Prof. S. M. Briscoe spoke on behalf of the local church. The veteran, H. G. Gibson, responded. The Sunday School and Epworth League Convention was ably presided over by the president, Mrs. Ora V. Ford. She was re-elected for the ensuing year. The session was interspersed with excellent papers and sermons. The district superintendent's fifth annual report to this body was able and comprehensive. Sermons by F. S. Bowles, E. T. Anderson, J. M. Harris, John H. McAllister, E. F. Pate and S. P. Johnson. The Rev. Dr. Anderson, superintendent of Kansas City district, spoke on "Be Ye Clean Who Bear the Vessels of the Lord." The musical and literary concert, under the supervision of Mrs. Alpha Omega Pate, was creditable. The Rev. Dr. George Evans, president of George R. Smith College, delivered an instructive address. Total amount raised during the session, \$139.85. Greetings were reciprocated with the St. Louis District Conference, Sunday School and Epworth League Convention at Jacksonville, Ill. Just three of the pastors were absent. The attendance of delegates and visitors was fine. The congregations throughout the session were largest in average attendance than the undersigned has seen in like sessions in the state of Missouri. The membership of St. James Chapel, along with their friends, both white and black, especially the Rev. Dr. Kirk, of the First Methodist Episcopal Church, and our beloved energetic Pastor Hancock and his congenial wife, are to be congratulated. California was unanimously accepted as the seat of this body's eighteenth annual session.—J. Blaine Walker.

JACKSON

The Jackson District Conference convened in the Methodist Episcopal Church, Pelahatchie, Miss., July 30-August 3, 1913, the Rev. J. C.

Hubbler, district superintendent, presiding. Rev. teen pastors answered to their names at roll call, P. S. Ollie conducted the devotional exercise. Fifteen the Revs. P. H. Davis and A. Holland being absent on account of sickness. P. W. Baldwin was elected secretary, Miss Bettie Hemingway and Miss Bettie Collins, assistants; Rev. P. A. Taylor, statistician; the Rev. I. C. Rucker and Prof. I. R. McAllister, assistants. Reports from district superintendents and pastors showed the district to be alive on all lines of church work. The following visitors were introduced: The Rev. M. S. Savage, business manager Southwestern Christian Advocate; Dr. W. W. Lucas, of the Epworth League; the Rev. D. L. Morgan, of Natchez; Prof. E. L. Gordon, of Jackson. Mr. T. A. Dixon, of Jackson, was elected delegate to the Laymen's Missionary Convention to meet in Indianapolis this month. F. H. Packer was elected president of the Epworth League and Sunday School Convention; Miss Bettie Collins, secretary; Miss Bettie Hemingway, corresponding secretary; Mrs. I. P. May, treasurer. Officers elected for the Woman's Home Missionary Society and Ladies' Aid Society were: President, Mrs. L. P. May; secretary, Miss Bettie Hemingway, Jackson; corresponding secretary, Miss Emma Hill, Canton; treasurer, Mrs. C. L. Brown. The Rev. Mr. Hibbler urged each pastor to push the work of the church, have good revivals and make a round report at the conference following. The following delivered sermons during the conference: M. T. J. Howard, F. H. Packer, I. C. Rucker, D. L. Morgan, Dr. W. W. Lucas and N. N. G. Lipscomb. The statistician reported the following accessions: This year, 252; last year, 192; benevolent money last year, \$635.00; this year, \$601.00. Three of the circuits doubled their benevolent money, two are behind last year, and all others hold their own with a small increase. The Rev. Mr. May and his good people know how to entertain a district conference. Adjournment was Sunday night, after hearing a strong sermon from the Rev. Mr. Lipscomb, to meet at Flora in 1914.—P. W. Baldwin.

GAINESVILLE

The thirty-seventh annual session convened at Williston, Florida, Thursday, September 18, the Rev. J. F. Elliott, district superintendent, presiding. Ample preparations were made by the good people of all denominations for its entertainment, which reflected great credit upon the pastor, the Rev. G. B. Brockinton, and his little heroic band of eleven members. The district superintendent conducted the devotional exercises. The Rev. J. E. A. Keeler was elected secretary, the Rev. L. C. Lembric assisting; the Rev. A. Miles, treasurer; the Rev. F. E. Welch, assistant; the Rev. A. L. Jackson was elected statistician, and the secretary appointed reporter to the papers. Forty-five persons answered the first roll call, and before the close 110 were present. A revival spirit pervaded the entire session. Several important papers were read and discussed. The choir, conducted by Mrs. S. J. V. Mainor, with Miss Player as organist, rendered excellent music. The local educational work was taken up, and Scott's Industrial School, a local school under the control of the Gainesville District, received the full attention of the conference. Plans were put on foot for its maintenance and success. Able sermons were preached during the week by the Revs. F. E. Welch, A. Miles and A. A. Baskins. Reports of the pastors were splendid and showed an advance on all lines. Reports of the local preachers, exhorters, Sunday School superintendents and presidents of Epworth Leagues, Ladies' Aid Societies and W. H. Missionary Societies were excellent. Conspicuous in the discussion were: Dr. J. S. Todd, the Rev. J. E. A. Keeler, L. C. Foster, A. B. Young, A. Miles, G. M. Hearst, A. A. Baskins, J. S. Cameron, Lemuel Johnson, O. F. Niblock, H. Hawkins, Robert Neff, W. P. Player, James Watts, G. M. Hearst and others. The report of the district superintendent was an able one and gained the attention of the entire conference. Mrs. A. L. Jackson managed the affairs of the Southwestern. Close attention was given to every department of the church work. The Woman's Home Missionary Society held a special meeting Saturday afternoon and transferred some very important business relative to their work. The conference raised \$109.00, exclusive of the extra special collections. Sunday services were of a high order, following the love feast at 10 o'clock. The district superintendent

preached a strong, effective sermon, and the Rev. W. Player conducted an alter service. Many came forward for prayer. At 3:30 o'clock the Rev. J. E. A. Keeler preached a powerful sermon. The sacrament of the Lord's Supper was then conducted by the district superintendent. At night the Rev. S. H. Williams preached an able sermon. A purse of \$15 was presented the district superintendent by the Rev. A. Miles, a gift from the members of the conference. The response was touching. Resolutions were read by Mrs. S. J. V. Mainor, and the conference closed. The people at Williston deserve the praise of being the best that we have ever met. No one could tell a Baptist from a Methodist. We understand that no denominational friction is allowed there. All are on in Christ Jesus.

PALESTINE

Conference met at Teague, Texas, Aug. 5, 1913, the Rev. M. Q. A. Fuller, District Superintendent, presiding. Before organization a Pentecostal service was conducted by the Superintendent. Officers elected: W. R. Robinson, secretary; assistant, the Rev. B. R. Booker and Miss Inez Johnson; Prof. John Polk, recording secretary; the Rev. G. W. Gill, treasurer; the Rev. W. L. Turner was appointed by the Superintendent to represent the Southwestern Christian Advocate. The conference business was dispatched with an exactness and precision which is characteristic of our highly esteemed Superintendent. Welcome address, on behalf of the citizens of Teague, by an able representative of the African Methodist Episcopal Church. The Rev. M. W. Dogan, D. D., president of Wiley University, by his helpful addresses added much interest to our deliberations. Greetings were received from the Rev. W. H. Jackson, District Superintendent of the Conroe District; the Rev. Kay W. McMillan, District Superintendent of Paris District; the Rev. P. H. Jenkins, Superintendent of the Marshall District; the Rev. J. M. Johnson, pastor of Trinity Church, Houston. The secretary was ordered to return greetings to the Conroe District, which was then in session. The reports as read by the various pastors showed that each had entered upon the year's work with renewed energy, judging by the good results obtained already. Should the same pace be kept up to the setting of the Annual Conference it will mark the greatest year's work accomplished in the history of the district. The reports and papers read by representatives of the District Sunday School Convention were above the average. Each showed that the work of the Sunday School was being looked after as never before. The Superintendent made special mention in his report of this department of the work on the district, and spoke in commendation of the same. That prince of laymen in the Texas Conference, Prof. H. B. Pemberton, participated in all of our deliberations. We were also blessed by having with us that veteran of the Texas Conference, the Rev. E. Lee, whose presence and addresses were helpful. He represented the Old Folks' Home to be located in the Sunny Side Addition, Houston, Texas, and he sold many lots to our ministers and laymen while in Teague. The reports and papers before the Epworth League District Convention showed that the various Chapters and Junior Leagues were being looked after in a way that insures success in this department of our church work. The papers read and discussions which followed were indeed inspirational. A model Epworth League program was conducted by Prof. H. B. Pemberton. The District Superintendent made special mention in his report of work done on the District in this department in very flattering terms. Dr. Freeman Parker, pastor at Orange, Texas, made himself one of us and by his instructions added greatly to the work of the conference. He presided several times during the absence of our Superintendent. The welcome address on behalf of the churches of the city was delivered by Pastor Yokum of the African Methodist Episcopal Church of Teague. Mrs. Peterson, national organizer of Colored Work of W. C. T. U., and Mrs. Johnson of the Colored Work in Texas, were present and did splendid service by their temperance songs and addresses. The W. H. M. Society had their sessions separate in the African Methodist Episcopal meeting house. The reports from the local auxiliaries showed that this department of the church work on the District was in healthy condition. Their sessions were indeed inspirational. During the session of

the Epworth League the Angel Death visited us, calling home Sister Phillips while on the floor making an address in defence of proper home training. She died that night. The funeral was conducted Thursday by the Revs. L. H. Barnett of Hearne and Carey Davenport of Winkler Circuit. Sister Emma Phillips lived an exemplary Christian life and took an active part in every department of the church work. Thursday night was the Wiley Rally. Wiley Rally was in evidence everywhere. Wiley students led by the Rev. W. L. Turner furnished songs and Wiley yells. After which Dr. F. Parker in an appropriate speech introduced President M. W. Dogan, who in a masterly address presented the claims of Wiley University. Our people are always glad to hear him. After which roll call of charges was in order. The contest was lively indeed. When the final count was made \$400.00 was laid on the table for Wiley University. The mid-day sermons and sermons at night showed that our pastors and local preachers are a progressive set of men. Their sermons showed deep thought and great research. Our Superintendent's report was a resume of six years' work. He leaves the work in a splendid state of efficiency. He is a brother beloved by the entire membership of the District. He has the unbounded confidence of all his pastors. May he be returned for another term.—W. R. Robinson.

MUSKOGEE

This conference was held at Okmulgee, Okla., Sept. 3-7. The sessions were not only practical but enthusiastic—the pastor, the Rev. A. J. McAllister, was host, and with the generosity of pastor and people the conference made themselves at home. The Rev. H. T. S. Johnson, D. D., the new District Superintendent, presided with ease and ability. All pastors were present except Henry Blye and Riley Cambell. Reports from pastors showed that the interest of the church was cared for. Benevolent collections reported indicated that the district is already above its former standard. The Rev. L. S. McMorris was elected secretary; J. D. Gibson, assistant; Miss Sadie Madison, statistical secretary; J. D. Rice, assistant; the Rev. A. R. Norris, treasurer. The Rev. Samuel D. Brown, the oldest effective minister on the District, preached the annual sermon—it was an earnest and strong utterance. Welcome address by Prof. Fort, principal of the city school. The Rev. T. S. McMorris responded. Dr. Butler of the Methodist Episcopal Church, South, and the Rev. Hoard of the Missionary Baptist Church, this city; the Revs. D. G. Franklin, Guthrie, Okla., and S. A. Stripling, Topeka, Kans., were introduced. The Revs. S. D. Brown, E. M. Madden, T. S. McMorris, W. Waters, P. E. Gatewood, T. F. Lamb, D. Bruce, J. E. Williams, D. J. Rice and Dr. H. T. S. Johnson preached strong and thoughtful sermons. The Bible Institute conducted by the Superintendent each morning proved to be inspiring as well as instructive. A large class came before the committee for admittance. Owing to the very high standard required in the Lincoln Conference for admittance, only one passed; others were advised to attend some of our literary schools as well as theological institutions. Dr. Johnson, District Superintendent, spoke for the Board of Education and raised \$60 for conference school. Amount raised for improvements as reported, \$2,000; other collections during conference, \$248.00. The membership has increased 25 per cent. The Southwestern Christian Advocate and the financial plan was vividly placed before the conference by District Superintendent Johnson. The Woman's Home Missionary Society met in connection with the conference. Officers elected: Mrs. Elizabeth Payne, president; Mrs. J. E. Williams, recording secretary; Mrs. Lu-birta Mead, corresponding secretary; Mrs. H. B. Blackburn, treasurer; Mrs. M. M. Robinson, organizer; Mrs. Lula Goosby, evangelistic secretary; Mrs. Viola Martin, mite box secretary. A large number of Sunday-school superintendents and Epworth League delegates were present with good reports, showing steady growth in the Sunday schools and Leagues in the district. On Sunday the newly improved church was filled at 10 o'clock a. m. to take part in the great love feast conducted by the Revs. A. Riley and A. R. Norris. At 11 a. m. Dr. H. T. S. Johnson preached a wonderfully effective sermon. The choir rendered excellent music, with Mr. H. C. Collins as chorister and Miss Lula Price as pianist.—(Mrs.) Viola Franklin.

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Gleanings from the Field.

ARKANSAS

Hot Springs—This charge is spiritually alive. We are now planning for our great rally the second Sunday in November, when we hope to raise \$300. We have part of the cash on hand now. With God's help we cannot fail. I take this method of thanking the good members and friends who stood by us so nobly in the good work. —B. J. Lewis, Pastor.

DELAWARE.

Selbyville—The Ladies' Aid and Junior League of Zoar Methodist Episcopal Church are busy helping the trustees to get ready to repair the church. Rev. R. N. Thomas is an earnest worker. —Mary M. Postley.

LOUISIANA.

Beattleville—Mount Vernon Church is rejoicing because of the installation of a new set of angle lamps, which were installed Sunday night, October 12th. A very interesting programme was rendered. The papers by Mrs. Ophelia Baptiste, David Jackson and Prof. Y. D. Brown were indeed rare treats, and the solos by Miss B. Hobert and Mrs. Edrena Smith deserve special mention. We are doing all we can along all lines. —M. R. Walker, Pastor.

Fordoché—The Ladies' Aid of Wiley Methodist Episcopal Church presented the church with an individual communion service, at a cost of \$5.28. M. P. Willis, president; B. B. Miles, secre-

tary; Mrs. S. A. Davis, vice-president; Lillian O'Neal, treasurer. These are church workers. —S. A. Davis.

MISSISSIPPI.

Lumberton—A party of friends gave a pleasant surprise to the pastor, the Rev. S. Johnson, on Wednesday night, September 17th.

NORTH CAROLINA.

Forest City—A party of friends, led by Mrs. Mary Withrow, met at the parsonage and covered the table with eatables. —W. M. Crawford.

SOUTH CAROLINA.

Bamberg—Excellent work has been accomplished on our charge under the pastorate of one who was born and reared here and is now serving his fourth year as pastor of the Bamberg circuit. He is a preacher of no mean ability, a good pastor and safe leader. We are proud of the Rev. A. M. Wright.

Belton—This charge has been under the present pastor for the past two years. There have been thirty-eight to join. Each of the four churches has made some improvement. Brown Solomon has bought an organ and has some money on hand to improve the interior part of the church. St. James has constructed a bell tower and has pointed it. St. James has some money on hand for further improvement. More's chapel has bought a bell for the church and has some money on hand toward erecting a bell tower. Bethlehem has covered her church with a beautiful roof.

James E. C. Jenkins, Pastor.

TEXAS.

Somerville—The Rev. J. F. Barnes, our district superintendent, held our fourth quarter. The reports from the various departments of the church showed that no stone had been left unturned to bring about the needed success of the work this year. When I came on the work in January I found the church advertised to be sold. I at once got busy with J. W. Armbrister, J. Q. Loud, Charles Baird and Farmer Stamps, and had the sale withdrawn, and we have reduced the debt to less than \$200, and can safely say that the church is ours. The church has been nicely seated with good benches, a large 500-pound bell has been purchased, and a \$75-dollar organ installed. The better part of our benevolence has been raised. I am quite sure that the Somerville Circuit will go up to the Annual Conference this year with a large report than in any previous year. Sunday at the Quarterly Conference at Lyons Superintendent J. F. Barnes preached a splendid sermon. —C. G. Curtis.

Laurella Circuit—This is one of the greatest circuits in this state. We have four churches to this circuit. The membership is small, but they are up to their duty. This is the point at Corrigan. On the night of September 14th a host of friends, Baptists and Methodists, came to the parsonage with such generous donations that our hearts were made happy. An unconverted friend, Mr. H. F. Freeman, has made the church a present of a fine lamp.

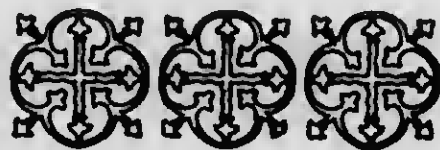
E. G. Gilmore, Pastor.

TENNESSEE.

Nashville—The members of Hubbard Chapel are happy because of so many good and generous members of the Ladies' Aid, under the presidency of Mrs. Bessie Brooks, a good and loyal member. Since March 1 they have raised \$46.25, and have helped the

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church in many ways. The Rev. H. E. Irvin is pastor. Mrs. Mary Wade, secretary.

NEW CHURCHES ORGANIZED.

The Rev. D. G. Franklin, district superintendent of the Guthrie District, was here on August 7th and 8th and organized the Second Methodist Episcopal Church at this place, with eight members. We have a nice place to worship in, and also have a very nice Sunday School. We hope to make our church work a success at this place. The Rev. D. Coburn, of Caldwell, is our pastor. —Mrs. Sophia J. K. Patton.

NORTH CAROLINA

Burlington, N. C. — Queen Esther Church was organized last fall. Her first report to the District Conference was: One conversion; benevolence, \$5; for all purposes, \$141.93. We hope to buy and build soon. We have a good Sunday School, with an enrollment of forty-nine. Mr. Carl Burnett is superintendent. —J. M. Aldridge, Pastor.

KENTUCKY

Covington, Ky., Ninth Street — The members of Ninth Street Methodist Episcopal Church are quite jubilant over the result of their ninety days' financial campaign, which brought in \$1,111. The congregation feels safe under the leadership of their new pastor, the Rev. T. L. Ferguson, who deserves much credit for the present success. —A. D. Kelly, M. D., Treasurer of Trustee Board.

MISSISSIPPI

Wesson, Miss. — I have closed my protracted meeting with great success. The Rev. G. W. Moody of Bridgeville assisted me at St. Mary's here. We had 16 accessions and conversions. The third Sunday in August we began at New Hope. The Rev. R. H. Patton, of Fernwood, assisted me at this place. Success—7 accessions and conversions. Total, 23; whole total up to date, 30. Adults baptized, 11. —M. White, pastor.

BAGWELL, TEXAS. — We have just closed a most successful revival meeting at Pleasant Exchange, one of the points on this circuit, with 40 conversions and 38 accessions to the Methodist Episcopal Church. Collection, \$53.00. —D. A. Runnels.

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\$1 00.00 to \$500.00 a month sure. We want a hustling man or woman in each locality—18 to 50 years of age. Give all or spare time. No canvassing—easy to do—brings you influence, friends, success. Simply recommend our Sick and Accident and Life Insurance Memberships to your friends. You don't need high education—nor experience—we learn you everything. Valuable FREE PRIZE to first acceptance from each place. Write for yours quick. The I-L-U 1208, Covington, Ky.

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The Southwestern Christian Advocate from now until January 1, 1915, for One Dollar.

District Rounds.

CLOW DISTRICT

Fourth Round

Caddo Gap, Nov. 8-9; Gurdon and Wheeling Springs, 10-12; Camden, 13-14; Lewsille and Canfield, 15-16; Paraloma, 22-23; Murfreesboro and Highland, 29-30; Bengin, Dec. 6-7; Centerpoint, 13-14; Saratoga, 20-21; Stamps, 27-28; Texarkana, 29-30; Horatio, Jan. 3-4, 1914; Locksburg, 9-10; Clow Sta., 19-20; Clow Cir., 27-28. Dear Brethren: We are now within a few months of our Annual Conference and if we make a round report we must use every moment of these few months. Let us have no blanks.—W. S. Sherrill, Superintendent.

Special Notices.

SALISBURY DISTRICT

The district conference of the Salisbury District, Delaware Conference, has been postponed by the District Superintendent because of his illness, from Oct. 21-23 to Nov. 18, 19 and 20, 1913, to be held at Salisbury, Md.—W. J. L. Hughes, District Superintendent.

SAVANNAH CONFERENCE

The Savannah Conference Board of Examiners will meet at Haven Memorial Methodist Episcopal Church, at Waynesboro, Ga., Nov. 26th, 1913. The Board will please meet promptly at 9 a. m.; we want to have time to give a thorough examination. All for admission on trial and those in first, second, third and fourth years, also local preachers who are candidates for deacons or elders orders, are requested to be present at the beginning of the examination. Let me say, you will be given what you merit only. No one need think that he will be passed on favoritism.—W. H. Brown, chairman.

LEXINGTON CONFERENCE

Dear Temperance Co-Workers—The Monster, Strong Drink, the scourge of humanity since the creation, is still abroad in the land. While the Temperance forces are gaining some ground, we need to put forth every effort to vanquish this mighty foe. Present the temperance work to the people at every opportunity. Let every temperance auxiliary secretary of the Woman's Home Missionary Society of the Lexington Conference see that November 2, or the following Sabbath be observed as the World's Temperance Day. Programs can be had at the rate of one dollar per hundred. Order of the Temperance Society of the Methodist Episcopal Church, Shawnee Building, Topeka, Kansas. Mrs. H. W. Simmons, Lexington Conference Temperance Secretary, 103 Bland avenue, Evansville, Ind.

W. H. M. SOCIETY

Dear Workers: Looking through the columns of the Southwestern Christian Advocate of Oct. 2nd we see the reports of the conference presidents of the Woman's Home Missionary Society. Am glad to see reports, but would be more glad to know of the real work of the society; especially in Florida. Have been an ardent and zealous worker of the society for a number of years as local and district officer, and do say "send more laborers in the field." Sim-

ply to effect an organization does not mean success, but work, real hard, earnest work will bring overwhelming success. The real need of the Florida and South Florida Mission conferences is true and tried workers. Sisters, let us do more work for Jesus and less for ourselves. If anything will prove our heart's desire and interest in the society, it is the work we do, and the amount of money raised for missionary purposes. I wish to ask the conference officers to not let the work lay dormant, but go and look it up. Put new life in the churches, homes, and hearts of our women. I appeal to the women of the Florida and South Florida Mission conference "to do something for Jesus today." We are not working for the applause of men; we work to uplift humanity and to advance the Redeemer's kingdom. May we become faithful and untiring in our efforts for the success and cause of missions.—(Mrs.) S. H. Wilson, Daytona, Fla., District President.

CARD OF THANKS

I take this method of thanking the ministers and the members of La Teche District for the amount given me on my trip to the National Convention of Methodist Men in Indianapolis, Ind. Napoleonville, M. L. Baldwin, \$5.00; T. J. Johnson, \$5.00; D. D. Williams, \$4.00; S. Green, \$4.00; P. Bibbs, \$2.50; W. L. Hampton, \$3.00; F. T. Chinn, \$5.00; C. Spears, \$5.00; C. Johnson, \$3.50; G. A. Payne, \$1.50; W. H. Long, \$1.50; J. C. Coleman, \$3.00; M. R. Walker, \$3.00; E. C. Goins, \$5.00; E. J. Harrison, \$2.00; T. F. Robinson, \$2.00; M. P. Franklin, \$1.00.

J. WESLEY TURNER,
District Superintendent.

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REVIVAL NOTES.

Couparie, Miss.—We have had a glorious revival here, with 25 conversions and 15 accessions. Total number of additions to the church this year, 40, which number the pastor, the Rev. A. Holland, hopes to increase to 50 before the conference convenes. Raised for the pastor during this meeting, \$25. E. M. Jones.

Wren (Miss.) Circuit — We began our first revival at Pleasant Valley, August 17th, and continued one week, resulting in twenty-one conversions and accessions. We began at Brass Field, August 24th, and continued one week, and there were fifteen persons converted. On September 3d we began our meeting at League's Chapel. At this place we were assisted by the Rev. L. R. Miller; of Okolona, who rendered valuable services. We closed out with good results—eighteen conversions and fifty-four souls won is our result. We give many thanks to Brothers W. A. Dobson and William Parks, local preachers of this circuit, for their faithfulness in assisting the pastor in this great work. G. W. Baker, Pastor.

Campiti, La.—Our ten days' camp meeting, held at St. Paul's Methodist Episcopal Church, brought forty-two souls to Christ. Thirty-nine joined St. Paul's Methodist Episcopal Church. Three went to St. Peter's Baptist Church. The spiritual tide ran high. Raised \$96.63. Dan Kemps.



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New Orleans, La.

Mayhew, N. C. — Our camp meeting beginning August 1st and conducted by the pastor, the Rev. N. S. T. Shamhorguer, was a success. He was on the grounds early and late. All of the camps were about filled. The pastor, N. S. T. Shamhorguer, preached the opening sermon. It was plain and practical. Remarks were made by Superintendent A. H. Newsom. The following preachers were with us: The Rev. A. H. Newsom, D. S.; Rev. P. F. Johnson, Rev. N. J. Pass, Rev. J. C. Addie and Rev. W. O. Thomas. Each preacher rendered splendid service. We had the largest crowd on Sunday that has gathered here in many years. During the meeting eight professed faith in Christ. Our white friends helped us with their presence as well as their

money. We raised \$90.41 during the meeting. (Miss) Zettie Sherrill.

Ebenezer (Circuit), Miss.—We closed out our second week's meeting with a result of 15 converts—7 at Mount Zion and 8 at Gallilee. The church is greatly revived. Our pastor, the Rev. C. H. Maxwell, preached every night to a crowded house.

Lumberton Circuit, Mississippi—The revival at Merrell's Chapel was a success. Six converts and seven reclaimed.—S. Jossel, pastor.

IMPORTANT TO NEW SUBSCRIBERS!

The Southwestern Christian Advocate from now until January 1, 1915, for One Dollar.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. M. P. FRANKLIN

The Rev. M. P. Franklin, pastor at Jeanerette, Louisiana, of the La Teche District, Louisiana Annual Conference, passed from labor to reward Monday night, October 13, aged 61 years. He joined the Louisiana Conference thirty-two years ago, and served the following appointments: Union and Lettworth, West Baton Rouge, Cheneyville, Lake Charles, St. Mark's, Baton Rouge; Boonville, Union, New Orleans, Clinton, Cushman, New Orleans, Donaldsonville, New Iberia, Plaquemine and Jeanerette. Interment was made in the cemetery at Olevia. The following ministers were present at the service: The Revs. J. W. Turner, district superintendent; C. Spears, W. H. Long, S. Green, H. Taylor, G. J. Rogers, W. H. Jones, S. M. G. Taylor, R. C. Worsbam, district superintendent of the Lake Charles District, and W. J. Hampton. The Rev. Mr. Franklin was a great preacher. His entire life was spent in trying to do good for his fellowmen. Though being sick all the year, the people of Jeanerette loved and took care of him until death. He was not only a good preacher, but a good pastor. His death removes a leading spirit from our midst. He leaves a widow. We extend to his bereaved widow and relatives our deepest sympathies.—J. W. Turner.

John's Church, Charlotte N. C., died October 13, 1913. She was a faithful worker and a good Christian. She joined the church more than thirty-five years ago. Aged 67 years.—E. P. Nesbitt.

Johnson—Hattie D. Johnson, a member of Spring Hill Methodist Episcopal Church, Florence, Mississippi, fell asleep in Jesus September 23, aged 21 years.—D. D. Armstrong, Pastor.

Walker — Lonnie Walker departed this life August 12, 1913, age 65 years. The deceased is survived by two sons, two daughters and many friends.—D. D. Armstrong, Pastor.

Herin—Annie Herin died September 14, 1913. She has been a consistent member of the Methodist Episcopal Church sixty years. Age 93 years.—D. D. Armstrong, Pastor.

Bell—Arthur Bell, of Jeannette, La., passed into the beyond recently. S. M. G. Taylor.

Felton — Homner Felton, at Jeanerette, La., died recently. S. M. G. Taylor.

Wynn—Mrs. Linnie Wynn, born 1887, died August 12, 1913, at the age of 26 years. She leaves her husband, three children, brothers, aunts and uncles, and many other relatives and friends who mourn her passing. Sister Wynn was converted under the pastorate of Rev. A. J. Trice. Her Christian life was quiet. The funeral was conducted by the pastor, the Rev. J. T. Cannon.

Johnson—Darrow, La., was shocked when, on the night of September 8,

1913, the news spread over our little village that Mrs. Rose Johnson, wife of Brother Abraham Johnson, after walking with him amidst storm and sunshine for thirty-three years, had finally "folded her tent and silently stole away." For years she was an invalid, but her sudden death was unexpected, and has left a gloom over her many friends. Just a few minutes before her voice was hushed, she called her children, eight of whom survive, and entreated them to live right and meet her in Heaven. She died in the faith. The funeral services were conducted in Mt. Zion Baptist Church by the Rev. Isaac Haynes. We extend sympathy to our co-worker, Mr. Johnson. Jos. A. Reddix.

I desire to inquire through the Southwestern for my father, Rev. T. B. Barnes, who was a Methodist preacher. In 1912, when last heard from, he was in Marvel, Ark. Any information leading to his location will be thankfully received by

I. T. Barnes,
Anguilla, Miss.

DR. E. D. GIDDENS HONORED.

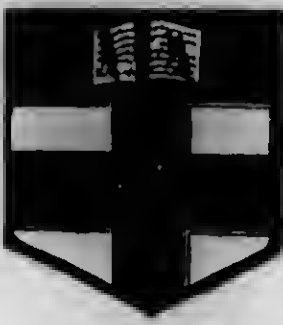
The White Oak charge at Clinch's Chapel on Tuesday night, Sept. 23rd, tendered to Dr. E. D. Giddens, Superintendent of Savannah District, a banquet in recognition of his six years' service. The same was under the auspices of the pastor and good people of this circuit and all other denominations. A most excellent program was rendered. Dr. Giddens' address on "The Negro, Yesterday, Today and Tomorrow," was greatly enjoyed. Dr. E. A. Giddens, "As a Preacher;" Mrs. Mary J. Generals, "As an Administrator;" Mrs. Lang, "As the Leader of Our Conference;" Mrs. J. W. Stiles. The pastor, the Rev. J. W. Stiles, director of music, and Bro. Charlie Johnson, master of ceremonies. Committee: Mr. F. Long, Mrs. Lillie Tyson, Jos. Gordon, Mrs. Kenady. This work is prospering under the pastorate of the Rev. J. W. Stiles.—Floyd Long.

Marriages

Washington-Horton — Mr. Lewis Washington and Miss Ella Horton, members of Samuel Chapel Methodist Episcopal Church, Itta Bena, Miss., were married October 13, 1913, by the Rev. E. C. F. Troupe, pastor.

Green-Tanner—At the home of the Rev. Wade Hampton, Boyce, La., September 4, 1913, Mr. Charley Green and Miss Mary Tanner. The bride is a member of Duncan Methodist Episcopal Church.

Rogers-Hampton — September 21, 1913, at Boyce, La., Mr. Johnny Rogers, of Natchitoches Parish, and Miss Crissie Hampton, daughter of the Rev. Wade Hampton and sister to the Rev. T. A. Hampton, of the Louisiana Conference. The bride is treasurer of the Woman's Home Missionary Society of the Alexandria District. The Rev. A. B. Venable, pastor, performed the ceremony.



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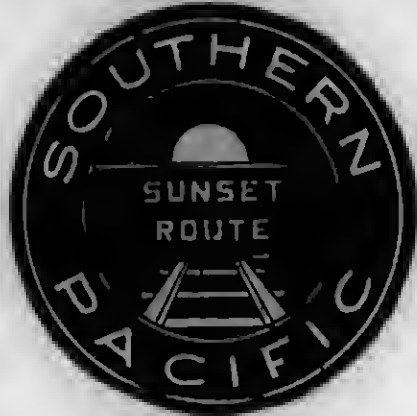
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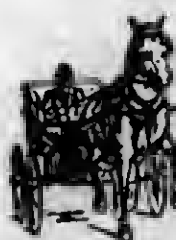
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CRESCENT CITY NOTES

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

CARNIVAL OF ALL NATIONS

The Colored Y. M. C. A. of this city is to hold, from Dec. 8th to 13th, a Carnival of All Nations, for the benefit of the current expense fund and the indebtedness of the Association. The booths will be decorated in honor of and appropriate to ten or twelve nations of the world. An effort is being made to secure exhibits direct from those countries. Already the association has been fortunate enough to secure very fine exhibits from Africa, the Philippine Islands, Navajo Indians of California and Alaska. There is every reason to believe there will be exhibits from Spain, Italy, France, Mexico and other countries, and with these features the Carnival will be educational as well as entertaining. There will be a contest for a Shetland pony—we mean a real live, beautiful Shetland pony will be given the boy or girl who sells the most tickets at 10 cents each, providing they bring the minimum amount. There will also be a piano contest for a \$400.00 piano, donated through the kindness of the Philip Werlein Co. of this city. Each night of the entertainment there will be a strong and unique program. In providing for this feature, no pains, time nor money will be spared in presenting attractions each night that will be high class and therefore entertaining. The Women's Auxiliary and the Association will be assisted by various clubs, lodges, societies and churches of the city. Full announcements along this line will be made later. The Association hopes to be able to raise several thousand dollars and put its work in good shape. Strong committees are at work covering solicitations, program, contest and the like, all of which will be announced in full in an early issue. The date is Dec. 8-13, at Y. M. C. A. Building, 22 Dryades street.

Wesley Church—The early prayer meeting conducted by Bros. Robt. Williams and Orange Thomas. The Epworth League, W. B. Buchanan president, rendered a good program in the afternoon. The Rev. T. W. Sherrod preached in the morning and Prof. J. H. Lovell preached at night the memorial sermon for District Grand Tabernacle No. 6. Next Sunday at 10:45 a. m. the pastor, Dr. J. L. Wilson, will discuss "Worry, Its Cause, and Its Cure," and at night he will discuss "The Effects of Association." The sacrament of the Lord's Supper will be administered.—L. L. Harrison.

First Street Church—Last Sunday a good audience heard Brother Golden at 11 a. m. One member was received into full connection and an infant baptised. The memorial service of the local No. 58, Order General Grand Tabernacle was held at night. Pastor Hubbard delivered the sermon. Christian testimonial meeting at 11 a. m. next Sunday. The early evening service will be in charge of Brother Thomas Smith and Sister Hubbard. The Lord's Supper will be administered at 7:30 p. m. Southwestern Day and Missionary Rally, Nov. 9. Nov. 16 is local Educational Rally. First Street is now lining up for a successful close. Mrs. Thirkield, wife of Bishop W. P. Thirkield, has been invited to address the women of First Street, Sunday, Nov. 9, at 3 p. m. A cordial invitation is extended to the women of the city. Pastor Hubbard is back at his post. Plans are being perfected looking towards our fall revival. The Rev. Brother Ed. C. Golden rendered good service during the illness of the pastor.—B. Mack Hubbard, pastor.

Trinity Church—District Superintendent Chapman preached at 11 a. m. Sunday, and at night the Rev. Arthur Robinson preached. Both sermons were greatly enjoyed. We are in the midst of our Bazaar and Rally. The several auxiliaries are assessed certain amounts and with their presidents are preparing to raise the same in the next 60 days. Sacrament this Sunday and "honor day" roll call, and every Sunday during the month a special program has been arranged. League Sunday evening services are well attended and those interested in League work are invited to join us. Collection \$30.—W. Scott Chinn, pastor.

Union Church—The Emancipation Carnival was an epoch-making event in the church. Large crowds attended evenings with a great overflow on Children's night. The best musical and literary talent in the city, through the influence of Misses Ida M. Hall, Julian Jacque and Sarah Jones, was represented on the various programs. The stewardess sisters with Mrs. Odile Murphy as chairlady, on refreshments, worked faithfully and have made an encouraging report. The basement and main auditorium was beautifully decorated under direction of Mesdames Margaret Robinson and Sarah Page. Mrs. G. E. Hubbard had charge of the main feature of the Children's night program and according to testimony of oldest officers, more children were present than at any time before in the past thirty years. The Ladies' Olive Branch Benevolent Association, Mrs. R. L. Andre, president, had their anniversary here Sunday night. Mrs. Magnolia Hall delivered the welcome address and Miss Viola C. Hurst responded on behalf of the association. Every seat in the church was taken and many were standing. The service

closed with the installation of the officers by the pastor.—J. H. Hubbard, pastor.

At the beautiful home of Mr. David Bertrand, Oct. 18th, the Faith, Hope and Charity Club had their installation of officers. The following officers were installed by the Rev. T. F. Robinson: Mrs. Ella Bertrand, president; Mrs. Georgie Harris, vice-president; Mrs. M. A. Johnson, secretary; Mrs. Austin Allen, treasurer; Mrs. Ella Dennis, Lula Bell, Mrs. Miranda King, sick committee. This club is composed of some of the best people of this city. The Rev. Mr. Robinson spoke briefly on "Faith, Hope and Charity." Messrs. Noah Dennis and Anderson, prominent members of First Street Church, gave interesting talks, as did also Mrs. Alice Brown, Mrs. Susie Brown, Mrs. Julia Anderson, recently from Chicago, and Mr. A. H. Bessie of Oakland, California. An elegant repast was served. This club has raised and disbursed to charitable causes about \$500.00.—Reported.

We, the undersigned committee, invite the public to the unveiling of the monument in honor of the late W. R. Butler, which will take place Sunday, Nov. 2nd, 1913, in Adam street cemetery, at 3 o'clock p. m. Anyone wishing to contribute toward this cause will please notify the secretary or president.

Mrs. E. P. Boyd, president, 2413 So. Rampart street.

Mrs. L. McWilliams, secretary, 2421 So. Rampart street.

The Rev. J. H. Wise, our pastor at Camp Parapet, desires to thank the friends of Ross Church, especially Mrs. E. Riggins and Mr. C. A. Stevens, who led in conducting an old folks' concert on Saturday night, October 4. The sum of \$5.05 was raised and given to the pastor.

Shreveport, La.—Our church at Round Grove, known as Round Grove Methodist Episcopal Church, has undergone some needed repairs. The Board of Trustees, with Robert Hoyle, president, and Thomas Crenshaw, secretary, has made a fair and creditable showing. Also the Ladies' Aid Society, with Mrs. Florence Mitchell, president, and Mrs. Cora Hoyle, secretary, has stood by us in our forward movements. The church is now on brick pillars. A new roof is on, a recess is completed, new sills and the old church generally improved. We thank our friends, white and colored, who helped us.—T. B. Oville, Pastor.

INQUIRY.

I would like to find my brother, Clem Hixon. My mother's name was Caroline Hixon; my father's name was Bryant Hixon. I last saw my brother in Greenville, Ga. If anyone can give any information, please address me as follows:

Will Hixon,
Zetia, Ga.

In a recent rally in our Sunday School at Handsboro, Miss., between Classes 1 and 2 for a banner, Class No. 1 was the winner. On this same Sabbath the Rev. Brooks preached two interesting and enjoyable sermons. The Lord's Supper was partaken of by quite a number. At this hour the choir rendered delightful music.

E. D. Smith.

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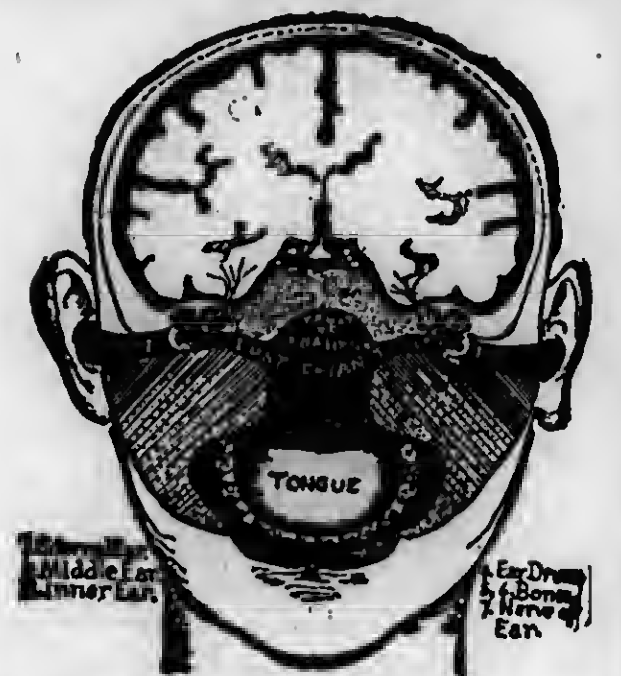
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Free Headnoises Book Coupon

Name.....
Address.....

I wish to advertise for information concerning my brother-in-law, Henry Thornton, who has been away from us for about forty years. He was about 19 years of age at the time of his departure. His mother's name is Malinda Floyd and his brother's name is Jake Floyd. His mother is living with me in Wetumpka, Ala. When last heard from he was in Springfield, Ohio. Anyone knowing of his whereabouts will please address

W. M. Roberts,
Wetumpka, Ala.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, NOVEMBER 6, 1913

Vol. No. 42—No. 45

THE BIBLE

ON a recent Sabbath at the Cathedral in Baltimore, Cardinal Gibbons, now nearly fourscore years of age, delivered before a great throng of people a sermon on the Bible which is worthy of timely consideration. He said by way of introduction: "The timely remembrance of an appropriate text of Scripture, like the shout of a popular battle cry in the time of war, is a tower of strength in moments of temptation and despondency. But we cannot recall the texts of Scripture unless we are familiar with God's word, unless we accustom ourselves to the habitual reading of the sacred text."

This is indeed a remarkable exhortation when we remember that a few centuries ago the Church which the Cardinal represents actually restrained the laity from reading the Bible, and to this day throws the weight of its influence against the Bible in the public schools. The Roman Church to this very hour culls the Scriptures for its laity and prohibits the reading of what they call the Protestants' Bible. But the Cardinal's exhortation is but one of the manifestations of the constantly increasing power of the word of God in its spread throughout the earth. The fundamental portions of this powerful volume were written more than 3,000 years ago, while its last chapters have been completed nearly 1,900 years. The Bible is to-day becoming more and more the book of all nations. The Bible is published in more than five hundred different languages and dialects. Wherever civilization leads on in its higher forms of enlightenment and prosperity the Bible is found as one of the principal factors of progress and development.

Grant it to be true that other sacred writings can boast the reverence of many successive centuries as the standards of religious thought and action among millions of earth's inhabitants, yet let it be remembered that those nations which have esteemed the Bible highly and have had respect unto its laws and the Gospel which it maintains are to-day the nations who are in the very van of civilization. They set the standards of government; they are the arbiters of international differences; they furnish to the world the highest types of social institutions and educational systems; they are leaders in the works of art and scientific discoveries and inventions, and above all they most surely have the highest conceptions of man's relation to man and of man's relation to God.

Let us not forget, then, that the Bible should not only be cherished as our standard book, but we should accustom ourselves to a habitual reading of the sacred text that we may be familiar with the word of God and be able to appropriate its precious truth to our every day needs and emergencies. In view of the fact that there are so many newspapers, magazines and new books to be read, there is some danger, even with devout Christians, of allowing the hour for a devotional reading of a portion of the Word to be left to the very last moment before retiring or to be crowded out altogether.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

DENOMINATIONAL LOYALTY

Happily for the Christian Church we are coming upon the day when we are stressing less and less denominationalism. That is well. It is not too strong a statement to say that in the past we have laid too much stress upon denomination; so much so that some people are more adherents of denomination than they are of the great Church of Jesus Christ. There is, however, a certain amount of de-

tionalists, who in moving out of a community where their church is popular into a community where their church is small, join a church of another denomination for prestige sake.

In the case of our own denomination, we have had thousands move from the states of Mississippi and Louisiana into the cities of the middle Northwest, only to desert their denomination because our church was small. Such persons are weak if not cowardly. We do not believe we should erect altar against altar, and provoke denominational strife, but we do condemn most earnestly the cowardly attitude of the person who belongs to a denomination in one community where that denomination may be somewhat to the front, large and influential, and when they move to another city or town absolutely desert their denomination for no other reason than to get into the swim and to get in touch with things, thereby perverting the purpose of the Church, and manifesting a weakness and cowardliness which is unworthy of a Christian. Theodore Roosevelt has set many a good example and the example in regard to denominational loyalty is one among the best.

DR. ROBERT FORBES DEAD

The Reverend Robert Forbes, D. D., was built on a most unusual plan, but he had the strength of character to be himself and herein lies his chief charm. A forceful leader, a preacher of power and persuasion, an orator of no mean ability, a strong debater, a resourceful secretary, but all the time Robert Forbes. There was a sunniness and wit in his nature that made association with him a genuine delight. He cared little for the frills of life, he was concerned with the fundamentals. He hated shams and pretenses. His own frank, open nature abhorred hypocrisy and expediences. He loved the right and sought it, and up to the full limit of the light he had, led by an honest conscience, you could find him on the right side. And once he reached a conclusion he would stand alone in opinion as quickly as with the majority.

In giving the main facts of his life we are indebted to the Northwestern.

Dr. Forbes was born in Stoneham, Province of Quebec, Canada, November 3, 1844. He was educated in Canada and received his doctorate degree from Hamline University in 1888. He married Sarah E. Savage of Ontario, Canada, May 15, 1866. He was ordained in 1870 and was pastor of the following churches in Minnesota: Byron, Kasson, Waseca, Faribault, First Church, Minneapolis; Jackson Street and Bates Avenue Churches, St. Paul; and Asbury Church, Duluth. He served as District Superintendent of the Duluth District and his signal success in this capacity attracted the Church to him. From 1903-07 he was assistant Corresponding Secretary of the Board of Home Missions and Church Extension. Upon the death of Dr. King, Dr. Forbes was elected Corresponding Secretary of this Board and remained in that position until his death. He was a popular

THE REV. ROBERT FORBES, D. D.

Corresponding Secretary of the Board of Home Missions and Church Extension.

Born Stoneham, Canada, November 3, 1844. Died October 26, 1913

nominal pride that is justifiable and is to be heartily commended. We have a striking example in the strenuous American. During his term as President of the United States, Theodore Roosevelt attended the Dutch Reform Church. When he moved to Washington, as Chief Executive of the nation, the church of his denomination was a small one, and occupied a very inconspicuous place in the church life of the Capital. It was just like Colonel Roosevelt to take himself immediately to his own church, and thereby preach a sermon of denominational loyalty, to the weak Methodists, Baptists, and Congrega-

(Continued on page 8)

OUR SUMMER IN EUROPE---IV

VESUVIUS—By Charles M. Melden, Ph. D.

MY FIRST view of Vesuvius was obtained from the streets of Pompeii. As it rose so gracefully above the city, its slopes covered with vineyards and cottages, it looked so peaceful and beautiful that one could scarcely believe the story of its treachery and destructive wrath. It resembled a Green mountain peak which had caught in its passage one of the fleecy clouds which fleck our summer skies. As I looked upon it, it seemed to challenge me and I resolved to accept the gage. I would ascend that smoking height and see it at its worst.

Engaging horses and a guide and bidding them be ready at four a. m. for the ascent, I retired. Rap! Rap! Some one is at the chamber door. What on earth can be wanted at this unseasonable hour? Four o'clock! Now, I remember my order of the previous evening. It is time to start and the guide is awaiting me. He was introduced as a man who could speak English and French as well as Italian. He was a careful, accommodating and faithful fellow. The horse was small but strong and tough. He knew his business well, probably better than I did mine; for to be perfectly frank and confidential, I do not pride myself upon my horsemanship. That horse looked at me out of the corner of his eye and took my dimensions, and acted accordingly. The saddle was made with special reference to the uncalled-for. It was hard, oh how hard! One could get along all right if he did not attempt to trot; then the agony was awful.

It was a unique and delightful experience to be out thus early and to see the world waking up. Already the peasants were on their way to the fields with their breakfast, a piece of dry bread, under their arm eating it as they trudged along. They were a dirty, rag-a-muffin set, unwashed and unkempt. They were bare-footed and wore garments of the scantiest pattern. Both men and women are under the same condemnation. Some of them, however, had fine faces. Their hair black as a raven's wing, their soft dark eyes in which the lightnings lurk and their rich bronze complexion would make the younger ones, if clean and well clothed, very handsome.

The road leads through the little village of Boscoreale and among fields and vineyards where semi-tropical fruits grow in some profusion. The great bunches of grapes which hung upon the vines were not ripe enough to tempt one. Leaving the vineyards we pass through stunted growths of trees until all vegetation is gradually left behind and on every side are barrenness, desolation and death. As the ascent begins in good earnest the peculiar cries of the guide to the horses become noticeable. When he desired to increase his speed he uttered a kind of grunt like "auch! auch!" If in special urgency he would cry out as if very mad; but the horse understood him, or, perhaps better, understood me and knowing that I was a "tenderfoot" only quickened his walk a little.

After a ride of about two hours we left the club pines which as the hardest tree, grew highest up the mountain and traversed the dark and yielding pumice until we reached the base of the cone where the path for horses ended. Marks of recent eruptions were all about us in the reefs of solid lava and huge stones which had been ejected from the crater. Leaving our horses we prepared for an hour's hard climb on foot to the summit far above us. At this point we found three men living in rude huts made of lava and thatched with straw, whose business was to assist any who may need or desire help to complete the ascent. They have a rude sedan in which they will convey a lady to the top for twenty francs. One of them started out at my side with a rope which he desired me to take crying, "Have a man, have a man." He was very persistent but I was out of leading strings and pushed on refusing his services.

When I would not "have a man" he wanted me to "have a stick," but I was inexorable and, disappointed, he turned back. The ascent of Vesuvius is recommended to any young woman of uncertain age who finds herself among the "unclaimed blessings" and is desirous of changing her condition. I will warrant that she will not reach the summit without a proposal. Someone will surely press his suit and she could "have a man."

For some minutes after leaving the horses we had a pretty sharp climb the path being very steep and leading through loose ashes and scoriae. Then it zigzagged over the hard lava which gave a firm footing and made the ascent comparatively easy. At one-half and three-quarters way up are rude huts for shelter and rest. In an hour we had the mountain under our feet. On the whole the ascent was not as fatiguing as that of the Rigi in Switzerland. The clouds shut in the sun and a fresh breeze, which at the summit became a gale, cooled the air so that we did not suffer from heat.

The view is wide and of surpassing beauty. At our feet were the cottages and villas of the people surrounded by gardens and vineyards. From the verdure clad shores spreads the expanse of the incomparable bay, its blue waters dancing and sparkling in the winds which swept their surface. At our left rises Monte St. Angelo, its head lost in the storm clouds and through the haze can be dimly seen the rugged outline of Capri. To the right the shore swings around the arc of a circle, crowded with villages even to Naples which rises gracefully from the sea to the height crowned by the Castle St. Elmo. Further on we may catch a glimpse of Pozzeoli, the ancient Puteoli whence Paul began his walk to Rome, and Baiae, the famous watering place of the ancients.

Seen from the streets of Pompeii it hardly seemed possible that this mountain could be so savage and destructive as its history describes it, but no one standing upon it can doubt. It is only a sleeping giant, capable of any work of cruelty, ruin, and death when once its fury has been aroused. Great fields of sulphur are under your feet, cracks open before you breathing poisonous fumes; you put down your hand, the whole surface is hot; you step gingerly fearing lest you may break through the crust and be precipitated into the burning depths. From the crater pour volumes of dense sulphurous smoke, which strangles you as you attempt to look down into what seems the bottomless pit. Every one knows the suffering caused by breathing the fumes of a single burning match, well imagine a whole match factory in flames and the smoke driving into your face and you may get some conception of the experience of one standing to the leeward of the crater of Vesuvius on a windy day. I was blinded, choked, suffocated, and groped my way out to where the air was purer. The wind now blowing a gale carried before it the loose pumice which beat upon one's unprotected face like hail and was very afflictive.

We made our way around the crater and the guide pointed out Monte Sonoma, from which poured the mass of matter which destroyed Pompeii and Herculaneum. It is considerably lower than the active cone and is extinct. Between the two peaks is the "Black valley." It might fitly symbolize that place from which the smoke ascendeth forever. The black, smoking lava was seamed with lurid streams of molten fire issuing from fissures in the sides of the mountain. To add to the gloom and terror of the scene it began to rain furiously. Thick clouds settled down over the mountain, while the jagged lightnings played around us and the reverberating thunders smote our ears and chilled our hearts. It was a strange and awful place in which to be. "Are you satisfied?" said the

guide, and receiving an affirmative answer, he said: "We will be at the horses in ten minutes." It had taken an hour to ascend. Down we went. No zigzagging this time; but straight down through the yielding ashes and pumice. What a chase it was! Sliding, plunging, jumping, ploughing, racing, slumping! Down we went in a cloud of dust and ashes. Ashes in my boots, in my eyes, my nose, my mouth and ears; ashes made into cement by perspiration, sticking to hands and face. Ashes in my pockets and down my neck. My most familiar friends would not have recognized in that animated mass of dirt one whom they knew. They would have thought it some unfortunate about to be resolved into his original dust and cried, "Peace be to his ashes." In a very short time we were with the horses. The men were still there anxious to render some service but their offers were declined. We left them standing there gazing mournfully after us as we resumed our journey down the mountain. Poor fellows, theirs is a desolate and precarious life. I felt for them but not in my pocket.

We reached the village of Boscoreale in good time and found the place now alive. Most of the women and children were in the streets. What a dirty lot they were! Untidy and disheveled women and unwashed and half clothed children swarmed about us like human ants. Many of the little ones had on only a single tattered garment and one boy five or six years of age was absolutely naked, but upon his head he proudly wore a hat. Old women sat spinning with ancient distaffs and weaving upon a hand loom much as their ancestors had done for hundreds of years. Bread was being raised in the sun, which was now shining again. Ugh, how these people live! Everybody was unclean and slovenly. Even a mendicant monk who, barefooted and bare-headed was moving among the people and should have set a better example, was as filthy as the rest.

Everybody begged. Ragged women stood with babies in their arms and begged; they made the infants hold out their tiny hands and beg; children ran along by our side and begged; old people looked imploringly from their seats and begged.

Before we reached the hotel the weather, which changes here apparently as rapidly as a ward politician changes his politics, became dark and threatening. A fierce, burning wind called the Sirocco began to blow. It burst upon us with all the sudden fury of one of our summer tempests. It caught up and whirled before it impenetrable clouds of dust which nearly stifled and quite blinded me. The guide called out to hurry but that was the one thing I could not and would not do; for where I had been most in use, owing to that instrument of torture called a saddle, I was in sad condition. Soon it began to rain, great spattering drops which penetrated to the skin. In despair we tried to trot, but the agony was too great. It nearly killed me. I wouldn't have trotted that horse a half mile if at that distance the door of the ark stood invitingly open and this shower was the beginning of the flood. I preferred to be drenched rather than to be jolted to a jelly. And so, dirty and wet, I rode at a walk as dignifiedly as possible up to the door of the hotel.

Be ready. Your business is to be ready. Have your tools well sharpened, and know how to handle them. The place will come to you, the best place for you, if you are not so much looking after that which meets your taste, as after that which proves you to be a vessel fit for the Master's use.—C. H. Spurgeon.

When we lose one we love, our bitterest tears are called forth by the thought of the hours when our love had been all too slight. If we always had smiled on the one who is gone, there would be no despair in our grief and some sweetness would cling to our tears reminiscent of virtues and happiness.—Maurice Maeterlinck.

Annual Meeting of the Woman's Home Missionary Society

By Mrs. Mary Haven Thirkield

IT WAS most fitting that the Annual Meeting of the Woman's Home Missionary Society should be held in the National Capital, as it brought together a body of Methodist women from all parts of the United States to consider the Nation's needs.

The morning of October 15, Foundry Church opened its doors to these delegates, representing nearly one hundred Conferences. Besides the Conference officers, there were the Board of Trustees and Bureau Secretaries, who have charge of the different departments.

The Convention was soon organized by the faithful, efficient secretary, Mrs. F. A. Aiken, who after thirty years of active service offered her resignation. Her assistants were chosen, and the annual reports of the Mission Supplies Department and Treasurer were given. Mrs. King stated that five hundred and ninety-two appeals for ministers were sent out during the year: 13 more than last year. There was sent out in cash and new goods, \$95,531.04, an increase over last year of \$8,133.59. Of this amount, ministers received about \$43,000. Five thousand nine hundred and forty-nine books were contributed. In 42 out of the 64 Conferences from which reports were received, there was an increase in work done. Indiana Conference made the largest gain. Northeast Ohio Conference is the banner Conference. Newark Conference is second.

This splendid record was made by the giving of time, labor, money, sacrifice. "But it is in giving, not in seeking gifts, we find our quest. Our souls are fed and we do truly live."

The Treasurer, Mrs. Geo. H. Thompson, followed with a report that cheered all hearts. It showed receipts of the year as follows:

General Fund	\$158,632.89
Bonds	13,599.57
Student Aid	83,026.13
Special Fund	405,652.69
Annuities	63,858.63
Bequests	17,446.08
Endowments	3,100.00
Woman's Home Missions	3,500.00
Interest on Investments	2,593.55
Deaconess' Home Vouchers	54,681.82
Supplies	95,531.04
Total	\$901,622.40

That afternoon Bishop Cranston and Methodist pastors of Washington conducted the Communion service, which was a time of blessing, participated in by hundreds of women of every class and color, kneeling around one common mercy seat in a spirit of consecration.

Following this service came the report of the President. Mrs. Robinson revealed close study and statesmanlike thought as she reviewed the field. Said she: "Home Missions include every modern movement for the betterment of humanity—temperance, better housing for the poor, reform of child labor, white slave traffic, care for the Indians, uplift of the colored people, the Christianizing of foreign nationalities. All of these and many more great causes are embraced in the comprehensive term, 'Home Missions.'"

She gave valuable suggestions on the Indian work, the white slave traffic, child labor, temperance, immigration and Mormonism. The section called "The Jubilee of Emancipation" will be read with especial interest, and with wonder as to what shall be the outcome of the backward movement in Florida. Mrs. Robinson said:

"The present experience of our own Society and our Freedmen's Aid Society in Florida causes us to stop and wonder whether the wheels of progress are turning backward in this peninsular State. The law does not for-

bid the superintending of colored schools by whites. In many parts of Florida there are white superintendents in Negro schools.

"Our Society has therefore decided to be law-abiding, until the law shall have been set aside by the courts, and while sending down white women to superintend our schools at Jacksonville and Ocala, have been engaging Negro women to do the teaching. We ought to thank God that we have found brave women who will go down and live in our schools and plan and work and superintend under such hard circumstances. There are plenty of women who for conscience' sake would have continued to teach and test the law by going to jail, but the best advice counseled us not to pause in our good work, to continue schools, but meanwhile striving as far as possible to be law-abiding even with an unjust law."

She closed with a call to more united, earnest action on the part of the whole membership. Mrs. Williams, Corresponding Secretary, gave a comprehensive summary of the different departments, and presented the needs for the coming year. She laid special emphasis upon the duty and power of the individual worker in every auxiliary and urged a freer use of the literature.

Wednesday evening warm words of welcome came from Methodist leaders in Washington and responses were made on behalf of the Conference and officers.

Each morning there was a half hour of spiritual blessing under the leadership of Mrs. A. C. Peck of Denver. These meetings with the "Quiet Hour" at noon were used by God through his messenger to draw us nearer to Himself.

One afternoon and evening were given to the Deaconess work of the Society. Its eight Bureaus together with the Training Schools and Hospitals showed the extent and breadth of this department.

Bishop Burt gave a strong address in the evening, and Bishop Wilson a vivid picture of the city's need in the morning. One afternoon was filled with a Jubilee service for the work among the Negroes. The church was crowded, the music, by a special chorus, full of stirring melody, the history and result of the Society's labors in the Southland, ably presented and a strong, virile address given by Dr. R. E. Jones. He paid worthy tribute to the consecrated Matrons of our "Homes," and clearly presented the urgent need for continued help. A deep impression was made, and new sympathy aroused for this, our earliest work.

Sunday another Jubilee was held, as a large audience gathered in Rust Hall, to join in the dedication of the new adjoining Robinson Hall. These with Sibley Hall, form the plant of the Lucy Webb Hayes National Training School. Bishop Quayle gave the main address, and was unique and forceful in his picture of Christ and the leper, Christ and humanity, Christ healing to-day by the sympathetic nurse and missionary.

Well is this Hospital named for the retiring president and her loyal husband, who have given so generously of time and money.

Monday evening the Convention was honored with the presence of the Secretary of State, Hon. William Jennings Bryan. He spoke words of commendation for the work of the Society, and made a strong plea for the use of the Bible.

Tuesday evening one hundred young women marched into the church with flags and banners. Miss Carrie Barge and Bertha Fowler laid upon their hearts in earnest, telling words the call and inspiration of a share in this work. They must be our coming leaders. This year's special appeal for increased membership is an open door where old and young

may co-operate and serve. The Study Book is one of intense interest, as it reveals the need of "The New America." Through it, all churches are bound together, and the salvation of all lands. With it should be read the monthly paper, "Woman's Home Missions," and the instructive leaflets. Let the subscriptions be doubled.

The meeting closed with a spirit of faith and consecration, as the women looked out into the future, and up unto God for His guidance and strength.

New Orleans.

BISHOP LEWIS DEDICATES FIFTH METHODIST CHAPEL IN RUSSIA.

By Dr. George A. Simons,

Superintendent Russia Mission

It was our good fortune to welcome a unique party of congenial American Methodists in St. Petersburg the third week in August. Among them were Bishop and Mrs. W. S. Lewis, Dr. J. F. Goucher and his two daughters, Misses Elizabeth and Eleanor Goucher, the former going as a self-supporting missionary to China; Miss Elizabeth F. Moreland, of Maryland; Dr. and Mrs. David S. Spencer, of Tokio, Japan, and the Sunshine secretary from the Mission rooms, Dr. George Huber Jones. With the exception of the latter, all were on their way to the Far East, their route taking them via the Trans-Siberian Railway. Spending but a few days in the capital, it so happened we had the great joy of hearing these missionary enthusiasts at our regular Friday evening meeting, which naturally turned out to be a rousing missionary rally and rare treat for our people. On the following Sunday morning Bishop Lewis preached an impressive sermon on "How to Build," and Dr. George Heber Jones delivered an eloquent missionary address on the work the St. Petersburg Day School in Korea is doing. (Since several years past our Russian Methodists have been supporting two day schools in Korea and China.)

That Sunday—August 24th—will never be forgotten by our gracious visitors and the friends in St. Petersburg and Handrovo. Late in the afternoon we made a two hours' trip by train and wagon to Handrovo, where six years ago this October the writer preached his first sermon in Russia and had a narrow escape from an intoxicated opponent of our cause, who flashed a long knife and tried to kill both him and his interpreter. It was at that time that I promised the Lord if he would bring me back safe and sound to Petersburg I should some day build a chapel in that village as a sort of Ebenezer.

And there it stands at last! What a privilege it was for us to have our saintly Bishop Lewis of China and our wise missionary experts, Dr. George Heber Jones and Dr. John Franklin Goucher, participate in the dedication of this, our fifth, chapel in Russia! The building was not quite finished, and hence the hearers, numbering over 300, stood in and outside the meeting place, scores of children sitting on the scaffolding in front of the eight open windows. The dedication service was the greatest event in the history of that village, which has neither church nor school. The spirit of God was felt in all the speeches, prayers and songs. Bishop Lewis, Drs. Jones and Goucher—in fact, all of us—were deeply touched with what we witnessed. Refreshing ourselves with Russian tea and food in the typical village home of one of our members, our party left Handrovo about 9 o'clock, and as we drove to the station, the moon shining brightly, Dr. Jones remarked: "Simons, I want to tell you one thing for your encouragement. I have been long enough in the missionary service to know genuine missionary work when I see it. I have seen a good deal of this kind in Russia—at Wirballen, Kowno, St. Petersburg, and in this village. Keep it up, and God bless you!"

THE CHRISTIAN LIFE

SOMETIME

What I do thou knowest not now; but thou shalt know hereafter.—Jesus.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned,

The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine more in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see;
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

Be sure a wiser hand than yours or mine
And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery would find a key.

But not today. Then be content, poor heart!
God's plans, like lilies, pure and white unfold,
We must not tear the close-shut leaves apart,
Time will reveal the hidden cups of gold.
And if through patient toll we reach the land
Where weary feet, with sandals loose, may rest,
Then shall we know and clearly understand—
I think that we shall say, "God knew the best!"
—Mrs. May Riley Smith.

VERY PRESENT HELP

It is said that the strongest character is formed by living and working in view of a distant good. As compared with the character which demands everything at once, this is true, but the strong character often lets its good become too distant. The Christian must deny himself many an immediate comfort or happiness, but there are somethings which we are never to deny ourselves at all, and the chief of these is Christ's presence.

We may become over-indoctrinated and one-sided with the truth that life's great rewards are to be looked for in the future. Many of them we ought to claim every day, and as we go along. There may be fruitions which can come only after long effort, and we may have proved ourselves true and patient in not expecting them before their time; but there are other fruitions which must be seized each day or they are lost and cannot be made up. And these blessings, whose whole value is that they are daily and hourly, we sometimes confuse with other blessings which we are not to hope for at once. Some of them are hourly, and we must receive them every hour and not try to store them and accumulate them for the end of the day. If God has seasons in which He brings certain of his purposes to pass, he has other ministrations which do not take so long, and some of them ripen in a single day. If there are long and well-seasoned blessings for which the soul has to be prepared, there are others for which it is always ready; and swiftness in seizing them is as important as patience is in waiting for the others.

There are certain kinds of help which are no help at all unless they are immediate. When a decision has to be made at once, or a situation to be dealt with immediately, a prayer for some distant good would be unnatural and an insincerity, and God's dealings with us are not so arbitrary and provoking as to make us offer it. Because there are small-

er and greater issues in prayer, it does not follow that the smaller have no place. Doubtless many a Christian character is really weakened because it is in doubt whether it ought to obtrude its passing wants and crises upon God. Let such an one remember the psalmist's glad and intense description of him as not only present, but very present.

We may desire to behold the land that is very far off, but we need just as much to drink of the brook by the way. God is not only our exceeding great reward, but our present possession, and we need to test the efficacy of His help by lifting to His notice the trying interview which we are about to have, and the sudden temptation, the knotty problem, the rebuff, the fear, the nervousness, which spring up in a moment. Isaiah, in a saying bold and beautiful, represents God as saying of his vineyard, "I will water it every moment."

Warned as we have all been that prayer may become as selfish as anything else, there are many who now hesitate to ask for immediate help as perhaps unworthy of a strong soul. All such need to be reassured and bidden to bring their sorrows and fears and loneliness and temptations and all their hourly and daily experiences straight into the Father's presence, for God loves a full matter to deal with. It is one of the victories of home life that the children keep on bringing their affairs to their parents and making them their confidants. It is one of the failures when the confidences are no longer made.

God's fatherhood may be just an abstraction to us, but it was meant to be a growing practise and a warm and passionate one. If we believe His word we must know Him as standing over us, watching over us, and waiting for the moment when we can no longer keep to ourselves the things that are weighing us down, and put them where they belong. We are too patient, in wrong direc-

tions. We may let patience have her perfect work, but there are places in life where patience has no work at all, but where the field belongs to immediate requests and instant help. It is our privilege and wisdom to wait when waiting is needed most, but it is also wise to know that God is an immediate God, and that he acts on the instant as well as through the long process.—From "The Sunday School Times."

ROBERT C. OGDEN'S LIFE RULES

Robert C. Ogden's "Stepping Stones" were practically his rules of life. His own career, which was superbly successful, both as the world views success and from the higher plane of noble living, was guided by the principles he put into writing. They follow:

Keep faith in humanity.

A man becomes what he most desires to be.

Do not mistake a prejudice for a principle.

Keep your intellectual and spiritual life bright.

Be energetic, wide-awake, pushing, but be patient.

The world wants men who are well equipped and worthy.

False witness may be given by a gesture or a grimace.

Honor womanhood if you would keep faith in humanity.

What a marvel of a business man's guide is the book of Proverbs.

The longer you live, if you live right, the less you will think of yourself.

Be true. Stand up and believe in yourself, then other people will believe in you.

A vigorous, healthy man has really only one right in the world, only one thing to demand, and that is a chance to work.

In every life comes some crisis when conscious integrity gives a power and heroic strength that can come from no other source.

The charity that we are bidden to display is broad as God's sunshine, but His laws are fine as a razor's edge, and quite as keen.—Ohio State Journal.

KINDNESS IN CONVERSATION

There is no way in which men can do good to others with so little expense and trouble as by kindness in conversation. We should think that kind words would be very common they are so cheap; but there are many persons who have a large assortment of all other language, except that of kindness. They have bitter words, and witty words, and learned words in abundance, but their stock of kind words is small. There are persons who draw on their kindness with more reluctance than on their purses. The habit of using kind words will at length conform our feelings to our language. We shall become kind not only in speech but in our manners and in our hearts.—Elihu Burritt.

LOST IN GOD'S LOVE

(By Asa Lee Kent)

Lost in the love of God! How sweet to be
Self-lost in His infinity!

To feel His boundless grace about me thrown
'Till, 'mongst the crowd, we two are just alone.

Oh, blissful joy when earth is left behind
Just for one glorious moment with my Lord!

Oh, peace that passeth knowledge when He speaks
"Lo! It is I," Doubts vanish at His word.

Lost in the love of God! 'Tis ours to feel
A foretaste thus of what's beyond the veil

In wait for those who've made their garments white
In Jesus' blood, whose power doth never fail.

'Tis ours sometimes on life's deep sea to feel;
When waves have calmed to peace, a joy like that above;

To be encamped around with His angelic throng
And to be swallowed up in God's great love.

Freedom, Ind.

Our Young Friends

THE STORY OF THE FIVE TREES— AN ALLEGORY

By Mrs. C. A. Bowen

THERE is a little boy, Joe, who is fond of his mother's stories; and the other day he enjoyed so much hearing about these five trees that I thought perhaps there were some other little folks who might like to hear about them, too.

Once upon a time there grew in an edge of a large wood a very tall, sturdy oak tree, a very beautiful, stately elm tree; and not far away, a much shorter maple tree, with wide-spreading branches. Just out from the wood stood a gnarled old apple tree, and the other side of the road leading into the forest was a small cherry tree.

One morning after all the trees had waked up and said "Good morning" to each other, Mr. Elm tree said to his neighbors: "What tree in all the forest is so beautiful as I? Just see how graceful my branches are!"

"Yes," remarked Mr. Oak, "you are pretty fine, but where will you find another tree so straight and strong as I? Look at Mrs. Maple; why, we both tower high above her. Isn't it a pity to be so short?"

"Never mind," said Mrs. Maple, "I would so much rather be of use and pleasure to people than to be only for show."

"Indeed," said Mr. Elm, "when the warm days come, how many weary folks stop to rest in the shade of my branches, and little children lie down to rest on the mossy bed at my feet?"

"And just think of the squirrels that would starve in the winter but for the hundreds of acorns I drop on the ground," said Mr. Oak. "What have you got for anybody to use? I don't see any nuts on your branches, Mrs. Maple?"

Just then, for it was late in March, Farmer Brown came through the wood and stopped right in front of Mrs. Maple. He bored two holes right straight through the bark, clear to the very heart of the tree. Then he took two little wooden tubes out of his big pocket and put them into these holes. Then, strangest of all, he went over to his old sled and brought a bucket, and hung it on the two wooden tubes.

"Why, what did Farmer Brown do that for?" asked Mr. Elm, who had been watching with great fear, lest Mrs. Maple would get sick and die with such holes as those put so deep into her trunk.

"O, you wait and see," said Mrs. Maple.

The next morning two little boys, named Bob and Joe Brown, on their way to school through the wood, stopped beside the maple tree to look into the big tin buckets, but soon went on their way, saying: "Not yet; perhaps this afternoon there'll be some."

Mr. Sunshine was very warm and bright that day, and Mr. Wind blew so gently that, when Bob and Joe came back from school, they laughed with delight when they came to the kind, old maple.

"O Joe," said Bob, "give me your little tin-cup, and Brother will give you the first drink."

So pretty soon Mr. Elm saw little Joe drinking from the little tin-cup, and then Bob filled it again from the big tin bucket, hanging from the wooden tubes sticking into the maple tree, and he drank and drank again.

"My, wasn't that good?" said little Joe.

"Awful good," said Bob. "I wonder if father will let us help make the sugar?"

"What did he mean?" asked Mr. Elm.

"Why didn't you know that the sap in my veins is like sweetened water?" said Mrs. Maple, "and to-morrow, when this bucket is full, Farmer Brown will carry away the sweet sap which has been dripping out of these little tubes into the bucket all day. All the boys and girls like that. Don't you think, Mr. Elm, it is pretty nice to be a maple tree?"

"Yes, indeed," chimed in Mr. Oak, "you are all right, Mrs. Maple, and very good-looking besides, but how I should hate to be as ugly as old Mrs. Apple-tree, or as tiny and black as little Miss Cherry-tree!"

"Well, now, you needn't poke fun at me," said little Miss Cherry-tree, "I shan't always look as black as this. I don't think your old brown dress from last year is very pretty now. I am going to have a new pink suit for spring in a few days."

And sure enough, when the pretty pink cherry blossoms came out the old brown oak leaves looked very faded, indeed.

"Little Miss Cherry-tree thinks she looks fine now," said Mr. Elm, "but how funny not to have any green leaves with her pink blossoms!"

"O, I'll have lots of green leaves pretty soon; don't you worry about me," said Miss Cherry-tree.

So they waited, and the green leaves began to come out on all five trees; and indeed the

whole forest became a beautiful bower of leafy green.

Even ugly, old Mrs. Apple-tree surprised them one morning with her delicate pink and white gown, and the fragrance from her blossoms filled the air.

"O, let's take some apple blossoms to teacher," said little Joe to Bob, as they again were trudging to school.

"All right," said Bob, "there are so many, Mrs. Apple-tree won't mind."

So the schoolteacher's heart was made glad, and twenty little folks found it easier to get their lessons that day.

"What funny little red nuts you have!" said Mr. Oak to Miss Cherry-tree, "won't they ever be any bigger than that? The robins are carrying them all away, you won't have any left for the squirrels."

"Why, I don't try to feed the squirrels," laughed Miss Cherry-tree, "the robins will get some, but here come Bob and Joe with a little basket; they want some for their mother. She is going to make them a nice cherry pie."

After a few days Farmer Brown came with some larger baskets, and Mrs. Brown had enough cherries to put up in cans for the next winter, besides many a juicy pie.

"You're quite a little tree after all," said Mr. Oak, "and a good deal of use, even if you are so small."

"I wonder what those green knobs are going to be on that old apple-tree," said Mr. Elm. "They seem to be getting bigger every day."

But Mrs. Apple-tree had never a word to say. Bob and Joe waited and waited. School closed, and they had to make special trips down to the wood to watch the apple-tree.

At last the sunshine grew warmer and warmer, and the long summer days were lazily getting into August, when one day Bob and Joe found a big, round, red apple, all soft and juicy and ready to eat.

"O, goody, goody!" said little Joe; "let's take the nicest biggest one to mother. Won't she be surprised?"

Off ran the happy children to carry their prize to mother. The old apple-tree whispered to herself, "I guess the oak and the elm won't think me so ugly now, with these handsome red apples so thick on my boughs."

Every day or two the little boys came to fill their baskets. One morning Bob said: "We'll carry these to old Mrs. Gray, who lives over by the schoolhouse. She hasn't any nice apple-tree, you know. She's only got elms and oaks and trees like that near her house."

"Apple-trees are the nicest in the world, aren't they?" said Joe.

"O, I don't know," said Bob, "we liked the maple syrup and the cherries, too, don't you remember?"

"So we did," said Joe. "All the trees are nice, I guess," and the boys sat down to rest on the soft moss at the foot of the tall, spreading elm-tree.

"Yes," said Mr. Elm, thoughtfully, as the boys went on with their basket of red apples to old Mrs. Gray's; "we trees all have our special use. God made us that way. Mr. Oak, I'm not going to make fun of any other tree because it is queer-looking or small or ugly."

"Neither will I," said Mr. Oak, "it might be a tree of great use, just like the gnarled old apple-tree or the funny little black cherry-tree. Some of us feed the squirrels, some of us feed the birds, and some of us feed the people all over the world. God need and wants us all."

And so, little folks, as I told little Joe, it is the same way with the people we see. Some are tall and handsome, some are small, and perhaps some are not so pretty or fine-looking as others, but God needs and wants us all to be of some use in the world. He wants all the boys and girls, too.—In the Western Christian Advocate.

MAGIC KEYS

Hearts, like doors, will open with ease
To very, very little keys;
And don't forget that two of these
Are: "Thank you, sir," and "If you please."

A PSALM OF THE GOOD TEACHER

The Lord is my Teacher:
I shall not lose the way to wisdom.

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day:

He findeth the clear fountains of instruction,
Little by little He showeth me the beauty of the truth.

The world is a great book that He hath written,
He turneth the leaves for me slowly:

They are all inscribed with images and letters,
His face poureth light on the pictures and the words.

Then am I glad when I perceive His meaning,
He taketh me by the hand to the hilltop of vision:

In the valley also He walketh beside me,
And in the dark places He whispereth to my heart.

Yea, though my lesson be hard it is not hopeless,
For the Lord is very patient with His slow scholar;

He will wait a while for my weakness,
He will help me to read the truth through tears.

Surely Thou wilt enlighten me daily by joy and by sorrow:
And lead me at last, O Lord, to the perfect knowledge of Thee.

—Henry van Dyke.

The Workers Grow in Number and in Enthusiasm!

More than One Hundred New Names appear in the list this week. Now is the time—the Rallying Time. This the Goal—The SOUTHWESTERN in every Home. This the Offer—The SOUTHWESTERN from now until JANUARY FIRST for ONE DOLLAR!

Here follow the names of Pastors who are getting results. Nearly all of them state that this is but the beginning and that more are to follow:

Pastor.	Charge.	PASTOR	DISTRICT	DATE	PASTOR	DISTRICT	DATE
J. S. Wyatt.....	Dallas, Tex.....	5	H. T. Reeves—Mexico	Nov. 2	D. Bruce—Muscogee	Nov. 30	
J. Mercer Johnson.....	Houston, Tex.....	10	Q. E. Whaley—St. Louis	Nov. 9	A. J. McAllister	Nov. 30	
W. H. Purnell.....	Luling, Tex.....	3	F. L. Bowles—Sedalia	Nov. 9	L. E. Hayes—Guthrie	Dec. 28	
W. H. Dean.....	Washington, D. C.....	10	H. H. Higgs—Mexico	Nov. 9	S. D. Brown—Muskogee	Dec. —	
T. S. Moore.....	Marlin, Tex.....	4	F. D. Woodford—Kansas City	Nov. 9			
R. A. Crolley.....	Chicago, Ill.....	7	J. M. Harris	Nov. 16	LITTLE ROCK CONFERENCE.		
E. W. Kinchen.....	Los Angeles.....	5	R. G. Williams	Nov. 23	C. A. Taylor—	Nov. 9	
W. H. Whitlock.....	Quincy, Mass.....	6	E. W. Hannah	Nov. 30	S. J. Brown—Mariana	Nov. 9	
A. W. Carr.....	Marshall, Tex.....	5	W. R. Rivee	Dec. 7	L. G. Hodges—Little Rock.....	Nov. 9	
Peter McMaster.....	Laurinburg, N. C.....	3	F. Douglass Woodford—(—).....	Nov. 9	Jno. W. Williamson—(—).....	Nov. 16	
A. G. Jenkins.....	Oxford, N. C.....	3	John L. Brooks—St. Louis	Nov. 16	P. H. Myers	Nov. 16	
E. J. Ruddock.....	Lexington, Va.....	4	W. F. Walker—St. Louis	Nov. 16	J. W. Terrell—	Nov. 23	
T. B. Oville.....	Shreveport, La.....	4	M. L. Jackson—St. Louis.....	Nov. 16			
G. A. Payne.....	Baldwin, La.....	4	W. H. Smith—Kansas City.....	Nov. 16	LOUISIANA CONFERENCE.		
W. D. Bowers.....	Greeleyville, S. C.....	3	L. R. Grant—St. Louis	Nov. 30	I. B. Henderson—Alexandria	Nov. 2	
W. F. Isalah, D. S.....	Starkville, Miss.....	3	S. P. Johnson—	Nov. 30	S. P. Branch	Nov. 2	
H. C. Asbury, D. S.....	Timmons ville, S. C.....	6	E. Edwards—St. Louis.....	Nov. 30	T. R. Wamble	Nov. 9	
E. I. S. Swann.....	Hickory, N. C.....	6	M. L. Mackay—Mexico	Dec. 7	S. McDonald	Nov. 16	
D. J. Saunders, D. S.....	Bamberg, S. C.....	7	A. J. Williams—Kansas City	Dec. 7	D. H. E. Harris—Ft. Smith.....	Nov. 30	
R. Sodia.....	Yoakum, Tex.....	4	A. J. Williams—Kansas City.....	Dec. 7	Z. R. Fields	Nov. 30	
W. S. Leake.....	North Carrollton, Miss.....	3	J. C. Guyton—St. Louis.....	Dec. 28	D. W. S. Floyd.....	Nov. 30	
H. J. Wright.....	Plneville, La.....	3	F. D. Woodford		M. D. Giles	Nov. 30	
J. H. Henry.....	Paroloma, Ark.....	5	EAST TENNESSEE CONFERENCE.				
M. F. Strong.....	Plne Bluff, Ark.....	3	L. Diggs	Oct. 28	J. H. Hines	Nov. 30	
G. W. Saunders.....	Meroney, Ark.....	3	W. R. Stephens	Nov. 23	W. D. Lewis	Dec. 7	
P. C. Colton.....	Bunkie, La.....	3	E. J. Cox	Nov. 30	T. J. Johnson	Nov. 2	
W. R. Dixon.....	Whigham, Ga.....	3	D. T. Turner.....	Nov. 30	Lewis H. Smith—Shreveport	Nov. 2	
A. Callahan.....	Blount Springs, Ala.....	6	FLORIDA CONFERENCE.				
R. Davis.....	Kansas City, Mo.....	10	Alex Grant—Jacksonville	Nov. 2	J. S. Jones—Shreveport	Nov. 2	
E. B. Burroughs, D. S.....	Orangeburg Dist.....	27	J. C. Jackson—Gainesville.....	Nov. 9	J. D. Poole—Baton Rouge	Nov. 9	
S. D. Davis.....	Five Points, Ala.....	4	W. Pericles Pickens—S. Florida.....	Nov. 9	Joshua J. Obes—Shreveport.....	Nov. 9	
G. J. Dobson.....	Caledonia, Miss.....	5	A. Emanuel—South Florida	Nov. 16	E. D. Powell	Nov. 9	
W. H. Jordan.....	Roanoke, Ala.....	3	O. F. Niblack—Gainesville.....	Nov. 16	A. Robinson	Nov. 9	
W. H. Logan, D. S.....	Houston Dist.....	10	R. E. Robinson	Nov. 16	L. L. Greene—Baton Rouge	Nov. 9	
A. M. H. Evans.....	Rockyford, Ga.....	3	S. C. Green	Nov. 28	J. J. Woolridge—Alexandria	Nov. 9	
E. H. Holden.....	Houston, Texas.....	9	J. P. Patterson	Nov. 27	B. Mack Hubbard—New Orleans	Nov. 9	
ATLANTA CONFERENCE			Charles R. Howard—Ocala.....	Nov. 30	T. F. Robinson—New Orleans	Nov. 9	
PASTOR	DISTRICT	DATE	T. E. DeBose—(—).....	Nov. 30	S. S. Earls—Lake Charles.....	Nov. 9	
J. C. Cunningham—Gainesville.....		Oct. 26	P. Swearingen, D. S.—Ocala.....		T. P. Norris—Lake Charles	Nov. 16	
J. W. Bowlin—		Oct. 29	F. P. Robinson—Louisville	Nov. 2	H. J. Robinson—Lake Charles	Nov. 16	
J. H. Houston—Anniston		Nov. 9	H. A. Foreman—Indiana	Nov. 2	D. S. Sloan—New Orleans.....	Nov. 16	
J. M. Daniel—Atlanta		Nov. 9	H. M. Carroll—Indiana	Nov. 2	M. L. Baldwin—La Teche.....	Nov. 16	
C. W. Adams—Atlanta		Nov. 9	R. H. Debose	Nov. 16	E. B. Richards—Lake Charles.....	Nov. 16	
J. H. Brandon—Atlanta		Nov. 16	S. H. Huger	Dec. 7	James D. McCain	Nov. 16	
C. J. Johnson—Griffin.....		Nov. 16	LEXINGTON CONFERENCE.				
J. W. Queen—Griffin.....		Nov. 16	Sanford Hinkle—Lexington	Nov. 2	M. S. Goins	Nov. 16	
J. D. Lovejoy, D. S.....	Griffin.....	Nov. 16	R. D. Hines	Nov. 2	S. A. Mason—Baton Rouge	Nov. 16-23	
C. L. Johnson		Nov. 16	Henry W. Tate	Nov. 9	A. Vincent—Baton Rouge	Nov. 16	
H. E. Burns		Nov. 23	Abel N. Hewitt	Nov. 9	W. H. Simmons—Alexandria	Nov. 16	
F. T. Frederick—Gainesville.....		Nov. 23	J. E. Wood	Nov. 9	A. B. Venable—Alexandria	Nov. 16	
S. B. Beauford		Nov. 30	W. C. Stovall	Nov. 9	John H. Wise—La Teche	Nov. 16	
W. M. Bailey—Gainesville		Nov. 30	I. F. White	Nov. 16	H. C. Wilson—Lake Charles	Nov. 16	
J. J. Jones—Atlanta		Nov. 30	T. R. Fletcher	Nov. 16	F. D. Thomas—La Teche	Nov. 16	
J. M. Spencer—Rome		Nov. 30	E. A. White	Nov. 16	G. A. Payne—La Teche	Nov. 23	
J. F. Dorsey—Gainesville		Nov. 30	E. W. S. Hammond	Nov. 16	P. W. Clark—Lake Charles	Nov. 23	
J. H. Daviss—Griffin		Nov. 30	James E. Allen	Nov. 16	W. R. H. Harry—Alexandria.....	Nov. 23	
B. A. Johnson		Nov. 30	B. F. Smith—(—).....	Nov. 16	John A. Lindsay	Nov. 23	
R. T. Adams	Griffin	Nov. 30	Wm. C. Statesman—Ohio	Nov. 23	Henry Taylor—La Teche.....	Nov. 23	
E. A. Allison	Griffin	Nov. 30	W. J. White	Nov. 23	P. Bibbs—Lake Charles	Nov. 23	
J. W. P. Wolf	Griffin	Nov. 30	C. M. Lee	Nov. 23	David D. Williams—La Teche	Nov. 30	
B. G. Burks	Atlanta	Nov. 30	S. W. Duncan—Lexington	Nov. 30	Thomas Williams	Nov. 30	
H. W. White—Griffin			J. L. Leggett	Nov. 16	W. L. Amos	Nov. 30	
J. A. Richie, D. S.—Gainesville.....			B. J. Coleman—Maysville.....	Nov. 23	J. F. Marshall—Alexandria	Nov. 30	
CENTRAL ALABAMA CONFERENCE.			W. Singleton—Ohio	Nov. 30	S. A. Davis—Lake Charles	Nov. 30	
Chas. Coleman—Anniston		Nov. 2-9	H. W. Simmons—Indiana.....	Dec. 21	Geo. Thomas—Alexandria	Nov. 30	
B. S. Kirk—Montgomery		Nov. 2	M. S. Johnson—Lexington	Dec. 7	T. A. Hampton—Lake Charles	Nov. 30	
R. H. Cox	Birmingham.....	Nov. 9	W. S. Rollins	Dec. 7	F. M. Lashington—Shreveport	Nov. 30	
J. C. Sammons—Anniston		Nov. 9-16	John W. Robinson	Dec. 14	W. H. Lang—La Teche	Nov. 30	
A. G. Glenn—Birmingham		Nov. 9	J. B. Redmond—Lexington	Dec. 14	D. S. Kilbourne—Baton Rouge.....	Nov. 30	
Isreal Townsend—Birmingham		Nov. 9	R. F. Broadus—Louisville	Dec. 21	J. C. Clark	Dec. 7	
L. S. Price—Opelika		Nov. 9	T. L. Ferguson—Maysville	Dec. 21	J. S. Weaver	Dec. 14	
J. J. Harrison—Huntsville		Nov. 9	S. G. Turner	Dec. 29	H. A. Sorrell—Lake Charles	Dec. 14	
N. H. Redrick—Anniston.....		Nov. 16	Charles Jones		Calvin S. Stanley—New Orleans	Dec. 14	
B. J. Brooks—Birmingham		Nov. 17	W. W. Heston		A. B. Harris—La Teche	Dec. 28	
S. C. Walker—Montgomery		Nov. 30	P. T. Gorham, D. S.—Lexington		Charles C. Landry—New Orleans.....	Nov. 9	
CENTRAL MISSOURI.			LINCOLN CONFERENCE.				
Arthur E. Diggs—Mexico.....		Oct. 24	Walton Brown—Topeka	Nov. 2	J. D. H. Frazier.....	Nov. 9	
			J. D. Rice	Dec. 7	W. R. H. Harvey.....	Nov. 23	
					T. A. Brown—Shreveport.....	Nov. 23	
					John A. Lindsay—Baton Rouge.....	Nov. 23	
					J. C. Brown	Nov. 30	
					C. L. Angram	Nov. 30	
					G. Robinson	Dec. 14	
					W. H. Jones—La Teche.....	Dec. 14	
					C. O. Pardo	Dec. 28	

MISSISSIPPI CONFERENCE.

PASTOR	DISTRICT	DATE
A. Davis	Vicksburg	Nov. 2
P. W. Baldwin	Jackson	Oct. 26-Nov. 2
J. C. Peters	Gulfport	Nov. 2
G. W. Smith	Vicksburg	Nov. 2
A. J. McNair	Hattiesburg	Nov. 2
A. Holland	Jackson	Nov. 2
R. L. Tate	Meridian	Nov. 2-23
G. W. Moody	Brookhaven	Nov. 9
James Robinson	Gulfport	Nov. 9
A. Lee	Meridian	Nov. 9
A. Reid	Brookhaven	Nov. 9
S. H. Cannon	Jackson	Nov. 9
W. H. Smith	Gulfport	Nov. 9
R. H. Patton	Brookhaven	Nov. 9
J. J. Goodwin	Brookhaven	Nov. 9
W. McNeil	Brookhaven	Nov. 16
B. W. Robinson	Hattiesburg	Nov. 16
D. F. Dndley	Guliport	Nov. 16
R. L. Carpenter	Brookhaven	Nov. 16
Frank L. Alfred	Brookhaven	Nov. 23
G. W. Adams	Meridian	Nov. 23
J. K. Comfort	Gulfport	Nov. 23
J. J. Young	Biloxi	Nov. 23
W. L. Mills	Meridian	Nov. 23
J. I. Garrett	Vicksburg	Nov. 16-23-30
M. White	Brookhaven	Nov. 2-23
H. H. Holston	Vicksburg	Nov. 23-30
P. A. Taylor	Jackson	Nov. 23
N. E. Goodloe	Hattiesburg	Nov. 23
W. R. Walker	Hattiesburg	Nov. 30
J. J. Goodwin		Nov. 9
C. H. Johnson		Nov. 9
W. Washington	Hattiesburg	Nov. 16
A. C. Lacy	Hattiesburg	Nov. 30
L. Speed		Nov. 30
N. W. Ross	Meridian	Nov. 30
C. H. Rembert, D. S.		
W. L. Marshall	Gulfport	Dec. 7
C. I. Ashford		Dec. 14
A. Johnson	Brookhaven	Nov. 30
E. H. Langston	Gulfport	Nov. 30
H. Roundtree	Meridian	Nov. 30
T. A. Carter	Gulfport	Nov. 30
M. T. J. Howard	Jackson	Nov. 30
I. C. Rucker	Jackson	Nov. 30
S. Jossell	Gulfport	Nov. 30
A. H. Lathan	Gulfport	Nov. 30
H. E. Morgan	Meridian	Nov. 30
J. C. Smoot	Jackson	Nov. 30
M. T. J. Howard	Jackson	Nov. 30
C. H. Brown	Jackson	Nov. 30
G. W. Arnold	Hattiesburg	Nov. 30
R. S. Hammond		Dec. 7
D. Ray	Brookhaven	Dec. 7
E. P. Chapman	Gulfport	Dec. 21
S. A. Cowan	Vicksburg	Dec. 7-14
D. R. Bently	Meridian	Dec. 28
L. W. Price	Meridian	Dec. 21
J. M. Shumpert, D. S.	Meridian	
W. McMorris, D. S.	Hattiesburg	

NORTH CAROLINA CONFERENCE.

G. H. Caldwell		Nov. 2
W. W. Pope	Winston	Nov. 2
A. E. Robinson	Winston	Nov. 2
W. T. Lomax	Greensboro	Nov. 2-9
Robert Smith	Wilmington	Nov. 2-9
R. J. Shipp	Winston	Nov. 9
H. L. Ash	Winston	Nov. 9
J. C. Robbins		Nov. 9
P. J. Cook	Leakesville	Nov. 9
C. K. Brown		Nov. 16
J. P. Morris		Noc. 16
N. J. Pass	Winston	Nov. 16
J. K. McNair	Greensboro	Nov. 16
S. R. McCorkle	Winston	Nov. 9-16
A. G. Jenkins	Greensboro	Nov. 30
A. B. Leonard	Greensboro	Nov. 30
M. M. Jones	Wilmington	Nov. 30
G. W. Byers	Greensboro	Nov. 30
G. W. Morehead	Winston	Dec. 7
S. A. McNeil	Wilmington	Dec. 7
S. P. West	Western	Dec. 14
M. C. Laughlin	Greensboro	Dec. 14
L. W. Thomas		Nov. 9
E. L. Fletcher		Nov. 9
B. R. Rhyne		Nov. 9
D. E. Skeen		Nov. 16

SAVANNAH CONFERENCE.

E. W. Moore	La Grange	Nov. 2
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PASTOR	DISTRICT	DATE
I. T. Griner	Waynesboro	Nov. 2-23
P. B. Gibson	Savannah	Nov. 9
M. P. Moore	Waycross	Nov. 16
Wm. Daniels	La Grange	Nov. 23
A. N. Jackson		Nov. 23
G. H. Lennon	La Grange	Nov. 23
J. S. Shuman	Waycross	Nov. 23
W. H. Brown	Waycross	Nov. 16

SOUTH CAROLINA CONFERENCE

J. A. Harrali	Florence	Nov. 2
W. M. Stoney	Beaufort	Nov. 2
A. G. Townsend	Greenville	Nov. 2
N. W. Green	Florence	Nov. 9
S. M. McCollom	Bennettsville	Nov. 9
J. A. Gary	Bennettsville	Nov. 9
J. A. Brown		Nov. 9
J. C. Martin	Greenville	Dec. 21
R. F. Harrington	Spartanburg	Dec. 26

TEXAS CONFERENCE.

S. M. Therman	Palestine	Nov. 2
R. Hillary	Paris	Nov. 2
G. W. Harris	Maysville	Nov. 2
R. E. Dyer	Conroe	Nov. 2
A. Wright	Holly Springs	Nov. 2-23
Wm. White	(—)	Nov. 9-30
T. S. Pryor	Marshall	Nov. 9
A. F. Johnson	Navasota	Nov. 9
G. A. Deslandes	Beaumont	Nov. 16
J. Mercer Johnson	Houston	Nov. 16
G. W. White	Palestine	Nov. 16-23
L. L. Neal	Houston	Nov. 23
P. L. Jackson	Marshall	Nov. 23
George Helm	Navasota	Nov. 23
J. Jones	Marshall	Nov. 23
W. A. Fortson	Houston	Nov. 23
E. Micheaux	Navasota	Nov. 30
R. H. Warren	Conroe	Nov. 30
B. McDaniel	Navasota	Nov. 30
K. W. McMillan	Paris	Nov. 30
A. L. Gabriel	Palestine	Nov. 30
J. H. Anthony	Huntsville	Nov. 30
B. C. Clemons	Marshall	Nov. 30
J. H. Mann	Palestine	Dec. 7
P. Edward	(—)	Dec. 7
W. L. Duncan	Beaumont	
W. H. Jackson, D. S.	Conroe Dist.	Nov. 9
E. G. Gilmore	Conroe Dist.	Nov. 16
M. C. Gillespie		Nov. 16
J. A. Tillory	Navasota	Nov. 16
J. G. Brown		Nov. 16
Aaron Taylor		Nov. 23
H. R. Smith	Navasota	Nov. 23
John Coe		Nov. 30
W. A. Parham		Nov. 30
C. C. Sapp		Dec. 7
M. Q. A. Fuller, D. S.	Palestine	Nov. 23
J. H. Anderson	Huntsville	Nov. 30
H. Swann	Victoria	Nov. 9
B. F. Armstrong	Waco	Nov. 9
R. D. Dennis		Nov. 23
Moses Smith	Waco	Nov. 30
Theo. Butler	San Angelo	Nov. 30
E. H. Timmons		Nov. 30

UPPER MISSISSIPPI CONFERENCE.

Fred H. Bunton	Holly Springs	Nov. 2
H. Y. Saulter	Winona	Nov. 2
G. Orange	Greenwood	Nov. 2
M. C. McEwen	Winona	Nov. 2
P. A. Lemons	Holly Springs	Nov. 2
J. W. Winbush	Starkville	Nov. 2
L. F. Jones	Greenwood	Nov. 2
A. A. Wright	Holly Springs	Nov. 2-23
O. Gillespie	Clarksdale	Nov. 2-23
N. H. Isom	Holly Springs	Nov. 9
B. F. Woolfolk	Aberdeen	Nov. 9
N. R. Clay	Aberdeen	Nov. 9
F. J. Talbert	Starkville	Nov. 9
B. T. Walker	Holly Springs	Nov. 16
W. M. Maxwell	Greenwood	Nov. 16
H. B. Hart, D. S.	Greenwood	Nov. 16
S. D. Troupe	Clarksdale	Nov. 16
J. H. Bynum	Greenwood	Nov. 16
J. E. Ford	Holly Springs	Nov. 16
W. C. Conwell	Winona	Nov. 23
W. H. Golden	Holly Springs	Nov. 23
J. H. Everett	Clarksdale	Nov. 23
W. H. Whitlock	Aberdeen	Nov. 23
J. M. Thompson	Aberdeen	Nov. 23

PASTOR	DISTRICT	DATE
P. H. Jackson	Clarksdale	Nov. 23
J. Burton	Aberdeen	Nov. 23
J. M. Marsh, D. S.	Aberdeen	Nov. 25
T. W. Davis	Aberdeen	Nov. 30
J. W. Byrd	Greenwood	Nov. 30
N. H. Williams	Greenwood	Nov. 30
M. C. Pulliam	Clarksdale	Nov. 30
J. J. Johnson	Winona	Nov. 30
R. B. Adams	Greenwood	Nov. 30
G. W. Baker	Aberdeen	Nov. 30
B. W. Wynn	Starkville	Nov. 30
D. D. Shelby	Clarksdale	Nov. 30
J. W. Golden	Aberdeen	Nov. 30
J. R. Nevils	Winona	Nov. 30
E. C. F. Troupe	Greenwood	Nov. 30
L. A. Armstrong	Holly Springs	Nov. 30
L. F. White	Starkville	Nov. 30
A. E. Franklin	Aberdeen	Nov. 30
A. Marsh	Greenwood	Dec. 7
E. O. Woolfolk	Greenwood	Dec. 14
S. A. Cowan	Gulfport	Dec. 21
C. W. Butler, D. S.	Clarksdale	
G. E. Tyler		Nov. 16
J. M. Walton		Nov. 23
F. H. Henry	Holly Springs	Nov. 23
W. H. Gilliam		Nov. 23
F. S. Smith, Jr.		Nov. 30
J. C. McGee		Nov. 30
S. H. Nevils	Clarksdale	Dec. 7
W. H. H. Murrell	Holly Springs	Dec. 28
G. H. Harvey	Holly Springs	Nov. 9-Dec. 7

WASHINGTON CONFERENCE.

E. W. S. Peck	Annapolis	Nov. 2
S. H. Norwood	Baltimore	Nov. 9
Geo. W. W. Jenkins	Alexandria	Nov. 9
W. James Tyler	Washington	Nov. 9
I. H. Carpenter	Alexandria	Nov. 9
C. E. Queen		Nov. 9
C. C. Gill	Cumberland	Nov. 14
C. A. Brady	Baltimore	Nov. 23
A. Young	Baltimore	Nov. 23
Jos. Wheeler	Alexandria	Nov. 30
Elijah Ayers	Annapolis	Nov. 30
R. A. Bolden	Cumberland	Nov. 30
J. H. Johnson	Alexandria	Nov. 30
W. H. Dean	Washington	Dec. 7
E. M. Mitchell	Alexandria	Dec. 7
J. C. Love	Washington	Dec. 31
A. H. Whitfield	Cumberland	Dec. 21
S. N. Austin		Nov. 9
Julius S. Carroll	Cumberland	Nov. 9
J. W. Hollins	Alexandria	Nov. 16
J. W. Galloway	Alexandria	Nov. 23
J. W. Warren	Alexandria	Nov. 30
E. M. Dent		Nov. 30
J. T. Reed	Washington	Nov. 30
C. S. Harped		Dec. 9
J. W. Dockett		Dec. 9
W. S. Jackson	Washington	Nov. 23

WEST TEXAS CONFERENCE.

E. C. Henderson	San Angelo	Nov. 2
A. D. Jacques	San Angelo	Nov. 2
M. L. Wyatt	Victoria	Nov. 2
J. C. Mays	San Angelo	Nov. 2
G. M. Mallory	Austin	Nov. 2
G. M. Mallory	Austin	Nov. 9
D. F. Vance	Austin	Nov. 2
C. H. Franklin	San Antonio	Nov. 2
J. H. Napier	Victoria	Nov. 9
W. M. Mooney	San Antonio	Nov. 9
J. S. Medlock	Austin	Nov. 9
G. M. Mallory	Austin	Nov. 16
J. W. Wormly	Victoria	Nov. 16
H. A. Jones	Austin	Nov. 16
W. E. Blackson	San Antonio	Nov. 16
P. A. Morrow	Dallas	Nov. 16
J. Beckham	Waco	Nov. 23
J. W. Weakly	Waco	Nov. 23
M. S. Jordan	Victoria	Nov. 30
S. D. Humphreys	Waco	Nov. 30
W. W. White	Dallas	Nov. 30
R. R. Browning	San Antonio	Nov. 30
H. H. Qualls	San Angelo	Nov. 30
T. H. Wyatt	Dallas	Nov. 30
L. H. Richardson	Austin	Nov. 30
J. D. Mackey	San Antonio	Nov. 30
S. J. Saxton	Austin	Dec. 28
B. J. Goff		
J. S. Wyatt, D. S.	Dallas	
A. L. Carper	San Angelo	

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

DR. ROBERT FORBES DEAD

(Continued from page 1)

member of the Northern Minnesota Conference and his Conference honored him with election to the General Conferences of 1888, 1892, 1900, 1904, 1908, 1912, most of which times he led his delegation.

Doctor Forbes was in poor health some time ago but had recovered and entered enthusiastically upon his work. He began the visitation of the Conferences of the Northwest and while in Washington was stricken with what was supposed to be ptomaine poisoning. He was there cared for in a hospital until he could journey homeward. He was able to attend his own Conference, the Northern Minnesota, for a day or two, when he was again stricken and was taken to a hospital in Duluth, where he passed to his well earned reward October 26.

THE "FINAL CHAPTER" (?)

At Monro, Louisiana, a few days ago a Negro by the name of Warren Eaton was lynched for having accosted a white girl on the street, as it was charged, and having repeatedly made indecent proposals to her. No man worthy the name would attempt to condone an act so audacious and cowardly. Eaton, however, had been previously arrested, tried, convicted and sentenced according to law. The next day after the lynching the newspapers, in giving the details of the affair, remarking that there was little excitement in the town, said "A stranger would not notice anything unusual, as the town is pursuing the even tenor of its way." The verdict of the coroner's jury that the Negro came to his death by unknown hands "probably marks the final chapter in the incident."

The history of similar incidents that have occurred throughout the Southland in the last half century confirms the truth of the statement in the sense in which it was made. We have no reason to expect that anything will be done with the men who flagrantly outraged their own laws which they had sworn to defend and respect, their own laws which constitute the safeguard of their homes and families and the strength of the commonwealth.

Yet as we think of it more seriously, is it really the "final chapter in the incident?" Let the children answer who saw that gruesome picture, and who by such deeds on the part of their parents are being trained into the idea of perverted justice and a flagrant disregard for regularly constituted law. Ask them when they have grown to manhood what has been the moral effect of such incidents upon their lives and the society of which they form a part.

Will it be the "final chapter?" Let the historian of the coming ages answer. That fair and impartial historian, who, when truth and equity have been exalted to their rightful place in the ideals of the more perfect civilization, shall write a true record of events; a record disrobed of prejudices and local or racial favoritisms; a record on whose pages shall be seen the justification of that solemn sentence in holy writ, "Righteousness exalteth a nation, but sin is a reproach to any people."

Will it be the "final chapter?" Wait until those twenty men whose hands are stained with blood, and those two hundred or more who stood in the streets as abettors of the crime, and those officers who so indifferently

dismissed the matter from inquiry and investigation, stand before the great Court of absolute justice; that court where every heart shall be laid open to the gaze of the perfect and all-seeing eye of His Majesty, the eternal Judge of every man.

The life of a criminal Negro may be regarded as insignificant and worthless, but what of the importance of the law that was outraged in the taking of that life? What of the example of savage cruelty and the gruesome spectacle of blood and death displayed to the full gaze of women and children as they passed along the street? Eternity alone can tell what the final chapter of this event will be!

OUR SPRING CONFERENCES

Bishop Smith—Central Missouri, March 25, Fulton, Missouri; Lincoln, April 1, Ardmore, Oklahoma.

Bishop McIntyre—Little Rock, January 29, Texarkana.

Bishop Quayle—Delaware, April 1, Wilmington, Delaware.

Bishop Cranston—Washington, April 1.

Bishop Thirkield—Upper Mississippi, January 15; Mississippi, January 22; Louisiana, January 28.

Bishop Lcete—South Florida, January 22; Florida, January 29.

Bishop Anderson—Lexington, March 12.

Of General Interest

One of America's Greatest Engineering Feats

"Damming the Mississippi has been the dream of engineers for nearly a century. But until two years ago the plan seemed too gigantic ever to be carried through. Now the dream has come true in the Keokuk Dam, the greatest single concrete structure ever built." These are the opening sentences of a magazine article which tells how the Des Moines Rapids of the Upper Mississippi River have been harnessed and are now contributing to the usefulness of man 300,600 horse-power of its gigantic resources. The power house of this mammoth plant is one-third of a mile long and has 30 turbines—the largest in the world. Compared with the largest ever built before, they are 130 to 30. Their bearing rings alone weigh 100,000 pounds each. The plant is to be the power center of a region of 4,000,000 inhabitants. It will send currents to a score of cities and towns. But its machinery is said to be so perfectly adjusted and well balanced that this huge generator can feel the starting of a trolley car in St. Louis, 137 miles away.

Panama Canal Not Threatened by Earthquakes

Recently the inhabitants of Panama have been greatly frightened by the tremors that have been felt throughout the republic. While no injury to life has been sustained, nor to property, it is very generally felt that considerable damage may have been done to business this winter by keeping away tourists. If this proves true that the tourist trade may fall off, it will be a serious blow to local commerce for many business men in Panama depend upon the winter tourist trade to tide them over the hard times of the rainy season. And these men, of course, are just now quite a deal more interested in the falling off of trade than in the slight tremors that have recently been experienced. The Canal Commission geologist says there is practically no risk of great danger from earthquakes in the vicinity of the isthmian waterway. While it is true that a part of Central America and the region south of Panama are dotted with volcanoes, the territory in the neighborhood of the canal is entirely free from them and, moreover, the land is of an entirely different formation. It is claimed that the isthmus was under water long after the continents of

North and South America had been formed by volcanic upheavals and that most of the hills and mountains are not a part of the chain of volcanoes extending on both sides of Panama. Proof of no danger to the Canal exists in the fact that no earthquake of great importance has taken place in Panama since the year 1621. At this time a few houses were laid in ruins. Since this time slight tremblers have taken place, entirely unnoticed, but the importance of the tremors felt recently has been made great, because of the termination of the construction of the Canal.

More Than Eight Thousand in Line

Thousands of suffragists of New York, in line with numbers of those who came from various outlying districts, marched two and a half miles through the streets of Brooklyn Saturday of last week. The suffragists chose this means to demonstrate to the city and to the world at large their strength. Headed by an exact copy of the Liberty Bell, the parade started from Grant Square with seven thousand women and fifteen hundred men in line. The bell, which was lent by the Pennsylvania Woman Suffrage party, presented a significant appearance in that its tongue was tied and which, the women declare, will never be released till the right of suffrage has been given to women all over the United States.

An Appropriate Gift

It is reported by one of the Mission Boards that a very much appreciated contribution of \$12.66 for the work in Africa was received recently from the members of a colored prayer meeting held every Tuesday night in one of the class rooms in Union Seminary, at Richmond, Va. The request that accompanied the gift was that it be sent to Mr. McKee and used to supply some need at the station of Mutoto, where he is now engaged in missionary work. This gift is sent in appreciation of the Sunday School work among the colored people done by Mr. McKee while a student at Union Seminary. If large numbers of our people would realize that sums as small as this, and smaller even, if sent in by the hundreds, would go untold lengths in bringing Christianity to the heathen, what a shower of funds would bless the eyes of the various Mission Boards of America.

Campaign Carried On By Chinese

A vigorous Confucian revival has been in progress in recent months in Peking, which has found its way into the Confucius Association and bids fair to become popular. This association numbers among its members many distinguished scholars, foremost among whom is Dr. Chen Huanhang, author of the book, "The Economical Principles of Confucius," who with other Chinese men of great prominence has been carrying on a campaign to influence the vote so as to make Confucianism the State religion. While this is going on, the Christians are not standing idle for out of them, a million in number, a committee of seven has been selected and a movement to frustrate the plans of the disciples of Confucius is on foot. The committee is to inform Christians throughout the country concerning the various activities of the Confucius followers. The Chinese Christians are not opposing Confucianism as such, but in their desire to have religion and politics distinctly apart. They ask for freedom of conscience for the other religions as well as their own.

The will of the late Adolphus Busch, multimillionaire brewer, of St. Louis, Missouri, bequeaths, among other charitable donations, the following sums to colored organizations: The Provident Hospital, \$5,000; the Bartlett Agricultural and Industrial Home, Dalton, Missouri, \$2,000; Old Folks' Home, St. Louis, \$1,000; St. Louis Colored Orphans' Home, \$1,000; St. Francis' Orphans' Home, Normandy, \$1,000.

People of Interest

Mrs. Mary Haven Thirkield, wife of our Bishop Wilbur P. Thirkield, was, at the recent session of the Woman's Home Missionary Society in Washington, D. C., elected president of that body, succeeding Mrs. Jane Bancroft Robinson, who resigned after years of splendid service.

Bishop John L. Nuelsen, resident at Zurich, Switzerland, reached New York October 21. He should be addressed at 150 Fifth Avenue, New York City.

President Wilson issued his Thanksgiving proclamation on October twenty-third, designating Thursday, November twenty-seventh, as Thanksgiving Day.

Bishop McDowell made the principal address at the recent dedication of the Young Women's Christian Association Building of the University of Illinois in Champaign.

Miss Edythe Wallace, daughter of President J. E. Wallace of Bennett College, is a member of the faculty of the High Point Normal and Industrial Institute, at High Point, North Carolina.

The Rev. Raymond L. Bush, of Inhambane, East Africa, left the field on furlough early in September, and arrived at New York October 22. His address for the present will be Sebring, Ohio.

Dr. Wallace McMullen and Dr. F. Watson Hannan were installed as members of the faculty at Drew Theological Seminary, on Founder's Day, October 16. The Samuel W. Boone Hall was dedicated on the same day.

The Rev. N. D. Shamborguer, pastor of Clark Memorial Methodist Episcopal Church, Nashville, Tennessee, is to preach the Thanksgiving sermon at Fisk University this year.

The Rev. Henderson H. Dunn, pastor of Central Congregational Church, this city, attended the meeting of the National Council of his church, held in Kansas City, Missouri, October twenty-second to thirty-first.

Dr. F. D. Bovard, editor of the California Christian Advocate, has been elected Corresponding Secretary of the Board of Home Missions and Church Extension, to fill the vacancy created by the death of Dr. Robert Forbes.

Dr. George A. Simons, Superintendent of our Russia Mission, writes that Dr. George Heber Jones during his visit to that country last summer, delivered a stirring missionary address on the Russian work at Seoul, known as the St. Petersburg Day School in Korea. This enterprise has been in progress for several years.

Among the colored delegates to the National Council of the Congregational Church held recently in Kansas City, Missouri, were the Revs. Messrs. Garner, Proctor, Berry, Faust, Snell, Ragland, Harris, and H. H. Dunn. The Rev. Mr. Garner was elected third vice-moderator.

The Rev. Valcour Chapman of New Orleans, the Rev. R. C. Worsham, of New Iberia and the Rev. J. W. Turner, of Franklin, District Superintendents in the Louisiana Conference, attended the National Convention of Methodist Men, held in Indianapolis, Indiana, last week.

Bishop Homer C. Stuntz, the official representative of the Methodist Episcopal Church at the Centenary of Wesleyan Missions, in London, recently was enthusiastically received and his address pronounced "the most eloquent and thrilling speech of the day."

The Hon. Washington Gardner, the new Commander-in-Chief of the Grand Army of the Republic, is a Methodist. Mr. Gardner was a professor in Albion College when elect-

ed Secretary of State and soon afterwards was elected to Congress, where he served twelve years.

Bishop T. B. Neely delivered a series of 4 o'clock lectures during the recent session of the Pittsburgh Conference on "The Church and the Pastor," "The Preachers of the Olden Time," "The Clergy and Laity of the Methodist Episcopal Church."

The Central Christian Advocate notes that Bishop Scott was the first bishop to make a formal tour of inspection of the missionary field. In 1852 he visited the West African Coast. In 1857 Bishop Simpson went as far as Syria, but was so ill he had to turn back. Dr. W. F. Warren accompanied him. The next bishop to go was Bishop Janes, who inspected northern Europe in 1861.

The Western Christian Advocate says: "Dr. I. Garland Penn, Assistant Secretary of the Freedmen's Aid Society, made one of the best reports ever given on the part of his people in their support of the society in the preliminary meeting of the local committee at Cincinnati, before the annual meeting of the general committee at Springfield, Ill."

Mrs. Fairbanks, wife of former Vice-President Charles W. Fairbanks, died at their home in Indianapolis, October twenty-fourth. The funeral services were held the following Sunday afternoon, Bishop McDowell preaching the sermon. Mrs. Fairbanks is said to have been about as clever a politician as her husband and to her he owes much of his success.

Bishop Hartzell, writing on board steamer near Cape Town, September 22, says: "Have just finished a great month in the interior of Angola. Will reach Cape Town to-day, and from there go on to Delagoa Bay, after which I shall spend six weeks in the interior of Portuguese East Africa and Rhodesia." He adds: "Rest, sleep, exercise, proper diet, loving God and my fellow-men, working hard, coupled with the prayers of my friends, keep me in excellent health."

Dr. J. W. E. Bowen, of Atlanta, Georgia, was recently elected to membership in the American Academy of Political and Social Science, which has its headquarters in the University of Pennsylvania. He was even more recently elected to membership in the Burbank Scientific Association of California. Dr. Bowen was present at the New York celebration of the fiftieth anniversary of the Emancipation of the Negro and addressed at this time a magnificent audience on "The Place of Creeds in Our Religious Life."

Union Memorial Church, St. Louis, Mo., was greatly favored with Episcopal service during the semi-annual meeting of the Bishops in that city, October 22-27. Friday evening, October 24, Bishop John W. Hamilton, of Boston, Massachusetts, delivered his great lecture on "Some Persons of Quality at Boston." Sunday, October 26, at 11 a. m., Bishop Theodore Henderson preached on "True Greatness;" 8 p. m., Bishop W. P. Thirkield preached on "Love." Great crowds were present at every service and they were delighted and edified.

Arthur L. Piper, M. D., and Mrs. Piper, both of New York City, sailed for Liverpool, per steamer Caronia, October 18. They go direct to London for a few weeks of study at the School of Tropical Medicine. In January they expect to proceed to their mission station at Kambove, West Central Africa. Dr. Piper is a graduate of the University of Buffalo, from which he received his M. D. in 1907. The past year has been spent in post-graduate study at the College of the New York Ophthalmic Hospital. Mrs. Piper (formerly Miss Maude Garrett) was a student at Northfield Seminary, 1903 to 1905, and was graduated from the New York Deaconess Training School in 1908. For several years she has been in New York City deaconess work. These new missionaries are to be supported by the Detroit District Epworth League.

News Paragraphs

Detroit has appropriated \$8,000 for school inspection and clinics in 1913-14.

The treasurer of the Salvation Army reports annual receipts exceeding \$30,000,000.

Philadelphia has a woman tenement house inspector and the chief says her work is of great value.

At the State University of California fifty-five students are studying the social aspect of the liquor problem.

The Northern Minnesota Conference fund for its retired ministers now aggregates \$141,000.

Robert Hewitt, who was the originator of the present system of cold storage, died recently at his home at Ardsley on the Hudson.

Col. Theodore Roosevelt was received with military honors as he stepped ashore from the steamer Van Dyck, at Rio Janeiro, Brazil.

Mrs. Pankhurst made her first public appearance in New York, at the Madison Square Garden, Sunday evening, October nineteenth.

The Crisis says that the two young colored fellows, Sloan and Thompson, who saved 317 lives in the Dayton, Ohio, flood, have been recommended for Carnegie medals.

A collection of art treasures supposed to be worth from \$12,000,000 to \$15,000,000 was given to the Metropolitan Museum of Art by Benjamin Attman.

A Chicago census shows that insanity is increasing at the rate of five per cent a year, and an increase of over twenty per cent in the past four years, with the increase of population only twelve per cent.

The Society for the Prevention of Cruelty to Animals, of Amsterdam, Holland, has awarded a gold medal to Mrs. Russell Sage in recognition of her work in protection of wild birds.

Ohio women are eligible to become public accountants, according to the ruling of Attorney-General Hogan, if she is a citizen of Ohio, twenty-one years of age and of good moral character.

Joseph Lomax, 103 years old, one-time publisher of a Kalamazoo newspaper, and the first president of the Grand Rapids & Indiana railway, now a resident of Indianapolis, Ind., is said to be the oldest Mason in the world.

It was noted at the National Council of the Congregational Church that the American schools for the Negroes in the South have an enrollment of 14,000 students. The Association contributed \$30,000 annually to church work among colored people.

Miss Ellen Gleditsch, radium expert, is the first woman designated by the Norwegian government to one of the fellowships for American study given by the American-Scandinavian Foundation. She will work at Yale, though Harvard and Johns Hopkins have invited her.

Miss M. Helen Adams, who for the past fourteen years has been doing slum work in Glasgow, Scotland, is to conduct a Center in Washington, under the auspices of National Baptist Women's Convention, of which Miss Nannie H. Burroughs is the executive secretary.

A judge of the Recorder's Court, Mobile, Ala., ruled one day last week that if a man's wife wears clothes which her husband believes immodest, the husband having paid for them, it is his privilege to destroy them. The occasion of this ruling was the tearing off of his wife a slashed gown by an indignant husband.

The House of Deputies of the Protestant Episcopal Church at its recent sitting, decreed that hereafter the presiding Bishop of the Church shall be elected. According to the abandoned custom the presiding Bishop was selected automatically for his seniority in point of service. The new ruling will go into effect upon the death or resignation of the present presiding Bishop.

THE DEATH OF MOSES

International Sunday School Lesson for November 16, 1913

By THE REV. N. W. GREENE, B. D.

Golden Text—Precious in the sight of Jehovah is the death of his saints.—Psa. 116: 15.

Time—About 1459 B. C., in the last month of the Exodus, early in March.

Place—The Israelites were encamped in the Plains of Moab, east of the Jordan, opposite of Jericho. Moses died on Mt. Pisgah, eight or nine miles east of the northern end of the Dead Sea.

The Lesson Story

The life of the great leader of Israel came to its close while Israel was encamped on the Plain of Moab. He was not permitted to lead the children of Israel into Canaan because of his sin in the manner in which he brought water from the rock at Kadesh. Aaron and Miriam had already died, also all the fathers who came up out of Egypt, save Caleb and Joshua.

But before his death, he instructed the people concerning the law, pointing out their duties and exhorting them to be obedient to God and faithful in keeping the covenant. He also blessed Joshua and committed the leadership of Israel to him, exhorting him to be of good courage and assuring him that God would give victory to Israel through him. This was his farewell message; and after he had sung his farewell song before Israel, God said, "Get thee up into—Mount Nebo—and behold the land of Canaan which I give unto the children for a possession: and die in the Mount whither thou goest up."

Moses obediently went up Mount Nebo and climbed to the top of Pisgah peak. From which point he could easily get a view of the land which was afterwards occupied by many of the tribes of Israel. Having seen the land according to the promise, God took him home, and buried his body in the valley, the place thereof has never been found. And Israel, bereft of a great leader, mourned thirty days.

Moses Willing to Die

The death of Moses did not come to him by surprise, but found him not only expecting its coming but willing that it should come. Moses had lived too near to God to be called suddenly away at an unguarded hour and without warning. It pleased God to inform him beforehand, in keeping with the intimate terms of their friendship. But God did not tell him the place nor the date where and when he should die; He only pointed out the limitations his sin had made; and in due time Moses delivered his farewell to the people. Those who live in close touch with God are not taken by surprise in death. They have two ways of avoiding surprise. One is, they watch constantly; for they, like Moses, know neither the day nor the hour the Son of Man cometh. The other is, God makes known to them that their end is near. He speaks to them, not face to face, but in the manner and the language His children can understand. And many a saint has revealed this secret to his family years before it came to pass. But some of these revelations are lost in the distance between us and God. We need a closer walk and an understanding mind.

The willingness of Moses to die does not show that he was despairing of life, but that he was submissive to God. There was room for Moses to feel that he had a right to lead the children of Israel into the promised land and enjoy some of the blessings for which he suffered. Smaller men would have grumbled at this. But not so with Moses, who was submissive to the will of God even though that will decreed his death. There is a lesson here for those who, when reaping the harvest of their sin, say with Cain, "My punishment is greater than I can bear." It would be far better to yield to the wisdom of God and say, "If my soul were sent to hell, Thy righteous law approves it well."

Moses had another reason for being willing to die, that is, he had already lived. His was a life of activity, earnest and hard. Not triflingly employed, but engaged in the King's business—the business of freeing a people from slavery and training them for citizenship here and in the kingdom above. This he did under all the hardships incident to such work

in such a time as his. He accomplished his task and impressed his personality upon mankind to the end of time. He had lived, and when the time came to die he was willing to do that. It is ever so with those who really live. When a devout and faithful man finishes his earthly work and it pleases God to call him, he looks with no longing upon earthly things. He has finished his work here and is willing to loose the dearest tie and move on to where God may appoint him to higher service in a better land. But some men do not live and, therefore, they are unwilling to take the experience of death. They may have existed for years but have not lived. Life can better be measured by service than by years. About all that is said of Methuselah is that he lived nine hundred and sixty-nine years, begat

How Can We Know We Are Saved?

Epworth League Devotional Meeting Topic for November 16, 1913

(1 Cor. 2: 12; 2 Tim. 1: 12; 1 John 3: 14; 5: 14, 15; Rom. 8: 15-17.)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

Salvation becomes of practical value to us only as we know it. It stands the test not only of faith but of experience. How can we know we are saved? The answer in scripture and life is forthcoming.

First: We know we are saved by God's gifts to us of His spirit as contrasted with the spirit of the world. 1 Cor. 2: 12. Without the change of disposition; without the new heart and will, there can be no salvation and therefore no true knowledge of it. We may dream dreams and see visions and see a new world, "new hands and feet" till dom's day, but unless we receive the new heart, the new spirit of God, we are not saved. We know it therefore by receiving God's spirit, a willingness to think His thoughts and do His will.

Second: We know that we are saved by the love we have for others. 1 John 3: 14. How few people there are who seek this, the most tangible evidence of our salvation. "God is love" and they that are saved must love as He loves. His love is not confined to Himself and His immediate household. What a pitiful picture God would present if He were as narrow in His love and sympathy as the average professing Christian. Only the godlike are saved. The safest proof of our salvation is a godlike love for others.

Third: We may know we are saved by our receiving the good things which we earnestly desire of God. They that abide in Christ may ask what they will and He will give it unto them. When we find our prayers unanswered, when our greatest desires are not satisfied, there is something wrong with our salvation. (1 John 5: 14, 15.)

Fourth: We may know that we are saved by the witness of God's spirit with our own that we are His children. (Rom. 8: 15-17.) This is not a mere witness which we receive at conversion, but it should remain with us and continually cry, "Abba Father!" There is too much of a disposition among us to glory in this witness of the Spirit at conversion, but it seems to be altogether absent afterward. This should not be so. The fact that you were saved is no infallible proof that you are saved now. You being saved from drowning by a friendly hand twenty years ago does not keep out of the water now. That faulty old song, "My Good Lord Has Been Here and Blessed My Soul and Gone Away," is too often the sum total of our religious experience. He should not go away. He should establish His dwelling place in our hearts so that at all times His spirit could witness with our spirit that we are God's children.

The Meaning and Application to Us

The knowledge of the fact that we can know that we are saved carries along with it the more import-

sons and daughters, and died. Compare that with the life of Moses, full of humble service for humanity and sublime faith in God, delivering and making a race in a short generation. Of all the saints and heroes, Moses towers grandly above them all in point of service.

Before he ascended the mountain to be forever with the Lord, Moses addressed the people giving them the overflow of his great heart in an endeavor to impress them with the virtues that had sustained him. He called upon them to keep the covenant and be of good courage, remembering that "The eternal God is thy refuge, and underneath are the everlasting arms." At the conclusion of his farewell words the honored veteran of a hundred and twenty years ascended Nebo, and with solemn joy viewed Canaan across the Jordan, and then crossed the River of Death into the Canaan above. His spirit and influence tarried as an inspiration to Israel in their further journey; it lingered through the ages and is present with us today leading Jehovah's hosts to the promised "Land of pure delight." Who would not be willing to move up into such a large and glorious service?

Mars Bluff, S. C.

ant question, Am I saved? We have clearly seen by scriptural proof that we can know it. Now the question of paramount importance to us is, Do we know it in respect to our own salvation? This is the question that most concerns this practical age in which we live.

This is the most important thing in life. Do we thoroughly realize it? Am I saved? Have I the spirit of Christ? Is the mind in me that was in Christ Jesus? Do I love my neighbor as myself? Have I manifested my love for the brethren to-day? Has my prayer for wisdom and guidance been answered to-day? Am I receiving the earnest desire of my heart? Does God's spirit witness with my spirit now that He is my Father? Does He dwell in me now? Am I saved? How often do we thoroughly examine ourselves as to this vital question? Are we as anxious about it as we are about health, position, honor, power or even our toilet? Do I think about my salvation before I get sick? Before some great calamity such as fire, flood or storm, is upon me? Is it not true that the best of us do not? Lord, open our eyes. Give us understanding and wisdom. May we be able to place a valuation upon those things that are really important and valuable. May we not rest day nor night until by thorough examination of ourselves we find ourselves meeting Thy requirements—saved now and always.

Winchester, Va.

Personal and General

Recently a baby girl came to the home of the Rev. and Mrs. T. A. Jackson at Alexandria, Louisiana.

Dr. and Mrs. W. C. Scale of Springfield, Missouri, celebrated on October twenty-third their twelfth wedding anniversary. The Doctor, who has a good practice, is also proprietor of Scale's Drug Store and the owner of valuable property in Springfield and Kansas City. They are members of the Methodist Episcopal Church.

On September eighteenth a son made his appearance at the home of the Rev. and Mrs. James E. Harrison of Allen, La.

Dr. Weir, pastor of the white Methodist church of Berwick and Morgan City, La., preached to a large and appreciative audience at Mason Methodist Episcopal Church, Berwick, Sunday night, September seventh. The Rev. W. H. Lacy is pastor.

Professor and Mrs. R. C. Barrow of New Iberia are the parents of a fine boy, who came to their home during September.

There will be a rally on the Boyce and Village Circuit, October twenty-sixth, for the completion of the parsonage at Boyce. The Rev. A. B. Venable is pastor.

Recent District Meetings

MARSHALL

The District Conference and the many conventions and institutes representing the various auxiliaries of the church met in joint session at St. Paul Methodist Episcopal Church, Texarkana, Tex., September 2-7, 1913. The opening devotional exercises were conducted by the Rev. P. H. Jenkins, superintendent, who also presided over the major part of the meetings of the session. The election of officers resulted as follows: The Rev. C. S. Williams, secretary; the Rev. E. W. Kelly, assistant secretary; the Rev. G. R. Turner, recording secretary; Mrs. T. T. Williams, assistant; the Rev. G. Felder, treasurer; E. W. Hays, reporter; Prof. R. E. Brown, assistant. Address of welcome by the Rev. Dr. A. M. Plant, of the Presbyterian Church. Response by the writer. The Rev. Dr. W. Irving Carroll, pastor of the Presbyterian Church (white) made one of the most cordial welcome addresses. Our own Dr. Dogan responded in his characteristic way. The morning sessions were devoted to the regular conference business. The afternoons were used by the various conventions and institutes. Some very helpful discussions were had. Among the visitors were: Drs. W. H. Logan, J. M. Johnson, Revs. William Macks, S. M. Bolden, K. W. McMillan, S. A. Kelly, R. Hillary, William Taylor, ——— Jacobs, J. E. Beal, ——— Gordon, African Methodist Episcopal Church; Profs. A. M. Salone, of Stamps, Ark., and Prof. Huntley, representing The Southwestern Christian Advocate. All the above named gentlemen made timely talks. The Rev. W. H. Logan, superintendent of Houston District, and the Rev. K. W. McMillan, superintendent of Paris District, made themselves quite at home, because of their former relation to the Marshall District. The Rev. K. W. McMillan was programmed and discussed at length the new departments of the Epworth League.

When the time came for the renewal of local preachers' licenses the fight was on, led by Prof. H. B. Pemberton. Among the local preachers left with their licenses were: T. B. Wofford, C. Thomas, G. W. Washington, Garfield Dixon, Jerry Lacy, Henry Chavis, James Johnson, Mack Long, W. B. Gasby, R. E. Brown, Daniel Dyer, N. A. Murphy, S. G. Bell, James Greer, A. C. McNight, J. C. Culberson, James Wilson, John Roseberry, D. Smallwood. The exhorters passed favorably upon were: Anderson Edwards, Henry Parker, Homer Crain, J. H. Johns, Dave Mitchell.

Prof. J. H. Johns was granted local preachers' license and Daniel Dyer was recommended to the annual conference for admission on trial. Prof. Huntley secured some subscribers for The Southwestern, but not what he should have. The "Wiley Rally" for Friday night of the conference was a record-breaker—\$739.00 was the amount raised. This was a nice showing, but the Marshall District had hoped to come up to the Houston District of \$1,000. Ebenezer (Marshall), Ore City and Texarkana Mission furnished the surprises in the Wiley Rally. The following ministers preached acceptably during the conference: The Rev. G. R. Turner, R. E. Brown, G. Felder, Daniel Dyer, S. W. Johnson, A. W. Carr, M. Fountain. The conference was voted to Ore City for next year. Texarkana is the home of Mrs. E. E. Peterson, yet she is as popular there as she is in other parts of Texas. She made several visits to the conference. She made several talks. There was a District Ladies' Aid Society organized, with the following officers: Miss S. A. Hughes, president; Mrs. E. A. Seward, vice president; Mrs. P. D. Johnson, recording secretary; Mrs. Snsie Black, corresponding secretary; Mrs. Mary Anderson, treasurer. The woman of the district held a very interesting session of the Woman's Home Missionary Society. Mrs. Reeseman was at chairman of this meeting. Much interest was manifested. Mrs. Reeseman was re-elected president. Mr. R. E. Denson, of Galveston, enlivened things with his sweet Gospel songs from time to time. Pastor Pryor, Mrs. Reeseman, Prof. Barrett, Pastor Taylor, Pastor Plant and a few others deserve credit for the efforts put forth to entertain the

conference. As there seems to be a general dissatisfaction over "The Southwestern" and "Wiley Rally" results, brethren let us not let up for these interests until after the roll call at Palestine. Let us remember that "The race is not to the swift, nor the battle to the strong, but to him that holds out to the end."—E. W. Hays.

FORT SMITH.

The conference met in Mt. Pleasant Methodist Episcopal Church, Soigohatchie, October 1-5, 1913, the Rev. H. P. Couiter, D. D., in the chair. The Rev. W. B. Smith, of the Plummerville Circuit, was elected secretary; the Rev. C. W. Whitehead, of Van Buren, statistician; the Rev. B. F. Neal to represent The Southwestern. The Rev. W. B. Harris, D. D., of Fayetteville, reporter to The Southwestern; Mrs. L. B. Couiter, treasurer of the Benevolence, with the Rev. J. A. Swift. At roll call every minister or pastor answered to his name except two. The superintendent read his report of the district, which showed much improvement over previous years. This district is only about twelve years old, and it is said that this session was the greatest ever held since the organization of the district. The cash receipts were \$200.00. Cash and vouchers will exceed \$600.00. This is the largest financial showing for the district since the present superintendent has had charge of the district. Reports show a large number of conversions and accessions. Mrs. L. B. Couiter, president of the Sunday School and Epworth League Convention, presided with much dignity. Friday night was Freedmen's Aid Anniversary. The president of Philander Smith College, Dr. J. M. Cox, had charge of the anniversary, and selected the following speakers: The Rev. L. G. Hodges, of Wesley Chapel, Little Rock, and the Rev. W. B. Harris, who, together with himself, spoke to a large and appreciative audience. The Rev. D. H. E. Harris, of Mallaleu, at Fort Smith, was elected district president of the Sunday School and Epworth League Convention. The Rev. W. B. Harris preached at 11 o'clock, the Rev. B. F. Neal at 3 o'clock, and the Rev. C. W. Whitehead at night. All were royally entertained. Too much cannot be said for the good pastor of Soigohatchie and his many loyal members and friends. The conference adjourned to meet at Mallaleu Church, Ft. Smith, December 6.—William B. Harris.

OCALA DISTRICT

The Woman's Home Missionary Society convened in its third annual session in Mount Nebo Methodist Episcopal Church, Lawrent, Fla., September 11-14, Mrs. Annie E. Jenkins, president, presiding. The Rev. A. R. Rutledge administered the Lord's Supper, assisted by the Revs. J. W. Robinson and J. H. Williams. After the administration of the Lord's Supper the president gave a very interesting talk. Officers elected: Secretaries, Miss N. C. Jones and Mrs. Lena Hendrick; treasurer, Mrs. Mary Foster; organist, Mrs. F. D. Thomas; the Rev. J. W. Robinson, reporter to the papers; the Rev. J. W. Williams, past master. The reports from the various auxiliaries showed increase over the previous year. Many topics were discussed and were ably handled. Address of welcome by Mrs. F. D. Thomas. Response by Miss N. C. Jones. Visitors: Prof. S. K. Kelly and wife, the Revs. C. H. Anderson, of the Baptist Church; S. P. Spotts, Scott Bartley, H. W. Bartley. All spoke to the delight of the convention. Able sermons were delivered by the Rev. J. W. Robinson, Scott Bartley, S. P. Spotts and A. R. Rutledge. Presidents elected for the districts: Gainesville District, Mrs. Cella Austin; Jacksonville District, Mrs. G. A. Bonaparte; Ocala District, Mrs. F. S. Nelson; Live Oak District, Mrs. G. B. Wilson; South Florida Mission, Mrs. Mamie M. Clive. Alanchua is the seat for the next convention. This closes the best convention in our history.—A. R. Rutledge, Pastor.

ALEXANDRIA

The Alexandria district conference convened in St. Paul's Methodist Episcopal Church, Cheneyville, La., Aug. 13-17, at 11:30 a. m., the Rev. J. O. Richards, District Superintendent, presiding. Devotional exercises by the Rev. I. L. Turner. E. P. Harris was elected secretary; I. L. Turner, statistical secretary; C. D. C. Bryan, reporter; Thomas Williams, treasurer. Short address by the District Superintendent. The Rev. R. A. Taylor preached an able sermon. Collection \$205. At the evening session papers were read and ably discussed. Introductory sermon by G. G. Priestly. At the night session, the Mayor of the town of Cheneyville, the Hon. Steve Jordan, was introduced and made us welcome. Response by the Rev. J. F. Marshall, D. D., of Newman Memorial, Alexandria. Paper by Miss Odie McNeal. The sacramental sermon was preached by D. H. Young. Collection, \$5.05. The second day opened with devotional exercises by J. D. McCain. The Rev. W. S. Chinn of New Orleans made an able address in behalf of the Southwestern. The Rev. Porter of the white Christian Church was a visitor at the evening service. Papers were read during the session and ably discussed by J. B. Johnson, I. L. Turner, C. D. Bryan, D. H. Young R. A. Waimsey, J. D. H. Frazier, J. C. Calvin, G. G. Golston, B. F. Branch, H. J. Wright, E. P. Harris, Thomas Williams, Mrs. A. B. Venable, J. F. Marshall, S. E. Henderson, Leon Gaines. The local preachers made good addresses on Saturday. The Rev. S. Green of the La Teche District, brought greetings. T. A. Hampton came bearing greetings from the Lake Charles District. We also received greetings from the Baton Rouge District. The Rev. Chase of the Baptist Church was introduced. He was with us often. He also helped to care for the preachers and delegates. The Rev. Charles Roberts, the popular pastor of Edgefield Baptist Church, gave us his large and magnificent building in which to hold services on Sunday. The rally there was a success. The Rev. W. S. Chinn made an able address, after which J. E. Rolax preached a very acceptable sermon. Forty souls came to the altar. Mr. Andrew Jackson gave an interesting talk on the Mansfield Academy. Prof. W. G. Thomas, principal of the high school, also made an able address. Thursday night T. A. Jackson preached and fifty souls came to the altar for prayer. The Rev. W. S. Chinn conducted the revival and two souls were converted. Prof. J. R. Reynolds, A. M., principal of Gilbert Industrial College, delivered a great lecture on "Education." Campiti was chosen as the seat of the next district conference. August 16th (Saturday) the Woman's Home Missionary Society was given the forenoon. Mrs. A. B. Venable, president, made an able speech and reported her work. Miss Chrissie Hampton and Miss Georgia Riley read excellent papers. Prof. J. R. Reynolds talked interestingly concerning Peck Home. Dr. Marshall, H. J. Wright, I. L. Turner, R. A. Waimsey, G. G. Golston, A. B. Venable, R. J. Johnson, J. E. Rolax and C. D. C. Bryan made able addresses. Mrs. A. B. Venable was re-elected president; Mrs. M. J. Woolridge, first vice-president; Mrs. Maggie Turner, second vice-president; Mrs. Johnson, third vice-president; Mrs. Maggie Miller, fourth vice-president; Miss Georgia Riley, secretary; Mrs. A. G. Carroll, corresponding secretary; Miss Chrissie Hampton, treasurer. Mrs. A. B. Venable deserves much credit for the able manner in which she manages business. Collection, \$2.00. After which R. J. Johnson preached an acceptable sermon. Saturday evening the local preachers read their papers; only a few read their papers. Splendid sermons were preached during our sessions by: D. Shelhy, T. A. Jackson, J. E. Rolax, R. A. Taylor, P. C. Colton, J. F. Marshall, R. J. Johnson, C. L. Angram, A. B. Venable, J. B. Johnson, D. H. Young, J. L. Augustus, G. G. Priestley, I. L. Turner, J. D. H. Frazier. Love feast Sunday morning, conducted by A. B. Venable and J. L. Augustus. Annual sermon by the District Superintendent. After the sermon the officers of the Woman's Home Missionary Society were installed. As our church was not large enough to accommodate the people, the Edgefield Baptist Church was given us to hold our afternoon services in. Sunday night a paper on Africa was read by S. P. Branch. The closing sermon was preached by the Rev. J. J. Woolridge, of Campiti. He has great pulpit power. C. D. C. Bryan read the resolutions.—C. D. C. Bryan.

Recent District Meetings

LOUISVILLE

The twentieth session of the Louisville District met Wednesday morning, at the Methodist Episcopal Church, Beaver Dam, Ky. Devotions conducted by the Rev. H. H. Hinton of Hawesville, Ky., The District Superintendent, Rev. R. L. Dickerson, presided. W. L. Noel of Litchfield, Ky., called the roll and thirteen answered to their names. The Rev. R. D. Hines of Cloverport, Ky., was elected secretary; assistants, W. L. Noel, H. H. Hinton. The Rev. A. R. Martin, G. W. Thomas and Miss Thelma Beard were appointed reporters to the city paper. The Rev. R. D. Hines, W. L. Noel, H. H. Hinton were appointed reporters to the Southwestern Christian Advocate. The report of the District Superintendent showed that each charge was advancing along all lines. It also showed that he had the work of the district well in hand. Dr. Dickerson is much loved by all of the brethren of the Louisville District. The outlook for the Louisville District is bet-

ter and brighter than ever before in its history. Dr. Dickerson is leading the men of his district with a hand of love. The district conference and Sunday school institute and Epworth League was the best in the history of the district. Each pastor is trying to make this the best year of his ministry. Sermons by F. P. Robinson, J. C. Caldwell, P. J. Smith, J. H. Ross, Dr. R. L. Dickerson and R. F. Broadus. The next session of the Louisville district conference will be held at Irvington, Ky.

CLOW

The Sunday School and Epworth League convention convened at St. Paul Methodist Episcopal Church, Oct. 9-12, the District Superintendent, the Rev. W. S. Sherill, presiding. The good people of St. Paul, under the leadership of their loyal pastor, the Rev. C. W. Sampson, extended to us a cordial welcome. Too much praise cannot be given them for their hospitality. Never before in the history of the Clow District have we witnessed a session

greater than this. Among our visitors were Dr. J. M. Cox, president of Philander Smith College, and the Rev. J. H. Clayborn, pastor of the African Methodist Episcopal Church of Texarkana, Ark. Their addresses were greatly enjoyed. Good papers were read, and we were blessed with soul-stirring sermons by the Revs. J. H. Clayborn, J. H. Howell, H. E. Carr, C. A. Taylor, J. L. Bryan and G. W. Thompson. On Friday evening, the young people presented an excellent literary program and indeed we felt that the Rev. C. W. Sampson and his good people know how to make the wheels go. The financial report was as follows: Amount raised during session, \$177.20; for Jubilee funds, \$120; raised during the year \$187 for Freedmen's Aid; making a total of \$307. We feel that we are going onward and upward and realize the fact that we cannot fall under one who is filled with the love of Christ and manifests an interest in the uplift of the people. We believe that the Rev. Mr. Sherrill is the man for the place. Our watchword is "Aim higher."—Callie S. Wesson.

MONTGOMERY DISTRICT

Dear Brother: We are within a few weeks of the Annual Conference. I hope you will make the best report in the history of your charge. I wish to lay special stress upon the importance of the following: 1st. The Freedmen's Aid Society: bring up the apportionment in full for the Freedmen's Aid Society. Don't let the Jubilee affect the regular apportionment. 2nd. The Annual Conference Jubilee Rally: there will be a great Jubilee rally at the Annual Conference. The roll will be called. You cannot afford to be behind. Make good use of the subscription paper sent you by Bishop Thirkield. 3rd. A full benevolent report: raise your benevolence in full. Be sure and report on every item of your benevolence. Let's have no blanks. 4th. The Southwestern Christian Advocate: if you have not named your Southwestern day, be sure and do so at once and notify Dr. R. E. Jones. The Southwestern will be sent from now until January 1914 for one dollar. 5th. Your Annual Conference report: be sure and have all of your figures correct. How many members did you have at the beginning of the year? How many have you added? How many have you now? Pay particular attention to this. Call your official board together and go over the roll. Count every member not dead or excluded. Do no guessing. 6th. District Superintendent's and Pastors' Council: I wish to meet all of the pastors of the district in council at our church, corner Ripley and High streets, in Montgomery, at 1 o'clock p. m., Tuesday, November 18, 1913. Let every pastor be present. We will arrange for you to spend the night in Montgomery and we can leave in a body for the conference Wednesday morning.—Wm. Jones, District Superintendent.

OKLAHOMA

Ardmore—The Rev. D. G. Franklin held his third quarterly conference on Sept. 13-14. The weather was inclement, but our services were well attended. At 9:30 a. m., had quite an interesting Sunday school; at 11 a. m. he preached an excellent sermon. At 3 p. m. the District Superintendent administered the Lord's Supper, assisted by our pastor, Rev. W. Hamilton; a good number communed. At 8 p. m. Rev. Franklin preached a noble sermon and there was a great manifestation of the Holy Spirit. Rev. Franklin served his full term as District Superintendent on this district seven years ago. He is a man of high morals and

is loved and esteemed by all. Mr. Asbury Robinson was confirmed as Sunday school superintendent. He is an active worker in the church and we pray for him success. The Rev. W. Hamilton, our pastor, who came to us last March, is doing nicely. He is a man with a good record and a Christian gentleman. The people and pastor are in peace and harmony. Collection for the day, \$12.00. Total this quarter, \$116.00.—(Mrs.) C. G. Graham.

MISSOURI

Versailles Circuit—Thirty loyal members of our Taylor Chapel, Otterville, Missouri, decided to have a One Dollar Rally Oct. 14th, and, under the leadership of Sisters Sallie Hogan and Mollie Jackson they realized the sum of \$16.02 and \$16.75 respectively; total \$32.77. The veteran "father," W. H. H. Brown, was with us; he preached ably at 11 a. m. and lectured impressively at 8 p. m. He is a venerable and lovable brother. Versailles is struggling to go forward.—J. Blaine Walker, Pastor.

TENNESSEE

Nashville—On the night of Oct. 16 the officers, members and friends of Clark Memorial stormed their pastor, the Rev. N. D. Shamborguer, and his family. The members one and all responded to the call of Mr. H. T. Green to do in a substantial way what would make glad the hearts of the people in the parsonage. There is every promise of a year of great success. It was really inspiring to see the large body of earnest, progressive, so large and so powerful a body of men and women as composed the storm party; they must of necessity set standards of helpfulness and ability to serve the church. The generous spirit with which the members responded to the call of Mr. H. T. Green is being commented upon. Mr. H. T. Green made a short address, assuring the pastor and family of the high regard in which they are held by the members and friends of Clark Memorial. Messrs. Summerfield, Brown, W. L. McEwen, Elec Mercer Dr. F. A. Gowens; Mesdames M. B. Lewis, Fannie Reynolds, R. B. Williams and Miss F. W. Ledbetter each assured the pastor of their purpose and the purpose of the other members of Clark Memorial, to co-operate with him this conference year. The indications for a progressive, helpful year are many. The pastor and wife responded in a happy vein. The storm will serve as a fine stimulus to

the pastor and family in their work this year. This was by far the largest and most valuable storm ever given in this particular charge. (Lack of space prevents mentioning the names of participants.)—N. D. Shamborguer, Pastor.

HICKORY, NORTH CAROLINA.

It has been several years since we have had anything to say about our church in Hickory. The Rev. Erving I. S. Swan is our pastor this year and under his leadership, together with Christian deportment, and Gospel sermons, we have done a better year's work than has been done for years. Forty-five have been added to the membership, debts of long standing have been paid and a new parsonage has been built, having six large rooms and a hallway. This parsonage was made possible by the Ladies' Aid of the church, that has for some years been carrying shares in the building and loan association of this place. We are glad to state that the work was done by our beloved pastor, who is a brickmason, a plasterer, a carpenter and a preacher. The Missionary, the Ladies' Aid and the Epworth League societies have all been busy trying to foster the work already begun, and spread as never before. We will raise more benevolence, and with ease pay our pastor in full. We have already given him a new suit of clothes and a pair of shoes for conference. We also send you six new subscribers to the Southwestern Christian Advocate.—(Mrs.) C. F. Letterlough.

PREACHERS' MEETING.

The Preachers' meeting of the La Teche District met in Trinity Methodist Episcopal Church, Baldwin, La., the Rev. C. Johnson, pastor, Oct. 6, 1913. Delegates were entertained during the afternoon at Gilbert Academy, where they met the student body. Addresses were made by the Rev. Samuel Green of Glencoe, the Rev. T. J. Johnson of Thibodaux, the Rev. C. Spears of Franklin and Mr. Mills, Grand Master of the Odd Fellows. Dinner was served in the Academy dining hall at 5 o'clock. At night a large gathering of the townspeople assembled to witness the exercises; the Rev. Cornelius Spears of Franklin preached a special sermon that lifted the hearts of his hearers. Rev. S. Green, Rev. T. J. Johnson and District Superintendent Rev. J. W. Turner also spoke. Many of the charges paid their assessment on the expenses of the District Superintendent to the convention to meet in Indianapolis the last of the month.

Special Notices.

NOTICE TO METHODIST PASTORS

For a number of years we have lost a number of our members who have left the South and gone to the North, East and West. For some reason or another they have drifted into other communions than our own in their new places of abode. This should not be, and would not be if the men on both ends were doing their duty. Our work in Boston especially has suffered because of this negligence, and so we appeal to you as comrades in a common cause to help us stop this leakage. Kindly send the names of all of our people who may be coming to Boston from your constituency, or who may have already come recently, to the pastor of the Fourth Methodist Episcopal Church, and we shall be delighted to get in touch with them.

Yours in His Name,

WILLIS J. KING,
Fourth Methodist Episcopal Church,
Boston, Mass.

DEATHS

Fields—Mrs. Rosetta Fields, Pineville, La., died on August 14, 1913, aged about twenty-five years. She was married to Mr. Lawrence Fields Sept. 21, 1911. She was an exemplary Christian. The Rev. H. O. Wright, her pastor, being at the district conference, Bro. James H. Green, local preacher in charge, officiated at the funeral. She leaves a father, six sisters, two brothers and a host of relatives, besides her husband and one child, to mourn the loss of this sweet young woman. She was a member of our church.

Tutson—Mr. Curtis Tutson died on Sept. 21, 1913. He claimed Christ as his Savior on his deathbed and asked that the preacher come and baptize him. He was of the Baptist Church. S. Green and Rev. A. Murry of the Baptist Church officiated.

Mullen—Jessie Mullen of Hogansville Circuit, born March 10, 1883, died Sept. 22, 1913. He was a good and quiet man and was well thought of by both white and colored people. He was 29 years old and was of exceptional character, a young man, honest and always ready and willing to help anyone when he could. He was married to Mrs. Sallie Dowel in 1905, whose family was destroyed by a mighty storm in 1905. He was a faithful husband. He joined McGeese African Methodist Episcopal Church in 1912. He leaves a wife, three children, father, mother and sister. His pastor, the Rev. J. A. Watts, officiated.—E. N. Pullings.

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and as a memorial to my father. I know that he would like to have me do something for them."

* * *

Think and Pray and Give in thousands for the veterans. Deal kindly with them. Melt the frost of their old age and fill their hearts with good cheer.

REVIVAL NOTES.

Centerville, Tex.—We closed our revival in September. The results were 39 conversions and 43 persons added to the church. The baptizing was a great occasion. The Rev. J. H. Mann preached an able sermon. Collection, \$47.00.—W. M. Benson.

Chunky, La.—We closed our meeting with an addition of twenty-seven new members to the church. About \$60.00 was raised for the pastor. Among the visiting pastors who preached were the Revs. D. R. Bentley, W. L. Mills and W. M. Emerson.

Spider, La.—The revival meeting at Shady Grove and St. Mathew closed on the 12th of October with eight happy souls converted.—C. L. Angram, Pastor.

Columbus, Miss.—I have just closed a successful revival on the Caledonia Circuit with the following results: At Frierson's Chapel, conversions and accessions, 30; at Brown Lee, 14; and at Military Chapel, 40. Total accessions, 84. The Revs. G. E. Tyler, C. E. Moody and Dr. N. R. Clay rendered valuable service in these meetings.—G. J. Dobson, Pastor.

Farmington, Tenn.—The members of Simpson Chapel held their ten days' revival beginning with the first Sunday in September. The members of different denominations participated. It is said that the community has not been stirred in twenty years as it was in this revival. The pastor, the Rev. H. W. Rucker, was assisted by Sister Lue Allen of Nashville, the evangelist of the African Methodist Episcopal Church. Mrs. Allen made her home at the parsonage and was present at the church services night and day. The great hospitality of the people was shown by the many good things they presented at the parsonage in honor of Sister Allen. The third Sunday, reception of members and baptizing. Number of converts, 30. Collections, \$42.00.—M. B. Winston.

Eutaw, Ala.—A revival has just closed on the Eutaw (Alabama) charge, at Springfield church. Eight conversions and ten accessions.—G. W. Brownlee, Pastor.

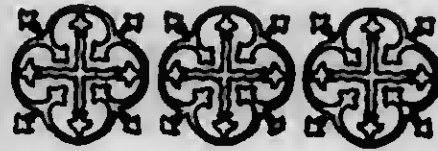
Lee (Ga.) Charge—Our annual camp meeting convened Sept. 2 to 7. Dr. J. A. Richie, District Superintendent; J. C. Cunningham, pastor; the Rev. Jos. Griffith of Fort St., Atlanta; the Rev. J. W. Tharpe, of Elberton; the Rev. W. M. Bailey, of Commerce; the Rev. W. B. Wood, of Duluth; the Rev. E. R. Miller, of Gainesville, all delivered good sermons. Our camp meeting was well attended. At 11 o'clock Sunday, Dr. J. A. Richie, District Superintendent, preached a stirring sermon to over a thousand people. Three conversions and one soul edified and backslider reclaimed. Collection for the meeting totaled \$54.51.—T. J. Brown.

MAYSVILLE, KENTUCKY.

Our work at Maysville is steadily giving evidence of a healthy advancement. We recently held a financial rally that netted the church \$225.00. We were favored October 23 to have

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with us Dr. J. G. Sherrill, Field Secretary of the Foreign Missionary Board. Dr. Sherrill gave us a great address. That night a great audience was out to hear him and the impressions made for good will be lasting. Dr. Sherrill is in every way a Christian gentleman and if any pastor wishes anyone to help him with his benevolences he will make no mistake in getting Dr. Sherrill.—J. E. Wood, Pastor.

LAWRENCEVILLE.

(By Z. K. Gowen.)

One of the best revivals in the history of this charge closed Sept. 25th, with fourteen conversions. The membership as well as the town was stirred up as never before to Christian work and activity. The Rev. J. F. Dorsey, through his untiring energy, has constructed one of the finest churches in the Atlanta Conference. He is a man who knows no failure, and is very popular and is loved by all denominations here. On Saturday evening, Sept. 13, a committee of fifteen, led by Mrs. Carrie Allen, Mrs. Magnolia Osbrooks, Mr. H. Allen, Mrs. Caroline Morris, Mr. J. Phillips and others, members of the Baptist church, brought many acceptable gifts to the pastor and family.

HOLLY SPRINGS (MISS.) CIRCUIT.

At Taylor's Chapel our fall rally, which was pulled off on Oct. 12th, was a success. Our pastor, the Rev. C. W. Evans, is the man who knows how to

bring all the people together in his charge. The new church members and the white people of our community were personally anxious that this rally be a success. Mr. Carrington, a steward of the Methodist Episcopal Church, South, took special interest in our rally. Mr. Marshall Thompson, a non-member of any church, was captain of Club No. 13; his persistent efforts in this rally will prove that he believes in church and right. The captains had five members to each club and reported as follows: Club No. 1, Sister Minerva Taylor, \$5.00; C. M. E. S. Club No. 2, Sister Ella Guy, \$4.75; Baptist Club No. 3, Sister Noah Withers, \$11.40; Club No. 4, Sister Beulah Oates, \$2.02; Club No. 5, Sister Mattie Hays, \$14.75; Club No. 6, Sister Emma Lawson, \$4.00; Club No. 7, Sister Annie Martin, \$8.72; Club No. 8, Sister Sarah Cannon, \$3.71; Club No. 9, Sister Katie Epps (Baptist), \$16.50; Club No. 10, J. E. Taylor, \$21.95; Club No. 11, W. M. Thompson, \$22.50; Club No. 12, Andrew Hall (C. M. E.), \$6.30; Club No. 13, Marshall Thompson (non-member of any church), \$43.35. Total, \$164.24. Bro. Marshall Thompson having raised more than any other captain, was awarded a prize of \$5.00. Our church is alive along all lines and totally out of debt. We have paid our assessment for pastor and all of our benevolence for the year and are ready now for conference. God bless this leader of ours who has led so well these two years. We are telling by what we do that we want our pastor returned for the third year.—J. E. Taylor.

\$1,000,000 FUND OF THE PERMANENT FUND OF THE BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
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* * *

Twelve Rock Island employees have just been placed on the retired list with annual pensions as follows: \$727, \$700, \$446, \$392, \$325, \$265, \$240; the average being \$360.

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* * *

It's holy money that's coming to the Permanent Fund. "I send for my mother, who is ninety-four years old and enjoys helping the old preachers,

District Conferences

Pine Bluff	Pine Bluff, Ark.	November 12-16	J. W. Greer
Holly Springs	Pontotoc, Miss.	Nov. 4-9	W. H. Gilliam
Winona	Oxford, Miss.	Nov. 5	E. F. Scarboro
Starkville	Kosciusko, Miss.	Nov. 5-9	W. F. Isaiah
Greenwood	Pickens, Miss.	November 12-16	H. B. Hart
Sallisbury		November 19-20	W. J. L. Hughes
Aberdeen	Shuqulak, Miss.	Nov. 25-30	J. M. Marsh
Clarksdale		Dec. 4-9	C. W. Butler

Gleanings from the Field.

ALABAMA

Akron—We have just closed our revivals. Each church experienced a top-notch. Ten souls were gained at Jackson Chapel and three at Akron. Eleven of them joined our church and were baptized. At the close of the revival in Akron, the good people of the church presented the pastor \$5.00 with which to purchase a pair of shoes. The benevolence raised on this charge for the year will more than double the amount raised last year. There have been considerable improvements made at both churches. Our fourth quarterly conference will be held in two weeks. The brethren are working faithfully. Our District Superintendent will be paid in full. According to the present outlook, the annual report from the Akron charge will compare favorably with any other report in the district.—L. C. Williams, Pastor.

GEORGIA

Hagen—Hagen charge, Waynesboro District, Savannah Conference, has just closed a very successful camp meeting. The church as never before was spiritually alive for one entire week. Dr. J. H. Grant, the hero of the Savannah, was at his best. Sunday his lecture, "The Church and the Negro, from 1844 Until 1913," met the approval of the entire congregation. Dr. Grant is a strong defender of the great Methodist Episcopal Church. Dr. Grant preached at the 11 a. m. and the night services.

LOUISIANA

Welsh—Quite a pound party was tendered to the pastor, Rev. J. S. Weaver, on Thursday night, Oct. 18th, led by Sister Clara Domo and Miss Luvester Domo. Many pounds were given by friends and a purse. Words can not express the joy and pleasure of the entertainment.—Mary Cheney, Reporter.

Alden Bridge—New Light Church at Alden Bridge, La., is moving along nicely. We have gained ten per cent in membership, installed an individual communion set, and have greatly reduced the debt on the church. We have plans on foot to finish ceiling the church and finish paying the indebtedness of the trustees by conference. On our rally day we expect to put the Southwestern in every leading family's home. Last, but not least, the causes of the benevolences and District Superintendent are being looked after. We believe we will reach the goal if we despair not.—C. C. Smith, Pastor.

Donaldsonville—I was the guest of the Rev. E. S. Goins, the pastor of St. Peter's Methodist Episcopal Church.

He is doing a great work. A grand Old Folk's concert was given Saturday night. The Sunday school is in splendid shape. Sunday was rally day and \$115.70 was raised. The Rev. J. C. Coleman of Viron Methodist Episcopal Church, H. Harrell and W. Nelson were special guests. Rev. E. S. Goins is putting life into St. Peter, and if this is kept up, the debt which has been a burden for many years, will be paid.—C. D. C. Bryan.

Thibodaux—Sunday, Sept. 22, was known as the model Sunday school day of Calvary Sunday school. All the pastors of the different denominations were present with their Sunday schools. A very interesting program was rendered. Papers were read by Mrs. Josephine Wilson, Miss Josephine Boston. Mrs. S. E. Johnson spoke interestingly of Peck Home, after which Rev. Cox of the African Methodist Episcopal Church spoke to the delight of all that were present. Rev. T. J. Johnson played the model teacher's part to a letter. Rev. Johnson is a great man and he is bringing Calvary to the place she has never been before. He is a great church worker and a leader that every one can look up to. He is loved by both races in Thibodaux. Collection was good.—Josephine Boston, Supt.

Mahnville—I take this method of thanking the members and friends of St. James Church for their loyalty during the year and especially for the donation of \$20.00 with which to purchase a district conference suit. Sister Louisa Kyles was the leader in this effort; she was assisted by Brother Cornelius Truhill. On the night of the presentation Bro. C. Taylor acted as master of ceremonies, N. Doransbourg sang a solo, and L. Kyles made the presentation speech, to which the pastor responded.—D. D. Williams, Pastor.

Gueydan—Our Trustee rally, held on a recent Sunday, was a great effort indeed. The Rev. J. S. Weaver, the Rev. Mr. Herod and our superintendent, the Rev. R. C. Worsham, were present. We raised for our church here \$68.66, making a total raised since April of \$120.00 on it—the first amount that has ever been actually paid on a site for our church in these twelve years. One joined the church. The singing conducted by Mrs. E. Green and Jackson L. Wilson was enjoyed by all.—H. C. Wilson, Pastor.

MISSISSIPPI

Brookhaven—The first, second and third quarterly conferences were held in March, June and August at New Hope and St. Maris, the Rev. P. H. Rembert, District Superintendent. The conferences convened at 2 p. m. The officers were all present and presented excellent reports, which indicated that

the work was on the advance. The Rev. P. H. Rembert, District Superintendent, preached two sermons at New Hope to the delight of all. Sinners came forward for prayer. At St. Maris, at 11:30 a. m. and 7:30 p. m., it seems that he was at his best. He preached two rousing sermons and held his audience spellbound at each sermon. The District Superintendent is not only with us at the conferences, but comes to see us during the weeks at spare times, preaches and assists the pastor in carrying out his work. I don't say that he is a Talmage or a Moody, but he is a power in the pulpit. His motto is "To look out, not in." It seems that he forgets self and looks after every interest of the church. His plea is, "Brother, let's raise every cent of our benevolences, the Episcopal Fund and Conference Claimants, and above all don't forget the good old Southwestern Christian Advocate." We have raised for all causes up to date \$375.00; \$53.00 for missions.—Rev. M. White, Pastor, in Charge of the Brookhaven District (Miss.) Conference.

Handsboro—The Ladies' Aid Society held their meeting Tuesday, Sept 23rd. Quite a deal was accomplished. The Woman's Home Missionary was reinstated by Vice-President of the Gulf District.—Edward Smith.

Sallis—I was assigned to Sallis charge in January and was loyally received by the people, and began at once to remodel the parsonage. After completion we have a beautiful five-room parsonage, the best on the Winona District. The Lord has wonderfully blessed us at this place this year. We began our revivals in August and the result was forty-seven souls happily converted and added to the church. It was the greatest in the history of the Sallis charge. On the third Sunday, Oct. 19, the stewards and officers spared no pains in planning for a great rally for the pastor. We want to thank the good people of the Mt. Olive Baptist Church for the neat little sum of \$4.30 in this, our great rally. From new members just added to the church, \$14.90. Old members paid \$64.95. Total collection for day, \$84.15. Total amount for the month of October, \$98.40 for pastor. We have raised our benevolence in advance of this time last year. We are hoping to go up to the conference with a round report. We are planning a great Southwestern Day, Dec. 14. Too much praise can not be given the leaders and members of the Sallis charge. The Rev. A. G. Marshall is pastor.—Clara J. Prince.

Pass Christian—The pulpit of the Methodist Episcopal Church at Pass Christian was filled by Dr. R. E. Jones, Editor of the Southwestern Christian Advocate, Sunday and Monday, Sept. 14 and 15, 1913. The Doctor lectured on Monday night, subject, "Making a Life."—W. L. Marshall, Pastor.

Coahoma—Our third quarterly conference was held at Pleasant Valley Methodist Episcopal Church, Sept. 21-22, with Rev. C. W. Butler in the chair. Reports showed that the work is advancing on all lines of church work. The District Superintendent says this was the greatest quarterly conference in the history of the church. Rev. C. W. Butler preached two sermons on Sunday, to the delight of all who heard him. Communicants, 86. Collections for the day, \$28.40.—D. P. Shaw, Pastor.

Pass Christian—Sept. 20-21 marked the setting of our third quarterly conference, with Dr. J. C. Houston, Dis-

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trict Superintendent, in the chair. Most all the officers made written reports. Paid district superintendent \$24.77; raised from trustees, \$149.53; paid the pastor \$158.65; Jubilee funds, \$8.00. Total collections, \$340.95. We have secured eight subscribers for the Southwestern Christian Advocate. We are making ready now to entertain the annual conference.—W. L. Marshall, Pastor.

Coahoma—We take this method of thanking Rev. Fate Davis of the Holly Grove Baptist Church and his people, and the members of the Colored Methodist Episcopal Church and others, for the \$5.30, the full amount that we subscribed at the Clarksdale District Conference for the church at Sardis, Miss.—D. P. Shaw, Pastor.

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TEXAS

Centerville—Our pastor here, the Rev. J. H. Mann, is a live leader and the church work is progressive in every department. Our community is alive and the church throughout the circuit. The church at Spring Creek, which was small and valued at \$500, is as large again now. It is a building of modern style and is worth \$1,500. Pastor Mann has been with us just two years, but he has added to our membership nearly 100 members.—W. M. Benson.

Highbank Circuit—This is a new work. Surrounded by fourteen Baptist churches, we have succeeded in planting our church here with sixteen members. We pulled off a thirty days' rally which brought us \$225 in land and cash. Our pastor, the Rev. M. M. Walker, is a worker and a strong preacher.—W. E. Cossee, District Steward.

Harletan—Under the leadership of the Rev. Mr. M. Fountain as pastor, Harletan Chapel has put on new life as never before. In a revival during August at Harletan Chapel, twenty-six joined the church. The Rev. Mr. M. Fountain is a great leader. This was the greatest revival in the history of Harletan Chapel. It was under the leadership of the Rev. Mr. M. Fountain and the Rev. Mr. R. V. Doakes. Our pastor is much praised by the people.—F. M. Washington.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. PRESTON H. DAVIS.

The Rev. Preston Henry Davis, of Benton Circuit, Mississippi Conference, died Friday, Oct. 3, 1913. His remains were brought to Canton on the 6th. His funeral was preached by the Rev. P. C. Morrison. There were present J. C. Hibler, District Superintendent; S. H. Cannon, P. W. Baldwin, Rev. Henderson of the A. M. E. Z. Church; R. T. Sims, W. L. Varnado and Jordan Williams of the Baptist Church. The Masonic Lodge of this city, under the lead of Grand Master Morgan of the Stringer Grand Lodge, buried the remains with Masonic honors. Bro. Davis leaves a wife and two sons to mourn their loss. He was a faithful and successful pastor and was universally loved. He was born sixty-five years ago at Tuscaloosa, Alabama, and had spent thirty-five of these years in the Lord's ministry. His many friends will join with his stricken family in this sad hour of their grief.—A. M. Trotter.

THE REV. H. T. O. ABBOTT

The Rev. H. T. O. Abbott died Saturday, October 25, 1913, at the age of 72 years, at his residence in the city of Shreveport. The deceased, the oldest member of the Conference at the time of his death, joined the Louisiana Conference forty-five years ago. He and the Rev. F. T. Chinn stood at the head of the Conference in point of service in years. The Rev. H. T. O. Abbott was one of the leading ministers in his day, having served many of the leading Circuits and Charges. He served one term as presiding elder on the Shreveport District, at that time including the major portion of North Louisiana; this was before the railroads were in that section of the country, and often he had to walk twenty and thirty miles to reach his appointments. These were days in which men's souls were tried in carrying the word of God to a perishing people, but this servant of God was equal to every emergency. At the last session of the Conference he was retired on account of his age. Though unwilling, he yielded to the mandates of his brethren and asked that he be allowed to preach among them till the end came. This he did, and on Sept. 7th he was stricken with partial paralysis, was brought home, and there lingered till the Master called him. He was perfectly resigned to his suffering and bore them without murmuring or complaint, was cheerful to the last. Just a few days before he passed away he asked for the sacrament of the Lord's Supper; it was administered to him and then he said: "Thank God, I have eaten and drank of the emblems of Thy blood and body, now am ready to come to Thee." The funeral service was held at the St. James Methodist Episcopal Church, to which he and his family belong, and of which he was the pastor for three years during his early ministry. The following ministers participated, viz: Revs. C. W. Reeves, C. C. Smith of our church and the Revs. T. P. Jackson and S. L.

Green of the African Methodist Episcopal Church of this city. A large and appreciative audience attended the service, although the weather was very inclement. Bro. Abbott leaves behind a loving wife, two sons, both members of our church and local preachers, who are quite useful to the church and the community in which they live.—Joshua J. Obee, Pastor.

Robinson—Joseph Robinson, a member of Summersville Methodist Episcopal Church of Escatawpa, Miss., after a few weeks' illness died in the full triumph of faith. He leaves a wife, mother, father, four sisters and two brothers and a host of friends and relatives to mourn his loss. He was also a member of the K. of P. lodge here in Escatawpa and in good standing with same and was buried by the Knights of Pythias of Escatawpa and Moss Point. The service was very impressive, the funeral sermon being preached by the pastor, A. H. Lathan.—G. W. Hawkins.

Parks—Jeff Parks of Keithville, La., a member and local preacher of Fairview Methodist Episcopal Church, died Sept. 11, 1913, aged 72 years. He was a member of the church for forty-five years and a local preacher for fifteen years. He was faithful until death. He leaves a wife and daughter. The church will miss him. There cannot be too much said about Bro. Parks' Christian life. His funeral was attended by the Rev. J. A. Vincent, pastor.—H. Henderson.

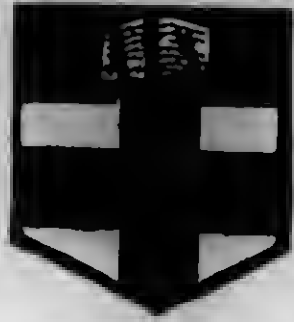
Springer—Rev. S. L. Springer was killed while in the mines at Carcliff, Alabama, August 13, 1913.

McCormic—Sister Laura McCormic, aged 89 years, of St. Paul Methodist Episcopal Church, Birmingham, Ala., died this month. She leaves relatives and friends to mourn her loss. The Revs. J. E. Berry, J. L. Carr, J. C. Houghton, B. G. Smith and others assisted the pastor in the funeral.—D. J. Price, Pastor.

Maberry—D. J. Maberry, aged 81 years, of St. Paul Methodist Episcopal Church of Birmingham, Ala., died this month. He leaves relatives and a host of friends to mourn his loss. Several ministers assisted the pastor with the funeral.—D. J. Price, Pastor.

Marriages

Scott-Price—The wedding of Miss Eva Beatrice Price and Dr. Charles Scott was a beautiful event of Wednesday eve, Oct. 15th, 1913, at the home of the bride's parents, Mr. and Mrs. Jno. W. Price, South Atlanta, Ga. The large double parlors, thrown into one and elaborately decorated in white and green with palms and ferns combined with roses, in artistic arrangement, presented a most beautiful scene. At 8 o'clock, to the sweet strains of the wedding march, played by Mrs. Anna Bulloch of Greensboro, N. C., the bridal party, consisting of Misses Dovie Reeves of St. Louis, Mo., and Lura Greenwood of Atlanta, Ga., entered. They were attired in French robes of chiffon, trimmed with shadow lace and seed pearls over messaline, and bearing clusters of bridesmaid's roses. They were shortly followed by the groom,



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accompanied by Dr. Eaton of Reidsville, N. C. Then the bride was escorted to the improvised altar by her father. Her dress was white crepe de chine with trimmings of shadow lace, crystals and rhinestone buckles. Her only jewelry was a brooch used by a grand-aunt more than seventy-five years ago. The ceremony was impressively performed by Dr. J. P. Wragg, assisted by Dr. G. W. Arnold. At the conclusion of the ceremony, Dr. Wragg presented to the young couple a book, "The Wedding Ring," in which all the details of the wedding were to be recorded. After the ceremony there was an enjoyable reception. Mrs. Price, mother of the bride, received, assisted by her sister, Miss Carrie Harper, of Baltimore, Md. The presents were both numerous and exquisite, attesting the popularity of the young couple. The bride and groom left after the reception, going first to Greensboro, N. C., where they were royally entertained in the home of Mrs. Bullock; thence to Reidsville, North Carolina, their future home, where numerous friends waited to do honor, with the heartiest reception ever held there.

Sparks-Wylee—Dr. T. W. Sparks, M. D., of Terrell, Texas, a prominent member of Warren Chapel Methodist Episcopal Church of Terrell, Texas, was united in marriage to Miss Bista Wylee of Tyler, Texas, one of the city's teachers, Sept. 2, 1913, at the bride's home. They are now domiciled at the doctor's beautiful home in Terrell, Tex.—J. P. Beicher, Pastor.

Kempis-Cannon—On October 12th, 1913, at the beautiful country home of Mr. and Mrs. Kempis, Pickens, S. C., their daughter Cansis was given in marriage to Mr. Harrison Cannon. The happy couple were united by the Rev. J. C. Gibbs. They then went to Shoal Creek to services and from there to their home at Crossroads, where a royal banquet was spread. The contracting parties are young and are of splendid families.—John C. Gibbs.

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BE AMONG THE VICTORS AND NOT AMONG THE VANQUISHED!

Mrs. Clara Rhodes of New Orleans and Mrs. Esther Payne, formerly of Pass Christian, now of New Orleans, were among our recent callers.

Ross Church—Our Sunday school attendance increases each Sabbath. Local Preachers' Rally on October 9 was a success. Mr. S. J. Jackson, master of ceremonies. Among our visiting ministers on this occasion were the Revs. W. M. Hamilton and John McKee of Pleasant Plain. Collection, \$22.90.—John Wise, Pastor.

Wesley Church—The early prayer meeting was conducted by Bro. Orange Thompson. Prof. T. W. Sherard reviewed the Sunday school lesson. The pastor preached morning and evening. Epworth League attendance and topics

discussed, good. A large number partook of the sacrament. One member united with the church. Next Sunday at 10:45 a. m. Dr. J. L. Wilson, the pastor, will discuss "An Investigation of the Vitals of Christianity, or, The Philosophy of Philip and Nathaniel." At 7:30 p. m., "The Invincible Army of God, Its Foes and Its Allies." Collections for the day, good.—L. L. Harrison.

St. Matthew Church—Services were good both morning and evening. Prof. J. H. Lovell, New Orleans University, preached very interestingly to an appreciative audience. The Rev. G. C. Rounds, pastor of Beautiful Zion Baptist Church, will preach at St. Matthew's Sunday night. Mr. C. D. Smith has matriculated in the pharmaceutical department of New Orleans University. The sacrament next Sunday at 11 a. m. and 7:30 p. m.—Chas. C. Landry, Pastor.

Trinity Church—The early Sunday morning prayer services were conducted by Bro. Garfield Robinson and Sister Isadore. Prof. J. H. Lovell assisted with the sacrament; 278 communed and 182 gave testimony. The Fair closed Tuesday night, and we hope to realize a nice sum for the debt. District Superintendent Chapman will be with us Sunday and hold the fourth quarterly conference, Monday night; we hope to make full reports. Nov. 30 is Southwestern Day. Wednesday night, the 12th, Trinity Church will tender President Melden and faculty a reception. President Melden will talk on his recent European trip. Special music and refreshments. The public is invited. Collection for the day, \$51.—W. Scott Chinn, Pastor.

First Street Church—Last Sunday at the 11 o'clock and the night services the attendance was good; also at the Christian testimonial meeting. The 6:30 p. m. service, in charge of Brother Thomas Smith and Sister Hubbard, was a benediction, as was the administration of the Lord's Supper. Two united with the church. Mrs. Thirkield, recently elected president of the Woman's Home Missionary Society of the Methodist Episcopal Church, will address a mass meeting of women next Sunday at 3 p. m. Everybody is invited to hear her. Help us to give her a big crowd. Our revival will begin next Sunday night. Let us make Southwestern Day a great day for the paper. President Charles M. Melden of New Orleans University will preach the educational sermon Sunday night, Nov. 16. Our fall rally, Nov. 23. Every member is urged to contribute \$3.00 in this rally. Dr. Simmons of the African Methodist Zion Church will preach for us Wednesday night, Nov. 12.—B. Mack Hubbard, Pastor.

Union Church—Services good all day. The pastor preached morning and evening. At the Epworth League service Mrs. Mary Hathaway read a very interesting paper, Mrs. Odile Murphy delivered a helpful and instructive address, and Mrs. Alice Bolton sang a solo. Sacrament of the Lord's Supper will be administered next Sunday and the final report of the Emancipation Carnival will be made. All ticket sellers are requested to report by that time. Every person reporting a dollar will be awarded a prize and the grand prize will be announced at that service. By special request, the Children's Lilliputian Wedding, conducted by Mrs. G. E. Hubbard, will be repeated in a sacred concert on the 21st inst., at which time a photographer

will make an attractive picture of the entire company of children.—J. H. Hubbard, Pastor.

Unveiling of the monument in honor of the late Rev. W. R. Butler, ex-pastor of First Street Methodist Episcopal Church, Sunday afternoon, by the memorial committee, members and friends, at Adam street cemetery. Program: Hymn, "All Hail the Power," by congregation; devotion invocation, by the Rev. J. O. Brown; scripture lesson, the Rev. John McGee; band (boys from Walts' Home), "Nearer My God to Thee;" address and introduction of master of ceremonies, the Rev. M. S. Davage; addresses by the Revs. Willie Jones, A. Hubbs, Billups, W. S. Chinn, Messrs. W. R. Bailey and W. K. Hopes; unveiling, by Misses A. Clark, H. McWilliams Myrtle Savage, Valtena Randolph, Yetta Moore, Julia Clark, Helen Modeste Boyd; contribution ceremony by Lincoln Lodge; benediction by the Rev. Allen Luster. Ushers, Preston Russell, W. R. Bailey; Mesdames A. Allen, L. Russell.—L. McWilliams, Secretary.

District Rounds.

NEW ORLEANS

Fourth Round

St. Matthew, Nov. 6-9; Trinity, 7-9; Slidell and Village, 15-17; Angie Circuit, 21-23; Franklinton Circuit, 23-25; Mandeville and Covington, 27-28; William, 30-Dec. 3; Mt. Zion, 30-Dec. 1; Maiden, Dec. 4-5; Asbury, 6-7; Haven, 7-8; Mallalieu, 11-14; Thomson, 10-14; Scott Chinn, 19-21; Union, 21-22; Pleasant Plains, 28-29; First Street, Jan. 4-7; Wesley, 4-5; Boynton, 8-11.

Brethren: What are you doing for the Jubilee offerings, Southwestern Christian Advocate, and the benevolent collections? Are you conscious that you have done your best, and are still doing it? Can you afford to close the year's work with less having been done than last year? Do you desire a less important place to labor for the Master next year than you have had this year? We are in a progressive age. Our work must tell. I shall expect full report from you and also the board of trustees. I must see the Church Record.—Valcour Chaphan, District Superintendent.

Cures Old Sores, Other Remedies Won't Cure.

The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c, 50c, \$1.00.

MARRIAGES

Bell-Scroggins—At the altar in Wiley Chapel Methodist Episcopal Church at Clow, Arkansas, at 7:30 Sunday evening, Sept. 7, 1913, Mr. Edward Bell and Miss Estella D. Scroggins were united in holy wedlock. The church was packed to its uttermost capacity to witness the ceremony. Mr. and Mrs. Bell are promising young people and are both members of the church in which they were married. The ceremony was performed by our pastor, the Rev. J. W. Nelson.—(Mrs.) Josie E. Kelly.

Brown-Roberts—At the home of the bride's mother, Mrs. Mary Roberts, on the night of Sept. 24, 1913, Mr. Caesar C. Brown of Shreveport, and Miss Lou Roberts of Pineville, La., her pastor, the Rev. H. J. Wright, officiating. The bride is one of the leading young women of this town and is held in the highest esteem by all who know her.

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Every woman, whether she can cook or not, can make the most delicious

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ICE CREAM
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\$1 00.00 to \$500.00 a month sure. We want a hustling man or woman in each locality—18 to 50 years of age. Give all or spare time. No canvassing—easy to do—brings you influence, friends, success. Simply recommend our Sick and Accident and Life Insurance Memberships to your friends. You don't need high education—nor experience—we learn you everything. Valuable FREE PRIZE to first acceptance from each place. Write for yours quick. The I-L-U 1208, Covington, Ky.

WANTED—One man or woman in every locality to start a Candy Kitchen. Best paying small business on earth! Few dollars starts you. Get away from wage slavery. Write for particulars. Native Herbarium Co., Ambler, Pa.

After the ceremony an informal reception was held. All of the Roberts are members of Wesley Methodist Episcopal Church of Pineville. The couple left the following day for Shreveport, their future home, accompanied by the bride's sister, Mrs. Laura Stephens, also of Shreveport.

Fairfield—The members and friends are doing all in their power to make this the best year's work in the history of the church, both spiritually and temporally. In a rally Sept. 14, 1913, the sum of \$80.00 was raised for church indebtedness and pastor's support. We hope to send in a good number of subscribers for the Southwestern.—Rev. H. C. McCarty, Pastor; A. B. Livingston, Secretary.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, NOVEMBER 13, 1913

Vol. No. 42—No. 46

METHODIST MEN'S MEETING

J. Campbell White, a member of the United Presbyterian Church, secretary of the Inter-denominational Alliance Missionary Movement, and one of the outstanding Christian workers of the present day, in referring to the Methodist Men's Meeting at Indianapolis, was heard to say: "I have attended all the great religious gatherings held in this country in the past ten years, and this, I am safe in saying, is the greatest, both in spiritual power and in world possibilities."

Methodism will be better because of this Convention. The men whose privilege it was to sit during the four days under such an absorbing program, in such a spiritual atmosphere, and listening to such appalling needs in the world's depths of sin and misery, with the accompanying opened doors and piteous and pleading cries for help, with the unmistakable presence of the Divine leading and directing and impressing the entire Convention, will forever as long as life lasts and, we reckon, through endless ages, remember this meeting. Here gathered three General Conferences and more, even more representative, some one remarked, than the General Conference, in the personnel of the men. Here these men gathered on a Mount of Vision—they saw the needs and the opportunities and at once the Mount of Vision became a Valley of Humiliation and of self-abnegation in that the Church so slowly goes to the imperative and imperial tasks committed to her care. Not only was this a mount of vision and a valley of humiliation, but it was a school at study of geography in connection with the divine plan of the world's redemption. My, how near the world seemed at our feet! How close was China when George Sherwood Eddy was speaking! And who could not but feel the intensest interest in the new republic and who did not send up a prayer of thanksgiving to the Almighty God that the Christian impulse was a dominant note in this new and likely-to-be, the greatest republic of the future. It is not extravagant at all nor an over use of superlatives to say that this was the greatest gathering of Methodists since the Church started on its eventful mission, blessed and baptized by the blessed presence of its forceful founder, the immortal John Wesley. Two thousand seven hundred and twenty men registered and, taking into account the exchange of registrations, there were three thousand and two hundred men. These included Bishops, general officers, and quite three hundred District Superintendents, it is said the greatest number of District Superintendents ever gathered in any one place in the history of Methodism. There were leading pastors and influential church workers. Along, side by side, was the layman with a larger attendance, perhaps, than had the ministers in the aggregate of the Convention. But the laymen were there with a vision, with a consecration, with a passion for the world's redemption, anxious to learn and anxious to do.

From the moment that the Convention was called together by Bishop Moore, the beloved, beautiful, the sweet, strong and optimistic, to the closing hour when on knees after a season of prayer, the Convention received the benediction, there was a sweep of one fixed purpose. The urging impulse of the Convention rang out in the singing of the hymn in the opening, "Jesus Calls Us O'er the Tumult."

There were what might be called intense moments or periods in the Convention—moments when every auditor was riveted in attention to the thought of the Convention—moments when the Convention was completely absorbed and shut out from the world and Tomlinson Hall verily became an Upper Chamber. And, too, when three thousand men seemed to be as one—one thought, one purpose, one prayer, one sympathy.

We could not forget to mention the hour when Bishop Hughes presented his matchless and impassioned plea for a new America for new Americans, discussing the three gates by which new Americans come to us—by immigration, by birth, by regeneration. There

Could ever a man pass through such a conscious experience of being lifted out of earthly surroundings to things that were heavenly and divine and not be absolutely conscious of the fact that there is a God that hears and answers? It was a prayer to a Present, Potential Personality, and a reliance upon His power and love and forbearance. It was a prayer born out of the consciousness of our relation to Him, a sense of sonship of a common Father with an added sense of absolute inability to meet the task in hand without His personal aid.

Several times did the Clafin Quintet arouse the Convention. On one occasion, when they sang "Bye and Bye When the Morning Comes," the audience was visibly affected, and Mr. J. B. Ayres, a member of the Grand Army, arose and shouted, "And they put us all to shame in the short period of fifty years of freedom." But the intense moment came just preceding Bishop Quayle's matchless address on "America as a World Influence." The boys from Clafin sang "The Old Flag Never Touched the Ground." Patriotism and Christianity in America go hand in hand. The flag stands for liberty, it stands for God, and when those boys sang they struck a ready response. The chorus was repeated once and then again and it was taken up by the audience voluntarily. What an intense moment it was when those five Negro boys brought from behind five flags and waved them, enthusiastically singing, "The Old Flag Never Touched the Ground." The flag, the symbol of liberty, is loved second to the flag of the Cross.

Now, it would not be absolutely correct to speak of Fred B. Fisher at an intense moment, but he was the dominating personality of the Convention—at all times forceful but brotherly, businesslike, but always spiritual, and fixed on one purpose, that the Convention should on its knees get a vision of the duty before it, with a realization of the means available and our relation both to the task and to the means. It is safe to say that Fred B. Fisher went forth from that Convention as having impressed it for good in a large and ample way with a sense of his deep spiritual life, of his ability to do things in a systematic way and as a man of an absorbing purpose, devoted to the Kingdom. Ever after this those who did not know him before, as well as those who did, will have a large place in their hearts to be led, directed and urged on by this princely personality.

The Convention once again came to its feet when a resolution was presented and passed, calling for the placing of Bibles in public schools. Not satisfied with rising, the Convention broke into enthusiastic singing of "My Country 'tis of Thee." Three other instances of intensity came during the addresses of Dr. A. W. Leonard, Bishop F. J. McConnell and Dr. George P. Eckman. These were stirring messages that gripped the Convention. Doctor Leonard spoke on Civic Reform and his thrust at Tammany of New York and the vile and unprincipled boss rule throughout the country received tremendous applause. Bishop McConnell spoke on "The Call to Social Service." Forceful, scholarly, comprehensive, statesmanlike in all his remarks, the audience was with him from the beginning to the end. Dr. George P. Eckman, editor of the Christian Advocate, delivered an address refreshing, inspiring, up-

(Continued on page 8)



MRS. MARY HAVEN THIRKIELD

President of the Woman's Home Missionary Society of the Methodist Episcopal Church. See Article on Page 8.

were no set phrases to catch the crowd. It was not a rhetorical address made by set rules, it was rather the expression of a heart set on fire, consumed with conviction of the subject, which struck a ready response in the hearts and consciences and minds of those who listened. One would have to go a long time to find speaker, subject, hearers so in harmony as to create an atmosphere so absorbing that it made it an occasion never to be forgotten.

It is too sacred sometimes to refer to prayer, and yet on that morning when Bishop Wilson was called on to pray, it seemed as if the whole Convention was lifted up to the gates of heaven, passed in through the gates and knelt at the very Throne of the Almighty.

National Convention of Methodist Men, Indianapolis, Oct. 28-31, 1913

MESSAGE OF THE CONVENTION TO THE CHURCH

THE Methodist Episcopal Church has birthright in two outstanding characteristics of present-day Christian consciousness—world vision and world brotherhood. John Wesley's words—"The world is my parish," and those other words in our history, "I desire a league offensive and defensive with every soldier of Jesus Christ," affirm the faith of Methodism to have a world vision, its hope to be a universal hope, and its love to be an all-embracing love.

This first national convention of Methodist men has been assembled because men of official and commanding relationship in the Church, specially need to be aroused to larger initiative and service for the establishment of the Kingdom of God throughout the world. This body of men, representing every state of the Union and practically every Conference of the Church, manifests the presence of an awakening which is but a part of the rising religious consciousness of universal manhood.

The responsibility of the Methodist Episcopal Church for the evangelization of non-Christian peoples is self-defined, and has been accepted as 150,000,000, among which number of such peoples the Church has elected to serve. Its responsibility for the Christianization of the United States is in like proportion to the unchurched and unevangelized in our ninety millions of population. This whole service must be undertaken and forwarded in harmony with other existing Church agencies. "Together" is the watchword of the twentieth century. Unification co-operation, co-ordination, are the recognized principles to secure economical and efficient service, not only in the sphere of secular business but equally in the business of the Church.

To meet this responsibility adequately requires the quadrupling of life and supply to missionary agencies. One person out of every thousand of the membership of the Church would add thirty-three hundred to the missionary staff, and an increase in missionary and benevolent giving to the standard set by the General Conference of 1908—"as much for missions and benevolences as for our local budgets"—would afford ample revenue. This convention repeats the challenge of "at least as much for others as for ourselves" as the lowest goal for final attainment in view of the second great commandment.

This standard of giving is easily attainable if proper apprehension of the stewardship of life and of money can become the impression of the entire members of the Church, and if scriptural methods can become the regular means for the expression of their religious life.

The "new financial plan"—nothing other than these scriptural methods—embracing continued information and education, the acceptance of the principles of stewardship and of systematic methods of proportionate giving, and the steady practice of prayer in daily life, should be actualized in every Methodist home and congregation. To secure this there must be carefully planned and cordial co-ordination and correlation in the methods and work of the several agencies charged with missionary and benevolent responsibility. Business intelligence demands and the best interests of our benevolent work require that there shall be no unnecessary duplication of programs or multiplication of agencies. The direction of the General Conference of 1912 for the "unity and efficiency of financial plans," and for the protection of our Churches and of the official connectional benevolences from the confusion and harassment of multiplied financial appeals must be carried out in the spirit which prompted the legislation.

The Methodist Episcopal Church must ever show itself the Church of the people in the spirit of Him whom "the common people heard gladly." The desire for true Christian social service is everywhere prevalent. In the words of Frederick William Robertson, "We must socialize our Christianity and Christianize our social life." No civilization can be permanent unless based upon religious principles. The evils and wrongs so sorely afflicting society must be overthrown and remedied through an aroused public opinion that will register itself in righteous laws and just administration. The Church must ally itself sympathetically and aggressively with all that commends itself to its judgment and conscience as essential to the perfection of a Christian state.

The necessary leadership of the Church and the continued maintenance of an intelligent active and consecrated member-

ship depends upon education Christian literature and the training and direction of young life. Our schools, colleges and seminaries must be kept adequate to their task; the literature of the Church must continue of the highest quality and be increasingly circulated and read; and all agencies for the nurture of youth into strong Christian manhood and womanhood must receive fullest sympathy and support. By its birth and history Methodism is committed to the broadest educational program, to the largest mental development of its people and to sacred care of the home, from the precincts of which must come the saving influences for the Church, State and society.

In all the work of the Church the laity have equal resources and privilege with the ministry. Particularly is the demand upon "Christian business men to give the same energy and intelligence to the work of the Church that they now give to their own private affairs." When this is done the Kingdom of God will have come upon the earth. The General and District Superintendents, pastors and several missionary and benevolent agencies are the natural and appointed leaders. They must lead and the Church must follow.

No work for God can be done successfully unless undertaken in His spirit. Nothing can be so essential as for the Church "to advance upon its knees." Men everywhere must be brought into its fold and be made to flame with the evangel of His Word. This convention commends the work of the Commission on Evangelism to the entire Church. Methodism must maintain itself as "Christianity in earnest." If the note of evangelism be hushed; if the work of the Church be attempted by mere organization, however perfect and comprehensive; if reliance be placed upon societies and agencies, however numerous and well equipped; if there be attempts to lay other foundation than that which is laid, the Church will be powerless and its work futile. "Not by might nor by power, but by My Spirit," saith the Lord. If the agencies and membership of the Church be transformed and transfused by His Spirit, and be uncompromisingly loyal to Him who hath purchased with His own precious blood, as it will be "fair as the moon, clear as the sun, and terrible as an army with banner" to aid in the accomplishment of His divine purpose in the world.

In solemn consecration and in the spirit of humble obedience, the representatives of the Methodist Episcopal Church in convention assembled, pledge this great communion of the Church of Christ to endeavor and achievement for Him, in whose name we pray—"Establish Thou the work of our hands upon us, yea, the work of our hands, the work of our hands establish Thou it."

A WORKING PROGRAM

The Convention of Methodist Men assembled at Indianapolis, Indiana, commits itself and calls the entire Church:

First: To a program of personal evangelism at home and abroad which shall enable the Church to reach effectively the last man with the message of redemption; and that we set as a goal an annual minimum gain of ten per cent in the full membership of every local church.

Second: To the principle of social redemption in all lands and the application of the spirit and teachings of Christ to the total relations of men.

Third: To the bringing of our youth everywhere into real Christian life and to their training for effective Christian service by all those agencies which the Church has created for this high purpose.

Fourth: To the practice of the principles of stewardship by every member of our Church as defined by our discipline. This recognizes God as giver and owner of all things; man as a steward, holding as a sacred trust all he has; the systematic application of a portion of our income to the advancement of God's Kingdom, and the dedication of one-tenth of our income as a minimum.

Fifth: To the universal introduction of the every member canvass and the weekly offering by every man, woman and child of our Church, with these two principles always in view:

(1) The standard apportionments met in full as a minimum achievement.

(2) At least as much for others as for ourselves as our near goal.

Sixth: To the hearty and full support of those Boards which are created by the Church as the proper instruments for the application of the benevolence of the Church to the world's need. And we emphasize the paramount claims of those regular causes established and approved by the authority of the Church.

Seventh: To the loyal and loving support of all those forms of Christian activity, in all lands, as expressed in our educational, philanthropic and evangelistic institutions, looking everywhere toward the care of the sick, the aged, the orphan, the unfortunate and toward the training of our youth in the spirit of Christ.

Eighth: To an inspirational and educational campaign, having in view our full relation to the civic, industrial, social, educational, philanthropic and missionary problems of our age—and to the enlistment of the unused energies of the men of the Church under the leadership of the Son of Man.

Ninth: To an emphatic reaffirmation of the action of the General Conference on the subjects of higher Christian education and the imperative need of vastly larger funds for our schools, colleges and universities; the necessity of more liberal support for our ill paid ministry, especially in view of the increased cost of living; the supreme claim of the retired veterans for an adequate support in their old age; and we commit ourselves with heartiness and devotion to the well-known attitude of the Church on the subjects of Temperance, Social Purity and Sabbath Observance.

Tenth: To the support and circulation and the faithful reading by ourselves and in our homes of that Christian literature in book and periodical created by our Church for the training, instruction and inspiration of our people.

Eleventh: To a program which shall bring to districts and local churches the principles, ideals and methods which have found expression in this Convention. And we ask all our boards to set aside their secretaries and other officers, as far as possible and necessary for the service of the districts and area groups in a unified campaign for all these approved causes.

Twelfth: To the utmost co-operation of our Church with all other "Churches which exalt our Christ" in a common and united effort in all lands to bring in Christ's Kingdom.

SUPPLEMENTARY

In order that the message of this Convention may be carried down to the local church, we make the following specific recommendations:

I. That the arrangements for Conference anniversaries and Conference visitation on account of all the causes to be so adjusted as to make it possible for the Annual Conference to set aside a sufficient time for the full presentation of these great interests of the Church, and for a study of practical methods, under the institute plan, for the solution of these problems.

This plan or some modification of it would seem to be essential if the ministry and laity of the Church are to be fully informed concerning these most important matters.

The conviction has deepened in these days that the Church everywhere needs the vision that has come to the Convention. It would be impossible through any printed word to bring at once the survey of conditions and the inspiration which have come from the living voice. Those who have spoken to us here must speak to the Church. We are convinced that a like uplift of faith and love would follow the presentation of these facts elsewhere as in this great Convention.

So convinced are we of this that we urge upon the boards and agencies which have been represented the necessity of releasing from the ordinary duties of office those who have addressed us, in order that they may have the opportunity to reach with their quickening message the churches here represented.

As there is need of a practical plan, which must include many details, there should be a central office to which correspondence with reference to arrangements for follow-up meetings may be addressed. We recommend that the Commission on Finance make all necessary arrangements.

We would especially recommend that before leaving this Convention the delegates should plan for one or more central meetings in each Episcopal area, and that in consultation with the central office the dates of these meetings be so arranged as to make possible a thorough visitation of the Church by the speakers who may be set aside for the purpose.

In order that the laity may be effectually reached with the message of the Convention, we would especially recommend that the Laymen's Missionary Movement be urgently requested to arrange for such sectional and other follow-up convention meetings as the demand or the hour and the wisdom of its executive committee may suggest.

Methodism: Its Mission and Message

By Bishop McDowell

I DO not quite like this topic. Methodism has no message of its own, and no mission except as a servant of Jesus Christ. We speak of the Christian's message, and if we are true, we perform Jesus Christ's task. For our world's plans were not made either at Fetterlane or at Oxford. They have been made in the heart of eternal God. And that ancient Methodist who in a moment of pious rapture thanked God for John Wesley's plan of salvation was just a little bit wide of the mark. Now, if there were time, I should want to amplify three propositions, which three propositions, I frankly state at the beginning of what I have to say, conscious that at the exposing of the whole outline in advance is not always good homiletics.

Proposition number one: Christianity has a message so unique, so necessary to the world, so rich and fruitful in its contents, so superior to any other message known to the world, as to constitute it, not only a real gospel, but the only gospel for mankind. Proposition number two: The work is lost and will continue to be lost unless in some real fashion the world gets this message which is the glorious gospel of the blessed God. Proposition number three: The message of Christianity in this message, and the mission of Christianity is the carrying this message in Christ-like fashion to the world which dies for the lack of it. Now, these are the three points I wish to make.

I'm not quite sure but that having stated them they are sufficiently made. And yet

perhaps it may be fair to emphasize them a bit for the purpose of their simple statement.

What then is Christianity's message which constitutes it a gospel? As significant books as have appeared in recent theology have been those books which in one form or another have sought to answer the question, "What is Christianity?" And I am bound to say that, recognizing fully our large debt to these very able discussions that, recognizing fully our large debt to these very able discussions it seems to me that they are rather needlessly elaborated and complicated. I think they would bother a Chinaman or a low caste Indian or a native of the interior of Africa just a bit. They would not quite meet that test of the gospel which is the practical test, namely, can the gospel be immediately preached on the streets? So if you ask what is Christianity's message, I should try to answer thinking of the Indian man that stands here making his first inquiry about Christianity, of the Chinese man standing here asking, "What is this message?" And I should answer in terms that were perfectly simple—this Christian message is this, "God was in Christ reconciling the world unto Himself." This is Christianity's message, "The Son of Man is come to seek and to save that which was lost." This is Christianity's message, "God so loved the world that He gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life." We have lost something of the sharpness and acuteness of this wonderful mes-

sage by our very familiarity with it. But we ought to thank God with our whole hearts that we have a message that can be stated in a dozen words.

Now, I will rest Christianity's case upon one word, "Redemption," and I will risk Christianity's case upon one person, The Redeemer. In any land at any hour I will face the sin, the sorrow, the strife, the hate, the shame, and the death of that world with that person, The Redeemer, and that message, His Redemption. The Redeemer is Christianity's gift to mankind. The Redemption of all life is Christianity's purpose for mankind. I would not cross the street to give India a new theology; India has more theology than it can understand. I would not cross the street to give China a new code of ethics; China has a vastly better ethical code than ethical life. I would not cross the street to give Japan a new religious literature; for Japan has a better religious literature than religious life. But I would go around to her again and yet again, if it pleased God, to tell India and China and Africa and the rest of the world.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Some of us were brought up on certain familiar lines. I do not doubt that I could set this great assembly singing if I had time to do so, by the simple repetition of those lines which were true in our infancy, which are true this morning as we face manhood's tasks, and

"There is no name so sweet an earth
No name so sweet in Heaven,
The name before His wondrous birth
To Christ, the Saviour, given."

"Thou shalt call his name Jesus, for he shall save his people from their sins." This constitutes the message of Christianity; this makes it unique; this makes it essential; this separates it from all others. Dr. Speer has just spoken of the new adjustments that have come in consequence of the study of comparative religions. I myself am old enough to remember when we were almost afraid that we would discover some excellence outside of Christianity, but it seems to us that if we discovered anything good in any other religion, somewhat that would disparage Christianity as the absolute religion. And honestly, I myself, share that fright and was not a little bit disturbed when it was pointed out in my youth that in negative form the Chinese did have the Golden Rule. The time was when some of us were almost afraid to discover any virtue in the lives of these whom we called broadly, "Heathen." Long since, bless God, we have got past that. We are no longer disturbed by the discovery of virtues outside of Christianity, or excellencies in other religions than the Christian religion. The one heart-breaking thing as you face the non-Christian world and its religions on the ground is not the virtues that you can discover but the virtues that you cannot discover. And if you find a shining character standing up in the midst of them you have it for a point of contact between Christianity and that land in which he has arisen. And if there be a truth arises out of the non-Christian religion, instead of being disturbed by that shining truth you thank God and go forward, knowing this that in spite of it all the great tragedy of it hangs like a pall over the non-Christian world. You go for instance into India and China with as large an assortment of liberal views as any man ought to carry around the world with him. You go determined to be generous to the non-Christian world and you receive with gratitude the courtesies of the elegant gentlemen who show you courtesies. But you come out saying with an emphasis that you never dreamed it would be possible to you, "There is no other name given under heaven or among men whereby men must be saved but the name of Jesus Christ, neither is there salvation in any other."

So this is Christianity's message. We do not offer a Western Christ to the Eastern world. We do not offer an Eastern Christ to the Western world. A universal Christ adequate for the salvation of the whole world constitutes our proclamation and I venture to say that one of the imperative needs of Christendom in this hour is a recreation of its faith in the adequacy of Jesus Christ for world's salvation.

There are a good many kinds of scepticisms in the world, some of them distressing, some of them amusing; but the one scepticism that cuts the nerve of faith and lets it die is that scepticism that questions the necessity of Christ to the world and the adequacy of Christ to the world so we need to stand straight at this point.

Gentlemen of this great convention, in some parts of the world it is a plain straight issue between Jesus Christ and Mohammed. In other parts of the world a plain straight issue between Jesus Christ and Buddha. In other parts of the world a plain straight issue between Jesus Christ and Confucius. We confuse and befog the whole matter when we make it a vague and a general comparison between one ism and another ism. I will take my stand in New York or Chicago or Calcutta or Bombay or Foochow and Shanghai or Peking or Tokio or anywhere in the world beside Jesus Christ not simply that he is better than anybody else but that He alone is adequate to world redemption. There is no salvation apart from Him.

Now, my second proposition, which I shall discuss with a good deal more brevity, is this, that this world is lost and will keep on being lost unless we bring to that world that message of Christianity in some fashion like unto the fashion in which it was brought to us. I suppose the very finest thing in the world is humanity's groping after God, humanity's struggle to find God. And I suppose the very

saddest thing in the world is the failure of humanity unaided to build its tower up to the Heavens. Humanity awakens a shout or a song. The Christian message in the beginning was conditioned by two factors; first, what God in Jesus Christ brought to mankind; secondly, what man out of Christ, needed from God. No man could go into the Eastern world to-day without being tremendously stirred with the similarity between the conditions in the far East and those conditions into which Jesus came. Now do not misunderstand. What God had on one hand, what man needed on the other hand—you can begin either way, but you come out at the same point. Dearly beloved brethren, there is a widespread error in the world, a widespread and fatal error in Christendom, that error is a two-fold one. First, that the world without Christ is upon the whole a pretty good world without a very good religion. Secondly, that the world without Christ is a fairly happy world without a very adequate religion. One wishes that this were true—and it is not. Many terms have been used to characterize the age and many to characterize the race. The time in which we live has been called an age of doubt and an age of faith and an age of materialism and a sceptical age and a socialistic age, or a junction of the two by those that want to be wise and strike bought. And the nations have been characterized as the supple Hindus, and sturdy Chinese and alert Japanese, etc. Oh, brethren beloved, with all these shifting passing terms we are perfectly familiar. But the one outstanding with reference to the Ages and the Nations is this, that the Ages have been ages of sin and the Nations are nations of sin, and that the pall of sin falls across the centuries and all continents. It is in other words not simply the necessity of a changed religion or of missionary propaganda. Dr. Speer, if it were possible for us to induce the people of Africa to forsake Mohammedanism, to change their religion without changing their character, all the great struggle would be utterly useless. It is not simply a changed religion but a changed life that the world needs, in Christendom and out of Christendom. The world is not being destroyed by its poverty, and the world is not being destroyed by its diseases. The heart of the world is not breaking because of its poverty or because of its sickness. The heart of the world is breaking for life. The heart of the world is broken by sin. Shall I tell you, shall I confess to you, how many times I have been asked, how many pitiful times I have been asked, whether the non-Christian world is not getting along pretty well with the religions it has. Frugal men, economical men, men with their benevolent emotions under perfect control, have asked me over and over again, if the non-Christian world is not getting along pretty well with the religions it has. Frugal men, economical men, men with their benevolent emotions under perfect control, have asked me over and over again, if the non-Christian world is not getting along pretty well with the religions it has—as though Christianity might be a convenience! As though Christianity might possibly be an advantage! I make this answer to-day as though it were the only word I should ever speak to you, as though it might be the last word I should speak to you. This is my answer, "Nobody on the planet is getting along pretty well without Jesus Christ." Now, I am not thinking chiefly about the escape of the heathen from hell hereafter. God is good. I am thinking of their escape from the hell of this life. And I am praying that we shall not easily use those figures out of which we take the meaning and which we keep for homiletic purposes exclusively. We have a homiletic acquaintance with water, a homiletic acquaintance with bread, a homiletic acquaintance with sheep. We, who have never been thirsty, who have never been hungry, have never been sheep without a shepherd, have a homiletic acquaintance with these great terms. But the non-Christian world is dying of thirst and of hunger, and is scattered and torn as sheep having no shepherd anywhere

within its fold. Jesus Christ to them and to us is something more than a convenience. As Forsythe put it, "we owe him not simply our thanks we owe him our lives."

My third proposition is, that we must identify ourselves with Jesus Christ for the carrying of this necessary and adequate message to the world that is dying without it. We must identify ourselves with Jesus Christ, I said. More and more, I think, we are to hear certain supreme and thrilling words in our religious speech. More and more, I think, we are to hear such terms as "the practice of the incarnation," and "the practice of the atonement." A tolerably interested God, complacent and comfortable, might have sent word that He had angels enough to scatter around over the whole race of men—to tell them that he was tolerably interested. But a Divinely interested God had to come—I speak it reverently. He could not see the world sin and keep out of it and He could not see the world sorrow and keep out of it. I would not say an irreverent word but God could not be the kind of God He is and keep out of the conditions that He saw. I do not see how an angel of God can deliver the message of God, can fulfill Christianity's message unless in the spirit and practice of the incarnation strength puts itself at the service of weakness, the world around; light puts itself into and at the service of the world's darkness the world around; goodness puts itself into the world's evil the world around; until all that is high and blessed becomes all that is earnest and self-sacrificing. I do not see how you can keep out of the gracious reconciliation that gives the Lord of Life His life. At Cornell University a young Dutch student from South Africa came to see me. He said, "I want to talk with you, sir, about the nations of the earth." That is a pretty large topic for a young Dutch student. He said, "I am thinking of a topic for my graduating thesis, and I am preparing to write a thesis upon the Synthesis of the Nations." That recalls the old story of the boy who wrote his first essay and wanted to take a subject that would be big enough so that he would not run out of things to say and proposed as the subject for his first essay, "The World and what it contains." "The Synthesis of the Nations!" Well, we talked it over and the boy left me. Brethren, he left me with a word—the Nations may become one or the Nations may remain separate; but they will not become one in anybody except Jesus Christ. Humanity may be saved, saved in its personal life, saved in its social life, saved in its political life, saved in its industrial life, saved in its international life; or it may go down to doom. But it is not going to be saved, as far as anybody can see, except by Jesus Christ.

This, then, is the message. Christianity has a message so unique, so necessary to mankind, so rich and fruitful for all life as to constitute it a gospel and the only gospel for mankind. The world is lost and will keep on being lost, unless the world vitally gets the Divine message. It is our mission in the world, in the fashion in which Christ brought that message to us, to take that message to the world in His name and in His spirit.

"As one who treads on holy ground and stands

In awe, like Moses at the burning bush,
With feet unshod and spirit all aflush,
Waiting the voice divine, with clasped hands—

So when sweet day-dawn flushes all the lands
And matins soar to heaven with song of thrush

And oriole, while meadow-flowers blush,
Till, with new, glorious vision, life expands—
I muse—"This is God's day, and God is here!"
In reverence let me to His shrine draw near!

Let me discern His face and hear His voice;
In Him and His fair world let me rejoice.
So let me pass to labor, strong of heart,
And in the world's great burdens bear my part."

OUR SUMMER IN EUROPE---V

AMALFI—SORRENTO—CAPRI

By Charles M. Melden, Ph. D.

THE "Amalfi drive" is justly one of the most noted in Europe. Its fame rests upon both the nature of the road and the charm of the scenery. It is built upon the very edge of the cliffs which rise precipitously from the water to great heights. In some places it is cut out of the solid rock. As it dips and rises, winds and doubles, the most beautiful views are revealed, filling the beholder with surprise and delight. On the one hand the crags tower hundreds of feet above him, sometimes seemingly about to fall and overwhelm him. On the other the blue Mediterranean stretches away to the horizon with here and there a fishing boat or a distant steamer to fret its peaceful surface. Backward, forward, upward, downward, whichever way one looks, scenes of incomparable loveliness meet him. Thus the miles speed by until just as the sun sinks from sight leaving a trail of glory in the western sky our driver a modern Jehu, shouting to his willing horse, we race through the quiet streets of

Amalfi

to our hotel, from which we obtain beautiful views of the town, the shore and the sea.

"Sweet the memory is to me
Of a land beyond the sea,
Where the waves and mountains meet
Sits Amalfi in the heat
Bathing ever her white feet
In the tideless summer sea."

After a restful night we resume our journey. The scenery continued both grand and beautiful. The quaint villagers, the patient wayfarers, the toiling peasants, the luxurious tourist all lent variety and interest. One is impressed with the way the inhabitants seize upon every available spot for a dwelling. Houses are built far up on almost inaccessible heights, where they stick like wasps' nests to the side of the mountain. Wherever a little soil can be found terraces are built and it is cultivated. Every foot of ground is utilized. In one place we saw men reaping grass upon a spot which it would seem only a mountain goat could reach and sending it down in small bundles over a wire cable.

Finally our driver cried,

Sorrento!

and there below us snuggled between the mountains and the sea lay the town. The view from this point was most beautiful—verdure clad mountains, fertile valleys, the parti-colored villas, and the ever-present, ever-lovely sea on whose glistening bosom rested Capri and its neighboring islands.

We descended through groves of orange, lemon and other trees, growing luxuriantly, passing Villa Maria, Crawford's home, and drew up tired, hungry and dirty at the Cucumella Hotel, where this prolific author lived and worked before he built his new home, which alas! he was to enjoy for only a brief time.

Sorrento makes a convenient starting point for

Capri.

Our little steamer dances like a child at play over the blue waters of the bay. The wind freshens, capping the sapphire waves with a silver fringe. Our merry dance soon became a series of uncertain plunges which caused serious disturbances in the region of the stomach of some of our fellow passengers. A company of American tourists were aboard, one of whom, a western editor, afforded us considerable amusement. A more disgusted person one seldom sees. He was some homesick and some seasick, making a bad combination and one likely to color one's views of present conditions. He was thoroughly out of concert with his European trip and affirmed that the whole business of foreign travel is a humbug. "Why," said he, "as far as scenery is concerned we have equally as beau-

tiful at home and as to sailing, why if one wants a sail, Lake Michigan is just as good as the Bay of Naples. It is simply a matter of sentiment." For my part I begged to differ from him; for in spite of the discomforts and weariness of travel I felt that we were being abundantly repaid.

Of course if one is devoid of sentiment, he will not find great satisfaction in travel. I knew a young man who was a great hunter. One autumn evening when the harvest moon was pouring its silvery light over hill and dale transforming the rather uninteresting country into a scene of surpassing loveliness, several of us including our friend were enjoying it. Some of the company exclaimed at the beauty of the scene, when he cried, "It is, indeed, a fine night, just right to hunt skunks!" There are people to whom a majestic oak is only so much firewood, to whom the mountain lifting its sun-crowned head above the clouds is only a heap of dirt and stone; to whom the torrent leaping downward to the plain in a series of glittering cascades is only so much power running to waste; to whom the moonlight is only a skunk hunter's convenience. To such persons the ruins of the Roman Forum and of the Palatine Hill are only heaps of rubbish and the beautiful Bay of Naples only so much water. To such a person foreign travel is indeed a "humbug." It would be fully as gratifying and vastly cheaper for him to sit on a stone wall in a neighboring cow pasture or to sail upon the domestic mill-pond. Its waters would be just as wet and much smoother.

I am not very sentimental but I confess to a sense of grateful appreciation of the privilege of visiting the places associated with the history of the past where the mighty actors in the world's drama have played their parts. To stand where Ridley and Latimer lighted the torch which was destined to illumine the world, where Luther made his great defence of his doctrines where Wesley was born, where he studied and prayed and where he was buried; where Shakespeare sang and Cromwell ruled; to look upon the marbles of Angelo, the bronzes of Giotto and Donatello, the canvasses of Rubens, Raphael and Titian; to linger in temples whose dimly lighted arches span the centuries and whose storied windows preserve their history—this is a high privilege indeed. The man who can estimate it in dollars does well to remain at home with his muck-rake scraping together the garbage in his back yard.

Capri rises in sheer precipices from the water's edge two thousand feet, giving it a hold and picturesque appearance. Its population of several thousand is chiefly engaged in fishing, wine and oil growing and in caring

for tourists, tens of thousands of whom come here annually. Most of these are attracted by the fine scenery of the island and the beauty of the Blue Grotto. This is a cave in the limestone cliff which can be entered only when the water is quite smooth. Once within the effect is wonderfully beautiful. "The water in the grotto, the walls and the roof assume the most beautiful azure light and a person in the water seems clad in silver armor."

To our great disappointment the waves were so high that it was unsafe to try to enter. However, we found compensation in a drive to Ana Capri. The road zigzagged up the mountain clinging to the rock and overhanging the water in an eerie manner. The views of both land and water were charming. Fleecy clouds chased each other across the sky affording an interplay of light and shade upon sea and rock, field and village, and making a most lovely picture. Far below us covered by the waves, were the ruins of one of the twelve palaces which Tiberius had erected on the island. He lived here much of the last part of his life, revelling in sensuality and shame.

Reaching the village I asked of a stout, good-natured dame a glass of milk. She backed a goat up to a tree and soon presented me with a foaming glass which I drank with great satisfaction. It was delicious. I advise all my readers when they go to Capri to get a drink of goat's milk and from that same goat.

The people are of Greek descent. They have fine figures, rich olive complexions, black hair and eyes. They seem superior to some other Italian villagers. They are poor, industrious and religious. Some little girls at work near by, attendants upon men building a drain, were carrying baskets of stone upon their heads. I lifted one on the baskets, it must have weighed fifty pounds and yet the little girl, ten or twelve years old, put it easily on her head and trudged off.

At the landing place boys followed the boats, begging for a chance to dive for a coin. One little fellow swam after us until the water was pretty deep, when I threw him one. Down he went and stayed so long that I began to get worried, but up he came with it in his teeth none the worse and so much the richer.

As we approached Naples the shadows had gathered in the valleys, but the last rays of the setting sun were transforming into a gold mist the haze which hung over Vesuvius. To-day I shut my eyes—the scene revives and the silent voices of memory sing,

"My soul to-day is far away
Sailing the blue Vesuvian Bay,
My spirit lies with watchful eyes
Under the walls of Paradise!
Here Ischia smiles o'er the liquid miles
And yonder, bluest of the isles,
Calm Capri waits,
Her sapphire gates
Beguiling to her bright estates."

Annual Meeting General Committee, Freedmen's Aid Society

Reported By C. G. Cummings, B. D.

THE General Committee of the Freedmen's Aid Society convened for its annual meeting, in First Methodist Episcopal Church, the Rev. H. C. Piersol, D. D., pastor, Springfield, Illinois, Saturday, November 1, 1913, 9:30 a. m. Bishop Edwin H. Hughes called the meeting to order. Following the devotional exercises, Dr. D. L. Aultman, recording secretary of the Board of Managers, called the roll of the committee.

The report of the Board of Managers to the General Committee was read by Secretaries Maveety and Penn.

The following committees were announced: Treasurer's Report—Parley Lowe, E. P. Marshall, F. D. Howard. Jubilee Fund—Bishops Henderson, Anderson, Leete, I. G. Penn. Allan McRossie, E. C. Harley. Board of Managers—J. G. Taylor, Robert Stephens, S.

J. Greenfield, D. E. Skelton, I. G. Wilson. Appropriations—Bishop Thirkield, J. H. Race, P. J. Maveety, D. D. Forsyth, J. S. Secrest. Resolutions—A. B. Allen, J. G. Moore, Wm. Shaw, I. R. Gettys, H. D. Ketcham. Repairs—Bishop Anderson, Herbert Scott, A. B. Hestwood, G. W. Bunton, E. A. Wheatley. Current Expenses—Bishop Wilson, H. C. Jennings, J. H. Race, J. W. Moore, H. C. Weakley.

Retiring Treasurer H. C. Jennings read his report. It showed the Freedmen's Aid Society to be in a very healthy financial condition. It is practically free of debt. There was reported a gain of \$10,825 in the collections over last year. The total receipts for year 1912-1913 were \$447,379.76; of this amount \$115,995.36 were received from the

(Continued on Page 10.)

LET THE LAYMEN HELP!

MORE THAN 1,000 PASTORS ARE NOW WORKING TO SECURE A DEFINITE NUMBER OF SUBSCRIPTIONS. LET THE LAY MEMBERS WHO ARE ALREADY SUBSCRIBERS JOIN IN AND HELP THEIR PASTOR MAKE HIS SOUTHWESTERN DAY A SUCCESS! THERE IS STILL TIME ENOUGH FOR EVERY PASTOR TO ENROLL AS A SOUTHWESTERN WORKER AND PLAN LARGE THINGS FOR A SOUTHWESTERN DAY CAMPAIGN.

Pastor.	Charge.	
E. B. Burroughs.....	Orangeburg Dist.....	32
D. J. Sanders.....	Beaufort Dist.....	32
Richard Davis.....	Kansas City, Mo.....	20
James Hants.....	Conroe, Tex.....	6
C. A. Jordan.....	Bradley, Miss.....	5
A. L. Boyd.....	Marlon, Ala.....	5
J. H. Pinkney.....	Stovall, Ga.....	4
A. R. Howard.....	Lamar, S. C.....	4
W. H. Barnes.....	Washington, D. C.....	3
H. N. Brown.....	Lafayette, Ala.....	3
C. H. Franklin.....	Hondo, Texas.....	3
L. H. Smith.....	Bastrop, La.....	3
J. W. Weakley.....	Calvert, Texas.....	3
E. W. Moore.....	Chipley, Ga.....	3
I. T. Sanford.....	San Antonio, Texas.....	3
J. P. Morris.....	Laurinburg, N. C.....	3

ATLANTA CONFERENCE

PASTOR	DISTRICT	DATE
J. H. Brandon—Atlanta		Nov. 16
C. J. Johnson—Griffin.....		Nov. 16
J. W. Queen—Griffin.....		Nov. 16
J. D. Lovejoy, D. S.—Griffin.....		Nov. 16
C. L. Johnson.....		Nov. 16
E. J. Kight		Nov. 16
H. E. Burns.....		Nov. 23
F. T. Frederick—Gainesville.....		Nov. 23
S. B. Beauford.....		Nov. 30
W. M. Bailey—Gainesville		Nov. 30
J. J. Jones—Atlanta		Nov. 30
J. M. Spencer—Rome		Nov. 30
J. E. Dorsey—Gainesville		Nov. 30
J. H. Daviss—Griffin		Nov. 30
B. A. Johnson.....		Nov. 30
R. T. Adams.....	Griffin.....	Nov. 30
E. A. Allison.....	Griffin.....	Nov. 30
J. W. P. Wolf.....	Griffin.....	Nov. 30
B. G. Burks.....	Atlanta.....	Nov. 30
N. J. Crolley—Rome.....		Nov. 30
E. P. Miller		Nov. 30
H. W. White—Griffin		
J. A. Richie, D. S.—Gainesville.....		

CENTRAL ALABAMA CONFERENCE.

W. T. Trammell	Nov. 9
J. C. Sammons—Anniston	Nov. 9-16
N. H. Redrick—Anniston.....	Nov. 16
A. S. Williams—Montgomery.....	Nov. 16
J. B. Webb—Montgomery.....	Nov. 16
D. J. Price—Birmingham.....	Nov. 16
A. L. Lee—Montgomery.....	Nov. 16
R. H. Moore—Montgomery.....	Nov. 16
W. L. Darius—Marion.....	Nov. 16
S. L. Damans	Nov. 16
H. J. Smith	Nov. 16
L. C. Williams—Marion.....	Nov. 16
G. W. Washington	Nov. 16
B. J. Brooks—Birmingham.....	Nov. 17
S. C. Walker—Montgomery	Nov. 30

CENTRAL MISSOURI.

J. M. Harris.....	Sedalia.....	Nov. 16
R. G. Williams.....	St. Louis.....	Nov. 23
E. W. Hannah.....	St. Louis.....	Nov. 30
W. R. Rivera.....	Kansas City.....	Dec. 7
F. Douglass Woodford—(—).....		Nov. 9
John L. Brooks—St. Louis		Nov. 16
W. F. Walker—St. Louis		Nov. 16
M. L. Jackson—St. Louis.....		Nov. 16
W. H. Smith—Kansas City.....		Nov. 16
T. H. Lockwood—Kansas City.....		Nov. 23
L. R. Grant—St. Louis		Nov. 30
S. P. Johnson.....		Nov. 30
E. Edwards—St. Louis.....		Nov. 30
R. H. Smith.....		Nov. 30
M. L. Mackay—Mexico		Dec. 7
A. J. Williams—Kansas City		Dec. 7
A. J. Williams—Kansas City.....		Dec. 7
J. C. Guyton—St. Louis.....		Dec. 28
L. M. Clark—Mexico.....		Dec. 28

PASTOR	DISTRICT	DATE
F. D. Woodford		
Wm. H. Wheeler, D. S.—Kansas City.....		

DELAWARE CONFERENCE

Cambridge District	Dec. 22
W. T. Hemsley	Nov. 16

EAST TENNESSEE CONFERENCE.

W. R. Stephens.....	Chattanooga.....	Nov. 23
F. A. Hatcher—Bluefields.....		Nov. 23
E. J. Cox.....	Knoxville.....	Nov. 30
D. T. Turner.....		Nov. 30
W. L. Sanders—Bristol.....		Dec. 21

FLORIDA CONFERENCE.

A. Emanuel—South Florida	Nov. 16
O. F. Niblack—Gainesville.....	Nov. 16
R. E. Robinson	Nov. 16
J. C. Jackson—Gainesville.....	Nov. 16
S. C. Green	Nov. 23
B. E. Haille—Gainesville	Nov. 23
G. B. Brockington—Gainesville.....	Nov. 23
H. Hawkins—Gainesville	Nov. 23
J. P. Patterson	Nov. 27
Charles R. Howard—Ocala.....	Nov. 30
T. E. DeBose—(—).....	Nov. 30
P. Swearingen, D. S.—Ocala.....	
F. P. Robinson—Louisville	Nov. 2
H. A. Foreman—Indiana	Nov. 2
H. M. Carroll—Indiana	Nov. 2
R. H. Debose.....	Jacksonville..... Nov. 16
S. H. Huger	Dec. 7
L. Calvin Foster	Dec. 7
J. F. Elliott, D. S.—Gainesville.....	

LEXINGTON CONFERENCE.

I. F. White.....	Ohio.....	Nov. 16
T. R. Fletcher.....	Ohio.....	Nov. 16
E. A. White.....	Ohio.....	Nov. 16
E. W. S. Hammond.....	Ohio.....	Nov. 16
James E. Allen.....	Indiana.....	Nov. 16
B. F. Smith—(—).....		Nov. 16
Wm. C. Statesman—Ohio		Nov. 23
W. J. White.....	Ohio.....	Nov. 23
C. M. Lee.....	Maysville.....	Nov. 23
J. H. W. McCoomer—Louisville.....		Nov. 23
S. W. Duncan—Lexington		Nov. 30
J. L. Leggett		Nov. 16
B. J. Coleman—Maysville.....		Nov. 23
W. Singleton—Ohio		Nov. 30
Edward L. Gilliam—Ohio.....		Nov. 30
H. W. Simmons—Indiana.....		Dec. 21
M. S. Johnson—Lexington		Dec. 7
W. S. Rollins.....	Indiana.....	Dec. 7
Wm. Bush—Lexington		Dec. 7
John W. Robinson.....	Indiana.....	Dec. 14
J. B. Redmond—Lexington		Dec. 14
R. F. Broadus—Louisville		Dec. 21
T. L. Ferguson—Maysville		Dec. 21
S. G. Turner.....	Louisville.....	Dec. 29
Charles Jones		
W. W. Heston		
P. T. Gorham, D. S.—Lexington		

LINCOLN CONFERENCE.

J. D. Rice.....	Dec. 7
D. Bruce—Muscogee	Nov. 30
A. J. McAllister	Nov. 30
L. E. Hayes—Guthrie	Dec. 28
S. D. Brown—Muskogee	Dec. —

LITTLE ROCK CONFERENCE.

Jno. W. Williamson—(—).....	Nov. 16
P. H. Myers.....	Nov. 16
J. W. Terrell.....	Nov. 23
J. A. Swift	Nov. 23
M. McCrosky	Nov. 30

LOUISIANA CONFERENCE.

T. P. Norris—Lake Charles	Nov. 16
H. J. Robinson—Lake Charles	Nov. 16
D. S. Sloan—New Orleans.....	Nov. 16

PASTOR	DISTRICT	DATE
M. L. Baldwin—La Teche.....		Nov. 16
E. B. Richards—Lake Charles.....		Nov. 16
James D. McCain.....	Alexandria.....	Nov. 16
M. S. Goins.....	Lake Charles.....	Nov. 16
S. A. Mason—Baton Rouge		Nov. 16-23
A. Vincent—Baton Rouge		Nov. 16
W. H. Simmons—Alexandria		Nov. 16
A. B. Venable—Alexandria		Nov. 16
John H. Wise—La Teche		Nov. 16
H. C. Wilson—Lake Charles		Nov. 16
F. D. Thomas—La Teche		Nov. 16
S. McDonald		Nov. 16
F. Walker—New Orleans		Nov. 16
G. A. Payne—La Teche		Nov. 23
P. W. Clark—Lake Charles		Nov. 23
W. R. H. Harry—Alexandria.....		Nov. 23
John A. Lindsay.....	Baton Rouge.....	Nov. 23
Henry Taylor—La Teche.....		Nov. 23
W. R. H. Harvey.....		Nov. 23
T. A. Brown—Shreveport.....		Nov. 23
John A. Lindsay—Baton Rouge.....		Nov. 23
H. Lannon		Nov. 23
F. D. Bowers		Nov. 23
P. Bibbs—Lake Charles		Nov. 30
David D. Williams—La Teche		Nov. 30
Thomas Williams.....	Alexandria.....	Nov. 30
W. L. Amos.....	New Orleans.....	Nov. 30
J. F. Marshall—Alexandria		Nov. 30
S. A. Davis—Lake Charles		Nov. 30
Geo. Thomas—Alexandria		Nov. 30
T. A. Hampton—Lake Charles		Nov. 30
F. M. Lashington—Shreveport		Nov. 30
W. H. Lang—La Teche		Nov. 30
D. S. Kilbourne—Baton Rouge.....		Nov. 30
D. H. E. Harris—Ft. Smith.....		Nov. 30
Z. R. Fields		Nov. 30
D. W. S. Floyd.....		Nov. 30
M. D. Giles		Nov. 30
J. H. Hines		Nov. 30
J. C. Brown		Nov. 30
C. L. Angram		Nov. 30
C. L. Angram—Alexandria.....		Nov. 30
E. Williams		Nov. 30
R. J. Johnson—Alexandria.....		Nov. 30
J. C. Clark.....	Shreveport.....	Dec. 7
W. D. Lewis		Dec. 7
J. S. Weaver.....	Lake Charles.....	Dec. 14
H. A. Sorrell—Lake Charles		Dec. 14
Calvin S. Stanley—New Orleans		Dec. 14
G. Robinson		Dec. 14
W. H. Jones—La Teche.....		Dec. 14
A. B. Harris—La Teche		Dec. 28
C. O. Pardo		Dec. 28

MISSISSIPPI CONFERENCE.

W. McNeil—Brookhaven	Nov. 16
B. W. Robinson	Hattiesburg Nov. 16
D. F. Dudley—Gulfport	Nov. 16
R. L. Carpenter—Brookhaven	Nov. 16
W. Washington—Hattiesburg	Nov. 16
Frank L. Alfred—Brookhaven	Nov. 23
G. W. Adams—Meridian	Nov. 23
J. K. Comfort—Gulfport	Nov. 23
J. J. Young	Biloxi Nov. 23
W. L. Mills	Meridian Nov. 23
J. I. Garrett—Vicksburg	Nov. 16-23-30
M. White—Brookhaven	Nov. 2-23
H. H. Holston	Vicksburg Nov. 23-30
P. A. Taylor—Jackson	Nov. 23
N. E. Goodloe—Hattiesburg	Nov. 23
N. N. Sidney	Nov. 23
C. M. Webb—Jackson	Nov. 23
D. D. Reid	Nov. 23
W. R. Walker—Hattiesburg	Nov. 30
A. Johnson—Brookhaven	Nov. 30
E. H. Langston—Gulfport	Nov. 30
H. Roundtree—Meridian	Nov. 30
T. A. Carter—Gulfport	Nov. 30
M. T. J. Howard—Jackson	Nov. 30
I. C. Rucker—Jackson	Nov. 30
S. Jossell—Gulfport	Nov. 30

PASTOR	DISTRICT	DATE
A. H. Lathan—Gulfport		Nov. 30
H. E. Morgan—Meridian		Nov. 30
J. C. Smoot—Jackson		Nov. 30
M. T. J. Howard—Jackson		Nov. 30
C. H. Brown—Jackson		Nov. 30
G. W. Arnold—Hattiesburg		Nov. 30
A. C. Lacy—Hattiesburg		Nov. 30
L. Speed		Nov. 30
N. W. Ross—Meridian		Nov. 30
V. L. Trotter		Nov. 30
G. S. Lewis		Nov. 30
June Williams		Nov. 30
E. A. Wilson		Nov. 30
M. Johnson		Nov. 30
R. S. Hammond		Dec. 7
D. Ray	Brookhaven	Dec. 7
W. L. Marshall—Gulfport		Dec. 7
S. A. Cowan	Vicksburg	Dec. 7-14
C. I. Ashford		Dec. 14
D. R. Bently	Meridian	Dec. 28
L. W. Price—Meridian		Dec. 21
E. P. Chapman	Gulfport	Dec. 21
J. M. Shumpert, D. S.—Meridian		
W. McMorris, D. S.—Hattiesburg		
C. H. Rembert, D. S.		

NORTH CAROLINA CONFERENCE.

C. K. Brown	Nov. 16
J. P. Morris	Nov. 16
N. J. Pass—Winston	Nov. 16
J. K. McNair—Greensboro	Nov. 16
S. R. McCorkle—Winston	Nov. 9-16
D. E. Skeen	Nov. 16
W. M. Crawford	Nov. 16
J. W. Davis	Nov. 16
A. G. Jenkins—Greensboro	Nov. 30
A. B. Leonard—Greensboro	Nov. 30
M. M. Jones—Wilmington	Nov. 30
G. W. Byers—Greensboro	Nov. 30
E. L. Gilreath—Winston	Nov. 30
A. W. McMaster	Nov. 30
G. W. Morehead—Winston	Dec. 7
S. A. McNeill—Wilmington	Dec. 7
S. P. West—Western	Dec. 14
M. C. Laughlin—Greensboro	Dec. 14
J. T. Willson—Beaufort	Dec. 14

SAVANNAH CONFERENCE.

M. P. Moore—Waycross	Nov. 16
W. H. Brown—Waycross	Nov. 16
Wm. Daniels—La Grange	Nov. 23
A. N. Jackson	Nov. 23
G. H. Lennon—La Grange	Nov. 23
J. S. Shuman—Waycross	Nov. 23
I. T. Griner—Waynesboro	Nov. 2-23

SOUTH CAROLINA CONFERENCE

J. C. Martin—Greenville	Dec. 21
E. F. Harrington—Spartanburg	Dec. 26

TEXAS CONFERENCE.

A. Wright—Holly Springs	Nov. 2-23
Wm. White—(—)	Nov. 9-30
G. A. Deslandes—Beaumont	Nov. 16
J. Mercer Johnson—Houston	Nov. 16
E. G. Gilmore—Conroe Dist.	Nov. 16
M. C. Gillespie	Nov. 16
J. A. Tillory—Navasota	Nov. 16
J. G. Brown	Nov. 16
G. W. White—Palestine	Nov. 16-23
L. L. Neal—Houston	Nov. 23
P. L. Jackson—Marshall	Nov. 23
George Helm—Navasota	Nov. 23
J. Jones—Marshall	Nov. 23
W. A. Fortson—Houston	Nov. 23
Aaron Taylor	Nov. 23
H. R. Smith—Navasota	Nov. 23
R. D. Dennis	Nov. 23
M. Q. A. Fuller, D. S.—Palestine	Nov. 23
E. Micheaux—Navasota	Nov. 30
R. H. Warren—Conroe	Nov. 30
B. McDaniel—Navasota	Nov. 30
K. W. McMillan—Paris	Nov. 30
A. L. Gabriel—Palestine	Nov. 30
J. H. Anthony—Huntsville	Nov. 30
B. C. Clemons—Marshall	Nov. 30
John Coe	Nov. 30
W. A. Parham	Nov. 30
J. H. Anderson—Huntsville	Nov. 30
Moses Smith—Waco	Nov. 30
Theo. Butler—San Angelo	Nov. 30

PASTOR	DISTRICT	DATE
E. H. Timmons		Nov. 30
J. H. Mann—Palestine		Dec. 7
P. Edward—(—)		Dec. 7
C. C. Sapp		Dec. 7
W. L. Duncan—Beaumont		

UPPER MISSISSIPPI CONFERENCE.

J. E. Taylor	Nov. 9
A. A. Wright—Holly Springs	Nov. 2-23
O. Gillespie—Clarksdale	Nov. 2-23
B. T. Walker—Holly Springs	Nov. 16
W. M. Maxwell—Greenwood	Nov. 16
H. B. Hart, D. S.—Greenwood	Nov. 16
S. D. Troupe—Clarksdale	Nov. 16
J. H. Bynum—Greenwood	Nov. 16
J. E. Ford—Holly Springs	Nov. 16
G. E. Tyler	Nov. 16
W. C. Conwell—Winona	Nov. 23
W. H. Golden—Holly Springs	Nov. 23
J. H. Everett—Clarksdale	Nov. 23
W. H. Whitlock—Aberdeen	Nov. 23
J. M. Thompson—Aberdeen	Nov. 23
P. H. Jackson—Clarksdale	Nov. 23
J. Burton—Aberdeen	Nov. 23
J. M. Walton	Nov. 23
F. H. Henry—Holly Springs	Nov. 23
W. H. Gilliam	Nov. 23
W. F. Burton	Nov. 23
W. H. Gilliam	Nov. 23
J. M. Marsh, D. S.—Aberdeen	Nov. 25
T. W. Davis—Aberdeen	Nov. 30
J. W. Byrd—Greenwood	Nov. 30
N. H. Williams—Greenwood	Nov. 30
M. C. Pulliam—Clarksdale	Nov. 30
J. J. Johnson—Winona	Nov. 30
R. B. Adams—Greenwood	Nov. 30
G. W. Baker—Aberdeen	Nov. 30
B. W. Wynn—Starkville	Nov. 30
D. D. Shelby—Clarksdale	Nov. 30
J. W. Golden—Aberdeen	Nov. 30
J. R. Nevils—Winona	Nov. 30
E. C. F. Troupe—Greenwood	Nov. 30
L. A. Armstrong—Holly Springs	Nov. 30
L. F. White—Starkville	Nov. 30
A. E. Franklin—Aberdeen	Nov. 30
F. S. Smith, Jr.	Nov. 30
J. C. McGee	Nov. 30
D. E. McNair	Nov. 30
A. Marsh—Greenwood	Dec. 7
S. H. Nevils—Clarksdale	Dec. 7
G. H. Harvey—Holly Springs	Nov. 9-Dec. 7
E. O. Woolfolk—Greenwood	Dec. 14
A. G. Marshall	Dec. 14
D. A. Bragg—Greenwood	Dec. 14
S. A. Cowan—Gulfport	Dec. 21
W. H. H. Murrell—Holly Springs	Dec. 28
C. W. Butler, D. S.—Clarksdale	

TENNESSEE CONFERENCE

J. H. Thompson	Nov. 30
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TEXAS CONFERENCE

J. W. Stone	Nov. 9
A. Taylor—Marshall	Nov. 16
M. M. Moldrew—Navasota	Nov. 23
W. M. Josey	Nov. 23
G. W. White	Nov. 23
R. V. Drakes—Marshall	Nov. 27
D. A. Runnels—Paris	Nov. 30
Jas. Jordan—Beaumont	Nov. 30

WASHINGTON CONFERENCE.

C. C. Gill—Cumberland	Nov. 14
J. W. Hollins—Alexandria	Nov. 16
Chas. E. Jones—Alexandria	Nov. 16
C. A. Brady—Baltimore	Nov. 23
A. Young—Baltimore	Nov. 23
W. S. Jackson—Washington	Nov. 23
J. W. Galloway—Alexandria	Nov. 23
Jos. Wheeler—Alexandria	Nov. 30
Elijah Ayers—Annapolis	Nov. 30
R. A. Bolden—Cumberland	Nov. 30
J. H. Johnson—Alexandria	Nov. 30
J. W. Warren—Alexandria	Nov. 30
E. M. Dent	Nov. 30
J. T. Reed—Washington	Nov. 30
W. H. Dean—Washington	Dec. 7
E. M. Mitchell—Alexandria	Dec. 7
J. H. Tucker—Cumberland	Dec. 7
C. S. Harped	Dec. 9
J. W. Dockett	Dec. 9

PASTOR	DISTRICT	DATE
John H. Goodrich—Annapolis		Dec. 14
E. Adolph Haynes—Alexandria		Dec. 14
Geo. H. Booze—Alexandria		Dec. 14
A. H. Whitfield—Cumberland		Dec. 21
J. C. Love—Washington		Dec. 31
Moses Lake		Dec. 28

WEST TEXAS CONFERENCE.

J. L. Blum	Nov. 9
G. M. Mallory—Austin	Nov. 16
J. W. Wormly—Victoria	Nov. 16
H. A. Jones—Austin	Nov. 16
W. E. Blackson—San Antonio	Nov. 16
P. A. Morrow—Dallas	Nov. 16
J. Beckham—Waco	Nov. 23
J. W. Weakly—Waco	Nov. 23
M. S. Jordan—Victoria	Nov. 30
S. D. Humphreys—Waco	Nov. 23
W. W. White—Dallas	Nov. 30
R. R. Browning—San Antonio	Nov. 30
H. H. Qualls—San Angelo	Nov. 30
T. H. Wyatt—Dallas	Nov. 30
L. H. Richardson—Austin	Nov. 30
J. D. Mackey—San Antonio	Nov. 30
S. J. Saxton—Austin	Dec. 28
B. J. Goff	
J. S. Wyatt, D. S.—Dallas	
A. L. Carper—San Angelo	

WASHINGTON CONFERENCE

The Woman's Home Missionary Society of the Washington Conference Methodist Episcopal Church was organized in 1898 at the parsonage of Metropolitan Methodist Episcopal Church, by Mrs. Clara L. Roach, corresponding secretary of the Baltimore Conference, with a membership of eighteen. This organization did not mature, and in 1900 the conference was reorganized by Mrs. Roach and now includes a membership of 530, with 450 financial members of auxiliaries and 429 circles of Young People. At our thirteenth annual meeting, held at Reisterstown, Md., June 27, 1913, reports from all departments showed the work in good condition spiritually as well as financially. Mrs. Johanna Tascoe, conference evangelistic secretary, deserves especial mention for the highly spiritual services, throughout our sessions, which were truly showers of blessings to all. During our first years of active service with Mrs. Sarah B. Holmes president and the late Mrs. Eliza J. Cummings first vice-president, Mrs. Susie E. Ross, recording secretary; Mrs. Lucy Stephens, corresponding secretary, and Mrs. Fannie M. Clair, treasurer, our contributions to the General Fund have steadily increased, beginning in 1905, cash paid the general treasury, \$228.50; 1906, cash, \$496.96; 1907, cash, \$343.65; 1908, cash, \$555.64; 1909, cash, \$676.10; 1910, cash, \$536.16; 1911, cash, \$584.31; 1912, cash, \$609.91; 1913, cash, \$837.55. This our thirteenth year of reorganization has been the best year in our history, although in 1908 the Washington conference received the financial banner from the National for paying more cash to the General Fund than any one of the other colored conferences. And we continued for four consecutive years to hold the first place for the largest cash amount contributed. We have tried to be an inspiration to our sister conferences and as a result for two years the Lexington conference has been the banner conference. Our women felt that they should assume larger responsibilities than ever before and at the close of our year's work we can report moneys raised for all purposes as follows: Dues, \$450.00; pledges, \$280.00; life membership, \$15.00; bond pledge, \$50.00; building fund, Thayer Home, by the Queen Esthers, \$34.55; general contingent and printing, \$8.00. Grand cash total to the General Fund, \$837.55; vouchers, \$426.99. Grand amount paid, \$1,264.54. Apart from this amount our local work in cash and supplies netted \$1,206.53. This has indeed been the best year's work since our organization and we have won back the financial banner from the Lexington conference. All commendation to our loyal auxiliary members, district and conference officers, who have wrought well.—Annie R. Johnson, Cor. Sec.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

METHODIST MEN'S MEETING

(Continued from page 1)

lifting. He threw himself into his subject with an intellectual vision, with a fearlessness in the treatment of his subject and with an eloquence unsurpassed that was both compelling and inspiring. These, perhaps, were not the only intense moments of the Convention, viewed by others perhaps these would not be recorded, but so they impressed us.

The Convention was so large, fraught with so much good that it will be occasion for editorial reference from time to time, another installment of which will appear next week.

HONOR AND RESPONSIBILITY WELL PLACED

No organization is doing more effective work in the South than the Woman's Home Missionary Society of the Methodist Episcopal Church. It is exceedingly gratifying, therefore, to the large number of workers and patrons that Mrs. Wilbur Fatterson Thirkield has been called to the presidency of this large and influential organization. Mrs. George A. Robinson, who served so efficiently as president during the past five years, resigned at the recent meeting held in Washington. The women of the Society were exceedingly fortunate in laying hold upon the forceful leadership of Mrs. Thirkield. New Orleans is delighted to have the wife of our resident Bishop thus honored and the whole South rejoices.

Mrs. Thirkield has been identified for a long time with the Society and knows the detail of its work and believes intensely in its future. She has the full confidence of the workers and no doubt will have the hearty co-operation of the whole Church in pushing the work of this organization. Mrs. Thirkield inherits rare gifts as an orator. She is a speaker of force and can command the attention on the platform of any gathering. Her ability in this regard is recognized everywhere she is known. But this is not Mrs. Thirkield's chief attraction for this new position. She has a full knowledge of the institutions and work of the Society, both in the rural district and the city, among the native born as well as in foreign population, and Mrs. Thirkield's position on the problems to be faced comes from a sympathetic training and first-hand knowledge. This will be of immense value to her in this new position of large leadership.

Because of her known position and sympathy with our problems, Mrs. Thirkield's election is very encouraging to our people. Her position on the race question has never been in doubt. We congratulate the Society and the Church on the election of Mrs. Thirkield as president of the Woman's Home Missionary Society of the Methodist Episcopal Church.

THE YEAR OF JUBILEE

Appropriately the General Committee of the Freedmen's Aid Society met this year in Springfield, Illinois. Fifty years ago the Immortal Lincoln made possible the glorious work now being done by the Society. It was in honor of him that the Committee met in his home town and the place where lies his sacred dust. Whether holding service on the

steps of the Lincoln tomb or in the church, Lincoln's name was on every lip. That great and almost unmatched personality projects itself for good into many and many a situation.

For the first time perhaps in the history of the Society Bishop John M. Walden was not present. He remained at home on the advice of his physician. While the state of his health is not such as to be an occasion of immediate alarm, it is such as to warrant the exercise of every precaution. Bishop Walden was missed. But faithful men carried on the work in which the Bishop had thrown himself so largely, without a break or jar.

The past year has been a prosperous one for the Society and the report of the Board of Managers says: "No small part of the success of the schools of the Freedmen's Aid Society is due to the presence, efforts and devotion of the Bishops resident in those areas where our schools are located." Here again is another practical testimony to the wisdom of the last General Conference in granting to our Bishop leadership in definite tasks.

Dr. H. C. Jennings, for thirteen years treasurer of the Society, now retires from that office because his duties as General Agent of the Methodist Book Concern would prevent his giving attention to the details of the office. Dr. Jennings has made a valuable officer. It would not be easy to set down the influence of his work. The money end of the Freedmen's Aid Society, at all times, is an important, and sometimes, an embarrassing, item in its program. But Dr. Jennings as treasurer has always been equal to the emergency. He has not been a cashier—he has been a source of sound advice in matters of finance as well as the general working of the Society.

To be frank, there has been some misgivings as to the ultimate outcome of the Jubilee Fund. But the reports given to the General Committee and plans for the future change the whole view and from now on the Jubilee Movement must succeed. The Colored Conferences report \$25,551.54 raised on the Jubilee Fund. In addition to this our Southern Conferences show an increase in the regular collections of \$14,673.53. Never have our Colored Conferences done so well. Twenty-five thousand dollars already in hand is a prophecy that the Colored Conferences will raise the hundred thousand dollars, for we have only begun. Secretary Penn has made good. It is to his optimistic leadership more than to any other one man is due this large result.

The most significant fact connected with the movement is that the Bishops have assigned Bishop Henderson to the Jubilee Campaign Movement. This is done with the full knowledge and desire of Bishop Henderson. With him in the lead there can be no failure. To make good the prophecy and to set at rest all doubt as to the outcome of the Jubilee Fund, Bishop Henderson began with the General Committee. He aroused such interest and enthusiasm that the members of the Committee then and there subscribed \$31,000. That is a fine beginning. Wait until the presidents of the schools and all interested get working on the task and something will be happening on the Jubilee Fund. But this forward step is a call to our Colored Conferences. We must not fail, now.

Child Logic Wins

A Methodist missionary at Quessua, Angola, tells the following interesting story, in a letter just received at the Mission Rooms:

A small child of one of the native Christians, who had gone with her mother to the peanut field, astonished the parent by remarking: "Mother, how is it that you and the other women say you are believers, but keep on smoking tobacco? It is a lie!" The woman told her husband, who is the head of a village. It so impressed him that he smashed his own pipe, forbade his household to smoke, and gave orders that no more tobacco should be grown in his village.

Of General Interest

THE PANAMA CANAL A "FRESH WATER BRIDGE."

Probably nearly all of the people in this country have thought that the completion of the Panama Canal would bring the waters of the Atlantic and the Pacific Oceans together in the wonderful "big ditch." But according to the facts given in an article published in the Central Christian Advocate from the Kansas City Post, the waters of the Atlantic and the Pacific do not mingle at all. A vessel entering at Colon from the Atlantic side passes into the great Gatun locks, which by three successive lifts of twenty-eight and one-third feet each raise the vessel eighty-five feet above the level of the ocean to the Gatun Lake, which has been formed by damming the Chagres River. The lake is said to be the key to the canal. Without it the canal would have been impossible.

The vessel passing across this lake reaches the Pedro Meguel lock, which lowers it thirty feet. Then, farther on, are the Miraflores locks, which also are double, lowering the vessel by two successive steps of twenty-seven and one-half feet each, fifty-five feet to the level of the Pacific, making the total descent of eighty-five feet the same as the total lift on the Atlantic side. A vessel entering from the Pacific side must go through the same process of lifting and lowering, only in reverse order.

The distance of the canal across the isthmus is fifty miles, and the cost of this mammoth construction is said to be about \$400,000,000. This amount in one-dollar paper bills, laid side by side and end to end, would cover more than 230 feet of the entire length of the canal.

To Utilize Radium-Making Ores.

It is not generally known that, although radium-making ores are found more largely in the United States than in any other country, we are permitting Europe to outdistance us in the development of radium from our own ores for the cure of diseases such as cancer and others of equal malignancy. It is to utilize the American ores here at home and to place the United States in its proper place in the realm of radium research that a number of philanthropic men interested in the cure of cancer and other malignant diseases, recently came together and completed the formation of an association to be known as the National Radium Institute.

Gives Generously of His Possessions

Mr. Wm. W. Borden, a young graduate of Yale and of Princeton Theological Seminary died in Cairo, Egypt, recently, leaving a bequest of \$50,000 for mission work of his Church in Africa. Mr. Borden is the center of a pathetic story. His father, dying seven years ago left him several million dollars. While at Yale, the young man founded and largely supported Yale Hope Mission in New Haven, the object of which was to minister to the religious and physical needs of unfortunate and outcast men. Finishing at Yale, Mr. Borden served for a time as one of the secretaries of the students volunteer movement. Possessed of the means and inclination he started recently to China to begin his life work among the Mohammedans of the Province of Kausu and while in Cairo preparing himself in Arabic and Mohammedan theology, he was stricken with sudden illness from which he soon died. This young man, by his life and example, has been the means of enlisting many college students to devote themselves to missionary endeavor. Had he lived no doubt much work would have been gloriously accomplished in the chosen field of his activities. But he still lives by his consecrated example and must be the means of making many a young man anxious to do service in the missionary field, that is ripe unto harvest.

LARGE PROFITS MADE IN APPLE GROWING

Remarkable profits have been made in apple growing during the last few years. After the proper cultivation and protection the owner may always expect a large return for the money expended. Where this does not result, the failure is often due to lack of horticultural skill. An Ohio orchard company last year marketed 3,500 barrels of apples from a young orchard growing upon hill land, worth about \$50 an acre. This remarkable crop was put into cold storage until spring and then sold at the highest market price, which brought more than \$150,000, or about \$44 per barrel. This year, it is safe to say the yield will be a much larger one. In Texas a 16-acre farm, which consists of thirty-five trees to each acre, has been made to produce an average of three and a half bushels of the finest apples to each tree. For this yield the owner receives the most satisfactory price and added to this he gets a considerable amount of money from the sale of cider and vinegar made from the imperfect apples. The demand for good apples steadily increases and consequently apple growers are constantly alert to the improvement in the quantity as well as the quality of the crop. The Department of Agriculture has done much research along the line of apple-growing and has invented sprays to be used in eliminating pests of all kinds that retard the growth of the tree and destroy the perfection of the apple. The picking of apples calls for much skill. It is a work of art to grasp the apple with a full hand so as to give it no bruise, and then with an upward or downward twist to remove it from the twig, with the stem always left in it. If the stem were removed it would leave a small cavity that would hasten decay.

INDUCEMENTS FOR WHITE IMMIGRATION IN THE SOUTH

At a meeting held in New Orleans a few days ago an organization to be known as the Mississippi Valley Immigration Association was effected by representatives of six states, namely, Louisiana, Mississippi, Tennessee, Kentucky, Arkansas and Alabama. It was, says a report, "an enthusiastic meeting of political, business and professional leaders of the Lower Mississippi Valley." And one of the stirring keynotes sounded was to "bring the landless man of Europe to the manless land of the South." "The organization is pledged to promote desirable white immigration to the South." It is the hope of the promoters that the idle lands of the South shall be filled with thrifty farmers, secured mainly from Europe and Canada. The association will also work hard after the Northern homeseeker and enters a vigorous protest against "unreasonably restrictive immigration legislation, particularly the literacy test." Also the government is asked to assist by legislation in securing a more general distribution of the immigrants through the gulf and the South Atlantic ports, instead of allowing the steamship companies to dump 95 per cent of the aliens in the Eastern ports.

Senator Ransdell in addressing the meeting said among other things that, "Tariff legislation will not lower the cost of living—it can only be reduced by a great increase in the articles of consumption. Our great plantations should be split up and settled by Caucasians. Our great cotton plantations have been the curse of the Southland, because no one has been able to make money out of them."

Bible Study in Japan

Rev. F. N. Scott, of the Japan Methodist Church at Nagasaki, has been teaching the Bible this year to students who cannot understand a word of English. "The first thing I did," he writes, "was to ask their opinion of God. I received a good many queer answers, but on the whole was astonished at the intelligent conception they had formed. It is increasingly evident that Christianity is getting a hold on Japan in a way that cannot be put down in statistics."

People of Interest

A Negro, J. R. Archer, is the Progressive candidate for mayor of Battersea, London.

Bishop Burt has been made a trustee of Wesleyan University.

Bishop Leete's family is to reside at Detroit, Michigan.

The Colored State Fair was held in Macon, Georgia, last week, under the presidency of R. R. Wright.

Dr. Daniel Webster Davis, poet, historian and preacher, died Saturday, October twenty-fifth, at his home in Richmond, Virginia. He was the author of several books.

Bishop Hughes has been appointed chairman of the general committee of arrangements for the religious exhibit at the Panama Exposition in 1915.

Rev. W. Scott Chinn, president of the Louisiana Colored State Fair Association, was "Guest of Honor" on Negro Day during the State Fair in Jackson, Miss., and delivered an address that was well received.

Mr. Noah D. Thompson, formerly of Tuskegee Institute, has become associate editor of The Liberator, published in Los Angeles. Mr. and Mrs. Thompson, the latter formerly Miss Eloise Bibb of this city, have established a beautiful home in Los Angeles.

Dr. William T. Thompkins, of Kansas City, Missouri, a member of the Municipal Board of Health of that city, is one of the fourteen experts in sanitation sent out by the city government to investigate the methods and results of disposing of garbage in the principal cities of the country.

Dr. Ernest S. Williams, our pastor at Asbury Church, Annapolis, Maryland, closed recently a revival, during the which there were one hundred and fifty conversions. One hundred and thirty of this number joined Asbury.

The Rev. Lynn Harold Hough, of Mt. Vernon Methodist Episcopal Church, Baltimore, Maryland, has been called to the chair of Historical Theology of Garrett Biblical Institute.

At the funeral service of Dr. Robert Forbes; one of the Corresponding Secretaries of the Board of Home Missions and Church Extension, held in Duluth, Monday afternoon, October twenty-seventh, addresses were delivered as follows: "Dr. Forbes as a Man and Minister," by the Rev. J. H. Dewart, of St. Paul. "Dr. Forbes as Secretary of the Board of Home Missions and Church Extension," by the Rev. M. P. Burns, Minneapolis. "Dr. Forbes in the General Conference," by the Rev. Dr. Joseph B. Hingeley, of Chicago. "Words of Consolation," by the Rev. Dr. J. W. Hoffman, pastor of First Church, Duluth. The service was in charge of Superintendent E. K. Cooper of the Duluth District and he was assisted by Dr. John W. Powell, of the State University, and the Rev. Charles R. Oaten. The Bishops, who were in session at St. Louis, said in the telegram sent Mrs. Forbes, "We shall not see his like again." Besides his widow, Doctor Forbes is survived by three sons and two brothers.

Writing from Quizenga, West Africa, under date of August 23, Bishop Hartzell says: "It is 5 a. m., and in an hour we are to leave the railway station for a 45-mile trek, as the Dutch in South Africa say, to Quiongoa where Conference is to meet this year. We will go 25 miles to-day and camp for the Sabbath. We have 23 native carriers for the hammocks and the transporting of tents, food, etc. We, the Rev. and Mrs. Robert Shields and their son, besides myself, make up the party."

I am writing on a rickety table, in the store of the business agent for this region. Daylight is just coming on. My light for writing is furnished by two candles, one stuck in an empty bottle and the other attached to the table by its own melted tallow. Pigs, goats, chickens, doves, and children, too, are in evidence. I had expected to travel by hammock; but a government official has sent a fine mule for me to use.

News Paragraphs

The Tennessee Legislature has substituted the electric chair for the gallows.

Negro railway mail clerks of the country met in session in Chattanooga during October.

A colored man was appointed on the United States Jury in St. Louis, during October, for the first time in fifteen years.

Negro barbers have been employed in the barber shops of the House of Representatives for more than fifty years, until recently when they were succeeded by white barbers.

Some of the region of South America, to be explored by Colonel Theodore Roosevelt, has never, it is said, been penetrated by white men.

Divorce suits are said to be on the increase. One court officer in Trenton, New Jersey, has handled 12,000 divorce cases in the last seven years.

The Brown Savings and Banking Company, a Negro enterprise of Norfolk, Virginia, according to recent report, places its total resources at \$42,873; it has a paid-up capital stock of \$10,000 and deposits to the amount of \$25,000.

Since September, 1908, one hundred and eighty-one men aviators, and one woman, have lost their lives. Within this time more than two thousand and five hundred others are said to have received licenses as air pilots.

A twelve-year-old girl named Myrtle Wright recently swam across the Golden Gate at San Francisco, making it in within one minute of the time of the fastest man swimmer on record.

A loving cup was presented to William Sulzer, the recently deposed Governor of New York, a few hours before he left the Executive Mansion. On it were inscribed the following words: "To a victim of corrupt bossism."

Professor Masaharu Anezaki, instructor of the science of religion in the Imperial University at Tokyo, holds this year the chair of Japanese life and literature at Harvard University.

Four million dollars annually is estimated to be the cost of operating the Panama Canal. Twenty-five hundred employees will be required. To operate it and pay interest on the investment, approximately fifteen million dollars revenue will be needed annually.

A local Negro Business League was recently organized at Paducah, Kentucky, with seventy-five members. Every business man in the city became a member. A. W. Watkins, the undertaker there, was unanimously elected president.

Smith and Moore, Negro contractors at Hopkinsville, Kentucky, have the contract for building the stone wall around the birthplace farm of Jefferson Davis in Christian county, Kentucky. The stone for the wall will be quarried from the quarries of these Negro contractors.

The Negroes of Birmingham, Alabama, were given one night during the meetings held by Evangelist Gypsy Smith in the auditorium in that city, during October. As an expression of their appreciation, an offering of \$27.06 was raised. Out of this amount an \$8.00 Bible was purchased and presented to the Evangelist and the balance of \$19.06 was given to him for his two grandchildren. The Evangelist said he would use the Bible in his services.

The youngest organist in England is Henry Alban Chambers—a boy of eleven years, recently appointed organist at St. Anne's Cathedral in Leeds. His masters speak of him as the young Mozart. He played the piano when he was six, and at eight he published some compositions. His powers of transposing and improvising are extraordinary.

ANNUAL MEETING GENERAL COMMITTEE, FREEDMEN'S AID SOCIETY

(Continued from Page 5.)

Conferences and Missions, \$331,364.40 represents the contribution to self-support coming from the schools received for tuition, board, etc.

Before adjournment telegrams were ordered to be sent, Bishop Walden expressing the regrets of the General Committee on account of his enforced absence, and, also, one of sympathy to the family of C. R. Benedict, who died since the last annual meeting.

Saturday Afternoon Session

The meeting was called to order by Bishop Henderson. Rev. J. G. Moore, Grand Forks, North Dakota, conducted the devotional exercises. Bishop Anderson read a telegram from Bishop Walden in which Bishop Walden emphasized the duty of the Church to respond more generously to the work of the Freedmen's Aid Society not alone for the benefit of the Negro race, but, too, for the larger good of the country.

A lively discussion followed the statement from Dr. Jennings that unwarranted expenditures were made by some schools, and these frequently had to be paid by the Board of Managers. The General Committee recommended to the Board of Managers for its consideration the advisability of securing the services of either an auditor of accounts or a purchasing agent of supplies.

The order of the day for the afternoon was a survey of the work of the Society in its various schools. School Inspector Dr. Bennett spoke on the industrial work being done in the schools. He referred to the training of the model homes of the Woman's Home Missionary Society, in domestic science. Claflin University gives training in twenty-six industries. Two buildings have been recently erected at Claflin, wholly by student labor. Tingley Domestic Science building, costing \$56,000, and the three-story boys' dormitory. At Morristown Institute a \$45,000 building was not only erected by student labor, but the bricks were made by the students. It was stated on good authority that to erect buildings in the north, of the class mentioned above, would cost twenty-five per cent more.

Sam Houston College offers courses in printing, carpentry, tailoring and other trades.

The thought was advanced and emphasized, that for the amount of industrial training done by our schools, and the satisfactory results attained, the cost is decidedly moderate, compared with some other schools giving the same kind of training among our people.

Dr. J. H. Scott, Delaware Conference, declared this fact of meagre expenditure for industrial training ought to be more generally known throughout the Church; in order that the appeals for larger contributions should be heeded, thereby increasing the resources of the General Committee to do the kind of training so greatly needed.

Bishop Thirkield spoke on theological and religious work. He stated that the Negro has the greatest religious endowment of any race. In the religious realm is the race's greatest opportunity, and, therefore, training in this direction should be emphasized.

Dr. Hubbard, dean of Meharry Medical School gave a most inspiring recital of the struggles and successes of this great institution. Its enrollment this year is 529; 183 in Freshman class. Thirty-eight years ago it began its work with nine students and two professors, Dr. Hubbard and a former surgeon-general of the Confederate Army. Since then there have been 1,215 graduates in medicine, 235 in dentistry, 198 in pharmacy and 40 in nurse training; in all, 1,678. The doctors' income varies from \$500 to \$5,000 per annum, the average being \$1,000. Of more than 200 homes of graduates visited by Dr. Hubbard, he found one dirty kitchen. Meharry College is rated in Class A by the American Medical Association. It is a rare thing

for its graduates to fail in examinations before State Boards. Its present faculty numbers forty, of which all are colored, except three. The standing of this school in a large measure is due to friendliness and co-operation of white medical practitioners.

On Sunday the Bishops and other members of the General Committee occupied the pulpits of Methodist Churches in Springfield and nearby cities.

Monday Morning Session

Bishop Luccock presided. After devotional exercises the survey of the work was resumed. Dr. Dunton, president of Claflin University, was chosen to speak upon "Academic and Normal Work." He said the work of education was never more encouraging than at the present time. He further stated, if allowed to be influenced by the daily press, the Church would be disheartened in its work. He advised, to believe one-sixteenth part of what the daily papers say about the Negro to his hurt, was sufficient. He emphasized the inadequacy of the public school system in South Carolina, in the equipment of teachers, their pay and length of school term.

Dr. Dunton was followed by Bishop Thirkield, Drs. Penn, Lovinggood; from them the committee received enlightenment on the deplorable condition of the public schools among our people in the Southern States.

The order of the day was the Emancipation Jubilee Fund. Resolutions were read by Dr. Penn. They stated that the Board of Bishops had released Bishop Henderson from presiding at Spring Conferences, in order that he might lead in this campaign. The fact that \$30,000 in cash had been raised by the colored people themselves and but very little by the white Conferences caused one of the most spirited debates that has been heard in the General Committee for many years.

Bishop Henderson insisted that the General Committee could not go before the Church with the appeal for \$400,000 for the Jubilee Fund unless they showed themselves sufficiently interested to present a challenge to Methodism.

Following this candid statement from Bishop Henderson, it was most encouraging and inspiring to hear Bishops, District Superintendents, preachers and laymen, many of them carrying heavy financial obligations, make many generous responses. Bishop Henderson's masterly appeal resulted in \$31,000 being pledged by the General Committee. The doxology was sung and benediction pronounced. In this most glorious way was closed one of the most important and far-reaching sessions of the General Committee of the Freedmen's Aid Society.

At Lincoln's Tomb

Monday afternoon special cars carried the General Committee and friends to Oak Ridge Cemetery, where all that is mortal of the deathless personality of the Great Emancipator, Abraham Lincoln, rests.

Bishop David H. Moore presided. The favorite hymns of Lincoln were sung. They were, "Alas and did my Saviour bleed," "Am I a Soldier of the Cross." Mrs. Bishop Henderson sang as a solo "How Tedious and Tasteless the Hour." The speakers were Bishop Cranston and Prof. R. S. Lovinggood. The Claflin University quintette sang, "The Old Flag Never Touched the Ground, Boys." "America" was sung and a group photograph was taken. These services were in every way fitting and appropriate, and all who were privileged to be there will never forget the occasion.

Mondy Night

The pastors, officials and members of the entertaining church tendered a reception to the General Committee from seven to eight o'clock. Following this social affair there was a platform meeting.

The District Superintendent, Dr. Gallander, presided. The speakers were former Gov. Richard Yates, whose father was war governor of Illinois; Bishop Thirkield and Dr. I. G. Penn. At the close of this meeting appropri-

ate resolutions of thanks to all for courtesies extended the committee were read by the Rev. C. B. Allen.

The sojourn for a few days by the General Committee in Springfield it is believed, was a great benediction and inspiration to citizens of all classes.

SPEECH OF PROF. R. S. LOVINGGOOD AT THE TOMB OF LINCOLN

TWOSCORE and ten years ago America's greatest statesman, patriot and humanitarian, Abraham Lincoln, under the guidance of Almighty God, issued his immortal Proclamation, which set free four millions of slaves. With the same stroke of the pen, he freed the black man from human thralldom and our nation from the blight of a system which cursed the master as well as the slave. He truly gave our nation a new lease of life.

Backed equally by nearly a million of brave white soldiers, like the steady, knightly Capt. Earl Cranston, and the dashing, gallant Col. David H. Moore, and more than 200,000 loyal black soldiers, who have at no time proved traitor, but have at all times rallied around the flag and have never let it "touch the ground."

Abraham Lincoln made this nation truly a government "of the people and by the people and for the people." And thank God, the Negro is no longer a piece of merchandise for sale, but he is, too, a part of the people.

And now, Father Abraham, here where thy precious ashes rest, in behalf of 10,000,000 grateful Freedmen and their descendants, "we highly resolve" "to dedicate ourselves" anew to free our souls from impurity, to free our minds from ignorance and to free our bodies from sin. "With malice toward none and charity for all," we "highly resolve" to free our minds from prejudice, to love our friends, to forgive our enemies, and to love the flag.

Father Abraham, we will love our Church, we will love and trust God, we will do a man's part of the world's work.

Spirit of God, brood over us. Invisible spirit of Abraham Lincoln inspire us! Let "the better angel of our nature," so influence us that this shall be a nation of "equal rights for all and special privileges for none," and the greatest and best nation on the face of the earth.

METHODISTS AND THE UNITED MISSIONARY CAMPAIGN

The United Missionary Campaign, now going forward in various parts of the country, is under the authority of the Mission Boards of North America, Home and Foreign. The immediate direction is in the hands of a General Committee and of an Executive Committee. The Methodist Boards are represented by Dr. S. Earl Taylor, of the Foreign Board and Dr. Ward Platt of the Home Board. Dr. Taylor is the Chairman of the Executive Committee.

This is one of the most important co-operative Christian movements ever undertaken. It embraces all the missionary work of all the churches. Wherever the Conferences are scheduled, the Methodist Churches of the territory should most cordially unite, not only getting all the value there may be in them, but contributing as largely as possible to the Conference attendance and program.

The Conferences are simply for information and education upon the new methods which look forward to the Every-Member-Canvass in all local churches. Where the canvass is introduced it is under the denominational agencies in each church.

Over twenty teams are to be engaged in these Conferences. Manifestly, not in all cases can there be a Methodist representative. But whether there is one or not, Methodism is related to the movement in the closest way, and all Methodist Church forces should fully participate.

Joshua--The New Leader---Josh. 1:1-9

International Sunday School Lesson for November 23, 1913

By THE REV. N. W. GREENE, B. D.

Golden Text--Be strong and of good courage--
Josh. 1: 9.

Time--B. C. 1459. Three days before crossing
over Jordan, about the close of the thirty days'
mourning for Moses.

Place--The plain of Moah, opposite Jerico.

The Lesson Story

After Moses had enjoyed the high privilege of dy-
ing on the mount with God, Israel stood in need of
a leader. But God had trained Joshua for this work
and he was soon found at the head of Israel.

Moses had already told Joshua that the leader-
ship of Israel would fall to him but it was necessary
for God to tell him, which was done with the added
assurance that the whole of the land was his if he
would only take it: "That every place that the sole
of your foot shall tread upon, to you have I given
it." Joshua was further encouraged by these
words: "There shall not any man be able to stand
before thee all the days of thy life."

The promise of God to be with him and to give
him victory over all enemies was accompanied by
requirements from Joshua. He should be "strong
and of good courage." He should not turn to the
"right hand or to the left;" neither should the law
depart out of his mouth, but it should be taught to
the people, meditated upon and practiced. It was
not enough to teach the law, but Joshua should
himself "do according to all that is written therein."

Joshua

Joshua was born in Egypt and was a man of
about forty years old at the time of the Exodus.
His gifts for military service must have appeared
to Moses early in the wilderness march, for we find
him leading the forces of Israel against the Amale-
kites before the reached Sinai. His grandfather
also was a general in the army of Israel. His mili-
tary genius was, therefore, partly inherited, and he
quickly found his place at the front.

He was with Moses as an aide-de-camp in all his
varied experiences in the wilderness, and learned
valuable lessons which served him well in the
years of his own leadership. Unlike Aaron and
Miriam, he honored and respected Moses and was
zealous for his welfare. On one occasion he de-
sired to stop prophesying in the camp, fearing that
it would detract from the influence and power of
Moses. He was with Moses in the holy mount and
in the hours of his close communion with God. In
this way he caught first-hand the spirit of Moses
and felt the throb of divine life in the soul of his
great chief. This went far toward shaping the
character of Joshua and taught him many valuable
lessons in leading a people like Israel and in direct-
ing their affairs.

Joshua was one of the twelve scouts who went to
spy out Canaan. His strength and valor enabled
him to go as far north as Damascus, while the oth-
ers stopped in the Eschol valley; and his courage
and good judgment enabled him, together with Ca-
leb, to make a good report.

At the time of taking the leadership of Israel,
Joshua was about eighty-three years old and he en-
joyed both the acquaintance and the confidence of
the people.

Promotion

Promotion to positions of trust and responsibility
is not properly the result of clamorous desire, but
it comes of fitness; and fitness comes of preparation
and experience. Miriam and Aaron thought to get
Moses' place by clamoring and complaining, but
they were disappointed. Joshua chose more wisely.
He chose to learn from him whom God had appoint-
ed, and grow naturally to the proportions of a lead-
er. He did not care to swell, but preferred to grow.
There are many men who are promoted to posi-
tions of trust and are called "big men," but their
bigness is due to swelling and not to growth. It is
a little strange that, while there is a vast difference
between natural, solid, healthy growth and an un-
healthy puff, an enlargement whose sustaining

force is only wind, mere swollen men are put in po-
sitions of trust and honor. We need to caution
those in authority to carefulness at this point, and
to warn the ambitious youth that promotion obtain-
ed in this way is short-lived and disappointing.
Service fits for promotion, and Joshua was willing
to serve in a subordinate place until a real need
arose and an "opening came" that he was large
enough to fill.

Called

How can one know whether he has a right to a
higher place? This question does not seem to per-
plex the minds of many, for there seems to be a
general tugging upward to the highest and best
places to which each claims a right. But one way
to answer this question is to ascertain whether the
one who feels called up higher is the fittest for the

What Is the Greatest Cause for Gratitude?

Epworth League Devotional Meeting Topic for November 23, 1913

(Ps. 103: 1-5; 2 Cor. 2: 14; Col. 1: 2-4; 2 Cor. 9: 15.)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

Thanksgiving is an infallible sign of appreciation,
and by nothing is character better determined than
by the things appreciated. The Jews trusted in God
as their strength, their protector, their shield and
supplier of their temporal needs. They believed
that all their blessings, both temporal and spiritual,
came from Him and proved their faith by their
thanksgiving. As a people, they trusted not in their
own strength but in God and praised Him for their
successes and victories. Their heart also was not
set on mere temporalities, the uppermost cause for
thanksgiving as seen in the 103rd psalm is in God's
spiritual benefits. "Bless the Lord, O, my soul, and
forget not all His benefits: who forgiveth all thine
iniquities; who healeth all thy diseases; who re-
deemeth thy life from destruction; who crowneth
thee with loving kindness and tender mercies." And
last of all, "who satisfieth thy mouth with good
things so that thy youth is renewed like the eagle's."

The greatness of the Apostle Paul is best seen in
his thorough appreciation of spiritual things. Mere
temporalities are seldom mentioned in his lofty
strains of thanksgiving. He realized that temporal
things at best were only the shadow of those infi-
nitely better things which God had given to the chil-
dren of men. Hear Paul's strains of thanksgiving
and see what he appreciated most of all among God's
gifts to men. "Now thanks be unto God, which al-
ways causeth us to triumph in Christ and maketh
manifest the savor of His knowledge by us in every
place." (2 Cor. 2: 14.) "Giving thanks unto the
Father, which hath made us meet to be partakers of
the inheritance of the saints in light; who hath de-
livered us from the power of darkness, and hath
translated us into the kingdom of His dear son: in
whom we have redemption through His blood, even
the forgiveness of sins." (Col. 1: 12-14.) "Thanks
be unto God for His unspeakable gift." (2 Cor. 9:
15.) No mention here is made of temporal things.
The benefits of Christianity are so much exalted
over food and raiment that they are not mentioned
at all. The little groveling, mud-puddle Christian
who fails to give thanks because the staff of bread
is shorter this year than last needs to open his eyes
and see the gate of eternal life and joy and peace
and fulness open and praise and give thanks to God
for the privilege of entering in.

The Meaning and Application to Us

The Thanksgiving season is here. The abundant
harvest is past and the grain has been gathered into
the storehouse. Let us not as the "Rich Fool," in
our day of prosperity forget God and trust in the
full barn. God is not pleased with such conduct, and
as He visited him who in his self-satisfaction said,

place he seeks. This will test severely, but neces-
sarily. In the case of Joshua, there was no one so
well adapted to nor prepared for taking the place of
Moses. Israel was to be divinely led, and Joshua
had learned divine leading by close association with
Moses. The time had come for Israel to fight and
conquer Canaan, and Joshua was the greatest gen-
eral in the camp.

But with all this superior preparation, Joshua did
not seem ambitious to lead; even when Moses ap-
pointed him to the place there seemed yet a lack
of something. And this hesitancy was not over-
come until God Himself spoke to Joshua giving au-
thority and adding every assurance of success. The
meekness and humility of Joshua are here brought
out.

We would not be wide of the mark to follow
Joshua in this matter and not permit our feelings
to lead us too fast, nor to think that any man, how-
ever great, has final authority to call us up; but
seek to hear the voice of God saying, "Arise, and go
over this Jordan, thou, and all this people." But
higher spiritual and moral levels, greater and more
zealous activity for good, more unselfish service,
more faith, stronger and purer love are heights to
which the voice of God constantly calls.

Mars Bluff, S. C.

"Soul, take thine ease," so will He visit us with a
like calamity. He changeth not.

At Thanksgiving let us cause our Heavenly Father
to rejoice because we appreciate more of His bene-
fits than abundant harvests, peace among the na-
tions and exemption from pestilence and famine.
These are only the least of God's blessings. These
He bestows upon the unjust as well as the just.
There are certain glorious benefits which God be-
stows only upon His children. Have you learned in
your own experience that "Man shall not live by
bread alone but by every word that proceedeth out
of the mouth of God?" Why not thank Him for His
word, His written and preached word that has been
to you the bread of eternal life? Do you love Jesus?
Do you understand the value of God's gift of His
only begotten Son to save a sinful world? Why not
break out in thanksgiving with Paul, "Thanks be to
God for His unspeakable gift." Does His Holy
Spirit dwell in you and lead you into the way of all
wisdom and joy and peace? Have you made any
religious progress this year in your own life? Are
those evil tempers and passions giving away to the
spirit of Jesus Christ? Have you seen the com-
munity being transformed by the power of the Gos-
pel of the Son of God? Have you watched the pro-
gress of our Redeemer's kingdom among the nations
of the earth? Why not thank Him for the triumph
He has given you and His kingdom during the
year? Is not a world full of the power and glory of
God more to be appreciated than full mouths, heal-
thy sinners, full barns and general worldly prosper-
ity? God wants our thanksgiving put upon a higher
shelf. He wants His children at least to learn to
appreciate and thank Him for more valuable benefits
than bread and meat. A wise father and mother
would soon grow discouraged with the progress of
children whom they loved, and for whom they sacri-
ficed their lives and for whom they opened the gate
of larger life, if they should ever remain on the
bread-and-meat stage of development. God wants
us, like Paul, to climb up higher upon the ladder of
appreciation so that mere temporalities be they
never so abundant, and thank God most of all that
we are permitted to lay hold upon the heritage of
eternal life through Jesus Christ.

Personal and General

Mrs. McCain and daughter Lillian were the guests
of Dr. and Mrs. McCain in Shreveport during Sep-
tember. Miss Lillian has matriculated at Wiley.

The Rev. John D. Wilson of McKinney, while at-
tending the Louisiana Negro State Fair held re-
cently in this city, was the guest of his son and
daughter, Mr. and Mrs. A. E. Wilson.

Recent District Meetings

PHILADELPHIA DISTRICT

The Preachers' Institute of the Philadelphia District and the Sunday School Institute for the Delaware Conference both convened October 8, 9, 10 and 11, at Calvary Church, whose pastor, that prince of preachers and platform speakers, the Rev. Dr. C. A. Tindley, was host, with his noble body of armor bearers as assistants. The Rev. District Superintendent, James H. Scott, was president, and his annual address emphasized that the definite and distinct program of the district was to do what God and the church expected of the pastors. "Ministerial Efficiency" (1) as to the man, was discussed as to its physical, mental and spiritual aspects by J. C. Dunn of Orange, N. J.; W. R. A. Palmer of Frankford, and J. R. Brown of Philadelphia, respectively. (2) Ministerial efficiency as to methods, "The Preacher in the Pulpit" and "Pastoral Labor," M. C. Jennings of Westmont, New Jersey, and C. A. Tindley of Philadelphia. (3) Ministerial efficiency as to resources, "Local Organizations," "How to Use Inactive Members," "Social and Recreational Life," W. T. Hemsley of Chester, Pa.; J. R. Waters of Newark, and F. H. Butler of Montclair, N. J. F. J. Handy of Philadelphia and J. T. Fletcher of Germantown conducted Round Table talks. E. O. Parker of Camden, N. J.; E. F. Morris of Ossining, N. Y.; E. E. Parker of Cape May, N. J., and A. R. Shockley of Morrisville, N. J., led in song service and devotions. The Commission on Finance, the Rev. Drs. I. L. Thomas, C. C. Jacobs and C. A. Tindley, had the right of way, as did President Spenser of Morgan College, whose subject was "The Emancipation Jubilee Fund." W. J. Moore of Salem, N. J., responded to fraternal greetings from other districts and Bishop Berry's Round Table talk and address, "The Church That Wins," was never better delivered nor more enthusiastically received, as it charmed, instructed and inspired all present. Our new-old District Superintendent was at his best, brotherly and positive, feeling the burdens of his responsibilities as an officer of the Church, throwing his whole soul into the work, expecting but one report from the brethren, increase in all collections and victory under the banner of King Emmanuel. Principal Kiah of Princess Anne Academy gave a brilliant address on "Domestic Economy and the Schools' Prospects." The Rev. Robinson's sermon was a great one. Live, practical, up-to-date questions and answers gave the brethren a new vision of the ministry and transferred many a condition apparently hopeless of solution now, simply to the deplorable, which after careful and prayerful study leads to mastery and then transformation to efficiency. Too much cannot be said in praise of the Sunday School Institute program for the Delaware Conference and its able faculty of instruction, as follows: The Rev. Dr. L. O. Hartman of Chicago, Superintendent of the Institute Department of Sunday School Work, (all addresses followed with conferences), "A Standard Sunday School," "A New Pioneering," "The Art of Teaching," the Rev. Dr. E. I. Lewis, D. D., New York editor of The Classmate, "Intermediate and Senior Work," "The Boy Problem," Miss Josephine Baldwin, Junior Department expert, "The Graded Sunday School," "Elementary and Junior Work," the Rev. Dr. C. C. Jacobs, our veteran Sunday-school missionary, "The Present Opportunity and Prospective of Sunday School Work in the Colored Conferences," "Enlisting the Adults." How these members of this faculty brought us into touch with Methodism's great Sunday-school movement, made this occasion one of extraordinary significance by means of their exceptional course of study; how we regarded their unique program as one built by the best talent, the Church could command and hailed this Institute as the great event of the Delaware Conference, are answered by the interest of the large numbers present at every session "hungering and thirsting" to solve the problems of childhood and the Sunday school. No one who could, missed such a chance as was presented by this Institute. From beginning to end it was a feast of fat things; the Delaware Conference had no separate district lines, district superintendents, pastors and Sunday-school workers, superintendents and teachers, from New York, New Jersey, Pennsylvania, Virginia, Delaware and Maryland, regardless of denomination, all joined the cry, "On to Philadelphia," to sit at the feet of these Gamaliels of our Sunday schools and learn such lessons of wis-

dom from their lips as will enable them to save the boys and girls of our land to serve in the church of God through an efficient Sunday school. How well they learned, how well they appreciated, how determined they are to put to practical use the lessons of this Sunday School Institute, are better told by these resolutions: Whereas, the Board of Sunday Schools of the Methodist Episcopal Church appointed Mrs. J. Woodbridge of New York, whose place because of illness was ably filled by Miss Josephine Baldwin of Newark, N. J., the Rev. L. O. Hartman, Ph. D., of Chicago, the Rev. E. S. Lewis, D. D., of New York and the Rev. C. C. Jacobs, D. D., of Sumter, S. C., to conduct a Sunday School Institute in the bounds of the Delaware Conference, and, whereas these experts by their kindly manner, Christian spirit, their thorough knowledge of the subjects with which they deal, together with their modern method of treatment, rendered a very creditable and helpful service to our pastors and Sunday-school workers; be it resolved, (1) that we express ourselves with thanks as highly gratified with their Institute work, the outcome of which promises to be productive of such results which will make for better Sunday schools, better workers and larger interests in the work of the church among the young; (2) that we request the Board of Sunday Schools to make such Institute work a permanent feature of the Sunday-school work; (3) that we request the Sunday School Board to appoint a Sunday-school missionary from among us to labor within the bounds of our conference and thus help pastors and teachers to develop and perfect the work undertaken by these specialists.—C. A. Tindley, D. H. Hargis, Lillie Waters, W. J. Helm, F. J. Handy. Personal Notes—The Rev. Dr. M. C. B. Mason was present and spoke to the delight of all. District Superintendents Pullet, Cotton and Johns were present; Hughes was absent on account of sickness. The astute J. H. Nutter was at his best. District Superintendent Scott, the General Conference nestor of the Delaware Conference and General Committeeman, is scarcely one over us, but one of and with us. Treasurers Hargis, Hubbard and Jeffers were present. The Rev. J. T. Fletcher, secretary of the local committee, combines great financial ability and deep vital spirituality in a rare degree. In the fourteenth anniversary of his charge of Germantown, he will raise five hundred dollars and pay off all floating indebtedness; during his pastorate of a little over one year, he has raised five thousand dollars, received a large number into membership, made this the best and one of the strongest charges of the Delaware Conference. A fine body of preachers with their choirs are rejoicing with this church with a contribution of sermons and splendid music. The Rev. J. T. Fenderson is king of Bridgeville, Delaware; a better organized church cannot be found anywhere. In addition to his financial tact, executive ability, rare intelligence and deep vital piety, his home life and beautiful family preach louder to the people than his Sunday sermons. The Rev. Dr. C. A. Tindley is not only in demand as a preacher, but also as a lecturer. Since his trip abroad he is such a drawing card for lectures he cannot fill his many engagements; he can pack any church in or out of Philadelphia, white or colored, for he is sought by both and regardless of denomination, for twenty-five cents door admission. His own church tendered him, as did other churches and organizations, a magnificent reception, the proceeds falling slightly short of three hundred dollars. The writer, endorsed by Bishop Berry and others, is delivering a series of sermon-lectures to church groups in the bounds of the Delaware Conference on these subjects: "Dunbar, America's Negro Poet Laureate," "Lincoln, Earth's Master Emancipator," "The Modern Valley of Dry Bones, or Hope for the Negro Race," "An Hour with the Poets and Poetry," "An Evening of Great Hymns."—William R. A. Palmer, Frankford, Philadelphia, Pa.

DELAWARE CONFERENCE LETTER

J. W. Fenderson

On September 22, at White Haven, Md., the Rev. W. J. L. Hughes, district superintendent of the Salisbury District, met with a serious accident. He was driving to the Stearnes landing to take a boat to his home in Salisbury, when the horse became unmanageable and began kicking. Before he could alight from the vehicle the infuriated animal had kicked away the dashboard and landed the full

force of a kick on the right leg of Brother Hughes, breaking the tibia in two. In this painful condition he was taken to his home in an automobile.

The wound is being successfully treated by a skilled surgeon, and the knitting of the bone indicates a speedy recovery. During his confinement the district work is being cared for by his splendid and sympathetic pastors. Brother Hughes has the sympathy of the entire conference, and he has our prayers for an early and permanent recovery.

The wife of the Rev. R. G. Riley, pastor at Sharptown, Md., died in August, and her body was interred at that place. Mrs. Riley was Miss Mary Terry, of Virginia. She was born in 1874. After attending the public schools of that state, she was educated at Morgan College, Baltimore. At this school she met Brother Riley, and after graduation they were married, living happily together for fifteen years. She was a great asset to her husband in his ministerial work. Her death was sad, but, in that she leaves an afflicted husband and a number of small children, creates a condition that is pathetic in the extreme. Friends of the family have relieved the situation by taking a number of the children, and at this writing we are informed they have all been cared for. Brother Riley will retire from pastoral care of the work on the first of November and make his home at Centerville, Md., with his father.

The Rev. M. H. Horsey, a retired member of the conference, passed away October 6th, at the home of his daughter, in Philadelphia. His funeral was held at Metropolitan Methodist Episcopal Church, Melford, Del. The Rev. W. E. Hilton, the pastor, had charge of the services. He was assisted by other brethren.

Brother Horsey was a member of the Delaware conference for thirty years. Coincidentally he began his ministry at Vienna, Dorchester county, Maryland, in 1878, and closed it in the same county, at East New Market, 1909. As a pastor and preacher he ranked among the best of his class. By nature he was endowed with evangelistic tendencies which made him acceptable in the charges he served for more than a quarter of a century. In 1908 he was stricken with blindness, and retired in 1909.

Brother Horsey was born during the days of slavery, in Sussex county, Delaware. He was self-taught, hence he was always a hard and earnest student. He was married twice. His second marriage was to Mrs. Florence Woolford, of Snow Hill, Md. Five children survive him.

The District Epworth League and Sunday School Convention convened in Daleville Methodist Episcopal Church September 19-21, President J. A. Lagrove presiding. Devotional exercises conducted by the Rev. A. B. Britton, after which the president presented the business of the convention and rendered his report as district president.

A motion was made to the effect that the district be divided into four territories, and that there be appointed four Epworth League organizers, each to his respective territory of the district. Also that the traveling expenses of the District Epworth League president be paid to and from each convention held in the district by the convention. Prof. J. C. Crockett, of the Baptist Church, made a very timely speech. At night we had the pleasure of listening to a soul-reviving sermon delivered by the Rev. A. B. Britton. Brothers Daniel Hunt and G. W. Cole also preached good sermons during the convention. We had a splendid attendance. Some very helpful and inspiring topics were discussed. Sunday was the great day, the convention reaching its climax. Blackwater choir rendered excellent services; collection, \$11.30. Total collection during convention \$16.80. One precious soul was happily converted and received into the church. The Rev. E. A. Wilson is pastor.—Lallie A. Blanks.

TRUE SUCCESS

And, for success, I ask no more than this: To bear unflinching witness to the truth. All true whole men succeed; for what is worth Success's name unless it be the thought, The inward surety, to have carried out A noble purpose to a noble end, Although it be the gallows or the block? 'Tis only falsehood that doth ever need These outward shows of gain to bolster her.

—James Russell Lowell.

\$1,000,000 FUND OF THE PERMANENT BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
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Rev. Joseph B. Hingeley, *corsecy*

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Do you want to be rich? If so, invest; put something into the Kingdom of God and "lend unto the Lord. He will pay you again."

Dr. Forbes has gone, a beloved friend, and also a tremendous friend of the Old Preachers. How often did he enforce the cause of the Old Preacher as the Supreme Cause of Methodism. In his inimitable way, he said: "The heathen may wait; but the old preacher must have his breakfast to-morrow morning."

Your gift to the Connectional PERMANENT FUND will add butter to the Veterans' bread. O! you Saint, feverish for the Kingdom of God, do you not know that "the Kingdom of God is among you" in the person of the Retired Minister and the Widow? The business world, in the spirit of the Master, is providing liberally for aged employees; and you honor your Master when you provide for His aged servants.

Another will containing a bequest for the "Board of Conference Claimants of the Methodist Episcopal Church" has been probated in Wisconsin.

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LIPPINCOTT'S MAGAZINE FOR NOVEMBER

Cover illustration. James Montgomery Flagg.

"The Unspeakable Turke." A complete novelette. David Potter.

Color Notes. A poem. Charles Wharton Stork.

A Revolution in Education and Its Cause. A special article. Leonard P. Ayres, Ph. D.

Unattainable. A poem. Reginald Wright Kauffman.

The Girl at "The Ship." A short-story. H. B. Marriott Watson.

To Two Bereaved. A poem. Richard Kirk.

The Picture-Taker. A short-story. Elsie Singmaster.

The Young Man Who Would Be a King. A fable. Ralph Bergengren.

Those of the Outer Dark. A short-story. Will Levington Comfort.

A Violin. A poem. Clinton Scollard.

Eating in Paris. A sketch. Warren Barton Blake.

Daphne and the Law. A short-story. Jean Wilde Wadley.

"Magnas Nugas." A poem. Louise Ayres Garnett.

Fred and I. A short-story. M. Kellogg.

The Importance of Being Sightless. A sketch. Carolyn Wells.

The Maid of the Ghetto. A poem. Herman Scheffauer.

Ways of the Hour: Destiny in Action, by George L. Knapp.

The Passing of the Gentlewoman, by Nanna E. Frank.

Success, by Ellis O. Jones.

Between Life and Death, by Leonard Keene Hirshberg, M. D.

Unscrambling the Union-Pacific-Southern-Pacific Egg. A financial article. Edward Sherwood Mead, Ph. D.

Worth Remembering. Epigrams. Faith Baldwin, Minna Thomas Antrim, R. N. Price, Jr., Harold Susman, Stuart W. Knight, Ellis O. Jones, L. B. Coley.

Walnuts and Wine.

Twentieth-Century Travel. Automobile Department. Conducted by Churchill Williams.

Investments. Financial Department. Conducted by Edward Sherwood Mead, Ph. D.

OKLAHOMA

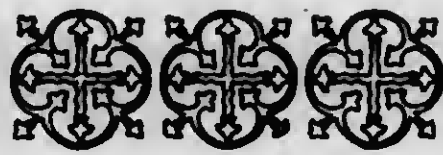
Okmulgee—The second quaretrly conference was held Sept. 6-7, with Dr. H. T. S. Johnson in the chair. The written reports showed marked improvement along all lines of church work. The stewards' report showed special interest given to the support of ministers and both pastor and district superintendent paid in full. The church has been enlarged at a cost of nearly \$800; when finished it will be second to none in the district as to beauty and seating capacity. The parsonage has been neatly furnished by the ladies of the church. The Sunday school is very well attended considering the small number of children among the membership. The Epworth League is just beginning to do work under the presidency of Miss Coretha Jones. The rally proved to be the best in the history of the church: the solicitors who led were: Mrs. Nannie Wadkins, \$29.65; Mrs. Mary Collins, \$30.20; Mrs. Eliza Holmes, \$10.00; Miss Tennessee Roberts, \$10.00; Mrs. Viola Franklin, \$3.50; Mrs. Blossnegill, \$7.00; Mrs. Laura Massey, \$4.00; and others raised small amounts. Total for the quarter, \$418.00. A new choir has been organized with Miss Lula Price pianist and Mr. H. C. Collins director. A new Kimball piano has been purchased which cost \$250. The spiritual and financial condition is better than any previous year. Several new members were added to the church this quarter and other old members renewed their covenant, and things are moving along lovely. The new district superintendent, Dr. H. T. S. Johnson, preached two glorious sermons Sunday to large and appreciative audiences. The Doctor is a great leader for his people and is interested in their personal as well as religious welfare. Bishop McIntyre made a wise selection when he appointed Dr. Johnson as superintendent of the Muskogee district. The Lord's Supper was administer to a goodly number.—A. Jay McAllister, Pastor.

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District Conferences

Pine Bluff.....	Pine Bluff, Ark.	November 12-16.....	J. W. Greer
Holly Springs.....	Pontotoc, Miss.	Nov. 4-9.....	W. H. Gilliam
Winona.....	Oxford, Miss.	Nov. 5.....	E. F. Scarboro
Starkville.....	Kosciusko, Miss.	Nov. 5-9.....	W. F. Isalah
Greenwood.....	Pickens, Miss.	November 12-16.....	H. B. Hart
Salisbury.....		November 19-20.....	W. J. L. Hughes
Aberdeen.....	Shuqulak, Miss.	Nov. 25-30.....	J. M. Marsh
Clarksdale.....		Dec. 4-9.....	C. W. Butler

Gleanings from the Field.

ALABAMA

Ashville—We had our District Superintendent with us the first Sunday in September. He preached able sermons morning and evening. We paid him up in full, \$16.35, and paid our pastor, Rev. Herron, \$3.29 the same day. Our church is rallying to the front.—Carrie Byers.

Birmingham—Rev. D. J. Price, pastor of St. Paul Methodist Episcopal Church, and wife were agreeably surprised by a party of friends recently.

LOUISIANA

Fairfield—Sunday, Sept. 7, was a great day for the members and friends of Fairfield Methodist Episcopal Church, four persons being baptized, one by immersion and three at the altar. Prof. H. L. Billups spoke in the interest of Wiley University. Collection, \$23.27. Our motto is: Onward.—Jas. Hutchinson.

Mandeville—Our third quarterly conference was held Friday, Sept. 19, with Dr. Valcour Chapman, the District Superintendent, presiding. The reports of the pastor and officers showed marked improvement. Dr. Chapman was paid in full. On the following Saturday night our electric lights were installed. Dr. Chapman preached on Sunday night.—A. Robinson.

Bastrop—Our third quarterly conference was held at Mt. Nebo, Sept. 18th, 1913, with Rev. B. J. Reddix, District Superintendent, presiding. Rev. Reddix preached an able sermon. The Woman's Home Missionary Society had a missionary war at Mt. Nebo, August 30, with Mrs. M. L. Robertson president. Sermon at 3 o'clock by the Rev. L. M. Lashington. The evening session was opened by the president. Persons from visiting churches spoke on missions. A program was rendered. Welcome address by Mrs. Lashington. Response by W. L. Williams. Closing remarks by President Mrs. Robertson.—Ada L. Chestnut.

Viron Charge—Onward is our aim at St. James Chapel. We are proud of our pastor, the Rev. J. C. Coleman. He has bought a beautiful organ at a cost of \$75.00 and has organized a choir. Our third quarterly conference was held Tuesday and Wednesday, Sept. 23-24, with the Rev. E. C. Goins of Donaldsonville acting as district superintendent. Tuesday night, the Rev. Mr. Goins held our quarterly conference to the satisfaction of all present. The choir rendered good service. Duet by Misses Lilla Joseph and Odalie Alcorn. Written reports were presented and proved to be a success all along all lines. On Wednesday night, District Superintendent Goins preached a strong and inspiring sermon to a

crowded church; subject, "The King's Highway." He also gave a quarterly conference lovefeast, assisted by Pastor Coleman. We raised this quarter \$65.40. Paid pastor \$42.15. Paid District Superintendent \$9.36. We have a loyal Sabbath school. Miss Enola Lee is organist.—B. B. Thority.

Boyce—The Sunday school of Keynett Methodist Episcopal Church, came together through the effort of Mrs. A. B. Venable and the other officers, and gave a little entertainment to pay balance on the organ's standing debt of three or four years. We raised \$4.20 at the entertainment. We took the sum of \$2.00 from the treasury some time ago. We paid in full the sum of \$5.00 due. Now Keynett has an organ of its own and we also have one at Dunham Church. The trustees have put a nice wire fence around the church. The pastor at Boyce and Village is a builder and a worker.—A. B. Venable, Pastor.

GEORGIA

St. Mary's Charge—Our camp meeting and fourth quarterly conference was held Sept. 23-28, in Carnegie Chapel. Tuesday at 8 p. m. the Rev. J. R. Wallace preached a great sermon; on Wednesday the Rev. E. J. Kimball, ex-pastor, thrilled the great audience. He had served us five years up to last conference. Thursday, the Rev. W. V. Dougherty from Asbury, Savannah, preached the greatest sermon of his life. Friday night, Father Virgil S. Stripling, the father of the two District Superintendents, Dr. J. S. Stripling and Dr. S. A. Stripling, stirred our souls. Also on this night our District Superintendent arrived and delivered a strong exhortation. Saturday, our quarterly conference was dispatched with that smoothness characteristic of Dr. Giddens. At night our pastor, the Rev. D. H. Martin, who planned and led our great camp meeting and fourth quarterly conference, preached a great sermon and again District Superintendent Giddens closed with an effective exhortation. Over thirty sinners crowded the altar for prayer. Sunday morning Father Stripling led the greatest lovefeast in the history of our church; at 11 a. m. District Superintendent Giddens preached. Sermon by Father Stripling at 3 p. m. At night the closing sermon was preached by our District Superintendent; this was his farewell sermon, after having served us six years. The Baptists, African Methodist Episcopalians, as well as all our people, long before the hour packed the great edifice. Dr. Giddens' text: 137 Psalm, verses 1 to 4. More than fifty sinners came to the altar for prayer. Thus closed the spiritual side of the greatest meeting in our history. Accessions and conversions, 5; collection, \$35.00. District Superintendent paid in full. Complimentary resolutions were passed and a \$5 pair of

shoes given him as a token of our esteem. Father Stripling was given \$3.10 to help repair his home church for his great "Family Reunion" at New Hope. In Wayne county, on the Boxley Charge. We are greatly indebted to our pastor, Dr. D. H. Martin, for his leadership and service. We have raised \$65.00 benevolence money and mean to pay \$1.00 each on the Jubilee Educational movement.—Clara Cato.

NORTH CAROLINA

Forest—Our fourth quarterly conference was held at Mills Spring, Oct. 4, by the Rev. A. H. Newsome, District Superintendent. Every officer was ready for his report. Sunday he preached a spiritual sermon to a full house. At 8 o'clock the Rev. Washington, Colored Methodist Episcopal pastor from Union Mills, preached for us. During the quarter \$60.00 was raised.—(Miss) Laura Wilthrow.

Handsboro—Services were well attended, Sunday, October 5. Several distinguished ministers were present. The Sunday school is in good condition. Dr. Brooks preached a strong sermon.

MISSISSIPPI

Summit—The Brookhaven District Epworth League and Sunday School convention, which has just closed, shows the work on the district to be progressing. Report of the district president, W. H. Cain, showed marked advancement.

Hub—District Superintendent P. H. Rembert was with us September 21; he held the quarterly conference and preached to a crowded house. Seventy souls joined the church. We carried on the meeting five days longer and received eight more souls, making 28 in all. We paid the superintendent in full.—A. Reed.

TROY, MO.—H. T. REEVES, PASTOR

The second quarterly conference of this charge was held Aug. 30-31. The Rev. W. E. Ellis, District Superintendent, presided. He preached strong and helpful sermons. He was pleased to find a neat, modernly constructed four-room parsonage since his last visit, besides the church having been papered and painted both inside and out. Five conversions reported since the annual conference. Thus Troy has taken rank with the first appointments in the Central Missouri Conference. From Sunday, Sept. 21, to Sunday, Sept. 28, was the time set apart for the grand jubilee—a full week of lectures, sermons, literary and musical programs. It was the most successful affair of the kind ever witnessed in this city. On Sunday morning, Sept. 21, the week of jubilee was opened by the pastor, the Rev. H. T. Reeves, with a forcible lecture, subject "The Kind of Christianity the World Needs." The evening service was in charge of the Epworth League. After a short literary service a timely discourse was delivered by the Rev. H. A. Burbridge, a student at the Western College at Macon. On Monday eve, Sept. 22, the Rev. C. S. Webster of Montgomery City, Mo., delivered an instructive lecture on "Woman's Suffrage." Everyone was proud to hear him, because he is one of our home boys and one of Wesley Chapel's sons. Tuesday eve, Rev. Geo. W. Reeves of Fulton, Mo., lectured to a crowded house on the part the Negro has played in the history of this country. Wednesday eve, the Rev. Dr. B. F. Abbott of our great Union Memorial Church, St. Louis, addressed a vast

audience; subject, "Fifty Years of Freedom." Sermon by the Rev. Geo. W. Reeves Thursday eve. On Friday eve a grand musical and literary program was rendered by some of Troy's best talent. Saturday eve a fine concert was carried out by the Juniors. Sunday, Sept. 28, the services of the day were conducted by the Rev. Q. E. Whaley of Bowling Green. He is one of the leading young ministers of the State, a graduate of Geo. R. Smith College, Sedalia, Mo., and a pulpit orator of no mean ability. As a fitting climax to our great jubilee, two young men confessed Christ at the close of the evening service.



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DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Allen—Mr. Aron Allen of Glencoe, La., was killed by a falling tree on Sept. 17, 1913.

Jefferson—Simon Jefferson of Varnado, La., died Sept. 16, 1913, aged 65 years. He was faithful to his church and a good father. He was the father of W. L. Jefferson of our church at Angie. He leaves a wife and children to mourn.—C. E. Bradford, Pastor.

Langford—Mrs. Matilda Langford died on Sept. 18, 1913, at Huntsville, Ala., in the full triumph of faith. She was the wife of our efficient local preacher, Rev. Davie L. Langford, both of whom belong to Fuller's Chapel. Sister Matilda was a young wife and mother. She leaves two dear little children and a devoted husband, besides a large circle of relatives and friends to mourn her loss; but their loss is heaven's gain. Peace to her ashes. She was preceded to the better land only a short while ago by a sweet and devoted Christian grandmother. The funeral was attended by the pastor and Rev. Harris McLin, pastor at Triana.—W. T. Trammell, Pastor.

Harris—The Methodist Episcopal Church at Gallatin has lost one of its best citizens, Mrs. Kesirah Harris. After an illness of several months she died at her home in Indianapolis, Ind., Saturday, Aug. 22, 1913. She was married to Mr. Thomas Harris and united with the church of her husband's choice, Key Chapel, her original home, where she was ever ready for any call of duty. The funeral service was conducted by her pastor at Key Chapel. The remains were laid to rest in the Gallatin cemetery.

Hamilton—Edd. Hamilton died September 24, 1913, at Shreveport, Louisiana, aged 37 years. Joined the church in 1892. He suffered long, but bore his affliction patiently. Mr. Hamilton owned his home and also owned a beautiful farm, a credit to himself and race. He left a faithful wife, five sisters and one brother. His wife is a member of Johnson Methodist Episcopal Church, Stoner Hill. The funeral was conducted by the Rev. G. W. Banks and interment by his pastor, the Rev. I. A. Carter.

Borders—Mr. Henry Borders, a member of Tabernacle Methodist Episcopal Church, Meridian, Miss., died Sept. 14, 1913, aged 65 years, and was a member of the church for 31 years. He died in full triumph of faith. He leaves a wife and seven children, four boys and three girls, and a host of friends. The body was laid to rest in the Pleasant Hill Baptist cemetery. The funeral was attended by the pastor.—R. B. Anderson.

Hart—Mrs. Caroline Hart, a member of Hays Methodist Episcopal Church of Hackley, La., died July 22, 1913, in full triumph of faith. She was a loyal member of the church.—W. L. Amos, Pastor.

Lax—Mr. Moses Lax of Ironton, Mo., died September 25, 1913. He was a

local preacher and always at his post. He lived a consistent member for 42 years. He leaves to mourn his loss a wife, two daughters, one son-in-law, a nephew, a niece and a host of friends.

Roberson—The church at Cotton Plant, Ark., sustained a great loss in the passing of Mrs. Naomi Johnson Roberson, on August 2, 1913. Mrs. Roberson was the accomplished daughter of the Rev. and Mrs. G. N. Johnson. She was well known throughout the state, a graduate of Philander Smith College. Her life was beautiful in its Christian graces, and ever uplifting in its ennobling influence. The body was taken to Little Rock for the funeral and interment. Appropriate resolutions were read at the funeral by the Woman's Home Missionary Society of Taylor Methodist Episcopal Church at Cotton Plant, Arkansas. The church has lost a faithful member, the young people a devoted friend, and the little son a loving mother; the race a prepared leader, a true character, and a sacrificing helper. The town a loyal citizen, and the school an ardent worker. We extend our heartfelt sympathy to the bereaved family.

Brown—Ellen Brown, of Angie, La., has gone home. She was a member of the Methodist Episcopal Church 40 years. She leaves her husband, children, grandchildren and many friends. "Servant of God, well done!"—C. E. Bradford, Pastor.

Ham—Mrs. Addie Ham, wife of Jos. S. Ham, died Sept. 29, 1913. She lived an exemplary life. She was a member of Providence Methodist Episcopal Church in the county of Darlington, state of South Carolina. She was the daughter of Mr. and Mrs. M. DuBose of the same county and state, and married October 22, 1911. She leaves her husband and one child besides her mother and father, sisters and brothers. The Rev. W. B. Roman, her pastor, attended the funeral obsequies.

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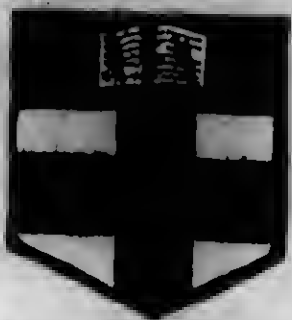
Marriages

Cato-Joyce—Mr. Armstead Cato and Miss Gertrude Joyce, at Trenton, Sept. 25, 1913. Mr. Armstead Cato is of Spider, La., and Miss Gertrude Joyce is of Trenton, La. The Rev. George Thomas officiated.

Norman-Rausch—At the residence of the bride, in Monroe, La., Mr. Alex Norman and Mrs. Virginia Rausch, on Sept. 20, 1913. The bride and groom are both prominent members of St. James Methodist Episcopal Church, Monroe. Many of their friends were present. The Rev. T. A. Brown, pastor, officiated.—(Mrs.) T. A. Brown.

Mitchel-Bickham—Miss Victoria Bickham and Mr. Calvin Mitchel of Franklinton, La., were united in marriage September 18th, 1913. Revs. A. J. Scarborough and W. L. Amos officiated.

Ellis-Samples—Mr. John Ellis and Miss Mamie Samples of Hogans, Georgia, were married at the home of the bride, Sunday, September 28th, 1913.



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OHIO

Cincinnati—Mt. Zion is running with ease, under the pastorate of the Rev. J. L. Franklin. Our church services are being largely attended and we are having some additions. Visitors are frequent. Great good is being done for the Master. Our Sunday school is progressing. Sunday, Sept. 28, was promotion day in the Sunday school; 45 certificates were given out, new classes formed for religious instructions, and three graduated from the teacher training class. This makes 16 diplomas coming to our church from our Sunday school. This being quarterly meeting day, we had a splendid service. The Rev. Dr. J. Courtney, District Superintendent, was with us. The Rev. T. L. Ferguson preached the sacramental sermon; 135 persons communed. Collection, \$53.50. We are getting along nicely with our benevolence; have raised the Episcopal fund before the district conference, and a good sum on the others.—L. J. Hollins.

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CRESCENT CITY NOTES

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Scott Chinn Church—The services Sunday were good all day. At 11 a. m. the Rev. Jessie David, pastor of Asbury Methodist Episcopal Church, preached. In the afternoon the Scott Chinn choir, of which Mrs. Fields is organist, entered a contest with the Haven choir at Malden church; the Scott Chinn choir was awarded the prize. At night Prof. J. H. Lovell touched the hearts of all who heard him. The pastor wishes to thank the committee, of which Sister Virginia Miles was chairlady, who tendered him a grand birthday reception Wednesday night, Nov. 5. He received a neat purse and many useful presents from the members and friends.—Calvin S. Stanley, Pastor.

Trinity Church—Services well attended Sunday; pastor preached at 11 a. m. and District Superintendent Chapman at night. Reports in the fourth quarterly conference good and showed every department of the church in working order. The anniversary sermon of the New Lady Providence will be preached this Sunday night; welcome address by Miss Jame-setta Humphry; Prof. Sherrard, master of ceremonies.—W. Scott Chinn, Pastor.

Williams Church—The pastor and his family take this method of thanking Sisters Sallie Robinson, Mary Miller and Tenie Taylor, promoters of a pound party given Nov. 4. There were 75 pounds of nice things presented and some cash. I also thank the friends who assisted them. There will be a musical concert directed by Mrs. O. J. Wilson Colwell and Miss Emily L. Chapman for the benefit of Williams Church, Cherokee and Pearl streets, Friday, Nov. 21, 1913. The members and friends are invited to come and assist in making it a grand success. Dr. Charles M. Meiden preached last Sunday night at Williams. His sermon was strong and en-

couraging to our people.—J. A. Landry, Pastor.

First Street Church—Services were good last Sunday. At 11 a. m. and at night Pastor Hubbard occupied the pulpit. At 3 p. m. Mrs. M. H. Thirkield, wife of Bishop Wilbur P. Thirkield, addressed a woman's meeting under the direction of the local Chapter of the Woman's Home Missionary Society, Mrs. Ellen Jackson, president, presiding. Mrs. Thirkield was presented to the audience by Pastor Hubbard. The address on the work of the Woman's Home Missionary Society was inspiring and uplifting. It was well received. A beautiful bouquet of chrysanthemums was presented by a little girl to Mrs. Thirkield. The Revs. F. Walker, John A. Landry and D. S. Sloan conducted the devotional exercises. The Rev. Scott Chinn and the Rev. W. J. M. Price were also present. Mesdames J. L. Wilson, J. H. Hubbard, Miss Emma Bessie, State President Mrs. Robinson, District President of the Woman's Home Missionary Society, Mrs. D. M. Walker, ex-corresponding secretary; Mrs. D. S. Sloan, Mrs. Brown and many other ladies were present. Miss Hungerford gave an account of the work being done at Peck Home. Next Sunday is local Educational Day. Pastor Hubbard will discuss "The Fruit of the Spirit" at 11 a. m. and Dr. Charles M. Meiden of the New Orleans University will preach at night. The stewards' financial rally is on for the fourth Sunday, Nov. 23. The public is cordially invited. Our revival series of meetings began last Sunday night.—B. M. Hubbard, Pastor.

Wesley Church—The early prayer meeting was conducted by Bros. W. B. Buchanan and Toney Crow. Miss Hurst, the superintendent, keeps the interest in the Sunday school at high-water mark. At 11 a. m., sermon by the pastor. The Epworth League topic was profitably discussed by the president, W. B. Buchanan, and others. At night we were highly favored with a very helpful address by Dr. B. F. Riley of Birmingham, Ala. His subject, "The Fatherhood of God and the Brotherhood of Man," was well received. A number of students were present from Leland University. The choir rendered excellent music. The trustees are beginning needed repairs on the church and they ask all to help. Next Sunday at 10:45 a. m. the pastor will discuss "Haman On His Own Gallows, or The Overthrow of Wrong and the Triumph of Right." At 7:30 p. m. he will discuss "God's Method of Protecting His Own Cause."—L. L. Harrison.

At Wesley Church, Sunday, Oct. 26, 1913, the Epworth League carried out a very good program conducted by Miss Bonetta Mack. Papers by Mr. Robt. Arlington and others. Solo by Mr. Dunn. Miss Alma Howard presided at the organ. Miss Marian Mack is secretary; W. B. Buchanan, president.—C. C. Cannon.

CARD OF THANKS

We extend our sincere thanks to Trinity Church, the Ladies of Mercy, McDonogh No. 24 School, our relatives, friends and neighbors for their floral offerings and kindness shown us during our recent bereavement. We sincerely thank the Revs. Valcour Chapman, D. S. Sloan and John Landry for their services at the house, church and grave. May heaven's blessings rest upon all is the wish of

Mrs. Evelina Bright and Daughter.

Mrs. Thirkield will be at Peck Home Thursday afternoon of this week from 3 to 5. All our women interested in the work of the Home Missionary Society are requested to be present. Especially are the officers of the local auxiliaries and the pastors' wives urged to come.

Union Church—Early morning prayer meeting well attended; also the Sunday school and Epworth League. Mrs. Emma Lloyd delivered a helpful and inspiring address to the League. The pastor preached at the morning service and administered the communion at night. A full report was made from the Emancipation Carnival. The grand prize was presented to Miss Julian Jacque, who sold the largest number of tickets and also raised a handsome sum from the sale of fancy candy baskets. "The Rise and Fall of the Spiritual Tide" and "The Contemporary Christ" are the subjects to be discussed by the pastor at next Sunday's services.—J. H. Hubbard, Pastor.

District Rounds. ST. LOUIS DISTRICT

Fourth Round

Curryville Circuit, Dec. 30-31; Bowling Green, 27-28; Hannibal, Jan. 1-2; Springfield, 5-7; Jacksonville and Pittsfield, 3-4; Bagnell Chapel, 8-9; Bridge-ton Circuit, 10-11; Louisiana, 17-18; Grassy Creek, 19; Clarksville Circuit, 20-22; Elsherry Circuit, 24-25; East St. Louis, 31-Feb. 1; Cairo, 3; Poplar Bluff, 4; Ironton Circuit, 5-6; Fredricktown, 10-11; Farmington, 7-8; Desoto, 14-15; Union Memorial, March 1-3; Gratiot St. Mission, Jan. 13; Rolla, Feb. 21-22; St. James, 7-8; Webster Grove, 14-15; Wash St. Mission, Jan. 14; St. Charles, March 21-22. Dear Brethren: Your full apportionment is the minimum you are expected to raise: to do less will be disloyalty to the kingdom of Jesus Christ.—R. E. Gillum, Supt.

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The past week has been a very busy one at Jackson Street Methodist Episcopal Church, Louisville, Ky. The Rev. R. F. Broadus, the progressive pastor, has kept an open church all during the celebration of the Perry Centennial week, with services every night. These services have been beneficial to the church spiritually and financially. Services were held in the church all day Sunday, beginning with Sunday school in the morning at 9:30. At 11 o'clock there was a sermon by the Rev. J. S. Holloway of Jeffersonville, Ind.; at 2:30 o'clock the Rev. J. T. Leggett, our pastor at Jefferson-town, Ky., preached. At 8 o'clock, the Rev. G. G. Buckner, our pastor at West Point, Ky., preached. Sunday was also our monthly communion, at which time 94 persons partook of the communion. During the day four persons joined the church. During the week the Rev. Mr. Broadus invited the local preachers of the Methodist and other churches and organized a local Preachers' Institute which meets twice a week in his church. May the Lord bless Bro. Broadus and may the good work he is doing continue to grow.—G. G. Buckner.

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Southwestern Christian Advocate

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THANKSGIVING · NUMBER

The Message of the Thanksgiving Festival

BY THE REV. WILLIS J. KING, D. D.

ONCE more we approach the Thanksgiving Festival, when for one day at least we turn aside from the duties which regularly engage us and formally give thanks for blessings received during the year. At this time the president of the nation and the governor of each state issue proclamations to the effect that we formally observe the last Thursday in November as a day of thanksgiving and praise.

This custom has existed in some form in the nation almost from the beginning. In 1621 Governor Bradford made provision for a day of rejoicing after the gathering of the first harvest by the New England Colonists. In 1623 a drought prevailed, and a day of fasting was appointed. The rain came while prayers were rising, and the day was promptly changed to one of thanksgiving. This custom was kept up by a number of governors of the different states until in 1864 President Lincoln made it a national holiday.

But the "Thanksgiving Festival" itself is much older than our nation or, for that matter, any modern nation. It had its origin among the ancient Hebrews. Among them it was known as "The Feast of Tabernacles." It was held in the seventh month at the end of the harvest season. At this time the people would leave the cities and go out for a seven days' vacation in the country, where there would be feasting and rejoicing. With them, as it must ever be when properly observed, it was a religious festival. It was the season when they turned aside from their regular duties and with the Psalmist said: "O give thanks unto the Lord for He is good; for his mercy endureth forever." He it was who sent the grain and wine, the oil and fruits. He it was who sustained them every moment. The "Harvest Festival" might mean for them seven days of feasting and rejoicing, but it meant far more; it meant that there was deep love and heartfelt gratitude to Him who had supplied them so bountifully.

And now as we come to the festival what should be our attitude towards it, what should be its meaning to us? No doubt there will be the feeling of levity and rejoicing that should accompany an occasion meant to be joyous; but underneath this crust of levity must be a solid substratum of seriousness which thoroughly appreciates the occasion and the aim in its observance.

This must be our attitude if we had no reason for thanksgiving ourselves, but were we merely following blindly the example of those who gave us this holiday. We have seen that the seven days spent by the Hebrews in their "Feast of Tabernacles" was a religious feast. Not a day passed during the feast when there did not go up from thousands of hearts psalms of praise. Again the student of American history knows that that first Thanksgiving by the "Pilgrim Fathers" came after a winter that had tried men's souls and was the deep-seated feeling of grateful hearts. And it hardly need be said that the first national proclamation by President Lincoln in 1864 was the sincere expression of a man of prayer.

It may be easily seen then that if we only copy the example of the founders of this festival that we must make it what its name signifies, a season of thanksgiving and praise. It is the season that we stop, and at least make an attempt to count our blessings.

These are of two kinds, the material and the spiritual. First take the material:

We have put the celebration of this festival at the close of the harvest season when the fruitage of the field has been gathered into the granaries and the year reaches its climax of benefit. How much we need material blessings. How earnestly the world prays, in spirit at least: "Give us this day our daily bread." We do not live by bread alone but it is a very vital factor in our continued

physical existence. And when we remember, despite the high cost of living, that we are privileged to live in a country where "bumper crops and full dinner pails" are the rule rather than the exception, is that not sufficient cause for thanksgiving?

This feeling of gratitude is heightened when we remember that a great and loving Father literally supplies our daily bread. Trace the loaves which give us sustenance. We go first to the field whence grows the grain, and thence to the skies whence fall the showers, and thence to the sun whence comes the heat. But back of all is an Omnipotent Personality who was responsible for all, and who has been growing grain through the centuries to feed his hungry creatures. How thankful that multitude of hungry folk must have felt when they sat down at the instance of the Master on the unfrequented side of Lake Genessaret two thousand years ago to partake of what was to them in their condition a sumptuous repast. There took place before their very eyes that miracle of miracles: five thousand were fed with a few loaves and a few fishes. On the surface this seems a very unusual happening; and yet when we remember that the sustenance of life is a miracle of every day occurrence; and the miracle that the great Father of us all has been performing from the dawn of creation, then ought we be far more thankful for the daily bread we receive.

Again take our fellowships: we can well be thankful for these. If we were to be deprived of all those who have been near to our lives in the year gone, how barren of enjoyment would our lives be! We have had our fellowships and our friendships; we have been in the communion of those who have understood and loved us. How loath we would be to give up these.

In some sections of our country the Thanksgiving Season is the home-coming time. At this season thousands cast dull care aside and wend their way back to the charmed circle where love reigns supreme, where father and mother dwell.

But I am reminded that there are many who cannot count among their blessings, except as a memory, the possession of loving parents. And yet how sacred is their memory! Think of those lines of Whittier in his poem, "The Snow-Bound," and find cause for thanksgiving:

"And yet, dear heart! remembering thee,
Am I not richer than of old?
Safe in thy immortality, what
Chance can reach the wealth I hold?
What chance can mar the pearl and gold
Thy love hath left in trust with me?
And while life's late afternoon,
Where cool and long the shadows grow,
I walk to meet the night that soon
Shall shape and shadows overflow,
I cannot feel that thou art far,
Since near at need the angels are;
And when the sunset gates unbar,
Shall I not see thee waiting stand,
And white against the evening star,
The welcome of thy beckoning hand?"

What a splendid privilege is such communion, and in the fact that it fosters the homing instinct is to be found another apologetic for our festival.

Not least among the things for which we should be thankful is the increasing amount of purity we have in politics. In a government like ours where the humblest citizen of the republic in our generation may be its chief in another, it goes without saying that more of corruption could in the realm of possibility, be found among the office-holding class and those who make politics a business, than would be found among the officials of some other nations picked from a certain favored class. The time was in this country when the easiest way to a political career was from the bar of a saloon, or the proprietor-

ship of a gambling dive, but the times have changed, and how have many mighty fallen. The wave of public opinion that deluged "Tammany Hall" in the recent elections was not transient and local, but permanent and nation wide. It is the protests of the masses against bossism, graft and corruption on the part of those entrusted with power. The recent tendency of the voters to break away from traditional parties is not necessarily a departure from the principles of the old parties, but a protest against the management of the great political machines that have been built up and maintained by means of graft and corruption. We are entering upon a new day in politics when, to quote President Wilson in a recent speech, "Morality and not Expediency" will be our slogan; when the principles of the lowly Nazarene will be our principles of statecraft. Is this not a cause for genuine Thanksgiving?

And so we might go on ad infinitum in the attempt to enumerate our material blessings for there are more than we can number; but time and space forbid that we linger longer on this truly delightful side of our topic, but demand that we turn to what we call in this paper our spiritual blessings.

And the first of these, to my mind, is God's revelation of Himself to the world through his Son, Jesus Christ. This is an old and well established fact, and we need merely mention it in this connection; but suffice it to say that why as we think of God as a great and living Father, do we appreciate what Thanksgiving means or whom to thank.

And now we come to what strikes me as one of the chief reasons for Thanksgiving, and that is in the opportunity we have for service. I am reminded now of those thrilling words of the Master to his disciples shortly after his talk with the woman of Samaria. They had left Him sitting on the well while they went away to purchase food. When they came back and offered Him food He refused it, saying He had meat to eat that they knew not of; then as if enrapt with the vision before Him, He exclaimed: "Lift up your eyes and look on the fields that they are white already unto harvest." Was there ever a time when looked at from the viewpoint of the Christian that the fields were so white, or the harvest so plenteous?

Think of the recent changes in China, where a nation has changed its form of government, figuratively speaking, overnight. What a transformation from an absolute monarchy to a representative democracy. The significant thing about the transformation in China is not the change of the name of its chief executive from emperor to president, but the change in its ideals of government. Where before the government was for the benefit of the governing class, now it is for the benefit of the governed.

But some one may ask what relation has the transformation in China to our theme? It is a matter of common knowledge that radical changes in forms of government have carried with them corresponding changes in ethnic faiths. Have we any reason for believing that the principle will not be true in the case of China, and that Confucianism and the other ethnic faiths in the new Republic will not take their places among the heirlooms of the past?

What is more significant to us that in its new experiment of government, China is looking to the Western world for guidance. Is it not apparent then, that in its desire to pattern after us in its purely material affairs, there is furnished an unparalleled opportunity to the followers of Christ to make the Christian religion the religion of China and what is true of China is proportionately true of the whole non-Christian world.

Nor need we confine our vision to the for-

(Continued on page 10)

HOW TO BE THANKFUL

J. H. LOVELL, B. D.

WOULD you be thankful every day?
Then do not fret along your way:
For he who grumbles and complains
Whene'er it frosts or snows or rains,
Who wants each day all clear and bright,
And silvery moons for every night,
Forgets the blessings of the showers
Which bring refreshment to the flowers,
And make the corn and cotton grow
And feed the rivers as they flow;
Forgets that frost the harvest brings
With all its store of precious things,
That chilly winds the fevers lay
And blow the insect-pests away.

If all of life were full of joy
And pleasures flowed without alloy,
Where were the strength'n'ug of the soul,
The zest and contest for the goal?
Where were the varied changing scenes
Where light the shadows intervene?
Where were the charm of glad surprise?
The sad, sweet sense of tear-stained eyes?
The dawning seems more glorious bright,
For it dispels the sable night.
More peaceful rest our dreams repay
When honest work has filled the day.
The hunter with more gladsome face
Displays the game of wildest chase.
And love is sweetest won at last
When wooing hard and long is past.
Would you be thankful every day?
Then no not fret along the way:
For what seems ill to human eyes
Is oft God's blessings in disguise.

Would you be thankful every day?
Then help your neighbor on your way:
For he will thank you and in turn

Your heart with gratitude will burn.
When shows the light upon his face,
And bounds his heart with thankful grace,
Your breast will heave with joy sublime,
And heart to heart will beat in time.
Thrice thankful then you well might be,
Possessed with spirit gen'rous, free,
You have a neighbor who has needs
And you can show him kindly deeds:
He has the benefaction grace,
You have a benefactor's place;
You have from God a recompense,
A sweetly satisfying sense
Of hearing as from Galilee:
"Well done! you did it unto Me."
Would you be thankful every day?
Then help your fellow on his way.

Would you be thankful every day?
Then leave all things the Master's way.
Your problems which no skill can solve
Upon His wisdom just devolve.
When brightest prospects fade away,
And disappointments come your way,
Just do your duty with a will,
Look up and say: "I'll trust Him still."
Then hope's bright star will reappear
And shine upon your pathway clear:
And though you may not understand
The way Christ leads, you'll feel His hand.
When sorrow fills your soul with gloom
His matchless countenance will illumine:
When storms of conflicts would dismay
His voice your fears will e'er allay;
In calm contentment you will dwell
And always answer, "all is well."
Would you be thankful every day?
Then trust in God in all your way.

New Orleans,

movement of sentiment. Great ideas like great bodies may move slowly, but they go on with an unbreakable force. It was a long step from Eden to Calvary, or from the Ten Commandments to the Golden Rule. Generation after generation lived and died; empire following empire rose and sank, but the purpose of God mirrored in the ideas of the races moved on, growing apace with the years until it bore fruit in the life and death of the Son of Man.

The world has changed since the day of Pentecost, but who can say that these changes are not for the universal good. There is certainly a growing evidence that the leaven of love, truth and justice is at work in the human heart. Emphasis of course is shifting but there is a growing respect for manhood and womanhood. Each year is bringing nearer to our hearts the truth of the unity of races. The voice from every platform and printing press tells us that more and more the weight of the question of universal brotherhood is pressing itself upon us. Men may rave or rage, but with the growing Christ spirit in the heart of the nation the tendency of the times is toward the high-noon of equality for all men.

How shall we interpret this growing number of conventions and conferences in Church and in State? Every phase of national and Church life is coming up for discussion. Men are truly restless with a restlessness that will not rest till the right prevails. The day of cringing compromise is far in its afternoon of life. "God still lives, and truth though crushed to earth will rise again; for the eternal years are hers." And "if the truth shall make us free, we shall be free indeed."

Let us be thankful for a deeper Christ consciousness in the heart of the nation. Though it may spread slowly, it surely will spread thoroughly, until manhood and womanhood shall be the criterion by which every one shall be judged.

The Glory of Opportunity

Amid the pressure of greed, the prophecy of war and the cry of discontent, there is still opportunity for real progress in a manward and Godward direction. The demand everywhere is for the leadership of men and women. The sturdy, unbiased, and patriotic sort that builded our Ship of State from material out of their own lives, and manned it with sails dipped in their blood and tears. With such men and women, it was either liberty or death. This spirit and conviction give richness to our soil and is written into the fiber of our national flag. It portrays the highest type of unselfishness. Alongside of this unselfish type of American manhood has grown up an increasing number of those who say "Give me liberty at any cost—even if everybody else has to die, give me liberty." But against this class are the war guns of the nation's sense of right and fair play.

Say what we may, all is not darkness as it sometimes seems. There is still the great reserve of the seven thousand men and women who have not bowed the knee to the Baal of selfishness. They build our churches, equip our schools, arbitrate in behalf of peace and preach the gospel of a man's chance for all the races of our land. May their number increase, but even now shall we not be heartily thankful that we are a part of a great Christian civilization; that we have the opportunity of throwing our influence upon the side of eternal values; and above all else, shall we not be thankful that the heart of Christ is enlarging in the heart of the nation with every revolving year? Surely, we may all join in the refrain with the Psalmist—

"O give thanks unto the Lord; call upon his name; make known his deeds among the people."

Lumberton, N. C.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service.—Martineau.

THANKFUL FOR WHAT?

By the Rev. S. A. McNeill, S. T. B.

LET us gather up the year—the joys and sorrows, the triumphs and the failures, the heartaches and the heart-rejoicings; the sunshine and the rain, the summer's heat and the autumn's frost, yes gather it all up. Hold it in both hands and ask ourselves, Thankful for what?

This is the Nation's Thanksgiving Day. With all the rush and whirl of the times, there are still thousands of hearts vocal with praise and thanksgiving for what God has done for us as a nation. No war has come with her trail of blood and the carnage of our sons, fathers and husbands. No over-spreading destruction has swept our homes and fields. Man and beast have lain down and slept in peace and risen with to-morrow's morn to work with joy and hope. There is laughter in the earth and sunshine in the sky. The heart of the nation is glad.

The untiring, steady steps of progress are still onward. We are not going backward. There may be and are, sorrows, disappointments and defeats but they help us the more to appreciate the joys, achievements and triumphs. The nation is not all mad nor is life all bad. The printed records of shames and tragedies do not register the longing of the nation's heart. There is still the infinitely greater fact of the unpublished records of the millions of hearts who, with hope and faith in God and man, are working on in quietness, casting their bread upon the waters of social, economic, political and religious life and waiting in faith to see it come back transferred into the lives of a new manhood and womanhood. Let us thank God that there is a national vein in which the milk of human kindness and good will has not ceased to flow.

God Reigns

It is not always easy to rest in this fact: Sin, vice and deterioration are rampant, and

often seem victorious. The sky is sometimes black with clouds from which there pour upon our naked and unprotected heads cruel anathemas and heartless oppressions. There may be reason for alarm, but it ought to send us to the chart of the soul. The fingers upon this chart point ever Godward. There is the answer and the hope. The sky must clear, the sun shine forth, and all the earth rejoice in grateful acknowledgment to the goodness and justness of God.

This is God's world. Does the statement sound trite? Do we believe it? If we can see this as God's world, our heart must bound with joy and faith because all the movements of the times are toward an eternal purpose of good. There is after all, only so much that man can do to man. He may rob him of money, but he cannot extract hope and assurance from the soul. He may set limits to earthly rights, but he cannot touch the divine rights of every man inherited through the sacrificial life of the Nazarene. He may proclaim ever so eloquently upon the subject of social precepts and spheres, but he cannot blot from man's heart the sense of the Fatherhood of God with all of its corollary pronouncements.

The truth is, we can never lay down rules by which God shall consummate anything. Winding has been his path through the ages, but his steps have never gone backward. Whether taken through tears, heartaches or blood, every step has been toward the hill-top of eternal goodness. Let us rejoice and trust Him; let us be thankful that it is He that reigneth and is working out for mankind the very best world possible in which to live, work and die.

The Trend of the Times

The voice of the preacher, the new conscience awakening and social alertness; all emphasize the direction of the great world

THE CHRISTIAN LIFE

THE CALL OF THANKSGIVING

O give thanks unto the Lord!
For He is good; for His mercy endureth forever.
Enter into His gates with thanksgiving
And into His courts with praise;
Give thanks unto Him and bless His name,
For His kindness endureth forever,
And His faithfulness unto all generations.
Praise ye the Lord!
For what great nation is there
That hath a god so nigh unto them as Jehovah our God is?
So we, Thy people, and sheep of Thy pasture
Will give thanks forever;
We will show forth Thy praise to all generations.
Praise ye the Lord!
For it is good to sing praises unto our God.
Sing unto the Lord with thanksgiving;
Sing praises upon the harp unto our God.
Make known His doings among the people,
Talk ye of all His marvelous works.
Show forth His salvation from day to day.

Praise ye the Lord!
For He is good; He covereth the heaven with clouds,
He prepareth rain for the earth,
He maketh grass to grow upon the mountains;
He giveth to the beast his food,
And to the young ravens which cry;
He hath strengthened the bars of thy gates;
He hath blessed thy children;
He maketh peace in thy borders;
He filleth thee with the finest of wheat.
Praise ye the Lord!
For the precious things of heaven;
For the dew, and the deep that coucheth beneath;
For the precious fruits brought forth by the sun;
For the precious things put forth by the moon;
For the chief things of the ancient mountains;
For the precious things of the everlasting hills;
For the earth and its fullness!
Praise ye the Lord!
Let everything that hath breath praise the Lord

Giving Thanks For What We Do Not Receive

WHEN our hearts are lifted in thanksgiving to God for unbounded mercies, the broader and deeper view of thanksgiving is often obscured by the thought that God's bounty toward us consists wholly of what we receive. The overflowing horn of plenty is a common sign of the thanksgiving spirit,—the full harvest gathered in readiness for crowded barns, and the laden table, commonly express the readily understood causes for gratitude. ~~But we have no good~~ reason to be thankful for what God has not permitted us to receive as we have for the recognized gifts that he has poured into our lives.

We are such hungry and ill-advised children in our eagerness for the things of this life that we need quite as much the restraint of a wise Father, lovingly refusing our thoughtless desires, as we do the lavish hand of ready giving extended to us by the same loving Father. Every one of us can look back to a day when we were almost ready to demand of God that he should do for us that which our whole soul longed for with passionate desire. Nothing else would do; no other matter in our lives seemed so important just then as this one thing that we were asking of him. Yet in later days we have come to learn with profound gratitude God's infinite, loving wisdom in withholding from us the one thing that we were then convinced was needful. We cannot know all the circumstances that God knows; we cannot understand the subtle forces that are at work to make us wish for the worst, and pray for damage when we are acting on the supposition that we are seeking what is best. But we can know, with a profound conviction that enables us to put that knowledge into practice, that God is just as wise and tender and bounteous in his withholdings as He is in his givings. Indeed, some of us have known how blessed it is to realize that God himself, when He is holding back something for which we have asked, is, by that very act, pouring out upon us the highest blessing which at that moment his infinite wisdom can prepare.

It is a common experience, too, that we may be unspeakably grateful for the ever-amazing fact that we have not received what we deserve. Each one knows well enough what he means by this. It is not possible for the human mind to picture with perfect vividness the utter and overwhelming contrast that there is between the sin-stained soul and the

stainless Lord of Glory. It is well for us that we do not have to set up such a contrast as this in words, and that God does not purpose that we shall be living in the dread shadow of such a picture as that. We who have deserved death are by his mercy not called upon to accept our deserts, but on the contrary we are offered abounding life. Such a love as this on the part of One to whom any sin must be utterly abhorrent is beyond our human measures; but our hearts leap with a glad thanksgiving joy because we have a Father whose love has gone to such lengths as this. In the light of such a love it is only the most recreant spirit, perverse and headstrong in its haste away from God, that can for an instant wish to presume upon this tenderness and mercy. Thanksgiving day does not go to the depths of our natures unless it recalls to our minds many such withholdings.

Our gratitude to God is quickened by the memory of the disasters that we were quite sure were headed in our direction, and yet which were by his loving hand diverted in ways that we could not have compassed at all. Underneath all the manifold examples of this in the more easily discerned things of life, there are the diverted and annihilated spiritual troubles that were at one time heading toward us with what seemed to be an irresistible and unavoidable calamity. We did not want to be as we feared we were going to be in spirit and in practice. Habits of long standing, tendencies that had not had any early control, likes and dislikes that were warping us out of normal health of body and mind and spirit, were nevertheless doing their work so thoroughly that the end seemed only too near, and too dark for us to face at all. Yet in that very hour, when in our helplessness we have turned to God and have committed ourselves to him, the most marvelous peace and assurance has come, and the clouds on the horizon have been driven away by the strong winds of heaven, the light of a new day has broken in upon us, and that which seemed about to crush us has been met by the "strong Son of God" and abolished. Who is there, in mature life, who cannot recall with a still amazed and still mystified thankfulness such divertings and such abolishings of calamity? There is hardly anything else in experience which so heightens our conception of the mercy of God, and which so quickens the heart into thankfulness, as this interference of God with the destiny that we were so blindly devising for ourselves.

We may well be grateful that God has withheld from us some of the faculties that we may have thought so needful to the working out of his plans in our lives. Some men are never fruitful in any wide usefulness to mankind until they are reduced to the concentrated use of some one faculty, because the others have been taken away. Heroism of the purest sort shines forth in lives that have been suddenly or gradually deprived of cherished abilities, and the whole nature has

seemed to go out with a new power into the lives of other men through a hitherto unsuspected ability that had been unused. Take away one man's powers of locomotion, and in his helplessness and enforced quiet he becomes a more distinguished winner of souls than ever, through conversations and through personal letters, and leads thousands of others out into the same work by his writings. Draw the veil over another man's eyes, and his soul pours itself out in music or in poetry or in a high order of executive work. Let a woman be recalled from a place of high social distinction and many neighborhood duties to the care of some one who is utterly dependent upon her, or let her be removed from public life by circumstances that she can neither explain nor avoid, and a new center of radiance has been established, which might have been lost to the world. Who knows what can be done through any one of us until God has pointed out, perhaps by elimination, the one great thing for that life to do?

Stephen Phillips in his poem, "To Milton,—Blind," thus sets forth this truth:

"He who said suddenly, 'Let there be light!'
To thee the dark deliberately gave;
That those full eyes might undistracted be
By this beguiling show of sky and field,
This brilliance, that so lures us from the Truth.
He gave thee back original night, His own
Tremendous canvas, large and blank and free,
Where at each thought a star flashed out and sang.
O blinded with a special lightning, thou
Hadst once again the virgin Dark! and when
The pleasant flowery sight, which had deterred
Thine eyes from seeing, when this recent world
Was quite withdrawn; then burst upon thy view
The elder glory."

Thanksgiving day must mean much more to us than the counting up of material gains. Great as such blessings are in many lives, and as used by many under the hand of God, Thanksgiving Day directs the Christian to no mere sense of satisfaction because of additions to the gains that can be measured by rule and weight. There are empty places in our lives for which we may well be unspeakably grateful on this day of remembrance.—From "The Sunday School Times."

The finest music of the greatest orchestras on earth cannot help a heart along to happiness as the songs do that the heart sings to itself—songs of cheer, of patience, of trust, of unselfish love. These make the melody of life, and grow stronger and sweeter by practice, year by year.—Great Thoughts.

Our Young Friends

A SONG OF THE THANKFUL TIME.

This is a song of the thankful time;
Hear, little child in the light,
I am the fairy of growing things,
Plenty and gladness beneath my wings,
I sing while the fire is bright.
I'll sing you a song of the thankful-time,
So listen, dear drowsy, and hear my rhyme!
I am the fairy of warmth and light;
I am the fairy of rain;
I am the spirit who watches true
In fog or shadows or sun or dew,
Till the meadows grow ripe again;
Singing forever, in every clime,
My song of hope for the thankful-time.

The trees in the orchard were red, little child,
The meadows were gold with the wheat;
All the long summer I watched them grow,
Bringing them gladness in ways I know
To make them most perfectly sweet.
Now they are yours, little child, little king,
With their sunshine, their goodness, their every-
thing.

This was my part of the thankful-time;
I sing it, and go my way.
Dear little drowsy, before you sleep,
Here where the shadows are warm and deep,
Look out to your stars and say:
"I am glad for home, I am glad for love,
I am glad for the wide, kind sky above,
I am glad for the plenty in any clime,
In my heart is the spirit of thankful-time!"
—Miriam S. Clark in Youth's Companion.

THANKSGIVING DAY

Only a few more days to Thanksgiving.
One whole day for saying "Thank you." How
much of the day will you need to say your
thanks? Here is an idea! Suppose we give
thanks for the blessing most people forget?

The Thanksgiving dinner! Yes! You are
all thankful for it. And the pumpkin pie—
how thankful you are for it! You begin to
be thankful when the pumpkin turns up its
big round face and smiles at you in the corn-
field. Then the pumpkin makes you smile
when you put a candle back of its face and
carry it about on Halloween night. If you
begin to think of pumpkin Thanksgiving, you
may, if it were possible, forget to eat the pie.
I am quite sure you all know that rhyme—
"The Four and Twenty Blackbirds." Do you
know it is a Thanksgiving pie rhyme? It
tells us about a number of our greatest bless-
ings for which we should be thankful. All
the Juniors should recite it at the close of
their Thanksgiving dinner.

The four and twenty blackbirds represent-
ed the twenty-four hours of the day. Surely
we should be thankful for the twenty-four-
hour day. Eight hours for work, eight hours
for play, eight hours for sleep. The bottom
of the pie is the world, while the top crust is
the sky that overarches it. The opening of
the pie is the day dawn, when the birds begin
to sing, and surely such a sight is fit for a
king. In the spring when the birds come
North you must wake up early and hear the
birds when they begin to sing. The king,
who is represented as sitting in his parlor
counting out his money, is the sun, while the
gold pieces that slip through his fingers, as
he counts them, are the golden sunbeams. The
sun and his light! Just think! The sun as a
king counting out his sunbeams and throw-
ing them to us in sunshine, something better
than gold. The queen, who sits in the dark
kitchen, is the moon, and the honey with
which she regales herself is the moonlight.

Had you ever thanked God for the moonlight?
Something better than honey.

The industrious maid, who is in the garden
before her king, the sun, has risen, is day
dawn. The clothes she hangs out are the
clouds. Never thought of that, did you? The
birds who so tragically end the song by nip-
ping off her nose, are the sunset that ends the
day. So we have the whole day, if not in a
nutshell, in a pie.—From "Chats With the
Children of the Church," by John M. Farrar.

DEBIT AND CREDIT

Half of the world is laboring today for you:
The Chinese coolie is hard at work plucking
tea leaves or wading in the rice fields
for you;
The Southern Negro, the fellah of the Nile, are
sowing cotton under a blazing sun for
you;
Factory men and women, and young girls and
little children, at home and abroad are
leading cheerless, steam-driven lives for
you;
Farm laborers on the prairie are toiling with
sweating brows from sunrise to sunset
for you;
You have slaves in every clime to-day, suffer-
ing every degree of weariness and deg-
radation—and all for you.
What are you doing for them?
Believe me, you cannot discharge this great
obligation with money;
The recording angel, who keeps the book of
life, knows no money except that which
you have rightfully earned, and which
is therefore your labor.
With other money you can only shift your du-
ties upon the shoulders of others;
And these others already have their own du-
ties, which they must neglect if they
assume yours.
You must acquit yourself with your labor, and
with your labor alone.
How, then, do your books stand?
Is the balance hopelessly against you?
If so, acknowledge your bankruptcy; tell your-
self no lies; begin life again.
Henceforth insist on giving more than you
get, and on serving rather than being
served;
Even as the Son of Man came not to be minis-
tered unto, but to minister.
—Ernest Crosby, in the Era.

FOR WHAT DO WE GIVE THANKS?

My Dear Boys and Girls: If each of you
should send a list in reply to the question
above, I imagine the answers would read very
much alike. I think most of you would say
you are thankful for home, parents, brothers
and sisters, friends, food, clothing, good times,
school (perhaps!), church and Sunday school,
good health, books to read—and then the pens
would halt; some would stop right there, and
others would add a few other items after much
thought. I wonder whether any would give
thanks for clever fingers and nimble feet? for
chances to wash dishes or make beds or tend
the baby or hunt for grandpa's spectacles or
split kindlings or run to the grocery store?
Do you suppose it would occur to anyone to
confess to being thankful for a tiny bit of sore
throat or headache once in a while, just
enough to keep one home from school or

church, but not enough to interfere with play?
or for a stormy day, too stormy to be out,
when there was an especially hard lesson? or
for a sore finger—just sore enough to make
practising on the piano impossible? or for a
sprained ankle—just sprained enough to make
one unable to run errands? Sore throats and
fingers and lame ankles are so convenient
sometimes! I wonder whether anyone would
give thanks for the kind words spoken to
them during the past year? and if anyone at
all would ever think of mentioning thanks for
being punished now and then?

You see this being thankful is a queer sort
of business, after all! Perhaps my question
would better be changed to read, For what
should we give thanks?

Well, at any rate, I hope Thanksgiving Day
will find us all in a truly thankful frame of
mind, whether our dinner is turkey and cran-
berry sauce or only bread and milk.

Affectionately,

—Aunt Mary, in Christian Advocate.

THE LANDING OF THE PILGRIMS

The breaking waves dashed high
On a stern and rockbound coast,
And the woods against a stormy sky
Their giant branches tossed.

And the heavy night hung dark
The hills and waters o'er,
When a hand of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of stirring drums,
And the trumpet that sings of fame.

Not as the flying come,
In silence and in fear;
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amid the storm they sang,
And the stars heard, and the sea:
And the sounding aisles of the dim woods rang
To the anthem of the free!

The ocean eagle soared
From his nest by the white wave's foam:
And the rocking pines of the forest roared—
This was their welcome home!

There were men with hoary hair,
Amid that pilgrim band;
Why had they come to wither there,
Away from their childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war
They sought a faith's pure shrine!

Ay! call it holy ground,
The soil where first they trod;
They have left unstained what there they found,
Freedom to worship God.

—Felicia Hemans.

THE STORY HOUR

Most every day, just when the first stars glisten,
And all the sky is dim and far and grand,
We gather 'round the kitchen fire and listen
While mother reads us tales from fairyland.
And though we know they're only fairy stories,
We always see them, truly, in the fire!
Kings and glass mountains, gold and silver glories,
The dragon, and the Princess Heart's Desire!
There always is, you know, a prince unfearing,
And always there's a fairy with her crook;
Yet somehow we are never tired of hearing
The stories from the magic fairy book!

—Reformed Church Messenger.

OUR SUMMER IN EUROPE--VI

By Charles M. Melden, Ph. D.

HOW much of history, how much of art, how much of political, military, ecclesiastical power is associated with that word! What visions of unconquerable armies, of mighty statesmen, of incomparable writers does its mention call up! What a panorama of magnificent palaces, of splendid churches, of vast museums and inexhaustible libraries! Not a chapter, but a volume, many volumes, would fail to do justice to this marvellous city. The theme is infinite.

What a thrill we experienced when we first looked upon its storied streets, its famous river, its mouldering ruins, its lofty domes, its sacred monuments and teeming population! Memories of the past surged upon us; expectancy seized us; only with difficulty could we control ourself. Rome! the imperial, the eternal city! The city of Caesar, of Cicero, of Vergil, of Paul; of a great multitude of the mighty dead but of the dead who yet speak and from their tomb more profoundly affect the world than many a monarch now on his throne.

One stands dazed in the midst of the bewildering richness of his surroundings, at loss where first to begin his quest. Thus do we feel at this moment, as we attempt to reproduce our experiences. Where begin, where end, what include, what leave out? If one is interested in antiquity he will naturally turn his steps toward such remains as still exist of the empire's former glory. The Forum, once the center of a busy and pulsant life, will claim his attention. As he gazes upon its arches, its broken columns, its ruined temples, its basilicas he will rebuild it into a semblance of its original magnificence and repeople it with its throbbing life. Along the Via Sacra he will see marching the triumphal procession—abject captives, rich spoil and exulting victors; he will hear the impassioned Cicero attacking the ruthless Cataline and the artful Anthony arousing the populace to vengeance against the assassins of Caesar; he will see the priest consulting the auguries and catch the glow of the undying Vestal fires—the children playing at their games, the buying and the selling, the gossiping and the quarreling, the ceaseless going to and fro of the multitudes.

Or he may turn his steps to the Colosseum. As he stands amid its vast emptiness he may fill again those rising tiers of seats with the throngs eager for scenes of blood. He hears the clash of gladiatorial combat, the roar of wild beasts, the shrieks of victims, the applause of the spectators. He is dazzled by the splendor of royalty surrounded and enhanced by the less brilliant costumes of nobility and soldiers and the immaculate robes of the Vestals. Or he may ascend the Palatine and explore the imperial palaces huge in their proportions, magnificent even in their ruins. Or he may visit the Fora of Trajan, Augustus and Nerva; the Baths of Diocletian and Caracalla; the Circus of Maxentius, the Castle of St. Angelo, the Pantheon and the many other places associated with the ancient city.

If one is here to study art he will make his way to great galleries of the Vatican. Here he will revel in the decorations of the Sistine chapel and the Raphael Stanze, the work of the immortal Angelo and Raphael, and weep before the sweet faces of Fra Angelico. He will thread the endless aisles of statuary, pausing here and there before some masterpiece perhaps, Laocoon and his sons, the Apollo Belvidere, the famous torso of Hercules. He will visit private galleries to see an Aurora or an humble church in whose dark interior is hidden away a Moses by Angelo or the Sibyls by Raphael. He will linger in the Capitoline Museum before the Faun of Praxiteles and the Dying Gaul.

If one is interested in Christian archaeology he will drive out upon the Appian Way remembering that along this road passed Paul on his way to a martyr's crown, but with a

truth in his heart which was to live and conquer when Rome's imperial splendor had faded and Nero's power had vanished. He will pass the little church "Quo Vadis," where it is said that his Lord met Peter fleeing from persecution and turned him back by saying in reply to the Apostle's question, "Lord, whither goest thou?" "Into the city to be crucified again." If he steps inside he will find irrefutable proof of this in the print of our Lord's feet on a marble slab. One may wonder how this could be when the road was paved with ordinary stone. But little inconsistencies like this do not trouble the miracle monger. One may see also the Columbaria or burial places, the tomb of Cecilia Metella, wide reaches of the Campagna across which stretch the broken arches of ancient aqueducts with the mountains and Tivoli in the distances. Every foot of ground is historic. And so on to the entrance to the Catacombs of Saint Calyxtus. Here one of the "fathers" meets the visitor and conducts him through those gloomy subterranean passages and chambers which formed at once the temple and cemetery of the early Christians, their place of worship and of burial. It is said that one million bodies were interred here and that 177,000 suffered martyrdom. The experience is gruesome and yet interesting. One learns much of those early believers. Some of the graves were empty; in some the bones were undisturbed and some were unopened. Graves of little children, of strong men and of tender women, sculpture, fresco and symbol engraved in the living stone, were eloquent of the devotion of the Church of that period. Bare walls and costly ornamentation showed that the rich and the poor met together, worshipped and died together. We cannot but contrast these underground hiding places of the early Christians with the magnificent structures of the Rome of to-day, but the former sheltered a spiritual conquering Church, the latter a lifeless and powerless Church. The Christian antiquarian will further seek out the museum of the Lateran with its valuable collections and the nearby Scala Sancta, "the Holy Stairs," said to be those up which Christ walked to Pilate's Judgment Hall. The faithful who ascend them upon their knees are promised certain indulgences. It was while performing this task that Luther heard the voice crying "The just shall live by faith": his first inspiration to cast off the yoke of Rome. He will visit the site of the Three Fountains near which Paul was executed. You will remember that his head when stricken from his body, bounded thrice and where it struck the earth water gushed out. The proof of this is found in the fountains! The searcher after ancient Christian remains will visit the little church Saint Pietro in Vinculi where is kept in a rich and ornate cabinet the chain with which Peter was bound. He will descend into the dungeons of the Mamertine where both Peter and Paul were confined. He will be shown the fountain which sprang up in the lower chamber, thus miraculously supplying the apostle with water with which to baptize his jailer. He will have pointed out to him the point of Peter's face in the stone wall made when he was rudely pushed against it by his captors. As he looks at the dent in the wall and at the unmoved countenance of his ecclesiastical guide he thinks that the apostle's cheek must have been almost as hard as that of his priestly informant.

If one be interested in modern Rome he will visit its schools, its halls of government and its churches. Rome is a city of churches. It has scores of them, anyone of which, if it stood alone in a community, would make it famous. Saint Maggiore, the Lateran, Saint Paul without the walls, and above all Saint Peter's. The last is the greatest of churches. Its lofty arches, its massive pillars, its paintings, mosaics and statuary, its chapels and tombs, its impressive vistas and its soaring dome combine to give it a unique place among

churches. Except on the great festivals it stands silent and deserted, but for an infrequent worshipper or the curious tourist. It is one of the ironies of history that this great temple which was designed to show forth the power and glory of the papacy should prove its undoing, for it will be recalled that it was Tetzel's hawking of indulgences to provide funds for this undertaking that first aroused the indignation of Luther and led him to attack the abuses of the papacy. The pope is nowhere less a pope than in Rome; nowhere has the great ecclesiastical organization over which he rules less power than in its capital city.

If one is a Methodist he will find his way to the Headquarters of that Church close by the Quirinal. Here he will find a large modern building sheltering besides the workers, a publishing house, an Italian and an English-speaking church. The work is encouraging and from here as a center radiate strong evangelistic influences. He will also visit Crandon Hall, a school for girls under the auspices of the Woman's Foreign Missionary Society. It is a splendid property and doing a blessed work. He may be as fortunate as were we to witness a fete connected with the graduation exercises of the institution. If so our traveler will be interested in the games, songs and dialogues of the young misses, in the large and vivacious company of friends and patrons, in the presence of old acquaintances from the home country and rejoice in the success attending the labors of the faithful women. He will pray that God may speed the plans for the establishment of a similar school for boys which are being put into execution.

Thus every taste may be satisfied in this city of the past and of the present. But think of one person trying to be antiquary, archaeologist, art-lover, student of contemporary movements, and churchman; think of him endeavoring to enter and explore all these fields in one short week and then imagine him attempting in one brief article to describe his experiences and you have an illustration of futility writ large. Rome, spanning twenty-five hundred years of history; Rome, once the political and ecclesiastical capital of the world; Rome, the treasure house of art and literature; Rome of the past, of Middle Ages, of the present, not a week but a life time should be given to Thee!

Let us learn to appreciate the present with its immediate opportunities for doing good. We will then know the better how to appreciate the future.

IMPORTANT TO SOUTHWESTERN WORKERS!

Here is an additional help for the pastor desiring to make his Southwestern Day a success. The following offer will be a great inducement to new subscribers and to old subscribers to renew their subscriptions.

A Beautiful Photo-Engraving of the Bishops Free!

The photo-engraving of "The Bishops of the Methodist Episcopal Church—1913" contains the thirty-six portraits of the Bishops, made from the very latest photographs. Each portrait is in an oval, measuring $1\frac{3}{4} \times 2\frac{1}{2}$ inches, arranged in four rows of eight portraits each, with the portraits of Bishop Bowman, Walden, Vincent and Moore in the center. The size of the picture is 17×15 inches, oblong, printed in sepia ink, on a fine lithograph enameled paper. The picture is mounted on a white ripple finish, double thick cover paper, size $21\frac{1}{2} \times 19$ inches, with embossed space $17\frac{3}{4} \times 15\frac{1}{2}$ inches, in the center of which the photo-engraving of the Bishops is tipped.

It is to be sent free to all the subscribers to the "Southwestern Christian Advocate"—old and new—upon payment of the subscription price for 1914. This offer is for a limited time only. Let our pastors push their canvass for subscriptions NOW.

A Pastoral Letter From The Bishops of the Methodist Episcopal Church

To the Ministers and Members of the Methodist Episcopal Church throughout the World—Greetings.

"Grace be to you and peace from God our Father and from the Lord Jesus Christ."

As representatives of a Christian body signally favored of Heaven, it is fitting we should render praise to God for the great love whereby He hath loved us, as manifested by His providential leading until this hour. We rejoice, and will ever more rejoice in that interpretation of Christianity emphasized by our fathers which made it consists in the soul's experience of the things of God. The strange warming of the heart of John Wesley in Aldersgate Street has tempered the religious climate of many a country. Life in the Spirit is the birthright of Methodism. It is as vital to-day as ever in our history. The test of experience and of the conduct of life is the final test in religion and is rapidly becoming the final test in all our higher thinking. The joy of forgiveness, the assurance of adoption, the victory of complete surrender to the will of God are of prime importance to the individual Christian and no less do they constitute the power of a living Church. Very early in its history the mission of Methodism was defined as that of spreading Scriptural holiness throughout the earth. Methodism acknowledges that mission to-day and pledges loyalty to its solemn obligations.

From the beginning our Church has made much of its lay talent. This has been the case not only for financial and administrative ends but for spiritual ends. It is a source of real encouragement that we witness to-day a yet deeper and wider emphasis on this point. The achievements of our laymen in recent years in missionary activity, in brotherhood work and in Bible study are most gratifying. Laymen are also sharing more generally in sane and personal Evangelism. This is responsive to the challenge of the times. The real joy, as well as the true test, of discipleship is realized only in winning men to God. The idea that this is exclusively the work of the ministry or of a certain type of ministry, has been the source of immense loss to the cause of Christianity. Note how early Christianity began the conquest of the world: "One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his Brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." The dependence for the spread of the gospel is upon the preaching of Jesus Christ as the Son of God, upon the diffusion of Christian literature and upon the personal loyalty, the transparent earnestness and devotion of good Christian men and women in all the walks of life. May those who acknowledge this sacred responsibility and who seek earnestly in the fear of God to discharge it, be speedily multiplied and greatly prospered.

Our Semi-Annual Conferences and our world-wide administrative duties hold before us constantly the vision of the growing Kingdom of our Lord. It is an entrancing outlook. Where there is no vision the people perish. The gospel dispensation was ushered in with the cry—"The Kingdom of Heaven is at hand." But in a deeper sense than ever before "the Kingdom of Heaven is at hand." The phenomenal opportunities in all the fields into which we have been led is our constant embarrassment—our ever present burden. The fields are white to the harvest—the wide world round, but the laborers are few. From all points of the compass the cry sounds in our ears by day and by night, "Come over and help us." If we had but the men and the money God would certainly use us in conspicuous measure as a world power in the permanent establishment of his Kingdom. "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee. For be-

hold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee and His glory shall be seen upon thee."

If there be those among us who question whether Christianity is strengthening its hold upon the life of to-day, we would remind them of this for their encouragement. The emphasis to-day is pre-eminently a practical emphasis upon the significance of the Christian revelation. If some modes of expression have been modified, certainly the life of the spirit has been greatly intensified. There are many, to be sure, who have not yielded personal loyalty to Jesus Christ as Lord and Master, but the ideals of Jesus are rapidly mastering the best life of the modern world. Loyalty to His person is sure to follow loyalty to His ideals. His teachings have been released from monastery, cloister and class room and are relating themselves in vital and practical fashion to the actual needs and conditions of human life. It is more clearly seen than ever before that they encompass every phase and aspect of life, physical, intellectual, social, political, moral and spiritual.

The result is a new emphasis upon the ideal as contained in that profound saying of our Lord, "For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake shall find it." This call not only characterizes the message of the modern pulpit in an unusual degree, but it is the doctrine proclaimed widely from every forum and platform. It is indeed the note of our day. The ideal of service is gripping our modern world. It is literally becoming the passion of thousands inside and outside the Church. Service is the measure of life as never before. That this is great gain, who can deny? It is the prophecy and promise of the day when the kingdoms of the earth shall become the kingdoms of our Lord and of his Christ.

We therefore call upon our people everywhere to give themselves with renewed diligence to the study of the word; to earnest prayer for the deepening of the spiritual life and for the rapid growth of the Kingdom throughout the world; and to the consecration of time, thought, energy and substance for the redemption of all mankind.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

The unit of America is an individual heart. Every renewed heart lifts the moral average of the nation and is a contribution to the New America. It is the business of the Church, both as a matter of patriotism and as a matter of religion, to keep open the gates through which men and women walk the ways of genuine penitence to the peace and pardon and purity of God.

This, my friends, was the message of Methodism to the eighteenth and nineteenth centuries. It must be our message to the twentieth century. It may be that at times and by some persons the doctrines of conversion has been held narrowly; and it is doubtless true that we have confused many good hearts by the preaching of a typical experience. But our main message remains intact; God Almighty by the Holy Ghost sent down from above and by the free grace revealed in Jesus Christ, does save men from their sins and does give them new hearts.

That conception has found its way into literature, both polite and philosophic. William James celebrates it in his "Varieties of Religious Experience," and the Harvard professor leaves the prime contention of Methodism in possession of the field. Harold Begbie celebrates the same spiritual fact in his two books, recounting actual experiences, none the less read like heaven inspired romances of the soul. We may well submit, Mr. Chair-

man, that when the philosopher and the novelist begin to exalt the doctrine of conversion, it is a poor time for a Methodist Episcopal preacher or layman to slur or modify or discount the first and foremost article of our creed. Even though sometimes we may be driven to feel that some men lustily proclaim the doctrine of the new birth as a personal advertisement, while still others use it as a sign of their orthodoxy, the whole modern movement in religion swings back to the position of our fathers and admits, however falteringly, the gospel of a regenerating God. In that gospel is revealed the one sure process of making new Americans, and from that gospel alone can come a new and exalted America.

Years ago Sir Edwin Arnold visited America and spoke to the students of our oldest University. One memorable and even unforgettable sentence seized the memory of every hearer. He gave a succinct and epigrammatic description of the great wars of our past and of the greater contest of our future: "Gentlemen of Harvard," he said, "in 1776, and in 1812 you conquered your fathers. In the years from 1861 to 1865 you conquered your brothers. Will you permit an Englishman to say that your next victory must be over yourself. It is small wonder that the sentiment wins for itself frequent quotation. It approaches the heart of our present American problem. We need not ask for that control over ourselves that is represented merely by cool diplomacy that seeks advantage in commercial or political contest. Rather should we ask for that type of control that is large enough to yield to God and wise enough to choose his way. We boast much of the Anglo Saxon blood. We forget that our ancestors were the wild men of the North with savage spirits and with bloody hands, with uncombed hair and uncooked food until Jesus found them and made them the mightiest people on earth. If America goes back on him, we will make choice of suicide. One who is from the Pacific Coast may be allowed to say that the only "Yellow Peril" is a white peril. If America rejects Jesus and if China and Japan accept Him, the yellow men will seize our crown, but if America shall keep Christ and more and more live in His spirit, and if China and Japan shall accept Christ and walk in His ways, they will simply become the Eastern and Western partners of the Prince of Peace.

By this progress America may become the servant of God for the world of God. Claiming the immigrant for our free religion as well as for our free republic; claiming the child for the stars and stripes only more because we claim him for the banner of Immanuel; and claiming every sinner for a cleaner nation and an ampler gospel—we shall make our country great by the greatness of God himself. Then shall we do in work what Samuel Francis Smith did in poetry; we shall convert our toil into one hymn that begins with:

"My Country 'tis of thee"
and move on and on until our Christian hearts
shall sing that hymn of the wide world,
"The morning light is breaking."

TO KNOW LIFE

We are so afraid of what Christ may ask us to give up! The word "surrender" seems so often to stand for a letting go of things that are really interesting. As Francis Thompson has written,

"Though I knew His love Who followed,
Yet was I sore adread
Lest, having him, I must have nought beside."

And all the while, Christ is eager to give us more than our best dreams, or imagination, or hope, can picture. The life that is abandoned to him is the richest, most thrillingly interesting life that any man can know. This may sound impossible to us while we fear to trust him completely; but its truth is realized with indescribable power and fulness when we have finally asked him to be first, last, and all that there is of life to us.—Sunday School Times.

THANKSGIVING IMPERATIVE

Once again we come to the glorious Thanksgiving festival, when nature puts on her royal garb of purple and gold to go in to meet the King of all the earth, to pay homage unto Him, to express gratitude for bounteous crops and for all the blessings that fall from the hand of the good and beneficent Ruler. The adornment of nature and the exuberant thanksgiving of rill and tree, of corn field and cotton patch, of pumpkin and potato vines are but external indications of the attitude of a grateful people. While Thanksgiving Day in itself is of modern origin, it cannot be said, that the people of God have not in all ages expressed unto Him, "whose mercy endureth forever," gratitude for His bounteous favors.

As we come into the presence of God's big goodness, our gratitude should be saturated with humility, not a humility of the cringing and servile kind, but a humility born of the consciousness of our unworthiness of the large and manifold blessings that are bestowed. For Thanksgiving Day rightly observed will not make us self-centered because of bounteous crops and favors, but will cause us to bow a reverent head and a lowly knee to Him whose great, generous heart pours, unreservedly upon his creatures, the manifold blessings of life. With a deep sense of humility and of self-abnegation we should approach the presence of the good All-Father with unstinted gratitude mingled with humility.

Not only so, but this is a good time to realize our absolute helplessness. During the past year hundreds of lives have been lost at sea and on land. Multiplied forces and agencies have contributed to death and destruction, and yet, as so often expressed in prayer meetings, "our unprofitable lives have been spared." It is not by our might, but it is through His strength; it is not our power, but His will; it is not our force but his forbearance that this goodly day is possible for us and finds us in health and strength with our cups running over with goodness and mercy following us every day of our lives.

We are living in a day when quality counts and not quantity. The quality of our gratitude will determine its market value at the court of heaven. And, mark you, God is an expert in determining the grade and quality of the product that we bring. A perfunctory matter of fact, worked up gratitude falls wide of the mark. We may fool ourselves but we certainly cannot fool Him. He knows; and the gratitude that we bring must be first fruits of our sentiment and our lives. It must be personal, sincere, unreserved and hearty in the warp and woof; it must be the very best production of our entire nature; it must be the expression of the entire being, put forth to Him who is deserving all, and more than all that we can give.

How careful then ought we to be in approaching the throne; and how much more certain it is that we should approach the throne in grateful praise and thanksgiving. For "Thank you" is a magic key that opens many a door and the want of this magic key has kept closed the door of a man's heart in the face of the Almighty and thus shut out from him the Divine who would have been a blessing and a benediction for power and for good.

"THE BLOODIEST WAR OF THE AGE"

The above is the caption of an editorial in the New Orleans Daily Picayune, which comments upon some of the remarkable atrocities committed during the recent war between the Balkan nations and Turkey and the still later conflict between Greece and Bulgaria, two of the Christian allies. Attention is called to the prevalent notion that warfare in Christian countries in this age of enlightenment is not so bloody and brutal as it was in other periods of the world's history. But that after the treaty had been made between the Balkans and Turkey, these two Christian allies

disputed over the division of the territory, whereupon war ensued, which, although it lasted but one month, was marked by some of the most desperate and sanguinary battles and is said to have been almost unparalleled in ferocity.

The editorial quotes from an article in the London Nineteenth Century for October by Captain A. H. Trapman, a British officer, who was with the Greek army during the entire Balkan war:

"Authenticated tales, some of them incidents which I have personally verified, are not lacking of officers and men wounded on the battle field being mutilated. I have seen officers, friends of mine, who have had their tongues cut out and who prayed their own men to shoot them when they were rescued; prayed them in writing since, poor fellows, they could no longer speak their last request! These incidents were terrible in themselves and deeply impressed one, but they were as nothing when compared with the wholesale massacres of inhabitants which were committed. There is no village to-day through which Bulgarians have passed that has not been looted, wholly or partially burnt, and dozens of inhabitants massacred—or worse. I estimate that during the past nine months the Bulgarians have done to death between 450,000 and 500,000 peaceable inhabitants, men, women and children, Turkish and Greek."

The editor concludes that the possibility of such atrocious outrages with any people of the European race when fighting each other is evidence that the world is not yet ready for the millennial peace.

THE WORK OF THE FREEDMEN'S AID SOCIETY MOVES FORWARD

The past year was a good one for the Freedmen's Aid Society and the last General Committee, the best in years. We have already published a comprehensive report from the pen of Dr. C. G. Cummings and made an editorial reference, but there still remain several important items that are worthy of emphasis, for the General Committee made several advanced steps.

The appropriations were made to the schools practically on the same basis as the year previous, making a direct appropriation of \$101,400.00. In addition to this appropriation the General Committee designated that the collections of the Conferences adjacent to the schools should be an additional appropriation to the schools, that is to say, in addition to the regular appropriation the schools are to have all the regular Freedmen's Aid collection contributed by the patronizing Conferences. That will be an aggregate additional appropriation of \$6,857.00. For instance: Meridian Academy will profit at least \$925.00, which is the amount raised by the Mississippi Conference last year. The other Conference collections, for the past year, effected by this legislation are as follows:

North Carolina, \$650; Atlanta, \$851; West Texas, \$428; Louisiana, \$562; Upper Mississippi, \$739; Central Missouri, \$348; Lincoln, \$111; Texas, \$272; East Texas, \$329; Texas, \$275; Lexington, \$703; Central Alabama, \$282; Savannah, \$382; Mississippi, \$925; total, \$6,857.

Previously Claflin University, Cookman Institute and Philander Smith College had received the amount given by the several patronizing Conferences in the regular Conference collections to the extent of \$5,076.70, in addition to the regular appropriation. The amounts contributed, last year, by the Conferences contiguous to the schools just named are: South Carolina, \$3,140.50; Florida, \$386.20; South Florida, \$92; St. John, \$264; Little Rock, \$1,194; total, \$5,076.70.

This effort will make for self-support. More and more will these Conferences be called upon to assume the larger share of supporting these schools, and they should do so. We welcome this effort and urge upon our brethren to seize this opportunity to do

the best possible for their schools. The sooner we can articulate the schools and Conferences in the matter of support as well as, in a measure, of control, the better it will be.

It is gratifying to note that the debt of the Freedmen's Aid Society is practically wiped out. While there is in fact an outstanding indebtedness of \$19,000, there is also standing over against this amount the sinking fund with a like amount which brings the same rate of interest as the bonded indebtedness and completely offsets the bonded indebtedness which has been standing for so long a time. In reality therefore the debt is wiped out. The schools, however, and the Society treasury at Cincinnati have a total indebtedness of \$50,072.32.

The indebtedness carried by the schools occasioned discussion. Sharp criticisms were passed that the presidents should permit debts to accumulate. While the president came in for his share of criticism on contracting local floating debts, there was also criticism for carrying bills payable, that is to say, students and patrons of some of our institutions owe for tuition, room and board. The feeling is that these accounts should be paid and paid promptly or else the student should retire from the school. This is not a rule made by the presidents, but it is the order of the Society. It is entirely safe, on the other hand, to say that no other motive prompted the presidents, who may have carried the bills of the patrons, except to keep deserving students in school as long as possible. And in several instances these bills are wiped out during the summer. We know a class of students who go in debt during the school year and then go to work at resorts during the summer and by this means wipe out their indebtedness to the school before the fall opening.

It is encouraging also to note that an effort is being made toward the endowment of our institutions. Claflin raised \$25,503.79; Rust University, \$3,409.65, and Clark University, \$1,329, while New Orleans and Wiley Universities have smaller amounts.

One of the striking features of the report to the General Committee was a plan that came from Secretary Penn to be known as a "Federated Race Educational Movement." The purpose of this movement, as outlined by Doctor Penn, is to get all the colored denominations—Baptists, African Methodist Episcopalians, African Methodist Episcopal Zions and the Colored Methodist Episcopalians and our Church, to federate in an effort to ask the Educational Federated Societies or Boards of the country to make a conditional gift, to these several churches, to be prorated in proportion to the amount raised. For instance, if the colored people raise \$2,000,000, then these Boards might give a half million and this half million would then be prorated in proportion to the amount given by each denomination. This is a big undertaking fraught with large results and is entirely possible. It would mean only a penny a week for two million colored people for two years. If this were done it would be the highest and best sort of a monument in appreciation of our fifty years of freedom.

Doctor Penn is thoroughly versatile in projecting plans and in working them and we wish him the largest possible success in this great undertaking, which has been endorsed by the Board of Managers of the Freedmen's Aid Society as well as by the General Committee and has met with the favor of several of the denominations.

Another interesting feature of the General Committee was the presence of several of the presidents. The conviction is growing that the principals and presidents of our schools would add greatly to the interest and enthusiasm of the General Committee. The venerable dean of Meharry Medical College, Dr. George H. Hubbard, was present and made a profound impression. His remarks were exceedingly illuminating, even to those who have known his work all these years. For instance, he stated that out of 183 Freshmen in Meharry, for the present year, only

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eleven were not churchmen. The Freshmen class has eighteen college graduates. Forty-six Meharry students went before the Medical Board of Tennessee during the past year and forty-five passed. In Texas eight went before the Medical Board and eight passed. President Dunton was also present and accorded a hearing he so richly deserved. The Sarah Goodridge Hospital came up for consideration and a conditional appropriation of \$10,000 was made out of whatever available funds, with the stipulation that \$5,000 was assumed by Bishop Thirkield. The outlook for a new hospital for Flint grows brighter.

Of General Interest

Girls At Wellesley Want Baseball

Nothing that looks to the well-being and development of the American girl ought to be neglected, think the Wellesley College girls, who have recently gotten underway a campaign to make baseball an organized major sport at their college. In an appeal sent out recently by the sophomores, it is asked that baseball be added to the sports so that "more students may be induced to keep in training and, therefore, benefit their physical welfare." The appeal for this popular game to become theirs holds out the promise of the development of strength, beauty and goodness among the Wellesley girls should baseball be added to their sports.

President Will Read First Annual Message

President Wilson, contrary to the usual custom, will by his announcement read in person his first annual address to congress. President Wilson, as will be recalled, has already talked "face to face" with congress on three different occasions, thereby setting aside a custom religiously adhered to by the president of other terms. The brief addresses which he read on these occasions were on tariff, currency and the Mexican affairs, respectively. It is not expected that the president's message will be one of great length for he has already given expression to his dislike for lengthy messages. It is very probable that he will deal briefly with the subjects that he believes should be acted upon and upon which he desires congress to do in its regular session.

National Association To Assist Preachers in Preparation of Talks

Outlines for sermons to be preached on National Tuberculosis Day, December 7, have been prepared and are being sent out by the National Association for the Study and Prevention of Tuberculosis to thousands of clergymen of all denominations in various parts of the United States. The outline is designed to furnish material for the preacher in the preparation of his sermon or address on tuberculosis in the educational movement which it is expected will be carried on in about 100,000 churches and schools during the early part of December.

Among some of the interesting headings of the outlines, is one showing "What Tuberculosis Does," under which the information is

given that 200,000 people are killed each year by tuberculosis; that one-third of all deaths between the ages of 18 and 45 are caused by this disease; that it costs over \$500,000,000 a year to the United States; and that not less than one million people are sick with it all the time in this country. Some of the other headings show what tuberculosis is; its predisposing and immediate causes; its commonest early symptoms; how it may be treated, cured and prevented; and what is being done, in the movement for the prevention of the disease. Under the last heading an enumeration of the various agencies, including the sanatoria, anti-tuberculosis associations and open air schools engaged in this work, is given.

Copies of the sermon outlines will be sent to any clergymen or other interested person, free of charge on application at the office of The National Association for the Study and Prevention of Tuberculosis, 105 East 22nd Street, New York City.

Fight for Prohibition To Be National

The following forceful expressions of Congressman-elect McMullen of Tampa, Fla., sounded the dominant note that was chorused by various other speakers in the fifteenth national convention of the Anti-Saloon League of America, held at Columbus, Ohio, during last week. Said Mr. McMullen: "We are going to write here a second declaration of independence. We shall charge as a basis of our course that King Alcohol, whom we are renouncing, has plundered our seas, ravaged our coasts and destroyed the lives of our people and, appealing to the Supreme Guide of the world for the rectitude of our intentions, do in the name and by the authority of the good people of this nation solemnly publish and declare that these United States are and of right ought to be free and independent." This convention made a record for itself when it adopted resolutions which most heartily favored a nation-wide prohibition of the liquor traffic by means of a federal constitutional amendment and in accordance with this action, a delegation numbering more than one thousand was appointed to go to Washington and present the petition for a prohibition amendment to Congress and President Wilson. During this convention ex-President Roosevelt was referred to as a man "twice president from whom came resentment in tones of thunder at the accusation of being an excessive user of intoxicating drinks" and the assurance that the brewer and distiller had no part in the making of his splendid manhood. It was a cause of deep satisfaction to the convention that there is at the head of the nation now, a man who with a strong sense of duty upon him, has banished from the White House what is hoped will be banished forever—the wine-cup. The indorsement by the resolution committee of the candidacy of Richmond Pearson Hobson of Alabama for United States Senator over Oscar W. Underwood, because of the latter's connection with the liquor interests, was another cause of intense satisfaction to the convention.

Bishop Luther B. Wilson of New York was again elected to the important position of national president of the Anti-Saloon Leagues, with S. E. Nicholson, Richmond, Indiana, as secretary and Foster Copeland of Columbus, treasurer.

Professor Robert W. Rogers, of Drew Theological Seminary, Madison, New Jersey, who is spending the year in Oxford, England, has had an unusual distinction shown him, having been elected an honorary member of St. John's College, Oxford. During his stay in that great English university center, Dr. Rogers is working steadily on a revision of his important work, "A History of Babylonia and Assyria," bringing it down to date and adding much new material. He will return early in next September.

People of Interest

The Rev. B. F. Woolfolk is to be the host of the Upper Mississippi Annual Conference at Aberdeen, January fifteenth.

Bennett College has an enrollment of three hundred, the largest in its history. The Boys' Dormitory is full to overflowing.

The Rev. C. G. Cummings, of the Washington Conference, is reporting for the Southwestern the proceedings of the General Committee's.

Mrs. A. C. Peck, of Denver, Colorado, succeeds Mrs. W. P. Thirkield, the recently elected president of the Woman's Home Missionary Society, as chairman of the Committee on Evangelism.

Mr. Fred B. Smith, Secretary of the Laymen's Missionary Movement, was the principal speaker at the Men's Meeting, held in St. Mark Church, New York City, Monday evening, the seventeenth.

Dr. and Mrs. J. C. Houston announce the marriage of their daughter, Miss Edwina C., to Mr. John J. Smith Blake, the ceremony to take place on Thanksgiving Day at the residence of the bride's parents in Gulfport, Mississippi.

According to cable dispatches, John Richard Archer, a Negro candidate of the Progressive party, was elected Mayor of Battersea, London, Monday, November tenth, by a vote of thirty to twenty-nine. Mr. Archer is the first Negro elected to this position during the history of England.

The student body of Tuskegee during the present year is to be addressed by a number of successful Negro business men and women who have been invited to the Institute by the Executive Council. Prominent bankers, merchants, insurance men, undertakers, contractors and real estate dealers are to be among the number.

The Rev. W. H. Dean, our pastor of Ebenezer Church, Washington, D. C., and the loyal membership are rejoicing over the conversion of one hundred and eighteen precious souls during the recent revival. The fact that the entire number was received into full membership in Ebenezer on Sunday, November ninth, also occasioned great rejoicing.

Dr. J. T. Wilson, of Memphis, Tennessee, who performed several successful operations in Georgia, recently, says that Newnan, Georgia, presents the best example of the progressive colored people in the South of any small city he has visited. The doctor says that our people there have beautiful homes and that two-story brick buildings, owned by Negroes, are common.

A very successful Sunday School Institute was held within the bounds of Washington and Delaware Conferences last month. Drs. C. C. Jacobs, L. O. Hartman, E. L. Lewis and Mrs. J. W. Barnes were the conductors, the meeting being held at the church. Dr. Jacobs, who was largely responsible for the success of the meeting, deserves great credit for the success that attended the effort. Both of these meetings were strong and are to be commended for the impression made upon those who attended.

At the recent Conference of the Bishops of the Methodist Episcopal Church, the following fraternal delegates were elected: To the British Wesleyan Church, the Rev. J. R. Day, D. D., LL. D.; to the Colored Methodist Episcopal Church, the Rev. B. F. Abbott, D. D.; to the Evangelical Association, the Rev. J. C. Nicholson, D. D.; to the Methodist Church of Canada, the Rev. Herbert Welch, D. D., LL. D.; To the Methodist Episcopal Church, South, the Rev. M. S. Hughes, D. D.; To the Presbyterian Church, the Rev. C. M. Stuart, D. D., LL. D.; To the Reformed Episcopal Church, the Rev. A. M. Courtenay, D. D.; To the United Evangelical Association, the Rev. Christian Golder, D. D.

ANNUAL MEETING, GENERAL COMMITTEE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

Reported by C. G. Cummings, B. D.

THE annual meeting of the General Committee of the Board of Home Missions and Church Extension assembled in First Methodist Episcopal Church, Champaign, Illinois, Friday, 10 a. m., November 7. Bishop R. J. Cooke called the meeting to order. Rev. James Rowe, D. D., Chicago, conducted the devotional exercises. Dr. A. G. Kynett, recording secretary, called the roll of the committee. J. C. Nicholson, D. D., was chosen assistant secretary and Samuel Shaw financial secretary. A committee was appointed on nominations of standing committees. The reports of the board of managers and treasurer were read and referred to proper committees.

Messages of sympathy were ordered to be sent the families of Dr. Robert Forbes and C. R. Benedict, lay representative of the ninth district, who died since the last meeting of the General Committee.

The General Committee decided to avail itself of the rare privilege of listening to an address delivered by Sir William Ramsay, a renowned archaeologist, professor in Aberdeen College, Oxford University. He stated that modern scholarship had generally accepted the authenticity of the Pauline epistles. It is now inquiring into what Paul taught and seeking to credit higher paganism with being a large contributor to the spiritual and ethical teachings of Paul. Prof. Ramsay asserted Paul was well acquainted with pagan thought, but also he was a relentless combatant of its debasing teachings and diligently sought to free the churches he had established from its insidious influence. The committee voted a rising vote of thanks to Sir William Ramsay for his very instructive address.

An invitation from President James of the University of Illinois was received and accepted. Bishops Hughes, McConnell and McDowell were deputized to represent the General Committee.

Afternoon Session

Bishop Thirkield presided. Devotional exercises were conducted by Dr. Parkin. The preliminary committee, Senator O. F. Hypes chairman, made its report. The item of \$25,000 proposed for publication caused an interesting debate. It developed that the foreign and home mission boards were laboring to find a satisfactory plan for publishing a suitable denominational benevolent publication.

The problems of providing adequately for deaf mutes and pastors to care for students at State Universities received considerable attention.

The night session was addressed by Bishops Nuelsen and Anderson on "The Balkan Situation" and "American Cities and the City of God," respectively.

Second Day

The second day opened with Bishop Walden in the chair. Rev. J. C. Nicholson led the devotional services. Bishop Wilson offered a resolution of appreciation on account of the committee being favored with the presence of Bishop Walden. The report of the preliminary committee on the appropriations for home missions work was resumed. Upon representation by Bishop McConnell, it was decided that \$1,000 be provided by special gift for Spanish educational purposes in our school at Albuquerque, New Mexico.

The preliminary committee presented its report for church extension work. When the Central Alabama Conference was called Bishop Thirkield entered an objection to the cut from \$1,000 in 1912, to \$600 in 1913. It was suggested that there was a uniform cut in the appropriations for colored Conferences. Bishop Thirkield stated he was not there to

coddle the colored people. He affirmed that they were making a good showing through their contributions. He declared he was not seeking pity or commiseration for his presence in the South, but rather he was open for congratulations. He considered it a great field of Christian endeavor and wanted to remain there. At the same time he entered a plea for fair play.

Dr. Ward Platt, on behalf of the office at Philadelphia, stated they were doing better by the colored work than ever. He affirmed that while this year would not show a marked increase in the amount appropriated, however, the colored Conferences would have more actual cash, because of the clearing up of old debts held by the Church Extension department against a number of the charges.

Bishop McDowell declared no Christian organization in America has such a missionary proposition presented to it as is offered by the work of the Methodist Episcopal Church in the South among the colored people. He decried in no uncertain terms the rigorous treatment that some have applied to the appropriations, in their efforts to bring the colored Conferences up to self-support. He stated, there were those who had more courage to hold up the colored Conferences than they did to apply the same principle to others. He said no other Church has a larger opportunity, and none has a greater responsibility. He insisted, with emphasis, that if others have grown tired, then the Methodist Episcopal Church ought to show greater devotion.

Prof. R. S. Lovinggood spoke of the needs of our people and the very unusual self-denials they gladly undergo in their efforts to respond to appeals of the Church for missionary and educational claims. He stated the economic situation was very acute in many places in Texas. He mentioned a number of unique financial methods used. West Texas Conference has raised \$3,600 for Jubilee Fund.

Bishop Leete plead for the Florida Mission and work in Atlanta.

Dr. James Rowe, Chicago, spoke of the great privations he found one of our preachers undergoing five years ago. He rendered some help and that congregation has now a property worth \$4,500, and is paying the pastor a salary of \$900.

Bishop Hamilton stated he had for twelve years met a disposition in the General Committee to cut appropriations in the Southern work, but this year things are better.

Bishop Cranston expressed the view that the colored Conferences are receiving too many incompetent men, and he thought great good would result in our work if the Conferences could be induced to refuse to accept no more unprepared men for the work of the Christian ministry.

The recommendation of an appropriation of \$10,000 to the Georgia Conference, for a new church in Atlanta caused a lively debate. Bishop Leete plead for liberality toward our white work in that great Southern city. He urged on account of the great material advancement of the South, many members are coming from the North and they should be properly cared for, if not, they will be lost to the Church. The morning session closed with Bishop Neely on the floor.

Afternoon Session

The committee was called to order by Bishop Walden. The Rev. J. R. Gettys was in charge of the devotional exercises. Bishop J. H. Vincent, on motion by Bishop Hughes, was accorded a vote of appreciation for his presence in the meeting of the committee. Bishop Vincent responded in a brief address, in which he stated that in an age of catholicity, he rejoiced in the fact that Methodism was a great promoter of the same.

Bishop Neely resumed the floor, speaking in favor of the recommendation to appropriate \$10,000 to the Georgia Conference. He was not in the least sympathy with the view so frequently expressed, that the Methodist Episcopal Church has no right to push its work in the South.

Bishop Cranston did not favor granting the appropriation, first from a business standpoint. He stated, also, it was his conviction that such an enterprise would not be promotive to the work the commission on federation and organic union is endeavoring to accomplish. He said the relations between the two great bodies of Methodism were more strained at this time, than at any period since 1876. The committee approved the recommendation.

The committee appointed to prepare a suitable minute on the death of Dr. Robert Forbes, made its report.

Bishop Quayle offered a resolution to the effect that when non-English speaking churches become competent they be merged with English-speaking bodies. It was referred to the Board of Managers for investigation.

Resolutions of thanks were adopted.

The following are the recommendations of the Committee:

	Home Missions	Church Extension
Atlanta	\$ 1,100	\$ 900
Central Alabama.....	2,800	700
Central Missouri.....	1,800	500
Delaware	1,000	2,500
East Tennessee.....	2,000	750
Florida	1,300	750
Lexington	2,200	750
Lincoln	3,200	700
Little Rock	2,500	500
Louisiana	3,000	750
Mississippi	2,000	600
North Carolina	1,900	500
Savannah	1,100	500
South Carolina	1,600	750
South Florida Mission.....	900	300
Tennessee	2,000	750
Texas	3,000	1,425
Upper Mississippi	1,300	600
Washington	1,600	500
West Texas	3,400	960
	\$39,700	\$15,685

Total net receipts of the Board of Home Missions and Church Extension, \$1,055,057.44, of which \$854,635 were appropriated for home missions and church extension work during the year and \$201,422.44 were expended for administration and sundry purposes.

THE MESSAGE OF THE THANKSGIVING FESTIVAL

(Continued from page 2)

ign field; the home field is just as big with opportunities. What means the invasion of this vast army a million strong, that come pouring into our country every year? Labor agitators would have us believe its only significance is the lowering of the American standard of wages; but is there not something here for us? They come here desirous of earning American money, anxious to learn American ways, is it not a splendid opportunity to teach them the American view of God and his relation to his creatures.

Then think of the rising tide of popular indignation against all forms of graft and double-dealing in public affairs, and the desire for reforms in every walk of life. What splendid aids to the active Christian worker these present. Truly the field is white unto harvest.

The message then of this Thanksgiving festival, to the writer at least, is first of all a deep-seated gratitude for blessings received, and secondly, a deeper gratitude for the chance to serve.

Boston, Mass.

CROSSING THE JORDON---JOSHUA 3: 1-17

International Sunday School Lesson for November 30, 1913

By THE REV. N. W. GREENE, B. D.

Golden Text—Fear thou not, for I am with thee. —isa. 41: 10.

Time—Three days after last lesson. About the tenth of March.

Place—On one of the broad terraces of the Jordan at the base of the Moah mountains, called Shittim.

The Lesson Story.

Joshua has now taken command of Israel and spent three days in adjusting himself to the situation and preparing for orders from God. And now the time has come to move forward and possess the land.

They had been encamped on a plateau at the base of the mountain, at Shittim, and their move was to a position down near the river's bank, where they viewed the impassable stream swollen from the melting snows of Lebanon and Hermon and rolling in a turbid flood to the Dead Sea. Crossing such a stream seemed impossible, yet the people were commanded to sanctify themselves in preparation for the wonders God would do. And without any signs of a subsiding flood, the priests were ordered to march forward, bearing the ark aloft, into the thrum of the river. This courage and faith in God was displayed in full view of all Israel who partook of the same spirit.

As the priests stood in the shallows, the waters receded and ceased to flow from above until ample passage was left dry for Israel to pass over. In the middle of the river bed near where the priests stood with the ark while Israel passed over, twelve men placed twelve stones taken from the bank, and took twelve stones from the river bed and carried them to Gilgal where a memorial was set up. When Israel had passed safely over, the priests followed with the ark, and the waters flowed down from their confinement above in a stream more turbid and rapid than before. And Israel was closed in in their promised land.

The Need of Faith

Attention has often been called to the importance of faith in the affairs of life, but the danger of giving it too much emphasis is not great. It is taught over and over again in the Scriptures; it has a large place in today's lesson.

Joshua may have had faith in God to the extent that he was sure of somehow entering the land and of conquering it, but Israel needed to have faith in Joshua as their leader. They could ill afford to make the mistake of following a weakling. They needed a tested and tried leader to cope with the difficulties just ahead. Of course, Joshua had proven his merit as a military leader, but militarism was not the immediate need. There was a formidable river rolling madly across their path, and a river that defies the sword. What was needed was a man who could cope with the river. Since Joshua had never done this, it was necessary for God to vouch for his ability to do it, and so allay all doubt in the minds of Israel. Or, to state it in the words of the text, "This day will I begin to magnify thee in the sight of all Israel."

Leadership is a failure without the confidence and the faith of the followers. The first aim of the teacher should be to obtain the confidence and respect of the pupils. She should seek to impress them with her own personal piety and sincere interest in them. When this is done and they fully believe in her, she can easily get them to believe in her God. But we would warn against all cheap and irreverent methods of obtaining personal favor.

But faith in a mere man is disastrous. Our faith should see more than the man—it should see him a co-laborer with God. And it should appear in teachers and leaders that God is with them. When "man links his feebleness to almighty power," and this happy combination is fully seen, the Jordan will disappear and its roar will give place to the reassuring voice of God, "I will be with thee." Without faith it is impossible to please Him.

Some Other Teachings of the Lesson

First—The people were called upon to sanctify themselves in preparation for the crossing before

it was clear that they could cross at all. They broke camp and marched to the river's edge, with nothing to cross on except faith in God. "We walk by faith, not by sight."

Second—When they came down from the plateau of observation into the river valley, in actual touch with the difficulties, the difficulties began to give way. This suggests humility, and it teaches us that difficulties vanish only when we actually lay hold

upon them with conquering faith.

Third—The priests, bearing the ark, went down into the river first and came out last after Israel had crossed. God's anointed should always lead the way to the high standards, and into places where the exercise of special faith is required. They should stand firm in the midst of the fray, holding back the waters of destruction until every soul is safe on Canaan's side, all the while bearing aloft the cross as a symbol of the presence and power of God.

Fourth—The waters flowed in the river bed behind them, so that they could not have gone back without danger of drowning. God makes no provision for His soldiers to retreat. It is death to turn back. Once in the spiritual Canaan, it is expected that we remain.

Mars Bluff, S. C.

THE FOREIGNER IN THE UNITED STATES

Epworth League Devotional Meeting Topic for November 30, 1913

(Duet. 10:17-19; Ezek. 47:22; Eph. 2:12-22; Acts 17:26.)

By THE REV. A. PRESTON SHAW, B. D.

THE SCRIPTURE LESSON.

In the Scripture references of today's lesson several important lessons as to the treatment of strangers or immigrants are brought out.

Deut. 10:17-19: The immigrant in the Bible is called a "stranger." The Israelites were especially cautioned by Jehovah to remember strengths, because they themselves were strangers in the land of Egypt. Certainly the person who knows what it is by experience to be a stranger ought to be considerate to strangers.

Ezek. 47:22: Here the prophet urges the Israelites not only to be hospitable to the stranger, but to grant to them an inheritance with themselves. The revelation of Jehovah to Abraham's seed was not intended to obscure the fact that He was God over all. He revealed Himself to Abraham because Abraham was more ready to receive Him than some other of His children. But God's aim has always been to show His loving kindness and fatherhood to all people far and near who would trust Him.

In **Eph. 2:12-22** Paul teaches that through Christ the whole human family has been brought together into a common brotherhood. As words of hope to the Gentiles and instruction to the Jews, He writes, "But now in Christ Jesus, ye who some time were far off are made nigh by the blood of Christ. For He is our peace who hath made both one, and hath broken down the middle wall of partition between us. * * * Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."

This union is not one of faith and spirit only, but of blood. **Act. 17: 26.** "And that made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

The Meaning and Application to Us.

No matter how wealthy and prosperous our country may become, we must not forget that the earth is the Lord's and not our own, and we must remember that to the God of the universe all His children are brethren. We must not feel that we are the sole lord of our broad acres, fertile fields and mineral-stored mountains. They are only leased to us by the Great Owner, that we may occupy till He comes, and this lease expires the moment we fail to "occupy" to His glory and honor. We must be good tenants or give way for those who will.

Our country is and should be more considerate to the immigrant than any other of the world's great powers. Why should we not be? Only a few generations lie between most of us and the immigrant's ship, and fully a third of our population is foreign-born or their children.

The disposition to discriminate against immigrants is unscriptural and unrighteous. The over-emphasis placed upon the health and amount of money possessed by immigrants at our stations is rather unfair unless similar inquiry is made concerning the character of the immigrant admitted. It is far better to admit a hundred consumptives, and even lepers, than one anarchist or blackmailer. The

great question is not whether or not an immigrant will absorb our civilization, but whether he will work righteousness. There is a good deal in our civilization today working our ruin, that shall soon number us with the dead nations of the present and past, that should not be absorbed.

The immigrant who seeks an inheritance with us should not be denied the right to own land if he can buy and cultivate it. This is God's country, not ours. It is not our task to preserve it for ourselves, but for God. If there is anything we have worth while in culture and influence and nearness to civilization, let the heathen have it. Have we not yet learned that he that seeketh to save his life shall lose it, but he that will lose his life for My sake shall find it again? If we are strong enough to civilize the heathen in his own country with a few feeble missionaries, shall we not be able to manage and direct them in the midst of our civilization and culture? The fact is, God is weighing our nation in balances with the influx of this annual host of immigrants a million strong, of every race and condition. He is testing whether or not this Christian nation can act like Christ, and the balances show that we are wanting. The refusal to permit Orientals to become citizens, the establishment of ghettos for Jews and Negroes, the disposition to saddle criminality upon the foreign without warrant of fact, all show that as yet the great fact of human brotherhood written long ago in nature and revelation and in flesh and blood in Jesus Christ has not been able practically to penetrate our thick spiritual skull.

Winchester, Va.

ST. LOUIS

The Woman's Home Missionary Society of the St. Louis District held its session in connection with the district conference August 23rd, at Jacksonville, Ill. The meeting was largely attended and a true missionary spirit prevailed. It was the most encouraging meeting ever held in the district. In the absence of our president, Mrs. Wallace, who was ill, Mrs. J. E. Chambers of St. Louis kindly consented to take charge of the Home and Foreign societies. The first twenty minutes was given to the devotions, led by Mrs. Chambers; prayer by Dr. R. E. Gillum, District Superintendent; "Foreign Missions," by Mrs. A. M. Booker; address on Home Missions, Mrs. J. E. Chambers; solo, Mrs. A. M. Booker. Officers elected: President, Mrs. Ida B. Goins of Louisiana; first vice-president, Mrs. R. G. Williams, Bridgeton; second vice-president, Mrs. Annie Jenkins, Jacksonville, Ill.; third vice-president, Mrs. W. Wallace, Hannibal, Mo.; secretary, Mrs. Cora Brown, St. Louis; corresponding secretary, Mrs. Lulu C. Austin; St. Louis; treasurer, Miss Daisie Baker, Farmington; Young People's secretary, Mrs. Jennie C. Irvin, St. Louis; Mite Box secretary, Mildred Kingcade, St. Louis; district organizer, Mrs. A. M. Booker, Clarksburg. The next session will be held in St. Louis. Let us hope and pray for a better year.—(Mrs.) Lulu C. Austin. [Rec. in Nov.]

LET THE LAYMEN HELP!

MORE THAN 1,000 PASTORS ARE NOW WORKING TO SECURE A DEFINITE NUMBER OF SUBSCRIPTIONS. LET THE LAY MEMBERS WHO ARE ALREADY SUBSCRIBERS JOIN IN AND HELP THEIR PASTOR MAKE HIS SOUTHWESTERN DAY A SUCCESS! THERE IS STILL TIME ENOUGH FOR EVERY PASTOR TO ENROLL AS A SOUTHWESTERN WORKER AND PLAN LARGE THINGS FOR A SOUTHWESTERN DAY CAMPAIGN.

Pastor.	Charge.	
E. B. Burroughs.....	Orangeburg Dist.....	32
D. J. Sanders.....	Beaufort Dist.....	32
Richard Davis.....	Kansas City, Mo.....	20
James Hants.....	Conroe, Tex.....	6
C. A. Jordan.....	Bradley, Miss.....	5
A. L. Boyd.....	Marlon, Ala.....	5
J. H. Pinkney.....	Stovall, Ga.....	4
A. R. Howard.....	Lamar, S. C.....	4
W. H. Barnes.....	Washington, D. C.....	3
H. N. Brown.....	Lafayette, Ala.....	3
C. H. Franklin.....	Hondo, Texas.....	3
L. H. Smith.....	Bastrop, La.....	3
J. W. Weakley.....	Calvert, Texas.....	3
E. W. Moore.....	Chilpiey, Ga.....	3
I. T. Sanford.....	San Antonio, Texas.....	3
J. P. Morris.....	Laurinburg, N. C.....	3

ATLANTA CONFERENCE

PASTOR	DISTRICT	DATE
J. H. Brandon—Atlanta.....		Nov. 16
C. J. Johnson—Griffin.....		Nov. 16
J. W. Queen—Griffin.....		Nov. 16
J. D. Lovejoy, D. S.....	Griffin.....	Nov. 16
C. L. Johnson.....		Nov. 16
E. J. Kight.....		Nov. 16
H. E. Burns.....		Nov. 23
F. T. Frederick—Gainesville.....		Nov. 23
S. B. Beauford.....		Nov. 30
W. M. Bailey—Gainesville.....		Nov. 30
J. J. Jones—Atlanta.....		Nov. 30
J. M. Spencer—Rome.....		Nov. 30
J. F. Dorsey—Gainesville.....		Nov. 30
J. H. Davis—Griffin.....		Nov. 30
B. A. Johnson.....		Nov. 30
R. T. Adams.....	Griffin.....	Nov. 30
E. A. Allison.....	Griffin.....	Nov. 30
J. W. P. Wolf.....	Griffin.....	Nov. 30
B. G. Burks.....	Atlanta.....	Nov. 30
N. J. Crolley—Rome.....		Nov. 30
E. P. Miller.....		Nov. 30
H. W. White—Griffin.....		
J. A. Richie, D. S.—Gainesville.....		

CENTRAL ALABAMA CONFERENCE.

W. T. Trammell.....	Nov. 9
J. C. Sammons—Anniston.....	Nov. 9-16
N. H. Redrick—Anniston.....	Nov. 16
A. S. Williams—Montgomery.....	Nov. 16
J. B. Webb—Montgomery.....	Nov. 16
D. J. Price—Birmingham.....	Nov. 16
A. L. Lee—Montgomery.....	Nov. 16
R. H. Moore—Montgomery.....	Nov. 16
W. L. Darius—Marion.....	Nov. 16
S. L. Damans.....	Nov. 16
H. J. Smith.....	Nov. 16
L. C. Williams—Marion.....	Nov. 16
G. W. Washington.....	Nov. 16
B. J. Brooks—Birmingham.....	Nov. 17
S. C. Walker—Montgomery.....	Nov. 20

CENTRAL MISSOURI.

J. M. Harris.....	Sedalia.....	Nov. 16
R. G. Williams.....	St. Louis.....	Nov. 23
E. W. Hannah.....	St. Louis.....	Nov. 30
W. R. Rlvere.....	Kansas City.....	Dec. 7
F. Douglass Woodford—(—).....		Nov. 9
John L. Brooks—St. Louis.....		Nov. 16
W. F. Walker—St. Louis.....		Nov. 16
M. L. Jackson—St. Louis.....		Nov. 16
W. H. Smith—Kansas City.....		Nov. 16
T. H. Lockwood—Kansas City.....		Nov. 23
L. R. Grant—St. Louis.....		Nov. 30
S. P. Johnson.....		Nov. 30
E. Edwards—St. Louis.....		Nov. 30
R. H. Smith.....		Nov. 30
M. L. Mackay—Mexico.....		Dec. 7
A. J. Williams—Kansas City.....		Dec. 7
A. J. Williams—Kansas City.....		Dec. 7
J. C. Gnyton—St. Louis.....		Dec. 28
L. M. Clark—Mexico.....		Dec. 28

PASTOR	DISTRICT	DATE
F. D. Woodford.....		
Wm. H. Wheeler, D. S. Kansas City.....		

DELAWARE CONFERENCE

Cambridge District.....	Dec. 22
W. T. Hemsley.....	Nov. 16

EAST TENNESSEE CONFERENCE.

W. R. Stephens.....	Chattanooga.....	Nov. 23
F. A. Hatcher—Bluefields.....		Nov. 23
E. J. Cox.....	Knoxville.....	Nov. 30
D. T. Turner.....		Nov. 30
W. L. Sanders—Bristol.....		Dec. 21

FLORIDA CONFERENCE.

A. Emanuel—South Florida	Nov. 16
O. F. Niblack—Gainesville.....	Nov. 16
R. E. Robinson	Nov. 16
J. C. Jackson—Gainesville.....	Nov. 16
S. C. Green	Nov. 23
B. E. Haille—Gainesville.....	Nov. 23
G. B. Brockington—Gainesville.....	Nov. 23
H. Hawkins—Gainesville	Nov. 23
J. P. Patterson	Nov. 27
Charles R. Howard—Ocala.....	Nov. 30
T. E. DeBose—(——).....	Nov. 30
P. Swearingen, D. S.—Ocala.....	
F. P. Robinson—Louisville	Nov. 2
H. A. Foreman—Indiana	Nov. 2
H. M. Carroll—Indiana	Nov. 2
R. H. Debose..... Jacksonville.....	Nov. 16
S. H. Huger	Dec. 7
L. Calvin Foster	Dec. 7
J. F. Elliott, D. S.—Gainesville.....	

LEXINGTON CONFERENCE.

I. F. White.....	Ohio.....	Nov. 16
T. R. Fletcher.....	Ohio.....	Nov. 16
E. A. White.....	Ohio.....	Nov. 16
E. W. S. Hammond.....	Ohio.....	Nov. 16
James E. Allen.....	Indiana.....	Nov. 16
B. F. Smith—(—).....		Nov. 16
Wm. C. Statesman—Ohio.....		Nov. 23
W. J. White.....	Ohio.....	Nov. 23
C. M. Lee.....	Maysville.....	Nov. 23
J. H. W. McCoomer—Louisville.....		Nov. 23
S. W. Duncan—Lexington.....		Nov. 30
J. T. Leggett—Louisville.....		Nov. 16
B. J. Coleman—Maysville.....		Nov. 23
W. Singleton—Ohio.....		Nov. 30
Edward L. Gilliam—Ohio.....		Nov. 30
H. W. Simmons—Indiana.....		Dec. 21
M. S. Johnson—Lexington.....		Dec. 7
W. S. Rollins.....	Indiana.....	Dec. 7
Wm. Bush—Lexington.....		Dec. 7
John W. Robinson.....	Indiana.....	Dec. 14
J. B. Redmond—Lexington.....		Dec. 14
R. F. Broadus—Louisville.....		Dec. 21
T. L. Ferguson—Maysville.....		Dec. 21
S. G. Turner.....	Louisville.....	Dec. 29
Charles Jones.....		
W. W. Heston.....		
P. T. Gorham, D. S.—Lexington.....		

LINCOLN CONFERENCE.

J. D. Rice.....	Dec. 7
D. Bruce—Muscogee.....	Nov. 30
A. J. McAllister.....	Nov. 30
L. E. Hayes—Guthrie.....	Dec. 28
S. D. Brown—Muskogee.....	Dec. —

LITTLE ROCK CONFERENCE.

Jno. W. Williamson—(—).....	Nov. 16
P. H. Myers.....	Nov. 16
J. W. Terrell.....	Nov. 23
J. A. Swift.....	Nov. 23
M. McCrosky.....	Nov. 30

LOUISIANA CONFERENCE.

T. P. Norris—Lake Charles.....	Nov. 16
H. J. Robinson—Lake Charles.....	Nov. 16
D. S. Sloan—New Orleans.....	Nov. 16

PASTOR	DISTRICT	DATE
M. L. Baldwin—La Teche.....		Nov. 16
E. B. Richards—Lake Charles.....		Nov. 16
James D. McCain.....	Alexandria.....	Nov. 16
M. S. Goins.....	Lake Charles.....	Nov. 16
S. A. Mason—Baton Rouge.....		Nov. 16-23
A. Vincent—Baton Rouge.....		Nov. 16
W. H. Simmons—Alexandria.....		Nov. 16
A. B. Venable—Alexandria.....		Nov. 16
John H. Wise—La Teche.....		Nov. 16
H. C. Wilson—Lake Charles.....		Nov. 16
F. D. Thomas—La Teche.....		Nov. 16
S. McDonald.....		Nov. 16
F. Walker—New Orleans.....		Nov. 16
G. A. Payne—La Teche.....		Nov. 23
P. W. Clark—Lake Charles.....		Nov. 23
W. R. H. Harry—Alexandria.....		Nov. 23
John A. Lindsay.....	Baton Rouge.....	Nov. 23
Henry Taylor—La Teche.....		Nov. 23
W. R. H. Harvey.....		Nov. 23
T. A. Brown—Shreveport.....		Nov. 23
John A. Lindsay—Baton Rouge.....		Nov. 23
H. Lonnon.....		Nov. 23
F. D. Bowers.....		Nov. 23
P. Bibbs—Lake Charles.....		Nov. 30
David D. Williams—La Teche.....		Nov. 30
Thomas Williams.....	Alexandria.....	Nov. 30
W. L. Amos.....	New Orleans.....	Nov. 30
J. F. Marshall—Alexandria.....		Nov. 30
S. A. Davis—Lake Charles.....		Nov. 30
Geo. Thomas—Alexandria.....		Nov. 30
T. A. Hampton—Lake Charles.....		Nov. 30
F. M. Lashington—Shreveport.....		Nov. 30
W. H. Lang—La Teche.....		Nov. 30
D. S. Kilbourne—Baton Rouge.....		Nov. 30
D. H. E. Harris—Ft. Smith.....		Nov. 30
Z. R. Fields.....		Nov. 30
D. W. S. Floyd.....		Nov. 30
M. D. Giles.....		Nov. 30
J. H. Hines.....		Nov. 30
J. C. Brown.....		Nov. 30
C. L. Angram.....		Nov. 30
C. L. Angram—Alexandria.....		Nov. 30
E. Williams.....		Nov. 30
R. J. Johnson—Alexandria.....		Nov. 30
J. C. Clark.....	Shreveport.....	Dec. 7
W. D. Lewis.....		Dec. 7
J. S. Weaver.....	Lake Charles.....	Dec. 14
H. A. Sorrell—Lake Charles.....		Dec. 14
Calvin S. Stanley—New Orleans.....		Dec. 14
G. Robinson.....		Dec. 14
W. H. Jones—La Teche.....		Dec. 14
A. B. Harris—La Teche.....		Dec. 28
C. O. Pardo.....		Dec. 28

MISSISSIPPI CONFERENCE.

W. McNeil—Brookhaven	Nov. 16
B. W. Robinson.....	Hattiesburg..... Nov. 16
D. F. Dudley—Gulfport	Nov. 16
R. L. Carpenter—Brookhaven	Nov. 16
W. Washington—Hattiesburg	Nov. 16
Frank L. Alfred—Brookhaven	Nov. 23
G. W. Adams—Meridian	Nov. 23
J. K. Comfort—Gulfport	Nov. 23
J. J. Young.....	Biloxi..... Nov. 23
W. L. Mills.....	Meridian..... Nov. 23
J. I. Garrett—Vicksburg	Nov. 16-23-30
M. White—Brookhaven	Nov. 2-23
H. H. Holston.....	Vicksburg..... Nov. 23-30
P. A. Taylor—Jackson	Nov. 23
N. E. Goodloe—Hattiesburg	Nov. 23
N. N. Sidney	Nov. 23
C. M. Webb—Jackson.....	Nov. 23
D. D. Reid	Nov. 23
W. R. Walker—Hattiesburg	Nov. 30
A. Johnson—Brookhaven	Nov. 30
E. H. Langston—Gulfport	Nov. 30
H. Roundtree—Meridian	Nov. 30
T. A. Carter—Gulfport	Nov. 30
M. T. J. Howard—Jackson	Nov. 30
I. C. Rucker—Jackson	Nov. 30
S. Jossell—Gulfport	Nov. 30

\$1,000,000 FUND OF THE PERMANENT BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
1018 SOUTH WABASH AVENUE CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, *care secy*

THANK OFFERING

Thanksgiving Day is near. Have you reasons for being thankful? Has God blessed you this year? Honor God by a **THANK OFFERING** for the support of Retired Preachers, Widows, and Orphans. A Gift at this time will make Needy Ones thankful and make their hearts to sing for joy. "It is more blessed to give than to receive." Why not try this promise?

WILLS

Two Wills have just been probated providing about four thousand dollars for the work of the Board. The **DONORS** have passed to their Heavenly reward but "their works do follow them." For a thousand years these bequests will be doing good "especially unto them who are of the household of faith."

Will you not make a bequest for this good cause? Write for the Booklet on Wills by Judge Horton.

MEMORIALS

In a fashionable cemetery in a large city is a marble Mausoleum. The lot cost seventy thousand dollars, the Mausoleum much more—nearly two hundred thousand dollars—in remembrance of Loved Ones. Neither the dead nor the living are greatly helped by such a memorial. A more worthy and lasting memorial would be a **MEMORIAL** Gift to the Board of Conference Claimants, to be perpetually a memorial to the name of your Loved One. The Board is establishing such Gifts. Write us.

MEXICO

War with Mexico seems imminent. Uncle Sam may soon be enlisting soldiers for his army. Meanwhile, another war is on for the "better support" of Conference Claimants. A large part of the army is enlisted in the **DOLLAR BRIGADE**. Enlistments are now solicited for the **BRIGADE**. Enroll now—send a dollar or more and receive engraved Certificate and the "Veteran Preacher" for one year.

VETERAN PREACHER

The December number of the "Veteran Preacher" is out. It is full of good things—information concerning the "better support" of Conference Claimants. Send 25 cents for a year's subscription. Pastors, send one dollar for a hundred copies. Distribute them among your people and have a revival of interest in the Veteran Preacher and those dependent upon him.

MARSHALL, MISSOURI

Our church work at Marshall is advancing both religiously and financially. Since the Annual Conference seven persons have been added to its membership and five children have been baptized. The first and second quarterly meetings were exceptionally good. The District Superintendent's salary for the two quarters has been paid in full. The third quarter will be held on the eighth and ninth of November and the apportionment will be paid in full. The District Superintendent, the Rev. W. H. Wheeler, is doing excellent work and we are praying that he may accomplish a great work on the district. The majority of the members in the North Street Church are doing a faithful year's work. Our benevolence during the third quarter was \$49. We are hoping and planning and working to have a complete report for the Annual Conference, which convenes in Fulton, Mo., March 25, 1914. Our re-

cent rally which was held on October 26, 1913, was a decided success. The membership was divided into two tribes. Mrs. Ida M. Smith, captain of tribe No. 1, raised \$106.25 and Mrs. Georgia Jackson, captain of tribe No. 2, raised \$44.75. Total, \$151 raised. These two splendid women deserve great praise for the manner in which they managed the affairs of the rally. The church is spiritually alive and is rejoicing over the victory achieved.—W. H. Smith, pastor. Miss Willa Brown, Secretary.

UNION MEMORIAL—MASON CITY, IOWA

On Sunday, November 9, we had one of the best literary programs I have heard for quite a while. Invocation by the pastor, the Rev. F. D. Woodford; solo, Mrs. V. Warren; reading, Mrs. Taylor; essay, Miss Pearl Cicle. "The Spirit of the League," by Paul Scott; "The Need of Christian Teachers," by Mrs. L. W. Tyler; "The Need of Christian Mothers," Mrs. J. D. Reeler; "The Need of Young Christian Workers," Mrs. M. M. Brewton; "The Southwestern," the Rev. F. Douglass Woodford.

SYKESVILLE, MARYLAND

A great revival has just closed which resulted in thirty-three conversions. As a result of this revival the pastor has organized two Methodist Brotherhoods, one Epworth League and reorganized another Epworth League, thus giving to each of the young converts something to do upon the very threshold of their entrance into the church. A harvest home entertainment was given at Johnsville under the leadership of Mrs. Lottie Collins and Miss Tyler, the new teacher, and quite a neat sum was realized for the improvement of the church at that place. Sunday, November 16, was observed at Mt. Gregory as Woman's day; the pastor preached a special sermon to women and Mrs. M. L. Mitchell read a paper on "The Influence of Woman in the Home." The church was decorated with the products from Mother earth, of the recent harvest. The outlook for a grand close to the year's work with a round report is very encouraging, the pastor and people have worked hard but their labors have not been fruitless, neither temporally nor spiritually.—A. J. Mitchell, pastor.

WARREN CHAPEL, COMMERCE, GEORGIA

A grand rally for the Rev. W. M. Bailey, our pastor: At Warren Chapel Church. Class No. 1, Toney Sewell, \$11.50; No. 2, Mrs. A. M. Bennett, \$7.15; No. 3, Elisha Williams, \$20; No. 4, Miss Silvie Jones, \$2.00; No. 5, Mrs. Rev. M. E. Bailey, \$26.20; No. 6, James Hunter, \$22.50; No. 7, Miss Elizabeth Kelly, \$3.10; No. 8, Mrs. Eliza Hunter, \$9.50; public collection, \$4.00; total for Warren Chapel, \$105.95. At Nicholson Church, raised \$27.40. Grand total, \$133.35. Too much praise cannot be given the above named leaders and the membership of Warren Chapel and Nicholson Churches.—W. M. Bailey, pastor. Mrs. M. E. Bailey.

LIZELIA, MISS.—The revival on the Daleville Circuit was quite a success. Splendid services were held all over the circuit, resulting in fifty precious souls being brought to Christ and \$82.33 paid on pastor's salary.—E. A.

Cure Your CATARRH Now!

Take it in hand at once. If you don't get rid of Catarrh now, in the Fall, there's certain peril ahead, for you'll meet the extreme cold weather coming with your system terribly weakened and undermined by this treacherous, poisonous trouble. Remember—if you keep on neglecting Catarrh, later on it's sure to mean danger—disease—perhaps incurable and deadly disease.

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too kind to tell you so. As a matter of fact your hacking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying "Only Catarrh." It isn't "Only Catarrh"—it may be **CONSUMPTION** if you don't stop it in time. Cure your Catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you.

Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of Specialist Sproule, B. A., (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Naval Service), the Catarrh Specialist known the world over. He will give you

MEDICAL ADVICE FREE

THIS FREE COUPON

entitles readers of this paper to medical advice on Catarrh free of charge.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Does your nose feel full?
Do you have to spit often?
Do crusts form in your nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have pains across your forehead?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does the mucus drip into your throat from the nose?

NAME

ADDRESS

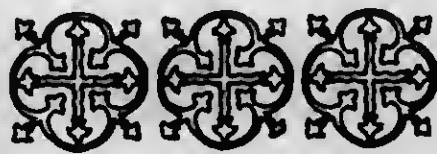


Don't be a nuisance to your friends, And that's just what you are, With hacking, spitting, and a breath Made loathsome by Catarrh.

and explain to you just how you can be cured. For years he has studied the causes and cure of Catarrh. Today he is recognized as a leading authority on this common but dangerous disease. His success in conquering it is unparalleled; yet with all the benevolence and open heartedness of a good as well as a great man he now offers, free of charge, the benefits of his amazing skill and knowledge to all who need his help. He has saved thousands from Catarrh after all other treatments had failed to help them. They came to him skeptical and unbelieving, he cured them and their cures have been **PERMANENT**. He will send you the names of people, living right near you, who will tell you how successful he was in their cases. Without its costing you a cent he will gladly give you the most valuable and helpful Counsel. Don't miss this golden opportunity. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and send it at once to

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District Conferences

Salisbury.....	..November 19-20....W. J. L. Hughes
Aberdeen.....	..Nov. 25-30.....J. M. Marsh
Clarksdale .....	..Dec. 9-14.....C. W. Butler

Gleanings from the Field.

LOUISIANA

Newman Memorial Church, Alexandria—The fall season, our best and greatest time in church activities, came upon us with floods and disaster, but the approach of clear and mild weather has cheered us not a little. Recent services have been fruitful of much good. We have had one conversion and a number of accessions lately. The Rev. J. O. Richards, our district superintendent, and his family, whose residence is with us, are in mutual fellowship with us. On a recent Sabbath Bro. Richards gave us a very helpful and encouraging sermon. Under the direction of Miss Carrie Monroe, superintendent of the Sunday school, and Miss Roberta Kilpatrick as organist, a Young People's choir has been organized, which will give its first recital soon. A very pleasant reception on the return of Mrs. Alice M. Marshall from Chicago, where she has been visiting her daughter, was given at the parsonage lately. The membership is unusually active in preparing for the annual fair and rally. An Old People's Concert will soon be put on by Mrs. Louisa Albon, one of the most active and earnest church workers in all these parts. Memorial services in commemoration of the passing of the Rev. M. P. Franklin, of Jeanerette, La., to his reward, on Oct. 13, were appropriately held, Sunday, the 2d inst. As former pastor at this place, Brother Franklin has left a host of friends.—J. F. Marshall, Pastor.

MISSISSIPPI

Heidelberg—Our fourth and last quarterly conference was held by the Rev. Wm. McMorris, who was at his best. It was indeed a great quarter on all lines; every cause of the church was looked after. Paid to pastor this quarter, \$146.85; to District Superintendent, \$22; to bishop, \$5; to conference claimants, \$3; to Natchez church, \$5; benevolences, \$10; to the poor, \$6; paid on repairs, \$28; total, \$225.85. We hope to make a full report at the conference. Sixty-two have joined this year. N. E. Goodloe, Pastor.

Aberdeen, Second Church—Our fourth quarterly conference was held in Lifeboat Church Oct. 3-5 and was a decided success. The reports showed a marked improvement along most every line of church work. The Rev. J. M. Marsh, our honored and much loved district superintendent, delivered a helpful lecture to the officials on loyalty to the church. He placed special emphasis on a hearty support of the Jubilee movement and the Southwestern Day which is being fostered by Dr. I. G. Penn and Dr. R. E. Jones. The sermon by Dr. Marsh was both helpful and inspiring and will not soon be forgotten. A number partook of the sacrament. Paid the district superintendent \$12.20; raised for pastor, \$124.50; raised for building and improvements, \$4.00; total amount raised this quarter, \$141.00.—W. T. Askew, Pastor.

NORTH CAROLINA.

Walnut Cove—I was assigned to this charge October 8, 1912. I found conditions not so pleasant. The church at Walnut Cove was unfit to hold services in. A new church had been started, but by the help of the good Master we went to work to complete it. The pastor and family were encouraged on the first day of January by the little band of good members of Rural Hall. A storm arose in that direction and did not stop until it struck the parsonage, where the table was laden with choice groceries. Things have moved along nicely. Paid district superintendent in full. The pastor has been paid nearly in full and a new suit of clothes has been presented by the members.

Laurinburg and Cool Springs—Our fourth quarter was held today, with almost a full attendance. We paid the district superintendent out to a cent. Our benevolent report was \$180, all told, up to the present. We will run over \$200 by the annual conference for benevolences. Conference claimants and bishop's fund have been collected. Pastor's salary is paid up to date, and we are planning to raise at least \$1,000 on our new brick church before conference. We have plans to mature by October 30 to raise at least our portion of the Jubilee fund. We have added thirty members to our work this year, and the spiritual condition is good. We are advancing along all lines. We hope to wind up the year with twenty-five or thirty new subscriptions to The Southwestern.—J. P. Morris, Pastor.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

SOUTH CAROLINA.

Pickens—The fourth quarterly conference of Pickens charge convened in Pickens Chapel, October 4, 1913. Our beloved superintendent, the Rev. B. S. Jackson, opened the service. The conference was well attended. The report of the pastor revealed great material improvement, numerical additions, spiritual awakening and financial increase. The leaders reported: Riley Ferguson (Union), \$1.40; W. A. Blasingame (Union), \$2.50; A. G. Bowen (Pickens), \$3.75; Elias Bowen (Pickens), \$1.05; W. M. Cannon (Cross Roads), \$1.10; L. D. Crew (Cross Roads), \$1.50; Augustus Arthur (Cross Roads), \$1.85; total, \$12.95, paid to superintendent for this quarter. Paid to the pastor for this quarter, \$41.74. All other reports were full and complete. The estimating committee for the next conference year is: Brothers A. G. Bowen, E. R. Thayer and Will Cannon. The first quarterly conference will be held at Union Church.—John C. Gibbs.

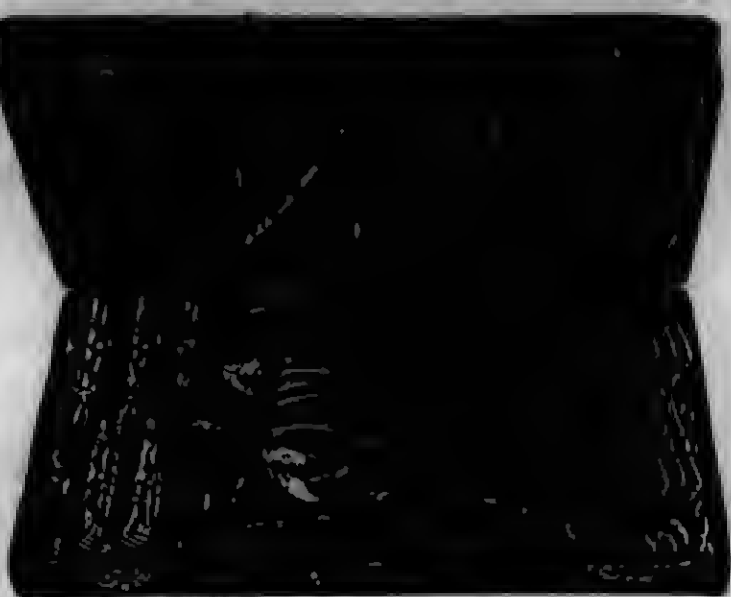
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TEXAS

The fourth quarterly conference of the Bldias Circuit was held in Matthew Chapel Methodist Episcopal Church Oct. 3-5, Dr. W. Hartley Jackson presiding. This is Dr. Jackson's last year as district superintendent and because of the great work that he has accomplished these six years we hate to give him up. Sunday was a great day at Matthew. Dr. Jackson was at his best and the two sermons delivered Sunday will have a lasting impression upon his hearers. Total raised in the quarter, \$27.70.—R. E. Dyer, Pastor.

Jasper Circuit—The Rev. W. L. Duncan, our "progressive" district superintendent, spent four days with us. We had an excellent service on Thursday night in the town of Jasper, my headquarters. Friday morning we left for Neely Grove, where we had a general meeting that night. On Saturday, October 28, he held our quarterly conference. Everything showed progress. Sunday at 11 o'clock the district superintendent preached very acceptably and effectively—a meeting long to be remembered; many evidenced their desire to lead a better life. Long before our evening service there came a great change in the weather which caused a short night service, but all claims will be pushed to their final consummation. Partial report of committees: Mesdames Francis Rhymes, \$2.10; Jenny Hadnot, \$2.10; Gerty Hadnot, \$1.00; G. White, \$4.00; Bula Hadnot, \$1.00; Walter Hadnot, \$1.00; Hannah Holmes, \$2.00; Ivy Seals, \$1.00; Mrs. W. W. White, \$4.00. The above does not include the class leader's reports. The final report of the entire affair will be given when all reports have been brought in; some of our leaders are yet to report. Since the death of one of our good class leaders, Brother Jim Filayon, the reports have fallen off, but this will be remedied.—W. M. White, Pastor.

Littig and Manor Circuit—The Rev. F. S. Kirkpatrick, superintendent of the Austin District, held his fourth and last quarterly conference Sept. 20-21. Our business session was very successful. At 8:30 all assembled at the K. of P. hall to attend a banquet given by the good people of Littig in honor of our district superintendent. Sunday morning the district superintendent preached a strong sermon. At 3 p. m. our church was well crowded with those anxious to hear him. Sunday night at 8 o'clock, at Littig, the district superintendent was at his best. Collection, \$57.25; 61 partook of the Lord's Supper.—C. Jones.

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DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Phillips.—The Rev. Alex P. Phillips, a local preacher of Oak Grove Methodist Episcopal Church, near Marion, Ala., died October 4, 1913, at the age of 56. He was converted thirty-six years ago, and died in full triumph of the faith. He leaves his wife, six sons, one daughter and several other relatives and a host of friends. The funeral service was conducted by the pastor, assisted by W. L. Hatch, L. W. Harper, local preachers of Oak Grove Church, and four other visiting local preachers.—A. L. Boyd, Pastor.

Perkins.—The Rev. W. H. Perkins, born in North Carolina, August 2, 1849, died September 30, 1913. Interment was made in the Mt. Zion Cemetery. Deceased was stationed on the Centerville Circuit, and was a member of the Methodist Episcopal Church. The funeral was conducted by the Rev. W. M. Anderson, of the Colored Methodist Episcopal Church, who was assisted by the Rev. J. C. Moody and the Rev. J. E. Stinson.—W. M. Anderson.

Peters.—Miss Ena Warnetta Peters was converted when quite a child and joined St. Paul Methodist Episcopal Church in Hattiesburg, Miss. She was useful in the Sunday school, Epworth League, and a faithful member of the choir. She had finished the public school course and had attended Meridian Academy one session. She was expecting to return to Meridian in October to resume her studies when taken suddenly ill in New Orleans in the latter part of September. We prayed and hoped for her recovery and physicians did their best. But God took her on September 30, 1913, at the early age of 17 years, leaving the memory of a sweet life of usefulness. Much credit is due her uncle and aunt, Mr. and Mrs. Jas. Allen, for her Christian training. The funeral train that brought the body to Hattiesburg, Oct. 1st, arrived at 11:08 p. m. and was met by many friends. October 2, at 2:30 p. m., St. Paul Church was crowded. The Queen Esther's Circle, of which she was a member, attended the service in a body; all were garbed in white. Those who assisted in the funeral were the Revs. Richardson of the African Methodist Episcopal Church; R. B. Taylor of the Baptist Church, and M. Anderson of Quitman, Miss. The pastor, the Rev. A. J. McNair, delivered the sermon.—A. J. McNair.

PEOPLE'S METHODIST EPISCOPAL CHURCH.

Colorado Springs, Colo.—The People's Methodist Episcopal Church at this place continues to do things. We entered upon our work at the beginning of this conference year early last March with renewed energy. The appointment of the Rev. Dr. S. A. Stripling as superintendent of the Topeka District by Bishop Robert McIntyre at the last annual conference seems to have injected new life into the entire district, and under his "wise and able" superintendency the people's church seems to have caught a new vision,

and hail with "eager delight" the coming of the district superintendent. We are always greatly benefited and lifted by his Gospel messages.

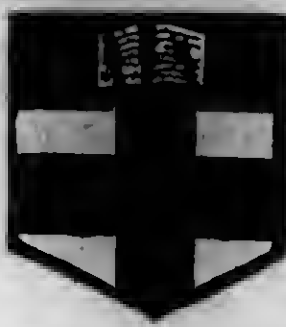
Our pastor, the Rev. M. Moore, of Jefferson, came to us a young man fresh from school and running over with enthusiasm, and though admitting on his arrival here that he was inexperienced as a leader, we are indeed glad to say that he is fast developing into a great Gospel preacher. Under his leadership the machinery of the church continues to move.

The Woman's Home Missionary Society is the live wire of our church. Mrs. J. D. Henderson is the wideawake president, and under her almost unequalled leadership the society easily leads all the auxiliaries of the church. During this conference year this society has raised nearly \$200, and close onto \$150 has been contributed to the trustee department. The Woman's Foreign Missionary Society, under the presidency of Mrs. Melvina Harris, is pushing ahead. It, too, has raised a large sum of money during this conference year and, like the Home Society, has helped with the affairs of the local church. The Ladies' Aid Society, under the sane and able leadership of Mrs. Belle Jones, is a mighty factor in the carrying on of the affairs of the church. During this conference year close on to \$100 has been turned over to the trustees to help with the payment of bills, for which the trustee board is very thankful. The brotherhood of our church gets out each week a very neat little bulletin, which has proved to be a big help to the church. It is so managed that the ads pay the running expense, leaving not a penny for the church to pay. On July 20th we were honored by a visit from Dr. D. D. Martin, one of the sages of Gammon, who is also secretary for the Stewart Missionary Foundation for Africa, accompanied by his brother, the Rev. Dr. Abe Martin, pastor of the First Methodist Episcopal Church at Kalamazoo, Mich. Dr. Martin preached most acceptably at 11 o'clock. We will long remember the great Gospel message, as well as the messenger. At 3 o'clock a crowd packed the church to listen to a lecture on "Africa" by Dr. Martin, and all went away inspired to greater missionary endeavors. Dr. Martin was shown the scenic grandeur and beauty of this section, the pastor acting as chaperon. August 17th was the date set for a big rally at our church. The trustees asked for \$600. Up to this writing \$710.60 has been turned in, with several subscription yet to come in. It is believed the total will reach \$800 by the time all the money is in. A revival will be launched at our church Sunday evening, October 12th. Everything is being put in readiness for the ingathering of precious souls for the Master.—L. C. Bassett, Secretary Trustee Board.

Marriages

Norton-Washington.—At Marthaville, La., on Sept. 21, 1913, Mr. Ed Norton and Miss Pazzete Washington. The Rev. S. P. Branch officiated.

Plummer-Bennett.—At Boonville, La., on Oct. 9th, 1913, Mr. Richard Plummer of Cboneyville, La., and Miss Oia Bennett, a member of the Boonville



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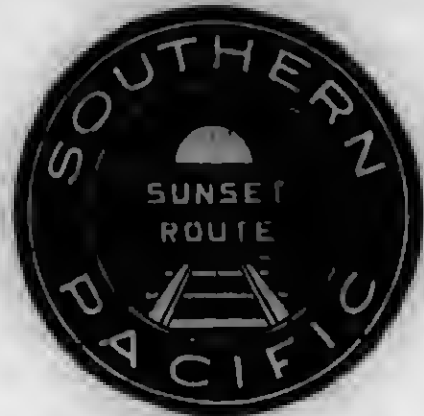
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(La.) charge. The Rev. P. C. Colton officiated.

Cook—High.—Mr. T. B. Cook, of Greenville, Miss., and Miss Vernander High, of Sturgis, Miss., were recently married at the home of the groom's sister, Mrs. G. W. Bell, St. Paul, Minn. The officiating minister was the Rev. G. W. Camp, of the Presbyterian Church. The bride is from one of the leading families of Oktibbeha County. Their home will be in St. Paul, Minn.—E. Marsh.

Sheffield-Hoskins.—At the home of the bride on the evening of Sept. 18, 1913, Miss Alice Agatha Sheffield and Dr. Charles F. Hoskins, before a large audience. Miss Christine Taylor was maid of honor and Dr. R. N. Jackson was best man. The bride was a student of the Georgia State Industrial College and a graduate of Clark University, class of 1912. The groom is a graduate of the Georgia State Industrial College of Savannah, Ga.; he also specialized in science at the State School of Missouri, where he was instructed in shoemaking for two years, after which he studied dentistry at Meharry Medical College, and now has a large practice in the city of Brunswick, Ga. Mr. Sheffield, the father of the bride, is worth \$65,000 in land, stock, sawmills, etc. Many of the guests came in their automobiles from Brunswick, and there were hundreds of others from the town and county of Glynn. The Rev. Wm. M. Melton officiated.

MISSISSIPPI.

Columbia.—The Lampton charge is in good shape. District Superintendent P. H. Rembert on September 28th held our fourth quarterly conference in his usual businesslike way. The reports of the officers showed the work to be in a prosperous condition. Paid the district superintendent \$28. This paid in full for the year \$80. Paid pastor \$85 for the quarter; benevolent collection \$108; Episcopal fund, \$5; trustees, \$9; total for the quarter, \$127.

We love our pastor, the Rev. D. Ray, and he will carry a good report to the annual conference. Brother Rembert preached a great sermon at 11 o'clock. A large number came to the altar for prayer, and two joined the church.—T. E. Stefny.

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Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

Mrs. Elizabeth Gaskin, a member of Wesley Church, has gone to Clinton to spend a few weeks with her father.

President Wallace A. Battle, of the Okolona Industrial Institute, Okolona, Mississippi, is anxious to secure the services of a good steam laundryman. A reliable young man without family is preferred. He must understand the washer, manglers, starcher, collar and cuff ironer; in fact, he must be a competent steam laundryman. Please correspond with President Battle at the above address.

Wesley Church—Bros. C. C. Cannon and A. C. Johnson conducted the early prayer meeting. The pastor, Dr. J. L. Wilson, preached in the morning. Next Sunday at 10:45 a. m. Mr. R. J. Nash will preach, and at 7:30 p. m. Dr. C. M. Melden, president of New Orleans University, will preach. The pastor will return from Alabama in time to conduct the regular class meeting. He left last Monday to visit Birmingham and the Central Alabama Conference.—L. L. Harrison.

Knox-Smith—On October 30, 1913, Mr. Hardy K. Knox and Mrs. Louise Smith were united in holy wedlock. The bride and groom are well known to the citizens of New Orleans, who hold them in high esteem. Mr. Knox is a contractor and president of the board of trustees of Wesley Church. Mrs. Smith, a woman of rare attainments, is socially prepared and industrially fitted to make home happy. Many friends of the bride and groom were present. They are now at home, 207 Hagan avenue. The Rev. J. L. Wilson officiated.

Thomson Church—Excellent services all day. The pastor's subject at 11 a. m., on "Love," and at night his text was, by request, Judges, chapter 11, verses 30 and 31; subject, "Jephtha's Vow." The choir rendered splendid music. Collection good. Next

Sunday is the great financial day at Thomson and we expect large success. On last Sunday Miss Norma Hubbard raised in an effort, \$23.90.—T. F. Robinson, Pastor.

At Haven Chapel, Sunday, October 12th, little Olivia Dothry Williams, grand-daughter of Mr. and Mrs. W. J. Mayo, was baptized. Mrs. Florence Mayo Barnes and Mr. Edward Green, sponsors.

First Street Church—Last Sunday morning Sister Joanna P. Moore and Miss Lathrop of New Orleans University were with us. Sister Moore spoke at both the Sunday school and morning service. The discussion of "The Fruit of the Spirit" by the pastor at 11 o'clock was a benediction. The Rev. Dr. Charles M. Melden of the New Orleans University delivered the sermon on education at night, subject, "The Rights of Children." Our revival is on. Everybody is invited. The financial rally of the stewards will come off next Sunday. The membership is urged to rally as never before. Drs. J. L. Wilson, J. Madison Young, the Revs. J. O. Brown and H. Butler are expected to be with us; also Dr. Billups and his people of St. Peter. Prof. J. H. Lovell of New Orleans University will occupy the pulpit next Sunday night. Hear him. The general public will be given Dr. Melden's trip abroad within the next few days.—B. Mack Hubbard, Pastor.

Trinity Church—The educational rally, with Drs. Melden, Chapman, Profs. Sherrard, Green, Lawless and Lovell as speakers, was of more than passing interest on last Wednesday night, faculty and student body being present. Dr. Melden spoke instructively and entertainingly of his trip across the waters; Dr. Chapman read a paper on the educational status of New Orleans. The anniversary sermon of the New Ladies' Providence was preached Sunday night to an overflowing audience. Our debt-paying rally is still on. Thanksgiving Day will be observed with service at noon; sermon by Prof. Lovell, and a grand National Harvest scene at night. Southwestern Day Nov. 30 at 3 p. m., with music by the Straight University Jubilee Club. Collection for the day, \$55.—W. Scott Chinn, Pastor.

A charming event during last week was the reception given in honor of the members of the Virginia Ideal Social Club at the beautiful home of Mr. and Mrs. W. R. Bailey. Mrs. G. E. Porter was the guest of honor. The members of this club are some among the best people of the city, as were the guests on this occasion. An elegant repast was served; flowers and ferns made the table and dining room spots of beauty.

Mr. and Mrs. Jos. S. Watts are the proud parents of a baby girl—Josephine Louisa—born in this city, Saturday, October twenty-fifth.

Asbury Church—The Rev. C. S. Stanley of Scott Chinn preached a special sermon to my people which was a rare treat. We invite all the city pastors to visit Asbury Church. We are hard at work on our benevolences. December 14 is our Southwestern Day.—Jesse David, Pastor.

St. Matthew, Algiers—Early prayer meeting was led by Brother James Rhodes. All services were well attended. The Woman's Home Missionary Society, Mrs. Winnie Watson president, has called a special meeting of the auxiliary Friday at 3 p. m. Mrs. Odeal Middleton, Mrs. Lillie Southall and Mrs. Selena Beavers, followed by

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a large number of members and friends, brought one hundred and fifty pounds of choice groceries to the parsonage and presented the wife with a purse. Mrs. W. P. Thirkield has been invited, with others, to address the Woman's Home Missionary Society and other similar auxiliaries, Sunday night, November 25th.—Chas. C. Landry, Pastor.

District Rounds.

TOPEKA DISTRICT

Fourth Round

Independence, Kans., Dec. 6-7; Wichita, Kans., 13-14; Dunlap, Kans., 20-21; Burlingame, Kans., 21-22; Topeka (Asbury) Kans., 26-28; Fort Scott, Kans., Jan. 2-4, 1914; Mound City, Kans., 4-5; Rosedale, Kans., 9-11; Kansas City, Kans., 16-18; Bonner Springs, Kans., 23-25; Alma Circuit, Kans., 28-30; Manhattan, Kans., Feb. 1-2; Hastings and Grand Island, Neb., 4-5; Lincoln, Neb., 6-8; Valley Falls, Kans., 8-9; Topeka (Mount Olive), Kans., 13-15; Clay Center, Kans., Rev. J. H. Taylor, 15-20; Denver, Colo., 22-23; Colorado Springs, Colo., March 1-2; Pueblo, Colo., 6-8; Salina, Kans., 13-15. Dear Brother—The annual conference convenes at Ardmore, Okla., April 1. There is a determined effort being made in the district to meet all claims in full. We expect our district to reach the high water mark in souls saved, benevolences, Jubilee Fund, and subscriptions to the Southwestern. Set your date for Southwestern day and report to the office.—S. A. Stripling, 309 W. Laurent street, Topeka, Kansas.

LOUISIANA

Melville—This beautiful little town is about 128 miles west of New Orleans, on the Texas & Pacific railroad, and is situated on the right bank of the Atchafalaya river. The town itself is on a boom—the streets are being paved, waterworks installed and an electric light plant is being erected. Our church here is taking on new life, in keeping with the progressiveness of the town. The third quarterly conference was held October 2nd and 3rd, with District Superintendent R. C. Worsham in the chair. The reports all showed that the church was alive and doing good work. The membership has increased from twenty-eight to fifty-six. Amount raised during the quarter, \$70.52. The new choir, composed of Miss L. V. Mitchell, organist; the Misses Alice, Isabella and Jestina Scales; Masters H. A. and Abner Mr. Mitchell and others, rendered a very interesting musical program. Eight young men came forward for prayer.—A. C. Mitchell, Pastor.

INQUIRIES

Please find space in your inquiry column to insert the following names:

Harry Watson, his former master's name, but after freedom he changed to Harry Swinger. He left South Carolina in 1865 with Peter Keys. When last heard of he was in or near the borders of Louisiana or Mississippi. His

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wife, Rebecca, and four children left at Anderson, South Carolina, have not seen or heard of him since. His brother Hiram was sent to Louisiana along with Big Jack and Big Hiram Burris. They were sold because of whipping. They had no love.—John W. Swinger.

I would like to know the whereabouts of my son, Walter Steel. The last heard of him was September 27th, 1907. I received a letter from Patterson-Miller Lumber Company. His description is a light brown complexion and appears to have Indian blood in him. He is about six feet in height and weighs about 180 pounds. He left the service of this company May 15th, 1907. We were notified by the M. K. & T. Railroad that he was killed at some point in the territory. This is all the information they could give me. Any one giving his whereabouts will be rewarded. Address me, 1918 Foucher street, New Orleans, La.

Southwestern Christian Advocate



ROBERT E. JONES, Editor.
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THE CHURCH IN POLITICS

THE union of Church and State in theory and practice is undesirable and impracticable. Wherever the union of Church and State has been effected both have been the worse for it. Nevertheless in spite of all the disadvantages that have come out of such a union, there is at the basis of it a great underlying, fundamental, legitimate principle that must be recognized.

The people of the Church belong no less to the State because they belong to the Church, nor can they divorce themselves from their interest in the State because they are members of the Church. Nor should they. In order to get away from the detrimental influence of the union of Church and State in the United States we have swung entirely too far away from the idea. Happily for us we are coming back to a more sensible program. A member of the Church should not divorce himself from the interests of the State and turn the State over with all its sacred opportunities, privileges and responsibilities to a set of irrepressible, conscienceless, selfish and unprincipled men. Wherever the government has become corrupt, whether city or state, it can be traced almost directly to the disinterestedness on the part of the Christian people in the affairs of the State. The ballot is a sacred function of citizenship not to be used only as one is aroused by partisan interest but in a thoroughly democratic country like ours it is the sacred duty of every qualified voter to express his convictions as to men and measures. The voter owes it to himself, to his family, to society as a whole and to the coming generation to cast an honest ballot. Christian people are more and more recognizing their obligation to the affairs of the state and hence will see from now on a process of thorough regeneration of politics. It will not be a union of Church and State, but it will be the people of the Church assuming their legitimate rights as members of the State and expressing their convictions on affairs that concern the government in harmony with the teachings of the New Testament. This is clearly shown in the attitude of the Christian people toward the saloon question. The Christian people have an intense conviction as to the morality and damnableness of the saloon. They have faced this question no longer with moral suasion alone, but in the only effective way—by the exercise of the ballot. The Church has projected itself so strongly into the politics of the country on the question of the saloon that the saloonists of the country at large are sitting up and taking notice. This truth was no more vividly brought home than during the Methodist Men's Meeting at Indianapolis when Dr. Clarence True Wilson made his ringing address on the Temperance question. The temperament of that body of men was not passive it was positive. They registered the conviction that the saloon must go and the party that would pledge itself to the destruction of the saloon is the party that will receive the suffrage of these Christian men, regardless of the old line party affiliations. Again, the temperament of the Church toward political reform at the Indianapolis meeting came to the surface in that most forceful and eloquent address by Dr. A. W. Leonard. No one could witness the orator, reformer and Christian in action but that he was also conscious that there was present a churchman and an Ameri-

can citizen with uncompromising convictions on questions that concern the State and convictions that let him vote as he believed. Doctor Leonard awakened a ready response in the hearts of those three thousand men, every one of whom is a voter, and every one of whom has influence, some of them manifold. This is the Church in politics, in a safe, sane, legitimate way, and along this line the Church should become more and more forceful in politics. To be sure the Church and State are forever separate and will keep the clergy off the pay-roll of the government. The Church in no sense is to be controlled and dictated to by unsympathetic persons of the State but the Church more and more must become and will become a potent, dominant, regenerating influence in the life of the State and Nation.

THE MOST IMPRESSIVE SERVICE OF THE CHURCH

The most impressive service of the Christian Church is the administration of the Holy Sacrament. Its sacred memories, its lofty and dignified ritualistic service, its deep spiritual significance, its possible immediate spiritual benefit, make it the outstanding and the most important and also the most beautiful service of the Christian Church.

It is a pity that some pastors treat this service so lightly. In the first place, when the day comes for the administering of the Sacrament, everything should be in readiness. Of all the humiliations it is the humiliation that comes from the lack of preparation for this service. We have observed in one conference where all the pastors had one year for preparation, neither the elements nor the service were in place. The pastors would be running around hunting for bread, and finally would come in with five cents' worth of soda crackers; while these were placed on the table an expectant congregation sat waiting for the Holy Sacrament. Such disorderliness, such unpreparedness, such downright stupidity, are enough to change the atmosphere of any church from that of dignified worship to almost spiritual chaos. Everything should be in readiness, with immaculate linen, however simple. The communion service should be in place, as should the elements, so that when the elder or bishop is ready the service may move on in a dignified way. Oh! that all of our pastors would realize the full significance, the lofty dignity, the beauty of this service.

There should be no hurry, there should be no jostling of crowds, there should be no seeming nervousness on the part of the pastors, or those who serve the table. Everything should move on in a calm, smooth, dignified fashion, and the service should be read in a reverential and spiritual tone.

Our attention has been called to the most beautiful use of the sacramental service by Rev. Dr. Robert Bagnell at the Metropolitan Temple, New York City. On the Sabbath morning when the sacrament is to be administered Dr. Bagnell uses an opening hymn, led by his large surpliced choir, and then the remainder of the regular order of service is dispensed with and the sacramental ritual is taken up, taking the place of the usual opening. The administering of the sacrament constitutes a most beautiful and impressive opening service, which is followed by an appro-

priate sermon. This method gives place for the sermon and permits the use of the sacramental services. This plan is so full of wisdom, appropriateness and dignity that we commend it to our brethren.

THE TRIUMPH OF A SON

We have referred in several instances to the remarkable address delivered by Dr. A. W. Leonard of Seattle, Washington, before the Methodist Men's Convention held in Indianapolis. It was one of the oratorical triumphs of the Convention. Not an oratorical triumph by tricks, but a triumph of heart-passion, sound judgment, intense conviction on burning questions, which swept the audience.

There was seated on the platform, among others, the venerable father of this worthy son, Dr. A. B. Leonard, for a quarter of a century secretary of the Board of Foreign Missions and now Secretary Emeritus.

Dr. Adna B. Leonard is loved, honored, revered as a bold defender of the faith, a man of unsullied character. So far as we know, this was the first star appearance of his son, Dr. A. W. Leonard, before a large, representative body. And, of course, there was a father's interest in a son's effort. We were seated that night so that we could see the son and see the father without attempting to project ourselves into the sacred and sympathetic interest that existed at that time between the two. A study of the face of the father when his son began to speak, showed some signs of anxiety, if not solicitude. But it was not long before the speaker had the audience in his grip. And then the father grew intense in his interest, his eyes riveted upon the hero of the occasion, every muscle taut, every fibre of his being, as it were, urging him on. And when the triumph was assured, anxiety broke into a rapture of joy, the muscles relaxed only to be harnessed again against the onslaught of an almost irresistible joy because of the triumph of his son. There was a clinching of the fists, there was a holding of the chair near him, and his cheeks were bathed in tears as his anxious eyes and heart followed his son in that tremendous peroration. Oh, the sacred interest of that father in that son! Oh, the anxiety for his success and no doubt his venerable personality and his own long career of brilliant success stood side by side with his son and urged him to the triumph of that occasion. And then when it was all over the muscles of the father's face relaxed as near-by neighbors on the platform touched the father on his shoulder and congratulated him on the triumph of his son. It was the triumph of the son, and it was the triumph of the father as well. Methodists everywhere—when this distinguished traveler shall have gone to his long home—this champion of Prohibition and of missions to the world, this uncompromising exponent of the brotherhood of man regardless of race or color, this forceful, blunt and straightforward debater, will rejoice that he will be remembered through his son who grows in grace, in favor, in power and influence with the Church. May the son's life be spared and may the measure of his works increase until he shall stand full in the confidence and influence of the great Church where his father stood.

New Americans for New America

By Bishop Edwin H. Hughes

NEW Americans come to us through three gates; the gate of immigration; the gate of birth; and the gate of character. The problem with immigration is spiritual assimilation. The problem with youth is spiritual education. The problem with character is spiritual regeneration. If we are to have a new America it must arrive from these three directions.

That adjective "New" has played a huge part in all our American life. Its use began in Colonial days. The hope for the future as well as the reverence for the past, was expressed by its recurrence even in geography. New England, New Hampshire, New York, New Brunswick, New Amsterdam, New Orleans, New Rochelle,—all these names, whether English or Dutch or French, were symbols of expectancy as well as reminders of fond experience in the lands beyond the sea. In truth the adjective "New" has been used in a wholesale manner; and we speak of our country still as the "new world." More than four hundred years have passed since Christopher Columbus touched these shores with the cross of our faith. Yet our national hope is so large and bright that, in spite of well-nigh half a millenium of history and the passing of twelve generations of human beings, we persist in calling America the "new world." The emblem of our nation is not tottering age, nor even staid and completed mid-life; it is rather youth, buoyant, eager, glad. The visitor to our land is not treated to the sight of many ruins, but he is regaled with the vision of many castles in the American air. We still look here for a "new earth wherein dwelleth righteousness." The mood of the New Testament is in our blood.

The ever-present danger is that we shall think of new Americans as creations rather than achievements and of the New America as an inevitable happening rather than as a holy and serious task. The pillars of state are not flung into their places by the lazy fancy of men, nor are they pushed beneath the temple of state as structural accidents. They are shaped and cemented in the sweat and blood of men. The poet says—

"A thousand years scarce serve to form a state." And the poet well knew that making a state was long and laborious business. It is nearly three hundred years since Plymouth Rock became historic and nearly a century and a half since the liberty bell became musical. The dust of millions and hundreds of millions is lying beneath the sod of valley and mountain. Still we speak of the "new land" and "new Americans" and of the "new America." We toss these phrases upon a program as if the normal American heart needed no explanation of their meaning. It may be said that Christianity as a religion and the United States as a nation have this in common; that both hear some adequate power saying, "Behold I make all things new."

It is our duty as Christian men to see to it that America shall turn to Jesus Christ for all its newness. Those who come to us through the gates of immigration must be met in this spirit. Those who come to us through the gates of birth must be received as his immortal charges, to be kept as his own forever. Those who would seek the gates of regeneration must be persuaded out of the hostile country and the neutral ground until the touch of Christ's power shall make them new men and, therefore, best Americans. At whichever of the three points we meet our problem, the method and the spirit of Jesus are our only hope. God stations us at all three of the gates through which the New Americans come in order that by ushering them into his life, we may likewise usher in the New America.

1. What then is the command that comes to us from the spirit of Jesus as to our attitude toward those who arrive through the gates of immigration? This is not the occa-

sion for debating the wisdom of our immigration laws. Among Christian men there can be no possible controversy on one point: If our laws give men and women and children either invitation or liberty to come to our shores, they must here be fashioned after our political life, and they must be met and conquered by that free gospel that is alone the safeguard of our Republic. If each year a million new faces turn eagerly to our ports, it will be national idiocy and religious apostasy for us to withhold that sympathy that is the very beginning of spiritual assimilation. Let it be said without sentimentality that the great assimilator is love.

In the long run that section of the Church of Christ that most loves the immigrant will most claim the immigrant. Physicians will tell us, in their medical vocabulary, that very often the immigrant is afflicted with "nostalgia." He longs for the vision of the native hills and valleys and of the dear faces of his family and friends, until at last his heart breaks with lonesomeness. The steerage of the ships and the files of Castle Garden are filled with the germs of homesickness. Christian men must furnish the antidote. Jesus would do just that. His heart would yearn toward new comers. He who said, "the foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head," would enter into sympathy with these homeless arrivals. God put the "stranger" into the Ten Commandments and allied the dispensation of law with the treatment of every newcomer. Jesus put the stranger into the tests of the judgment and allied himself with every foreigner whose anxious eyes really look for the face of Christ in the American welcome. Those who know best will tell us that the stranger is peculiarly susceptible to Christian friendliness. Our Lord knew this when He identified Himself with His and said, "I was a stranger, and ye took me in." The Christian attitude toward this candidate for Americanism is not simply that he represents Caesar or Savonarola, Luther or Goethe, Husa or Copernicus, Shakespeare or Milton; it is rather that he represents Christ. Long ago four Greeks came and said, "Sirs, we would see Jesus." In their coming our Lord beheld the coming of his own kingdom. Out of a vast hope He said, that those fragments of the outside were prophecies of his wide reign over all the world. Already our Lord has given us these tokens of optimism. Already many thousands of immigrants are walking the ways of loyal Americanism and likewise the ways of a free and spiritual religion. Some of them are in all of our Churches. In a Union Thanksgiving service of our denomination in San Francisco, one would have noted the Japanese here, the Chinese there, the Scandinavians on the left, the Swedes on the right, the Germans in the center, and a little group of Italians sitting, shy and modest, in the front seats.

He would be dull in his American faith and in his Christian faith who would not see the significance of such a scene as that. My brethren, every year God gives His Church in America a million opportunities in as many immigrants. William Nast was one of those opportunities in the not distant past. We seized that human chance for Christ, and today many thousands of voices, both German and English, bless the event, while a fine stream of Teuton blood helps to make both the New America and the New Methodism. God give grace to his Church that we may more and more make Castle Garden one of the entrances to his kingdom and that we may turn the Panama Canal into a river of life along whose borders will grow the trees for the healing of the nations.

2. We must not, however, neglect that other road along which we feet walk into our national church life. Far more than a

million little people come annually out of the everywhere into the here. Around each thousand cradles men and women stand daily saying, "What manner of child shall this be?" George McDonald makes this dialogue to occur with each blessed and breathing arrival: "And how did you come to be just you?" God thought of me, and so I grew.

"And how did you come to us, you dear?" God thought of me, and so I am here."

It requires no great strain on faith to say that this is quite as true in the national and in the church sense as it is in the family sense. Every child is God's thought for the future of the Church and the nation. Those eager feet romp on to take our places. The boys that romp on their way to school this very day will run the Men's Convention twenty-five years hence. The chairman of these coming sessions to-day gave the mystic signals on the gridiron. The speakers of that coming program to-day exercised their vocal powers in shouting teams onward to the goal. He is an infidel who does not believe that those boundless powers belong to Christ, and he is a new betrayer of our Lord who takes no earnest part in keeping their feet in the path everlasting. These are the New Americans that will fashion the New America, these the new souls that will make the new Christian Republic.

Nor can there be any real doubt as to the attitude of Christ toward the subjects of this problem. To rich men Jesus showed a differing mood. To the adults who sought his teaching He gave widely differing commands. But to children He was ever the same,—gentle, hopeful, and utterly dogmatic in reference to their spiritual standing, saying, "Take heed that ye despise not one of these little ones." "Whosoever shall offend one of these little ones," "the kingdom of heaven belongeth unto such." We will search for words of Jesus all in vain for any utterance that did not distinctly claim all childhood as His own. Beyond the earthly parenthood He saw the heavenly fatherhood. Above the family tree He saw the eternal reach of ancestry. The children's names were written in the Lamb's Book of Life ere they were penned in the family Bible of earth. Jesus on the streets of Jerusalem represents God, gathering the children in His arms and saying forever, "Suffer the little ones to come unto me and forbid them not." They will come if they are merely suffered to come. They will come if they are not forbidden. The time may arrive when they will walk the byways and highways and when the Lord's word will be "Compel them to come in." It is not so new. Children are the primary opportunity of the people of God. They are the hope of America and of the Church.

It might be amiss for us to imitate the splendid dogmatism of Jesus with reference to the spiritual standing of children. We forbear to do so. Whether our problems be that of keeping them within the kingdom or of gaining them for the kingdom, their plastic lives will answer to our touch. Among all hopeful signs for our Church at the present time, this is the most hopeful: that there is an loving Children's Crusade in the plan of the kingdom; not a crusade that sends wee marchers to die on the plains of Italy in a wild attempt to recover Jerusalem from the Saracens; not the hysterical leadership of Nicholas of Vendome and Stephen of Cologne; not the glaring track of small skeletons whitening beyond the masses of the Alps and southward; but rather a crusade which seeks to claim every young life as a recruit for that army that is led by the Son of God as He goes forth to war against strongholds mightier than a walled Jerusalem. If we know the far and high issues and the sure tokens of progress we would hail the large increase in Sunday School scholars, as the prophecy of New Americans, New Methodists, New Soldiers for Christ. Here in a Men's Convention Jesus would still place the child in the midst. Directly we shall know that nothing more truly represents Jesus than a proper attitude toward the little people.

When that attitude claims us wholly, we shall put child labor to death, and the two million pairs of small feet that even to-day stood in the mills and factories of our nation will walk out to their Gods pointed places of preparation in the schools and churches of the nations and to their God appointed play amid the daisies of the field. The Christian conception of childhood will soon or late reach the head of the Modern Herod and stop forever the modern slaughter of the innocents. It will do more than this; it will translate the children from the dust of mills and factories, not only into the sunshine of natural childhood, but even into the kingdom of God. We shall hear the march of that glad and alert procession of children as it moves through the beautiful gate of the temple. When we allow the Good Shepherd to gather the lambs in his bosom, He will be compelled to make fewer journeys out to the wild and bare mountains that He may recover the lost to the safety of His blessed Fold.

But, Mr. Chairman, and brethren, there is another gate through which new Americans may be brought to the new America. Immigrants may become our anarchists and saloonists. Children may grow up to be

grafters and blasphemers. Immigration is not degeneration. Assimilation is not sanctification. Education is not a new birth. The inspector at Ellis Island cannot see the heart. The public school teacher may not officially use the penitent form or the mourners bench. If we but knew it, the hope of America lies with the men who proclaim a redeeming God. A revival of religion is necessarily a revival of assuring Americanism. Crowded altars are the republic's best hope.

For, after all, we need a frequent return to the commonplace statement that a nation is not made up of hills and valleys, but rather of human souls. Every good man makes a better America. When the preacher sees his converts walking the ways of righteousness and service, he can say, "I have helped my country." Rocks and rills and woods and templed hills get their meaning from men. Mrs. Browning does not overrate it in her "Aurora Leigh":

"Government, if veritable and lawful,
Is not given by the imposition of the foreign hand;

Genuine government is but the experience of
a people,
The loud sum of its silent units."

Centenary Sketches---I.--St. Kitts

By the Rev. E. Adolph Haynes

THE story of Methodism in the island of St. Kitts lacks some of that special interest that attaches to the work of the missionaries in some of the other islands of the West Indies, because the earlier years were singularly free from that active opposition and bitter persecution that was encountered in most places. Our first missionaries found the door wide open; the work prospered from the start and the Church grew to a membership of four figures without the members meeting with any serious obstacle. From the first, St. Kitts has been one of Methodism's most successful missions. Yet, although we were not opposed by the civil authorities, and the missionaries were not fined and imprisoned as in some other places, the story of the entering in of Methodism in the island is not without interest to the student of the beginnings of West Indian Methodism.

The work in St. Kitts, as in several other islands, was started by Dr. Coke himself. This was one of the places to which he was invited at the Conference held in Antigua in 1787. Messrs. Baxter, Hammett and Clarke accompanied the valiant Doctor and setting sail for St. Kitts arrived there on January 18. Intelligence of their coming had already reached the island and the travellers found that preparations had been made for their reception. A house had been secured by interested persons for the purpose of holding services and accommodation provided for the missionaries. They were welcomed by a Mr. Cable, a printer, and Mrs. Seaton, a colored gentlewoman "who had not only a relish for the excellencies of religion, but had in an eminent manner the fear of God before their eyes." The same evening the party arrived, Coke preached to a considerable congregation. Describing the service, he says, "Decency and order prevailed; and the general appearance plainly indicated that the inhabitants were ripe for the gospel; and that a mission might be established in the island with every probability of success."

After thus opening his commission in St. Kitts, Coke paid a visit to Nevis, returning after an absence of three days. He was then requested to preach in the court house at Basseterre. Notice had been given of the services, and there were crowded congregations. Says Cooke: "The inhabitants seemed to feel themselves interested in the issue of our ministry; and, by the continuance they gave to our endeavors, we could not but infer the sincerity of that approbation which they so readily manifested. The preachers were invited to the homes of the leading citizens, including the clergy of the established church, and on Coke stating his intention to locate Mr. Hammett on the island, a suitable building was soon placed at his disposal. Pro-

ceeding to Sandy Point, Coke called on a gentleman in whose house services had previously been conducted by a Methodist elder from America on the occasion of a brief visit to the island. This gentleman readily undertook to provide accommodation in that part of the island for the work of Mr. Hammett. Having thus made satisfactory arrangements for the continuation of the work, Coke bade farewell to his new friends in St. Kitts, sailed for St. Eustatius, and thence for America and England, thus completing that first, unpremeditated visit to the West Indies, which, under the blessing of God, meant so much to the people of these colonies. What strikes one forcibly in the whole story is Coke's indomitable energy. Cast ashore on Christmas day, 1786, at Antigua, he was only in the West Indies a little more than a month. Yet he rendered valuable help to the church in Antigua, started the work in St. Vincent and St. Kitts, stationing a minister in each of these three places, and paid visits to Dominica, Nevis and St. Eustatius. No small programme to accomplish within five weeks of the completion of that terribly fatiguing journey! In 1789 Coke returned to St. Kitts in the course of a third visit to America and found that the work of Mr. Hammett had prospered abundantly. Within two years a society of over 700 members had been built up. In January, 1793, Coke was in the island again, after visiting North America for the fifth time. The membership had then increased to 1,554. A letter from a missionary, dated May, 1802, states that the numbers then stood at 2,587. So is the story of the work in St. Kitts during those early years a story of unbroken progress and prosperity. One incident recorded is very significant, in view of the suspicion cherished against our missionaries in other islands, where they were charged with stimulating disloyalty among the slaves. French and Spanish ships of war were hovering around the islands and there was great fear of an attack in both St. Kitts and Antigua. The question was raised as to whether the slaves would be loyal or whether they would, in a spirit of revenge, and with a hope of liberty, take sides with the enemy. Our missionaries demonstrated the loyalty of the slaves who were Christians by raising from their own members a corps over a thousand strong, of volunteers for the defence of the Island of Antigua, in the event of war. A similar corps was raised in St. Kitts. This proves how groundless were the suspicions underlying the persecution of our missionaries in other places. How much better it would have been if the tolerance exercised towards the preachers of the Gospel in these two islands had been exhibited everywhere.

Bedford City, Va.

KOREA'S UNREST



MISSIONARIES are sometimes accused of creating unrest among the Korean people," writes the Rev. D. A. Bunker, a Methodist worker in Seoul. "And I fancy we shall have to plead guilty. No Christian man or woman can come among this people as a teacher of higher things without causing unrest. A thought of something higher, something better to be attained, implanted in the mind

of an ignorant Korean is a revolutionary germ. It takes root. It transforms a life. The germ multiplies and spreads. A neighborhood, a village, a county, a state is stirred up, revolutionized. The process is inevitable. No power on earth can stop it. It is God's way of leading His people out of a barren existence into the more abundant life. There is no other way. Yes, the missionaries are guilty of having said a lot of things that have set the Koreans thinking. We have stirred up a widespread unrest, and hundreds of thousands who, sitting in darkness were unable to see or think intelligently, are clamoring for admission into the circle of progressive humanity."

A COLORED MAN'S THANKSGIVING FOR HIS SKIN

One year The Congregationalist asked a number of men for what blessing they were most thankful. Among all the answers this from William Pickens, of Talladega, Ala., a Negro, stood out alone. He was thankful for being black.

"I cannot answer in two hundred words; I could not answer in two thousand words. And yet I might indicate the answer in a single word; I am thankful that I am one of the lowly. That being one of the lowly I have the gracious opportunity of interested struggle if I would rise even a little way. That I was not born on the top of the hill, but must climb. That I have at least a chance to learn the whole way of life, in that the whole way is before me. I thank God that I can have an enlightened sympathy for the lowly, and a faith in the friends of the lowly. That my own experience of the goodness of the men who are up, forbids me to say or think that all men are selfish and sordid. Nay, more, that I am learning to look at the worst deeds of my fellowman as sad mistakes rather than monstrous meannesses—and that in consequence I hate no man. Pity is more reasonable than hate.

"I thank heaven that I have been born into a great country, where there are great rivers to cross and great mountains to climb—great fights to fight and great problems to solve.

"White reader, I am glad that I am black and that you are white—and that you and I must live in the same country, with the same laws, the same language, and the same religion. In that rare mixture of sameness and difference, of unity and variety, you and I have the most enviable opportunity of all history to help the providence of God in establishing the fact of the brotherhood of man. It is better that you are white and that I am black. The measure of our difference is the measure of our opportunity. If both were white or both were black—if ye love them which love you—then our opportunity for reaching toward God would not be better than that of a thousand monochromatic civilizations of the dead Past. With all our heart thank God that you and I have the peculiar privilege to justify the ways of God to man!"

THE CHRISTIAN LIFE

THE TOUCH DIVINE

BY JENNIE WILSON-HOWELL

"And Jesus came and touched them."—Matt. 17:7.

In the beauty of the morning;
In the glory of the noon;
In the gloaming of the evening;
By the silv'ry light of moon;
Stands a Presence ever near us;
Reaches forth a hand Divine;
And the touch, the touch of Jesus,
Yearns to thrill your heart and mine.

In the hours when duties press us;
In the days of stress and strain;
When temptation's hosts beset us;
Through long hours of grief and pain;
Still that Presence hovers o'er us;
Still that hand is stretched to heal;
And the touch, the touch of Jesus,
Bears the soul through woe to weal.

In the days when joys uplift us,
With a gladness none can tell;
When Hope sings her grateful praises;
When Faith trusts that all is well;
Then the touch, the touch of Jesus,
Tunes our lips to joyous lays,
As we sing the love that keeps us
"Simply trusting" all our days.

Oh, that wondrous touch of Jesus!
How it soothes us! how it thrills!
How from countless ills it frees us!
How our heart with rapture thrills!
Holy Presence, hover near us!
Touch Divine, upon us fall!
Till from earth Thy touch releases,
At Thy word and at Thy call.

—Zion's Herald.

BUILDING OUR LIFE ON GOD'S PLAN

God has a plan for every life. This plan is in God's mind before the person is born. The divine Creator never brings a human soul into being, and starts it on its immortal destiny without knowing precisely what place he means it to fill in this world, what work He means it to do, what He means it to become. The plan is not the same for any two lives; there is a special purpose for each one. We reach our highest success in life, and do the noblest work possible for us to do, when we discover what God's thought is for us and try our best to work it out.

It certainly must be possible, too, for us to learn what God's plan is for our own life. God would never be so unreasonable as to require and expect certain things of us and not be willing and ready to tell us what they are. He would not have a pattern for us to follow, and then hide it out of sight so that we cannot see it. He will show us the pattern if we look for it at the right place, and if we are really ready to accept it and make it our own.

It will be a pity if any of us disregard God's thought and purpose of our life, and ignore it, and make one of our own instead—a poor, imperfect, short-sighted, faulty plan instead of God's noble, wise, perfect and beautiful plan. It would be as if the mere builder of the cathedral should throw aside the great architect's plan and take his own poor, ignorant idea instead. It would be a pity if, with a divine plan for our life lying close beside us, within our reach, so that we can see it and follow it, we should yet fail to see it, and, wondering what God wants us to do, and wishing we might know, we should go stumbling on in darkness, only guessing at the way and at our duty.

God shows us our life's pattern in His Word. He leads us to the Scriptures and there lets us see patterns for every part of the building of character which He wants us to rear. So there is urgent necessity for a constant reading and pondering and deep study of the Bible, if we would discover the plans and patterns for our life which God has prepared. Imagine the builders working away on a church day by day without referring to the architect's drawings—just building haphazard, as the fancy struck them. What a struggling, shapeless, mongrel pile the church would be in the end! Like this is the life-fabric which one piles up who does not study

the Bible, in order to find there the Lord's patterns for his life.

Again God shows us his plans for our life in other holy lives. Every glimpse of spiritual loveliness we see in a Christian friend or in any saintly character is a pattern shown to us which we are to seek to work into our own life. When we see sweet patience in a sufferer, peace in one who is in sore trial, quiet meekness in one who is enduring injuries, cheerfulness in one who is passing through afflictions, God is letting us see gleams and glimpses of what he wants us to be, and of the way he wants us to live. Especially as we take our New Testament and study the life and the character of Christ do we see the perfect pattern. In the best human lives we have only single gleams of spiritual loveliness—in one, gentleness, in another courage, in another sympathy—with faults and imperfections sometimes hiding the beauty—a little flower amid a cluster of briars or thorns, a lily growing out of a black bog. But in Christ we see all the qualities of a perfect life, in their richest, ripest loveliness, without a fault or a flaw. As we behold Christ, we are looking upon the one perfect pattern.—From the Sunday School Times.

DECLARATION OF INDEPENDENCE

RESOLVED, That I will not be the slave of any habit, good or bad; that I will be master of my own soul, dictator of my own conduct; that I will not permit environment or association to influence me against the dictates of my better self; that I will keep my heart free, ready to respond to the calls of need; that I will keep my body clean, since it is the temple of the Divine Spirit; that I will make a covenant with my eyes, and close the shutters when they would look out upon a questionable sight; that I will cultivate my mind, and make it a storehouse for wisdom; that I will respond to the calls of conscience and duty; in short, since my Creator made me in His own image, I will strive to maintain and perfect the likeness, that I may the better serve my country and my fellowmen.—Association Men.

A VETERAN PASTOR'S THANKS-GIVING

Lord God, our Creator, Father, Friend, and Portion: We offer thee a sacrifice of joy and holy trust. We thank thee for the world we live in, with all its treasures; for the inviting panorama of land and sea and sky; for the absorbing drama of passing events under thy hand; for friends, and the warmth of human affection; for sunshine, birds, flowers, trees, music, and poetry, and for gracious words and kindly deeds; still more, for the exquisitely delicate fabric of our own frame, which responds with thrills of pain and pleasure to every touch; for the privilege of suffering and of enjoying—keenly; for the power of probing the secrets of nature and of grace; for the quenchless longings and aspirations implanted in our breasts; chief of all, for the revelation of thyself in Jesus Christ as our Friend, Redeemer, and Satisfaction. We praise thee for the joy of entering others' lives, laden with blessing; for permission, and opportunity, daily to touch the harpstrings of others' souls and make them vibrate with joy. . . . Lord, what a career fit us for it. Sustain and guide us in it. Make us eager to fulfill it—to the very utmost. So fill us with love and wisdom that our words shall be music to our fellows, and our very presence a benediction. Teach us to forget our own pain, grief, greed, loneliness, or harrowing apprehension in the delights of gracious ministry. Oh, for power from thee to still the ache of sore hearts, and to generate hope in darkened lives!—Ex.

THE SERVICE OF PRAYER

C. H. Wetherbe.

Many Christians are rendering a much greater service for other people by their prayers, than their acquaintances have any conception of. The praying ones may say but very little to anyone about their secret work. In many instances these Christians are supposed, by those who do not really know them, to be indifferent to the spiritual welfare of other people; but the fact is, they daily labor in prayer for particular ones who, they believe, are in special need of the help which comes through prayer. It is said that Lord Wolseley, of England, was a great admirer of the late General Gordon, whom he called "God's friend." In his book, "The Story of a Soldier's Life," Lord Wolseley wrote of General Gordon as follows: "In a conversation I had with him the year he left England, never to return, he told me that he prayed daily for two men, of whom I was one. I believe that the other was Colonel J. F. Brocklehurst, then commanding the Royal Horse Guards, and of whom, I know, he was very fond, and of whom he had the highest opinion. Gordon absolutely ignored self in all that he did, and only took in hand what he conceived to be God's work." He also says: "When in any difficulty, his first thought was: 'What would my Master do, were He in my place?' It was this constant reliance upon his Maker, this spiritual communing with his Savior upon every daily occurrence in life, that enabled him absolutely to ignore self, and to take no heed for what to-morrow might bring forth." It was through the service of prayer that General Gordon received power from God to serve others with. There is no doubt that Lord Wolseley was greatly benefited by reason of his friend's prayers, and long before he knew that he was being prayed for by General Gordon. And we ourselves are not aware of the amount of most valuable help that we have received in the same way.

THE FIRST THANKSGIVING PROCLAMATION.

Therefore, I, William Bradford, Governor of Plymouth, say:
Through virtue of vested power
Ye shall gather with one accord,
And hold in the month of November,
Thanksgiving unto the Lord.

—William Bradford, Governor of Plymouth, 1621.

The Freedmen's Aid Society of the Southern California Conference

WHAT has been true in the Southern California Conference has been true, to a large extent, in most of our conferences: a growing tendency to develop the Negro in this day by withholding from him just a little of the formal enthusiastic interest in his cause and a centering of forces on local educational institutions. One can more readily see why this should be the case in the Pacific Conference than anywhere else. These Conferences, themselves, have so recently passed the missionary stage which made them claimants on the generosity of the Church, that they have not felt called upon to help very largely those who have been so well cared for by their seniors in the Church.

And then again, there had to grow up with these Conferences educational institutions to meet the requirements for the molding of the Christian youth of the Church. The result of this wonderful fostering of educational institutions in this new country challenges the attention of the world and is attracting thousands of people to these lands of sunshine to put their children in touch with the hot breath of these positive Christian institutions.

And so in the Southern California Conference nothing has been spared in making the University of Southern California one of the greatest institutions of Methodism and the

rightful pride of all of the people of the Pacific Coast.

But, with all the Conference has had to do to establish and maintain a great school, the cause of the Freedmen has not been forgotten, and it will be cheering news to the Church that the future promises larger than the past. The Church would expect this with such gigantic friends of the Negro in this Conference as Dr. Matt S. Hughes, who has been the chairman of the Freedmen's Aid Committee in the General Conference and one of the Negro's staunchest friends, Dr. C. E. Locke, in whom the Negro has no greater friend, and Dr. Grant Stewart. This impetus given to the Freedmen's Aid cause in this Conference is due largely to the efforts of our true friend, Dr. Grant Stewart. The Freedmen's Aid Society was happy in selecting him to represent the cause of the society at the recent conference held in Long Beach, California. The anniversary planned by him was the best on the conference program and his great address greatly turned the tide in the Negro's favor as nothing else has ever done. Through his efforts, a separate committee on Freedmen's Aid was selected and, under his leadership the Church can expect a larger response to the great cause of the Freedmen's Aid Society in this great Conference.

E. W. KINCHEN.

THE NEW JOHN CHINAMAN

Before the Chinese Revolution there were about fifty newspapers in China. Now there are something like one thousand! That is a sample of the tremendous changes that have recently been taking place in China.

The fact that five years ago no responsible official would dare to say that he was a Christian is commented upon in a letter to the Board of Foreign Missions written by Superintendent J. F. Peat, of Suining District. Now Christians make up a good percentage of the government officials. And they find it to their advantage to proclaim, rather than conceal, their faith.

Christianity is coming into its own in China, believes Superintendent Peat. Many members of the newly elected Senate and House are Christians. One man who stands close to the Chinese public affairs says: "There is every indication that Christianity will spread still more rapidly when the new government has its educational and social projects in working order."

The recent appeal of the Chinese government to the Christian nations of the earth for prayers in their behalf is not an indication of the growing faith of the Chinese in the Christian Gospel.

"This section of China is pushing trade harder than ever before," writes Mr. Peat. "Crops are good, and business is thriving. Better things are coming steadily. Nowhere in all my travels by road and river have I seen an opium plant since landing in China last December."

"An agent for the Singer Sewing Machine Company said that during February he sent three thousand machines up the river, and would not have sufficient stock left to carry him into November—the end of the high-water season."

"John Chinaman wants what we have to sell, and he wants a lot of it."

"I consider America's attitude toward the financial question in China as the correct one. China will be able to get all the money she needs, and, being free to act, we may have the opportunity to befriend China more than we could have done had we entered the Loan Group, and tied our own hands."

"Our schools are well attended and our work progressing favorably. To make better

workmen of our teachers, we held during July a summer institute.

"We are planning a great evangelistic campaign for this year. You have prayed for the opening of China, and for the success of the government. Now I beg of you to pray with equal earnestness for the success of the Kingdom."

RACY NEWS FROM FAR AFRICA

A letter from Mrs. J. M. Springer, of Kambove, West Central Africa, under date of September 10, gives an interesting account of pioneer life in the Belgian-Congo.

"The new house that we are building is a tiny, two-room affair, but it has four little windows—the real article with glass in them that one can shut to keep out wind and rain, and a real door, with a real lock, and a real door-knob on it. My! But we do feel smart and tidy. And the wind can blow these days, especially up here on the hill. We have had to put canvas at the ends of our verandah where we eat. We build a fire mornings in our little fireplace, and are very cozy. The two steamer chairs that we brought from England are all the real chairs that we have. We use boxes instead of dining chairs and our table itself is extremely wobbly on its thin legs. But all these are mere details. The kitchen walls are up, but its roof, floor, stove and windows are still lacking.

"The work at the saw-pit goes on merrily. Mr. Springer started the digging of this pit about two months ago. He needed the dirt for plastering and so decided to kill two birds with one stone. Just as he was beginning the task a boy appeared in our yard and asked for work. Mr. Springer said he didn't wish to hire any boys, and as the matter was about to drop the boy drew forth a slip of paper which he gave to Mr. Springer. It was a statement that the bearer was an expert sawboy who, on piece work, had earned as much as 10 shillings a week in Northeastern Rhodesia. It was signed by a missionary, and was two years old. The boy was hired for 15 francs a month, and promised more if he worked well. How's that for a special Providence? The next day the saw-pit was in operation.

"Mr. Springer's office is ceiled with cement as is also the house. He is now busy putting

on the roof. Part of the rafters are up, and these too are being covered with cement. Two or three days ago Mr. Springer was down at construction headquarters, and saw a lot of cement which had been spilled out of the wooden casks. He asked the store-keeper if he expected to pick it up. The man said, 'No, no one would bother with it.' 'Then,' said Mr. Springer, 'I will send down my boys to gather it, if you are willing. It is likely to rain any day, and even a small shower would spoil the whole.' 'Quite so,' was the reply, 'and you are welcome to pick it up, if you wish.' So Mr. Springer took four boys down, and in an hour's time had gathered some \$20 worth of Portland cement. Depend on it, it will come handy some day."

THE BROTHERHOOD AND THE WORKING PROGRAM OF THE CHURCH

The Managing Board of the Methodist Brotherhood declares the following policy by which the Brotherhood is related to the program of the whole Church adopted by the Convention of Methodist Men.

First: Believing that the indisputable fact which calls out such an organization as the Brotherhood is the lamentable dearth of available men through whom the large plans of the Church are to be accomplished, we are convinced that no greater service can be rendered toward Church efficiency than the development of the man-power resident in every community.

Second: Assuming that all pastors and District Superintendents will eagerly co-operate, we shall push the work of organization—a Brotherhood in every church, each Annual Conference to have a Brotherhood organization, and all local groups of men affiliated through the General Office.

Third: We call the men of the Brotherhood to relate themselves to the working program of the Church.

a. By winning men to Christ and the Church.

b. By meeting with the Sunday Schools in men's Bible Classes.

c. By applying Christian life and personality to the social and industrial problems of the community.

d. By co-operation in all the missionary enterprises of the Church, conducting campaigns of education in respect to the application of the benevolence of the Church to the world's need, and helping to make universal the introduction of the Every Member Canvass with all its stewardship features.

Fourth: We pledge co-operation to the fullest extent with the Commission on Finance, the Laymen's Missionary Movement and all other agencies entering upon the United Campaign to realize the working program of Methodism.

WILLIAM S. BOVARD,

General Secretary.

Eight Cents Writ Large

Pathetic indeed is the story which a Methodist Episcopal missionary tells of conditions in Central China during the famine period last spring. Heavy rains had destroyed the crops. One little girl, especially anxious to help the sufferers, brought to the pastor of our church at Banbugiai a contribution of 200 cash (about eight cents in United States money). This child's mother, a widow, was extremely poor. She tried to support herself and two little ones by lining garments at the rate of four cash apiece. By working hard she was able to line four garments a day, and the children accomplished about half as much. This made the mother's earning capacity sixteen cash (or six mills) a day, and the children's earnings at eight cash. Thus the little girl's "mite" represented two weeks of the mother's arduous toil.

LET THE LAYMEN HELP!

MORE THAN 1,000 PASTORS ARE NOW WORKING TO SECURE A DEFINITE NUMBER OF SUBSCRIPTIONS. LET THE LAY MEMBERS WHO ARE ALREADY SUBSCRIBERS JOIN IN AND HELP THEIR PASTOR MAKE HIS SOUTHWESTERN DAY A SUCCESS! THERE IS STILL TIME ENOUGH FOR EVERY PASTOR TO ENROLL AS A SOUTHWESTERN WORKER AND PLAN LARGE THINGS FOR A SOUTHWESTERN DAY CAMPAIGN.

Pastor.	Charge.	
E. B. Burroughs.....	Orangebud Dist.....	37
D. J. Sanders.....	Beaufort Dist.....	57
D. G. Greer.....	Ogeechee, Ga.....	4
J. R. Davis.....	Hedgesville, W. Va.....	3
J. W. Stone.....	Bremond, Tex.....	3
J. W. Swain.....	Griffin, Ga.....	3
J. J. Obce.....	Shreveport, La.....	3
L. G. Hodges.....	Little Rock, Ark.....	8
A. G. Glenn.....	Bessemer, Ala.....	5
J. F. Barnes.....	Navasota, Tex.....	7
J. W. Queen.....	Atlanta, Ga.....	14
J. E. Rolax.....	Manfield, La.....	5
F. D. Wofford.....	Mason City, Iowa.....	10
W. H. Smith.....	Moss Point, Miss.....	5
A. L. Reynolds.....	St. Charles, Mo.....	8
R. H. Patton.....	Fernwood, Miss.....	3
C. W. Reeves.....	Shreveport, La.....	6
G. W. Carter.....	Oakwood, Tex.....	3
H. W. Tate.....	Lexington, Ky.....	5
D. J. Price.....	Birmingham, Ala.....	5
T. S. Moore.....	Marlin, Tex.....	4
A. J. Mitchell.....	Sykesville, Md.....	4
S. McDonald.....	Batesville, Ark.....	8
L. F. Jones.....	Inverness, Miss.....	3
G. A. Deslandes.....	Baumont, Tex.....	8
W. B. Harris.....	Fayetteville, Ark.....	6
L. L. Greene.....	Cinton, La.....	4
M. L. Jackson.....	East St. Louis, Ill.....	3
R. Davis.....	Kansas City, Mo.....	9
T. H. Woodley.....	Berlin, Md.....	3
N. N. Sidney.....	Hickory, Miss.....	4

ATLANTA CONFERENCE

PASTOR	DISTRICT	DATE
H. E. Burns.....	Nov. 23	Nov. 23
F. T. Frederick—Gainesville.....	Nov. 23	Nov. 23
S. B. Beauford.....	Nov. 30	Nov. 30
W. M. Bailey—Gainesville.....	Nov. 30	Nov. 30
J. J. Jones—Atlanta.....	Nov. 30	Nov. 30
J. M. Spencer—Rome.....	Nov. 30	Nov. 30
J. F. Dorsey—Gainesville.....	Nov. 30	Nov. 30
J. H. Daviss—Griffin.....	Nov. 30	Nov. 30
B. A. Johnson.....	Nov. 30	Nov. 30
R. T. Adams.....	Griffin.....	Nov. 30
E. A. Allison.....	Griffin.....	Nov. 30
J. W. P. Wolf.....	Griffin.....	Nov. 30
B. G. Burks.....	Atlanta.....	Nov. 30
N. J. Crolley—Rome.....	Nov. 30	Nov. 30
E. P. Miller.....	Nov. 30	Nov. 30
H. W. White—Griffin.....	Nov. 30	Nov. 30
J. A. Richie, D. S.—Gainesville.....	Nov. 30	Nov. 30

CENTRAL ALABAMA CONFERENCE.

B. J. Brooks—Birmingham.....	Nov. 17
J. E. Ellis—Montgomery.....	Nov. 23
S. C. Walker—Montgomery.....	Nov. 30

CENTRAL MISSOURI.

R. G. Williams.....	St. Louis.....	Nov. 23
E. W. Hannah.....	St. Louis.....	Nov. 30
W. R. Rivere.....	Kansas City.....	Dec. 7
T. H. Lockwood—Kansas City.....	Nov. 23	Nov. 23
L. R. Grant—St. Louis.....	Nov. 30	Nov. 30
S. P. Johnson.....	Nov. 30	Nov. 30
E. Edwards—St. Louis.....	Nov. 30	Nov. 30
R. H. Smith.....	Nov. 30	Nov. 30
M. L. Mackay—Mexico.....	Dec. 7	Dec. 7
A. J. Williams—Kansas City.....	Dec. 7	Dec. 7
A. J. Williams—Kansas City.....	Dec. 7	Dec. 7
J. C. Guyton—St. Louis.....	Dec. 28	Dec. 28
L. M. Clark—Mexico.....	Dec. 28	Dec. 28
F. D. Woodford.....	Nov. 30	Nov. 30
Wm. H. Wheeler, D. S.—Kansas City.....	Nov. 30	Nov. 30

DELAWARE CONFERENCE

Cambridge District.....	Dec. 22
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EAST TENNESSEE CONFERENCE.

W. R. Stephens.....	Chattanooga.....	Nov. 23
F. A. Hatcher—Bluefields.....	Nov. 23	Nov. 23

PASTOR	DISTRICT	DATE
E. J. Cox.....	Knoxville.....	Nov. 30
D. T. Turner.....	Nov. 30	Nov. 30
W. L. Sanders—Bristol.....	Dec. 21	Dec. 21

FLORIDA CONFERENCE.

S. C. Green.....	Nov. 23	Nov. 23
B. E. Haille—Gainesville.....	Nov. 23	Nov. 23
G. B. Brockington—Gainesville.....	Nov. 23	Nov. 23
H. Hawkins—Gainesville.....	Nov. 23	Nov. 23
J. P. Patterson.....	Nov. 27	Nov. 27
Charles R. Howard—Ocala.....	Nov. 30	Nov. 30
T. E. DeBose—(—).....	Nov. 30	Nov. 30
P. Swearingen, D. S.—Ocala.....	Nov. 2	Nov. 2
F. P. Robinson—Louisville.....	Nov. 2	Nov. 2
H. A. Foreman—Indiana.....	Nov. 2	Nov. 2
H. M. Carroll—Indiana.....	Nov. 2	Nov. 2
R. H. Debose.....	Jacksonville.....	Nov. 16
S. H. Huger.....	Dec. 7	Dec. 7
L. Calvin Foster.....	Dec. 7	Dec. 7
Lemuel Johnson—Gainesville.....	Dec. 20	Dec. 20
Thomas Johnson—Gainesville.....	Dec. 21	Dec. 21
T. W. Williams—So. Florida.....	Dec. 21	Dec. 21
J. H. Williams—Gainesville.....	Dec. 28	Dec. 28
J. F. Elliott, D. S.—Gainesville.....	Dec. 28	Dec. 28

LEXINGTON CONFERENCE.

Wm. C. Statesman—Ohio.....	Nov. 23	Nov. 23
W. J. White.....	Nov. 23	Nov. 23
C. M. Lee.....	Maysville.....	Nov. 23
J. H. W. McCoomer—Louisville.....	Nov. 23	Nov. 23
S. W. Duncan—Lexington.....	Nov. 30	Nov. 30
B. J. Coleman—Maysville.....	Nov. 23	Nov. 23
W. Singleton—Ohio.....	Nov. 30	Nov. 30
Edward L. Gilliam—Ohio.....	Nov. 30	Nov. 30
H. W. Simmons—Indiana.....	Dec. 21	Dec. 21
M. S. Johnson—Lexington.....	Dec. 7	Dec. 7
W. S. Rollins.....	Indiana.....	Dec. 7
Wm. Bush—Lexington.....	Dec. 7	Dec. 7
John W. Robinson.....	Indiana.....	Dec. 14
J. B. Redmond—Lexington.....	Dec. 14	Dec. 14
R. F. Broadus—Louisville.....	Dec. 21	Dec. 21
T. L. Ferguson—Maysville.....	Dec. 21	Dec. 21
S. G. Turner.....	Louisville.....	Dec. 29
Charles Jones.....	Nov. 30	Nov. 30
W. W. Heston.....	Nov. 30	Nov. 30
P. T. Gorham, D. S.—Lexington.....	Nov. 30	Nov. 30

LINCOLN CONFERENCE.

J. D. Rice.....	Dec. 7	Dec. 7
D. Bruce—Muscogee.....	Nov. 30	Nov. 30
A. J. McAllister.....	Nov. 30	Nov. 30
L. E. Hayes—Guthrie.....	Dec. 28	Dec. 28
T. J. Jones—Muskogee.....	Nov. 30	Nov. 30
S. D. Brown—Muskogee.....	Dec. —	Dec. —

LITTLE ROCK CONFERENCE.

T. R. Wamble.....	Nov. 9	Nov. 9
S. McDonald.....	Nov. 16	Nov. 16
J. W. Terrell.....	Nov. 23	Nov. 23
J. A. Swift.....	Nov. 23	Nov. 23
M. McCrosky.....	Nov. 30	Nov. 30
D. H. E. Harris—Fort Smith.....	Nov. 30	Nov. 30
Z. R. Fields.....	Nov. 30	Nov. 30
J. H. Hines.....	Nov. 30	Nov. 30

LOUISIANA CONFERENCE.

J. R. Williams—Baton Rouge.....	Dec. 14	Dec. 14
S. M. Haynes—Lake Charles.....	Dec. 14	Dec. 14
Jesse David—New Orleans.....	Dec. 14	Dec. 14
S. A. Mason—Baton Rouge.....	Nov. 16-23	Nov. 16-23
G. A. Payne—La Teche.....	Nov. 23	Nov. 23
P. W. Clark—Lake Charles.....	Nov. 23	Nov. 23
W. R. H. Harry—Alexandria.....	Nov. 23	Nov. 23
John A. Lindsay.....	Baton Rouge.....	Nov. 23
Henry Taylor—La Teche.....	Nov. 23	Nov. 23
W. R. H. Harvey.....	Nov. 23	Nov. 23
T. A. Brown—Shreveport.....	Nov. 23	Nov. 23
John A. Lindsay—Baton Rouge.....	Nov. 23	Nov. 23
H. Lannon.....	Nov. 23	Nov. 23
F. D. Bowers.....	Nov. 23	Nov. 23
R. A. Walmsley—Alexandria.....	Nov. 30	Nov. 30

PASTOR	DISTRICT	DATE
P. Bibbs—Lake Charles.....	Nov. 30	Nov. 30
David D. Williams—La Teche.....	Nov. 30	Nov. 30
Thomas Williams.....	Alexandria.....	Nov. 30
W. L. Amos.....	New Orleans.....	Nov. 30
J. F. Marshall—Alexandria.....	Nov. 30	Nov. 30
S. A. Davis—Lake Charles.....	Nov. 30	Nov. 30
Geo. Thomas—Alexandria.....	Nov. 30	Nov. 30
T. A. Hampton—Lake Charles.....	Nov. 30	Nov. 30
F. M. Lashington—Shreveport.....	Nov. 30	Nov. 30
W. H. Lang—La Teche.....	Nov. 30	Nov. 30
D. S. Kilbourne—Baton Rouge.....	Nov. 30	Nov. 30
D. H. E. Harris—Ft. Smith.....	Nov. 30	Nov. 30
Z. R. Fields.....	Nov. 30	Nov. 30
D. W. S. Floyd.....	Nov. 30	Nov. 30
M. D. Giles.....	Nov. 30	Nov. 30
J. H. Hines.....	Nov. 30	Nov. 30
J. C. Brown.....	Nov. 30	Nov. 30
C. L. Angum.....	Nov. 30	Nov. 30
C. L. Angum—Alexandria.....	Nov. 30	Nov. 30
E. Williams.....	Nov. 30	Nov. 30
R. J. Johnson—Alexandria.....	Nov. 30	Nov. 30
J. C. Clark.....	Shreveport.....	Dec. 7
W. D. Lewis.....	Dec. 7	Dec. 7
J. S. Weaver.....	Lake Charles.....	Dec. 14
H. A. Sorrell—Lake Charles.....	Dec. 14	Dec. 14
Calvin S. Stanley—New Orleans.....	Dec. 14	Dec. 14
G. Robinson.....	Dec. 14	Dec. 14
W. H. Jones—La Teche.....	Dec. 14	Dec. 14
A. B. Harris—La Teche.....	Dec. 28	Dec. 28
C. O. Pardo.....	Dec. 28	Dec. 28

MISSISSIPPI CONFERENCE.

N. D. Hopkins—Vicksburg.....	Dec. 14	Dec. 14
Frank L. Alfred—Brookhaven.....	Nov. 23	Nov. 23
G. W. Adams—Meridian.....	Nov. 23	Nov. 23
J. K. Comfort—Gulfport.....	Nov. 23	Nov. 23
J. J. Young.....	Biloxi.....	Nov. 23
W. L. Mills.....	Meridian.....	Nov. 23
J. I. Garrett—Vicksburg.....	Nov. 16-23-30	Nov. 16-23-30
M. White—Brookhaven.....	Nov. 2-23	Nov. 2-23
H. H. Holston.....	Vicksburg.....	Nov. 23-30
P. A. Taylor—Jackson.....	Nov. 23	Nov. 23
N. E. Goodloe—Hattiesburg.....	Nov. 23	Nov. 23
N. N. Sidney.....	Nov. 23	Nov. 23
C. M. Webb—Jackson.....	Nov. 23	Nov. 23
D. D. Reid.....	Nov. 23	Nov. 23
W. R. Walker—Hattiesburg.....	Nov. 30	Nov. 30
A. Johnson—Brookhaven.....	Nov. 30	Nov. 30
E. H. Langston—Gulfport.....	Nov. 30	Nov. 30
H. Roundtree—Meridian.....	Nov. 30	Nov. 30
T. A. Carter—Gulfport.....	Nov. 30	Nov. 30
M. T. J. Howard—Jackson.....	Nov. 30	Nov. 30
I. C. Rucker—Jackson.....	Nov. 30	Nov. 30
S. Jossell—Gulfport.....	Nov. 30	Nov. 30
G. W. Coleman—Gulfport.....	Nov. 30	Nov. 30
Wm. Herman—Vicksburg.....	Nov. 30	Nov. 30
A. H. Lathan—Gulfport.....	Nov. 30	Nov. 30
H. E. Morgan—Meridian.....	Nov. 30	Nov. 30
J. C. Smoot—Jackson.....	Nov. 30	Nov. 30
M. T. J. Howard—Jackson.....	Nov. 30	Nov. 30
C. H. Brown—Jackson.....	Nov. 30	Nov. 30
G. W. Arnold.....	Hattiesburg.....	Nov. 30
A. C. Lacy—Hattiesburg.....	Nov. 30	Nov. 30
L. Speed.....	Nov. 30	Nov. 30
N. W. Ross—Meridian.....	Nov. 30	Nov. 30
V. L. Trotter.....	Nov. 30	Nov. 30
G. S. Lewis.....	Nov. 30	Nov. 30
June Williams.....	Nov. 30	Nov. 30
E. A. Wilson.....	Nov. 30	Nov. 30
M. Johnson.....	Nov. 30	Nov. 30
R. S. Hammond.....	Dec. 7	Dec. 7
D. Ray.....	Brookhaven.....	Dec. 7
W. L. Marshall—Gulfport.....	Dec. 7	Dec. 7
S. A. Cowan.....	Vicksburg.....	Dec. 7-14
C. I. Ashford.....	Dec. 14	Dec. 14
D. R. Bently.....	Meridian.....	Dec. 28
L. W. Price—Meridian.....	Dec. 21	Dec. 21
E. P. Chapman.....	Gulfport.....	Dec. 21
J. M. Shumpert, D. S.—Meridian.....	Nov. 30	Nov. 30
W. McMorris, D. S.—Hattiesburg.....	Nov. 30	Nov. 30
C. H. Rembert, D. S.,		

PASTOR	DISTRICT	DATE
NORTH CAROLINA CONFERENCE.		
R. D. Bethea		Nov. 16
A. G. Jenkins—Greensboro		Nov. 30
A. B. Leonard—Greensboro		Nov. 30
M. M. Jones—Wilmington		Nov. 30
G. W. Byers—Greensboro		Nov. 30
E. L. Gilreath—Winston		Nov. 30
A. W. McMaster		Nov. 30
G. W. Morehead—Winston		Dec. 7
S. A. McNell—Wilmington		Dec. 7
S. P. West—Western		Dec. 14
M. C. Laughlin—Greensboro		Dec. 14
J. T. Wilson—Beaufort		Dec. 14

SAVANNAH CONFERENCE.		
Wm. Daniels—La Grange		Nov. 23
A. N. Jackson		Nov. 23
G. H. Lennon—La Grange		Nov. 23
J. S. Shuman—Waycross		Nov. 23
I. T. Griner—Waynesboro		Nov. 2-23
W. W. Clemons—La Grange		Nov. 30
W. V. Dougherty—Waynesboro		Nov. 30

SOUTH CAROLINA CONFERENCE		
J. C. Martin—Greenville		Dec. 21
E. F. Harrington—Spartanburg		Dec. 26

TEXAS CONFERENCE.		
A. Wright—Holly Springs		Nov. 2-23
Wm. White—(—)		Nov. 9-30
G. W. White—Palestine		Nov. 16-23
L. L. Neal—Houston		Nov. 23
P. L. Jackson—Marshall		Nov. 23
George Helm—Navasota		Nov. 23
J. Jones—Marshall		Nov. 23
W. A. Fortson—Houston		Nov. 23
Aaron Taylor		Nov. 23
H. R. Smith—Navasota		Nov. 23
R. D. Dennis		Nov. 23
M. Q. A. Fuller, D. S.—Palestine		Nov. 23
E. Micheaux—Navasota		Nov. 30
R. H. Warren—Conroe		Nov. 30
B. McDaniel—Navasota		Nov. 30
K. W. McMillan—Paris		Nov. 30
A. L. Gabriel—Palestine		Nov. 30
J. H. Anthony—Huntsville		Nov. 30
B. C. Clemons—Marshall		Nov. 30
Joha Coe		Nov. 30
W. A. Parham		Nov. 30
J. H. Anderson—Huntsville		Nov. 30
Moses Smith—Waco		Nov. 30
Theo. Butler—San Angelo		Nov. 30
E. H. Timmons		Nov. 30
P. L. Jackson—Marshall		Nov. 30
C. M. Moore—Navasota		Nov. 30
L. S. Blakney—Conroe		Dec. 7
J. H. Mann—Palestine		Dec. 7
P. Edward—(—)		Dec. 7
C. C. Sapp		Dec. 7
W. L. Duncan—Beaumont		

UPPER MISSISSIPPI CONFERENCE.		
A. A. Wright—Holly Springs		Nov. 2-23
O. Gillespie—Clarksdale		Nov. 2-23
W. C. Conwell—Winona		Nov. 23
W. H. Golden—Holly Springs		Nov. 23
J. H. Everett—Clarksdale		Nov. 23
W. H. Whitlock—Aberdeen		Nov. 23
J. M. Thompson—Aberdeen		Nov. 23
P. H. Jackson—Clarksdale		Nov. 23
J. Burton—Aberdeen		Nov. 23
J. M. Walton		Nov. 23
F. H. Henry—Holly Springs		Nov. 23
W. H. Gilliam		Nov. 23
W. F. Burton		Nov. 23
W. H. Gilliam		Nov. 23
J. M. Marsh, D. S.—Aberdeen		Nov. 25
T. W. Davis—Aberdeen		Nov. 30
J. W. Byrd—Greenwood		Nov. 30
N. H. Williams—Greenwood		Nov. 30
M. C. Pulliam—Clarksdale		Nov. 30
J. J. Johnson—Winona		Nov. 30
R. B. Adams—Greenwood		Nov. 30
G. W. Baker—Aberdeen		Nov. 30
B. W. Wynn—Starkville		Nov. 30
D. D. Shelby—Clarksdale		Nov. 30
J. W. Golden—Aberdeen		Nov. 30
J. R. Nevils—Winona		Nov. 30
E. C. F. Troupe—Greenwood		Nov. 30
L. A. Armstrong—Holly Springs		Nov. 30

PASTOR	DISTRICT	DATE
L. F. White—Starkville		Nov. 30
A. E. Franklin—Aberdeen		Nov. 30
F. S. Smith, Jr.		Nov. 30
J. C. McGee		Nov. 30
D. E. McNair		Nov. 30
Wm. Chappell—Starkville		Nov. 30
A. B. Biewott—Clarksdale		Dec. 14
A. Marsh—Greenwood		Dec. 7
S. H. Nevils—Clarksdale		Dec. 7
G. H. Harvey—Holly Springs		Nov. 9-Dec. 7
E. O. Woolfolk—Greenwood		Dec. 14
J. W. Byrd—Greenwood		Dec. 14
A. G. Marshall		Dec. 14
D. A. Bragg—Greenwood		Dec. 14
S. A. Cowan—Gulfport		Dec. 21
W. H. H. Murrell—Holly Springs		Dec. 28
C. W. Butler, D. S.—Clarksdale		

TENNESSEE CONFERENCE		
J. H. Thompson		Nov. 30

TEXAS CONFERENCE		
M. M. Moldrew—Navasota		Nov. 23
W. M. Josey		Nov. 23
G. W. White		Nov. 23
R. V. Drakes—Marshall		Nov. 27
D. A. Runnels—Paris		Nov. 30
Jas. Jordau—Beaumont		Nov. 30

WASHINGTON CONFERENCE.		
C. A. Brady—Baltimore		Nov. 23
A. Young—Baltimore		Nov. 23
W. S. Jackson—Washington		Nov. 23
J. W. Galloway—Alexandria		Nov. 23
Jos. Wheeler—Alexandria		Nov. 30
Elijah Ayers—Annapolis		Nov. 30
R. A. Bolden—Cumberland		Nov. 30
J. H. Johnson—Alexandria		Nov. 30
J. W. Warren—Alexandria		Nov. 30
E. M. Dent		Nov. 30
J. T. Reed—Washington		Nov. 30
J. N. Lewis—Alexandria		Nov. 30
J. W. Downs—San Angelo		Nov. 30
W. H. Dean—Washington		Dec. 7
E. M. Mitchell—Alexandria		Dec. 7
J. H. Tucker—Cumberland		Dec. 7
J. N. Yearwood—Cumberland		Dec. 7
C. S. Harped		Dec. 9
J. W. Dockett		Dec. 9
John H. Goodrich—Annapolis		Dec. 14
E. Adolph Haynes—Alexandria		Dec. 14
Geo. H. Booze—Alexandria		Dec. 14
S. M. Beane—Cumberland		Dec. 14
A. H. Whitfield—Cumberland		Dec. 21
J. C. Love—Washington		Dec. 31
Moses Lake		Dec. 28
Joseph W. Jackson—Annapolis		Dec. 28

WEST TEXAS CONFERENCE.		
J. Beckham—Waco		Nov. 23
J. W. Weakly—Waco		Nov. 23
M. S. Jordan—Victoria		Nov. 30
S. D. Humphreys—Waco		Nov. 23
W. W. White—Dallas		Nov. 30
R. R. Browning—San Antonio		Nov. 30
H. H. Qualls—San Angelo		Nov. 30
T. H. Wyatt—Dallas		Nov. 30
L. H. Richardson—Austin		Nov. 30
J. D. Mackey—San Antonio		Nov. 30
S. J. Saxton—Austin		Dec. 28
B. J. Goff		
J. S. Wyatt, D. S.—Dallas		
A. L. Carper—San Angelo		

OUR COLORED WORK IN BOSTON

By D. A. Bethea, M. D.

Many people are not aware that there is a flourishing Methodist Episcopal Church of color in the city of Boston. This congregation, though not large, moves along the "even tenor of its way." It has among its membership lawyers, doctors, business men and some of the best people of Boston. This congregation, one of the first for colored people in Boston, was organized more than one hundred years ago, by the Rev. Samuel Snowden, a local preacher of the Bromfield Street Church. Mr. Snowden, although a colored man, possessed with limited edu-

cational advantages, as were all of the colored men of his time, was a man of unusual native ability. He seemed to possess all the earmarks of the "Prophet of God," a man who not only had convictions, but felt called upon to express them, whatever the outcome to him personally. This view of him is borne out not only by the statement of the few whose parents knew and loved him, but by the impress left upon the work by his splendid personality. Not much can be said of the history of the church from his day until the very recent date. This much seemed to be true, however, that its career has been a checkered one. For some inexplicable reason it long ago took its apparently took its permanent place in the rear of its more recently organized sister churches in the city. This church has numbered among its pastors in their student days in Boston University, some men who are now recognized as the ablest men of the church; such men as Bowen, Lucas, Shaw, Trigg, and others are among the number. Five years ago the church seemed to have reached the limit of its existence. Those who had to do with its management (at least, a number of them) advised that the antiquated building in which they were worshipping be sold, the congregation disbanded, and whatever money should accrue from the sale of the old building be turned back to the source from which it came or to the Conference. The few remaining members of the church strenuously objected, with the result that while the old building was sold, the congregation was not disbanded. Their determination to stay together, however, was sorely tested, for they were forced to worship in halls and store rooms for two years before a suitable place of worship was secured. However, in the Spring of 1911, a splendid little brick edifice, with a seating capacity of 350, and located in the center of a population of 12,000 of our people, was secured, and with that victory came the new birth of this church. Not the least significant thing about this new birth was the change of name. Formerly it was known as the Revere Street Methodist Episcopal Church; it is now called Fourth Methodist Episcopal Church, at the suggestion of Dr. W. F. Warren, of Boston University School of Theology, and brother of the sainted Bishop Warren. The first pastor of the new church was the Rev. John Wesley V. Hutchinson, then a student in Boston University School of Theology, and a young man of splendid points. It was under him that the church took on its lease of new life. With his strong personality and untiring energy, he made the church a factor in the religious life of our people in Boston. He remained one year. The next year brought the present pastor, the Rev. Willis J. King, who is now serving his second year. He graduated last June with the degrees of S. T. B., from Boston University School of Theology. The present year he is doing post-graduate work in Boston University and also Harvard. He is an A. B. of Wiley University, 1910. While in college at Wiley he was pastor for three years at Greenville, Texas. During the summer of 1910 he was assistant pastor of St. Mark's Church, New York, and supplied the pulpit, while Dr. Brooks was in Europe. On June 4 of the present year, the very day he graduated, he was happily married to Miss Permella J. Kelly, a charming young woman of Mexia, Texas, also a graduate of Wiley. The Rev. Mr. King is a young man of extraordinary ability, a forcible preacher, a painstaking pastor. Under him the church has taken front rank among the smaller congregations of Boston. The writer was in Boston for three months the past summer. During his stay there he was doing graduate work in Harvard University, but he found time to attend the Fourth Methodist Episcopal Church. He taught the Men's Bible Class and made himself at home in the church. In this way he had an opportunity to study the work. We feel safe in saying that the outlook for our church is very bright in Boston. This church is one of the two colored churches in the New England Conference, the other being at Worcester, Mass. The church is on Shawmut Avenue and Sterling Street, Roxbury. The pastor's residence is 63 Windsor Street. Pastors who have members in Boston should communicate with the pastor, the Rev. Mr. King. On September 2nd, the evening before we were to leave for home, we were called hurriedly to the church, and when we reached there we found that the Sunday school had prepared an elaborate reception for us.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Malns, and all communications intended for publication to the Editor.

LITTLE JOURNEYINGS OF THE EDITOR

If every appointment within the bounds of the Annual Conferences of the Methodist Episcopal Church were as satisfactory as the appointment of the Rev. R. T. Weatherby to St. Matthews Church Greensboro, North Carolina, Methodism would be better and thriving throughout. Dr. Weatherby went to this charge a year ago. A month before the Conference, two notes of the original mortgage have been paid with interest up to date, the pastor's salary, which has increased two hundred dollars, paid in full, and District Superintendent paid in full. The Benevolences are well in hand and some 135 people have been added to the church. This is a great record.

Greensboro lost recently one of its most substantial colored citizens in the person of W. E. Holley, a man who has been a member of the Methodist Episcopal Church all his life and was largely responsible for the establishment of Browning Chapel in East Greensboro. He was a liberal giver to the church at times. He was a merchant and real estate dealer and had accumulated considerable wealth. He leaves a large family of children who are an honor to the community and to their father and mother.

Things are looking bright around Bennett College. President Wallace was fortunate enough to have ready funds to make renovations which are attractive. The enrollment is large.

It is a good thing to go to the Nation's Capital occasionally, but we have never seen a sicker set of Negroes in general than those in Washington, who are depressed and humiliated by the recent executive orders to segregate them in several of the departments of the Government. The general opinion is that President Wilson has doubled-crossed the Negro, and that he has not been able to live up to his intentions because of the handicap placed on him by the politicians from the South, who have extreme views on the Negro question. The general impression is that the House will pass a segregation bill of some sort, but it is hardly possible that such a measure will pass the Senate.

Our work in Washington is very much alive and much credit is due to our resident Bishop at the National Capital, Bishop Cranston. Our Senior Bishop grows in strength and power, with the increasing love and confidence of every Methodist. There he stands at the Nation's Capital, a statesman of the Church, among the statesmen of the Nation, catholic in spirit, deep in consecration, intensely anxious for the best interest of the kingdom. He is to be reckoned among the giants of the present day protestant forces. As the years come and go the Church will hold for him an increased love and confidence.

The Gilbert Academy Young Men's Christian Association is taking quite an active part in the evangelical work of that community; during their week of prayer more than 25 young people were influenced to accept Christ as their Savior. The Association is manned by a group of spiritually active young men who exert a strong influence for good over the student body. The Association was organized by Secretary David D. Jones some two years ago.

Of General Interest

Nobel Literary Prize Awarded Hindu

It is interesting to note that the Nobel prize for literature has for the first time since its establishment been awarded to one, other than a white person. This much-desired award fell to the lot of Rabindranath Tagore, the Hindu poet. The works of this poet were until recently hardly known outside of British India. By their translation into English, the poet is coming into his own. Many members of the poet's family have devoted their talents to literature and the arts and some others are found in the Indian civil service. One of the members of this family was, thirty-eight years ago, given the decree of doctor of music in Philadelphia. The Tagore family, which is one of prominence, belongs to the province of Bengal.

Comparative Record of Homicides in the Large Cities

The St. Louis Globe Democrat has gleaned the following interesting figures from a New York insurance journal as to homicides in some of the large cities. In New York 6.8 persons to 100,000 were killed; in Chicago there were 9.6, San Francisco had 12, St. Louis had 13.8. Philadelphia had but 1.4. These figures do not include clearly accidental killings. "In the Southern cities," the editorial continues, "the rate was much higher than elsewhere, due to the race problem and the traditional sensitiveness to insult. In Memphis there were 64.3 homicides to the 100,000 population. Charleston, S. C., was second with 40.4. New Orleans was third with 27.5. Savannah, Ga., had 25.3. Atlanta, Ga., and Nashville, Tenn., exceeded the percentage in Louisville, Ky., despite the reputation of the dark and bloody ground. London had a smaller percentage than did our staid Philadelphia, with only 1.01 killed to the 100,000 population."

In showing the convictions in various countries the account shows that in Italy seven out of every nine defendants charged with homicide are convicted. In Austria five out of seven are convicted, in France six out of nine, and in England about one-half. In Germany, out of 567 trials there were 476 convictions.

The editor adds the following striking statements: "In the United States, especially throughout the South and West, the greater portion of men charged with murder prove to the satisfaction of the juries their justification. In some sections where there is any provocation at all a homicide is justified by a verdict of the average jury. Surely not so large a percentage of our people should be killed as the verdicts of the juries indicate!"

Chinese Merchants Threaten to Quit Panama

A notice sent out during last week that all Chinese residents of Panama should register in compliance with the terms of the exclusion act, within seventy-two hours thereafter or suffer the penalties of the law, made a sensation in commercial circles upon the Isthmus and raised a protest from the Oriental merchants who threatened to close their stores and quit Panama, and toward this direction, notified their agents to cancel all orders for goods to be shipped from New Orleans, New York, Chicago, San Francisco, Boston, Manchester, London, Hamburg, Paris, Yokohama, Canton, Shanghai and other centers of export. This action would of course bring large financial loss to the different commercial companies that have extended credit to the Chinese, therefore strenuous efforts have been made to induce M. Lefavre, Secretary of Foreign Relations, to move from the stand he has taken and a ten-day respite has been granted. It is thought that there will be several modifications allowed so as to induce the Chinese to register and which will cover their objections to several provisions in the law that to the Chinese mind was contrary to Chi-

nese religion and dignity. The principal objection of the Chinese is to the payment of \$250 by those who entered the country after the passage of the exclusion act of 1904. The Assembly is the only body that can repeal that law and so it looks as though some arrangement will have to be made to assure the payment of the fine, for it is not considered probable that the government will "go back on its word." The Chinese are prepared to "live or die, sink or swim, survive or perish" together. Those having a right to remain in the country, express themselves as ready to return with their countrymen who have not the right, should they be expelled.

Thousands for Educational Purposes in Liberia

Twenty-seven years ago Mrs. Caroline Donovan left valuable property in the city of Baltimore, in trust for the American Colonization Society, which was organized in 1817 and has had as its directing body, many distinguished statesmen, Chief Justices of the Supreme Court and presidents of the United States. The rentals from these properties were to be used in sending desirable immigrants to Liberia. The activities of the Society have for a long time been quiet owing to the fact that very few colored persons emigrated to Liberia, consequently the income from the Donovan properties has for many years been constantly growing and now counts up to more than \$60,000. In accordance with the desire of Mrs. Donovan the income if not used for colored immigration was to be applied to the education of colored children in Liberia. The absence of adequate legislation to protect this application to the object of Mrs. Donovan's wishes has for a long time been a keen disappointment to those interested in Liberia. Negotiations toward the placing of this money where it was intended by the donor to be used have been pending for the past two years and as recently as one year ago, a check for this accumulated sum was made out, but owing to some technicality, there was a delay in transferring the funds to the custody of Liberia. The placing of the matter in the hands of President Johnson of the American Colonization Society was a fortunate act as he has succeeded in having the money transferred to Consul General Ernest Lyons as the agent for Liberia. The sum as received by Dr. Lyons is \$65,000.00 and is to be devoted to educational purposes to meet the fast growing needs of the black republic. It will be applied to the construction of school buildings, the payment of teachers, and other incidental expenses connected with the same. Expressions of gratitude for the woman who though dead, yet speaketh and planneth, are heard in various quarters and interesting comment concerning this splendid gift, which should be a cause of great rejoicing in that it comes at a time when it is splendidly opportune. Dr. Lyon in expressing his delight over the fund in hand, said:

"The people of Liberia in their struggle to maintain an independent autonomy on the West Coast of Africa, deserve at least the sympathetic consideration of liberty-loving peoples without regard to race or color."

"The turning over into my hands as the representative of the Liberian Government by the American Colonization Society this sum of money for educational purposes marks a new day. Too much praise cannot be given to Dr. Johnston and the men associated with him for this outcome. He labored incessantly that Liberia should get this money." the Executive Council.

Bishop Thirkield returned to New Orleans last Tuesday, and will be at his office at his usual Friday morning hours. He expresses himself as much gratified and encouraged over the session of the Central Alabama Conference, that closed Monday afternoon. The reports show the best year in the history of the Conference. The daily sessions were marked by large attendance and unusual enthusiasm.

People of Interest

Bishop Nuelsen is to sail for Europe on December second.

Bishop F. J. McConnell delivered recently a course of lectures before Goucher College.

The University of Chicago will have as its preachers in December Bishop Edwin H. Hughes of the Methodist Episcopal Church, and Bishop Charles D. Williams, of Michigan.

The Rev. M. S. Jordan, of Oakland, Texas, was in New Orleans last week, en route home from Alabama, where he had been called by the death of a relative.

Bishop E. H. Hughes delivered the first of the Mendenhall course of lectures in De Pauw University, November twelfth to eighteenth, on "The Divine Origin, Inspiration and Authority of the Holy Scriptures."

Bishop and Mrs. Luther B. Wilson and their daughter, at the close of the General Committee of Foreign Missions, departed on a vacation to last several weeks. This is the first real vacation the Bishop has been able to have since his return from Africa, now more than two years.

At the opening of the American College of Surgeons in Chicago, a thousand leading surgeons received fellowships. Among these noted surgeons was Dr. Daniel Williams of Chicago, who is probably the only Negro surgeon ever recognized in this way.

The Rev. Daniel W. Shaw, D. D., pastor of Ames Methodist Episcopal Church, Baltimore, Maryland, was asked to deliver before the Federation of Christian Women of Maryland, on October thirty-first, his great sermon on "How the Negro Can Win in This Struggle."

Asbury Methodist Episcopal Church, Atlantic City, New Jersey, under the leadership of the Rev. A. L. Martin, is fast coming to the front. The three thousand dollar pipe organ of which Mr. Carnegie a few days ago sent his check for fifteen hundred dollars, has been installed in the new church. The organ has a five hundred dollar set of cathedral chimes. The Rev. Mr. Martin just closed a rally from which was realized over four thousand dollars. The big steam heater, and the remainder of the large ornamental windows are now being installed in the church. Asbury is considered the finest Negro church in the state.

The Rev. W. W. Ketchum, for several years a member of the faculty of the Bible Teachers' Training School, New York, has become associated with the Moody Bible Institute of Chicago as Director of the Practical Work. This means not merely instruction in the class room, but the oversight of the actual work of the students in churches, Sunday Schools, missions, settlements, tents, gospel wagons and in the homes of the people, native and foreign born. Mr. Ketchum is an expert in several of these lines and he will now have an average of eight hundred students of both sexes who will pass through his hands annually. This instruction, in common with all the training of the Moody Bible Institute, is offered free to Christian men and women of every denomination and every nation.

At the recent session of the West Central African Conference a series of resolutions were passed complimentary to Bishop Hartzell. A significant paragraph from the resolutions being: "Resolved, That we sincerely desire to be freed from any suggestion of fulsomeness or flattery, when we declare our belief that in the demand for a large soul to grasp and grapple with the heartrending problems and responsibilities of our Society and Church on this continent, God led to the choice of a man endowed in good degree with those two essentials of mind and heart; a close, persistent painstaking in the smallest details and a vision reaching far out over the vast needs beyond, with a dedication of all his powers to meet them."

The Rev. and Mrs. J. T. Leggett, of Jeffersontown, Kentucky, announce the marriage of their niece, Miss Maude M. Donnell, to

John L. Curtis, M. D., of Brownsville, Tennessee, the ceremony to take place December third. Miss Donnell for a number of years has been the faithful and efficient assistant of the editor of this paper. She had fine preparation for her work in the schools of Ohio, having graduated from the Oberlin (Ohio) Business College. Dr. Curtis is a graduate of the Louisville Medical College and has taken post work in the College of Physicians and Surgeons at Chicago and in Meharry Medical College. While in Meharry he was an interne in the George H. Hubbard Hospital. After December third, Dr. and Mrs. Curtis will be at home at Brownsville, Tennessee.

At the meeting of the Board of Home Missions and Church Extension, November 20, 1913, the following officers of the Board were elected for the ensuing calendar year 1914: President, Bishop Joseph F. Berry; Vice-Presidents, John G. Wilson, J. C. Nicholson, William H. Heisler, John A. Affleck, Edward Perry; Recording and Field Secretary, Alpha G. Kynett; Assistant Recording Secretary, Samuel W. Gehrett; Treasurer, Samuel Shaw; Assistant Treasurer, W. S. Pilling; Field Secretaries, Henry J. Coker, Isaac L. Thomas; Auditor, F. A. Dingee; Solicitor, W. H. G. Gould.

St. Mark's Church, New York, the Rev. Dr. W. H. Brooks pastor, has closed contracts for the taking over of a building on the west side of the church, which will be altered and used for institutional work. The ground floor will be converted into a gymnasium, which will contain a basketball court and bowling alleys. On the second floor will be assembly rooms, fitted for motion pictures for the entertainment of the children, class rooms and lounging rooms for the ladies. The kitchen and dining room will be located in the basement where there will be shower baths. A new heating apparatus will be installed which will heat the church and building. The two upper floors will be used for trustees and board meetings.

The first of the series of talks to be given by successful Negro business men and women before Tuskegee Institute's students, was inaugurated by Mr. George W. Franklin, of Chattanooga, Tennessee, president of the National Negro Undertakers' Association, this week. Beginning Monday morning, Mr. Franklin was kept busy speaking before the young men of the blacksmithing, wheelwrighting, carriage trimming and painting divisions together, and before the Senior and A-Middle students, post-graduate students and officers and teachers of the Institute. The first three talks dealt with the technical details of Mr. Franklin's work. He conducts in connection with his undertaking business, a blacksmith shop, a wheelwright shop and a carriage painting and trimming department as well. The story of the success he has won proved most helpful to the students.

Dr. L. O. Hartman, Superintendent of the Department of Institutes for the Board of Sunday Schools, has just concluded a series of institutes in the East which included Washington, D. C., Baltimore, Md., Philadelphia, Pa., Waterbury and New Haven, Conn., Mt. Vernon, N. Y., Freeport, L. I., Oyster Bay, L. I., Schenectady, Ithaca and Binghamton, the last named institute closing on Tuesday night, November twenty-fifth. The response to the instruction on content, teaching and administration has indicated a great desire on the part of the schools in this section of the country to be classified among the best and most modern. These institutes have been of unusual value to rural Sunday schools as many have had a large number of their teachers enrolled as delegates. The teaching force has included Dr. L. O. Hartman and Mrs. A. A. Lamoreaux of the Chicago office, Dr. E. S. Lewis and Dr. Ralph Welles Keeler of the Sunday School editorial office, Prof. H. S. Jacoby of Cornell University, Rev. C. M. McConnell of Berea, Ohio, the Rev. A. E. Legg of Elmira, New York, and others.

News Paragraphs

The tenth Cavalry, stationed at Fort Ethan Allen, Vermont, is to be sent soon to the Mexican border.

The United States Senators will present to Miss Jessie Wilson, as a wedding gift, a \$1,000 silver service.

During the first year's operation of the parcel post, the post office, it is claimed, has had a profit of \$30,000,000.

Governor Colquitt of Texas headed a parade last week at Cuero, Texas, of over 5,000 Thanksgiving turkeys, raised in the state.

Sixty of Cleveland, Ohio's, saloon keepers who were refused licenses from the license board, have organized with the intention of fighting the license law in the courts.

The work of the Salvation Army will be accelerated by the sum of \$45,000, the gift of the late Mary Jane Fowler, of Liverpool, England.

Of the 6,000 students of the Imperial University, Tokio, Japan, who have been redeemed from paganism, eighty-five per cent have become agnostics.

To the Curry Institute at Urbana, Ohio, has been bequeathed a handsome piece of real estate worth \$2,000, the gift of a colored woman, Mrs. Martha Foust, of Westerville.

In the joint financial campaign for the Y. M. C. A. and the Y. W. C. A. in New York, we note with pleasure that during the first four days 536 members of the race subscribed \$10,977.50.

A German wireless company has the honor of having transmitted nearly 4,000 miles, a wireless telephonic communication. The message was sent from Neustadt-am-Ruehenberge, Hanover, to New Jersey.

The Sea View Hospital on Staten Island, New York City, was dedicated on November twelfth. This hospital was erected by New York City at a cost of \$4,000,000; has twenty buildings and is the largest and finest hospital ever built for the treatment of tubercular patients.

Recently Jack London, the author, and others formed an organization having for its object the saving of a dozen of the worst boys in the country. These boys as they are found will be offered membership in the Last Chance Boys' Club and will be taken to a ranch, near Reno, Nevada, where they will be given a chance to become good men.

Mr. R. B. Freeman, of Binghamton, New York, owner of a big clothing factory that was burned last July, causing the death of thirty employees, although sixty-six years of age, sold his entire property for cash, some \$2,000,000, and divided it among the stricken families and started again in life a poor man, along with those who had lost their all in the fire.

Two friends in New York City have just provided the money with which to erect and equip an up-to-date building at the Tuskegee Institute to be used for the purpose of canning products of the institution and teaching students the latest and best methods of canning all kinds of garden and farm products.

Nine hundred and twenty-two saloons have been closed in Cleveland, Ohio, by the new license system. Two hundred and ninety remain. But one saloon license is permitted now for each five hundred of the population.

Hardin Tolbert, of Frankfort, Kentucky, has established what he styles as a Publicity Bureau for handling all the Negro newspapers and publications in the small town of Frankfort. Alone he puts out weekly over four hundred copies of various Negro publications, and nets a handsome income.

THE FALL OF JERICO---JOSHUA 5: 10---6: 27

International Sunday School Lesson for December 7, 1913

By THE REV. N. W. GREENE, B. D.

Golden Text—All things are possible to him that believeth.—Mark 9: 23.

Time—In April. The Passover was celebrated just forty years after the Passover in Egypt.

Place—At Gilgal, a place three miles west of the Jordan and two miles from Jericho.

The Lesson Story

Israel having set up a memorial at Gilgal out of the stones taken from the river bed, their next move was against Jericho, two miles away. But before going against Jericho special spiritual preparation was necessary. The celebration of the passover was observed both as a token of appreciation for their safe passage across Jordan and a reminder of the passing over of the death angel in Egypt. Circumcision was also performed, since it had not been done in the wilderness upon that generation.

Later, Joshua walked out near the walls of Jericho; and while meditating he saw an angel with drawn sword. Whereupon Joshua spoke to him, "Art thou for us, or for our adversaries?" The angel answered, "Nay, but as captain of the hosts of the Lord am I now come." The angel later instructed Joshua how to attack the city and what should be done with the inhabitants and the treasure.

With the assurance of victory, Joshua returned to the camp, and in due time began his movements according to instruction. Armed men led the procession, followed by priests blowing the trumpets in measured blasts to assist in marching. This was followed by the priests bearing the Ark of the Covenant which was the symbol of the presence of the Lord; and the men, armed and unarmed, followed the Ark, forming the rear guard of the whole procession.

In this order they encompassed the city once each day for six days in silence. On the seventh day they arose early and marched around in a similar manner six times; but as they completed their seventh circuit Joshua gave command and the priests all blew their trumpets and all Israel gave forth the shout of victory. When they did this the walls of the city "fell down flat." And Israel went every man "straight before him" into the city, slew the inhabitants, appropriated the gold and silver vessels for use in the house of the Lord, and burned the city with fire.

Israel's Preparation

Israel was in the promised land but did not possess it. They had been coming many long dreary years and had safely arrived after many trials and hardships. But their arrival was only an entrance upon a new life, a life of conquest. Walled Jericho stood near by, fortified and guarded. Israel was not prepared to lay siege to Jericho; they were not armed suitably for this work, and to do it they had to prepare. The preparation they made was not material, but spiritual; the kind that is sure to bring victory. One very important thing Israel did is that they thought of God and His past deliverances, and celebrated the Passover. There is no better way to prepare against the future than to think of the past. Seeing God's hand in past deliverances is a sort of guarantee for the future. Jericho was ahead of them, but the people of Jericho were not mightier than the armies of Egypt whom God overthrew, nor were the walls of Jericho more impassable than the Red Sea. If God is to fight Israel's battles, Israel must draw near to God and publicly do honor to him as the Great Deliverer. Public gatherings in honor of the Lord were essential to future victory.

Personal cleanliness was another essential preparation for spiritual victory. While washing their clothes and circumcision had to do primarily with external conditions, they were nevertheless symbols of internal purity without which the battles of life go wrong. Piety thrives best where there is cleanliness and washing is, in a certain sense, a religious act. While clean clothes do not always cover clean hearts, clean hearts ought always be covered by clean clothes. What Israel really did by way of preparation was to set themselves at right with God

and to stand ready to go forward to battle with faith as their chief weapon.

The Orderly March

The march from Gilgal to Jericho and the circuit about the city were orderly. There was enthusiasm, to be sure. For how could this people, coming into so rich an inheritance after so many trials, be without emotions? Their hearts must have quivered with emotions and swelled with subdued enthusiasm. On account of this Joshua commanded, saying, "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth." To keep silent under the circumstances was a mark of good discipline, which was further shown in the arrangement of the procession.

The armed warriors of the several tribes marched ahead as if to encounter any foe in the way, while immediately behind them were seven priests blowing trumpets of rams' horns—blowing the march. Next in order was the Ark of the Covenant borne by robed priests and followed by the rest of the men. In this order they marched around the city. But we would note the position of the Ark in the center of

the procession. Where else could it be and so fitly symbolize God's place in the life of Israel? He is the great center and heart of all good, from which His activities proceed. In marching around the Jerichos of life, we would not forget that God should be the center, in the heart of the individual and of his work.

The Shout and the Falling Walls

When, on the seventh day Israel had compassed the city seven times and Joshua had given command, the priests blew a long blast with the trumpets and a shout of victory went up from the whole procession, and the walls "fell down flat."

It was not the shout and the trumpets' blast that brought down the walls. Whether it simply "came to pass" that the shout and an earthquake were simultaneous, causing the result, or whether God accomplished it by other means is not material. God may have timed an earthquake and the shout, or the giving way of the earth beneath the walls' foundations and the shout so that they occurred at the expected time. In either case, or in any case, it was God who did it. And we believe that in common life the shout of victory and the falling walls go together. Try it. Get faith. Do the marching to the required limit, then shout for victory, confident that victory is yours, and it is. But don't let the shout have a hollow sound—sounding brass or tinkling cymbal. It should swell with the rich tones of divine grace. It should be the shout of a king.

Mars Bluff, S. C.

HAS GOD A PLAN FOR MY LIFE?

Epworth League Devotional Meeting Topic for December 7, 1913

(Isa. 43:1; Jer. 29:11; Isa. 45:1-5; Acts 9:15; 13:2; Matt. 4:19.)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson.

God had a plan for the life of each member of His chosen family. When they forgot Him and refused to obey and honor Him, He pleaded with them and explained to them the basis for His claim of ownership in them. "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine." (Isa. 43:1.) Jeremiah also indicates that God looks to the end of the life of those who are His own with expectation. What a comprehensive plan must our God have for our life! With how much expectation must He look forward to the end of our life, to the accomplishment of His plan! "For I know the thoughts that I think toward you, saith the Lord; thoughts of peace and not of evil; to give you an expected end."

God had a plan for the life of Cyrus, and although not of Israel himself, yet he was raised up of God to perform a great work for Israel and Israel's God.

Saul, standing by, holding the clothes of them that had stoned Stephen, did not realize that he was chosen of God to become a greater martyr and perhaps the most earnest worker for God, Jesus Christ alone excepted, that the world has ever known. How careful God had been in the training and preparation of this young man. God sat him at Gamaliel's feet, that he might teach him the art of reasoning. God made him obedient to the letter of the law that he might learn its comparative insignificance to obedience to Christ. God testified concerning him to Ananias: "Go thy way, for he is a chosen vessel unto Me to bear My name before the Gentiles and kings and the Children of Israel."

God's plans concerning Paul's life were not general, but specific. He does not lead His children in the dark. He is present every step of the way, and has some specific work for His chosen ones to do and equips them for their work. "Separate Me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2.) "Follow Me, and I will make you fishers of men." (Matt. 4:19.)

The Meaning and Application to Us

Has God a plan for my life? This is a serious question which should not allow us to rest until we find out that He has, and what the plan is. Now

God had a plan for the members of His chosen family. Why has He not a plan for me, since He has revealed Himself now as the God of all the human family. I have a part in His kingdom and plan. He created and formed me and redeemed me and owns me as His own. Does He not look with expectation to the end of my life? Does He not plan large things for me? Shall I not find out what His plan is? How can I learn His plan concerning me? He does, He knows. Lord teach me Thy plan concerning me.

Every young Leaguer ought to settle this matter early. An aimlessly lived life is always poorly lived. Many a young life is squandered by lack of decision—lack of knowledge of God's will concerning it. The life that drifts with the tide or stream invariably ends in the whirlpool of folly.

How can I know what God wants me to do? First: Read in His word what He wants men and women generally to do. He plainly says: "Seek ye first the Kingdom of God." Do that. Do not rest until you are a Christian—until Christ has come into your heart and life, until you are thoroughly determined to glorify God on earth. It is certain that He wants every one of us to do that.

Second: After you have repented of sin and are determined to live for the glory of God, ask Him for special guidance in Christian duties. Earnestly ask Him as Paul did: "What wilt Thou have me to do?" Do not get discouraged if you receive no more decisive answer than Paul did. Obey each step in His leading. Go on to your Damascus. Wait until the Church tells you what it wants with you. Remember that God told Ananias Paul's calling, its scope and meaning, before He told Paul. Don't choose your job, but let it choose you. Don't sing "He leadeth me" and strive with all your might to lead Him.

Third: If God has a plan for your life, do not make a counter-plan of your own. Let Him plan. Let Him lead. Let us obey. Shall they who trust Him and obey His leading be thwarted by the forces of evil? Certainly not! "If God be for us, who can be against us?" The greatest work that we can do on earth is to obey God and follow His leading, for He alone can lead to the heights of eternal success and glory, here and hereafter. Winchester, Va.

SUNDAY SCHOOL INSTITUTE

WASHINGTON CONFERENCE

The Sunday School Institute for the Washington Conference, conducted by the Board of Sunday Schools of the Methodist Episcopal Church, convened in Ames Memorial Methodist Episcopal Church, Baltimore, Md., Wednesday afternoon, October 8, 1913, for a two-days' session. Devotional exercises conducted by the Rev. I. L. Thomas, D. D., after which the Rev. Ernest Lyon, chairman, introduced Dr. C. C. Jacob, who addressed the Institute upon the subject, "The Present Opportunity and Prospective of Sunday School Work in the Colored Conferences." This was a forcible and well-delivered address. The speaker showed by statistics, the enormous difference in the number of church members and Sunday school enrollment throughout the bounds of the said Conferences. 3:45 p. m.—Address, "A Standard Sunday School," by the Rev. L. O. Hartman, Ph. D. Conference was held and much information on organization and the proper grading of the Sunday school was given. 7:45 p. m.—Devotional exercises conducted by the Rev. Joseph Wheeler, at the conclusion of which the chairman, the Rev. Ernest Lyon, introduced the Rev. L. O. Hartman, who, by special request, addressed the Institute on "Methodism's Best Investment." His theme was drawn from St. Paul's words to the Colossians: "Buying up the opportunity." The speaker invited his hearers to invest heavily in the opportunity of Evangelism in World-Wide Missions, in Social Service; but heaviest in the Opportunity of Childhood, as the Sunday school has been Methodism's richest field; 95 per cent

of the ministers, 90 per cent of the best workers, 85 per cent of the church members and 70 per cent of the churches came from the Sunday schools. Three sessions were held on Thursday—morning, afternoon and evening. Devotions conducted by the Revs. Mr. Levatt, S. R. Hughes and Currey. Addresses at 10, 10:30 and 11:15 a. m., on the subjects, "Electing the Adults," "Elementary Work" and "Intermediate Work," were delivered by the Rev. C. C. Jacobs, D. D., Miss Josephine Baldwin and the Rev. E. S. Lewis, D. D. The Round Table was conducted by each of the speakers. Addresses at 2:15 and 3:45 p. m., upon "Junior Work" and "Senior Work," by Miss Josephine Baldwin and the Rev. E. S. Lewis. Round Table was again conducted by the speakers and many hazy points confronting the teachers in their work were made clear by these experts. After devotions and a solo by Mrs. Ella Davis White, "The Man of Galilee," the Institute came to a close with a blaze of oratory, to the edification and delight of a large and appreciative audience. The addresses, "The Art of Teaching" and "The Teacher and the Word," by the Revs. L. O. Hartman and E. S. Lewis, were wonderful productions and they left a profound impression upon the audience. Two statements of the speakers will long be remembered—"To become an 'Artist Teacher' one must have a vision of the Christ, of service, and of the Child in his own soul," and "The Sunday school teacher's highest loyalty is to the Bible, whose precepts must be lived out in men's lives."—Geo. W. Henry.

J. Lewis; 11 a. m., White's Chapel, sermon by L. G. Hodges; 3:30 p. m., White's Chapel, sermon by J. H. Hatchett. White's Chapel, 7:45 p. m., sermon by R. B. Fagan. All our churches in the city of Little Rock were supplied with preachers. Money raised, \$122.19 cents, and up to date the benevolences is \$555.49. Before we meet Bishop McIntyre, in Texarkana, January 29th, 1914, we shall put on a few more dollars for benevolence. Each pastor left the District Conference determined to bring up the rear in his charge.—J. W. Terrell.

LINCOLN CONFERENCE, WOMAN'S HOME MISSIONARY SOCIETY

The fourth Annual Session of the Woman's Home Missionary Society convened at Wesley Chapel, Tulsa, Oklahoma, October 15. The President, Mrs. Alpha Smith, of Winfield, Kansas, being unable to reach the convention at its opening, the Vice-President, Mrs. Edna Green, of Chetopa, Kansas, called the convention to order promptly at 8 p. m. Scripture lesson by the pastor, the Rev. T. J. Jones; prayer by the Rev. Mr. Campbell. The Rev. J. E. Williams, pastor of Nowata Circuit, preached the opening sermon. The convention, as a whole, has been a success spiritually and financially. Each auxiliary brought in splendid reports and showed marked increase along all lines. Thursday morning our President, Mrs. Alpha Smith, was on the grounds. She deserves great credit for her judicial manner in governing the convention. Dr. D. G. Franklin, Superintendent of Guthrie District, preached Thursday evening. He assisted in the Holy Sacrament conducted by the ministers. Officers elected for the ensuing year: President, Mrs. Alpha Smith, Winfield, Kans.; Vice-President, Mrs. Edna Green, Chetopa; Recording Secretary, Mrs. M. L. Williams, Nowata, Okla.; Corresponding Secretary, Mrs. M. J. McKay, Oklahoma City, Okla.; Treasurer, Mrs. Mary Thompson, Muskogee, Okla.; Conference Field Secretary and Evangelist, Mrs. E. W. Norris, Muskogee, Okla.; Mite Box Secretary, Miss Lydia Counce, Coffeyville, Kans.; Secretary of Young People's Work, Mrs. D. L. Scott, Porter, Okla.; Temperance Secretary, Mrs. Emma Purtle, Panther Creek, Okla.; Literature Secretary, Mrs. C. S. Patten, Oklahoma City, Okla.; Secretary of Systematic Benevolence, Mrs. L. A. Curtis, Muskogee, Okla.; Day of Prayer Secretary, Mrs. T. E. Lee, Chetopa, Kans.; Secretary of Supplies, Mrs. B. W. Long, Muskogee, Okla.; Press Secretary, Mrs. Hattie Carter, Tulsa, Okla. The Rev. H. T. S. Johnson, Superintendent of Muskogee District, delivered an excellent address Saturday evening; subject, "What the Freedmen's Aid Society is Doing for the Negro in the South." The report shows a decided increase over last year. Collection, \$62.50; total amount of pledges, \$119.50 for the various Homes; of this amount \$37.50 is for the girls' dormitory of the Lincoln Conference. The convention adjourned Saturday evening to meet the first Wednesday in October, 1914, at Panther Creek, Okla.—(Mrs.) M. L. Williams.

Recent District Meetings

SHREVEPORT

The Shreveport District Epworth League, Sunday School and Ladies' Aid Convention convened at Robertson Church, Lachute, La. The convention was a distinct success and a great inspiration to the local church. District Superintendent B. J. Reddix delivered timely lectures. Mrs. Letitia Nevils was elected treasurer; the writer, secretary. Devotions conducted by Bros. Sam Kacey and Arthur. Welcome address by Miss Corah Bolden; response by the writer. The Model Sunday School was conducted by Superintendent Spencer Simpson and his assistants. Mrs. Letitia Nevils delivered a timely address. A masterly sermon was delivered by District Superintendent B. J. Reddix at noon. A purse containing \$1.50 was presented to the District Superintendent by the Sunday school. Brother Moses Bolden, Sunday school superintendent of the Baptist Church, gave a hearty expression of his appreciation. The Rev. W. R. London proved himself master of the situation and with the officers and members standing by him he is succeeding splendidly at Lachute. The ladies had made elaborate preparations. The delegation was small, but the people turned out en masse. Results: Southwestern subscribers, 11; total collection, \$28.00. The closing sermon was delivered Sunday night by the writer. Many came forward for prayer. Proper resolutions were adopted, expressing great appreciation to pastor and people.—T. B. Oville.

LITTLE ROCK

The Little Rock District Conference convened in White's Chapel, in Little Rock, Ark., October 16-19, the Rev. G. T. Saxton, District Superintendent, presiding. Devotional service was conducted by the District Superintendent; prayer by the Rev. A. T. Stephens, Superintendent of Forrest City District; L. C. Dawkins and Susan Yandell. All pastors were present. J. W. Terrell was unanimously elected secretary; assistants, R. B. Fagan and G. A. Hall. The Rev. L. G. Hodges was elected treasurer; Mrs. Susan Yandell, assistant. Wednesday night the Rev. L. V. Swain preached a splendid sermon. Thursday, 11 a. m., interesting sermon by the Rev. W. M. Wright, pastor at Jacksonport; 8

p. m. the missionary anniversary sermon was preached by the Rev. G. A. Hall, pastor at Lonoke. Friday morning devotional service, conducted by the Rev. W. M. Wright, the Rev. G. T. Saxton presiding. At 11 a. m. sermon by the Rev. B. J. Lewis, of Hot Springs. Mrs. Mildren Johnson, District President, had charge of the meeting of the Woman's Home Missionary Society in the afternoon. The Freedmen's Aid anniversary was held at night. Speakers: The Revs. L. G. Hodge, Prof. H. L. Caver, of Philander Smith College; Prof. D. W. Boatner, and President J. M. Cox, of Philander Smith College, entertained the congregation. Visitors: Dr. H. C. Beasley, Presiding Elder African Methodist Episcopal Church; the Rev. R. G. Scoggin, of African Methodist Episcopal Church; the Rev. C. W. P. Mitchell, Presiding Elder African Methodist Episcopal Zion Church; W. C. Smith, Colored Methodist Episcopal Church; Dr. H. P. Coulter, Superintendent Fort Smith District; the Revs. M. F. Strong, Pine Bluff; J. A. Swift, Solgohachie; B. F. Neal, Little Maumee. The Rev. A. T. Stephens, Superintendent Forrest City District, spoke words of commendation of the work of the church. This was a splendid session from every view point. The following men were recommended to the Annual Conference for recognition of order: W. M. Wright, an Elder from the African Methodist Episcopal Church; L. V. Swain, an Elder from the Baptist Church. R. B. Sanders was recommended for ordination. For reception on trial in Annual Conference: L. V. Swain, W. M. Coleman and James Martin. Jacksonport is the seat of the next District Conference. The Little Rock Conference is a splendid field for any young man who has push and tact to come and grow up with the Conference. The Rev. G. T. Saxton, District Superintendent, is a Christian gentleman and will stand by any young man who will consecrate himself to the work. The young men in Gammon who are to come out this spring and have not appointments, should write to the Rev. G. T. Saxton, R. F. D. 1, Box 119, Pine Bluff, Ark. The unoccupied towns and cities must be cared for. The pastor, the Rev. A. R. Ray, cared for the Conference nicely. Sunday, at 11 a. m., at Wesley Chapel, sermon by J. W. Terrell; 3:30 p. m., lecture in Philander Smith College Chapel, by the Rev. B. J. Lewis; 7:45 p. m., Wesley Chapel, sermon by B.

Personal and General

The Rev. S. A. Funches, pastor, informs us that Mt. Zion Church, two miles from Sumter City, South Carolina, was totally destroyed by fire on Sunday, November second. The loss is about twenty-five hundred dollars, with an insurance of only one thousand dollars.

Dr. C. C. Jacobs visited Starr, South Carolina, on November second. His sermon and address were highly appreciated by the church and Sunday school. At night a splendid audience was in attendance and a good sum was raised for benevolence. The Rev. W. G. Deas is pastor.

The Rev. J. M. Huddleston has his residence now at Springhill, Tennessee, instead of Cedar Grove.

Mrs. Sadie E. Johnson, wife of the Rev. I. J. Johnson, of Thibodaux, spent several weeks recently in New Orleans and Donaldsonville, with friends and relatives.

Mrs. Sara Simon Taylor, widow of the Rev. C. G. Taylor, is making her home with her parents, Mr. and Mrs. E. L. Simons, South Atlanta, Ga.

Gleanings From the Field

ALABAMA

Lineville—We closed a rally here in October which was quite a success. With a week's notice we raised \$112.19. The church was divided into two armies—the Spaniards against the Americans. The Spaniards had for their captain Brother Frank Mangum; first lieutenant, Mrs. Eliza Ferrell; secretary of war, Pearl Owens. Captain of the Americans, Brother C. A. Newel; first lieutenant, Mrs. Adeline Steed; secretary of war, Mrs. Ava Steed. The Americans again whipped the Spaniards, raising the most money. The following persons paid: D. Johnson, Chas. Coleman, \$2.00 each; Adline Steed, G. S. Steed, John Steed, Dennis Hall, Lula Bunney, Etta Bell, Fannie Phillips, Cora Bell, Lottie Mangum, Fannie Hawkins, Emma Haress, Mildas Owens, C. A. Newel, J. S. Ferrell, Eliza Ferrell, Susie Wilson, Adella Mickle, S. M. Mickle, Frank Mangum, Pean Wood, Cidny McNeal, Charlie Bell, C. T. Bunney, Luther Scales, Tiney McNeal, Effie Jones and Rosa Bunney, from \$1.50 to \$1.75 each. The following friends paid: Jim Wilson, Andrew Potts, Nettie Wilson, Ben Johnson, Mr. Davis and Willie Wilson, from \$1.00 to \$1.50 each. Many other members and friends paid smaller amounts. This total amount about paid our debts at this point and we are now prepared to finish our parsonage in good shape. We also had a rally at Ashland and the 12th. Collection, \$45.00. Some of the members at this point are doing what they can to push the Master's cause. Charles Coleman, pastor, is doing what he can to make the work a success.

ARKANSAS

Center Point—Under the leadership of our worthy pastor, the Rev. J. L. Bryan, our church work this year, both spiritually and financially, excels that of the previous years. Our third quarterly conference was held at this place Oct. 18-19. The district superintendent, Rev. W. S. Sherrill, was absent, and sent as a substitute Rev. C. W. Sampson, pastor of Clow Circuit. With masterly skill he handled the work; he also delivered two able sermons during the day and at 3:30 p. m. administered the Lord's Supper to quite a number. Under the supervision of Reverends Sampson and Bryan, the meeting was at its best. Collection, \$42.00.—Callie S. Wesson.

FLORIDA

Daytona—Sunday, Oct. 5th, was a high day at Stewart Chapel Methodist Episcopal Church. At 3 p. m. the church was filled with people from all parts of the city. At 7:30 p. m., the pastor, Rev. D. S. Selmore, who is a scholar and a preacher, selected for a text, Mark, 10 chapter, 37 verse. The collection was \$40.76. Among the newly added members to the church are Miss Margaret Steward of Gainesville and Mr. I. E. Bryant of Savannah, Ga. Since Rev. Selmore came here March 1, there have been seventy new members added to the fold and the old debt is paid down to \$180.00. Rev. G. B. Wilson, the ex-pastor of the church, is in the city and renders great help in the services. Rev. J. Small of the African Methodist Epis-

copal Church, was in the service Sunday night. The mock conference of Stewart Chapel will convene Nov. 9th. All pastors are asked to come up with a round report. Among the successful pastors are J. Johnson, M. McClain, J. S. Clark, K. Nesby, M. J. Selmore and M. Dosey and many others. Superintendent, see your pastors and urge a round report.—R. H. Mann, Clerk.

GEORGIA

Waycross—Dr. F. R. Bridges, district superintendent, held his fourth and last quarterly conference with King Solomon Church, Sept. 26. The business of the conference was wisely conducted. Reports from pastors and officers were good. This was Dr. Bridges' last quarter for the year and for the district as well. Dr. Bridges is ending his six years' term on the Waycross District with splendid credit. His departure is sad to the people of Waycross. Sunday, at 11 a. m., Dr. Bridges preached. At 3:30 p. m., Rev. J. T. Bradley preached a splendid sermon. At 8 p. m., Dr. Bridges was on hand and preached his farewell sermon to a great congregation. The superintendent was paid in full, \$24.80. Monday night, Sept. 29th, the pastor planned for a banquet for the pleasure of the district superintendent.—John S. Shuman, Pastor.

Covington—Oct. 5th at Union Grove was a high day. Rev. E. J. Knight, our beloved pastor, gave the large congregation one of the strongest sermons he has ever preached since he has been on the circuit. Collection for the day was \$101.51.—R. T. Adams, Steward.

Lyons and English Eddy Charge—Dr. E. D. Giddens held our fourth quarterly conference Oct. 4th and 5th. The business was dispatched with harmony and smoothness. Dr. Giddens' lectures, sermons and advice were of the highest type and his place will be hard to fill. We are loath to give him up, but his limit of six years has expired.—Mattie Griner, Reporter.

La Grange—Dr. P. T. Gorham directed the business of the district conference held Aug. 27-31. We were delighted with the talk of Dr. J. D. Sherry on foreign missions. The conference listened with much pleasure to Dr. W. S. Maxwell of the white Methodist Episcopal Church, who made a splendid address. Dr. Wilson of the white Baptist Church was also present. Dr. H. W. Tate of Lexington, Ky., preached enjoyably and Dr. J. W. Bailey from the Maysville district brought greetings. A good sermon was heard from the Rev. W. H. Drope, conference evangelist. Dr. Redmond, pastor of our church at Paris, Ky., lectured, having for his subject "The 20th Century Year of Jubilee for the American Negro." A very large audience, both white and colored, listened to him. Dr. B. D. Morton, who reached the conference Saturday, preached and lectured. The conference received a treat when Mrs. Mamie Duncan sang a beautiful solo and Dr. C. C. Alexander, pastor at Simonville, preached one of his stirring sermons. Collection during the district meeting, \$166.19.—S. W. Duncan, Pastor.

ILLINOIS

Springfield—Our work at Springfield and Buffalo, Ill., has taken on new life this year under the pastorate of our beloved pastor, the Rev. W. F. Walker, this being his third year with us. At Springfield the work is alive, quite a few members are being added, and new friends are being made every day. Our church has organized a Brotherhood and it is doing a great work. Sept. 22 it joined with the Buffalo church and they gave a celebration. A neat little sum was raised. The Buffalo church on a recent date stormed the pastor and wife. About 75 of its loyal followers invited them to Buffalo and there they were greeted at the home of Brother T. S. McDaniels, and there were about a hundred pounds of groceries left for their comfort. The pastor and wife take this opportunity to thank them for the same.—M. Wright.

LOUISIANA

Shreveport—Dr. W. W. Lucas lectured at St. Paul Thursday night, Nov. 13, at which time the city was crowded with visitors to the Fair, which closed Nov. 12th. Our annual rally at Daniel Chapel is Nov. 31. The Shreveport district will come up with brilliant colors to the annual conference.

Spider—The fourth quarterly conference was held at Shady Grove Methodist Episcopal Church October 18-19, 1913, the Rev. J. O. Richard presiding. Many of the brethren were present with written reports. We had a trustee's rally in connection with the quarterly conference and raised \$150.00. The church was \$650.00 in debt when I was appointed to Shady Grove in 1912; now we can say the debt is all paid but \$75.00; also since 1912 up to this date, October 27, 1913, there have been 59 added to the church.—C. L. Angnum.

MISSISSIPPI

Indianola—At Jerusalem Methodist Episcopal Church, on Indianola Charge, we had a class leaders' contest Oct. 26th for the pastor. The contestants were Sister Pleasant Steward and Sister Rev. E. H. Holmes. Sister Holmes led the contest; she raised \$16.95. Sister P. Steward raised \$14.25; making a total of \$31.20 for the pastor.—R. B. Adams, Pastor.

Columbus—The fourth quarterly conference of the Caledonia Charge was held at Military Chapel Oct. 25 and 26, 1913, with the Rev. J. M. Marsh, district superintendent, in the chair. The business of the conference was disposed of wisely. The district superintendent made a strong plea for the Southwestern Christian Advocate and for a full benevolent report. He did not leave a single stone unturned. He looks carefully into every department of church work. Raised during the quarter, \$65.50. Total raised this quarter, \$261.50.—G. J. Dobson, Pastor.

Indianola Circuit—I was sent here from the annual conference held at Durant, Miss., January 9, 1912, by Bishop W. T. Thirkield. I found the church wrecked by the winds and \$300 in debt for the building and \$30.00 for chairs and stove, etc. Our first rally for the third Sunday in February was to pay some of those debts. We raised \$42.50. We have a nice church here, named Rosbury's Chapel, and we have paid on old indebtedness \$200.00 and on repairing \$152.00, making a total up to date of \$352.00 paid on the church this year and \$175.00 still due. We will pay \$75.00 before the annual conference. Our success was due to a

few good brethren, W. P. Perry, H. B. Rosbury, T. C. Chappell, S. M. Clark, E. Johnson, J. C. Clay, Tom Whitehead and P. C. Austin and a few good sisters, and Mrs. Rev. M. E. Skinner, who became a member this year. On the 3rd Sunday we had a trustee's rally; we had eight tribes and we raised from five tribes, \$130.50; three more tribes are to report. Things are alive around Indianola, Miss. We have 20 members reading the good old Southwestern Christian Advocate and 10 more to follow.—R. B. Adams, Pastor.

New Albany Charge—We have just closed our revival and a number of souls were converted. We have been able to pay all debts. In our rally just closed the following clubs of Mallilue raised the following amounts: Club No. 1, \$5.00; Club No. 2, \$5.00; Club No. 3, \$5.00; Club No. 4, \$5.00; Club No. 5, \$7.50; Club No. 6, \$12.50; Club No. 7, \$2.50; Club No. 8, \$5.00; Club No. 9, \$3.00. Total for Mallilue church, \$62.57. At St. Mary a number of the members paid \$1.00. Collection for this church, \$30.30. Total for both churches, \$92.87.—D. D. Reid, Pastor; C. D. Reid, Reporter.

Lambert—The third quarterly conference at the Methodist Episcopal Church was held at Lambert, Miss., Oct. 2-3. Rev. C. W. Butler preached three able sermons and 53 persons took communion. Collection, \$11.90. The conference was visited by Rev. R. B. Westbrooks, pastor of the Methodist Episcopal Church at Bealand, Miss. C. W. Butler is district superintendent.—R. C. Simpson, Pastor.

Shuqualak—Sunday was a great day for Temperance. Rev. J. W. Golden preached a temperance sermon. He handled the subject with power and 20 young men and women signed the temperance pledge that they would not use intoxicating liquor.—Rev. J. W. Golden, pastor; B. T. Teer, superintendent.

Inverness—Our fourth quarterly conference was held Oct. 4th and 5th, with District Superintendent the Rev. H. B. Hart, D. D., in the chair. All leaders were present with written reports except one. Reports of the leaders show great improvements along all lines of church work. Dr. Hart says this is the first quarterly conference to pay him in full on Saturday in 5 years. We raised on Saturday \$32.40. Sunday was a great day; Dr. Hart was at his best and preached a soul-stirring sermon; subject, "Hold your peace and God will fight your battle. We could but say as one of old, that our hearts did burn while he spoke to us by the way. We were hindered in the afternoon service by the downpour of rain; in spite of this a few of us met Sunday night and enjoyed another strong sermon. Total collection, \$53.15.—L. F. Jones, Pastor.

TEXAS

Lovelady—Sept. 26-27 my fourth and last quarterly conference was held by the Rev. W. H. Jackson, D. D. Good reports were submitted. Sunday the Doctor took for his theme "The Promise Is Fulfilled." It was a masterly discourse. This is his last year as superintendent on the Conroe district, and this charge is loath to give him up, for great have been the results on this district, spiritually and financially, under his administration. The sacrament was administered to a large number. We paid the superintendent in full, \$27.00, and had \$18.30 for pastor. Raised in the quarter \$46.30; total raised during the quarter, \$105.35.—W. A. Parham, Pastor.

**\$1,000,000 FUND OF
THE PERMANENT BOARD
OF CONFERENCE CLAIMANTS
METHODIST EPISCOPAL CHURCH**
1018 SOUTH WABASH AVENUE
CHICAGO, ILLINOIS
Rev. Joseph B. Hingley, *corsecx*

A Sermon on "GROWING OLD BEAUTIFULLY" was preached a few Sundays ago, in which it was stated that in order to grow old beautifully a contented and cheerful mind was necessary. But what about the Old Preachers, their Wives and the Conference Widows? Can they be contented and cheerful when the Church gives them a pittance for support? They gave their all for the Church and now they receive so little! Why not give the Claimants a chance to grow old beautifully by increasing your OFFERINGS for Conference Claimants? Send a GIFT to the Board for the Claimants most in need. DO IT NOW.

Now is the time of year to have an "OLD FOLKS' SUNDAY." Invite all the Aged Ones in the community. Provide conveyances for the feeble. Your meeting house will be crowded. Sing the songs from our "Song Leaflet" and cheer the Aged with God's promises. Present the cause of the Aged Veterans and those dependent upon them and take an OFFERING for them. You will be surprised how much you will receive. Then send the OFFERING to the Board to cheer and help the Veterans.

Three Life Annuity Bonds made out this week and several thousand dollars added to the Connectional PERMANENT FUND! Three contented purchasers receiving a good life income, and happy in the thought that their money will help Conference Claimants for a thousand years! Three purchasers without worry as to the safety of their investment! For their security is in a Church that has handled trust funds for one hundred and twenty-five years and never defaulted.

Why not invest in one of our Life Annuity Bonds, receive a good INCOME, and be relieved of WORRY? Write and let me tell you about these Bonds.

Andrew Carnegie has provided a "HERO FUND" for those who exhibit great heroism in dangerous situations. This is a fund well worth while. The Methodist Preacher is a hero, too. On trying circuits and in hard situations he has faced fearful odds along our "far-flung battle line." The Connectional PERMANENT FUND is the Church's "HERO FUND." Show your appreciation of what Methodist Heroes have done by a liberal contribution.

Do not fail to read the December number of the Veteran Preacher. It is out now. It will tell you of "The Old Preacher and His Saddle Bags." It has the picture of the oldest Retired Preacher in Methodism and gives his biography. It is an arsenal full of ammunition for the fight for "better support" of Conference Claimants. Twenty-five cents a year. Ten copies (separate addresses) one dollar. One hundred copies of different issues for distribution in your congregation will be sent to you, one dollar. Subscribe now.

**ROCK HILL (MISSISSIPPI) CHARGE
RALLY—\$335.00**

The rally on the Rock Hill Charge was very good. Collection amounted to \$335.00. One church insured and planning to insure the other church.—The Rev. J. T. Cannon is pastor.

REUNION OF STRIPLING FAMILY

The reunion of the Stripling family convened at New Hope Methodist Episcopal Church, Brentwood, Georgia, Oct. 8-12, 1913. Rev. E. J. Kimball, pastor, acted as master of ceremonies. Wednesday night, Rev. J. C. Stripling, grandson of Father Stripling, preached. Thursday night, Rev. E. J. Kimball preached the introductory sermon. His discourse was very appropriate and fully adapted to the occasion. Friday's session: after devotional service, papers were read by A. B. Stripling, L. L. Oneal, A. E. Stripling; solo by H. S. Stripling. Papers were briefly responded to and the choir rendered excellent music. At night the Rev. J. S. Stripling, district superintendent of the Lagrange District, preached. Saturday, after devotional service, a paper was read by Mrs. Lena Hendricks; solo by Mrs. Laura Oneal, and a paper by Mrs. Annie English. Miss Esther Hull, principal of Jesup School, was present. Papers by H. S. Stripling, and Miss Jennie Commerce were interesting. At night the great history of Father Stripling was read by Mrs. E. B. Stripling. Sunday morning after a warm love feast led by A. S. and A. E. Stripling, the Rev. J. S. Stripling preached a good sermon to a crowded house. In the afternoon the Rev. E. J. Kimball preached, and at night the Rev. J. S. Stripling preached the closing sermon. Great spiritual interest was manifested throughout the entire services. Collected during the session \$35.00.—(Stella B. Stripling.)

REVIVAL NOTES

Millen, Ga.—We held our annual camp meeting at Munnerlyn Grove on the week embracing the second Sunday in this month. We had preaching by the pastor Thursday and Friday at night. On Sunday morning at 11 o'clock by Rev. L. C. Sapp; at 3 p. m., we had a sermon by the pastor. At 7:30 p. m. the pulpit was filled by Rev. Robert Scruggs. The membership at this place is only 24. The collection for the day was \$31.55. Most of the members paid \$1.00 each.—D. L. Clark, Pastor; L. S. Turner, District Steward.

Escatawpa, Miss.—We have just closed a very successful revival. There were twenty-six conversions and accessions. Most of these were young men. All but three became members of our church. The Rev. W. H. Smith of Moss Point preached and was assisted by the Rev. W. G. Roberts (white) of the Methodist Episcopal Church South.—A. H. Lathan, Pastor.

Money, Miss.—We have just closed a successful revival at Locoma church. Ten converts, three accessions and four added to the church.—H. N. York.

Flournoy, La.—We have just closed our revival at Providence Methodist Episcopal Church. Nine were converted. Rev. T. B. Oneal of Daniel church was with us. Third quarterly conference was held by District Superintendent B. J. Reddix.—G. W. Oglivie.

Louisville and Canfield—We ran two successful meetings at each church, which resulted in several additions to the church. We will be able to make a report of one dollar per capita for every member.—F. J. Jackson, Pastor.

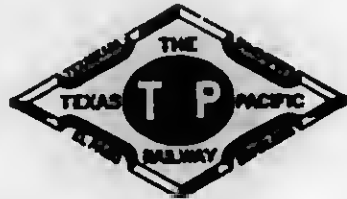
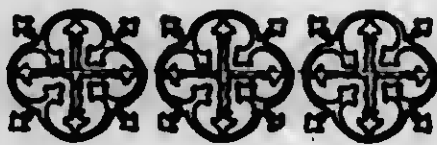
Bay St. Louis, Miss.—Rev. W. A. Oates, pastor of St. Paul Methodist Episcopal Church, Bay St. Louis, Miss., has just closed one of the best meetings that we have had in our church. The Rev. W. A. Oates is a good preacher. We had with us Rev. F. Coster of New Orleans, La. Bro. Castor is a

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member of Wesley Methodist Episcopal Church of New Orleans, La., and a good preacher. Our meeting closed with 15 added to the church.—Robert Johnson.

SPECIAL NOTICE

To the Board of Examiners and to the Undergraduates of the West Texas Annual Conference—The Board of Examiners will meet Tuesday morning at 9 o'clock, Dec. 9th, 1913, to complete its work for the year. Let all be present.—J. W. Weakley, Chairman.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

CHANGE OF ADDRESS

The Rev. J. H. Thompson's address is now 711 Georgia street, Nashville, Tennessee, instead of Laurenceburg, as heretofore.

District Conferences

Salisbury.....
Aberdeen.....Shuqulak, Miss.
Clarksdale.....

..November 19-20....W. J. L. Hughes
..Nov. 25-30.....J. M. Marsh
..Dec. 9-14.....C. W. Butler

District Rounds. GUTHRIE DISTRICT

Fourth Round

Purcell, December 6-7; Wynnewood, 8-9; Ardmore Ct., 10-12; Ardmore, Warren, 13-14; Earlsboro, 20-21; Shawnee, 27-28; Payson, 29; Guthrie, January 3-4; Waurika, 10-11; Temple, 14-15; Anadarko, 17-18; Oklahoma City, Quayle, 24-25; Hennessey, February 1; Mt. Vernon, 7-8; Caldwell, 10-11; Meridian, 14-15; Oklahoma City, Warren, 21-22; Luther, March 1-2; Chandler, 8-9; Cleveland, 14-16. Dear Brethren: This round brings us to the Annual Conference. You did well in the third round. Now let us pull for a general rally for 'round reports.' Let each pastor set his SOUTHWESTERN rally at once; by all means let every officer of the church take the paper. A full report is expected at this fourth quarter. All supplies will be expected to report to the District Superintendent, so let each one do his best. You have done well. Let's do very much better. Wishing for you a glorious closing up of the year, I am your brother in Christ.—D. G. Franklin, Superintendent.

INQUIRIES

The sister of Margaret, Susan and James Oldham, whose father and mother, James and Susan Oldham, lived in Madison county, Kentucky—just before the war. The girls were sold as slaves. The son went to the Mexican war. Any information will be thankfully received by a sister, Annie Rice, Paris, Ky.

Please help me find my sister-in-law. Her father's name is Duncan Jarrott. She has two sisters, named Roena E. Eddie and Mary Crutchfield. Her name is Ivory Bell Hurd. Her husband's name is Albert Hurd. The last time we saw her, we were living on Mr. Streater's farm, and the last time we heard from her, they were living in Melwood, Arkansas. I heard that they were going to move back to Marvele, Arkansas. We are still living near Minter City, Mississippi. Any information leading to her whereabouts will be thankfully received by William Eddle, Minter City, Mississippi.

I wish to inquire for my brother David Franklin Sheppard, who ran away from home eleven years ago, when we lived in Wedonville, Alabama. He was then a 17-year-old boy; has a scar over his eyes caused by a mule's kick when a baby boy; is of a dark brown or black color. He is the youngest of a family of seven, all of whom have passed to their reward save three girls and the father. When last heard of him was through a pastor at Birmingham, Alabama. Will the pastors around Birmingham, Alabama, please read this in their churches? Any information given will be liberally rewarded and thanked. Willie Jane Sheppard, 2810 Temple Road, Los Angeles, California.

ALEXANDER CHURCH—MEMPHIS, TENN.

Rev. H. P. Gordon, the young and faithful pastor of Alexander Methodist Episcopal Church, Mason, Tenn., is seeing the fruits of his labors in the building of a concrete church of modern style in this small town. On Oct. 26th the corner-stone was laid. The Rev. J. D. Chavis, D. D., pastor of Centenary Methodist Episcopal Church, Memphis, Tenn., preached from John 3: 2, to the edification of all. The Rev. Joseph Harrison of Memphis was also present; his influence was much felt in the service and his generous giving appreciated by the captains. A sumptuous basket dinner was served. Collection as follows: Captain No. 2, Mrs. F. H. Alexander, \$30; Captain No. 3, Mrs. Lucy Lydnor, \$12; Captain No. 4, Mrs. Ada Boyd, \$23; Captain No. 5, Miss Elizabeth Taylor, \$10; Captain No. 6, Mrs. M. C. Boyd, \$16; Captain No. 7, Mrs. Fannie Hughlett, \$7.50; Captain No. 8, Mrs. Eliza McBride, \$6; Captain No. 9, Mrs. B. P. Field, \$7. Public collection, \$5.10. Total, \$123.84.—Nina P. Fields.

DR. F. R. BRIDGES HONORED

The East Macon (Ga.) Charge, Suttles Chapel, on Friday night, Oct. 31, tendered to Dr. F. R. Bridges, district superintendent of Waycross district, a banquet in recognition of his six years service. The same was under the auspices of the pastor, the Rev. H. W. Kimball, and good people of this charge. All other denominations took active part. A most excellent program was rendered. Dr. Bridges' address was the main feature of the program. Among the participants were: Mesdames Annie Smith, Norah Williams, Lucile Hall, J. R. Jackson, Mary Harper, J. E. Suttles.—(Mrs.) S. J. Evans, Reporter.

MT. ZION—SUMTER (S. C.)

Sumter, S. C., Nov. 3, 1913—Mount Zion Church, about two miles from Sumter City, was consumed by fire Nov. 2, 1913, caused from flying sparks. We saw that nothing could be done but to collect money for the purpose of rebuilding, and while the building was being consumed we collected from a few members of said church fifty-two dollars. We have arranged already for a rally on the third Sunday. We feel confident that another beautiful building will soon be erected. We have lost about twenty-five hundred dollars; insurance on building one thousand. The members are loyal, with a good district superintendent at the head of the district. While the building was yet in flames Mrs. Clara Gardner, aged 84 years, the oldest member of the church, paid \$5.00 toward the erection of another edifice. Others paid from five to ten dollars.—S. A. Funches, Pastor.

Rogers Silverware 1-2 Price

This \$26.50 Handsome
26 Piece, Combination Set
of Genuine Rogers Celebrated
Silverware
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WESLEY CHURCH—COVINGTON, LA.

Wesley Methodist Episcopal Church closed a very successful revival recently; twenty-three were added to the church. Sunday, Oct. 26, we raised \$366.84. We are planning to build a church at Seguin, Ga., that will seat 750 people. The Rev. H. S. Phillips, D. D., is pastor.—M. M. Strickland.

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The Old Standard Grove's Tasteless Chilli Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

OAK HILL CHURCH—PORTER, DALE, GA.

Despite the downpour of rain the people of Oak Hill circuit came to Richard's Chapel at 11 o'clock services and placed \$100.00 on the table. At night the club roll was called and \$132.50 was reported. Total amount for the day was \$232.50.—S. B. Beauford, Pastor.

LONGSTREET, LA.

Sunday, October 12, was our annual rally for pastor's salary. The amounts reported by classes are: No. 1, \$8.05; No. 2, \$11.00; No. 3, \$13.75; No. 4, \$10.65; No. 5, \$6.25; No. 6, \$4.75; No. 7, \$6.75; No. 8, \$9.35; No. 9, \$14.10. Public collection, \$19.50. Total amount raised, \$104.15. The Rev. J. E. Rolax, pastor at Mansfield, La., and Rev. D. Richardson of the Baptist church, rendered splendid services during the day.—J. L. Angtus, Pastor.

BENTLEY CHURCH—STOCK, BRIDGE, GA.

We have just had recently a successful rally at Bentley's Hill Church. The Rev. J. W. Swain preached a good sermon. Collection for the day, \$100.00.—H. B. Barnes, Sect.; J. S. Jinks, Supt.

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DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. GRANT RILEY

The Rev. Robert Grant Riley, who filled with great acceptability many of our important churches, has passed away. He was born Sept. 11, 1867, and entered the ranks of the Delaware conference of the Methodist Episcopal Church in the spring of 1894. He was a great preacher and a faithful pastor. He gave up his work as a pastor on Nov. 3, 1913, and started for the home of his father. He made it by the assistance of friends, and on Wednesday morning, he passed away in great peacefulness Nov. 5, 1913, in the home of his father on the Centerville (Md.) Circuit. He leaves to mourn their loss, which is his eternal gain, six dear children and many friends. The funeral service was held in Earle's Chapel, Friday afternoon, Nov. 7, 1913, by the Rev. J. E. A. Johns, district superintendent; the Revs. R. H. Coleman, R. E. Stepney and C. W. Moore. The wife of Brother Riley died a few months ago with the same disease (consumption) which took him away.—J. H. Blake.

Leonard—Miss Hermentia B. Leonard was born in the West Indies Sept. 12, 1867. She was educated in Jamaica, West Indies, and converted when but nine years old. She came to this country and united with St. Johns Methodist Episcopal Church at Orange, N. J., and was recommended as a deaconess and was consecrated by the late Bishop Goodsell in Wiley Memorial Methodist Church, Tennessee, under the pastorate of the Rev. Dr. Tate, as a deaconess in the Methodist Episcopal Church. After many months of severe illness she passed away in peace, Monday, Nov. 3, 1913. The funeral was held on Friday eve, Nov. 7, at the residence of Mr. Isaac Freeman, Jersey City, N. J. The Rev. J. H. Blake of Centerville, Md., and the Rev. F. H. Butler of Montclair, N. J., conducted the service. The body was hurried in Washington, D. C., on Saturday, Nov. 8. "Servant of God, well done!"

Hayes—Little Warren Preston Hayes, Jr., son of Mr. and Mrs. Warren Hayes of Sumner, Miss., died Aug. 26, 1913, aged 5 years. Little Warren was a promising little boy and a very bright Sunday school pupil. His father, mother and grandmother and a host of little friends mourn his loss. The funeral took place from Providence Methodist Episcopal Church, the Rev. P. H. Jackson officiating.—Julia Jackson.

Deflanders—Mrs. Sarah Deflanders, of Lucedale, Miss., daughter of Mr. Ruhen and sister of Julia Terill, died Sept. 24, 1913. She was a faithful member of Mt. Pleasant Methodist Episcopal Church of Basin. She leaves a husband, father and mother, one brother and four sisters and a host of friends to mourn her loss.—E. B. Lawrence.

Wilson—Bro. A. D. Wilson, a member of Wilson Chapel Methodist Episcopal Church, Stovall, Ga., died Sept.

14, 1913. He was 50 years old, a member of the church 30 years, Sunday school superintendent 25 years, secretary of the church 24 years, recording steward 20 years. He was loyal to the church. His funeral service was conducted by his pastor, the Rev. J. H. Pinkney, and the Rev. W. M. Daniels, who represented the Grand United Order of Odd Fellows, of which he was a member. He leaves a wife, one child and a host of friends to mourn his loss.—J. H. Pinkney, Pastor.

Gregory—Rufus Gregory, one of the oldest members of Bradford Chapel, Birmingham, Alabama, passed to his reward Sept. 12, 1913. The funeral was preached by the pastor, the Rev. J. C. Houghton, and the Rev. Dan Carthers.

Frazier—Mrs. Martha Frazier of Frazier, La., died Sept. 4, 1913. She was a member of the New Salem Methodist Church, and lived a consistent Christian for forty years. She was the wife of the late Rev. A. Frazier. She leaves two sons, three daughters, four grandchildren and a great host of friends to mourn.

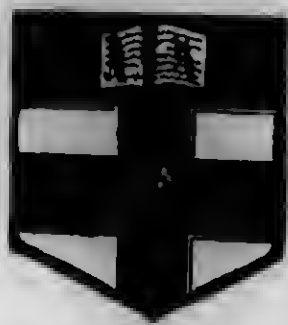
Butler—Miss Corean Butler of Holly Springs, Miss., daughter of the Rev. C. W. Butler, district superintendent of the Clarksdale District, died Nov. 11, 1913. She was a bright young Christian girl and died in full triumph of faith. The funeral service was conducted by the Rev. F. H. Henry, her pastor, assisted by the district superintendent, Rev. W. H. Gilliam. She leaves three sisters, a brother, mother and father, and a host of friends. Interment was made in the family burial ground at Holly Springs. Peace be to her ashes.—F. H. Henry, Pastor.

Marriages

Copland-Simpkin—The wedding of Miss Gertrude Simpkin and Mr. Dixie Copland, Jr., was a delightful event of Wednesday eve, Nov. 12, 1913, at the home of the bride's parents, Mr and Mrs. O. S. Simpkin, Mansfield, La. The large hall, gallery and yard were taxed to accommodate the guests. At 7:30 o'clock, to the strains of the wedding march played by Miss Evelyn Rolax of Mansfield, the bridal party appeared. The bride's dress was satin messaline trimmed with shadow lace. After the ceremony there was an enjoyable reception. Mrs. Ella Simpkin, mother of the bride, was assisted by Mrs. Maud Laine of Wesley Chapel and Mrs. Tucker of the African Methodist Episcopal Church. The bride and her mother are prominent members of the leading Baptist church in this town. The bride's father is chairman of the board of trustees of Wesley Methodist Episcopal Church, of Mansfield. The groom is also a prominent member of Wesley. The Rev. J. E. Rolax officiated.

Daniels-Nasworthy—Mr. Nelson Daniels and Miss Ida Nasworthy of Hogans, Ga., were married in the Methodist Episcopal Church recently. The Rev. B. Hester officiated.—D. D. McCarthy, Reporter.

Rice-Mozeak—Mr. Jim Rice and Mrs. Sidney Mozeak were united in wedlock at the home of Mrs. Mozeak in Avondale, Ala., on Sept. 18, 1913. Rev. J. C. Houghton, pastor of Bradford church, officiated.

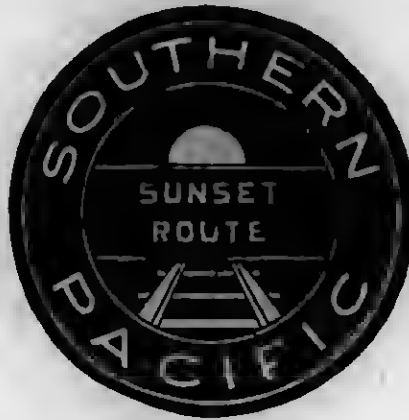


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Miller-Woods—Mr. Walter Miller and Mrs. Jessie Woods were married at the home of Mrs. Woods' sister in Birmingham, Ala., Sept. 23, 1913. The Rev. J. C. Houghton, pastor of Bradford Chapel, officiated.

Porter-Glover—Bayou Scie, Shilo Methodist Episcopal Church. On the 25th day of September, 1913, Mr. Henry A. Porter and Miss A. I. Glover, two prominent members of this church, were married, the Rev. J. D. H. Frazier officiating.

King-Hunter—Mr. L. S. King and Miss Parthena Hunter were married at the home of Mr. and Mrs. R. H. Mans, recently.

McGee-Baldwin—Mr. Adrian McGee and Miss Gussie Baldwin of Richards and Iola, Texas, were united in matrimony on September 21, 1913, at the home of the bride's sister. R. H. Warren officiated.

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CRESCENT CITY NOTES

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

NEW ORLEANS UNIVERSITY ALUMNI

Will give a Musicale in the University auditorium, Friday evening, December 5th. Program begins at 8 o'clock. Admission, 15 cents.

Miss Florence Fisher will be united in holy wedlock to Mr. Hezekiah Curtis on Thursday afternoon, Nov. 27th, at 5 o'clock, at the residence of the bride, 117 General Scott street. The Rev. Chas. Fisher of Mobile, Ala., will officiate.—Florence Barnes.

Mrs. Frances Joseph Gaudet will deliver an address at First Street Church, Sunday night, December 14th.

Mrs. Nellie Chinn was called to Washington, La., last week to the bedside of her mother, Mrs. Sarah Edwards, a very prominent member of our church, who is quite ill.

Trinity—Sunday's services good. Collection, \$60.00. The Sunday school with Miss Laura Butler, superintendent, and Miss Mildred Smith as assistant, grows. Thanksgiving Day will be observed; also Southwestern day, Sunday at 3 p. m., with a special program, under the direction of Mr. Ralph E. Chinn and others. The Straight University Jubilee Company will sing. The pastor will deliver an illustrated sermon Sunday night, subject "The Man of Galilee;" special music by the choir. Anti-Tuberculosis Day, Sunday, Dec. 7, at 3 p. m., with addresses by prominent white and colored physicians. Singing by the Leland University Quartette.—W. Scott Chinn, Pastor.

St. Matthew Charge—Services good all day and well attended. Brother Joshua Thomas of Morgan City preached at the morning service. The rally at night by the Ladies' Aid and the King's Daughters was successful. The drama Friday night by the Rosebud Dramatic and Social Club was good. Quite a neat sum was realized. The Thanksgiving service will be held on

Thursday night. Special services Sunday night, Nov. 30.—Chas. C. Landry, Pastor.

Williams Church—Nov. 24, early prayed meeting led by Bros. J. J. Jefferson and G. W. Forest. Good sermons were preached at 11 o'clock by Bro. S. L. Leman and at 7:30 by Bro. G. W. Forest. The musicale conducted by Mrs. Ora J. Colwell and Miss E. L. Chapman was quite a success. The officers, members and pastor thank them and their friends for their service. Southwestern day at Williams, the second Sunday in December, the 14th. I thank also Prof. George J. Carriere, Misses Cecile Carter, Helen Edward, Mahel Sylvester, Mrs. Margaret Maurice, Prof. A. H. Colwell for their services.—J. A. Landry, Pastor.

Wesley Church—Brothers Orange Thompson and Peter Gaskin conducted the early prayer meeting. The Rev. T. W. Sherard preached a very able sermon in the morning. The Epworth League, conducted by W. B. Buchanan, president, had a good meeting in the afternoon and Dr. C. M. Melden, president of New Orleans University, preached a very interesting educational sermon at night. Next Sunday will be Southwestern Day. At 10:45 a. m. Dr. J. L. Wilson, the pastor, will discuss "The Pedestrian Christian's Life of Faith." At 7:30 p. m. he will discuss "The Manifestation of God to Man." The Sunday school, which has done so much financially, will render a program next Monday night, December 1st, for the purpose of securing presents for the children. In this effort Miss V. C. Hurst, the superintendent, asks the co-operation of all.—L. L. Harrison.

Thomson Church—Services good all day Sunday. At 11 a. m. Rev. J. Cox, a Baptist minister, preached. At 3:30 p. m. our rally was on. The following ministers were present and inspired this loyal membership greatly: the Revs. J. O. Brown, D. S. Sloan, J. A. Landry, C. C. Landry and John McKee. At 7 p. m. the church was crowded to utmost capacity. The Rev. T. Ory of the New Light Baptist Church and his people were with us and also Bro. Wm. Gulloit. The Rev. Mr. Cox assisted also at this service. Forty-five captains who were appointed a month ago reported: Caroline Hagan, \$18.00; Victory Passeeu, \$5.55; Georgie Rodford and Isabella Robinson, \$2.00 each; Frances Curtis, Kittle Walker and Harriet Parson, \$3.00 each; Agnes Williams, \$4.00; Laura Levy, \$5.00; Foster Chast, \$10.00; H. D. Mouton and D. Parker, \$5.00 each; Geo. Jackson, Oliver Deggis and P. A. Goff, \$4.00 each; Evelyn Davis, \$5.00; Bertha Homes, \$1.00; Ida Hagan, \$5.50; Olivia Denest, \$3.75; Nona Huhhard, \$23.90; Agnes Williams, \$3.00; Minnie Gotchot, \$5.00; Octavia Moton, \$10.00; Ella Alexander, \$5.00; Lucinda Harris, \$4.00; Susie Susie Bennett, \$5.00; Sunday school, \$5.00; Cecil Rachon, \$2.50; public collection, \$19.50. Total collection, \$178.70. All praise to the loyal members of Thomson. Other captains are yet to report.—T. F. Robinson, Pastor; P. A. Goff, Rec. Steward.

Mallaleu Church—Our work has progressed and we are closing up a fair year. The Sunday school is increasing in attendance. The pastor has been on the sick list but is now himself again. The pastor has sent a strong circular letter to each member and friend urging them to contribute to this cause and is expecting a hearty response. Our rally will begin Sunday, Nov. 30th. The pastor expects

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every member to do his full duty toward the various benevolences of our church. Last Thursday night, the 20th, Mrs. Robinson, district president of the Woman's Home Missionary Society, and Miss Emma Bessie, state president, were present and installed the officers of the Woman's Home Missionary Society. It starts off with quite a large membership. Miss Bessie gave quite an interesting talk on the work of the Society in the Methodist Episcopal Church. At the close the committee served refreshments. The Sunday services were good.—D. S. Sloan, Pastor.

Malden Church—Our King and Queen rally was held Sunday, Nov. 16. Rev. W. S. Chinn and J. O. Brown assisted the tribes reported under the following leaders: E. E. Smith, \$4.50; D. L. Riley, \$5.25; Chas. Johnson, \$5.05; W. M. Thompson, \$2.00; the ladies: Elizabeth Julia Stanley, \$16.05; Esther F. Crumby, \$12.05; Victoria Jane Jenkins, \$1.25; total, \$50.00. On Tuesday was held the crowning of the Queen, Mrs. Stanley. In connection with this was the celebration of the Rev. and Mrs. Charles' tenth wedding anniversary. Mr. D. L. Riley, Mrs. Blanton of Mt. Zion, Mr. Thompson and others delivered addresses. The pastor and wife received many useful gifts. Refreshments were served.—H. B. F. Charles, Pastor.

ALEXANDRIA DISTRICT

The preachers' meeting of the Alexandria District will convene in Martha-ville, Dec. 17 and 18, by order of the district superintendent. He desires every preacher to be present. Important business will be transacted, as it will be the last meeting of the year.—A. B. Venable, Pres.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, DECEMBER 4, 1913

Vol. No. 42—No. 49

IS IT WORTH WHILE?

The Southwestern Christian Advocate in this, the 50th. year of the Freedom of its Constituency earnestly pleads for a full emancipation of itself as well as of all the people. The Southwestern would be more effective for racial uplift if its circulation were doubled. 25,000 subscribers from our large constituency is a small matter. This Increase must come now or later. Why not now?

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To start with, we offer the paper from now until January 1, 1915, for \$1.00. In addition to this, to every new subscriber or for each renewal, we will send free a very fine group of thirty-six individual portraits of the thirty-six Bishops of the Methodist Episcopal Church.

This photo-engraving of "The Bishops of the Methodist Episcopal Church, 1913" contains the thirty-six portraits of the Bishops, made from the very latest photographs. Each portrait is in an oval, measuring $1\frac{3}{4} \times 2\frac{1}{2}$ inches; arranged in four rows of eight portraits each, with the portraits of Bishops Bowman, Walden, Vincent and Moore in the center. The size of the picture is 17×15 inches, oblong, printed in sepia ink, on a fine lithograph enameled paper. The picture is mounted on a white ripple finish, double thick cover paper, size $21\frac{1}{2} \times 19$ inches, with an embossed space $17\frac{3}{4} \times 15\frac{1}{2}$ inches, in the center of which the photo-engraving of the Bishops is tipped.

This offer is made possible by an arrangement effected by our publishing agents. The picture is the finest reproduction of the original photographs that can be made. It is worth \$2.00 but it cannot be bought. It is only for subscribers to the Advocates of the Church. This is **your chance** to put into your home the portraits of all the living Bishops of the Church.

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2. The first issue of each month will be a Magazine Number. There will be a serial story running through the year with an occasional short story. Our contributors will be among the best of the Church, discussing live topics. Each Magazine Number will contain most of the regular Departments of the paper, with notable additions for the month. In this Magazine Number there will be health papers, papers on domestic art, on farming, a full page of the most authenticated information on the progress of the Negro and a sermon by an outstanding member of our constituency. There will be other features fully as helpful as these named. The purpose will be to make the paper during the year better than it has ever been.

The New York Age in its last issue said: The Southwestern Christian Advocate is by a long way, the strongest denominational paper published in our race.

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We appreciate the fact that the Southwestern comes to you weekly. You can help us, will you? Take your paper in the next 10 days and go to your neighbor or your fellow worker in the office, in the school room or on the farm or any person you can reach and influence and get him to subscribe for this paper. If you will do this you will double our circulation before Christmas. We are depending on you. Will you disappoint us?

Now Brother Pastor if you have not observed Southwestern Day please do so at once. Many of your fellow pastors have done so with gratifying results. It is not fair to have the campaign fail because a few will not help. *Every Pastor* must help if we are to have anything like success. Write us at once and work for the paper until it is read in every home in your parish

THE PREACHER AND THE BOY

By Bishop Frederick D. Leete

THE boy saw the preacher long before the preacher saw the boy. Truth to tell, he was a little afraid of the man in the black coat, but he didn't run away—not he! Out of the corner of his eye, and curiously, he watched the approaching figure, and studied the face which he had often viewed in church from his far-off seat in the family pew. "What sort of men are preachers, anyway?" he wondered.

At last the preacher's eye fell on the lad, playing at some boyish game, and apparently oblivious to all else. A smile of recognition lighted up his fine face. Impulsively he stepped forward and held out his hand. "Good morning, Harold," he exclaimed, with evident pleasure at the unexpected meeting. "'Harold!' He knows me then; and my name, too," thought the boy. That was a good beginning, he felt, "and he doesn't nickname folks, either," he added to his inward comment and approval, as in a somewhat restrained manner he yielded to the rather difficult act, for a boy, of hand-shaking.

But the preacher, not heeding his embarrassment, began a running fire of remarks about his desire to become acquainted with the boys of his congregation, and of questions about himself and the family, which without seeming too familiar or searching appeared to display a genuine personal interest and liking, and which the boy found himself answering without hesitation or a sense of awkwardness. Then the conversation drifted to outdoor sports, and the preacher showed by his remarks that he knew all about these things, having once actually been a boy himself.

The visit was not continued to the point of weariness or of renewed constraint. Breaking off at just the right moment, the preacher exclaimed: "Well, good day, Harold; I hope to see you every Sunday at church." "Good day, sir," replied the boy, and with a kind of glad feeling which he did not try to account for, he bounded off after the fashion of his ilk, but suddenly stopping short as one who has forgotten something, he called at the back of the retreating preacher: "Oh, I'll be there, all right!" Answering a merry wave of the hand with a countersign, he went on his way, to school or ball-ground or home, as happened to be the case. That night he casually remarked at dinner that he had seen the preacher, and had spoken to him. "How do you like him?" asked some one. "Fine and dandy," was the satisfactory and convincing, if somewhat irreverent, reply.

Would that all the preachers knew all the boys, and that all the boys though the preacher "fine and dandy." Thus would be saved much parental anxiety and sorrow, and much social embarrassment. Boys need playgrounds as well as pastors, and pastors as truly as they need playgrounds. The pastor and the playground may well be mixed up together sometimes, especially if they know how to mix. If a preacher can "hit the ball in the eye" at a Sunday-school picnic, it will not hurt the flavor of his sermons to do it, though, of course, it may for a time spoil his gestures. To play a game of tennis, or to act as time-keeper, referee or starter at the school sports, will make up to the pastor's influence whatever his dignity may be supposed to lose—that is, if he is not seen to be unjust or too selfish in his conduct.

It is not, however, necessary to go to the amusement park, or to give time to play, in order to gain and to keep the confidence of boys. One of the best boys' workers I ever knew had no knowledge of such matters, nor interest in them. But he was a "good sport" just the same, for he knew the names, the birthdays, the homes, the needs, the secrets, the whims, the strong and weak spots, and the springs of power, which belonged to the lads whom he loved, and whom he coveted for Christ and the Church, and for their own

nobler and happier manhood.

A little attention to boys will save some one's having to give a good deal of attention to men. The great city preacher can not do much in this matter; he must attend so many committees and prepare so many thrilling sermons. Come to think of it, why are all these sermons and committees necessary? In part because the preacher is such a stranger to his boys and girls, if not to older folk. Less effort to win the world needs be made by those we know and love. A little more time on boys, and a little less care for the polishing of periods to the point of receiving admiration and applause, would save humanity faster. Not a few famous preachers could hardly name a convert of their ministry. They are the paid pleasers of the converts made by simpler, plainer and more faithful men, some of whom might also have been orators and distinguished preachers if they had thought the game worth the candle. As for committee-going and convention-chasing, it is carried to a fatal excess when, for example, it prevents a pastor from getting to know the boys.

Who does not believe that the conversion and Christian training of a single boy may be worth a man's whole ministry? If this is true, every preacher of the gospel has a wonderful office, and every parish is one of splendid possibilities, for boys are everywhere, bad boys and good ones, in all states of development and of improbability, and the zealous pastor of boys seeks to bring each to his highest terms.

"Good, better, best, and I will never rest
Until my good is better, and my better best."

No failure is possible to the preacher who loves boys, and who does not overlook or neglect them. Even to-day another poorly appreciated man of God is inspiring and molding to his life work another Robert Moffat. Right now a new Children's pastor-evangelist, by his clear and tender precepts and parables, is waking the mind and heart of a coming Henry Drummond. He who labors in a little church, while he is striving for the success which may lead him to a broader field, should thank God for this, at least, that he has time to take pains with individuals, and particularly with those whose lives are likely to be soonest and most completely filled with temptation—the boys.

What about the grown-up boy and the worn-out preacher? If the latter term is distasteful, the fact is harder to bear. Who remembers the kindness shown in other days? Who cares for the old and weary pastor of his youth? Many do recall these men with love, but few write them messages of grateful recollection and of sympathy. Love can be shown by a golden coin or by a generous check for the care of retired pastors. But I venture to think that excellent as is the growing thoughtfulness of the practical needs of the veterans, something more is fitting. Let the boy that was, and who was helped to manhood's better part by the trembling father in Christ, write him an occasional kindly note of praise and of good cheer. So will his eye glisten, his bent form straighten up, and his gladdened heart will throw off no small portion of the gloom and weight of age.—In the Pittsburgh Christian Advocate.

OUR SUMMER IN EUROPE VII

PISA—FLORENCE

By Charles M. Melden, Ph. D.

Leaving Rome betimes, we for hours travelled along the west coast of Italy. The road runs through a fertile country, passing many towns and villages, some of which, like Civita Vecchia and Livonia (the ancient Leghorn) are of historic interest, and affording fine views of the sea. We obtained a glimpse of Elba in the distance. Here it was that Napoleon was held in captivity for a time. His escape threw all Europe into a panic. But his career was over. For a moment his star blazed forth with something of its former glory, only to go out in blackness at Waterloo. As Victor Hugo said, "God had got through with him."

Pisa

A town formerly of great commercial importance, a rival of Venice and Genoa, it is now of no special interest. Visitors are attracted by the fame of its leaning tower. This is indeed unique. Whether intentional or accidental, it is a curious structure. It is many feet out of perpendicular, and it seems as if only slight pressure would be necessary to hurl it to the ground; but it has stood securely through the years, and shows no signs of falling. In the Cathedral near by is the hanging lamp, the oscillations of which are said to have suggested to Gallileo the principle of the pendulum. The Baptistery has a remarkable echo. When the caretaker ran up and down the scale the notes were repeated and prolonged so as to make a beautiful harmony. A ride around the city, with a visit to the houses occupied by Gallileo, Keats and other celebrities, finished our pleasant stay. At the appointed time we took train for

Florence

The country between Pisa and Florence is very thrifty. The Italians are expert farmers. Every inch of land is improved. The irrigation ditches are bordered with small

fruit trees. Between these grape vines are festooned. In Lombardy we saw the same careful cultivation of the soil. The graceful movements of the vines as they swayed in the gentle breeze inspired the other and poetic member of the family, and the following is the result:

Out on the plains of Lombardy,

The grapevines are at play;
In beautiful robes of richest green,

Fairer than gown e'er worn by queen,
They dance and dance away.

Fond sister fays have decked the bowers

Where the fairies dance away,

With garlands fine

Of the graceful vine
which swings with its perfumed flowers.

With lightsome touch they skip and dance,

And are never a-weary or sad;

The bright sun looks on

At their frolic and fun,

And the moon takes a peep and is glad.

Have you ever been in Lombardy,

Have you seen the vines at play?

Ere long they must bear the purple grape.

Bend low to men who their treasures take,
But in June they can dance away.

The sections thus defined bore heavy crops of grain. In some places trees, vines, corn and beans were growing together on the same land. The beans would be gathered before the corn became large enough to shade them. This was intensive farming in perfection.

Florence is the art-lovers paradise. Here are the famous Uffizi and Pitti galleries, where one may wander among innumerable paintings and statues. Here are the Venus de Medici, Dancing Satyr, Disc Throwers, etc. Here are masterpieces by Titian, Raphael

and their confreres. One must not fail to see the Madonna of the Chair—a priceless possession. In the Gallery Belles Arts one sees Michael Angelo's David. It is worthy of its author. The figure is of heroic size. The youth stands erect in conscious strength, alert and ready. You imagine him at the right moment springing into action and sending the stone crashing into the skull of his boastful and gigantic opponent. It is said that this marvelous statue was carved from a piece of marble rejected as worthless. But Angelo's artist eye saw imprisoned within it the shepherd boy and future poet-king of Israel.

The Loggia die Lanzi, an open gallery facing the Piazza della Signoria, contains many fine statues.

The Cathedral is of vast proportions, 558 feet long and 342 feet broad. It has little except its size to impress one. The facade is ornate, but the interior is bare and cavernous. Near by is the Battistero, the doors of which are the work of such artists as Andrea Pisano and Lorenzo Ghiberti. They are of bronze and represent scenes from sacred history. Michael Angelo is said to have remarked that these doors were worthy to become the doors of Paradise.

The Church S. Lorenzo is noted as the burial place of the Medici, that famous race of warriors, statesmen, ecclesiastics whose lives are inextricably interwoven with the history of their city. Six of the princes are buried here. The family has spent fabulous sums in the building and ornamentation of this resting place of their illustrious dead. The new Sacristy is by Michael Angelo and contains several pieces of statuary by his hand, among which are the well-known figures of night and day, evening and dawn.

Recently a little room leading from the Sacristy has been discovered, which was probably used as a study by Angelo when at work here. On the walls are rough sketches in charcoal by his own hand. This seemed to bring the great man unusually near. The guide also shows the photograph of the skull of one of the Medici which was found upon opening his grave. It shows the fracture made by the blow which killed him.

The Church of S. Marco must be forever associated with the name of Savonarola. Here he delivered those discourses which moved not only Florence, but also the entire Roman Church. More interesting to me was the adjoining monastery. I eagerly sought out that portion occupied by the great reformer. He used three cells, one leading from the other, the last forming a secluded retreat into which he retired for study and prayer. Here are preserved a piece of wood from his scaffold, his haircloth garment, some autograph manuscripts, an annotated book and his crucifix. There is also the well known portrait by Fra Bartolomeo. The face is very fine. It seems lighted up with a holy enthusiasm. In this

sacred place I tried to imagine the experience of this modern prophet who here received those mighty inspirations which enabled him to sway the multitudes by his imperious will.

Right or wrong, wise or unwise, Savonarola at one time wielded an influence over the fickle populace which has been rarely equalled anywhere. Doubtless at first he was sincere but at last became fanatical. His rule became intolerable, his asceticism was unnatural. He bent the bow till it broke. The people rose against him and those who had worshipped him executed him and in the public square burned his body. A fountain now marks the spot and a colossal statue of the martyr priest stands in the great hall of the Palazzo Vecchio.

Santa Croce is worthy of a visit as the burial place of Michael Angelo, Galileo, Bruno and other celebrities. In the square is a monument to Dante. Nothing marks the changes wrought by the years more than these monuments. The city is now proud to honor as her greatest citizens the men who in their life-time she persecuted, exiled, tortured and buried. Savonarola, Galileo, Bruno, Dante, what names are these! Sufferers in the undying cause of human freedom! Their reward was tardy, but the world today honors them as its leaders into a larger and nobler life. The fathers stone the prophets, but the sons build their sepulchres.

Florence is a noisy city. Its narrow, crowded streets resound with the cries of drivers, the cracking of their whips, the tooting of horns and the rattle of iron-shod wheels over the cobblestones. Little donkey carts bear disproportionate burdens, the undersized horses race hither and yon, pedestrians jostle each other, all in indescribable confusion. The outdoor cafes afford abundant opportunity for refreshment. The jewelry and art stores invite the collection of souvenirs. It is a relief to escape from all this noise and turmoil into the open country. The environs of Florence are very beautiful. Villas situated in the midst of luxurious groves and well-kept gardens are on every side. That once occupied by the artist Powers is especially attractive. The ride to Fiesole ought to be taken, if one has time. The electric road winds up the mountainside, giving superb views of the valley. From height near the Greek Church the outlook is exceptionally fine. It commands the country for miles. The surrounding mountains hold, like a precious emerald in their lap, the rich valley. The Arno winds gracefully through the fields and groves, enters and leaves the city, and wanders leisurely off on its way to the sea. The city reposes peaceful and fair in its beautiful surroundings. As we sat enjoying the scene, the shades of evening began to fall, gradually shutting out the landscape. As the darkness increased the lights of the city began to gleam like jewels upon the bosom of the night. It was as if a section of the starlit heaven had fallen to earth.

the hands of some gentlemen of prominent position, and commenced the work with every promise of success. A class of twenty-one catechumens was formed, and Mr. Owens, a missionary, was appointed to work in the colony.

Towards the close of the following year (1790) Coke was in Nevis again, and found that the work had so far advanced that a chapel had been secured in Charlestown. He was cordially received by the planters of the island, most of whom encouraged the work of the mission. One he mentions who himself assisted in the work of instructing the slaves. Three years later Coke was there again and found a society of 400 members. Subsequent reports told of steady progress year by year. The members increased and a fund was started for the enlarging of the chapel.

But even here, while the planters as a whole were friendly, our workers did not escape persecution. Mr. Brownell, a missionary, writing in 1797, says: "In October and November we had much persecution. The enemy raged violently. Several great men were ringleaders. They frequently attended the preaching and disturbed us by swearing, brandishing their bludgeons, swords, etc., and forced us often to break up our meetings. I applied to a magistrate for redress, but could obtain none. Our persecutors, being encouraged, determined to set fire to the chapel and force us to quit the island. Our friends hung down their heads and did not wish to interfere; while our enemies triumphed greatly, it being generally believed that we were connected with Mr. Wilberforce in England, to support his application to Parliament, to abolish the slave trade." The chapel was set on fire, but happily the fire was extinguished without any serious damage being done. Mr. Brownell was waylaid and struck with a bludgeon. Worse things might have happened, but some persons of influence interposed. The president and council heard with patience an address asking for protection, and would have punished the offenders, but Mr. Brownell freely forgave them when they pledged themselves not to trouble the work any more. During this persecution the work flourished amazingly. The chapel was enlarged and large numbers were added to the church. The membership did not increase rapidly, because of the planters' objection to class meeting. They were not opposed to religion or public preaching, but seem to have had some suspicion with regard to what they termed private meetings. This prevented many slaves who were Christians from becoming actual members. With this reservation the planters, with few exceptions, seem to have been favorably inclined towards the work which flourished to such an extent that, within ten years from the commencement of the work, there were about 1,500 members. County societies were formed, and many people who had used Sunday for trade, dancing and drinking, devoted that blessed day to the worship of God.

Bedford City, Va.

II.---Methodism in the West Indies

By E. Adolph Haynes.

In the article of St. Kitts it was stated that Dr. Coke, on the occasion of his visit to that island, went over to the neighboring island of Nevis. He went with a view to the establishment of a Methodist mission there, but did not succeed in accomplishing his object. He took letters of recommendation and was received with great civility, but he states in his history, "Every door seemed to be completely shut against our ministry. Those in authority were suspicious with regard to Coke's desire to preach the Gospel to the slaves. As he puts it, "The inhabitants, by viewing the Gospel through an improper medium, apprehended that its operation on the minds of the slaves would tend to lessen that subordination which was inseparably connected with their relative situations in life." So Coke returned to St. Kitts, feeling that he had undertaken "the most useless and expensive journey" in which he had yet been engaged.

Coke's first visit to Nevis, however, was not the complete failure that it at first seemed. After his departure some of the inhabitants began to think better of his purpose to establish a mission, and soon Mr. Hammett, the missionary in St. Kitts, received an invitation from Mr. Brazier, a member of the Nevis House of Assembly, to come over and preach the Gospel to the slaves. This invitation was soon followed by another from a prominent gentleman who placed his house at Mr. Hammett's disposal for services. It was not possible to respond immediately to these invitations, and it was not until Coke's next visit to the West Indies, some two years later, that a start was made with Wesleyan Methodism there. On that occasion Coke found that "God had so disposed the hearts of the people that the slaves were willing to hear the word, and their rulers to permit it to be preached." He received comfortable accommodation at

A GOOD RULE

We have the wisest teacher and she has given us this rule
That helps us in our lessons—you can use it in your school.
Always add a smile or two when things are going wrong,
Subtract the frowns that try to come when lessons seem too long,
Then multiply your efforts when the figures won't come right,
Divide your pleasures day by day with every one in sight.
Now if you always use this rule you'll have a happy day,
For lessons then are easy, and the hours fly away.
—M. S. Van Der Veer, in *Youth's Companion*.

THE BIBLE AND RELIGIOUS EDUCATION IN OUR SCHOOLS

Compiled by Carl Theodor Wettstein

As is well known, the Supreme Court of Illinois has ruled the Bible out of her public schools, on the ground that its compulsory use is an interference with religious liberty. We have no right to criticize the action of the Supreme Court, but in the following quotations we give the opinions of a few prominent men on the subject of the Bible and religious education in the schools. These words certainly should make the opponents of the Bible think, and should open their eyes to the great responsibilities that rest upon the educators, parents and teachers of our country.

I know well enough that this is a very delicate subject and a hard problem to solve without giving offense somewhere. But I should think that if intelligent, honest people, who have the welfare of the child and the future of our nation at heart, would come together and talk the subject over calmly and with sincerity, something could be arranged to find a way out of this dilemma satisfactory to most people.

Milwaukee, Wis., October 1912.

Wall Street Journal; New York:

"A conference has been held in the United Charities building for the purpose of considering a plan for religious instruction of the pupils in the public schools. The plan is to permit the children to absent themselves from their classes on Wednesday afternoon in order to attend religious instruction in the churches of their family faith. In discussing this movement Dr. Mendes, the Jewish rabbi, spoke of the necessity of teaching the higher three 'Rs'—reverence, righteousness and responsibility.

"As to this plan of solving a vital problem of today the Wall Street Journal has nothing to say. But as to the problem itself it feels privileged to speak, because, to a degree, which financial interests as a whole perhaps do not appreciate, the future stability of the country, the future value of its investments, the permanency of its institutions, and the whole structure of business, depends upon the instruction given to the children of today. On its secular side, that instruction is probably as good as it is possible to secure under existing conditions. But it fails utterly on the side of moral and religious teaching, and this failure is not compensated for by any instruction that is now given in the families and churches. Unless this great defect in our public school system is removed, this nation will become a people without reverence, righteousness and responsibility, and great will be its fall."

FREDERICH FROEBEL, founder of the Kindergarten, in "Education of Man:"

"Before everything else we should educate our powers, our spirit, as something we have received from God. We must show the divine in our life. We must improve in wisdom and intelligence with God and men, in secular and in spiritual things. We should know that our earthly being and all earthly things are a temple of the living God. We should know that we must be perfect, as our heavenly Father is perfect. In harmony with this knowledge we should act and live. And the school must lead us to this knowledge; to reach this goal we need the school and education; both are necessary to reach this purpose. * * *

"Every man, as a being coming from God, existing through God and living in God, should confess the religion of Jesus Christ. And every school should teach, above everything else, the religion of Christ."

CHARLES DUDLEY WARNER, in Harper's Magazine:

"The ignorance of the Bible among the students in our public schools and higher colleges is a striking illustration of the inability of our educational machinery to produce the necessities of life. It also signifies

a great fault in our social and political life.

* * * The first thought that comes to us at sight of a social evil is, that a new law must be made against it, but never comes to us the thought that the real radical remedy for these social evils is a radical improvement of the moral character of the single member of the human society. And through what other remedies can we destroy this corruption than that we educate the voter and public officials to become good, honest and moral individuals?"

DUKE OF WELLINGTON, England's great hero, in a speech:

"I am not a schoolmaster and am no judge on educational subjects. But I wish to express my opinion on one subject, and I want to express it with great emphasis, that, if religion is not made the foundation of the education in our schools, it will be your fault if, in the future, there will be so many more educated devils in the world."

JUDGE PETER S. GROSSCUP, in an address before the Knights of Columbus, Chicago:

"The only blot on the American public schools is the exclusion of spirituality as one of the great facts of the world. The law admits Darwin, admits scientists of every day, and admits all facts except the supreme fact that religion is the fundamental influence in all movements of mankind.

"The schools teach the life of Lincoln, of Washington, of the great American characters, but are forbidden to teach of Jesus Christ or the Bible.

"The purpose of this, I suppose, is to avoid factional ill-feeling and strife among the various sects. The position is not a neutral one, but an avoidance of a supreme subject.

"If different geographers disagree on the character of the earth's surface, should geography be barred from the schools?"

"As long as America turns its back upon religion and the existence of God—the perfect message given by Jesus Christ—it is excluding the most powerful influence for good, both spiritual and civil, that the world has at its command.

"If the day of religious education is postponed in the public schools, it is postponed forever, unless the pupil has the advantage of other means of instruction. It is throwing the power of the state against the most exalting fact in life."

JULES SIMON, statesman, of France, and member of the Academy of Sciences:

"The main cause of the great increase of immorality in France I see in its combat against the church. I, myself, am a philosopher; I am not a Catholic nor a Protestant; but for the masses such morality without religion is unintelligible. For these, religion is necessary, and we were wrong when we secularized our schools and banished religious education from them."

NAPOLEON I, to the directors of a girls' school:

"Religion is of the utmost importance in a school for girls. It is the safeguard for the mother as well as for the husband. Educate us believing Christians, not gossiping rationalists."

WILLIAM E. GLADSTONE:

"Every system which considers a religious education as secondary, or superfluous, is destructive."

BENJAMIN HARRISON:

"Take the Bible away from our schools and universities and place into the hands of the growing-up race books of science and modern culture—wait a decennium until the seed has grown up; you would flee from the horrors of degeneration which you would find. You would be amazed at the depravity of mankind. Man, destined to be elevated to God, would be beastly. Such would be the

end of mankind if the Word of God would disappear from the world."

PRESIDENT SCHURMAN, OF HARVARD:

"No man can be considered a truly educated man who is ignorant of the Bible."

PROF. CLAUDE KINNICK, principal Winamac (Ind.) High School, in a highly interesting article in the Western Christian Advocate:

"The Bible should not be used as a textbook in the public schools. That would involve its use in toto, and would be a fruitful source of strife and sectarian bickering, a spirit that should be inhibited rather than developed. Furthermore, the use or non-use of the Bible should not become a subject of legislation. With the Bible barred we would be deprived of one of the great literatures of the world and a source of the highest mental and moral development. With the Bible prescribed by law, the way would be opened for its misuse. Not all teachers are competent to teach the Bible, and it would better be left untaught than to be taught improperly. Its use should rest with boards of education, upon whom devolve the function of recommending courses of study, and with the initiative of teachers who are fitted by a reverence for its sanctity and a sufficient understanding to present it to pupils. * * *

"The Bible may be used in two ways. First, selections may be made for general reading and instruction by the teacher. Opening exercises furnish a good opportunity for such reading. The selections should be made judiciously, on basis of the interest and comprehension of pupils. The Psalms, Proverbs, the Gospels, and many of the Epistles can be used for general reading before the school. These, especially the New Testament selections, should be given without comment or interpretation. Stories, such as those of Moses and of Joseph, may be selected for reading. This is only suggestive; the competent teacher will be able to find other parts and passages:

"Not all parts of the Bible are adaptable to use in the school. Discrimination may be exercised in selecting parts of the Bible for study, because the Bible is not one book. It is the collected literature of a great people. To say that it consists of sixty-six books is, on the other hand, scarcely correct. For example, the Gospels may be considered one book or group, for unity of purpose pervades them all. Proverbs and Ecclesiastes may be put in a group and designated as the wisdom literature, and so on.

"From this point of view, the cultural value of the Bible is both great and undeniable, and no man can be considered even moderately educated who has not a working acquaintance with it.

"But the chief use for the Bible in the public school, especially the high school, is as a reference work. English literature is permeated through and through with the spirit of its teachings and the style of the language. Imagine the results of the attempt to study Shakespeare, Milton, Scott, Tennyson and Browning without constant recourse to the Bible! The list of immortals could be extended many times over—writers who repeatedly allude to it and who owe much of their inspiration and excellence of style to a familiarity with its pages. Every pupil's desk should contain a Bible, in which should be included a complete concordance, a dictionary of proper names, and a set of maps. It has been said that the world will take note of the man who has mastered one book, and this is especially patent if that book be the Bible.

These, then, are the ways in which the Bible can be used in the public schools without giving offense to non-believers and without arousing antagonism among adherents of different denominations. It should be added that the teacher should be abundantly endowed with charity, common sense and the spirit of toleration."

THE STRUGGLE

By Mrs. R. E. Fullilove

HIS moment of extreme darkness had come. Instead of the illustrious career which he had mapped out for himself, he found that misfortune and disappointments came thronging so fast that now he was engulfed in a darkness from which he could see no deliverance. His hunger for greatness, his self-confidence and self-sufficiency had heretofore buoyed him up, but now where was it all?—lost in the gulf of defeat.

He had successfully passed through many a moment of darkness but this last struggle bowed him almost completely to the earth. It seemed that all his efforts, all his self-denial had been swallowed up in this last disappointment. He saw his hopes dashed to the ground, his ambition crushed to nought. His whole life's plan lay a shattered wreck at his feet and he could do nothing. He could never hope to enter into the life of his dreams or accomplish all that he had planned. The fabric of his vain self-confidence was shattered to fragments as by an earthquake, and the ruin was indeed great. All seemed irreparably thrown away in this last failure. He bowed his head in the agony of this grief; the darkness wrapt him in silent gloom.

He was alone, yet not alone; for out of the impending gloom, the Devil came and stood beside him.

Pointing towards a bottle of whisky on the opposite table, the Devil bent low over the bowed head and whispered, "Drink—find forgetfulness in one bottle of the delightful fluid."

Raising his head the crushed youth looked over at the unopened bottle upon the table. Such an easy matter, he thought, to blot out this bitterness with the feelings of joy which this liquid would give. How he blessed the hand of his friend who had so kindly given it to him. This friend of his was a prominent young man of great and varied talents, which he had carefully cultivated. But, alas, the drink habit had set its seal upon his brow. He had carelessly taken the first drink, perhaps, then another and yet another, till now his prominent position, his high social standing, his family happiness and all his fine moral sensibilities were on the brink of ruin. Never had he admitted to himself that he was a drunkard. He tried to console himself with the belief that he was only taking it moderately, when in truth he was fast becoming a drunken sot, unfit for the association of decent people.

This friend had pressed the bottle of whisky upon the youth, saying, "Take it. That's what I drown my troubles in. One bottle of that will make you forget that sorrow exists."

"I have never stood in greater need of it than now," said the youth, as with an unsteady hand he poured out one glassful of the sparkling fluid and raised it slowly to his lips. But deep down in his heart there stirred some holier influence. He saw himself yielding to this one drink, then another and still another until all his lofty thoughts, his high aims and even his high moral ideals should be dragged down to a low-lived, evil-minded, diseased brained wreck, keeping company with riotous men, hardly fit for the association of brutes.

One by one, men who had fallen victims to this accursed drink came before his vision; men who had been endowed with great intelligence and who otherwise would have been great leaders; men who were greatly needed, because of their superior abilities and great social influence, to use their lives in bringing about righteousness upon the earth. He remembered one man, a very promising minister, who had given himself almost entirely up to the drink habit. He had been a man of excellent moral character and amiable disposition. Finally, it was found to the dismay of his friends, that he was falling into the habit

of intemperance. No entreaties of those nearest and dearest to him seemed of any avail to stop his dreadful course. At last he was forced to give up his pulpit on account of the unfortunate habit.

The youth knew of prominent lawyers and eminent physicians whose lives would have been prosperous and useful were it not for the fact that whisky had been allowed to gain so fast a hold upon them that now they stood among the unfortunates, on the very brink of ruin.

It seems that the drink demon seeks those who are best fitted for doing good to humanity and cuts off all hopes of their useful lives by destroying all those fine ideals and good qualities in them.

The Devil, seeing the youth hesitate, bent over and whispered, "You need not be a drunkard. Drink moderately like your friend. He is a young man who is very popular. No one need ever know. Drink it secretly in your own home and among respectable people. All high-class and up-to-date people drink moderately. Drink just enough to make you forget your troubles."

Once again the youth raised the glass to his lips. The fumes filled his nostrils. It was a most delicious odor, so pleasant that he took a deep breath so as to completely fill his lungs with it. The inherited tendency again! He had had this experience once before when quite a boy. One day he had happened upon a small glass which had contained the liquor. He put it to his childish lips and the odor and taste of the few remaining drops had been goo, oh so good! But it happened that on the very same evening he saw "Drunken Bill," the terror of the village, reeling along the streets, cursing and raving like a madman. When he was told that whisky had caused this man's condition, the child had vowed that he would never drink one drop again. He had faithfully kept that vow until now.

Once more he found the odor delicious and a whole bottleful was in his own possession. But stay—again the Holy Spirit speaks, "Touch it not, O youth. There is evil in it from which there is no returning; for

"Step by step, it leads its victim
To the verge of dread despair;
Hurls him over the brink of ruin,
Laughs and leaves him there."

Then the youth saw a mental picture of himself and what would be his fate should he yield. He saw himself after becoming a "moderate drinker" a central figure around whom a crowd of youths gathered and listened to his smart speech tainted with unclean ideas. He saw himself watching with scientific interest the mental and moral deterioration of his young men associates and taking pride in helping them on to their downfall. He saw himself the center of the group—a youth who loved to argue falsely, to mock at virtues, to jeer at faith and to instill morbid sentiments into the minds of the other youths who listened to him; one who played off sparkling witticisms against purity and cared not whether women are faithful or men honorable, thus killing all his high sentiments one by one; and when a noble thought or a fine idea presents itself, springs at its throat and strangles it before it has time to breathe, making himself believe that noble thoughts and fine ideas are the laughing stock of the present age, and that the stupid dreamers who indulge in them are made the dupes of the times.

And further, he saw himself finally developing into a complete moral wreck, a reeling drunkard, all honor, and all hope of self-respect gone forever. Then what would become of that fine resolution which he had made beside the death bed of that beloved mother; that mother who had known so little of the joys of life, and who had drawn her last breath

without ever peeping above poverty and want. He remembered how he had vowed that he should one day make her name illustrious. He knew that unless her sons and daughters should become worthy men and women her life would have been lived for naught. He knew that it was left with them whether they should cause the name she bore to be honored or dragged in the dust.

Yet another vow had he made which was this: that when that young woman he adored should give her life and her virgin purity into his keeping she would find him worthy of the charge. Rising to the full height of his splendid physical manhood, the youth poised the glass in the air for a moment, then sent it crashing to the floor shattering it, into a thousand fragments.

"Away with thee, thou worker of iniquity; thou fiery symbol of Hell! Thou thief of virtue and honor, murderer of every good thing in man, I know thee."

"Thou art an agent of the Devil, the most subtle of all his agents. I have seen thee drag down a friend of mine—a companion of my boyhood, a noble youth, ere thou didst rob him. Thou thief! Thou didst throw him into the gutter and rob him of his purse and his good name. Thou didst steal from him that God-given boon, will power, so that he now piteously but helplessly seeks his own destruction. Away with thee forever!"

Dropping into the chair the youth spent his rage in a storm of scalding tears.

Disappointed, the tempter receded. As soon as this passion was quelled he advanced yet again bent low over the bowed head and whispered, "Suicide."

Rising quickly, the youth looked about for means of taking his own life. He went over to the window and looked down into the darkness at the cold white pavement below. What an easy matter to throw himself from the window—a crushed skull, a maimed body, and all would be over. But deep down in his heart a voice whispered the one word, "Coward!"

He sank into the chair and once more buried his face in his hands. In this hour of great darkness the youth cried out in all the anguish of his soul, "God has forgotten me! God has hidden His face from me!" Though he knew it not, in this complete overthrow, this utter ruin of all that he had built, this loss of all that he had prided himself upon, lay the very first step to a new and higher and holier life; for death must ever come before resurrection and the breakdown of self before the manifestation of God's power. This moment of extreme darkness was the precursor of the dawn; the dawn of a new day in which he should awake and find that the work of his great manhood should be done to the glory of God rather than for the gratification of selfish motives.

Little did this youth know that this last terrible disappointment was the first means that God was using to remove the barrier between him and his Master, to strip him of his self-complacency, thus teaching him that if he was ever to win the battle it was God that must fight it through him.

He did not know that this was God's means of teaching him the great life's lesson of the surrender of the human will to the divine. He was a thorough believer in the Divine Creator of all things but he had erred in depending too strongly upon his own power, to bring things to pass.

God needed this youth so bountifully endowed with ability, so strong in will power to resist temptations, for the further establishment of His kingdom upon earth. The desolate youth wept bitter tears in his present weakness.

There is no tear wrung from the human aching heart but that it may become a part of the sufferings of Christ. He took upon himself the sorrows as well as the sins of humanity, that when sorrow is put upon us it is in order that He may bring us into fellow-

(Continued on page 11)

Have You Reported Your Southwestern Day?

IT IS IMPORTANT THAT EVERY PASTOR KEEP THE PLEDGE HE MADE FOR SOUTHWESTERN DAY. IF FOR ANY REASON YOU DID NOT OBSERVE SOUTHWESTERN DAY, AT THE TIME ANNOUNCED, FIX ANOTHER DAY AND REDEEM YOUR PLEDGE. THERE ARE FEW WHO HAVE NOT AS YET ANNOUNCED A SPECIAL DAY FOR THE GETTING OF SUBSCRIPTIONS. SEVERAL WEEKS YET REMAIN. JOIN THE PROCESSION. PUSH THE PAPER THAT HAS PUSHED YOU.

Pastor.	Charge.	
E. B. Burroughs.....	Orangebud Dist.....	37
D. J. Sanders.....	Beaufort Dist.....	57
D. G. Greer.....	Ogeechee, Ga.....	4
J. R. Davis.....	Hedgesville, W. Va.....	3
J. W. Stone.....	Bremond, Tex.....	3
J. W. Swain.....	Griffin, Ga.....	3
J. J. Obce.....	Shreveport, La.....	3
L. G. Hodges.....	Little Rock, Ark.....	8
A. G. Glenn.....	Bessemer, Ala.....	5
J. F. Barnes.....	Navasota, Tex.....	7
J. W. Queen.....	Atlanta, Ga.....	14
J. E. Rolax.....	Mansfield, La.....	5
F. D. Wofford.....	Mason City, Iowa.....	10
W. H. Smith.....	Moss Point, Miss.....	5
A. L. Reynolds.....	St. Charles, Mo.....	8
R. H. Patton.....	Fernwood, Miss.....	3
C. W. Reeves.....	Shreveport, La.....	6
G. W. Carter.....	Oakwood, Tex.....	3
H. W. Tate.....	Lexington, Ky.....	5
D. J. Price.....	Birmingham, Ala.....	5
T. S. Moore.....	Marlin, Tex.....	4
A. J. Mitchell.....	Sykesville, Md.....	4
S. McDonald.....	Batesville, Ark.....	8
L. F. Jones.....	Inverness, Miss.....	3
G. A. Deslandes.....	Baumont, Tex.....	8
W. B. Harris.....	Fayetteville, Ark.....	6
L. L. Greene.....	Clinton, La.....	4
M. L. Jackson.....	East St. Louis, Ill.....	3
R. Davis.....	Kansas City, Mo.....	9
T. H. Woodley.....	Berlin, Md.....	3
N. N. Sidney.....	Hickory, Miss.....	4

ATLANTA CONFERENCE

PASTOR	DISTRICT	DATE
W. O. Neal .....	.....	Nov. 25
H. E. Burns .....	.....	Nov. 23
F. T. Frederick—Gainesville.....	.....	Nov. 23
S. B. Beauford .....	.....	Nov. 30
W. M. Bailey—Gainesville .....	.....	Nov. 30
J. J. Jones—Atlanta .....	.....	Nov. 30
J. M. Spencer—Rome .....	.....	Nov. 30
J. F. Dorsey—Gainesville .....	.....	Nov. 30
J. H. Daviss—Griffin .....	.....	Nov. 30
B. A. Johnson .....	.....	Nov. 30
R. T. Adams	Griffin	Nov. 30
E. A. Allison	Griffin	Nov. 30
J. W. P. Wolf	Griffin	Nov. 30
B. G. Burks	Atlanta	Nov. 30
N. J. Crolley—Rome .....	.....	Nov. 30
E. P. Miller .....	.....	Nov. 30
H. W. White—Griffin .....	.....	.....
J. A. Richie, D. S.—Gainesville.....	.....	.....

CENTRAL ALABAMA CONFERENCE.

B. J. Brooks—Birmingham	Nov. 17
J. E. Ellis—Montgomery.....	Nov. 23
S. C. Walker—Montgomery	Nov. 30

CENTRAL MISSOURI.

S. P. Johnson—	Nov. 30
E. Edwards—St. Louis.....	Nov. 30
R. H. Smith	Nov. 30
W. R. Rivere.....	Kansas City.....Dec. 7
Wm. C. West—Centerville	Dec. 7
M. L. Mackay—Mexico	Dec. 7
A. J. Williams—Kansas City	Dec. 7
A. J. Williams—Kansas City.....	Dec. 7
R. G. Waters—Salisbury.....	Dec. 14
Joseph C. Cook—Wilmington.....	Dec. 14
F. J. Lee—Centerville.....	Dec. 21
J. C. Guyton—St. Louis.....	Dec. 28
L. M. Clark—Mexico.....	Dec. 28
F. D. Woodford	
Wm. H. Wheeler, D. S.—Kansas City.....	—

DELAWARE CONFERENCE

Cambridge District	Dec. 22
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EAST TENNESSEE CONFERENCE.

Wm. Johnson—Chattanooga	Dec. 7
F. A. Hatcher—Bluefields.....	Nov. 23

PASTOR	DISTRICT	DATE
E. J. Cox	Knoxville.....	Nov. 30
D. T. Turner.....	.....	Nov. 30
W. L. Sanders—Bristol.....	.....	Dec. 21

FLORIDA CONFERENCE.

S. C. Green	Nov. 23
B. E. Haille—Gainesville.....	Nov. 23
G. B. Brockington—Gainesville.....	Nov. 23
H. Hawkins—Gainesville	Nov. 23
J. P. Patterson	Nov. 27
Charles R. Howard—Ocala.....	Nov. 30
T. E. DeBose—(—).....	Nov. 30
P. Swearingen, D. S.—Ocala.....	
F. P. Robinson—Louisville	Nov. 2
H. A. Foreman—Indiana	Nov. 2
H. M. Carroll—Indiana	Nov. 2
R. H. Debose.....	Jacksonville..... Nov. 16
S. H. Huger	Dec. 7
L. Calvin Foster	Dec. 7
Lemuel Johnson—Gainesville.....	Dec. 22
Thomas Johnson—Gainesville.....	Dec. 21
T. W. Williams—So. Florida.....	Dec. 21
J. H. Williams—Gainesville.....	Dec. 28
J. F. Elliott, D. S.—Gainesville.	

LEXINGTON CONFERENCE.

Wm. C. Statesman—Ohio	Nov. 23
J. H. W. McCoomer—Louisville.....	Nov. 23
S. W. Duncan—Lexington	Nov. 30
B. J. Coleman—Maysville.....	Nov. 23
W. Singleton—Ohio	Nov. 30
Edward L. Gilliam—Ohio.....	Nov. 30
H. W. Simmons—Indiana.....	Dec. 21
M. S. Johnson—Lexington	Dec. 7
G. W. Zeigler—Ohio.....	Dec. 7
Jos. Small—Lexington	Dec. 7
W. S. Rollins.....	Indiana.....Dec. 7
Wm. Bush—Lexington	Dec. 7
John W. Robinson.....	Indiana.....Dec. 14
J. B. Redmond—Lexington	Dec. 14
R. F. Broadus—Louisville	Dec. 21
T. L. Ferguson—Mayesville	Dec. 21
S. G. Turner.....	Louisville.....Dec. 29
Charles Jones	
W. W. Heston	
P. T. Gorham, D. S.—Lexington	

LINCOLN CONFERENCE.

J. D. Rice	Dec. 7
D. Bruce—Muscogee	Nov. 30
A. J. McAllister	Nov. 30
L. E. Hayes—Guthrie	Dec. 28
T. J. Jones—Muskogee.....	Nov. 30
S. D. Brown—Muskogee	Dec. —

LITTLE ROCK CONFERENCE.

S. McDonald	Nov. 16
J. W. Terrell	Nov. 23
J. A. Swift	Nov. 23
M. McCrosky	Nov. 30
D. H. E. Harris—Fort Smith.....	Nov. 30
Z. R. Fields	Nov. 30
J. H. Hines.....	Nov. 30
S. M. Harmon—Forest City.....	Dec. 15

LOUISIANA CONFERENCE.

J. R. Williams—Baton Rouge.....	Dec. 14	
S. M. Haynes—Lake Charles.....	Dec. 14	
Jesse David—New Orleans.....	Dec. 14	
S. A. Mason—Baton Rouge	Nov. 16-23	
G. A. Payne—La Teche	Nov. 23	
P. W. Clark—Lake Charles	Nov. 23	
W. R. H. Harry--Alexandria.....	Nov. 23	
John A. Lindsay.....	Baton Rouge.....	Nov. 23
Henry Taylor—La Teche.....	Nov. 23	
W. R. H. Harvey.....	Nov. 23	
T. A. Brown—Shreveport.....	Nov. 23	
John A. Lindsay—Baton Rouge.....	Nov. 23	
H. Lonnon	Nov. 23	
F. D. Bowers	Nov. 23	
R. A. Walmsley—Alexandria.....	Nov. 30	

PASTOR	DISTRICT	DATE
P. Bibbs—Lake Charles	Nov. 30
David D. Williams—La Teche	Nov. 30
Thomas Williams	Alexandria.....	Nov. 30
W. L. Amos	New Orleans.....	Nov. 30
J. F. Marshall—Alexandria	Nov. 30
S. A. Davis—Lake Charles	Nov. 30
Geo. Thomas—Alexandria	Nov. 30
T. A. Hampton—Lake Charles	Nov. 30
F. M. Lashington—Shreveport	Nov. 30
W. H. Lang—La Teche	Nov. 30
D. S. Kilbourne—Baton Rouge.....	Nov. 30
D. H. E. Harris—Ft. Smith.....	Nov. 30
Z. R. Fields	Nov. 30
D. W. S. Floyd.....	Nov. 30
M. D. Gilles	Nov. 30
J. H. Hines	Nov. 30
J. C. Brown	Nov. 30
C. L. Angum	Nov. 30
C. L. Angum—Alexandria.....	Nov. 30
E. Williams	Nov. 30
R. J. Johnson—Alexandria.....	Nov. 30
J. C. Clark	Shreveport.....	Dec. 7
W. D. Lewis	Dec. 7
J. S. Weaver	Lake Charles.....	Dec. 14
H. A. Sorrell—Lake Charles	Dec. 14
Calvin S. Stanley—New Orleans	Dec. 14
G. Robinson	Dec. 14
W. H. Jones—La Teche.....	Dec. 14
A. B. Harris—La Teche	Dec. 28
C. O. Pardo	Dec. 28

MISSISSIPPI CONFERENCE.

N. D. Hopkins—Vicksburg.....	Dec. 14
Frank L. Alfred—Brookhaven	Nov. 23
G. W. Adams—Meridian	Nov. 23
J. K. Comfort—Gulfport	Nov. 23
J. J. Young.....	Biola..... Nov. 23
W. L. Mills.....	Meridian..... Nov. 23
J. I. Garrett—Vicksburg	Nov. 16-23-30
M. White—Brookhaven	Nov. 2-23
H. H. Holston	Vicksburg..... Nov. 23-30
P. A. Taylor—Jackson	Nov. 23
N. E. Goodloe—Hattiesburg	Nov. 23
N. N. Sidney	Nov. 23
C. M. Webb—Jackson.....	Nov. 23
D. D. Reid	Nov. 23
W. R. Walker—Hattiesburg	Nov. 30
A. Johnson—Brookhaven	Nov. 30
E. H. Langston—Gulfport	Nov. 30
H. Roundtree—Meridian	Nov. 30
T. A. Carter—Gulfport	Nov. 30
M. T. J. Howard—Jackson	Nov. 30
I. C. Rucker—Jackson	Nov. 30
S. Jossell—Gulfport	Nov. 30
G. W. Coleman—Gulfport.....	Nov. 30
Wm. Herman—Vicksburg	Nov. 30
A. H. Lathan—Gulfport	Nov. 30
H. E. Morgan—Meridian	Nov. 30
J. C. Smoot—Jackson	Nov. 30
M. T. J. Howard—Jackson	Nov. 30
C. H. Brown—Jackson.....	Nov. 30
G. W. Arnold.....	Hattiesburg..... Nov. 30
A. C. Lacy—Hattiesburg	Nov. 30
L. Speed	Nov. 30
N. W. Ross—Meridian.....	Nov. 30
V. L. Trotter	Nov. 30
G. S. Lewis	Nov. 30
June Williams	Nov. 30
E. A. Wilson	Nov. 30
M. Johnson	Nov. 30
R. S. Hammond	Dec. 7
D. Ray.....	Brookhaven..... Dec. 7
W. L. Marshall—Gulfport.....	Dec. 7
S. A. Cowan.....	Vicksburg..... Dec. 7-14
C. I. Ashford	Dec. 14
D. R. Bently.....	Meridian..... Dec. 28
L. W. Price—Meridian	Dec. 21
E. P. Chapman.....	Gulfport..... Dec. 21
J. M. Shumpert, D. S.—Meridian.....	
W. McMorris, D. S.—Hattiesburg.....	
C. H. Rembert, D. S.	

PASTOR	DISTRICT	DATE
NORTH CAROLINA CONFERENCE.		
R. D. Bethea		Nov. 16
A. G. Jenkins—Greensboro		Nov. 30
A. B. Leonard—Greensboro		Nov. 30
M. M. Jones—Wilmington		Nov. 30
G. W. Byers—Greensboro		Nov. 30
E. L. Gilreath—Winston		Nov. 30
A. W. McMaster		Nov. 30
G. W. Morehead—Winston		Dec. 7
S. A. McNeill—Wilmington		Dec. 7
S. P. West—Western		Dec. 14
M. C. Laughlin—Greensboro		Dec. 14
J. T. Wilson—Beaufort		Dec. 14
SAVANNAH CONFERENCE.		
Wm. Daniels—La Grange		Nov. 23
A. N. Jackson		Nov. 23
G. H. Lennon—La Grange		Nov. 23
J. S. Shuman—Waycross		Nov. 23
I. T. Griner—Waynesboro		Nov. 2-23
W. W. Clemons—La Grange		Nov. 30
W. V. Dougherty—Waynesboro		Nov. 30
SOUTH CAROLINA CONFERENCE.		
J. C. Martin—Greenville		Dec. 21
R. F. Harrington—Spartanburg		Dec. 26
TEXAS CONFERENCE.		
A. Wright—Holly Springs		Nov. 2-23
Wm. White—(—)		Nov. 9-30
G. W. White—Palestine		Nov. 16-23
L. L. Neal—Houston		Nov. 23
P. L. Jackson—Marshall		Nov. 23
George Helm—Navasota		Nov. 23
J. Jones—Marshall		Nov. 23
W. A. Fortson—Houston		Nov. 23
Aaron Taylor		Nov. 23
H. R. Smith—Navasota		Nov. 23
R. D. Dennis		Nov. 23
M. Q. A. Fuller, D. S.—Palestine		Nov. 23
E. Micheaux—Navasota		Nov. 30
R. H. Warren—Conroe		Nov. 30
B. McDaniel—Navasota		Nov. 30
K. W. McMillan—Paris		Nov. 30
A. L. Gabriel—Palestine		Nov. 30
J. H. Anthony—Huntsville		Nov. 30
B. C. Clemons—Marshall		Nov. 30
John Coe		Nov. 30
W. A. Parham		Nov. 30
J. H. Anderson—Huntsville		Nov. 30
Moses Smith—Waco		Nov. 30
Theo. Butler—San Angelo		Nov. 30
E. H. Timmons		Nov. 30
P. L. Jackson—Marshall		Nov. 30
C. M. Moore—Navasota		Nov. 30
L. S. Blakney—Conroe		Dec. 7
J. H. Mann—Palestine		Dec. 7
P. Edward—(—)		Dec. 7
C. C. Sapp		Dec. 7
W. L. Duncan—Beaumont		
UPPER MISSISSIPPI CONFERENCE.		
A. A. Wright—Holly Springs		Nov. 2-23
O. Gillespie—Clarksdale		Nov. 2-23
W. C. Conwell—Winona		Nov. 23
W. H. Golden—Holly Springs		Nov. 23
J. H. Everett—Clarksdale		Nov. 23
W. H. Whitlock—Aberdeen		Nov. 23
J. M. Thompson—Aberdeen		Nov. 23
P. H. Jackson—Clarksdale		Nov. 23
J. Burton—Aberdeen		Nov. 23
J. M. Walton		Nov. 23
F. H. Henry—Holly Springs		Nov. 23
W. H. Gilliam		Nov. 23
W. F. Burton		Nov. 23
W. H. Gilliam		Nov. 23
J. M. Marsh, D. S.—Aberdeen		Nov. 25
T. W. Davis—Aberdeen		Nov. 30
J. W. Byrd—Greenwood		Nov. 30
N. H. Williams—Greenwood		Nov. 30
M. C. Pulliam—Clarksdale		Nov. 30
J. J. Johnson—Winona		Nov. 30
R. B. Adams—Greenwood		Nov. 30
G. W. Baker—Aberdeen		Nov. 30
B. W. Wynn—Starkville		Nov. 30
D. D. Shelby—Clarksdale		Nov. 30
J. W. Golden—Aberdeen		Nov. 30
J. R. Nevils—Winona		Nov. 30
E. C. F. Troupe—Greenwood		Nov. 30
L. A. Armstrong—Holly Springs		Nov. 30
L. F. White—Starkville		Nov. 30

PASTOR	DISTRICT	DATE
A. E. Franklin—Aberdeen		Nov. 30
F. S. Smith, Jr.		Nov. 30
J. C. McGee		Nov. 30
D. E. McNair		Nov. 30
Wm. Chappell—Starkville		Nov. 30
A. B. Blewett—Clarksdale		Dec. 14
A. Marsb—Greenwood		Dec. 7
S. H. Nevils—Clarksdale		Dec. 7
G. H. Harvey—Holly Springs		Nov. 9-Dec. 7
E. O. Woolfolk—Greenwood		Dec. 14
J. W. Byrd—Greenwood		Dec. 14
A. G. Marshall		Dec. 14
D. A. Bragg—Greenwood		Dec. 14
S. A. Cowan—Gulfport		Dec. 21
W. H. H. Murrell—Holly Springs		Dec. 28
C. W. Butler, D. S.—Clarksdale		
TENNESSEE CONFERENCE		
J. H. Thompson		Nov. 30
TEXAS CONFERENCE		
M. M. Moldrew—Navasota		Nov. 23
W. M. Josey		Nov. 23
G. W. White		Nov. 23
R. V. Drakes—Marshall		Nov. 27
D. A. Runnels—Paris		Nov. 30
Jas. Jordan—Beaumont		Nov. 30
W. R. Robinson—Palestine		Dec. 14
WASHINGTON CONFERENCE.		
C. A. Brady—Baltimore		Nov. 23
A. Young—Baltimore		Nov. 23
W. S. Jackson—Washington		Nov. 23
J. W. Galloway—Alexandria		Nov. 23
Jos. Wheeler—Alexandria		Nov. 30
Elijah Ayers—Annapolis		Nov. 30
R. A. Bolden—Cumberland		Nov. 30
J. H. Johnson—Alexandria		Nov. 30
J. W. Warren—Alexandria		Nov. 30
E. M. Dent		Nov. 30
J. T. Reed—Washington		Nov. 30
J. N. Lewis—Alexandria		Nov. 30
J. W. Downs—San Angelo		Nov. 30
W. H. Dean—Washington		Dec. 7
E. M. Mitchell—Alexandria		Dec. 7
J. H. Tucker—Cumberland		Dec. 7
J. N. Yearwood—Cumberland		Dec. 7
C. S. Harped		Dec. 9
J. W. Dockett		Dec. 9
John H. Goodrich—Annapolis		Dec. 14
E. Adolph Haynes—Alexandria		Dec. 14
Geo. H. Booze—Alexandria		Dec. 14
S. M. Beane—Cumberland		Dec. 14
N. M. Carroll—Annapolis		Dec. 21
A. H. Whitfield—Cumberland		Dec. 21
J. C. Love—Washington		Dec. 31
Moses Lake		Dec. 28
Joseph W. Jackson—Annapolis		Dec. 28
WEST TEXAS CONFERENCE.		
J. Beckham—Waco		Nov. 23
J. W. Weakly—Waco		Nov. 23
M. S. Jordan—Victoria		Nov. 30
H. H. Qualis—San Angelo		Nov. 30
T. H. Wyatt—Dallas		Nov. 30
L. H. Richardson—Austin		Nov. 30
J. D. Mackey—San Antonio		Nov. 30
S. J. Saxton—Austin		Dec. 28
B. J. Goff		
J. S. Wyatt, D. S.—Dallas		
A. L. Carper—San Angelo		

message, He used the phrase, "the Kingdom of God" as the vehicle of His message, and He urged that the Kingdom-hope would be realized in the regeneration of individual lives. So that it was not a message of personal salvation alone but one of social salvation as well. But by reason of a mistaken conception on the part of early Christians the social ideal was lost, and "the kingdom-hope lay crushed under the debris of Roman civilization, mothered in the abstractions of platonized theology." And that it is only since the latter part of the nineteenth century that the full gospel in both its individual and social aspects is being set forth. The slogan, "Back to Jesus" is an expression of its restoration to us.

Dr. Finney assigns as largely responsible for this change the writings of such men as Tolstoi, Ruskin, Washington Gladden, Peabody, Sailer Matthews and especially "Christianity and the Social Crisis" by Rauschenbusch, all of which have so awakened both the clergy and the laity that the social applications of Christianity have become almost a passion. He points out as manifestations of this passion the development of the sciences of Economics and Sociology and the activities of philanthropy. "There are thousands of young men," he says, "who have gone into thees lines of study and research work instead of into the ministry, hut have gone into them with precisely the same spirit as their fathers went into the ministry."

The following is a characteristic sentence in the treatment of the Social Effects of Individual Morals: "An ideal world can only be realized in proportion to the morality and the intelligence of the masses of the common people." He pleads for not only a reorganization of our institutions, but also a deepening of the moral life of individuals.

Dr. Finney is a plain, practical, convincing and conservative writer, and his treatment of this live subject furnishes intensely interesting and attractive reading.

Other subjects treated are Social Christianity Begins at Home, The Social Harvest of Materialism, The Social Fruits of the Spirit Life, The Social Benefits of Self-denial, The Social Function of the Church, and The Social Need of a Religious Awakening. In this last chapter Dr. Finney warns us that some of the forces that were operative to the destruction of ancient civilizations are also operative among us to-day. Among these he mentions the tendency to appraise wealth above life, the prevalence of vice and its deadly effects, the decreasing fecundity of the native race. But under all he places as a common cause the exaggerated individualism of the age. The individualist, he says, is a "wilful child and a selfish brother, a domineering husband and a tyrannous father, grasping in business, unsympathetic and disoblging as a neighbor, self-centered as a citizen, and self-seeking as a public servant." The great medicine needed is a more adequate supply of moral earnestness on the part of all the people. The book closes with a prayer that a mighty crusade of the middle ages may enlist the devotion and the enthusiasm of our modern age, to the end that "our civilization may be redeemed from the destructive forces that menace it, so that the social dreams and hopes of the twentieth century may be realized and the kingdom of God may come on earth.

LINKED LIVES AND OTHER SERMONS. By Alpheus B. Austin, D. D. Methodist Book Concern, Publishers.

This book contains one dozen sermons that are valuable to the reader by reason of their forceful and comprehensive treatment of scriptural truth, their use of many new and striking illustrations, and their easy and fitting applications to the varied and complex phases of our modern life. The language is smooth and attractive without any affectations of "flowery eloquence;" pointed and persuasive without abruptness and the use of colloquialisms; polished and scholarly without being studied and over-literary. Young ministers especially will be able to read these sermons with much interest and profit, both for their homiletical excellence and their spiritual inspiration.

These are some of the sermons: "Linked Lives," from the text, "For none of us liveth to himself;" "The Urbanites of Love," from "Love beareth all things, believeth all things, hopeth all things and

(Continued on Page 10.)

BOOK REVIEWS

PERSONAL RELIGION AND THE SOCIAL AWAKENING. By Ross L. Finney, Ph. D., Professor of Philosophy and Economics in the Illinois Wesleyan University. Published by the Methodist Book Concern.

In the words of the author himself, "the object of this little book is to harmonize the divergent tendencies of personal and social religion, to show that they are not at all antagonistic, but mutually supplementary."

In the outset Dr. Finney shows that the ideals of the Christian faith had their origin in the early history of the Hebrew race, since the idea of an ideal age in the future ran like a golden thread through all their literature. The consummation of the glorious times which they anticipated they called the Kingdom of God. This kingdom-hope being the passion of the age in which Jesus delivered His

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

"SECOND THE MOTION."

Some days ago a special train left New Orleans known as the New Orleans Boosters' Train. It carried a large number of the prominent business men of the city on their annual tour of some of the important nearby cities for the purpose of soliciting wholesale trade for the city of New Orleans. The first stop out of the state was at Brookhaven, Miss. Relative to the arrangements for the banquet reception to the New Orleans boosters, the Brookhaven Baptist Church passed a resolution which contains some very thoughtful and timely considerations. The resolution in part follows:

"Resolved, that we believe that business interests, enlightened thought and a quickened public conscience have reached the point where the custom of serving intoxicating beverages at social functions to promote business or other relations should be abolished.

"That such custom places temptation in the way of some who may be caused to stumble and fall.

"It sets a wrong example before the young men on whom depend the success of future business progress and enterprise.

"Inasmuch as business men, corporations and industrial concerns desire employees of sober and correct habits of life, we request the Board of Trade and business men of the city to emphasize and stress this important principle by eliminating all intoxicating drinks from the banquet to be given in honor of the New Orleans business men on Monday night, November 10."

The resolution also, while extending cordial welcome to the visitors, urged all the members of that Church and all Christians of the city to remain away from the banquet unless intoxicating liquors should be stricken from the list of refreshments.

Every sober-minded person must admit that there is consistency in the argument of the Brookhaven Baptist that if business interests require strictly sober men for their protection and progress, men who are practically free from error both in business judgment and acumen as well as accuracy in calculation, surely they should not be offered a temptation to form the habit of drinking by being served with intoxicating beverages in social functions.

We beg to submit that this principle applies also to all of our private and social entertainments. It is true that in many of the dinners in private homes, in our wedding feasts and various social affairs some kind of strong drink is in evidence. If parents are to expect their sons and daughters to become sober, temperate wives and husbands, who shall build up clean, peaceable homes and rear children, who shall be an honor to the race and nation, they certainly ought not to give the temptation of the social glass. When we stop to think about it the serving of intoxicants in our feasts is wholly uncalled for; since there are so many rich and rare viands and delicacies to be had, and even refreshing non-alcoholic drinks that may be readily prepared and at much less expense than the cost of the strong drinks.

How many will sign with us this resolution, that we will help the temperance cause both by eliminating all intoxicants in the dinners, feasts and banquets of whatever nature, with which we are concerned, and by discountenancing the custom in all the functions to which we may be invited where strong drink is served?

"EUGENICS"

In the current issue of the Ladies' Home Journal in one of the editorial notes, the editor writes that, "we are beginning to hear more and more about a new science called 'eugenics'." What is eugenics? It is perhaps best told in the story of one man:

"He was born in England in Queen Elizabeth's time. He was a clergyman and lived an upright life. So did his wife. His son came to the United States: to Hartford, Connecticut, and became an honorable merchant. His son, in turn, also became a merchant, upright and honorable. His son, again, became a minister, and so honored was he that Harvard University conferred two degrees on him on the same day, one in the morning and one in the afternoon. This learned man again had a son, and he became a minister. Jonathan Edwards was his name. Now, let us see what this one family started by a man in England who lived an upright life and gave that heritage to his children, produced: 1,394 descendants of this man have been traced and identified; 295 were college graduates; 13 were college presidents; 65 were professors; 60 were physicians; 108 were clergymen; 101 were lawyers; 30 were judges; 1 was vice-president of the United States; 75 were army and navy officers; 60 were prominent authors; 16 were railroad and steamship presidents. And in the entire record not one has ever been convicted of a crime."

Now, it may be possible that many of the members of our race will not be able to trace their lineage back through a long series of successive generations without encountering serious and embarrassing irregularities. And while it is impossible for a man to change the condition of his ancestry, it is nevertheless, his high privilege and his opportunity to have a hand in shaping the character of his posterity. Every young man and every young woman should become serious over these grave and all important questions: "What is my duty, what is my responsibility with regard to those who are to come after me? What am I to contribute to posterity? What am I now accumulating as resources of virtue, character, physical, moral and mental manhood or womanhood, that I may bequeath as a heritage to the coming generations?"

What a change there would be in the world about us if every individual who is a prospective parent would determine so to live, not only by refraining from all overt acts of crime, but also by striving to eradicate the roots of evil from his nature, that a thousand of his descendants might have a record unstained with crime!

A Hospital for Opium Smokers in Java

It is estimated that on the island of Java there are about 200,000 confirmed opium-smokers. American and Dutch missionaries, conjointly with non-Christians of high and low social standing, are making an aggressive effort to check this evil. It is planned to establish a hospital at Batavia where all who desire may take the treatment which is guaranteed by an English medical missionary. The Committee of Management includes the Consuls of the United States and of the Chinese Republic. Funds are solicited for a part of the expense involved, as the majority of the opium-smokers are natives and Chinese belonging to the working classes, who are unable to pay for the treatment.

LITTLE JOURNEYINGS OF THE EDITOR—VI

In our trip we left our readers last week in the nation's capital. We are still there, and deeply interested in the work of our Methodism. Asbury Church is the leader of Washington Conference Methodism in the District of Columbia. Dr. Matthew W. Clair is pastor of this historic church. He has been there twelve years. He grows in grace, knowledge and in favor with the people with the years. Dr. Clair's long term in Wash-

ington has made him a leader not only in our local Methodism but in the civic and moral reforms of that great city. Asbury is to have a new church. The plans call for a \$75,000 structure, including furnishings. It will be the most modern structure among our people in that city. Dr. Clair and his people are pursuing an exceedingly wise plan—that of keeping out of debt as much as possible. They have raised on the new church \$20,000, beside paying \$5,000 for an adjoining lot. They plan to complete and furnish the basement and then hold up building until more funds are in hand. We are giving a good picture of the proposed new Asbury Church.



THE PROPOSED NEW ASBURY METHODIST EPISCOPAL CHURCH, WASHINGTON, D. C.

The Ambition of District Superintendent

Dr. W. A. C. Hughes leads the Methodist forces of the Washington District. This District Superintendent is wide awake to every interest of the Church and is giving a good account of his stewardship. Dr. Hughes is enthusiastic over the Southwestern campaign. He says his district must have 500 additional subscribers. We say amen. It is entirely possible. Mt. Zion with Dr. W. C. Thompson as pastor, leads the way. Every official in that church is a subscriber. That is the ideal for the district, Dr. Hughes says. If the Washington District comes up to the plan of Superintendent Hughes it will send a thrill throughout our territory that will mean a new day for the Southwestern. Mt. Zion is prospering under Dr. W. C. Thompson as is Ebenezer under the hustling leadership of the Rev. W. H. Dean. Ebenezer is always crowded and hundreds have been added to the church. We are good for a hundred subscribers from Ebenezer, Simpson Memorial with the Rev. W. S. Jackson pastor, and Nash Memorial with the Rev. George A. Davis pastor, are in the midst of a good year.

(To be continued)

ANOTHER NEW BUILDING AT TUSKEGEE.

A lady in Philadelphia has just notified the Trustees of the Tuskegee Normal and Industrial Institute that she will be glad to provide the money with which to build and equip a thoroughly up-to-date laundry building, for the use of the institution. This is the building which the Trustees have been asking for for some months. It is the purpose of the officers of the Tuskegee Institute to use this building in doing the laundering for teachers and students, and also to use it in training men and women in the best methods of conducting a laundry. When it is considered that over 250,000 of our people earn their living through laundering, it can be seen that this industry is a very fundamental and important one. There are openings in many sections of the South for first-class laundries owned and operated by black people. It is the hope of the officers of the Tuskegee Institute to turn out people able to own and operate laundries.

People of Interest

Wesley Church, Austin, Texas, gave recently a most enjoyable banquet in honor of the pastor, the Rev. L. H. Richardson and the Rev. F. L. Kirkpatrick, the retiring District Superintendent.

Governor Glinn, of New York, has appointed Dr. William W. Foster, Jr., president of Clark University, to represent the State of New York at the Conservation Convention to be held in the city of Washington.

The Rev. Robert G. Waters, pastor of John Wesley Methodist Episcopal Church, Salisbury, Maryland, was invited recently by the Board of Public Education of Wecomico county, Maryland, to lay out a plan of Bible study to be pursued in the public schools of that county, the Board having recently made the Bible a text-book in the Wecomico schools. The method of study as recommended by the Rev. Waters was unanimously adopted.

The Rev. W. W. Lucas, D. D., Assistant General Secretary of the Epworth League of the Methodist Episcopal Church, lectured at St. Paul Methodist Episcopal Church, Shreveport, La., on November 13, subject, "Can the Whites and Blacks Live Together in the South?" The large audience went away well pleased and felt highly paid for having turned out to hear him. The Business League, of that city, is planning to have Dr. Lucas, return and deliver the Emancipation address, on the first day of January, 1914.

Anna Ridley Clancy, daughter of the Rev. Rockwell Clancy, of Muttra, India, died at Brindaban, October 24th. She was at work in the Muttra Training School, which she entered in January, 1911. She was taken with fever and in spite of the efforts of Miss Kipp, M. D., and Miss Terrell, a trained nurse, and the devoted attention of Mrs. Clancy, her strength rapidly failed and she was gone in a moment. The Hindustani Christians made all the arrangements for her funeral and the Hindustani pastor performed the burial service. Born in India, she loved the land through all her days and now she lies buried where her father and mother and she have given years of devoted service.

The membership campaign authorized by the Board of Trustees of the Woman's Home Missionary Society and under the special care of Mrs. I. D. Jones is moving forward. The appeal is for each auxiliary and circle to secure at least five new paid members. All auxiliaries and circles should receive return postal cards for this campaign upon which they are expected to report names of new members with name of auxiliary, town and conference society to Mrs. I. D. Jones, 1014 East McMillan street, Cincinnati, Ohio, and a monthly statement of such reports will appear in Woman's Home Missions.

APPOINTMENTS, 1913-14

CENTRAL ALABAMA CONFERENCE

ANNISTON DISTRICT

S. J. Jordon, District Superintendent, Anniston, Ala.

Anniston, First Church, James W. Wallace; Anniston, St. John, V. D. Oatman; Ashland Circuit, W. J. London; Ashville and Springville, Dennis Herron; Attalla, Charles Coleman; Beaver's Valley and Ragland (P. O. 1608 Cooper Ave., Anniston), supplied by A. D. Moon; Cedar Bluff, William Storrs; Center Circuit, F. F. Owens; Fort Payne and Collinsville (P. O. Collinsville), E. L. Gary; Gadsden, N. H. Redrick; Gadsden Mission (P. O. Attalla), supplied by S. B. Thornton; Heflin and Choocoloco, supplied by K. G. Turner; Holliston City (P. O. 118 Church St., Anniston), J. W. Wright; Lamar, supplied by J. H. Houston; Lineville and Youngs, A. Callahan; Mount Olivet and Rocky Mount (P. O. R. F. D. 4, Wadley), A. A. Lane; Roanoke and Hunter's Chapel, W. H. Jordon; Sylacauga, J. C. Sammons; Talladega and Kidd St., R. E. L. Beasley; Wedowee, C. H. Brown.

BIRMINGHAM DISTRICT

J. W. Thomas, District Superintendent, Birmingham, Ala.

Avondale, J. C. Houghton; Bessemer, A. G. Glenn; Birmingham, Enon, Joel C. Carson; Birmingham, St. Paul, D. J. Price; Blount Springs Circuit, B. J. Brooks; Brownville and Irondale, B. G. Smith; Cardiff, J. R. Taylor (supply); Corona, W. O. Pearson; East Thomas, I. Townsend; Jasper and Manchester, supplied by C. C. Cook; Mason City, Eugene Green; Oneonta and Altoona, J. W. Paul; Pratt City and Elyton, J. R. Houser; Sayreton, J. L. Carr; Scott's Chapel, J. A. Howard; Tuscaloosa, J. A. Holliday; Village Springs Circuit, R. H. Cox; Warrior and Bangor, C. W. Mann; Woodlawn, E. Mixon. President Central Alabama College, A. P. Camphor. Left without appointment to attend one of our schools, M. M. McKinney.

HUNTSVILLE DISTRICT

A. W. McKinney, District Superintendent, Huntsville, Ala.

Athens and Johnson's (P. O. Harris), supplied by A. C. Ruffin; Belle Mina and Oakland, T. S. Sanders; Cedar Grove and Gurley (P. O. Farley), supplied by L. B. Smith; Center Grove and Springhill (Huntsville), A. S. Williams; Decatur, J. C. Chuman; East Decatur, Boule Mission (Decatur), P. P. Wright; Guntersville and Albertville, H. J. McLinn; Huntsville, J. J. Harrison; Lowes and Fullers (Huntsville), W. T. Trammell; Madison and Triana, C. D. Dickerson; Moore's Chapel (P. O. Taft, Tenn.), George Miller; Scottsboro and Stevenson, Frank Williams.

MARION DISTRICT

James W. Martin, District Superintendent, Marion, Ala.

Clinton Circuit, W. L. Darius; Eutaw Circuit, G. W. Brownlee; Gainesville Circuit, J. W. Knox; Lusk Mission (P. O. Mt. Sterling), to be supplied; Mantua Circuit (Gainesville), R. L. Cobb; Marietta Circuit (Marion), George W. Washington; Marlon Charge, C. L. Dunn; Mt. Sterling Circuit, A. R. Neal; Newberry Circuit, E. Frazier; Oak Grove Charge (P. O. R. F. D. 3, Marlon), —; Selma and Allen Grove, supplied by J. L. D. Knox; Union Circuit (P. O. Eutaw), —; Wedgeworth and Akron, L. C. Williams. Conference evangelist, W. J. Smith.

MONTGOMERY DISTRICT

William Jones, District Superintendent, 4235 Jackson St., Montgomery, Ala.

Aberfoi and Brown Circuit, J. T. M. Willis; Ballingsley Mission, supplied by Jatt Ellis; Booth Circuit, J. W. Landrum; Brewton and Pollard, B. S. Kirk; Castleberry and Sandbar Circuit, J. B. Webb; Evergreen Circuit, Isaac Autrey; Mobile, Warren St., George W. Lewis; Mobile, Wesley, supplied by R. H. Moore; Montgomery, Paul G. Goins; Pensacola, Fla., S. C. Walker; Prattville Mission, supplied by J. W. Smith; Theodore and Tensaw Circuit, supplied by A. L. Lee; Troy, I. L. Johnson; Union Springs, H. F. Thomas. Field Secretary Board of Sunday Schools, E. M. Jones.

OPELIKA DISTRICT

Lewis S. Price, District Superintendent, Alexander City, Ala.

Alexander City, T. H. Ham; Bethel Circuit, A. L. Boyd; Dadeville Circuit, J. W. Whitfield; Eclectic Circuit, S. L. Damas; Five Points Circuit, S. D. Davis; Goodsell Memorial (P. O. West Point, Ga.), R. M. Davis; Kellyton Circuit (P. O. West Point, Ga.), Geo. W. Reeves; Lafayette Circuit, W. F. Dancy; Lafayette and St. John Circuit, H. N. Brown; Lanett Circuit (West Point, Ga.), G. G. Tuggle; Lomax and Mallies (P. O. 105 Geneva St., Wetumpka), J. A. Harris; Opelika, Robert R. Williams; Rockford Circuit, C. R. Perry; Wetumpka, J. A. Knox; Union Mission, supplied by G. R. Floyd.

APPOINTMENTS, 1913-14

NORTH CAROLINA CONFERENCE

(These appointments are all in North Carolina, except as otherwise indicated.)

GREENSBORO DISTRICT

S. F. B. Peace, District Superintendent, Greensboro, N. C.

Burlington, supplied by J. M. Aldrige; Central Randolph, M. J. Bullock; Durham and Henderson, supplied by A. S. Green; Empire, L. D. McQueen; Greensboro: East, M. C. Laughlin; High St. and Bass, J. A. Laughlin; Northwest, G. W. Byers; Saint Matthews, R. T. Weatherby; South, W. T. Lomax; Southwest, A. W. McMaster; Jackson, J. H. Garrett; Leaksville, J. W. Wells; Norfolk and Newport News (Va.), C. I. Withrow; Oakwood, supplied by W. M. Henderson; Oxford, A. G. Jenkins; Pleasant Ridge (Va.), J. R. McNair; Portsmouth (Va.), supplied by O. J. Bethea; Ramsem, R. J. Shlpp; Reidsville, S. A. Peeler; Reidsville Circuit, D. C. Skeen; Townsville and Bullock, G. F. Hill; Wentworth and Settles, E. H. McArthur; West Raleigh, J. C. Robbins.

WESTERN DISTRICT

A. H. Newsome, District Superintendent, Hickory, N. C.

Asheville, C. K. Brown; Black Mountain, S. B. Cornelius; Buffalo Circuit, supplied by B. C. Littlejohn; Boone, W. M. McCorkle; Catawba and Mt. Morn, Henry Fink; Forest City and Brooks, W. M. Crawford; Franklin, L. W. Thomas; Gastonia, N. M. Black; Hendersonville and Beaver Dam, W. E. Clapp; Hickory, E. I. S. Swan; Jefferson, L. G. McDonald; Jonesville, Samuel McDonald; Lenoir, B. F. Thomas; Lenoir Circuit, J. C. Addie; Lincolnton Circuit, B. L. Burge; Lowesville Circuit, S. P. West; Machpelah, J. J. Blanton; Marlon Circuit, C. L. Stewart; Marion and Old Fort, W. O. Thomas; Mayhew Circuit, N. S. T. Shamborguer; Newton, W. H. Webster; Pincy Grove and Gadkin, supplied by S. R. Gwyn; Shelby and Lawndale, R. B. Rhyme; Sherrills Ford, P. F. Johnson; Statesville and Philadelphia, G. H. Caldwell; West Asheville, Dorsey McRae; Wilkesboro, W. B. Scales.

WILMINGTON DISTRICT

W. R. Ziegler, District Superintendent, Maxton, N. C.

Charlotte, M. M. Jones; Fayetteville and Pembroke, to be supplied; Goldsboro and Newbern, D. A. Williams; Hamlet and Philadelphia, R. D. Bethea; Hoffman and Sand Hills, supplied by E. L. Fletcher; Johns and Beaver Dam, J. W. Davis; Laurinburg and Cool Springs, J. P. Morris; Lumberton and Beauty Spot, S. A. McNeill; Maxton and Piney Grove, Wm. Wells; Melrose and Bowman, Robert Smith; Monroe and Bethel, H. O. Frederick; New Zion Circuit, Marcus Mundy; Red Springs Circuit, J. D. Murphy; Rowland and Salem, J. W. Simpson; Sanford Circuit, A. B. McQueen; Wilmington, J. A. Baxter; Wilmington Circuit, G. W. Spalding.

WINSTON DISTRICT

R. W. Winchester, District Superintendent, Greensboro, N. C.

Advance, S. R. McCorkle; Asheboro and Mitchell, G. W. Brower; Cherry St. and St. Johns, to be supplied; Dennis and Red Bank, C. E. Howard; Denton, supplied by Frank Parker; East Thomasville and Midway, J. W. Jones; High Point, P. J. Cooke; Kernesville, William Chavis; Lexington and Thomasville, N. J. Pass; Madison and Stoneville, W. W. Pope; Madison Circuit, supplied by E. L. Gilreath; Mount Airy and Pilot, P. I. Wells; Mount Airy Circuit, supplied by W. M. Hayden; Pain's Chapel and Martinsville, to be supplied; Penhook (Va.) and Hales Ford, supplied by A. B. Leonard; Randleman and Saint Mark, S. J. Hayden; Rocky Mount (Va.), supplied by C. B. Love; Salisbury Morning Star, A. C. Hill; South High Point, G. W. Morehead; Trinity and Liberty, A. M. Robertson; Walnut Cove, A. E. Robinson; Winston: Mt. Pleasant, Willis Ellison; Saint James, S. L. May; Saint Pauls, H. L. Ashe. R. E. Jones, editor of the Southwestern Christian Advocate, member of St. Matthews-Greensboro Quarterly Conference. J. H. Lovell, professor in New Orleans University, member of St. Matthews, Greensboro, Quarterly Conference. R. N. Brooks and R. G. Morris left without appointment to attend some one of our schools.

THE SIN OF ACHAN---JOSHUA 7

International Sunday School Lesson for December 14, 1913

By THE REV. N. W. GREENE, B. D.

Golden Text—Be sure your sin will find you out.—Num. 32: 23.

Time—Soon after the fall of Jericho.

Place—At Gilgal, the headquarters of Joshua at this time.

The Lesson Story

Jericho having fallen into the hands of the Hebrews, Joshua next sent thirty thousand men against Ai, taking the advice of those whom he had sent in advance to ascertain conditions in that vicinity. But Israel was defeated and fled in terror before the men of Ai and thirty-six of them were slain.

This was a sore disappointment to Joshua and to his men. They did not understand a defeat coming to them when a continuous victory had been their hope born of divine promises. Grief-stricken, Joshua and the elders fell upon their faces before the Ark and, putting dust upon their heads, prayed until evening. Then the Lord answered his prayer with the encouraging words, "Get thee up; wherefore liest thou thus upon thy face?" He then explained the cause of the defeat and gave Joshua directions how to discover the guilty person and what punishment to mete out to him.

According to directions given by the Lord, Joshua called upon Israel to sanctify themselves in preparation for the Lord's doings on the morrow. The next day Joshua caused Israel to appear before the Lord, and he cast lots for the tribe that contained "the accursed thing;" and the tribe of Judah was taken. The next lot fell upon the family of the Zarahites of the tribe of Judah; he then cast lots upon this family man by man, and the lot fell upon Zahi. His household was taken man by man, and the lot fell upon Achan.

Achan made confession before the Lord and Joshua of all that he had done in causing this calamity to Israel. Joshua sent and found in Achan's tent the treasures which he had confessed to have stolen and hidden there—a Babylonish garment, 200 shekels of silver, and a wedge of gold 50 shekels weight. For this sin, Achan and his sons and daughters were stoned to death and burned, together with all that he had, including the stolen goods.

The Power of Sin to Defeat

The case of Achan is typical. He is looked upon as a very great sinner simply because his sin is typical and held up before the world as an example. His sin is one common to humanity; the way it entered his heart, and the end it brought to his life are also common experiences. Of course, it is a far-look from here to ancient Jericho where Achan sinned, and yet we can see plainly both Achan and his sin. And, as great objects are seen at great distances, the magnitude of Achan's sin must be considerable. But if Achan's sin is typical, is it not conceivable that our sins of like nature will impress their awful bigness upon generations as far removed from us? Herein lies a serious consideration.

Taking Achan as a man simply, he seems to have been innocent enough as he moved as one among the horde of Israel. But his innocence departed when his eyes beheld fine garments, silver and gold. He saw, coveted, and took, is the order in which he explained his experience before Joshua. That is about what happens to people today who begin a career of innocence and hope. Not all, but many are thus unfortunate. They are pressing forward and might soon reach the goal, but they see gold by the way. The Babylonish garment has attractive power also, and many tarry to worship at its shrine. We do not know whether Achan meant to wear this garment or not; if he did, we can see in him the ancestor of many modern tastes for styles in rich "Babylonish garments" that in no way become the plain, toiling, devout people we are. "Babylonish garments" may do for Babylonians, they may take the risk, but not for Israelites.

Achan said he "saw" these things. That was not had, as it was expected that he should see them; but more, it was commanded that he should destroy

them. Instead of obeying, he "coveted." Saul repeated this mistake later, some of us did it yesterday. Seeing very often leads to "covetousness which is idolatry." It should lead to the destruction of the thing seen when the thing seen is sin. But it led Achan farther, it led him to covet, thence to take: from the innocent conquest in the name of God down to the depths of stealing and hiding in the tent.

Sin defeated every noble impulse there was in Achan in the days of his innocence. It deprived him of further conquest for his Lord; it removed forever his hope of peacefully enjoying the good land for which he had journeyed so far and long; it defeated him of life and brought stoning and burning to him an all he possessed. How dreadfully

Denaturizing Our Holy Days and Holidays

Epworth League Devotional Meeting Topic for December 14, 1913

(Ex. 32:5-20; I Cor., 11:9-12; Neb. 8:9, 10; Luke 2:10, 11.)

By THE REV. A. PRESTON SHAW, B. D.

THE SCRIPTURE LESSON.

1. Israel by the most marvelous pouring out of the power of Jehovah had been gathered out of the mud of the brick pits of Egypt; with a mighty salvation they were redeemed from slavery; with exhaustless power the waters of the Red Sea had been lifted up for their passage into the wide, free wilderness. In safety they are now encamped before the holy mountain. Events so mighty they have experienced; days so tense with divine glory they have passed through, that something must be done to keep them forever in memory. Jehovah and Moses are preparing the sign that shall keep in remembrance the marvelous deliverance throughout all generations, the rest from labor that shall be celebrated every seventh day. Meantime, the slave people think they will enjoy their liberty and celebrate. They will enjoy themselves after the manner of their masters in Egypt. Here read the account of what they did. Exodus 32:5-8, 15-20.

2. Not only the slaves delivered from Egypt are so intoxicated with liberty that they run into license, but some of the early Christian converts who were delivered from the bondage of sin were so intoxicated with the new-found liberty of being sons and daughters of God that they were guilty of excesses.

The church at Corinth met in homes; there was as yet no building. They had a custom of eating together a full supper called the agape, or love feast, which was followed by the sacrament service which Jesus had instituted. As the numbers increased it became the custom for each family to bring its own food, and there arose grave abuses. Read I Corinthians 11:20-29.

3. The celebration of the rebuilding of the walls and the temple at Jerusalem, after the Babylonian captivity, provides a pattern for the appropriate holiday. When they heard the long-lost law read in their hearing, the people were so moved with mighty memories and emotions that they wept. But they were hidden to rejoice; to eat together the choicest of the food and to send portions unto them for whom nothing is prepared. Nehemiah 8:9-12.

About to be perpetuated in our memory is the mightiest event of the world's history, the incarnation, the coming of God to dwell among men in the person of the little child. Luke 2:10, 11.

Let us keep out of this holiday all the old leaven of envy and bitterness with debauching self-indulgence; let us keep the holiday with the new leaven of love and fellowship service.—From Notes on Epworth League Topics.

The Meaning and Application.

We are now approaching the celebration of one of the most holy days of the year—the birthday of Jesus Christ. With all the earnestness and devo-

works the power of sin to defeat us in all that is good! "The wages of sin is death."

Powerful as sin is to defeat the sinner it sometimes seems to reveal its greatest might upon others with whom the sinner is associated. In this respect also Achan's case is typical. A few brief observations here is all that is possible. In the first place, we may justly suppose that Achan's faltering footsteps caused others to grow weak-kneed and to look with desire upon the spoils; and, while they went no farther, a wave of weakness went out from Achan. Then again, while Achan was put to death for his own sin, with him were his sons and his daughters who were compelled to share his fate. In the third place, while one man sinned and died for it, thirty-six were slain in their flight from Ai. Then let us note, lastly, that while Achan was shamed and humiliated before Joshua, all Israel was disgraced and humiliated and, as Joshua implied in his prayer, the very name of God was brought low in the estimation of the nations. All this finds ready reproduction in present-day life. Sin is mighty to defeat, but grace is mighty to save.

Mars Bluff, S. C.

tion to God possible, let us guard this day against the disposition of so many to make it a day of reckless sinning instead of repentance.

The ordinary celebration of Christmas is below the dignity of the celebration of the birth of our country's least honored heroes. How unreasonable! How thoughtless! How degrading! With what disgrace and shame this holy day is celebrated often by people who ought to know better. Is it reasonable to drink damnation to the health of Him who was born to give us eternal life? Does it do any honor to the King of Kings to fire off noisy firecrackers in celebrating His birthday? Does Jesus look down with pleasure from Heaven upon the ignorant celebration of His day, when the thought of Him is left out of it altogether? Christians, let us wake up and see how the world is degrading our days. How many there are who desecrate our sacred Sabbath! How many use this day for joy rides, driving, drunkenness without a thought of Him who has made this day for a day of rest and spiritual devotion. See how worldliness is taking possession of Easter, Christmas, Thanksgiving. The best attended and most enthusiastic gatherings on most of these days are those gotten together by sports, basketball, football, prize fights and the like. Shall we sleep and allow the world to steal our holy days while we drag lazily behind a half party to such theft?

Christians must unite and make these holy days great spiritual feast days. We need not expect the world to honor our days when we lazily celebrate them ourselves. If we love Christ let's honor Him. If we do not love Him, let us cease making hollow professions.

Let our churches be open on Christmas Day, and let all Christians assemble there and make it a day of praise and thanksgiving to God for His unspeakable gift.

Winchester, Va.

LINKED LIVES AND OTHERS

(Continued from Page 6.)

endureth all things;" "A Fire Not Blown by Man," text, "I came to cast fire upon the earth;" "The Consecration of Our Utmost," text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind;" "Samuel's Farewell Address," "Only fear the Lord and serve Him in truth with all your heart."

In this little volume Dr. Austin evinces the fact that he has been, not only a student of human nature, but also a sympathized with men. His writings breathe of the fervor of a big warm heart, the humanity of a soul really "linked" with those of his fellows and the burden of a message burning with the spirit of the Master Himself.

Recent District Meetings

HOLLY SPRINGS

The Woman's Home Missionary Society met in Pontotoc, November 3rd, 1913. After invocation, District Superintendent Gillian took the chair. Mrs. K. P. Wright, of Pontotoc, was elected president; Mrs. M. E. Hunter, of Okolona, was elected secretary. She selected for her assistant, Miss Pigford, of Corinth. Mrs. Miller, of Ripley Circuit, was elected treasurer. Miss Fann was elected evangelistic secretary. Miss D. Atkinson was elected Mite Box secretary. Mrs. Mary Hunter was elected reporter to the Southwestern Christian Advocate. The President then took the chair and thanked the convention for the honor bestowed on her, and assured the convention that she would do everything in her power to push forward the work of the Woman's Home Missionary Society. Our Conference President, Mrs. M. E. Ferguson, was just from the National Convention of the Woman's Home Missionary Society, which met at Washington, D. C., was introduced. She brought a message that interested all who heard it, and was responded to by the Rev. L. A. Armstrong. The Rev. Mr. Daniel, pastor of the Presbyterian Church, was introduced to the convention, and spoke in high terms of the work done by colored people. His address was responded to by the Rev. F. H. Bunton. The Rev. N. H. Isom delivered the eleven o'clock sermon. The afternoon session was devoted to discussion of the topic. Delegates from the following churches read good papers: New Albany, Okolona, Convent, Nettleton, Potts Camp, Verona, Ripley and Pontotoc. At 7:30 sermon by W. H. Morrell. The convention closed with a very successful session.—(Mrs.) Mary E. Hunter, Reporter.

WOMAN'S HOME MISSIONARY SOCIETY—ATLANTA CONFERENCE

The tenth annual meeting of the Woman's Home Missionary Society of the Atlanta Conference was held October 30-November 2, at College Park Methodist Episcopal Church, College Park, Ga., the Rev. J. H. Brandon, pastor. It was again and again affirmed that it surpassed all preceding meetings in interest and attendance. It was easy to be seen that under the leadership of our energetic and wide-awake president, Mrs. E. H. Oliver, who has already given fourteen years of faithful service in this office, together with the untiring efforts of our efficient and devoted corresponding secretary, Miss Flora Mitchell, the society has been brought to a state of development which promises solid growth in good works in the future. Among others who should be mentioned for their zeal in the work are Mr. Mary Crolley, whose motherly influence is felt throughout the Conference, and whose actual work for the society surpasses that of many young women, which is to their shame; and Mrs. Mary Melton, who has served the Conference as organizer so faithfully and unselfishly for many years. She does not simply organize auxiliaries, but often makes repeated visits, nursing them into strength and active life. Too much praise can not be given these dear women for the service which they have prayerfully and lovingly rendered to the society. We can not hope to have their activities continued much longer. How many are there who are preparing to take their places when they are bidden to cease their labor and enter into their rest? The women of this State who have gone out from Thayer Home and from Clark University, for few or none who have attended this institution have failed to come under the influence of the Home, should unite with those who have been in Haven Home in making the Atlanta and Savannah Conferences all that they should be. Indeed, the women who have had training in the various Homes of the society should become leaders in the work of the Woman's Home Missionary Society in all the Conferences. A most cordial welcome address was given by the pastor on behalf of his people. Response by Mrs. Mary Hicks, a delegate from Douglasville. These, with the annual address by the writer,

constituted the main features of the evening. The second session opened with devotional exercises which were followed by the Communion service, conducted by the Rev. L. H. King, D. D., assisted by the pastor. The business sessions followed. It was encouraging to see the women from the country charges manifesting so much interest in the work, some of them representing auxiliaries that had been organized only one year. The auxiliary at Mount Carmel, of the Douglasville Circuit, organized since the last annual meeting, had the best financial report that was made. The reports of all the auxiliaries were received with pleasure. The auxiliary of Warren Memorial Chapel made an impressive demonstration when called upon to make its report by having thirty-five or forty of its members, led by the president, Mrs. E. H. Oliver, file up to the table as they sang "Onward, Christian Soldiers," and deposited \$52.00 as dues. It had already paid into the general treasury over \$40.00, making a total of more than one hundred dollars for the year. When all the reports were in, the treasurer's report showed a considerable advance over last year. In the financial committee, it was touching to see the women carefully and thoughtfully assuming for themselves and their sisters at home, financial responsibilities which meant that out of their poverty and small means they were pledging their support to the Society, which they gratefully acknowledged had done so much for them. The convention pledged itself to increase its membership dues one hundred dollars for this year by securing new members. The exercises on Friday evening were well attended as were all the sessions, and made especially profitable by a most comprehensive and informing address on Temperance by Miss S. E. Abbott, of Thayer Home. Saturday: Election of officers: President, Mrs. E. H. Oliver; Vice-President, Mrs. L. J. Price; Corresponding Secretary, Miss Flora Mitchell; Recording Secretary, Mrs. L. H. King; Treasurer, Mrs. W. F. Penn. The other offices were filled by strong, earnest women. Sunday morning the Anniversary sermon was preached by Dr. P. O'Connell, of Gammon Theological Seminary. In the afternoon came the memorial service, in which Miss Flora Mitchell spoke in beautifully tender words of the noble life of Mrs. G. H. Trevor, the late wife of Prof. G. H. Trevor, of Gammon Theological Seminary, and who lived in our midst. Miss S. E. Abbott contributed most effectively to this service by reciting the beautiful poem, "Not Changed, But Glorified." A young people's rally followed. The greater part of the time was given to Miss Annie Hall, who is home from Africa, on a furlough. She talked very interestingly about the manners and customs of the natives. She also told in pathetic language how, in the darkness, they are seeking for the Light. With this service there came to a close the most successful meeting we have ever had. An expression of appreciation of the cordial and bountiful way in which the convention was entertained by the pastor and people of College Park has gone on our records. Their hospitality can not be surpassed.—(Mrs.) M. J. O'Connell.

Personal and General

The Woman's Home and Foreign Missionary Societies, Ladies, Aid and District Conference, Aberdeen District, is being held in Ashury Methodist Episcopal Church, Shuqualak, Mississippi. The Rev. J. M. Marsh is District Superintendent.

The Rev. D. W. Shaw, D. D., pastor of Ames Memorial Methodist Episcopal Church, at Baltimore, Md., raised \$524.41 in a rally recently.

Little Miss Veolia Wormshy, six years of age, of Wytheville, Va., raised \$1.00 for the starving boys and girls recently and reported it to American Constantinople Relief Committee.

Miss Bessie M. Garrison, of the Woman's Home Missionary Society, delivered an address at Charlottesville, Va. An auxiliary was organized and a good collection was taken.

Mr. and Mrs. Almond L. Brinley, of Florence, La., visited relatives in Thibodaux and Darrow, La. They were the guests of Mr. Walker Wilson and family in Thibodaux.

Miss Lillian A. McCain, a student of Wiley University, of Marshall, Texas, is recovering at her home at Logansport, La.

The young people of Vicksburg, Miss., have organized themselves into a social and literary club, with Prof. C. Isaacs, of West India, as president; Mr. A. A. Holland, Jr., vice-president; Miss J. G. Platt, secretary; Miss J. C. Wesley, assistant secretary, and Mr. O. W. Johnson as treasurer.

The church at Wythville, Va., which was burned some time ago, is being rebuilt by the Rev. G. J. Hedricks.

The Rev. J. R. Little, of Lomasville, Miss., and a former student of Rust University, who is now attending Gammon Theological Seminary, Atlanta, Ga., spent a few days with relatives and friends recently.

Miss Willie Bell Coleman, of Louisville, Miss., attended the opening at Rust University.

Wednesday night, October 15, an entertainment was given in the honor of Mr. E. C. Henry, by C. W. Gilliam, of Okolona, Miss.

Miss Estella Willard Gordon, daughter of Prof. Gordon, of Cave Spring, Georgia, and a graduate of Clark University, Atlanta, has returned to Oberlin Academy, to pursue her studies in English, voice culture and music.

Mr. and Mrs. W. E. Sutton, of La Grange, Texas, lost their home and its entire contents by fire Tuesday morning, November fourth.

Our new Pitt Chapel, at Springfield, Missouri, the Rev. J. M. Harris, D. D., pastor, is paying on its debt at the rapid rate of \$100.00 per month, exclusive of the pastor's salary, which is \$800.00 per year, and current expenses.

THE STRUGGLE

(Continued from page 5)

ship with him who is the great High Priest in the Temple of Sorrow.

As the youth sat bowed in his grief, he listened to the voice of the Holy One telling him that no life can be successful save that life which is lived to the glory of God. It was in this hour that he learned his utter dependence upon God. As soon as he realized this, a strange deep joy welled up in his heart in the midst of his sorrow—a bright gleam of sunshine shone through the riven cloud. He would try again, no matter how great the struggle. And in those hours of darkest need he would not despair but go on believing that God has not forgotten.

He felt that God had fought his first great battle within him when he had in this hour of great need helped him to resist the tempter. He felt that even this present obstacle which now seemed to block up the way so completely would somehow be removed.

"I will arise, place my hand in the strong one of my Saviour and trust in God as Moses did, let the way be ever so dark; and perhaps in time it shall come to pass that my life shall surpass even my longing, not maybe, in the line of that longing, but as it pleaseth God. And in those hours of great temptation, I shall not forget that Christ himself was tempted. Neither shall I forget that Christ commanded the tempter to get behind him—

"Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

Yazoo City, Miss.

Gleanings From the Field

ALABAMA

Akron—On October 10th the young people of St. Matthew's Methodist Episcopal Church gave a young people's concert. The concert was given for the benefit of the church. We thank the girls and boys of the Colored Methodist Episcopal Church for their services in the concert. They reported to the trustees \$3.25, which will go for the ceiling of our church.—A. M. Knox.

Oneonta—The good and generous members of Bethlehem Church, of Oneonta circuit, visited the parsonage with a pounding, consisting of groceries and wearing apparel, on the night of October 19, 1913, led by Sister Mary Nation and several Baptist friends.—J. W. Paul.

Colony—The Pleasant Grove Methodist Episcopal Church has just closed its three trihe rally. On October 12, 1913, our pastor, Rev. A. Callahan, preached two able sermons during the day. The Rev. E. G. Garrett, pastor of Silleven Creek Baptist Church, was with us. Each captain was earnestly interested in its club of old people. Mr. George Bebies, Mr. J. E. Griffith, as captains, raised \$160.62; the Young Men's Club, Mr. Walter Bebies and Mr. P. A. Byous as captains, raised \$78.90. The Young Ladies' Club, Miss Roha Reed and Miss Bretchist Johnson as captains, raised \$68.05. Saturday our district superintendent, the Rev. J. W. Thomas, was with us, and held one of the best quarterly conferences in the history of the church. Six subscriptions were secured for The Southwestern. Paid the district superintendent \$23.40; grand total, \$59.77.—(Miss) Beatrice Johnson, secretary.

GEORGIA

Cedartown—We held our fourth quarterly conference on the 11th and 12th of October, Saturday and Sunday. We raised \$71.50. We are striving to make this one of the best circuits on the Rome district. Superintendent Dr. E. D. Petty preached a strong sermon during the conference. The Lord's Supper was administered.—I. V. W.

INDIANA

Princeton—Our rally on October 12, 1913, was a success. Club No. 1, \$14.37; Club No. 2, \$12.43; Club No. 3, \$23.40; Club No. 4, \$20.48; Club No. 5, \$13.13; trustees, \$41.50; stewards, \$99.98; Benevolence, \$20. The superintendent was paid \$18. Dr. G. R. Bryant was with us and preached two strong sermons.

LOUISIANA

Glenco—The Rev. S. Green desires to thank the Rev. B. J. Dorsey, of Mt. Zion Methodist Episcopal Church, and his friends for a \$4 pair of shoes, and Mr. James Bell and his friends for a \$19 suit of clothes.

A company of friends of Mandeville gave a surprise to Mr. Shepherd Brown recently. A good purse and over a hundred pounds of eatables were left.

St. Martinville—The third quarterly conference was held at St. Martinville October 19th and 20th. The Rev. R.

C. Worsham, district superintendent, presided with ease and dignity. Reports showed that the church was on the increase, both spiritually and financially. Seven have been united to the membership. The sermon on the 20th was good. One convert was baptized by the pastor at the close of the sermon. The church is improving. On October 17th the pastor was surprised by some of the leading members and friends. Eighty-seven pounds of groceries of various kinds were left on their table. The company was led by Brothers A. Carlson, M. V. Drake, Sister Sophia Williams, Marodion Drake and others.—T. P. Norris, Pastor.

Marshville—Our church rally at Roheline October 12th was very successful, the collection being \$31. We thank Rev. Silas Hamilton and his people for their faithfulness in the meeting, also our pastor, Rev. Dave Shelby, of Thompson Chapel, Mansfield, La.—S. P. Branch, Pastor.

Wardville—Five happy souls during our revival were converted and were baptized. Sunday nineteen were immersed and two were baptized at the altar. At our great gathering we were glad to have Brother W. Hampton, a local preacher, of Monroe, with us, who preached a good sermon, and Brother V. Reed, from the same church, and the Rev. L. H. Smith, of Bastrop, who preached the introductory sermon.—T. A. Bailey, Pastor.

Pineville—The third quarterly conference was held by the Rev. J. O. Richard, the district superintendent. The reports were good. He preached a very acceptable sermon to a good congregation in the afternoon, and was paid in full. This quarter has been the best financially since we have been here. We covered the parsonage with metal at a cost of \$86.13, and paid for the same. Mr. and Mrs. Scipio Compton, friends of our church, sent us in \$13.10 from an outdoor picnic they gave for the cause.—H. J. Wright.

MISSISSIPPI

Bellefontaine—The third quarterly conference was held at Jordan Methodist Episcopal Church August 24th, the Rev. W. F. Isalah, District Superintendent, presiding. All of the officials were present with written reports. Except three, the reports showed marked improvement. The District Superintendent was paid in full, \$15; paid Pastor, \$135; raised for building and improvement, \$50; raised for Rust endowment, \$30. Total amount raised during the quarter for all causes, \$215. The rally at Dumas Chapel October 5th, 1913, was a success. I wish to thank the members and friends of Dumas Methodist Episcopal Church for their loyal support: John Dumas, \$1.35; J. B. Marshall, \$1.00; H. McCombs, \$1.20; E. Ford, \$1.00; Johnnie McCombs, \$1.00; Jim Dumas, \$1.30; public collection, \$10.21. Total, \$17.06. J. B. Marshall, Reporter.

Louisville—Our fourth and last Quarterly Conference was held at Pleasant Grove Methodist Episcopal Church, October 11-12. Reports showed that the Rev. E. D. Montomary is doing a great work with these people. The Rev. W.

F. Isalah, the District Superintendent, preached two able sermons Sunday. We raised \$74.10 on Sunday and \$166 for the quarter, a total amount \$240.10.—Elbert J. Coleman.

Moss Point—October 12th and 13th. Our third Quarterly Conference was held with the Rev. J. C. Huston, District Superintendent, presiding. The reports of the pastor and the officials showed that the work was in a good condition. Two persons have been added to the church this quarter. Nine dollars benevolent money raised. Paid the District Superintendent \$22.50, and the Pastor \$100. There have been some repairs made on the church to the amount of \$300, and all paid for. The Ladies' Aid, Queen Esther, Woman's H. M. S., raised this amount to assist in paying for the work: Ladies Aid, \$67; Queen Ester, \$60; Women's Home Mission Society, \$51. Report at the Annual Conference we raised \$126 benevolent money, of this \$17 was Jubilee money. Dr. Huston preached two strong sermons on Sunday and gave sacrament at night to a large number.—W. H. Smith.

NORTH CAROLINA

South High Point—Our church, under the pastorate of the Rev. G. W. Morehead is enjoying a splendid season of progress. The pastor certainly looks after every interest of the church. October 11th and 12th our fourth quarterly conference was held at Brooks Memorial Church with the District Superintendent, R. W. Winchester, presiding. The reports showed a spiritual and a financial increase. The business was disposed of with ease. The District Superintendent, \$10.00; Pastor, \$116.92. Benevolence raised this quarter a special for Bennett College, \$12.25; current expenses, \$13.15; total raised this quarter, \$15.23. The District Superintendent was with us on the 12th and preached a strong sermon and administered the Holy Sacrament to a large number. The District Superintendent urged the people to read the Southwestern Christian Advocate. The District Superintendent has been paid in full for this Conference year.—N. M. Gannaway, Reporter.

OKLAHOMA

Oklahoma City—Our third quarterly conference was held at Oklahoma City Quayle Methodist Episcopal Church, Oct. 19, 1913, the superintendent presiding. We paid the superintendent in full, \$15.50. Collection \$26.97 during the quarter. We paid the pastor \$124; for improvements on the church, \$74; for board of foreign mission, \$7; for board home mission and church extension, \$7; board of Sunday School, \$1; educational, \$1; Episcopal funds \$3; for conference claimants, \$3; for mission board, \$1. The Superintendent preached for us Sunday morning, his text Matthew 28th chapter and 5th verse. At 3 p. m. the Lord's supper was administered and at night the superintendent, Mr. D. G. Franklin, preached.—A. Alley, District Steward.

TENNESSEE

Caplinville—Burdette Methodist Episcopal Church has begun this conference year with much success. Our pastor preached his first sermon October 12, to a large number. Raised for the pastor, \$10.70. On the following Saturday, October 18, our quarterly conference convened with our District Superintendent Dr. D. T. Burch in the chair. The reports showed a rapid progress along all lines. On Sunday

October 19, Dr. Burch preached a strong sermon to a crowded house, from Revelation, chapter 22, verse 12: "Behold, I come quickly and my reward is with me." The Lord's supper was administered to seventy-five persons. Paid District Superintendent in full, \$15. Paid Pastor \$9.30. Total raised this quarter, \$35.50. Rev. T. B. Blackman, P. C.—Mrs. Polly Wilcox, Reporter.

Alexandria—The people of Alexandria, Tenn., are very proud of their pastor, the Rev. J. P. Price. The people have been mourning over the loss of their former pastor, the Rev. W. M. Neal, who had labored so very hard the last year. Yet almost in the midst of tears for the Rev. Neal, the Rev. Price was given a cordial welcome, and a reception on his arrival. Rev. Price preached at Seay Chapel Sunday morning. He said many things that were very impressive and also instructive. The downpour of a cold fall rain reduced the congregation very much. But a large number of the citizens turned out in spite of the weather. We are expecting a record-breaker this year by the gathering of souls and by collecting money.

TEXAS

Daingerfield—The Bethlehem Methodist Episcopal Church on the Daingerfield circuit has just closed a successful rally. The Church was divided into states, New York, Georgia and Texas. They reported \$29.76, \$29.65 and \$23.82 respectively. Total amount \$83.23.—C. L. Kyles, Pastor.

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VIRGINIA

Bristol, Va.—The people of Bristol, both members and friends, began the new year's work with new life and inspiration and the prospects bid fair for the most prosperous year in the history of the Lee St. Church. The pastor takes this opportunity to thank the members and friends for their hospitality on his arrival at Bristol. On Friday night, October 10th, led by Bro. Nathaniel Jefferson, with the hearty co-operation of members and friends, the basement of the church was appropriately decorated. Invitations were extended to leading representatives of the city. Every step was carefully taken to make this welcoming reception to the pastor a success. Indeed it proved to be a marked success. The pastor was received courteously, the visitors and friends enjoyed themselves and the members were made happy, for at this reception a subscription of \$260 was taken on the new church fund. Brother Harvey Henderson, master of ceremonies, first introduced Mr. R. E. Clay, president of the Negro's Business League of Bristol, who welcomed the pastor in behalf of the business interests of the city. Then Prof. F. W. Woodfin, principal of the Bristol Normal Institute of the city, extended welcome in the interest of the churches of the city, and paid high compliments to the pastor. Dr. R. B. McArthur in appropriate words in behalf of the Lee St. Church and membership, introduced the Pastor. After the Pastor had responded he concluded with an appeal in the interest of the new church fund with results as stated above. Tuesday night the Ladies' Aid Society, under the presidency of Mrs. Mary Anderson, headed a great storm party that visited the parsonage, for the pastor and family found themselves by several dollars better off, for the purse was replenished, the dining room table laden with choice groceries of nearly every conceivable kind.—W. L. Sanders, Pastor.

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The December Veteran Preacher is out. You cannot be wise as to the care of the Retired Ministers unless you consult it. Twenty-five cents per year.

The Conference Claimants of the Detroit Conference represent thirty-five centuries. Were it one minister, his license would ante-date that of Moses. It is a mistake greater than that which Ingersoll claims Moses made, if the Church shall fail to give these men the Square Deal.

The receipts of the Board of Conference Claimants for the month of October were \$17,012.

Turn to your Conference Minutes, subtract the amount in Question 32 from the amount in Question 31 and you will find by how much you fail to give the Veterans their just dues.

One November Monday's mail brought \$10,000 for Life Annuity Bonds. Not a "Blue Monday" for the Old Preachers. And every day will be a bright Monday to the Veterans when Christian people learn that the only way to "eat an orange and keep it" is the Life Annuity Bond way. You give the money to the Board for perpetual investment. The Board gives you a liberal return as long as your life is an earthly investment. After your life has become an eternal investment your money provides for the Aged Ministers.

Life Annuity Bonds may be issued for any amount. The Bonds of the Board vary from \$100 to \$25,000.

A Life Annuity Bond is a Life Extension Bond, bringing the contentment of a good deed well done and of temporal affairs adjusted for earth and heaven.

No securities are so secure as those invested in the Christian Church. Money given to its enterprises by people who have been in their graves a century is still administering to the needs of the aged and helpless. We know a thirtyfold millionaire who, desiring to provide for his children beyond possible loss, placed almost a million dollars in the hands of a Methodist organization to purchase for them a Life Annuity Bond. He did not know what might become of the other thirty millions, but he knew that such a Life Annuity Bond would secure his children against all future exigencies.

DR. FORBES.

Dr. Forbes was a great friend of all the aged preachers. He always designated their Cause as not only the Greatest, but also the most urgent Cause in Methodism, because "The Superannuated Preacher must have his breakfast to-morrow morning."

He thoroughly believed in "Scattering the flowers, now." He was a hater of shams—especially the hypocrisy of saying sweet things about the Retired Preachers, and not providing for their needs.

LOUISIANA.

Lachute—Saturday night, November 22, 1913, in Robinson's Methodist Episcopal Church, the newly organized Epworth League assembled in its first social at 7 o'clock p. m. The social was well attended by young people and was under the management of Miss Martha E. Davis as fourth vice president and Miss Cora Bolden as secretary, assisted by the members of the Epworth League. They spared no pains in trying to make it pleasant for every one. After ten minutes' dis-

cussion by the Epworth Leaguers two new members were introduced by the fourth vice president. The league has now twenty-two members. Collection, \$4.20.—W. R. London, Pastor.

TEXAS.

Luling—Our fourth quarterly meeting was held in Luling, September 23, 1913, Rev. F. L. Kirkpatrick, our district superintendent, presiding. We raised the full assessment on Saturday and Sunday, and the total amount raised for the day was \$400.65. We have not forgotten The Southwestern Christian Advocate. We are still alive in Luling.—L. M. Willson.

SOUTH CAROLINA.

Georgetown—Sunday, October 26, was a high day at Wesley Methodist Episcopal Church. Dr. J. W. Moultrie held our fourth quarterly conference. The reports of both pastor and officers showed the charge to be in a prosperous condition. A successful revival meeting has been conducted and many

souls were converted and added to the church during the year. Financially, the charge has increased one hundred per cent. This conference year \$1312.03 has been raised and a new parsonage completed. Old indebtedness paid off, and eighty-seven members added to the church. On Sunday night Dr. Moultrie preached an able sermon to a large audience. Raised \$17.60.—J. J. Johnson, Secretary and Reporter.

GEORGIA

Queen City—We have just closed our fourth quarterly conference, with Rev. Haywood from Marshall, presiding for District Superintendent P. H. Jenkins. He preached two wonderful sermons and administered the Lord's Supper to thirty-five. We received one subscription for the Southwestern. Paid the district superintendent \$19.30. We ran a four-nights' meeting after the quarter, with Deaconess Simpson as leader. She gave us great service. The collection was \$11.35.—J. Jones, Pastor

CHRISTMAS PRESENTS

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that

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Gleanings From the Field

MISSISSIPPI

Meridian—The fourth and last quarterly conference of Haven Methodist Episcopal Church was held October 10 and 12. Dr. J. M. Shumphert presiding. Most of the officers were present with good reports that showed a decided increase in the work. The Doctor preached two strong sermons on the Sabbath. Sixty-eight took the sacrament. The spiritual tide was high. This was the best quarter of the year. We have set the 4th Sunday of said month for S. W. C. A. day.—W. L. Mills, Pastor.

Handsboro—The Ladies' Aid Society held their meeting at the Church October 14 with the president in the chair. The society decided to give a sacred concert November 15, in connection with the meeting. Several friends contributed eatables to the sick.—E. D. Smith.

Chinagrove—Our fourth quarterly conference was held at Bullock's chapel September 23, by District Superintendent P. H. Rembert. All the members and officers were present with reports. The Superintendent preached two inspiring sermons to crowded houses.

Our indebtedness to the Superintendent was paid in full. The conference was held during our revival, which was a success spiritually and financially. Conversions during the revival, 16; accessions, 2; baptisms, 33.

Amount raised during the revival, \$85.00.—A. W. Bullock, District Steward.

Crystal Spring Circuit—Our fourth quarterly conference was held at Mt. Salem Methodist Church October 11-12, 1913, at 2:30 p. m., with Dr. P. H. Rembert presiding. All officials were along all lines. Sunday Dr. P. H. Rembert preached two strong sermons. A number of persons came forward for prayer and two joined the church. Collection, \$23.60. Our revival closed with twenty-seven conversions and eight accessions. The Ladies' Aid raised \$9.60 for mission. Mrs. Mollie Oshorn, president, and Miss Rosetta Stephen, secretary, and Mrs. Rosia Hutson, treasurer. We have paid our District Superintendent in full.—A. D. Smith, Pastor.

Ebenezer—Our third quarterly conference was held at Miller's Chapel, August 23 and 24, with the District Superintendent, Rev. H. B. Hart, D. D., presiding. We are glad to report that through the untiring efforts of the pastor and co-workers, and the inspiring words of the Superintendent, eighteen were added to the church. October 12th was baptismal day and rally day for P. C. Raised \$34.00.

There were clubs among the members. Mr. Claiborne Simms raised \$17.20; Mr. Frank Artra \$5.60; Mrs. S. E. Simmons, \$7.90. Rev. C. H. Maxwell, P. C. Mrs. S. E. Simmons, Reporter.

Crown Point—The Ladies' Aid Society rally Sunday October 19, was a success. \$12.00 was raised.—L. Speed, Pastor.

Lambert—Miss Alice Lambers, of Wardville, La., and a faithful member of Washington Chapel died recently. She leaves two sisters, one brother, other relatives and a host of friends to mourn their loss. The Rev. T. A. Bailey, assisted by the Rev. J. Muse, officiated.

Lexington—The fourth quarterly conference was held in Epworth Chapel October 10-12, with Dr. H. B. Hart presiding. The reports from all officers showed an advance of last year in our last quarterly conference. Dr. Hart preached a strong sermon Sunday night and administered the Lord's Supper to ninety-eight persons. The morning service was also a sacrament service. The pastor closed out a successful revival with six converts who were baptized during the morning service. Eleven others joined the church by letter during the meeting, making a total of seventeen conversions and accessions to the church in town. We have conducted our revivals at the other two churches with nine conversions and accessions to the church making a grand total during our revival meetings of twenty-six added to the church. We have added during the year forty-two members. Our conference was a financial success. Raised during the conference \$50.21. Paid the pastor up to date, \$400. Resolutions were offered in the conference by Prof. P. L. Mingo and Mr. R. S. Williams of the Board of Stewards, speaking in highest terms of the service of the pastor since he has been with them.—E. O. Woolfolk.

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THE WOMAN'S HOME MISSIONARY SOCIETY, DELAWARE CONFERENCE.

By Mrs. Jennie V. Waters.

Last May the annual convention of the Woman's Home Missionary Society of our conference met for three days at Ezion Methodist Episcopal Church, Wilmington, Del., the Rev. J. T. Faust, pastor, presiding. It was an exceedingly profitable meeting. The best, in fact, ever held since the organization. Our worthy and most Christianlike president, Mrs. Susie D. Wright; our accurate and painstaking secretary, Mrs. Emma Miller; our careful and trusty treasurer, Mrs. Carrie E. Sprigg, and the efficient corresponding secretary, Mrs. Clara Brown, and our vice presidents, first, Mrs. Hattie R. Hargis, followed by the other vice presidents, whose ardor and devotion to our cause make their executive ability unsurpassing. Our other officers are women of zeal. Mrs. Faust and the dear women of Ezion church (and we must not forget the Queen Esther Circle) made our stay very, very pleasant. The communion, which was conducted by the district superintendent, Dr. W. F. Cotton, was one of fervor and spirituality. Several of the ministers and laymen graced our rostrum with their presence. The Woman's Home Missionary Society of Salisbury presented the trustees of John Wesley Methodist Episcopal Church a purse of \$26 in a recent rally. All over the conference the auxiliaries are doing missionary work, rendering their assistance wherever it is needed. We greatly miss Mrs. P. O. Connell. We often think and speak of her. We can only ask the prayers of the Woman's Home Missionary Society of our dear old Methodism for our society.

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MISSISSIPPI.

Crawford—Our mock annual conference held at this place on October 26 raised the following amounts: T. J. Thompson, Starkville district, \$14.85; E. D. Menyard, Aberdeen district, \$11.05; Mrs. Emma Johnson, Holly Springs district, \$8.02; Mrs. Fannie Armstrong, Clarksdale district, \$2.42; public collection, \$17.67; total, \$56.26.—B. W. Wynn, Pastor.

Fayette—Our stewards' rally October 12, 1913, was a decided success. The following clubs reported: J. W. Wiggins, \$13.45; R. White, \$5.60; A. Wiggins, \$10; E. Porter, \$3.25; Esther

Giff, \$2.85; M. Starks, \$4.50; Whit. Jones, \$3.50; M. C. Rosier, \$5.10; D. L. Rosier, \$8.55; M. Relfey, \$14; W. S. Jackson, \$16.80; public collection, \$7.40; grand total, \$95. Many thanks to this noble band of workers.—H. Holston, Pastor.

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Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 176, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

THE REV. NELSON BURTON.

The Rev. Nelson Burton of New Orleans, La., died October 23, 1913, at the age of 77 years. He was a retired minister holding his membership in Asbury M. E., which he built. He was retired in 1910. He leaves a sainted wife, two daughters and a host of relatives to mourn his loss. The funeral was attended by Dr. Valcor Chapman, his District Superintendent.—Jessie David, Pastor.

THE REV. BEVERLY D. DIXON.

On the 25th day of August past, at the parsonage of the Methodist Episcopal Church at Fredericktown, Mo., the Rev. Beverly D. Dixon died. He had been in poor health for some time. He had not been in his new field of work long. He was out of his pulpit only the Sunday preceding the Monday of his death. He preached a strong sermon at his church on Sunday the 17th. He had been preaching a number of years. Seemingly, he felt that this was his last sermon here on earth to preach—hence his summing up of all the texts. He remarked while preaching that he felt very feeble and weak, but that he was willing to go to heaven out of the pulpit and that nothing could please him better. He never filled his pulpit again. He said he was at peace with the Master and ready to go to Heaven. The Rev. Dixon began his work in the ministry in 1883. He professed a hope in Christ in 1873 in August, joined the church and began the christian's work. He grew more and more of the opinion substantiated in the heart by spiritual feelings, that he was called to go into the ministry, so in 1883 he began preaching. He served as pastor at the following named points and charges: Joplin, about nine months; Lamont, two years; Warrensburg, five years; Independence, three years; St. Joe, three years; Columbus, three years; Rolla, one year and six months; Holden, two years; Windsor, one year. He built one church at Lamont, Mo., and one in the country near Dresden. He bought a lot for the church in the town of Dresden, built a church in Warrensburg, which was burned, and built one in Butler. He paid off the big debt in Carthage, and also one in Independence. He purchased the present location in St. Joe, Mo., built a parsonage at Windsor, put a \$140 improvement on the church at Tebo, a \$214 improvement on the parsonage at Rolla, did a great work in assisting and conducting revivals in the greater part of Missouri and in some parts of Kansas, Nebraska and Colorado. He did his last work at Fredericktown, Mo., and left by will all his belongings to his niece, Mrs. Mary M. Ransom, of Grand Chain, Ill. He leaves a wife, one brother, a niece and other relatives who mourn their loss.

THE REV. A. T. WEEMS.

The Rev. A. T. Weems, Pulaski, Va., departed this life October 12th and was buried October 13, 1913, age 94 years. Rev. Weems had been retired from

active service for nineteen years, but he would preach for brethren until he became unable to travel to them. He was faithful unto death and while able to walk he never missed Sabbath services. His funeral was largely attended by friends from adjoining towns. The writer officiated, assisted by several of the ministers of Eastern Tennessee Conference. He leaves a wife and four children and many friends who mourn their loss.—A. J. Hughes, Pastor.

Moore—Mrs. Margaret B. Moore, of Abingdon, Va., the wife of Mr. Landon O. Moore and daughter of Mr. John and Mrs. Matilda Reed, died Oct. 11th, 1913, in full triumph of the Christian faith. She united with the Charles Wesley Methodist Episcopal Church, Abingdon, Va., in the year 1897, while very young, and lived a consistent Christian. She was a worker in the Sunday school and a member of the church choir. The funeral services were held in the church. Sermon by the Rev. R. A. Swan, after which she was laid to rest by the Order of the Eastern Star Chapter, of which she was an honored member.—W. A. Webber, Pastor.

Crowell—Mrs. Ruby Mae Crowell, one of the most faithful members of St. Paul's Methodist Episcopal Church, died October 15, 1913, and was buried October 17. She was born February 8, 1886. She was married to Mr. Halbert Crowell, a very prosperous and energetic young man of West Point, November 25, 1903. She joined the church when quite young and lived a faithful member till death. She was an excellent wife, a good mother and a splendid neighbor. She leaves four small children, a husband, relatives and hosts of friends to mourn their loss. Mrs. Crowell's mother died when quite a child; and left her to the training of a white woman, Mrs. W. C. White, who spared no pains in rearing her as she did her own children. She was educated in the best school that our community affords. Mrs. White instructed her in music herself. She was buried with the honors of the W. O. U. and Court of Calanthe. Revs. A. S. Blake, presiding elder of the African Methodist Episcopal Church; M. Adams (better known as Father Adams), and H. H. Buckingham took part in the devotional exercise. Her funeral was preached by the pastor, Rev. J. M. Walton, of the West Point charge.

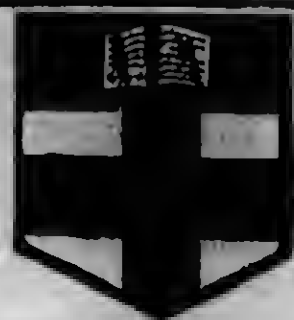
Marriages

Gay-Ellis—Mr. Elliott Gay and Miss Eula Ellis were married at the home of the bride, Hogans, Ga., recently. The Rev. W. B. Hester officiated.—O. F. Wallace.

Coleman-Lindsay—At Lachute, La., November 13, 1913, Mr. Frank Coleman and Miss Lindsay were married at the home of her mother. Rev. W. R. London officiated.

Porter-Cross—October 14, 1913, at Bayou Scie, Louisiana, Miss Frances Cross and Mr. David Porter, recording steward of the Methodist Episcopal Church at Bayou Scie, were united in marriage, the Rev. J. D. H. Frazier, officiating. The attendants were Miss Lee Benfield and Mr. David McGow.

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October 19, 1913, Mr. John Sildey and Miss Jennie Carhee were joined in holy wedlock by the Rev. J. D. H. Frazier.

Kye-Baldwin—Mr. Cleaveland Kye, of Grand Cane, La., and Miss Christina Baldwin of Logansport, La., were married at the home of the bride, October 12, 1913. The Rev. James D. McCain officiated.

Banks-Craine—October 29, 1913, at the home of the bride's parents, Mr. and Mrs. J. D. Craine, Nixon, Texas, Mr. Tom Banks and Miss B. B. Craine. Mr. Banks is a prominent young man; his father is a ranchman at Divine, Texas. Miss Craine is one of our Sunday school teachers and was also a teacher at the Kennedy school. The Rev. J. J. Hardemon, pastor, officiated. A nice reception followed.

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BIG PROGRAM AT COLORED Y. M. C. A. NEXT SUNDAY, 3:30 P. M.

Addresses by Dr. Valcour P. Chapman, Dr. A. Hobbs and Rev. J. O. Brown: subjects, "Signs of the Times." Music by Prof. A. H. Colwell and Prof. A. J. Bell. All men urged to come.

CARNIVAL OF ALL NATIONS

All of next week beginning on Monday night and closing Saturday night, the Colored Y. M. C. A. and the Woman's Auxiliary will hold in their building, 2220 Dryades street, a Carnival of All Nations. Elaborate arrangements are being made for booths representing Italians, Spanish, Indians, Dutch, Filipino, African, Esquimaux, American and other nations. The booths will be the most elaborate ever shown among our people in this city. A handsome prize will be given to the best booth. There will be grand prizes each night. Among the prizes are a diamond ring, donated by Hart Jewelry Co., Baronne and Gravier streets; lady's watch, by Paul Granzin, Jeweler, Baronne and Girod; lady's solid gold hat pin, donated by Roger Granzin, Jeweler, St. Charles and Poydras streets; and a Stetson hat, donated by Decoursey & Considine, 311 St. Charles street. The child bringing in the greatest sum from sale of tickets above \$100.00 will be awarded a Sbetland pony.

NOTICE TO OUR CITY PASTORS

Dear Brothers: Do not forget the inmates of the Lafon Old Folks' Home next Sunday. Thanks to you and your congregations for what you did on Thanksgiving day. Please send the fuel to the Home at once. Many of the sisters of the board have done noble work in making better the sanitary condition of the Home. If each church will make a good report at our next meeting, we shall be well prepared for the winter. Yours for success.—J. L. Wilson, President.

Union Church—Services were good Sunday, with early morning prayer meeting well attended as well as the Sunday school. The pastor preached at both services. The debate at the Epworth League between Mr. Thomas Murphy and Mr. Harmon Martin was enjoyed by all. Both speakers showed that they are students of the Bible and capable of telling what they know. Mr. J. B. Hall made report of the trustees' recent effort for the organist and the organ fund. On the second Sunday the stewards will make urgent call upon the membership. Each member is assessed 50 cents.—J. H. Hubbard, Pastor.

Williams Church—Early prayer meeting was led by Bro. Lewis Brazley and was inspiring to all. At 11 o'clock the pastor preached; at 7:30 the district superintendent, V. Chapman, gave a strong and instructive sermon. Thanksgiving was observed by the pastor preaching a sermon. The pastor and family were favored with a 14-pound turkey through the effort of Sister K. Hesther, class leader of No. 6. We thank her, the members and friends for such a fine turkey, costing \$4.30.—J. A. Landry.

St. Matthew—Mrs. W. P. Thirkield, National President of the W. H. M. Society and Miss Ida M. Gibson, Superintendent Peck Home, addressed an appreciative audience Tuesday night. A sacred recital will be given on the third Sunday night by the choir and others. Pastor's salary rally on the fourth Sunday night. Dr. Chapman will preach on Tuesday, Dec. 16. General speaking meeting Sunday at 11 a. m. and 7:30 p. m.—Chas. C. Landry.

Wesley Church—Bros. Toney Crow and Orange Thompson led the early prayer meeting. The Sunday school is growing numerically and financially. The pastor preached morning and evening and a good number of subscriptions for the Southwestern Christian Advocate were secured. The Southwestern rally is continued. Repairs on the church are still going on and the members are preparing to give the Conference a great reception. The Epworth League was conducted by Bro. Robert Williams. Next Sunday at 10:45 a. m. the pastor, Dr. J. L. Wilson, will preach the anniversary sermon for the organization known as The Young Men's Progress; subject, "The Abnormal Man in the School of Experience and His Self-Recognition." At 7:30 p. m., his subject will be, "The Victory of Our Conquering Christ Over the Arch Enemy of the Human Race."—L. L. Harrison.

First Street Church—Sunday, Nov. 23, was an enjoyable day. The early prayer service was well attended, as was also the Sunday school. The Rev. Edward C. Golden, local deacon, preached an excellent sermon at 11 a. m. The song and praise service at 6:30 p. m. was highly evangelistic. Prof. J. H. Lovell, A. B., B. D., delivered a great sermon at night on "The Christian Heritage." Both sermons were well received. Sunday, the 30th, was a good day notwithstanding the inclement weather. The early prayer service was largely attended. Pastor Hubbard occupied the pulpit at the morning and the evening services. Subject at the morning hour, "The Old Way Versus The New Way." "Sober Reflections" was the subject discussed at night. The revival still goes on. Five persons joined the church and others are requesting prayer. Next Sunday at 11 a. m., Christian testimonial meeting. The sacrament of the Lord's Supper will be administered at night. The Rev. Dr. Melden of the

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Within the last few days many Deaf people have asked me to repeat the free offer which I made in The Southwestern Christian Advocate last June to all Deafness sufferers.

The letters have been filled with the most pitiful appeals for help. They have told me of the terrible loneliness, the cruel settling aside of the sufferer from the active pleasures and duties of life. "I would rather die, Doctor, than be Deaf, but I know I am doomed," is the burden of many a letter. Were I to think of only this side of the picture I should be desperate. But almost every one of the letters contained also this. A friend of mine was cured of Deafness by your treatment. Please repeat again that offer of Deafness Treatment Free, that I, too, may secure your method. Surely what you have done for others you can do for me.

I have sent the Free treatment. I know only too well with what heartburnings of discouragement the person with the at-first occasional noises in the ear—the occasional Deaf cold—the gradual loss of keen hearing—realizes that he or she is slowly, but surely, being imprisoned in a tomb of silence, none the less horrible because of the forewarnings. And so, thankful as I am to help these friends of my cured patients, I cannot rest until I say again

To All Who Are Deaf

I will give away Free treatment for Deafness to every Deaf person who asks for it. You who are Deaf—don't hesitate—don't delay, but get pen and ink or a pencil—write on any sort of paper—a postcard is just the thing—

Please send me your Free treatment for Deafness—Sign your name and address and send it to me.

When your letter reaches me, I will send you one of the treatments free. My treatment has restored good hearing to hundreds and hundreds. Why should it not do the same for you?

It doesn't matter how slight your Deafness is—how severe it is—how long you have had it—send for a treatment. Many have been cured who thought their cases hopeless. I won't tell you about the treatment, because I want you to see for yourself—note its results in your own case. If you had answered my previous offer, you might have now been in the blessed possession of good hearing. Don't miss this opportunity, but write right now for a Deafness Treatment. It is Free. Write

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New Orleans University, will give a free lecture on his trip abroad, to which the public is cordially invited, at First Street, Wednesday night, Dec. 10. The University Choir will furnish music for the occasion. Mrs. Frances Joseph-Gaudet will occupy the pulpit Sunday night, Dec. 14. Mrs. Gaudet needs little introduction, for she has a wide reputation.—B. Mack Hubbard, Pastor.

Trinity—Despite the inclemency of the weather the attendance was good at all of the services. The new Sunday school superintendent, Miss Laura Butler, and her able corps of teachers are rallying the children nicely; attendance 117, and Sunday School Missionary Day will be observed this Sunday. Thanksgiving was properly observed and Southwestern Day also, with 20 cash subscribers and more to follow, for we plan to put the Southwestern into 100 or more homes between this and conference. Tuberculosis Day will be observed this Sunday at 3 p. m., with Dr. George S. White, President of the Louisiana Anti-Tuberculosis League, making the principal address, as well as Drs. Hardin, Lucas, DeJole and Fuller. Music by Leland University Quartette. Sacrament at night. Public invited to all of our services. Collection for the day, \$15.—W. Scott Chinn, Pastor.

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ROBERT E. JONES, Editor.
THE METHODIST BOOK CONCERN,
Publishers.

NEW ORLEANS, DECEMBER 11, 1913

Vol. No. 42—No. 50

THAT FLORIDA LAW

The Florida law which prohibits white people teaching colored people is the latest expression of an exceedingly bad heart of an ultra prejudiced South. It will fail of its purpose. Thanks be to God, and the good friends who have labored all these years—this law came too late. It was intended to hinder the progress of the Negro. But it cannot. There are enough Negroes who have been helped who can and will carry on the work of racial uplift without a break.

Some one rejoices in the law because it crowds out the white teachers and thereby gives employment to Negro teachers—and by this argument it is hoped to get the Negro to accept it. That is putting a price on the self-respect of the Negro which he will not pay. There are some white folks who think the Negro will sell his soul for a job. They base their conclusion on a few truckling, grinning Negroes, who are always going to the back door and getting on their knees and begging for favors, and with this class of Negroes a white Colonel rides afront and boasts of his grip upon them. But when his jobs give out his followers will desert him. No amount of jobs will make the Negro who looks to the future, and who by Divine decree and the spirit of true democracy must be considered, will make him underwrite Florida law. When vacancies occur naturally and competent colored men and women can be found, (and there are many such and this number increases daily), they should be given the leadership of their own people. No self-respecting white man and no Board of wisdom and sagacity will continue white leadership for the Negro, under present conditions, one second longer than the Negro is found who is capable and trustworthy.

We are glad that the Freedmen's Aid Society and the Woman's Home Missionary Society, with other Boards, will fight the new Florida law. The fight should be sanely but vigorously pushed.

The National Woman's Home Missionary Society, held recently in Washington, put itself on record against this law in no uncertain words. A resolution was written and presented by Mrs. Hilda N. Nasmyth of Little Rock, Arkansas, Superintendent of Adline Smith Home, than whom the Negro has no more ardent and consistent friend. Mrs. Nasmyth is a fearless champion of the principles of Christian brotherhood and American fair play. After much effort Mrs. Nasmyth secured the signatures of 162 women from all sections of the country, including the South, to the resolutions, and they were unanimously adopted. The following is the text of the resolutions:

"Whereas, In the State of Florida, on the 7th of June, 1913, by the approval of the Governor of said State, there was added a law to its statutes making the teaching of Negroes by Caucasians unlawful, and imprisonment and fine the penalty of such an offense;

"Whereas, We believe that such a law is entirely out of harmony with the spirit and the interpretation of the constitution of our national government, out of accord with the progress of our country, out of tune with the advanced Christian thought and leadership, and entirely against the 'Golden Rule' of the lowly Nazarene, in whose steps we assay to follow, and whose example we endeavor to emulate;

"Whereas, Fifty years of freedom with all that such freedom has meant in upward tendencies and splendid achievements, is as a drop in the bucket of racial life of any people; and, therefore, in so short a time these citizens have not as yet been able to develop leaders necessary for their uplift to proper and merited rank in national life;

"Whereas, We feel that such a law will not retard the progress of the Negro citizen but will hinder all other citizens in their advancement also; and,

"Whereas, We feel that all people living under this nation's government should have an equal chance in the race of life and that it is the duty of the better favored to help the less favored;



THE REV. GEORGE M. FOWLES, D.D.
Treasurer Board of Foreign Missions.
(See Article page 9)

"Be It Resolved, That the Woman's Home Missionary Society of the Methodist Episcopal Church in the annual meeting of the Board of Managers, representing a constituency of more than two hundred thousand members, and from every State of the Union, assembled in the city of Washington, District of Columbia, do sincerely deplore the enforcement of such a law, and register its protest against the enactment of said law, as unconstitutional, unjust to its citizens, unchristian in its spirit and as being entirely contradictory to Divine law and the voice of conscience;

"Resolved, That these resolutions be printed in our annual report and a copy be sent by our secretary to His Excellency the Governor of Florida."

A SIGNIFICANT CONTEST

In spite of all that whiskey forces have done and are doing, the liquor question has broken into politics, and that too in more than a local way. The saloon's destruction of homes and blighting of human lives are no longer side issues. They are becoming the foremost questions, even in the camps of the old parties. It will not be long before all parties will be brought into the open on the saloon question.

The Hobson-Underwood contest in Alabama for a seat in the United States Senate is not without political significance. Both men are members of the National House of Representatives. Mr. Hobson is shrewd enough to declare for prohibition and in that, he is consistent with his public career. Mr. Underwood has been forced to the side of a saloon, a very unsafe position in view of the moral awakening move now on in America. We hope Mr. Hobson will win. The victory will have a national significance. "The People of our section are not discussing the governor's race a great deal now," says Judge G. J. Sorrell, of Dadeville, Alabama, in the Montgomery Journal. "The contest for the United States senatorship has overshadowed all other political scraps." Continuing, the Journal says, in reporting a great mass meeting: "When Hobson mentioned the liquor issue, his audience went wild." When the old line politician has been forced on the open the saloon will get its deserts in spite of its money and political inclinations.

WANTED—AN EXPLANATION

We do not meddle in other folks business—nor would we try to dictate to the Publishing Board of the African Methodist Episcopal Church its program along any given line, but as members of the larger Kingdom, we have our interest in the recent dismissal of Dr. R. R. Wright, Jr., editor of the *Christian Recorder*. Dr. Wright had rendered fine service to the church in saving the paper. He was re-elected by the last General Conference of that church by a large vote. He is a man of fine training and of gentle spirit. If he had not denounced wickedness he would have failed of his God-given duty as an editor. This is his offense. To square the thing politically both Dr. Wright and the brother accused were dismissed. The public wants an explanation of the whole affair. Dr. Wright says his offense was his unalterable opposition to drunkenness and other vices in the ministry which he has been bold enough and successful enough to attack in high places in the church. We will accept Dr. Wright's statement and justify his course and condemn his dismissal until we get a fuller explanation than has been given. If there is light to be had let it be forthcoming. The great African Methodist Episcopal Church owes this to the sympathetic public that rejoices in its glorious history.

A MAN BARTERS HIS OWN BODY

Henry Spencer, a self-confessed slayer of twenty-nine persons, who is to be executed in the state of Illinois, has closed a deal with Mr. G. M. Campbell of New Orleans, La.,

(Continued on page 8)

OUR SUMMER IN EUROPE—VIII

VENICE

By Charles M. Nelson, Ph. D.

MY interest in Venice was first aroused by a lecture which I heard when only a youth. That I should ever see it, at that time seemed very improbable. But it has been my privilege since to visit it on two occasions several years apart. The delightful impression made by the first visit was deepened by the second. There is but one Venice. And the days spent there hold a peculiar place in one's memory. The city is unlike any other. Most cities have many features in common; but Venice is unique. Like Holland its site was wrested from the sea but unlike Holland, which rests behind its protecting dykes, Venice rises immediately from the water. It does not shut the sea out but utilizes it as a means of communication. Canals thread the city in every direction. They pass the front entrance of the palace and lave the back door of the hovel. No elegant equipages but sombre gondolas bear their inmates from point to point. No beasts of burden straining at heavy drays, but boats of various styles and sizes convey freight to its destination. The Venetians are aquatics. Much of their life is spent, if not in, at least on the water.

It is one of the marvels of human skill, courage and perseverance that this great city should stand here at the head of the Adriatic, a metropolis with its history running into a glorious past and yet in closest relation with the life of today. Here the old and the new meet. The city, though showing marks of decay, nevertheless retains evidences of its former magnificence. In the days of its greatest prosperity and power it was rich, splendid and mighty. The treasures of a world were poured into its lap. Its merchant princes levied a tax on all commerce and its naval and military commanders brought home spoil from every land. They built rich palaces, stately churches, imperial halls of government which they embellished with statuary, paintings and mosaics of matchless beauty and incalculable value. These remain as monuments to the love of art and the lavish expenditure of their builders.

One feels that Venice should be treated in an exceptional manner. Instead of rushing through an endless succession of churches, art galleries, museums, etc., as one seems obliged to do in most cities here, he prefers to recline at ease in a gondola lazily gliding along the canals with their varied activities—the mighty war ship swinging at anchor, the ocean steamer creeping to her dock, the busy tugs darting hither and thither, the picturesque fishing boats toiling homeward with their fares, the graceful gondolas bearing curious tourists, and a thousand other sights of interest; or to sit in one of the open air cafes with which the Piazza San Marco abounds, and while sipping a cup of coffee or toying with an ice, listen to exquisite music discoursed by the band which plays here nightly. From such a vantage point one may also study the eager, restless crowds who gather here. The piazza is the heart of the city; all its life currents pass through it. The ends of the earth meet here. It is an entertainment of unusual interest to watch the crowds come and go. Or to wander aimlessly about on foot, for it is possible to reach by walking every part of the city, as fancy may lead, studying the various phases of life one meets—the market places with their hucksters, the little workshops with their occupants busy at their trades, the vendors of snails and nuts and other dainties, the jostling throngs, the begging children and all the rest; or to remain inactive and dream until one recreates the glories, the splendors, the triumphs, the tragedies of the vanished past. This seems the more appropriate way to pass one's time in Venice.

Those days are gone—but Beauty still is here,

States fall, arts fade—but Nature doth not die,

Nor yet forget how Venice once was dear, The pleasant place of all festivity,

The revel of the earth, the masque of Italy."

However there are a few places which one must visit. The great Church of San Marco is such a place. It dates in its present state from the eleventh century when it was entirely rebuilt. It is of the Byzantine style of architecture, built in the form of a cross and crowned with five domes. While I was standing before it filled with admiration of its grace and beauty I was approached by one of the "guides" who infest all such places and who desired "to show" me the interior of the church. Yielding to an impulse I surrendered myself to him and the following is an illustration of his intelligent (?) comments. Pointing to a mosaic after Tintoretto's Paradise, he said, "This is the finest in Italy." A moment later pointing to a mosaic representing the Virgin's Genealogical Tree he exclaimed, "This is the finest in the world!" He made the rounds in about five minutes and then conducted me to a glass-blowing establishment where, on whatever I might buy, he would receive a commission. It is usually wise to turn your back upon these persistent but ignorant persons who would thrust their services upon you. After I had shaken him off I returned to see the church. The interior is magnificent. Its domes, its noble columns of which there are more than a hundred brought from distant lands, its mosaics, its altars, its rich coloring, its gold and bronze ornamentation, all constitute a unique and magnificent sight. In the city are many other great churches, among which the Fran is noted for its size and beauty. In it are monument tombs to Canova, Titian and other celebrities. S. Giovannie Paolo, noted as the burial place of the Doges; Maria della Salute, built to commemorate deliverance from the plague of 1630, and many others are worthy of a visit.

The Palace of the Doges attracts every tourist and well it may, for because of both its historic interest and its well preserved magnificence no one can afford to miss it. As one wanders through the spacious halls decorated by some of the greatest artists of all times he is impressed by lavish display of wealth. Those mighty dukes lived in regal splendor and wielded regal power. But as one enters the hall in which met the famous Council of Ten, as he descends into the gloomy dungeons where political prisoners were tortured and executed, marks the outlet through which their blood ran into the canal, crosses the Bridge of Sighs into the prison for ordinary criminals, he is impressed by the fierce and terrible cruelty of those men of iron. The vast buildings are a monument of a race once great, brilliant, conquering out which rotted away through luxury and vain ambition until eaten through with corruption, it fell an easy prey to Napoleon. Since 1797 it has had no independent existence.

The Lido is said to be the Coney Island of Venice. However it is only a pleasant watering place with few of the amusement features which make the New York resort famous. It is reached by small steamers which run with great frequency, and affords a welcome outlet for the people of the city. The water is comfortable for bathing and the views of the Adriatic are charming. It is delightful to sit in the spacious pavilion, enjoy the cool breezes from the sea, watch the bathers disporting themselves in the gentle surf and listen to the very excellent orchestra.

Some one has said that the visitor should both begin and end his stay by ascending the

Campanile. This great tower which a few years ago collapsed without warning but which has since been rebuilt on the old lines and with a more secure foundation, does indeed afford extended views of the lagoon, the neighboring islands and the distant sea. But from its top the city loses its distinctive appearance. The canals are hid from view and the roofs of the buildings are not peculiar. My advice is to begin and end your visit with a sail upon the grand canal. What is more entrancing than to float upon its waters when the silver moon sheds its transforming light upon the scene, to watch the illuminated crafts with their bands of serenaders, the gondolas shadow-like flitting by, the dim outlines of the shore, the twinkling lights of the city.

"Oh beautiful beneath the magic moon,

To walk the watery way of palaces!

Oh beautiful, o'er vaulted with gemmed blue

This spacious court with color and with gold."

What is more interesting than to move slowly along the canal and see its characteristic panorama unfold—the Public Gardens with their green sward and flowers, the gloomy prison and Ducal Palace, the Piazzetta with its historic pillars, San Marco with its domes and pinnacles, the towering Campanile, palaces noted for ancient and modern occupants, (here dwelt Byron, Browning and many others), the Bridge of Sighs and the Rialto no longer as in Shylock's time a great center of finance. The palaces built up out of the water reminds me of the Englishman who found the great charm of Venice not in its palaces, art galleries or churches but in the fact that he could fish out of his hotel window. Let others climb the Bell tower if they wish, but the canal for me! Fond memories of a morning sail come to me as I write. The day was perfect. The sun shone clear. The deep blue above was flecked with fleecy clouds which chased one another across the sky like lambs at play. The tawny waters smooth as glass reflected in their depths the glories above. Fishing boats with clumsy hulls and many colored sails moved sluggishly on their way. Gondolas everywhere fretted the quiet surface of the lagoon. Larger craft plied here and there. Beyond was the city like a Venus Anadyomene rising from the sea, with its glittering spires, rounded domes, sky-piercing campaniles, richly colored and ornate palaces, dreamy traffic and throbbing life. While as a fitting setting in the distance the mighty Alps outlined themselves against the horizon, their rugged sides and snow-covered summits glowing in azure and gold and rose-color under the morning sun. Ah, it was fairy land! it was Venice!

DANGEROUS VISITORS

By Adelbert F. Caldwell

If bad habits come a-knocking on your door, don't let them in,

For this will always happen if you do— They will be polite and pleasant on this, their trial visit,

And leave them when you ask or bid them to. But the trouble is when once a welcome you have given them,

They will keep on coming till they are a pest.

And demand all your attention, make a slave of you, their host—

It's always so when once they are a guest!

And at last so bold and saucy these bad habits soon become,

They guard your doors and windows all about,

And a prisoner they make you, you are helpless in their hands—

And however hard you try, you can't get out! Greencastle, Ind.

The Appeal of the General Committee

OF HOME MISSIONS AND CHURCH EXTENSION

THE work of the Board of Home Missions and Church Extension has again passed in review before the General Committee.

First of all, we are profoundly grateful to Almighty God for the manifold mercies and blessings which have been ours. We congratulate the whole Church upon these evident tokens of Divine favor, and upon the notable successes which, during the year, have attended the activities of the Board. Everywhere—in crowded cities, in sparsely settled communities, in frontier settlements, in isolated mountain regions and in our insular possessions, the helping hand of this beneficent organization has been given to those who are toiling heroically to build the Kingdom of God.

But, while our successes have been marked, the cry of the needy from mountain and plain and city full, from all the broad fields of our Church's redeeming work, still comes to us with earnest plea. Everywhere, as much as ever, there is need of help and for that help which the Church of God alone can give.

We present to you only the most important and appealing facts:

The Immigration from lands beyond the seas to these shores continues as in the past; approximately nearly a million souls will emigrate to these United States during the current year. The Church and the Nation both face this tremendous fact. Politically, the ever insistent problem of assimilation is more deeply intensified. Multiplied thousands of these people come to us opposed either to all religion, or so imbued with erroneous conceptions of Evangelical Christianity that, unless they are caught up in the current of genuine gospel truth, and by the Gospel of Jesus Christ, are brought to such conceptions of life as shall make them useful citizens, they will, of necessity, be swept into varying currents of infidel thought, or into the whirlpools of innumerable isms which today are eating into the hearts of American life and thought. What influence shall play upon these people that will bring them into right relations with our government, our laws, and the Church of God? We recognize the helpful influence of education, of science, of law and of social culture, but the Church of Jesus Christ alone is the social savior of humanity.

Then, the ever present problem of the city confronts us. Here all the perplexing questions of the nation center. All problems of wealth, all social questions, all controversies between labor and capital are found here. The apostles of Christ began in the cities, and however appalling the task may be, the cities of America must be won for Christ. In that salvation lies the hope of the nation. The Methodist Episcopal Church is pledged to do its utmost in the redemption of the cities, and the chief agency through which it grapples with these mighty problems is the Board of Home Missions and Church Extension, for whose greater usefulness this appeal is made to you.

But this is not all. As the country is the backbone of the nation, the rural church has been the chief contributor to the membership and aggressive life of the city church. New strength, new inspiration, like the river of life in the vision of John in the Apocalypse, has flowed through the years into our city churches from the country districts. Therefore, to neglect this source of supply of strength and vigor is to deplete the church in the city. If the wisest statesman and most eminent experts in sociology devote time and thought to the development of rural communities, how much more should the Church devote its energies to the maintenance, expansion and usefulness of the country church. Alive to the urgent demands of the country this board has established a department whose special function it is to "build up the waste places," and to maintain in strength and efficiency the small church scattered throughout our rural districts.

Our Church has assumed immense responsibilities for the education and salvation of the millions of colored people in the South. We have made a good beginning at the task, and must pursue the great work with increased devotion and liberality.

Then again, in the providence of God, new lands have come under the protection of our Government — Porto Rico and Hawaiian Islands. Formerly these to us were foreign lands. But the Church knows no foreigners. We are all one in God, therefore, we appeal to you in behalf of the servants of God, your missionaries, who labor in our insular possessions, spreading the Kingdom of God, and lifting whole peoples into the life and blessings which we ourselves enjoy.

The Board of Home Missions and Church Extension is the most effective agency of the Church in all this great work. Cripple this board through lack of funds, or by withholding your sympathy and your prayers, and the mission of the church in this republic is crippled everywhere. We, therefore, appeal to you by the mercies of God to enlarge your hearts, to increase your liberalities, to reach out more and more a helping hand in the maintenance and expansion of this work of God at home and under the flag beyond the seas. The Board of Home Missions and Church Extension is authorized by the Commission on Finance to appeal this year to the Church for \$1,560,000. With a less sum than this we cannot answer to the demands which are made upon it. Will not all our people, for the sake of Christ, for the sake of humanity for which Christ died, and for the sake of the native land, respond promptly and generously to this call?

Will you not help to make the coming year the greatest year in the life of this Board? It is ready to extend its beneficent work in hundreds of needy fields. It is compelled by lack of funds to turn a deaf ear to hundreds of just and worthy appeals. Fill up the treasury with your consecrated dollars, and you will compel the hundredfold harvest.

whom I talked said it was the best meeting they had ever attended of the Freedmen's Aid.

It was apparent early in the session that it would be for the best report the Freedmen's Aid Society ever had was to be made, and as it was read one could note the satisfaction it was giving. The Society having had an advance of \$25,000 in its collections and a credit balance at the close of its business year, and a notable credit balance at the time of the meeting, with no friction in its work, faculties strengthened and improvements being made at most of the schools, with a large attendance of Bishops and representatives at the Committee meeting, and a local program calculated to bring the facts to the public—all meant a time long to be remembered.

The work which had been accomplished by our people for the Society this past year was the outstanding feature which gave encouragement and hope everywhere. The facts showed that our people had given from July 1, 1912, to July 1, 1913, nearly \$48,000, and that this was an advance of \$15,000 over any preceding year.

We desire to direct attention in this article particularly to the Jubilee effort. At the committee meeting we were able to report that the colored people had raised thirty thousand dollars of their one hundred thousand. This so electrified the Committee that they gave thirty-one thousand dollars to cover what the colored people had done and more. Bishop Wilbur P. Thirkield pledged ten thousand of this amount, while seventeen others gave one thousand dollars each, including wealthy Christian laymen and prominent ministers of the Church. The balance was made up by subscriptions of from one hundred to five hundred.

As to the Jubilee in our white Conferences for the \$400,000, the Committee is in dead earnest, as is shown in this gift of \$31,000 to say nothing of the other cash and good subscriptions on hand from our white people.

Our District Superintendents, pastors and laymen should see that in proportion as we raise our one hundred thousand, the whole church is aroused to do its share.

The Annual Conferences are now meeting and let each pastor and the people look to God in thanksgiving for what He has done for us in these fifty years of freedom, and make a thank offering of not less than one dollar per member in each church. If we plan well and give the people the facts as to what it means to us to secure \$400,000 if we raise \$100,000, the amount expected of us will be forthcoming by the close of the last Conference next spring.

After the close of the Texas Conferences in December, we expect to give a list of our men in whom the jubilee movement has "soaked in" as shown by the amounts they have raised and reported in cash. It has been our purpose to publish the amounts raised by Conferences, but to be fair to all we are deferring this until after all the Conferences have met, so that all may have a full chance.

Aside from what our people are doing, the most encouraging feature of the Jubilee movement is the fact that the Board of Bishops agreed to relieve Bishop Theodore S. Henderson from holding any of the Spring Conferences, that he might take the executive directorship of the Jubilee Campaign in our white Conferences. In co-operation with the Secretaries a vigorous campaign will be launched the first of the year for the \$400,000. Bishop Henderson was the great leader who thought it the proper thing to begin at Jerusalem, which was the General Committee, for the \$400,000, and thus get \$31,000 there, which he did, before the Church would respond generously to the Committee's resolution and appeal. Those of us who lead must make the sacrifice if others are to be interested. The Jubilee will not succeed in any church where it has not "soaked in" on the District Superintendent, pastor and officials. God grant that it may and the victory of \$100,000 may be ours by the close of our Spring Conferences.

The Jubilee at the General Committee

By Secretary Penn

THOSE of us who had the chance to attend the sessions of the General Committee of the Freedmen's Aid Society at Sprignfield wished that it might have been possible for the whole church to have been there, particularly our people.

If they could have heard the discussions at the sessions and the speeches at the meetings planned for the evening, the sermons on Sunday and the monument exercises at the Lincoln tomb, we would all have taken fresh

courage, and eagerly entered into the new day before our church. Since our people could not be there, I want to emphasize a few of the encouraging items of the meeting that we may all know that there is a new day on, and crowd it to the utmost for results. I wish to emphasize that it is a new day and we should work it for results, because it was never clearer to me than now that the key is in our keeping.

All of our Bishops and representatives with

New Books --- Fall of 1913

FROM THE METHODIST BOOK CONCERN PRESSES—NEW ORLEANS AND CINCINNATI

(ANY BOOK MENTIONED MAY BE ORDERED AT THE PRICE GIVEN OF THE METHODIST BOOK CONCERN
631 BARONNE STREET, NEW ORLEANS, LA.,)

The Gate of the Gospel, by Elmer E. Helms; price 75 cents net; Eaton and Mains, New York, publishers.

Here are a series of "meaty" Gospel sermons, based upon the words, taken consecutively, of that sublime text in John 3:16, "For God so loved the world," etc. They are discourses that glow with life, and as we read them we feel a thrill very much as if we were sitting under the sound of the great preacher's voice. The author brings out in a graphic manner the basic principles of the whole Gospel, showing the preciousness of the truth, the beauty of its plan, and the comfort and grace of its application to the world of humanity. Bishop Berry in his introduction to the book says: "Preachers and people will read this book with unmeasured profit, —for here is found the whole Gospel without question or quibble."

Plain Thoughts on Faith and Life, by Wellesley P. Coddington; price, \$1.00 net; Jennings and Graham, Cincinnati, Ohio, publishers.

These essays give us, as is suggested in the title, some very plain and practical thoughts on subjects that are vital to the common, every-day experiences of the Christian life. The introductory chapter is one on Self-Seeking, then comes Religion and the Home, followed in turn by The Abiding Life. The headings of other characteristic chapters are: The Loss of Conscience, A Positive Faith, Our Work and Our Unconscious Faults. The author in dealing with these subjects which are so near to the heart and life of every individual, and using as he does language that is fluent and attractive as well as convincing, cannot fail to interest his readers. And they should be many.

The manifold message, edited by Charles M. Stuart; price, \$1.00 net; Jennings and Graham, Cincinnati, Ohio, publishers.

This book furnishes a short but very comprehensive study of the books of the New Testament, treated severally by various authors, men of sound, clear theological ideas, who also have a clear and complete idea of scope and purpose of the inspired writers. The editor himself, the distinguished President of Garrett Biblical Institute, has treated the Gospel of Luke and three of the General Epistles. Avoiding many of the technical terms commonly used; these authors give the setting and the circumstances of the writings of the New Testament, with a suitable sketch of the author and a proper and intelligent outline of each book. This book will be found valuable both for personal reading and as a text book for popular class study.

The Life Efficient, by George A. Miller; price, \$1.00 net; Eaton and Mains, New York, publishers.

The author defines the "efficient life" as follows: "It is doing the best thing in the most effective way and getting results where they will register a mastery of all the forces of circumstances. It is the inner sense of doing something worth while and doing it well." The chapters of this book are devoted to the development and the elaboration of these ideal statements. The author stresses what he is pleased to call the three laws of strength, namely, Truth, Obedience and Sacrifice. He outlines a program of the world's work with reference more to the "many" ordinary people than to the exceptional "few." The language, like the title, breathes of strength and buoyancy and reads with ever increasing interest and helpfulness.

The Gift of Tongues, by D. A. Hayes; price, 75 cents net; Jennings and Graham, Cincinnati, Ohio, publishers.

Dr. Hayes begins with the "gift of tongues" at Corinth as referred to by the apostle Paul. He then compares the "speaking with tongues" at the Pentecost, following with a clear comparative explanation of all the New Testament references to the "gift of tongues," and finally traces the history of its manifestation in the later records of the Church. He then explains the reasons for favoring the "gift," its use and its importance. He offers some very wise

suggestion as to the best general attitude to be assumed with regard to it, and stresses the four Pauline principles as to its control, namely, proportionate value, the least of the spiritual gifts; edification; ordianness, and self-control. In his conclusion the author says: "It should be discouraged under all normal conditions everywhere. It is doubtful whether it ought to be encouraged under any conditions anywhere."

The Outlook for Religion, by George Richmond Grose; price, 75 cents net; Jennings and Graham, Cincinnati, Ohio, publishers.

President Grose's outlook for religion is optimistic to say the least. He shows that there is a steady and constant increase in Christian faith despite the many views to the contrary, and that there is a vital influence for moral uplift and regeneration of life in the present-day use of the Bible notwithstanding the voice of the skeptics and the superficial scientists who would relegate the grand old Book. The teaching of religion is to stop nothing shorter than bringing men into a vital relation with Jesus Christ. Christ is the supreme authority. The latter chapters, The Mission of the Prophet of God, the Preaching for the Times, the Supreme Issue and the Apostolic Task and Its Reaction, are fraught with deep truth and soul-stirring sentiment, which will be of high value to those who are really concerned with the great problems and opportunities of the Christ Kingdom.

Wheel-Chair Philosophy, by John Leonard Cole; price, 75 cents net; Jennings and Graham, Cincinnati, Ohio, publishers.

A true story of suffering and deprivation. The survival of hope and the maintenance of soul equipoise under the most trying and hopeless circumstances and long drawn-out weariness. A veritable justification of Paul's words that "tribulation worketh patience; and patience, experience; and experience, hope." The author, a young man just out of college, suffered a serious accident which necessitated his being confined in the hospital and the sanitarium for a period of about two years. This book is written chiefly from a note-book of his experiences during this period of affliction. The writer of the Introduction calls it a book "born, not made; extorted, not planned. First it was lived and then it wrote itself." He places it in the same general class with General Grant's Memoirs and Booker Washington's Up From Slavery.

A Sturdy Little Northland, by T. Harold Grimshaw; price, 75 cents net.

A very attractive narrative. The personal experiences of a missionary to the sea-girt Shetland Isles, told in the most glowing and thrilling language. The description of the islands, "hanging from the Arctic Circle like so many pendants from a necklace," his stormy sea voyages and the perils of the ice-fringed sea itself, read like a romance. Referring to the Shetland folk and their kindness to him, the author says, "I write of the grit, the invincibility, and the nobility in the lives of this golden-hearted people."

A One-Sided Autobiography, by Oscar Kuhns; price \$1.00 net; Eaton and Mains, New York, publishers.

The author is pleased to call this a record of his book life. In early boyhood he developed a great love for books, and he read them just as he came to them without choice of subject or author. Later he began to make selections. But his comments here are upon those books only which he has read either with intellectual pleasure or real soul interest. He tells us of his intellectual ideals. How he read for entertainment and pleasure. He discourses on poetry and poets, and some he styles "world-poets." In his final chapter, What Books Have Done For Me, he says: "So reading has come to mean to me not merely amusement, curiosity, a means of culture or investigation, but a vision of the wonderful history of the world of nature and man." Many will profit by reading this story of a man who has devoured

with so much pleasure and interest so great a portion of the world's literature.

The Methodist, by John Alfred Faulkner; price, 50 cents net; Eaton and Mains, New York, publishers.

A brief comprehensive history of the rise and expansion of Methodism, which had its beginning in England, but having been early transplanted into the virgin soil of the new world, has here attained unto its larger development and power. All the main points of this wonderful period of history with its events of world-wide importance are carefully and beautifully condensed into this convenient compass. The book will be a welcome to those who really desire to read the history of our great Church without having to cover so many pages of detailed matter. The author's ability as a real historian and the high degree of his scholarship are attractively shown in the array and arrangement of facts in this book.

Church Publicity, by Christian F. Reisner; price, \$1.50; Publishers, Jennings and Graham, Cincinnati.

This author has already given to the public "The Preacher-Persuader," "Week-Day Prayers," "Social Plans for Young People," "Workable Plans for Wide-Awake Churches," and now we have this work which emphasizes the modern way to compel men to come in. This way being that of advertisement. Some interesting chapters are, "Why Should Churches Advertise?" "Does Publicity Pay?" "The Minister Who Advertises", and thirteen others of intense interest for both ministers and every member of the Church, who wants to see the Church enlivened and aroused. This work tells how this very thing may be brought about and how it has been successfully brought about in many churches. This book will be of valuable help to churches and ministers. Dr. Reisner, who is just 41 years of age, is a regular contributor to the church press of several denominations and he is at present pastor of Grace Methodist Episcopal Church, New York.

Wonder Oak, by Bertha Currier Porter; price \$1.25 net; published by the Methodist Book Concern.

The home of the author of this delightful nature story is Lynn, Mass., where she has lived all of her life. Inheriting, as she does, a taste for writing from both sides of her family, it is not surprising to find from her pen such an interesting fairy story. The fairies representing flowers, birds and insects, depict the outdoor life of the year and in so doing teach the child readers of the book on nature love. The book ranks high, from an educational standpoint, and is full of charm for children and grown-ups, as well.

The Call of the Hills, by Marshall Benjamin Van Leer; published by the Methodist Book Concern; price, \$1.00.

This book portrays most vividly the struggle of a young man, the son of a preacher, between ambition and duty and his final victory. Two absorbing love stories furnish an unusually interesting charm. The story, set among the Ozark mountains and drawn from real life with vigorous action and interesting plot, cannot help but grip at once the readers' attention. The author is himself a preacher, while he has been a teacher. It was during the time that he was teaching a district school in the vicinity of the Ozarks and previous to his entering the ministry, that he gathered the material for this book. He is now a member of the Northwest Kansas Conference.

Buffalo Roost, by F. H. Cheley; published by the Methodist Book Concern, Jennings and Graham, Cincinnati; price, \$1.25 net.

The author of this book is the Boys' Work director in the Young Men's Christian Association at South Bend, Indiana, and, is pre-eminently a story that will be of very pleasurable interest to the readers interested in effort put forth in the boys' wel-

fare. The author is a capable and energetic young man, filled with enthusiasm as regards the saving and keeping of boys. The book is interesting also in the fact that it is the first boys' story ever published that centers about a Y. M. C. A. Boys' Department. The illustrations, charming ones, too, with which the book is sprinkled, are the contribution of the author. The author's "hikes" in the mountains enjoyed by the Y. M. C. A. Boys Department, cannot but fill the boy readers of this book with future plans for some such wholesome enjoyment.

History of Fifty Years. By the Rev. J. E. Scott, Ph. D., S.T.D.; A Jubilee Souvenir, published by the Authority of the Jubilee Managing Committee Methodist Episcopal Press, Mt. Road, Madras.

This book, written in the 50th year of the history of the Methodist Church, is a record of the history of the Methodist Episcopal Church in Southern Asia and in order that its readers may have a connected account of the great Evangelistic movement in Asia, the leading events of the past fifty years are interestingly emphasized. The author hopes that this record may keep in memory the valiant achievements of the past and serve to show the trend of the Evangelistic movement, which, having had its humble beginning in a Province of Upper India fifty years ago, has, in the providence of God, extended over Southern Asia and into other portions of that country.

A New Epistle, selected, edited and arranged by G. Hembert Westley; published by the Methodist Book Concern, Cincinnati and New York; price, 25 cents.

The book is made up of thirty-one chapters, which are arranged to give assurance to all those that are in doubt, in affliction and in peril of soul. The thirty-one chapters are, "the wise and beautiful counsel of that aimy man, Samuel Rutherford," born in the year 1600 and educated at the Edinburgh University, where he was distinguished for his mental abilities. In the words of this good man in explaining why he did not enter the ministry directly after graduation, we are told: "Like a fool, I suffered my sin to be high in the heaven before even I took the gate." The author, devoted to his work, was always visiting the sick, always catechising, always writing and studying and this new epistle is built upon these studies.

In the Beauty of Meadow and Mountain. By Charles Coke Woods. Published by the Methodist Book Concern. Price, \$2.50 net.

This is a beautiful presentation of the ordinary things of meadow and mountain which shows that the author has both studied and found enjoyment in the beauty of the meadow and the grandeur of the mountain. He tells what he has seen with such a happiness of expression and a touch so artistic and delicate that it is a satisfying pleasure to follow him and observe what he so exquisitely has culled in Nature's garden. The illustrations, varied and in every instance interesting, we are told are for the most part by Mrs. Woods. Under their combined touch "outdoor scenes and happenings take on added beauty and deeper meaning." This gem, which is splendidly bound in blue and gold, would make a most beautiful and appropriate gift at Christmas.

Religious Experience Exemplified in the Lives of illustrious Christians. By James Mudge. Published by the Methodist Book Concern. Price, 25 cents.

This, a devotional classic, presents the best religious experiences of a select number of the best minds. Upon the pages of this book are set forth the experiences of eminent people who have arrived at marked achievement and thereby gained a position in the world's progress that cannot be gainsaid. For this reason if not for any other will their rich Christian experiences carry weight. These men who while good, were good for something and not for nothing, most emphatically give the lie to the very unfair criticism sometimes heard that those who are greatly pious are impracticable and inefficient. The sixteen whom the author has chosen belonged to ten different denominations, and every man and woman of them of one interest in their passionate devotion to the divine will. All are one in the possession of hearts aglow with love for the Master and they bring a varied beauty of Christian

experience. Among them are found Wilbur Fisk, Phillips Brooks, Henry Drummond, W. E. Gladstone and Catherine Booth, with Frances Rider Havergal.

Investment and Achievement. By W. L. King. Published by the Methodist Book Concern. Price, \$1.50 net.

This book, a study in Christian progress, treats at length and fully of the investment and achievement of the Christian church from its beginning to the present time and while invaluable for present reading is also useful for future study and reference. In the words of a review, it is "a carefully prepared and logical study of the meaning, necessity and results of the world-wide missionary propaganda of Protestantism. The information is abundant and accurate" and will be of great value to all of those who are vitally interested in the world-progress of Christianity. The book is written under four headings, the first of which is investment, containing four chapters. Achievement, in eight chapters, presents the church's strength numerically and territorially, giving centers of work and strength of leadership. Part 3 presents the Problem, its extent and character, with the cost of its solution, while Interrogation, the fourth heading, asks what is the true missionary incentive? What is the spirit that wins? Will the World-Movement pay? What is the present outlook?

Solving the Country Church Problem. By Prof. Garland A. Bricker, M.A., in co-operation with fourteen collaborators. Published by the Methodist Book Concern. Price, \$1.25 net.

The author, who is assistant professor of agricultural education, Ohio State University, and managing editor of "The Rural Education," Columbus, Ohio, has attempted to outline practical and workable methods for enlivening and arousing the country church. It treats the subject broadly and thoroughly and it ought, as he so much desires the book to do, stir the country parishes and pastors to renewed enthusiasm and effort. Between the covers of this book is found the best thought of the author himself as well as the best thought of practical workers in rural communities, who bring large wisdom and appropriate suggestions that are their after-years of labor. The book will serve fully as a guide to workers interested in country life and will help most successfully to solve problems found therein.

From Christmas to Easter. By Lucy H. Heath. Published by the Methodist Book Concern. Price, 50 cents net.

A beautiful narrative of that wonderful time 1900 years ago from Christmas to Easter, told for boys and girls in a way that will attract and charm. Here we find the story of the life of Christ told simply, clearly and touchingly. It possesses a special value for parents and Sunday-school teachers whose desire it is to give to children a history of the Christmas of His birth to the Easter of His death in a connected and interesting fashion. The print is clear and most easily read, while the language is such that the children may read and grasp with enjoyment and pleasure.

Caleb Matthews; An Idyl of the Maine Coast. By Robert W. McLaughlin. Published by the Methodist Book Concern. Price, 35 cents.

Caleb Matthews is a man of striking individuality and charming personality whose life on the Maine coast presents situations that charm and interest. The book is very sympathetically and enjoyably written and presents a story with a character to be loved and studied. It is alive with life and in the reading one feels the breath of the pine and the tang of the sea. "Caleb" in his inimitable way gives us the "fine things of life—the whole of life and that too in beauty and strength." The book is one to be carried about conveniently and read at intervals as a source of great refreshment.

The Children of the Shoe. By E. M. Jamison. Published by the Methodist Book Concern. Price, 75 cents.

This book, daintily arranged in an attractive red cover, with gold lettering, presents a charming Christmas appearance and with its 154 pages and numerous illustrations will be a gift of delight to each child fortunate enough to receive a copy of it. The story, which has been published as a serial in England, tells how five of the children who belonged to the "old woman who lived in the shoe" went out to seek their fortunes, and what happened

to them in their journeyings and what luck followed them, is told in a way that will appeal most delightfully to children.

Marching Onward; A Study of the Boy. By Frank Orman Beck. Published by the Methodist Book Concern. Price, \$1.00 net.

In this day when the child—the boy and girl—is before the public as to the best thing to do for his advancement and character building, this book comes as a substantial help and will be read and studied by many. The author most fittingly dedicates this book "To her, who was both comrade and guide to three boys as they were marching onward—my mother." The contents are set in seven chapters, "The Youthful Traveler," "On the Open Road," "The Staff for the Journey—Play," "In Step with His Father," "The Guide Book," "At the Goal and Beyond," and "The Awakened Church and the Boy," therein treating every aspect of the boy's life. The writer not many years from a boy himself, says that to-day he finds himself "a man with a boy's heart—a boy at heart that will not grow up. This 'heart of a boy' which has not yet passed out of his life is his apology for the appearance of this book.

Heart Religion. By James Mudge. Published by the Methodist Book Concern. Price, 25 cents.

As the title states, this is a book of citations from the works of John Wesley, embracing, as the author claims, "Wesley's weightiest and wisest words." The book is divided into several chapters, with such titles as True Religion, Genuine Religion, Christian Character, etc. The divisions are the author's; and he places the quotations to suit them. Altogether the book is very valuable for giving the reader, within small compass, an insight into the spirit and teachings of Wesley. It is a good handbook of practical religious instruction.

When Lincoln Kissed Me. Written by Henry E. Wing. Published by the Methodist Book Concern. Price, 25 cents.

This book of 39 pages, containing three illustrations, bound in embossed paper, is a short story of the adventures of the author as a war correspondent. He was selected to get through the enemy's lines and carry a message from General Grant to President Lincoln. In this he succeeded after a number of thrilling adventures and narrow escapes, and met Lincoln and his cabinet at night. The climax came when giving President Lincoln a personal message from Grant. Then was the author kissed by God's great man.

The Climb to God. By William A. Quayle. Published by the Methodist Book Concern.

Books written by Bishop Quayle need no special remarks as to their interest and to the instruction to be gained from reading them. The critic needs only to put before the prospective reader the subject matter treated of. The book of the above mentioned title is a collection of prayers, some taken down stenographically and some "written for special need or the outflow of the preacher's own soul," composed and uttered by Bishop Quayle himself. Each of the prayers, more than a hundred in all, bears a title. The book is of special benefit in taking the reader into the inmost recesses of a great soul as it communes with its God. At such a spiritual fountain all can drink in inspiration.

The Making of Tomorrow. By Charles Mathews. Published by the Methodist Book Concern. Price, \$1.00.

The author's purpose in this volume is to present to the public a series of chapters on differing phases of American life, the study of which brought him to the conclusion that the "American public mind is fundamentally moral and that it is developing a new leadership for our new democracy." Professor Mathews discusses in a series of short articles such topics as the common life of the people from various angles, the church and society, the nation's conscience, and the extension of democracy. The whole is made up of a series of sort of arm-chair talks, observant and frank, and are well worth the careful consideration of those who have at heart the welfare of our democratic institutions for the coming generation.

The Homing Instinct. By Fred Clare Baldwin. Published by the Methodist Book Concern. Price, 50 cents.

Mr. Baldwin attempts here in sixty-seven pages

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THE NORTH CAROLINA ANNUAL CONFERENCE

(Reported by C. K. Brown.)

The fifty-fifth annual session of the North Carolina Conference met at Maxton, N. C., November 20th, under the presidency of Bishop Theodore S. Henderson of Chattanooga, Tenn.

After a tender and beautiful address by the Bishop, the sacrament of the Lord's supper was administered, the district superintendents assisting.

After the calling of the roll by the secretary of the last session, Dr. S. A. Peeler was unanimously re-elected secretary, with G. H. Caldwell as assistant. Dr. J. P. Morris was re-elected statistician and P. J. Cook, treasurer.

Pleasant words of greeting and welcome were extended by the mayor of Maxton and by the Rev. Dr. Mercer, pastor of the Methodist Episcopal Church, South. Happy responses were made to these addresses by Prof. J. A. McRae and Bishop Henderson. The reports of the four district superintendents were admirable and were listened to with keen interest as they reviewed the work of the past year. Bishop Henderson, with his characteristic despatch, heard the reports of all the pastors at the statistical session held on the afternoon of the first day of the conference. There was no haste—yet certainly no waste in Bishop Henderson's methods. It is evident to the most casual observer, that the annual conference of to-day shows a vast improvement in the matter of methods, business plans, etc., over the conferences of only a few years ago. A new business sense has crept into our methods and has made a wonderful change. These changes have been rendered necessary and imperative by the growth of the conferences and the resultant necessity of using the best modern business and professional methods of conducting the Lord's work. The North Carolina Conference has enjoyed splendid leadership, and as a result it is in many respects a model conference.

As the names of the superannuates were called, the following addressed the conference in touching and reminiscent words: D. Brooks, W. P. Hayes, L. B. Gibson, W. A. Pryor, S. M. Hanes and Elisha Howard.

J. A. Dantzer, Robert M. Deesha, Gammon Morris and Wm. McKorlee were received on trial. The first three of these young men are college graduates; one of them has also completed the full seminary course at Gammon; the other two will graduate from the Seminary next spring.

Friday afternoon the Laymen's Association was received by the conference and welcomed by the Bishop. Prof. R. Baxter McRary, president of the association and one of the noblest laymen in Methodism, delivered an eloquent address which thrilled the body of ministers and laymen present. He was followed by Prof. Pope of Maxton and Prof. Pope of Rocky Mount and Prof. J. A. McRae of Asheville, scholarly and eloquent men, all of them. Their addresses would have done credit to any occasion, anywhere. "Bennett College" was the slogan. The meeting took the form of a rally for Bennett. Prof. J. E. Wallace, the new president of Bennett, was present and delivered a strong and captivating address in the interest of our conference school. He was followed by the Bishop, under whose skillful leadership the conference in a half hour's time pledged \$5,400 for Bennett College, this amount to be paid in by next July. The whole occasion was one of cheer and inspiration to better co-operation and closer alliance in all the work of the church. The Laymen's Association of the North Carolina Conference is a strong and efficient organization; it lost no time with platitudes, but got right down to business in robust discussions of fundamentals. The addresses were all serious and very thoughtful. Beyond question, the "laymen's hour" was one of the most interesting and profitable hours of the entire conference session.

Friday evening the anniversary of the Woman's Home Missionary Society was held. The meeting was presided over by Mrs. J. W. Wells of High Point. Unusual interest was manifested in this meeting, as two of the schools of this society are within the bounds of the conference. The "Allen Home" at Asheville was reported crowded to the doors and better prepared to do its great work than ever before. "Kent Home," operated in connection with Bennett College, was reported as being in a flourishing condition. These schools charge low rates for schooling, but do first grade work. No more magnificent moral battles are being fought in

the world than by the schools fostered by this society. It is the firm conviction of the North Carolina Conference that they are occupying one of the most important fields of the Master's vineyard.

At the anniversary of the Freedmen's Aid Society, at which Secretary Penn and Bishop Henderson spoke, the members of the conference placed two thousand three hundred dollars upon the table as their collection for the "Jubilee Fund."

A number of the secretaries of the connectional and other interests came, saw, and spoke to us of the large interests of the kingdom represented by their work. There were present Drs. Penn, Wragg, Jacobs, Martin, Trever and Clemans. Dr. C. G. Cummings, district superintendent in the Washington Conference, was a most welcome visitor and in the absence of Dr. I. L. Thomas, ably represented the Board of Home Missions and Church Extension. Drs. N. D. Shambourger and J. N. C. Coggins of the Tennessee and Atlanta Conferences, represented, respectively, the Epworth League and the Temperance Society. These brethren, without exception, made friends for themselves and the work represented, and also contributed not a little to the enjoyment and profit of a session that many of the preachers have characterized as the best in their experience. Dr. Trever, professor of exegesis in Gammon Theological Seminary, delivered daily lectures upon the Bible. These lectures were heard with great interest and profit.

Sunday was, of course, the great day of the conference. The day was an ideal one. The early morning trains brought great crowds to the seat of the conference, from the neighboring towns. At 9 o'clock the conference love feast was held. The tides of feeling ran high; the gates of the upper city seemed to stand ajar. At 11 o'clock the Bishop preached what is generally acknowledged to have been one of the greatest sermons ever preached before the North Carolina Conference. None of us who heard that message can ever forget it. At 3 o'clock, memorial services were held in honor of Bros. D. Connell and A. Clark, who last year entered into rest. The memorial services were in charge of the Rev. Jno. W. Wells. These impressive services were followed by the ordination sermon by Bishop Henderson, after which he ordained a large class. At 7:30 the Rev. R. D. Bethea preached the missionary sermon. It was a very earnest message and was greatly enjoyed. He was followed by Dr. Geo. Treve of Gammon Theological Seminary, who conducted evangelistic services.

On Monday morning the conference came to a close. It would be difficult to find any closing scene more solemn or tender than were the closing movements of this conference. Underneath Bishop Henderson's closing words was a deep note of personal interest and affection for the men whose commissions he was renewing for another year's toil. There was a hush of silence. Then a hymn. Bishop Henderson's closing words was a deep note of personal interest and affection for the men whose commissions he was renewing for another year's toil.

There was a hush of silence. Then a hymn. Bishop Henderson led in a prayer at once of supplication and faith. The appointments were then read and the conference adjourned "without a day."

CONFERENCE FLASHLIGHTS

Maxton, the seat of the Conference, is a beautiful town surrounded by the richest agricultural section of the State. Our church is very strong in this section. One of the pleasantest recollections of the Conference is the memory of the splendid hospitality of the people of Maxton. The size of their welcome was in inverse ratio to the size of the town.

The laymen are more and more in evidence at the annual conferences, precisely as they ought to be.

Pastor Wells must have been encouraged when he heard the volley of applause that burst out when Bishop Henderson read out his name for Maxton for another year. Brother Wells proved a royal host.

The spacious church, convenient location, the thoughtful and obliging pastor, afforded the conference every facility for the transaction of its business.

The appointment this year presented fewer perplexities than usual and the interest in them was languid.

The District Superintendents, publicly and pri-

vately, bore testimony to the perfection of the Bishops bearing and labors in the cabinet.

The Conference greatly enjoyed the presence and leadership of Bishop Henderson. His treatment of the brethren was all that could be desired and he handled the business of the Conference in a most thorough and masterly manner.

The "handsome Judo" continues his brilliant career at St. Paul Winston.

The Conference will meet next year at Thomasville.

It is the conviction of the North Carolina Conference that the Southwestern Christian Advocate was never so interesting and never so vital and necessary as now.

Bros. Weatherby, Ellerson and Black, transfers from the Tennessee and East Tennessee Conferences, were most cordially welcomed by the Conference.

Prof. J. H. Lowell was sadly missed by his brethren.

The reports of the statistician and treasurer showed a gratifying increase in members and finance.—Asheville, N. C.

CENTRAL ALABAMA CONFERENCE

The thirty-eighth session of the Central Alabama Conference of the Methodist Episcopal Church, presided over by Bishop Wilbur P. Thirkield, at Alexander City, Ala., has just closed the greatest session in its history.

Wednesday was given to examining candidates in the conference courses of study. All evidences show that the examinations were more thorough and the conference is accepting only the best material it can find. Dr. E. M. Jones is chairman Board of Examiners; Dr. A. P. Camphor, registrar. Wednesday night, Dr. J. L. Wilson, pastor of Wesley Methodist Episcopal Church, New Orleans, addressed a very appreciative audience from the subject, "That Animal, Monkey or Man." The address was thoughtful, logical and masterly. As he scans the fields of art, science, literature, he convinced mankind of the personality, greatness and ability of Negro brain.

Thursday morning, Bishop Thirkield presided and opened with a very impressive sacramental service. The secretary called the roll and a full delegation was present. The conference then perfected its organization. Dr. A. P. Camphor was elected secretary of the conference, with Brothers P. P. Wright and F. F. Thomas assistants; statistical secretary, Rev. J. J. Harrison, with Brothers A. S. Williams, R. M. Davis, J. W. Whitfield, J. A. Harris and A. L. Boyd assistants; conference treasurer, Rev. W. H. Jordan, with Brothers J. A. Holliday, D. J. Price, S. D. Davis and J. N. Wallace, assistants. Rev. C. L. Dunn was elected conference reporter. Addresses of welcome were delivered by Rev. W. F. Price, pastor Methodist Episcopal Church, South, of Alexander City, and Prof. A. P. Steward of the Colored Public School. The addresses were received with hearty appreciation and responded to in brief and timely words by Dr. A. P. Camphor and Bishop Thirkield. The sentiment, feeling and interest advanced in the address by Dr. W. F. Price and the sympathy and interest of the white people in Alexander City marks a new day for the Negro. The life and unselfish interest of Bishop Thirkield have brought inspiration and aspiration to the Central Alabama Conference and Methodism in this state. Thirty years ago, Bishop Thirkield came down in the Southland and founded what is known as Gammon Theological Seminary of Atlanta, Ga., the best-equipped and endowed Colored Institution for the ministry in all the world. His fatherly advices, godly admonitions, exemplified life and efficient administrative ability fully equips him for the present duty involved upon him. No man is more loved, honored and revered among us as our present Bishop.

Every department of the church is carefully looked after and a better prepared ministry is coming into our conference, which promises the forward march movement of Methodism in Alabama.

The following district superintendents made good showings of their work and reported increase: the Revs. S. J. Jordan, A. W. McKinney, Wm. Jones, J. W. Martin, J. W. Thomas and L. S. Price. At the suggestion of Bishop Thirkield, there was created

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BOOK REVIEWS

(Continued from Page 5.)

certain main arguments for the immortality of the human soul. In the first chapter he tries to prove this from the presence of an instinct within the soul reaching out toward immortality, hoping for immortality. Then the author discusses the question from Old and from New Testament arguments; concluding with "Foretastes of immortality as seen in the writings of Paul, John and poets who lived near to God in spirit." The book is easy reading and is inspiring to ponder over.

New Minted Gold. By Edgar L. Moon. Published by the Methodist Book Concern. Price, 75 cents.

This is an arrangement of the Book of Proverbs in manual form. The verses are divided according to the subject of which they speak; and paralleling each such division is a short article upon the subject of which the verses speak. This arrangement gives great interest to the verses and adds piquancy to the thought. For instance, the first seven verses of chapter one are commented on under the subject Reverence, which is the main thought of verse 7, "The fear of the Lord is the beginning of knowledge," etc. Various prominent men have contributed articles upon the verses, giving to the book as a whole, variety and breadth. The book is a handy manual of Proverbs and a rich storehouse of thought.

Rudolf Eucken's Message to Our Age—An Appreciation and a Criticism. By Henry C. Sheldon. Published by the Methodist Book Concern. Price, 35 cents.

In this short essay of fifty-five pages, Professor Sheldon attempts to aid the student of Eucken in understanding and appreciating the teachings of the great thinker. Eucken ranks among those supreme thinkers of this present day who may be numbered upon the fingers of one hand; and it is the good fortune of the age that he is a religious thinker. Professor Sheldon fully appreciates the religious character of his teachings, and makes that the keynote of the essay. The professor is a clear and frank critic of the philosopher's point of view. The essay is easy to read, the wording simple; and it gives a good introduction to the lay reader into the mind of a great religious thinker.

Festival Shrines. By Will S. Woodhull. Eaton & Mains, New York, publishers. Price, 50 cents net.

With charming and enticing language the author out of a most prolific imagination makes us to appreciate more and more the beauty and meaning of the cardinal festival occasions of the year—Thanksgiving, Christmas and Easter. The final chapter takes the title of that memorable hymn by Tennyson, "Sunset and Evening Star," in which the main theme is Memorial Day. Few people will be able to read this book without realizing the charm of its beautiful and bountiful language and the wonderful sweep of the author's intellectual and spiritual imagination. Reading this book gives real delight to the soul.

Chinese Womanhood. By Lucinda Pearl Boggs. Eaton & Mains, New York, publishers. Price, 75 cents net.

"The object of this little book," in the words of the author, "is to help the women of the East and the women of the West to feel a common bond of womanhood in the hope that it will be their sweet reasonableness which will join the people of the Orient and the Occident in mutual understanding and good fellowship." A very interesting account of the women of China told by a scholarly young woman who has had experience as a missionary in the Celestial Kingdom. She shows us the Chinese woman as a mother, a wife and a priestess; how and to what extent she is educated and the influence of western civilization upon her. Frequent quotations from Chinese literature are given, showing how writers of the past ages have regarded the estate of woman. The Chinese wife and the embarrassments of the traditional system of concubinage are of especial interest in this account. The liveliness and freshness of the language reflect the ability of the author and make the book read with unusual ease and pleasure.

The Humiliation of Christ. A group of Bishops' sermons, arranged by Wm. M. Blood and Henry W. Cummings. Jennings & Graham, Cincinnati, O., publishers. Price, 50 cents.

Five sermons, gems of sermonic literature, delivered by five of the Chief Pastors of our great Church in consecutive years before the Southwest Kansas Conference. The first one is "The Humiliation of Christ," by the sainted Bishop Henry W. Warren, a fitting title for the entire group. Then follow in order "The Story of the Making of Jesus Christ," by Bishop John L. Nuelson; "Christ's Relation to Human Redemption," by Bishop David H. Moore; "The Unclouded Vision," by Bishop F. Berry, and "Our Relation to God," by Bishop Robert McIntyre. These profound themes which have to do with the very foundation of the structure of the redemption plan and the gospel of salvation for man, are treated in a masterly way—treated as only such men as are our beloved Bishops can—men of high scholarly attainments with a lofty conception of God and our relation to Him, and with an unswerving devotion and fidelity to the truth of revealed religion as it is most gloriously manifested in the Bible and the life of the blessed Christ. These sermons are rendered clear and forceful by the use of very striking illustrations, and each discourse bears the marks of the personality and the characteristics of its author.

The Most Beautiful Book Ever Written. By D. A. Hayes. Jennings & Graham, Cincinnati, publishers. Price, 75 cents net.

A beautiful treatise of a beautiful book and a beautiful life which portrays the Most Beautiful Life of all. "The Most Beautiful Book" refers to the third Gospel. First we are made to see Luke himself in all the beauty and grace of his character and life. The chapter "An Outline Biography," teems with the most interesting facts about Luke. Instance the facts crowded into a short paragraph: Grew up into a most engaging appearance and a most attractive personality. Peculiarly acute in intellect and obliging in disposition. Won the confidence of his master who decided to educate him (Luke) in the best University of the land. Matriculation at Tarsus. This Gospel is shown to be a message for Gentiles, written from the viewpoint of a Gentile. Accuracy and orderly arrangement with polished scholarly language are characteristics of Luke's writings. His sympathy for the poor and unfortunate, for women and children, is remarked. Dr. Hayes says that Luke, like many other writers, could not write the biography of another without writing his own autobiography between the lines. As he writes the biography of the Perfect Life, he writes it out of a heart in perfect sympathy with that transcendent life.

Religion and Life. By Thomas Cuming Hall. Published by the Methodist Book Concern. Price, 75 cents net.

Professor Hall attempts in his volume to show to this generation "the importance and dignity of the religious claim." The book is a succinct argument for the claims of faith upon men individually and collectively. The point of view is largely historical. The chain of reasoning is close and the analysis drawn between times past and the present age are convincing in their force. The writer is hopeful and optimistic. It is refreshing and inspiring to hear him say that "faith inter-penetrates all life;" or again, "That faith will ever die is unthinkable." Faith has proven itself, through its workings in times past, to be an essential fact of human life and experience. The book is inspiring, and furnishes food for thought.

Christ and the Dramas of Doubt. By Ralph Tyler Flewelling. Published by the Methodist Book Concern. Price, \$1.00 net.

Mr. Flewelling discusses here the perennial problem of evil, using as themes the different great periods of doubt and despair in the world's history. These periods are typified each by a great drama: viz: Aeschylus's "Prometheus Bound," "Book of Job," Shakespeare's "Hamlet," Goethe's "Faust," and Ibsen's "Brand." The analysis of these dramas is very interesting and peculiarly inspiring. In the end the author shows how the solution to the problem of evil which Jesus gives completes the solutions which these dramas attempt; or better still, how Jesus solves the problem which these dramas state and present.

The Life of Alice Freeman Palmer. Written by George H. Palmer. Publishers: Houghton, Mifflin & Co., Boston and New York.

This book, written by the husband of this splendid woman, had in the words of the author several reasons for its appearance: "Affection first of all for Mrs. Palmer was my wife deeply beloved and honored." "Vivid creature that she was, she must not be forgotten. Something of her may surely be said if only I have skill." "A second and obvious reason comes from the fact that in herself and apart from me, Mrs. Palmer was a notable person. Somebody therefore may be tempted to write her life if I do not, for her friends were numbered by the thousands." The author has shown her passing fancies and given examples of her living enthusiasms after such a truthful and vivid fashion that she lives again and will live eternally for whoever reads the pages of this gem of biographies.

Marriage and Genetics, by Charles A. L. Reed, M.D., F.C.S.

This work is from the pen of a surgeon whose "daily life is largely engaged in dealing, professionally, with conditions which affect the power of the human race to perpetuate itself," and it deals with the laws of human breeding and applied eugenics. The author claims a very worthy and laudable motive in writing this work, namely, "a desire in some measure to overcome the ignorance which, in too many instances, keeps innocent victims from protecting themselves and their offsprings from disease and degeneracy." Among the subjects treated are General Laws of Genetics, Continuity of Human Life, Character Units, The Social Diseases and Applied Genetics. Dr. Reed treats this delicate, scientific subject in a frank, plain, dignified manner. Husbands and wives and those hoping soon to be, will find here interesting reading and much valuable information.

History of the North American Young Men's Christian Association, by Richard C. Moore.

A text-book, as the author says, "prepared primarily for the use of students in the various training agencies for employed officers, created by the Young Men's Christian Associations of America." It is a very lively account of Association work in America and its spread into foreign countries. Training Conferences and Committee Meetings, are given prominence as well as importance and significant resolutions. Main items of important statistics and summaries are given but not to the extent of burdening the book with figures. Pointed questions arranged at the end of each chapter furnish a helpful suggestion of its contents in a " nutshell." Association men in general will find profit and pleasure in reading this well-prepared and well-arranged account.

Legal and Historical Proof of The Resurrection of the Dead, by John F. Whitworth; Publishing House of the United Evangelical Church, Harrisburg, Pennsylvania.

In the author's words, "it is not necessary, nor even desirable to go into an inquiry as to the authenticity of the Holy Scriptures, nor whether these writings are evidence of the facts therein set forth. We have a right to assume that these questions have already been settled upon sound principles and should begin our religious instruction by assuming as axiomatic the authority of these holy writings. Moreover, faith, the result of training and heredity, is "our best assurance" and "this discussion is intended therefore, only as supplemental to faith and not in any way to take its place." The author sets his discussion in four chapters: "Arguments of Philosophers and Scientists," "Legal Proof," "Historical Proof," and "An Examination of the Evidence in the New Testament."

Reminiscences of School Life and Hints on Teaching, by Fanny Jackson Coppin.

First, an interesting autobiography of the author in which she tells of her liberation from slavery through the sacrifice of a "loving Aunt," (to whom the book is inscribed), who saved up \$125.00 working at \$6.00 a month, with which amount she bought our author's freedom. After working a while as a domestic in New England she got a chance to go to Oberlin College, still being assisted by her Aunt. She finished the College course and has since given her life to teaching. She gives in this work some very helpful pointers on the methods of teaching the common English branches. She tells of the work of the I. C. Y. Institute of Philadelphia with which she is connected, giving photographic illustrations. She also relates incidents of a trip abroad, including visits to England and South Africa.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

A MAN BARTERS HIS OWN BODY

(Continued from page 1)

the inventor of the new "Circe Fluid" for embalming, selling to the latter his own body for the sum of \$100, the body to be delivered to the purchaser as soon as life is extinct. Spencer is said to have remarked that "I don't need my body, but I need the \$100, and badly." How strange!

But is it not true that in reality thousands of men are doing a thing very similar to what Spencer has done? Men who are poisoning their systems and destroying the vital organs of the body by the use of strong drink, tobacco, cocaine and various other drugs, are only selling their bodies by piecemeal, for the gratification of an abnormal appetite. They are disposing now of a pair of lungs, now of a liver, then of the kidneys and finally of the brains and the heart. There are thousands and thousands of men and women who are selling their bodies to the demon lust, and the goddess of pride and fashion. The vile practices of the sensual, lustful humanity rapidly sap from the body its beauty and strength and render it an easy prey to deadly and often loathsome diseases. Those who disregard the laws of health for the sake of fashions and the requirements of so-called high society, indulging the social features which often demand dress quite out of harmony with the season, and require the keeping of unreasonably late hours, are but gradually bartering their bodies for a transient gush of paltry pleasure.

But the saddest thought of all is that in many cases with the sale of the body, the immortal soul with all its prospects of future bliss is exchanged for a moment's indulgence in deceptive ease or the gratification of an abnormal passion.

To those who have sold their lives, their bodies, their souls, there remains, but one hope of redemption, and that is by the precious blood of Christ. Apart from Christ the loss is absolutely irretrievable.

Next Sunday, December 14th, is Southwestern Day in all the churches on the Salisbury District of the Delaware Conference. We are expecting large returns. Dr. W. J. L. Hughes, the district superintendent, and his pastors, are getting under the load in a royal fashion.

NATIONAL EUGENIC SOCIETY URGED

A national society for the promotion of practical eugenics has been suggested. With a norganization such as has been proposed individual and government action could be secured which, within a generation, it is said, would reduce infant mortality to a minimum. The greatest need of today, as expressed in a meeting of the eugenics section of the American Association for the study of Prevention of Infant mortality by one of its members, is education as to how to increase the biological capital with which a baby enters on life's battle. More than half the processions of white coffins are assured before the birth or at the hour of birth of their little occupants.

Of General Interest

Domestic Canning to Lower Cost of Living

The cost of living that is now giving great concern to the people of America, at least, can, we are told by experts, be materially lessened if canning in the home is practiced. It is said that half of the American product in fruits and vegetables is lost and we are advised that the domestic kitchen should be the scene of various canning activities. Canned at the proper time, the average family would have fruits and vegetables throughout the year, thereby saving an astonishing amount of produce that would otherwise go to waste upon the farms, and assuring the consequent lowering of the living expenses. To people in the rural districts, far removed from groceries, and who never think of buying canned vegetables and fruits and whose diet consists almost entirely of cornbread and bacon, the canning of vegetables raised during the summer on their own premises, would come as a distinct refreshment.

Marriage and Divorce Problems in Germany

Statisticians in Berlin have confirmed the facts that in Germany during recent years there has been a great increase in the number of divorces and a large decrease in the number of marriages. In this they claim to have discovered a "marriage crisis." Their statement contains the following striking figures: "The year 1911 shows 15,780 divorces, or 24 per 100,000 inhabitants, as against 12,180, or 20 per 100,000 in 1906. The number of marriages per 100,000 inhabitants in 1906 was 8,200, as compared with 7,800 in 1911.

"The divorce statistics relating to Berlin show an average of 96 per 100,000 in 1911, against 62 per 100,000 for the period 1901 to 1904."

African Thrift

The Rev. Robert Shields writes from our Methodist Mission at Loanda, Angola, September 26: "The native Chief at Hombo-a-Njinji, who is also preacher and evangelist, grows more earnest and anxious every day about the salvation of his people. Four native stations have been opened in this vicinity and manned with preachers and teachers. Several years ago, when work was begun here, the village consisted of four small huts, and everything was heathen. To-day there are more than forty good houses occupied by Christian families. These with people from neighboring places form a congregation of more than 200 well-dressed natives. To miles outside the village are a number of farms consisting of six acres each, producing cassava or mandioca together with sweet potatoes, corn, etc. These people heartily believe in working six dysa a week. In no sense can they be called lazy."

Commission on Freedmen's Aid Schools

The Commission appointed by the Board of Bishops and the University Senate to visit the schools of the Freedmen's Aid Society is now on its itinerary through the South. It consists of Rev. Samuel Plantz, Ph. D., President of Lawrence College, Appleton, Wis.; Rev. C. A. Fulmer, D.D., President of Nebraska Wesleyan University, University Place, Nebr.; Rev. Herbert Welch, D.D., President Ohio Wesleyan University, Delaware, Ohio, and Dean Thomas F. Holgate, Northwestern University, Evanston, Ill.

The four Commissioners visited Meharry College and Walden University at Nashville, on December 3rd, and from there they divided into two groups of two each, Drs. Plantz and Holgate taking in Philander Smith College, Little Rock, Ark., Wiley University, Marshall, Tex., Sam Houston College, Austin Tex., Gilbert Academy, Baldwin, La., New Orleans University and Flint Medical College, New Orleans, La., Meridian Academy, Meridian, Miss., and Drs. Welch and Fulmer going to Rust University, Holly Springs,

Miss., Central Alabama Academy, Birmingham, Ala., Morristown Normal and Industrial College, Morristown, Tenn., Morgan College, Baltimore, Md., Bennett College, Greensboro, N. C. Claflin University, Orangeburg, S. C. and Cookman Institute, Jacksonville, Fla. Dr. Fulmer stopped over on his way to Nashville and made a visit to George R. Smith College, Sedalia, Mo.

Both sections of the Commission expect to reach Atlanta, Ga., at the same time, where they will all have opportunity to see Gammon Theological Seminary and Clark University. This is the first time in the history of the Church that a committee of northern college presidents has been sent into the South to make an official visit to the schools of the Freedmen's Aid Society. The purpose of this visit is to see the work of the Society as it is being carried on, and to make such a report to the Church at large, to the University Senate, the Board of Education and the Freedmen's Aid Society as these Commissioners may deem best and proper for the greater efficiency of the schools and the larger service which they must do for the increasing multitudes of our colored people in the Southland. The Society is doing its best to improve the quality of the work done, and in every possible way to increase the efficiency of the schools. For five or six years past it has had a School Inspector in the field, whose duty it is to visit the schools at regular intervals, spending a week or ten days at each place, holding teacher's institutes and standardizing the courses of study. Dr. C. W. Bennett, for thirty-two years Superintendent of Schools of Piqua, Ohio, is the Inspector.

As soon as the Commissioners have made their report it will be published for the information of the whole Church. — I. Garland Penn.

Texas Flood Sufferers are Many

By dispatch Tuesday of this week we note that the number of known dead from floods in Texas has reached 150, with several thousand refugees marooned in cotton gins and dwelling houses half filled with water. While the inmates of these refuges are safe from the floods for the time, they are suffering extremely from hunger and exposure. Negro farm hands represent four-fifths of the dead. The larger part of this number met death when the levee, in the vicinity of Bryan, Texas, a thirty-mile stretch, crumbled under the pressure of the flood. The greatest danger from which the marooned are suffering is freezing and starvation. For several nights there was ice in the district about Bryan, where nearly 1,800 Negroes are marooned. An instance of a heroic sacrifice was that act of four young business men of Bryan, who went out in a motor boat to render assistance to those who were in great danger. Their boat ran upon a snag and was overturned. The men succeeded in climbing a tree and lashing themselves to it, with the hope of being rescued, but before rescue came, three of them had died from exposure, while the fourth whose cries of distress reached the ears of a Negro passing in a skiff, may die. Texas cities responded generously to the call sent out by the Governor and money and supplies have been pouring into the flooded districts, Houston leading, by raising \$8,000 in cash.

Lack of Water Serious Problem

In Cincinnati this week schools were ordered closed and great inconvenience was caused by a water famine due to the bursting of the main supply pipes Saturday of last week. The central portion of the city and many of the suburbs were without water, while hotels and restaurants suffered most. One hospital was entirely without water and in several of the larger institutions, including the city hospital, there was no water on the upper floors. The schools closed down because there was not enough water obtainable for both heating and drinking. Citizens were called upon to use water only for drinking and cooking purposes.

People of Interest

The Rev. George M. Fowles was elected treasurer of the Board of Foreign Missions, at the session of the Board of Bishops held in St. Louis, succeeding the late Dr. Homer Eaton. Doctor Fowles was born in Allegheny County, Pennsylvania, and graduated from the State Normal School at Allegheny, Pennsylvania, took his college course at Mount Union College, his theological course at Boston University and won his A. M. at the New York University. Then for three years following he studied sociology and economics at the Columbia University. After seven years in the public schools of Ohio and Pennsylvania, he entered the pastorate and later served five years as associate pastor of Calvary Church, New York. In 1903, under the appointment of the Missionary Society he went to Porto Rico as treasurer and acting superintendent. On his return from Porto Rico in 1904 he began a four years' service with the Open Door Commission, at the end of which he was appointed assistant to the corresponding secretary of the Board of Foreign Missions. Doctor Fowles has valuable equipment and will no doubt prove an efficient officer in the new capacity in which he is now placed.

Dr. E. M. Jones occupied the pulpits of Trinity and Wesley, this city, last Sunday.

Dr. E. H. Oliver, Atlanta, Ga., has broken ground for his great institutional church.

It is said that Henry E. Baker's forthcoming book on the "Negro as an Inventor," will be an eye-opener on Negro achievement.

Mr. D. D. Jones, International Secretary of the Y. M. C. A., is visiting the colleges in Texas this month.

Professor Pezavia O'Connell made a great speech and dedication of the Girls' Dormitory of Claflin University.

The Rev. W. H. Dean, pastor of Ebenezer Methodist Episcopal Church, reports 107 converts and 117 accessions.

Bishop F. D. Leete was one of the speakers at the reopening of Central Avenue Church, Atlanta, Ga.

Warren Church, Pittsburg, Pa., the Rev. C. Y. Trigg, pastor, recently "pulled off" a Thousand Dollar Rally.

Bishop Cranston announces that the Washington Conference will meet April 8th instead of April 1st.

Mr. J. B. Watson, of Atlanta, International Secretary of the Y. M. C. A. spent several days in the city last week looking into the work of the Colored Y. M. C. A.

Owing to damage to the West Point Church, the Upper Mississippi Conference will meet in Aberdeen, Mississippi. Dr. B. F. Wolfolk, pastor.

Mrs. Martha Fouse, a colored woman born in slavery, has made a gift of \$2,000 to the Curry Fund with headquarters at Louisville, Kentucky.

The Philadelphia correspondent to the "Christian Advocate" refers to Bishop Nuelson as "an optimist; a Methodist and a statesman."

The Rev. R. F. Broadbent, of Jackson Street Church, Louisville, Ky., reports \$462 raised in his recent rally, with more to follow.

The Rev. Frank M. Larkin, D. D., superintendent of the Los Angeles District, Southern California Conference, succeeds the Rev. Freeman D. Bovard, D. D., as editor of the California Christian Advocate.

The Editor is indebted to the Brotherhood and Ladies Aid Society of the Shuqulak, Mississippi Charge, the Rev. J. W. Golden, pastor, for a fine Thanksgiving Turkey. It was appreciated.

The Rev. E. A. Woolfolk, B.D., of the Upper Mississippi Conference, will represent the Southwestern at the Texas and West Texas Conferences. Brother Woolfolk is one of the strong men of his conference.

Dr. Samuel H. Thompson has been appointed superintendent of education for the State of Tennessee. Dr. Thompson has been business manager of the "Advocate Journal" for several years.

"The Atlanta Post," combined with the "Southern Life Magazine," finds its way to our desk full of news and facts. Mr. P. A. Allen is editor and Mr. W. S. Leroy, associate editor and general manager. Success to the "Post."

Miss Helen and Miss Majorie, daughters of Dr. Claudius B. Spencer, of the Central Christian Advocate, are graduates of Northwestern University. Miss Helen teaches history in the high school at Carrollton, Mo., and Miss Marjorie is supervisor of music in the Agricultural College at Goodwell, Okla.

The Star of Zion, commenting on recent utterances of Bishops Nelson and Gailor of the Protestant Episcopal Church, adversely, thus refers to our Resident Bishop Thirkield: "No bishop of the white race in any church in the country is better prepared to speak of the religious element in the Negro's life than Bishop Thirkield and we would wish our eminent Episcopal clergymen to see him before they proclaim their opinions hereafter."

Mrs. Ida B. Terrell, wife of the Rev. J. W. Terrell of the Little Rock Conference, departed this life November 17th, at Newport, Arkansas. Sister Terrell was an active, conscientious Christian woman. She was faithful to the last. She leaves her husband and one young child. The funeral services were conducted by the District Superintendent, G. T. Saxton, assisted by ministers of the city.

Mrs. F. A. Aiken, the retiring recording secretary of the Woman's Home Missionary Society, has given thirty years of careful, considerate and thorough service to the Society. She is succeeded by Mrs. D. D. Thompson of Evanston, Ill., who has had much experience in secretarial work. Said Mrs. D. S. Potter, who has long served as the Associate Secretary, of Mrs. Aiken "that during all these years no harsh word, no note of criticism had ever been uttered by this gracious secretary to her assistants."

Mr. Edward W. Dixon, of Boston, Mass., nephew of Dr. M. R. Dixon of this city, was recently admitted to membership in the Boston Y. M. C. A., but was refused the use of the pool because he was a Negro. The matter was brought to the attention of the Board of Directors of the Association, who voted unanimously that white and colored members, alike, should be entitled to all the rights and privileges of the association.

Mitchell Fountain Ink Eraser Company is a new concern launched by G. W. Mitchell a Negro of Chicago. Mr. Mitchell has invented a new fluid which quickly erases ink, and which is used in a fountain similar to the ordinary fountain pen. Heretofore ink erasing preparations consisted of two fluids which had to be applied separately. The Mitchell invention revolutionizes erasing fluids. He has capitalized his company at \$50,000. One big white firm offered him \$25,000 for his patent but he declined it.

Bishop and Mrs. Homer C. Stuntz, accompanied by their daughter Clara, sailed from New York, November 29, per steamer Panama, for South America. The Bishop is to hold the North Andes Conference at Lima, Peru, December 16; the Chile Conference at Valparaiso, January 14; and the Eastern South America Conference at Rosario, Argentina, February 4. On the same steamer were the Rev. and Mrs. William H. Teeter, formerly missionaries of our Church in the Philippine Islands. They have been transferred to the Chile Conference where Mr. Teeter will take up pastoral work in the city of Santiago.

Dr. Daniel H. Williams, the well-known Negro physician and surgeon of Chicago, was among the thousand leading surgeons of the continent who received a fellowship along with the other surgeons at a recent meeting of the American College of Surgeons. It is planned to make the college mean to America what the Royal College of Surgeons means

to England. Dr. Williams' high standing was immediately recognized by his confreres as soon as it was proposed to establish this College of American Surgeons. Dr. Williams is probably the only Negro surgeon so recognized. He was appointed a regent to help in drafting the constitution and by-laws of the college.

Under the new plan of co-ordinate corresponding secretaries inaugurated at the last annual meeting of the Woman's Home Missionary Society, the Conference Societies are divided into three groups, each society of the group reporting to the secretary assigned. The "Plan" clearly explained appears in the December number of Woman's Home Missions. The arrangement is a wise one made necessary by the constant expansion of the work which needs closer supervision than can be given by one or even two secretaries. Mrs. D. D. Williams, Miss Carrie Barge and Mrs. M. L. Woodruff are the three chosen to supervise the interests of the Conference Societies.

At a regular meeting of the Southwestern Parish Medical Council which convened in the office of Dr. J. L. Johnson, Abbeville, La., recently, the following officers were elected for the ensuing term: President, Dr. J. J. Morrow, Jennings, La.; Vice-President, Dr. L. A. Butler, Breau Bridge, La.; Treasurer, Dr. C. H. Pickett, Lafayette, La.; Secretary, Dr. T. L. Welch, New Iberia, La. The subject of establishing a sanitarium was largely discussed and all present seemed to think that the time was ripe for the establishing of same. A committee consisting of Drs. Butler and Pickett, were appointed to select a location and arrange for the Act of Incorporation, and report at the next regular meeting, which will be held in New Iberia, December 18th, 1913.

Dr. L. H. King has just closed a five years work at Central Avenue Church, Atlanta, Ga. The new movement for the improvement and beautifying of the church property, instituted about a year ago, has resulted in complete renovation and rehabilitation of this rapidly depreciating property. Wherever the masonry was crumbling, patch work has made it whole. Over the entire outside coats of brick red paint have been put on. Trimings are in grey. The walls on the inside have been harmoniously colored and decorated. New electric lights swing from the ceiling. The rear end of the church has been extended making place for a roomy, well lighted choir stand. Indeed the church hardly looks like itself of old. Auditorium, pastor's study, ladies' rest room, and kitchen occupy the basement. Modern furnishings are in these. Dr. King is one of the best prepared men in our work. His success is gratifying to his friends—but they expected it.

"Woman's Home Missions" will complete its thirtieth year with the December number. The circulation has steadily increased from year to year until at the close of the last fiscal year it had reached 42,257 actual subscribers. The definite plan suggested by the publisher, Miss Mary Belle Evans, for the next two years calls for a ten per cent advance each year which, if carried out, will bring the circulation up to 50,000. This special forward movement should begin without delay and in connection with the membership campaign will, undoubtedly, result in a fine advance for the present year. Sample copies are sent on application to Miss Evans, 150 Fifth Avenue, New York City.

The office of the National Convention of Methodist Men to be held in Indianapolis, Indiana, October 28-31, has moved from 150 Fifth Avenue, New York City, to Indianapolis. All mail concerning the convention should be addressed care National Convention of Methodist Men, corner of New York and Illinois streets, Indianapolis, Indiana. This refers to all matters of registration, information, etc.

THE WORD MADE FLESH (CHRISTMAS LESSON) JOHN I: 1-18.

International Sunday School Lesson for December 21, 1913

By THE REV. N. W. GREENE, B. D.

Golden Text—And the Word became flesh, and dwelt among us. John I: 14.

Time—Jesus was born 4 B. C. John witnessed to Jesus A. D. 26, 27.

Daily Home Readings—M.—The Word made flesh, John I: 1-18. Tu.—The angels' song, Luke 2: 1-14. W.—Adoration of the shepherds, Luke 2: 15-20. Th.—Adoration of the wise men, Matt. 2: 1-12. F.—God so loved the world, John 3: 16-21. S.—The mind of Christ, Phil. 2: 1-11. S.—The greater dispensation, Heb. 1: 1-9.

The Word

A word is more than a sound represented by letters and syllables arranged in a certain order. It is an expression of the inner man, revealing the thought of his soul to the listener. The very thought, life and soul of the speaker are revealed in his words. Words stand for a great deal.

The soul and thought of God are expressed in Jesus Christ. We understand the nature and will of God as they are thus expressed in Jesus who is the word of God to the world. When we listen to Him we hear God and when we see His works we see the works of God for the sons of men. He is the expressed image of the Father. But God has always lived. Back of the ages, before the beginning of the created world, was God. His will and thought were coexistent, and so was Christ—"In the beginning was the Word." It may be said of Jesus that he "has always lived, and will live forever." The Word, which is the expression of God, Jesus Christ, was with God in the beginning, and, indeed, "the Word was God" Himself expressed in the person of the Son.

The Word Became Flesh

By this identity of the Word and God we learn somewhat of the divine rank of the Word and the far sweep of His condescending love in becoming flesh. But His grandeur is not fully revealed in the statement that He became flesh, for this leads our thoughts to hover about the incarnation. It may be well to consider Him as becoming flesh also in His activities before and after the incarnation.

One of the purposes of the incarnation was that the Word might have a better approach to the life of man—become visible, tangible, audible, that the frail spirit of man might the better grasp Him with the certitude of faith. But words reveal character and the product of the brain reveals the man. Study a given piece of architecture, and you are studying the architect in a tangible expression of himself. "All things were made by him." The hills and valleys, fields and forests, vineyards and deserts, are visible and tangible expressions of the divine thought. In this sense He became "flesh" before the incarnation; but here as elsewhere, the world "received Him not" as the very God upon whom the fulfillment of their hopes depended. "He was in the world—and the world knew Him not."

"In Him was life; and the life was the light of men." A word proceeds always from the living; and in this case it was a living Word brought so near man and touching him at so many points that man partook of the divine life. The life seen in Jesus was as a light for the dim eyes and stumbling footsteps of a groping world. He has always given light: the light of the sun for the physical welfare of His people, light upon perplexing problems of life, light in the dark hours of doubt and despair, in the valley and shadow of sorrow and death He has given light, the soul that gropes in darkness and faces death may find in Him both life and light. He was a great light to those who sat in darkness, and is still the light of the world. He became flesh literally in the incarnation; but in a figurative, yet real, sense He became "flesh" in many ways, all having one grand purpose, one consummate aim—that He may become flesh, incarnate, in every human being.

The Christmas Gift

What has been said may help us to see that the

gift of Jesus Christ was not a single act and a single appearance at Bethlehem, but a gift from all eternity, continually present and active through the centuries for the good of man. "He was in the world" all the while preparing it for the visible manifestation of Himself in the incarnation. The Gift seems greater when we take this view. But His greatness is not conceived by half when one takes this view only. The gift has a certain magnitude and meaning to all, but Christ is very different to "as many as receive Him. To them, He is greater and more precious, for He gives them much that the other knows not of. He gives them not only Himself, but the right and the power "to become children of God." This gift is unspeakably great, including things physical and spiritual, temporal and eternal. Great as the Word is we may have it all. "Of His fulness we all received, and grace for grace."

How Can I Make A Glad Christmas For Those Who Have Made Many Christmases Glad For Me?

Epworth League Devotional Meeting Topic for December 21, 1913

(Matt. 15: 4; Eph. 6: 2; Gen. 46: 29; Prov. 10: 1; 16: 24.)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

The commandment, "Honor thy father and thy mother," was not intended for the Hebrew people and Old Testament times only, but for all times and all peoples. In Matt. 15: 4 and Eph. 6: 2, we have the stamp of approval placed upon it both by Jesus and Paul.

In Gen. 46: 29, we have a touch of parental honor and respect worthy of our attention and emulation. In spite of the fact that for many years Joseph had been one of the leading men of Pharaoh's court he did not forget to honor his father with the same if not greater devotion than was his in his boyhood days around the old homestead. Jacob had not kept pace with the rapid progress of his son. If anything, the former brilliant "supplanter" had become the quiet father of a family all of whom were about grown up, and he was only awaiting God's summons to be gathered unto his fathers. He was the same nomad accustomed to herds and the plains and tents. City life had attraction for him yet Joseph, the proud courtier of Pharaoh's court, overlooked all this and wept upon his father's neck at their meeting. Imagine the joy that came to that aged father's heart that day when his long lost son exalted to a place of honor and responsibility in the greatest nation on earth at that time, wept upon his neck as in his days of childhood, an exalted yet a devoted son.

"A wise son maketh a glad father." These words of Solomon are true. The basis of parental joy is found in wise children. No mere notoriety or distinction in foolish things can gladden the sensible parent's heart. Gladness comes from well-doing, and a part of our well-doing is honoring our parents.

The Meaning and Application to Us

We are now approaching the Christmas tide. At this season of gift giving let us not forget our parents. The young man or young woman will be wiser who thinks of mother and father first and "sweetheart" second in the selection of gifts. Too many young people who lavish their devotion and gifts upon sweethearts to the utter forgetfulness of parents find out too late that there is nobody who is willing to take mother's or father's place. It is a sad thing to write to sweetheart every day, or twice a week and neglect mother or father, whose care for you is far more enduring.

How can I make my parents happy at Christmas?

The giving of the rich fulness of Jesus in repeated and overflowing measures causes us to respond with a spirit of giving at the Christmas season. We have caught a little of the Christ spirit, and we remember our friends with tokens of love. This is as it ought to be. But what about our best friend, Jesus? He should receive gifts and love in keeping with His divine rank, and answering as near as possible to what we have received from Him. There is but one such gift; it is ourselves with wholehearted trust and love.

Christmas season is one in which each should think of and seek for the welfare and happiness of the other. This would be following the Master's example, and it would tend to bring peace on earth and "good will toward men." It should be a joyous, happy season for all; good will should be freely given; the humble, poor and sick should be especially remembered and cheered; the "fulness we all have received, and grace for grace" should be freely passed on to others. This is a joyous season, but the joy should not be sought through artificial stimulants and intoxicants. It is not a season for license and liberties objectionable at other times. It is a season of holy joy and thankful remembrance of the gift of Jesus Christ. In this season all hearts should be open toward God and men, and this Christmas spirit should last the whole year round.

Mars Bluff, S. C.

First, be wise. There is nothing that brings gladness to our parents' hearts more than the wisdom of our conduct. Assure them by your record that you can be trusted anywhere; that you seek the best things in life and love righteousness. Second, send them word or a gift to indicate that you have not forgotten them. Some sons far away from home have not written to their mothers for months or perhaps years. What joy would it bring to her heart if at Christmas time she could have only a word of good cheer from you! Through the silent watches of the night many months and years she has been listening and praying for you. Why not make a trip home at Christmas and gladden your parents' hearts by your presence? There is nothing more conducive to the life of the individual and of the nation than honoring parents. The commandment of God, "Honor thy father and thy mother that thy days may be long upon the land which the Lord, thy God, giveth thee," has had abundant fulfillment in history. Even in heathen China where a kind of ancestor worship has prevailed, we find to-day the oldest organized government and civilization upon the face of the earth. If God has thus blessed the heathen who ignorantly obeyed Him and reaped such abundant fruits thereof, how much more will he bless and comfort and prosper us who conscientiously strive to keep his commandments?

Winchester, Va.

Personal and General

The Rev. J. McKee, of Pleasant Plains, New Orleans, was in Thibodaux on November fourth, and while there preached to a large congregation in our church, of which the Rev. T. J. Johnson is pastor.

The Rev. William Neal's address is now Alamo, Tennessee, instead of Alexandria, as heretofore.

Dr. J. D. Charles plans for the rehabilitation of Centenary Church, Memphis, Tennessee. His plans, when put into effect, will put it in the front ranks of all the churches of the State.

Mr. Robert Griffith, of Fort Street Church, Atlanta, Ga., has returned from a trip through the North. He visited several cities, including Washington, Baltimore, Philadelphia, New York and Boston.

CENTRAL ALABAMA CONFERENCE

(Continued from page 6)

an Annual Conference Ministers' Institute. Addresses and sermonic work were rendered each morning and afternoon. The following brethren addressed the conference, and each one brought messages of salvation and joy: Bishop Thirkield, "A Minister's Life and Example," "The Little Gospel," "Love the Supreme Motive for Service and Obedience in the Divine Life;" Dr. O. Connell, professor in Gammon Theological Seminary, spoke on "True Spirituality," also "The Motive, Method and Purpose of the Revelation of Jesus Christ;" also addressed the conference in the interest of Gammon Theological Seminary. Dr. H. N. Brown addressed the Conference Institute from the subject, "How I Study My Bible With Results." Dr. E. M. Jones, field agent Board of Sunday Schools, is a credit to our conference and fills every place he serves with a high regard for his fellowman. He spoke from the subject, "An Ideal Sunday School." Dr. J. L. Wilson addressed the Conference Institute from the subject, "How I Prepare My Sermons;" also represented the Southwestern Christian Advocate and received 200 cash subscribers. Dr. J. C. Sherrill, field secretary Board of Foreign Mission, represented his Board with grace and dignity in his sermons and addresses. Dr. A. P. Camphor, president Central Alabama College, Birmingham, spoke on the "Ministry and His Intellectual Life;" represented the College, and preached the missionary sermon of the conference. Dr. Camphor plead mightily for more buildings, more money' that the school may be able to do more efficient work. Dr. J. P. Wragg spoke from the subject, "The Bible and the Work of the American Bible Society." Dr. W. W. Lucas, field secretary of Epworth Leagues, spoke from the subject, "The Saving of the Young People." No address met with deeper appreciation than Dr. Lucas'. His words were humorous, witty, thoughtful, practical and impressive. Dr. I. L. Thomas in his usual eloquent, persuasive manner, addressed the conference on "The Work and Scope of the Board of Home Missions and Church Extension." Dr. Clement, representing the Board of Conference Claimants, of Chicago, spoke on our relation to this Board and plead the cause of the retired veterans, their widows and orphans. Mrs. A. P. Camphor was introduced and in brief words spoke on the "Present Needs of Central Alabama College." Dr. Scruggs, of Huntsville, was introduced; also the Rev. Thomas and his assistant pastor of the Colored Baptist Church of Alexander City. Dr. I. G. Penn, secretary Freedmen's Aid Society, who is well known for his genius and force of organization, represented the Freedmen's Aid and the Jubilee Movement in Methodism.

The Woman's Home Missionary Society met in its annual session in the Colored Methodist Episcopal Church and was presided over by its president, Mrs. A. P. Camphor. The numerical and financial strength, as well as the interest manifested, far exceeded that of any previous year. The National Woman's Home Missionary Society's president, Mrs. W. P. Thirkield, was present and addressed the conference. The statistical session of the conference showed progress. At least 90 per cent of the statistical reports were handed in the first day of the conference. Resolutions of appreciation were offered congratulating the work of the Bishop, the secretaries, the pastor and people of Alexander City and the work of Dr. Hingely and Dr. Clement.

The conference was interspersed at intervals with solos, duets, quartets, and choruses. We need specially to mention the musical services rendered by Miss I. L. Thomas, Miss Ham, Mrs. J. W. Thomas, the Central Alabama College Glee Club, Birmingham; also Alexander City and Kowaliga choirs.

Summary of work done: Pastors' salary reported paid, \$22,407; district superintendents, \$5,263; total ministerial support including episcopacy and conference claimants, \$327.83. Total Sunday-school scholars, 7,429. Baptized children, 614. Probationers enrolled, 2,180. Full members on roll, 12,075. Number churches, 162; valued at \$225,556. Number parsonages, 54; valued at \$29,016. Paid for building and improvement of churches and parsonages, \$8,790. Paid on old indebtedness, \$5,722. Paid for current expenses, \$2,953. Total disciplinary and other benevolences, \$4,100. Thus we close the greatest conference of Alabama Methodism of our church to meet next year at Decatur.—C. L. Dunn, Reporter.

APPOINTMENTS SOUTH CAROLINA, 1913-14
BENNETTSVILLE DISTRICT

H. C. Asbury, District Superintendent.

Alcot, S. S. Sparks; Bennettsville, L. G. Gregg; Bethel and Ebenezer, D. E. Thomas; Bethune and McBee, S. A. King; Blenheim and Spears, B. S. Cooper; Cheraw, A. S. Cottingham; Chesterfield, L. A. Thomas; Clio and Dunbar, J. M. Phillips; Darlington, A. S. J. Brown; Dillon, C. C. Robertson; Hartsville, S. M. McCollum; Hartsville Circuit, J. A. Green; West Hartsville, J. C. Cox; Homer, York Goodlett; Little Rock, J. C. Burch; North Marlboro, E. M. Washington; Palmetto, W. G. Deas; Syracuse, W. B. Romans; Society Hill and Zion Hill, A. D. Harris; Tatum and McCall, J. McEaddy.

BEAUFORT DISTRICT

D. J. Sanders, District Superintendent.

Aikon, J. D. Whitaker; Allendale, S. D. Williams; Appleton, J. A. Curry; Bamberg, L. W. Williams; Bamberg Circuit, A. M. Wright; Beaufort, E. C. Funchess; Barnwell, L. A. Rivers; Cook's Mission, E. D. Generette; Cottageville, J. T. Latson; Ehrhardt, W. G. White; Hampton, J. T. Wilson; Jacksonboro, J. W. White; Green Pond, H. H. Matthews; Lodge, W. M. David; Ruffin, I. S. Myers; Singleville, G. W. Gantt; Ulmer, E. J. Curry; Yammasee, W. M. Stoney; Young's Island, J. G. Stokes; Springtown, M. O. Stewart; Grahamville, J. A. Summers; Walterboro, E. W. Stratton.

CHARLESTON DISTRICT

J. W. Moultrie, District Superintendent, Charleston, South Carolina.

Brook Greene, N. J. Brown; Charles-Centenary, I. H. Fulton; Charleston Mission, J. H. Wilson; Charleston Old Bethel, T. F. Robinson; Charleston Wesley, R. L. Hickson; Cooper River, G. S. McMullan; Dorchester, Morris Stewart; Georgetown, A. P. Gilliard; Greeleyville, W. B. Bowers; Holly Hill, W. C. Summers; Johns Island, I. C. Hardy; Lanes, G. W. Rodgers; Maryville, B. F. Bradford; McClellansville, L. J. Bonaparte; Pinopolis, C. H. Dangerfield; Ridgeville, A. B. Murphy; St. John, J. F. Green; Saint Stephen, V. C. Dimery; St. Paul and Winyah, Thomas Judge; St. Thomas, Daniel Brown; Summerville, J. D. Mitchell; Washington and Ladson, A. R. Smith.

FLORENCE DISTRICT

Black River, M. B. Mason; Cades, J. P. Robinson; Florence, W. S. Thompson; Kingstree, G. J. Davis; Kingstree Circuit, D. Salters; Lake City, J. T. Martin; Latta, B. C. Jackson; Mars Bluff, N. W. Greene; Marion, J. L. Grice; Mullins, W. S. Neal; Salem and Wesley, J. A. Harrell; St. Luke, I. H. Richardson; Springville, C. R. Brown; Timmons ville, L. L. Thomas; Turkey Creek, W. M. R. Early; Andrew's Mission, J. A. Gibson.

SPARTANBURG DISTRICT

J. S. Thomas, District Superintendent.

Blackburg, A. P. Murphy; Campobello, C. B. Brown; Chesnee, T. C. Frazier; Chester, C. C. Clarke; Clover, C. F. Harrington; Cowpens, J. E. C. Jenkins; Caney, R. F. Freeman; Greer, J. I. Miller; Jecerson, J. A. Gary; Longtown, A. D. Jackson; Pacolet, E. W. Adams; Pageland, Frank Quick; Reidsville, W. Littlejohn; Rock Hill, C. H. Hood; Spartanburg, G. W. Cooper; Spartanburg Circuit, E. W. Adams; Spartanburg Mission, S. M. Miller; St. James, H. W. Williams; St. Mark, J. R. Graham; Milford, W. T. Kelly; Wesley and Inman, L. C. Chambliss; Wilkinsville, J. C. Armstrong; Yorkville, N. S. Smith; Yorkville Circuit, J. A. Norris.

GREENVILLE DISTRICT

B. S. Jackson, District Superintendent.

Anderson, A. G. Kennedy; Belton, R. E. Romans; Central, D. F. Tillman; Easley, W. M. Baker; Greenville, W. G. Valentine; Greenville, Bethel, S. M. Brown; Greenville, St. Andrew's Mission, G. W. Gray; Liberty, J. C. Martin; Loundesville, J. A. Murry; North Greenville, S. E. Watson; Pendleton, P. E. McLaughlin; Pickens, J. C. Gibbs; Rock Mill, A. G. Townsend; Seneca, D. H. Kearse; South Greenville, M. C. Newman; Waihalla, L. Rice; West Anderson, W. F. Smith; Williamston, J. A. Brown; Greenwood, D. M. Melms; Newberry and Wilson, R. R. Williams; Ninety-Six, Wm. Smith.

ORANGEBURG DISTRICT

E. B. Burroughs, District Superintendent.

Branchville, T. G. Robinson; Columbia, C. C. Scott; Columbia Mission, J. H. Johnson; Capes and Canaan, J. S. Tyler; Denmark, I. E. Lowery; Edisto Forks, N. T. Bowen, Sr.; Jamison, J. L. Henderson; Lexington and Swansea, G. Livingston; Macedonia,

W. J. Smith; Midway, S. J. Cooper; Neeses and Cherry Hill, R. H. Cunningham; North, N. T. Bowen, Jr.; Orangeburg, R. L. Hickson; Orangeburg Circuit, A. E. Quick; Pineville, C. H. Harleston; Reevesville, H. H. Cooper; Rowsville, J. B. Taylor; Springfield, F. W. Vance; St. George, G. W. Covington; St. Matthews, S. Pierson.

PREACHERS' MEETING, LA TECHE DISTRICT

The Preachers' Meeting of the La Teche District convened in Calvary Church, Thibodaux, Thursday, October 23rd. The President, the Rev. C. Spears, called the meeting to order, and the Rev. M. R. Walker was selected as secretary. The Rev. F. A. Rylander, of the African Methodist Church, was introduced. A short and instructive sermon was preached by the Rev. M. S. Goins, of Thibodaux. The services at night were of a high order. Miss Maud Wilson, of Thibodaux, delivered the welcome address and was responded to by the Rev. M. R. Walker, after which the Rev. G. A. Payne and J. C. Coleman delivered two stirring sermons. The Rev. F. A. Rylander led in prayer. The preachers assembled offered resolutions of condolence on the death of the Rev. Moses P. Franklin. District Superintendent J. W. Turner was then called forward, and the Rev. M. R. Walker presented for him, on behalf of the La Teche District, the sum of \$52.80 for his trip to the Laymen's Missionary Movement, at Indianapolis, Indiana. The following pastors contributed for their congregations: The Revs. M. L. Balwin, \$5.00; T. J. Johnson, \$5.00; C. Spears, \$5.00; D. D. Williams, \$4.00; Sam Green, \$3.00; W. H. Lang, \$1.50; C. Johnson, \$3.50; W. J. Hampton, \$3.00; E. C. Goins, \$5.00; F. T. Chinn, \$5.00; P. Bibbs, \$2.50; E. J. Harrison, \$2.00; G. A. Payne, \$1.00; J. C. Coleman, \$3.00; M. R. Walker, \$3.30; T. F. Robinson (New Orleans District), \$2.00. Superintendent Turner heartily thanked every friend and brother for their appreciation and esteem. The members of Calvary entertained us royally. The choir also deserves much credit for the careful rendering of good music.—M. R. Walker.

CENTRAL MISSOURI CONFERENCE.

By District Superintendent W. H. Wheeler.

The urgent demand for a more aggressive and progressive, sincere and prayerful work. In unity there is strength. For the last six or seven years the writer, with his faithful wife and family, have been endeavoring in an humble manner to arouse interest and assist the women in the work given them by the church. The Woman's Home and Foreign Missionary Society is distinctively women's work in the great Methodist Episcopal Church. But, of course, in order to reach its highest efficiency, it must be encouraged and nourished by the men. This work has laid heavily upon my mind for some time, because of the inactivity and apparently unconcernedness of too many of our women and churches along this line. It was my good fortune, as well as profit and pleasure, to visit a state convention of a similar body of women, working under another denomination. This convention reported over \$1,500 as their annual amount raised. I rejoiced with them at their signal victory, but the victory seemed to press upon my mind this question, "Why cannot the women working in the Women's Home and Foreign Missionary Society of the Central Missouri Conference raise at least \$500 or \$600 annually?" Hence, the result is this heart-to-heart talk through the columns of the worthy Southwestern Christian Advocate. With this hope in view, I venture to throw out this appeal as broad cast upon the waters, to be gathered in the near future. The machinery and agencies of the world-wide Methodist Episcopal Church for organizing and doing missionary work approaches perfection, and no other denomination can surpass it. At this juncture it is inspiring to be able to say that the 170,000 or more women of the church are doing Herculean work and bringing helpful and mighty things to pass, but the fields are white and the harvest waiting. May the Master depend upon you? No greater motto was ever given than this: "Saved for Service." The burning desire of my soul is that the women of the Central Missouri Conference will become in a much larger degree an integral part of the above heroic band, thereby increasing their capacity for work with this noble end in view: Taking America and the world for Christ, the Man of Galilee.

Gleanings From the Field

ALABAMA

Union Chapel is a new church on the Eclectic-Bethel Circuit, Opelika District, Central Alabama Conference, in a thriving community near Equality, Ala., where a few of the members of this circuit are buying homes I sent an exhorter, Bro. G. R. Floyd, who organized a Sunday school, now numbering 56. We held a four days' meeting there in August which resulted in fifteen accessions. The most wonderful night of my ministry was experienced there August 15th, when I preached from the text, "Whosoever Will, Let Him Come," after which twelve confessed Christ from the ages of 7 to 60 years. It was a night of pentecost. On the seventh day of September I baptized and organized. Two weeks later the following trustees were elected: Brothers John Henry Pearson, Rufus Nix and James Martin. Each of these men are honorable and prosperous farmers. They will secure property for a church and build in the near future. This will be a great church if properly managed. Bro. G. R. Floyd deserves great praise and consideration for his assistance to the pastor.—R. R. Williams, Pastor.

Alexander City—The spiritual and financial standing of Haven Chapel Methodist Episcopal Church is in good shape. In the ten days' meeting which closed recently, fifteen converts were added to the church. Rev. L. R. Price, district superintendent, preached several good sermons. In the rally which we had the first Sunday in November, \$169.00 was raised. Bro. E. B. Carprew reported \$29.00 and Bro. Lou Duckett reported \$20.00. The missionary sermon Thursday night, Nov. 20, will be preached by Dr. A. P. Camphor.—I. H. Ham, Pastor.

GEORGIA

West Point Charge—Our fourth and last quarterly conference, Sept. 27-28, was held by Dr. J. S. Stripling, district superintendent. It was one of the best quarters ever held on the charge. The business was dispatched with exactness. Good reports were presented. Sunday morning at 11:30 o'clock, the district superintendent, J. S. Stripling, preached. Nine souls have been added to the church this quarter. The pastor, the Rev. J. W. Brown, had things well in hand for the quarter. He is a great revivalist. The district superintendent was paid up in full, \$29.40. Paid the pastor also this quarter, \$93.60. Total, \$123.00. This being the district superintendent's last year on the La Grange District, we wound up the conference with a splendid spiritual revival. The district superintendent took part with the Sunday school and \$7.50 was reported collected.

KENTUCKY

Lexington—New Zion Methodist Episcopal Church is enjoying a season of prosperity. The indebtedness of \$275.00 has been paid and the apportionment for the district superintendent raised. Rev. P. F. Gorham held his quarterly conference on Saturday

and preached a good sermon Sunday. Collection, \$41.00.—Abel N. Hewitt, Pastor.

LOUISIANA

Mandeville—The celebration of the half centennial anniversary of Newell Methodist Episcopal Church took place on Wednesday and Thursday, Nov. 19-20, 1913. An excellent program was rendered. The Hon. Mayor Davis delivered the opening address; subject, "Methodism." The Revs. C. S. Stanley and H. B. F. Charles preached each night of the occasion. Our Thanksgiving services will be appropriately observed. We will have a fine program. Among the speakers will be Mr. Chas. B. Willis, a prominent white resident, and Dr. Valcour Chapman, who will deliver the Thanksgiving sermon. Mrs. Olessa Robinson will read the Thanksgiving proclamation. The old folks will be served dinner as usual.—A. Robinson, Pastor.

Mandeville Charge—The contest rally which was held at this place on Sunday, Oct. 19, was quite a success. The set of chairs was won by Mrs. Odessa Robinson and the gold ring was won by Mrs. Carrie Brown. The total amount raised by the contestants was \$31.00. Mrs. Robinson raised \$18.70 and Mrs. Brown \$8.25. The Revs. C. W. Kershaw and Luke Foter rendered valuable service.—A. Robinson, Pastor.

Eola, Simpson Circuit—We feel very thankful to Miss Rachel Carter and Miss A. M. Edwards of this church for their kindness in raising \$5.00 for the purchase of a hat and also other suitable gifts, for conference. These are two among our best young girls of this circuit; both of them are now students in Gilbert Academy, Baldwin, La. Nathaniel B. Hampton is serving his second session at Baldwin, Simpson Chapel at Eola, La.; also Hampton Chapel, Milburn, La. We feel very grateful to Dr. E. M. Prescott for the unlimited efforts exercised during her vacation month. Eola, La., is Dr. Prescott's home. She has a good mother who lives here and one brother; therefore the Doctor visits Eola during the summer. While Simpson is her church, she having the spirit of missions, lends herself to Franklinton Methodist Episcopal Church. Dr. Prescott gave for each church a concert, which resulted in quite a good sum for the trustees. The Doctor was of real service to us while here. She left for her home Sept. 26. We ask of God for her many blessings.—T. A. Hampton, Pastor.

Monroe—St. James Methodist Episcopal Church is on the aggressive line, for we fail not to march up the path of responsibility in which each stride brings us face to face with requirements of the day, and each requirement is met with a busy hand and an earnest heart, every interest of the church is vigorously and carefully advanced. The spiritual life of the church is healthful, and with continued effort, without any break, this church is destined to become one of the first-class churches of the Louisiana conference. This is a loyal membership. We have recently renovated the parsonage, which is now one among the

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best in the conference, which cost us \$850.00, of which \$693.00 has been paid. Besides, every other financial claim against the church has been met. Judging the future by the past, we will come up to conference with an advance report on all claims. On Thursday night, the 9th inst., after the mid-week services, the stewaresses, led by Sisters Alice Creasy, Mary A. Gilmore and F. B. Thomas, gave an enterprise to their auxiliary which was a success financially. After which in a way peculiar to the members of the church and their friends, Mrs. Mary A. Gilmore, Tilley Hamilton, Virginia Norman, F. B. Thomas, Louise Wood, Mary L. Williams and Willie Frost, together with Messrs. Dr. J. T. Miller, V. H. Reeves, W. S. Hamilton, P. E. Morehead, L. R. Jackson and Mr. Poyd, and others too numerous to be mentioned here, came at a very late hour of the night, bringing with them more than 250 pounds of the most choice groceries. Mr. J. W. Frost was detained, but his interest was manifested by sending more than 24 pounds. The presentation was made by Dr. J. T. Miller in very chosen language, as becoming his profession; the response of appreciation was given by the writer, and a warm invitation extended for their return.—T. A. Brown, Pastor.

MISSISSIPPI

Aberdeen—At Brassfield Church our rally was quite a success on Oct. 26. We realized \$15.00. To strengthen this rally and collection, Sister Charlotte Young proposed that a feast in the wilderness be given by the Ladies' Aid Society, and quite \$15.00 was the result. Too much praise can not be given Sister Lula A. Coleman, the president, who worked so faithfully in this effort. God's richest blessing ever rest upon the good women of Brassfield.—G. W. Baker, Pastor.

Hub—The Hub Circuit is moving on nicely. We are trying to do our duty by our pastor, the Rev. Mr. A. Reid. Our most worthy district superintendent, Rev. P. H. Rembert, was with us on time and held our fourth quarterly conference to the satisfaction of all concerned. The people love Elder Rembert.

Magnolia—The fourth quarterly conference convened at Magnolia October 5th, with Rev. P. H. Rembert, district superintendent, presiding. Mr. E. M. Foxworth was elected secretary. Paid the pastor this quarter, \$72.00; district superintendent, \$14.85. We hope to bring up the neglected claims very soon. Rev. Rembert made a good impression upon the people in the two excellent sermons that he preached for us on Sunday. The Lord's supper was administered to a goodly number. The district superintendent, on account of not being well, could not be with us at night. Nevertheless we had a splendid service, conducted by the pastor. The Southwestern was not forgotten. We paid him \$25.00, which was in full for the year. We also paid our pastor, Rev. A. Reid, \$75.00 for the quarter. On Sunday, District Superintendent Rembert preached two satisfactory sermons. Twenty-one souls were converted and joined the church in these two services. Our district superintendent is the right man in the right place. Benevolent collections, \$46.00.—F. E. Adams, Reporter.

Sardis—Our fourth quarterly conference was held on the 11th and 12th of October at Spring Hill Methodist Episcopal Church, with the Rev. C. W. Butler presiding. All officers were present except four. Reports showed the work to be in splendid shape. Rev. Butler preached two good sermons; 42 took communion. Collection for the day, \$21.00; grand total for the quarter, \$150.00.

TEXAS

Coalwood—Our first quarterly conference was held at Davy, W. Va., Oct. 11-12. Rev. W. T. Marley, district superintendent, was on time and staid with us until Wednesday morning. He preached one sermon at 11 o'clock on Sunday and lectured several times. Our pastor, F. A. Hatcher, conducted a meeting six days; had six accessions; and on Sunday, the 12th, assisted by the district superintendent, baptized twelve children. Five of the number were put on the cradle roll and seven as probationers and placed under the leadership of Sister Eliza Yates.

\$1,000,000 FUND OF THE PERMANENT BOARD OF CONFERENCE CLAIMANTS METHODIST EPISCOPAL CHURCH
1018 SOUTH WABASH AVENUE CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, *cor. secy*

How much this age owes to the aged. Middle age is in mid-Atlantic beset with doubts and fears. Only the child and the old man are sure. They see the same things and subscribe to the same creed and cherish the same ideals. That is why the children and old people become chums and never quarrel. It was an aged couple who discovered the babe in the Temple. Every old man feels like singing when he has a child in his arms. He feels at last that he is understood.

The middle aged has his eyes blinded with the battle smoke and gets so near to life that he becomes shortsighted. He lacks vision. He cannot see the woods for the trees. He calls himself a practical man and the Church becomes to him a machine. But to the aged and the youth, it is a living plant, a vine that needs loving and tending.

We need not only hands to fire the gun, but eyes to direct it. The aged Moses must be in the hilltops praying, if young Joshua would win. It is the young men who see visions and the old men who dream dreams, while the middle aged work them out.

The child is bathed in the beauty of the dawn and the old man is lit up by the glory of the sunset. Let us be reverent to them and honor those whom God honors. Let us listen, for the old man's voice is tremulous and we may miss things that belong to our peace.—Tiplady.

I WONDER

I wonder how many Wills are like three that have been probated recently and have a codicil for the benefit of the Connectional PERMANENT FUND?

I wonder if you used the proper title in your will. "Board of Conference Claimants of the Methodist Episcopal Church"? Look it up.

I wonder if you know that in many state a Will must be made out from three to six months prior to death in order to have a bequest safe and sure?

I wonder if you won't feel a little uneasy when the doctor says, "It's only a question of a few hours," and it comes to you that your purpose to help the Retired Ministers has not been accomplished, and it may be, can not be accomplished?

There are two things better than a Will—a Gift, or a Life Annuity Bond.

THE SACRAMENTAL OFFERING

The Congregational, Baptist, and other Churches are taking the time-honored Sacramental Offering for the benefit of their Retired Ministers.

What a wholesome custom that is! I wish that every Pastor, District Superintendent, and Bishop would take the Sacramental Offering at every Communion Service, not for local benefit, but for the benefit of Claimants throughout the entire Church, the distribution going to them in the Annual Dividends of the Board of Conference Claimants. What a tremendous help we can afford when Communicants in our 30,000 congregations, before they receive the Great Giver and hold Holy Communion with Him, shall present a Gift for the benefit of the Lord's Aged Servants!

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CONFERENCE NOTICES

The Executive Board of the Woman's Home Missionary Society, Louisiana Conference, will meet Thursday, Dec. 11, at 2:30 p. m., at Peck Home. All conference officers and district presidents and secretaries are asked to be present in order that plans for the annual meeting might be arranged and other business transacted. By order of the president, Miss Emma Bessie; Mrs. A. R. Albert, recording secretary.

LOUISIANA

Shreveport—It is quite encouraging to report that our church, Fairfield Methodist Episcopal Church, is nearly out of debt. Two years ago we built a nice five-room parsonage at a cost of \$1,200; the general repair of the church was \$300. One hundred dollars of this amount has been paid. The general benevolent money, pastor's and district superintendent's salaries are being met with satisfaction. Seventy new members have been added to the church.—W. L. Dyas

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Gleanings From the Field

ROUND GROVE—SHREVEPORT, LA.

Our church has been remodeled and the steeple placed to the right side of the building. Our rally was a great success. The first signs of success were manifested in the Sunday school. A large number of students awaited the arrival of the pastor, who was accompanied by the Revs. Tennessee Jackson, W. A. Hilton, Morris Duncan, Profs. H. L. Billups and J. W. Reddix, Jr. Prof. Billups addressed the school. The school is advancing under the superintendency of Mrs. Cora Hoi. The rally proper began with a short series of prayers led by Bro. J. W. Wade. Devotional exercises conducted by the pastor. Brothers Pruitt and Duncan spoke for the public collection. In order to expedite time, collection was taken after every other sermon. The Revs. Messrs. Hilton and Jackson spoke for classes one and two; the Rev. Mr. Daniels, for classes three and four. One very striking feature of the meeting was the return and reunion of ex-Pastors Jackson and Daniels. These venerable ministers expressed their joy at finding the church in such a prosperous state. The meeting was then turned over to Profs. Reddix and Billups. These two gentlemen gave the audience quite an intellectual treat. Prof. Reddix made a very masterly and effective plea for the Southwestern. Then followed Prof. Billups, representative of Wiley University, with a very able, logical, eloquent and convincing address. Sunday, Oct. 12, will be long remembered at Round Grove. Very great praise is due the trustees, Robt. Hoi, president; Thos. Crenshaw, secretary; Jessie Wade, M. Mitchell, Hy. Marcum. The Ladies' Aid, under the leadership of President Mitchell and Secretary Hoi, rendered very valuable aid. We want to thank the members of Providence, led by Bros. Holden and Cate, Bethlehem, Daniels, and every one who assisted us in our rally. Collection for the day \$96.40. Southwestern subscribers, 4. —T. B. Oville, pastor.

FOSTER CHAPEL—LAKELAND, FLORIDA

The laying of the corner-stone of the Foster Chapel Methodist Episcopal Church at Lakeland, Fla., Sept. 28th, was one of the most encouraging events to take place on the South Florida Mission in recent years. The old church, which was a frame building, was destroyed by fire June 21st. Fortunately, the church was insured for about twelve hundred dollars. But there being a debt on the old building for the new addition which was recently put on it, this amount was greatly reduced. This placed the pastor and membership in an embarrassing position. They rented a hall for temporary use, but it was very inappropriate. The high price paid for the use of this hall made it necessary for them to seek early relief. The Rev. W. F. Collier and a majority of the trustees decided to commence the erection of the new church. The contract for a modern stone building was let in less than forty-five days after the destruction of the old church. With what money they had on hand and with the push and sacrifice of the members, and a

few friends, the work was pressed forward to a successful conclusion. Sept. 28 was set aside for the laying of the corner-stone. Just three months and five days from the date of the fire the building was nearly completed. The beautiful edifice attracted a large number of people from nearby towns. An elaborate program was prepared for the occasion in which the leading pastors of the city, together with the Rev. S. A. Huger, superintendent of the South Florida Mission; the Rev. W. T. Collier, pastor of the church; the Rev. Albert Emanuel, of Orlando, and the Rev. E. W. Garrison, pastor of Plant City, participated. Services throughout the day were inspiring and impressive. At 5 o'clock a. m. the early prayer meeting was conducted by Wash. Williams, one of the most faithful officers of the church. At 9 o'clock a. m. the Sunday school was conducted by Miss Mattie Boyd, one of the most capable and devoted young women of the church. At 11 o'clock the Rev. J. M. Mells, D. D., president of the Baptist Academy of Lakeland, preached an able and appropriate sermon. At 3 p. m., the Rev. Dr. I. C. Jenkins, pastor of the Methodist Episcopal Church, South, preached a timely and instructive sermon to a large and appreciative congregation. This was followed by an eloquent address by the Rev. S. H. Savage, pastor of the African Methodist Episcopal Church of the city. The closing address was made by Superintendent S. A. Huger, who, after the collection, laid the corner-stone. The beautiful and impressive ceremony was witnessed by an immense crowd. The services of the day were closed by an excellent sermon by the Rev. S. A. Huger, superintendent of the Mission. Over eighty-seven dollars were collected during the day in the public collections. The Rev. W. F. Collier and his faithful officers and members deserve credit for having erected such a magnificent stone church in so short a time.

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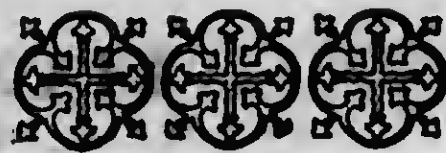
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SPECIAL NOTICE

To the Candidates For Admission on Trial of the Mississippi Annual Conference.—You must come to the conference at Pass Christian prepared to be examined in the twenty-five articles of Religion in the discipline of 1912, "The Worker and His Bible," by Bardag, and "General History," by Myers. Come prepared and bring your books. —J. W. Price.

To the Members of the Board of Examiners of the Mississippi Annual Conference.—The work of the Board has been outlined and sent to each member. Dear brethren, have your work well in hand so that we may give the undergraduates a thorough examination and complete our work January 21, 1914, at Pass Christian.—A. J. McNair, Chairman.

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DEATHS

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Hudson—Mrs. Amanda Leggett-Hudson died Sunday, Oct. 26, 1913, at 8 a. m., after a lingering illness of more than three years. She was born during slavery, in Sumner county, Tennessee, date and year unknown. As near as could be learned, however, her age is thought to have been about 85 or 90 years. She was twice married, first to James Leggett of North Carolina, who died July 2, 1864; to this union were born five children, all of whom have preceded her to the beyond except one son, the Rev. J. T. Leggett, with whom she has made her home during the past twenty years. Her second marriage was in 1868, to G. W. Hudson. She was converted at Odens Chapel near Gallatin, Tenn., in 1868, and was baptized by the Rev. Willis Bryant of the Tennessee Conference. In 1870, moving to Gallatin, Tenn., she became a member of the Key Methodist Episcopal Church. In 1874 the family moved to Indianapolis, Ind., and the deceased was in the organization of Simpson Methodist Episcopal Church, in which she lived a consistent Christian life until she came to make her home with her son. On Sunday morning, Oct. 19, at about 5 o'clock, as her son was giving her medicine, she said to him: "If I should die say to all that I was all right; I've been living for this a good many years, and my life has not been in vain." She leaves to mourn one son and one daughter-in-law, the Rev. and Mrs. J. T. Leggett; one grand-daughter, Miss Maude M. Donnell, stenographer in the office of the Southwestern Christian Advocate, at New Orleans; eight nieces, other relatives and a host of friends. The service was conducted in the Methodist Episcopal Church at Jeffersontown, Ky. The Rev. R. F. Broadus, pastor of Jackson Street Church, Louisville, Ky., was the principal speaker. Remarks were made by Revs. E. D. Lawrence of Dorsey, Ky.; C. H. Pyles of Anchorage, Ky., and J. H. Ross of New Coke Church, Louisville. A beautiful solo was rendered. The burial was at Jeffersonville, Ind., under the auspices of the Good Samaritan Lodge, of which the deceased had been a faithful member for 15 years. Peace to her ashes.—J. H. Ross.

Brown—Mrs. Norab Brown of Leesville, Ark., died Oct. 6, 1913, in full triumph of faith. She leaves a husband, mother, sisters, two brothers, one son and a host of friends to mourn her loss. Rev. H. Bennett officiated; Rev. N. Collins of St. James Baptist Church, assisted.—H. Bennett, Pastor.

Reid—Mr. Speed Reid, one of the oldest members of Oak Grove Methodist Episcopal Church, near Marion, Alabama, died Oct. 11, 1913, at the ripe age of 80 years. He was converted 50 years ago, joined the church and lived a faithful member in the same to the time of his death. He is survived by a wife, several sons, daughters, brothers, sisters, and a host of other relatives. The funeral service was conducted by the pastor, A. L. Boyd.

Henderson—Mrs. Ella Henderson, of Lexington, Ky., died October 15, 1913.

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She lived a consistent Christian, and was faithful in all her church relations. Rev. Able N. Hewitt, the pastor, officiated.

Garner—Mr. Charles Moore Garner of Lexington, Kentucky, died September 30, 1913. He leaves a wife, an aunt, an uncle and cousins to mourn his loss. He was a consistent Christian and loyal to the church. He was considered the richest Colored man in Kentucky. He was said to be worth \$75,000. His funeral was attended by Rev. Joseph Small and Rev. C. E. Alexander.

McClain—Miss Margaret McClain, of Logansport, La., died September 18, 1913. She was a faithful member of Mt. Zion Methodist Episcopal Church. She leaves to mourn, a father and mother. The Rev. S. G. Breakfield officiated.—J. D. McCain, Pastor.

Franks—Mr. Jacob Franks, of Logansport, La., died September 23, 1913. He was a faithful and a consistent Christian. He said he was willing and ready to go. The funeral service was conducted at Mt. Zion Methodist Episcopal Church by the pastor, the Rev. James D. McCain.

Felgor—Mr. James Felgor, a class leader and a faithful member of Neely Grove Church, Jasper, Texas, died September 26, 1913. He leaves a wife, eight children and a host of friends who mourn.—Wm. White, Pastor.

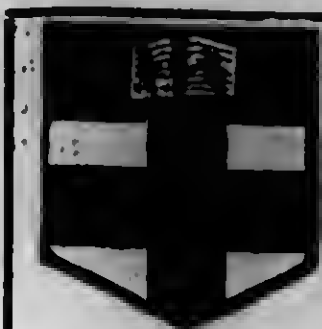
Beaty—Mrs. Cassey Beaty, a faithful member of Neely Grove Church, Jasper, Texas, died October 5, 1913. She was a consistent Christian and a loving wife. She leaves a husband, three children and a host of friends who mourn. Interment was made in the Camp Ground cemetery.—Wm. White, Pastor.

Cyrus—Mr. Henry Calvin Cyrus, a prominent member of Mt. Zion Methodist Episcopal Church of Crawford, La., died November 11, 1913. He is survived by a father and mother, one sister, grand-mother and a host of friends to mourn his loss. The Rev. S. Green officiated.—S. Green, Pastor.

Washington—Mrs. Emily Washington of Jeanerette, La., and a faithful member of St. Peters Methodist Episcopal Church, died October 13, 1913. Sister Washington for forty-two years has served the church faithfully. She was a good wife and loving mother. She leaves to mourn her loss two daughters and a host of friends.—W. J. Hampton, Pastor.

Powell—Mr. Nathaniel Powell, one of the oldest men of Eulaw, Ala., died October 14, 1913. He was very near a hundred years old. The Rev. G. W. Brownlee officiated.

Hannah—Friday night, October 10, Mother Sarah J. Clark-Hannah, of High Point, N. C., died. Mother Sarah was 74 years of age, was the mother of eleven children, nine girls and two



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boys; eight of these having several years ago preceded her, and three still survive in the persons of Peter W. Clark, Greensboro, N. C.; Mrs. C. H. Glen, Greensboro, N. C., and Mrs. P. L. Eccles, High Point, N. C. She is also survived by Messrs. Ellis McCain of Asheboro, N. C.; Jesse McAdoo Sheriff Cook, Greensboro, N. C., and the Rev. J. C. Robbins of the North Carolina Conference, her sons-in-law, whose wives have gone before her.

Mother Sarah had been a faithful member of the Methodist Episcopal Church for more than fifty years. There were always beautiful rays of sunshine, mixed with a halo of the heavenly splendor in her home. Her home was the home of humanity. She was an example of true womanhood. A devoted wife, a loving mother and a faithful Christian dies in full triumph of faith. The funeral was preached by the Rev. M. J. Bullock, who was once her pastor.

Mitchell—Maberry Mitchell, of Eulaw, Ala., who had been a member of the Springfield Methodist Episcopal Church for five or six years, died October 18, 1913, at the home of his son, Bro. Julian Mitchell. He leaves a wife, children and a number of relatives and a host of friends to mourn his loss. The funeral was conducted by the Pastor, The Rev. G. W. Brownlee.

Hall—Mrs. Mary Hall, of Warren Methodist Episcopal Church, Lake Charles, La., died October 14, 1913. She leaves a husband, seventeen children, two brothers, mother-in-law and father-in-law and a host of other relatives and friends. She was buried from Wesley Methodist Episcopal Church, by Rev. H. J. Wright, the Pastor.

York—Mrs. Eva M. York, the wife of the Rev. H. N. York of Money, Miss., and a member of Spring Hill Methodist Episcopal Church, died April 15, 1913. She was a devoted wife and a consistent Christian.—H. Brown.

Parker—Mr. Henry Parker, of Money, Miss., son of the Rev. J. T. Parker, sister to Flora Parker, and a

faithful member of Locklomo Methodist Episcopal Church, died July 9th, 1913. The Rev. H. N. York officiated.—H. N. York.

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Todd—Prof. J. H. Todd, of Anderson, S. C., died October 24. He was a young man of untarnished character. He graduated with honor from the College department of Clark University three years ago and has been connected with city schools of Anderson since. When the new Greeley School was erected he was elected its principal. Prof. Todd was a member of the Springfield Methodist Church of the West Anderson charge. He was President of the Epworth League Convention of the Greenville District. He was a model young man, a Christian gentleman of the highest type. Funeral services were held in Thompson Centennial Church. Revs. Gandy, Moore, Anderson Webb of the Baptist Church assisted the pastor, the Rev. Kennedy. The body was the taken to Mt. Sinai of the Rock Hill Charge, where his pastor, the Rev. W. F. Smith performed the last rites of ceremony.—E. L. Rogers.

Thomas—Miss Dimpl A. Thomas, of McKenzie, La., died October 17, 1913. She was a bright Sunday School scholar, a good Christian. She leaves a father and step-mother, five brothers and two sisters to mourn. The Rev. John D. Wilson officiated.

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CRESCENT CITY NOTES

Crescent City Notes must be in this office not later than Monday night of each week. If you send your notes through the mail add to the regular address "Editorial Rooms" and mark "CRESCENT CITY NOTE."

The first public program of the school year was rendered under the auspices of the Alumni Association of New Orleans University in the University auditorium, Friday, Dec. 5th. The presence of a large and appreciative audience showed that the public was in full accord with the effort of the Alumni to raise funds for the institution. The program was an unusual treat, presenting as it did, some of the best talent of the city. Each number proved the adaptation of the artist to his role. Program: Piano solo, selected, Miss Ruth V. Alexander; invocation, President Melden; reading, "The Inventor's Wife," Miss Flora Belle Austin; cornet solo, "Old Folks At Home" (Casey), Dr. B. H. Baker; voice, "Sunset" (Dudley Buck), Prof. J. Oliver Morrison; piano solo, Coronado, Grand Valse de Concert (L. B. Ewen), Miss Autherine Rose; reading, "Sister and I," Mrs. Z. B. Lovell; quartette, from "Lucia di Lammermoor" (Donizetti), Misses Smith and Davage, Messrs. Morrison and Seals; pantomime, "Jesus, Lover of My Soul," Class of '14; piano solo, "Auld Lang Syne," Miss Maud Armstrong; violin solo, "Legend" (Bohm), Prof. M. S. Stewart; voice, "Separation" (Rossini), Miss Cecelia Carter.

First Street—Attendance was unusually large. One person was converted at the altar at the 11 o'clock service. There were three accessions to the church membership during the day. The collections were good. The Rev. Dr. R. E. Jones was with us at night. The Rev. Ed. Golden is on the alert doing whatever task is assigned. The conference did not err when it ordained Brother Golden to assist the pastor. He has an excellent spirit. The Sunday school will give an entertainment in the Annex, next Sunday, for the benefit of the Xmas tree fund. Pastor Hubbard will discuss "The Last Invitation" next Sunday at 11 a. m. Mrs. Frances Joseph-Gaudet will occupy the pulpit at night.—B. Mack Hubbard, Pastor.

Thompson—At 7 p. m. the pastor preached; subject, "Calvary's Victim Our Only Means of Salvation." The church was crowded. Captains reported. Emanuel Parron and Melissie Parron paid \$5 each. Next Sunday night Dr. V. Chapman, district superintendent, will preach his fourth quarterly sermon.—T. F. Robinson, Pastor.

St. Matthew—Early prayer meeting was led by Brother Jas. Rhodes. A Christmas tree and concert will be held Dec. 24th. The pastor and family wish to thank Mrs. Nancy Cooper, the president of the Ladies' Aid, for a fine turkey and Thanksgiving basket. The Lincoln Emancipation Association will render a program Thursday night, January 1, 1914; Chas. D. Smith, master of ceremonies.—Chas. C. Landry.

Williams—Early prayer meeting on Sunday morning led by Bro. John Bartholomew. Seventy partook of the Lord's supper; one joined on probation, two came up for prayer. The choir will give a concert Dec. 12, 1913, assisted by Prof. W. G. Stewart and Mrs. Rosa Faulk, for the benefit of the church. Dr. R. E. Jones will preach Dec. 14 at 7:30 p. m. Bro. G. W. Forest will sing.—J. A. Landry, Pastor.

Wesley—The early prayer meeting, conducted by Bros. W. B. Buchanan and L. Howard. The Sunday school and Epworth League were increased numerically. The pastor, Dr. J. L. Wilson, preached in the morning and Dr. E. M. Jones, of the Board of Sunday Schools, preached at night, and his great sermon will long live in the minds and hearts of all who heard it. Next Sunday at 10:45 a. m. the pastor will preach and at night he will address an organization known as the Young Ladies of Progress. It will be the occasion of their anniversary.—L. L. Harrison.

Trinity—Dr. E. M. Jones preached at 11 a. m. Dr. Jones and Prof. Lovell assisted in the Sacrament. Two hundred and forty-four communed, one joined and eleven stood for prayers. Much preparation is under way for the Christmas exercises, and the superintendent plans to treat the children well. Dr. Geo. S. Brown, president Louisiana Anti-Tuberculosis League, spoke at length of the subject at our Tuberculosis service at 3 p. m., followed by the pastor. Leland Quartette rendered very excellent music for the meeting. Collection for the day was \$45.00.—W. Scott Chinn.

The first Students' Recital of the Musical Department, at New Orleans University, will take place Wednesday, December 17, at 8 p. m. sharp, in the University auditorium. No admission fee. Parents and friends especially invited.

Thomy Lafon Home—The old folks of this home together with Revs. C. C. Landry, J. A. Landry, C. S. Stanley, H. B. F. Charles, J. McKay, A. Luster and W. J. M. Price, had a glorious time on Thanksgiving day. It was truly a time of thanksgiving and feasting. The Holy Ghost was with us and manifested itself in our general speaking meeting, held at 2:30. After this meeting we were highly favored with a Thanksgiving sermon from Rev. Charles, the man who knows how to preach. It was a rare spiritual treat; our souls were indeed filled. His sermon will ever be remembered. After service we were highly entertained by Sister A. Fouché, C. Hagan, Susan Jones and others. These good women certainly know how and what to serve to make one's appetite happy. We had quite

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an enjoyable feast. Sister Susan Jones gave the old folks two gallons of cream, for which they were very thankful. Many thanks to all of those who helped us to make this day a happy one. Many thanks for contributions to the following schools and individuals: Marigny, Bayou Road, Miro, Blenville, McDonogh No. 6 and New Orleans University; and Mrs. Defressing for five gallons of soup, and many others.—T. F. Robinson, Secretary.

District Rounds.

ANNISTON DISTRICT

First Quarterly Round

Ashville and Springville, December 7-8; Beaver's Valley and Ragland, 10-11; Fort Payne and Collinsville, 13-14; Attalla, 20-21; Gadsden, 26-28; Gadsden Mission, 27; Hobson City, January 1-4; Anniston, First Church, 2-4; Anniston, St. John, 3-4; Cedar Bluff, 10-11; Center Circuit, 17-18; Heflin and Chocolate, 24-25; Lamar, 28-29; Wedomee, 31-February 1; Roanoke and Hunter's Chapel, February 6-8; Mount Olivet and Rockey Mountain, 7-8; Sylacanga, 14-15; Ashland Circuit, 21-22; Lineville and Young's, 28-March 1; Talladega and Kid Street, March 7-8. Dear Brethren—Since our record of the past year far exceeded that of year before last, allow me to say that the only way to keep our good and successful record is to begin now not only to plan well for a successful year's work but put these plans into execution as fast as they are made. Therefore make plans and begin work at once. Push every interest of our great church for our work is needed now as never before; for the Macedonian Cry is heard from all the world, "come over and help us."—S. J. Jordan, 1701 W. Dooley Avenue, Anniston, Ala.

HUNTSVILLE DISTRICT

First Round

Athens, December 6-7; Cedar Grove,

13-14; Oakland, 20-21; Guntersville, 27-28; Scottsboro, January, 1914, 3-4; Triana, 10-11; East Decatur, 17-18; Centre Grove, 24-25; Huntsville, February 1; Decatur, 7-8; Moore's, 10. The pastor's Council will meet at Bellemina, December 19th, at 9 o'clock.—A. W. McKinney, Dist. Supt.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN,
Publishers

NEW ORLEANS, DECEMBER 18, 1913

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Christmas 1913

The Christmas Bells Ring Against The Sky

The Christ bells ring against the sky—
What ring ye out so loud to-day?
What is it that your tongues would say,
Ye Christ bells ringing 'gainst the sky?

In answer came one stroke of faith,
The faith men held through blood and fire,
The faith that made them still aspire,
Faith in the conquest of the right,
Faith! faith! came down the frozen night
From out that Christ bell in the sky.

Then trembling on the shifting wind
There swung full blast, a bell of hope—
Clear blew its note far down the slope—
It swayed and swung its one desire,
While lifting through the snowflakes higher,
Hope! rang this Christ bell in the sky.

Upon the varying wind there came,
Gentle, like snowflakes 'neath the crest

Of distant hills, where they find rest
From the wild driving of the blast,
O note that rang of love at last,
From one glad Christ bell in the sky.

Then from their throats at once in tune
There rang faith, hope, and love to men,
And then faith, hope, and love again,
Until they rang the heavy air
Into the spotless Christmas, where
Still swung those Christ bells in the sky.

Ye Christ bells, ring across the sky,
Ring out your glad, wild ecstasy,
Ring forth, faith, hope, and charity,
Ring down the storm of infamy,
Ring in the Christ's nativity,
Along the reaches of the sky.

—By H. Percival Allen

THE SPIRIT OF CHRISTMAS

By the Rev. E. Adolph Haynes

Christmas is here again! Throughout the vast Empire of Christendom, in spite of all the vicissitudes of fortune and the rigors of the road running through twentieth century life, Christmas is still Christmas. Once again thoughtful men will find their inaugurations bridging the span of two thousand years and gazing with the Magi upon the historic scenes of Bethlehem, while bending a listening ear to the momentous, astounding, and glory-ridden message being carolled to the humble, but honored shepherds lying down among the sentinel hills of Judea. The long promised and anxiously looked for Messiah had come and that alone was guarantee to men of faith that the precious promises related to and dependent upon His Advent would also be fulfilled. And thus from that first glad Christmas morning when Bethlehem's plains resounded with glory Hallelujahs, wherever and however the followers of the Lowly Nazarene have been situated and circumstanced, they have always contrived to celebrate the great Nativity. And as we know the early Christians did not have the blessings of wholly unfettered freedom and the blissful effulgence of a broad civilization to accompany them. For instance, on one early Christmas Day in the world's history, Diocletian, Emperor of Rome, whilst keeping court at Nicomedia, having received information that a great number of Christmas were celebrating the birth of Jesus at a certain church there, ordered the doors of the building to be barred, and set fire to it, and all the worshippers perished. All honor, therefore, to the early Christians who, "in spite of dungeon, fire and sword" preserved the institution of Christmas. But to turn for a moment to the Christmas of today, what is it? Even apart from the reverence accorded it because it is the occasion of our Lord's assuming humanity and coming amongst men, the idea of Christmas is more than a name and a day. It is a spirit, a subtle influence, coming at this

season of the year, and taking up its abode in the hearts of men. It is the apotheosis of peace and good will.

It cannot be gainsaid that there are would-be Diocletians now, as there have been in every age, but we sing In Excelsis Gloria because they are in a hopeless minority. The hand of the cynical iconoclast is powerless to affect the image which Christmas has created. And the twenty-fifth day of December alone is too small to contain the spirit of Christmas. Its arms, so to speak reach out and embrace many days on both sides the Central Day. One feels weeks before, and weeks after, the benign influence of the blessed, happy season. Most of us look forward in pleasurable anticipation to the dainties, delights and little plesantries with which the celebration of the event is always invested. And the spirit of Christmas seems to lay down with Medo-Persian unalterableness that it is the bounded duty and ought to be the heartfelt delight of every one in a position so to do, to give to or do something for the poor and to other less fortunate brothers and sisters, so that their poverty and misfortune may be not too sharply emphasized, and that they may even be able to cast off dull care for the nonce, and partake somewhat of the joys of the festive season.

Then there are the children. We needs must think with those great minds that have always deliberated upon the subject, that Christmas essentially belongs to the little ones, and instinctively one feels that with the completed preparations for the amusement and enjoyment of the youthful ones, the foundations for a successful Christurastide are firmly laid. And as we look into the merry, innocent little eyes, they would seem to draw us nearer to that simple little life that had its advent, so long ago, in a manger in that land "so little among the thousands of Judah," yet destined incomparably to mould the centuries.

DOES CHRISTMAS NEED REFORMING?

"HOW CAN CHRISTMAS BE REFORMED?"

By Carl Theodor Wettstein

"How can Christmas be reformed?" Thus asks the Pictorial Review and in the November number, it brings quite a few answers to this question, indicating that Christmas does need reforming in America. Most all of the answers suggested reform in the distribution of gifts. We will, in the following, call attention to another weak spot in our Christmas celebrations.

Two years ago the Chicago Record-Herald published the answers of approximately two hundred well-known Chicago people on the question: "Do you believe in Santa Claus?" The following are a few extracts from the

answers, representing more conspicuously than any of the others the true sentiments of the answers.

"Ask me if I believe in the sun, moon and stars. Sooner let me doubt their existence than that of dear old Saint Nick, the guardian saint of the children from time immemorial."

Just think of it! This came from the President of a Young Woman's Christian Association. Who has ever heard that Santa Claus was a guardian saint?

"Anyone who does not believe in Santa Claus, or the Santa Claus spirit, must be a

poor father and a poorer mother."

According to this, the millions of Christian fathers and mothers who still believe that it is the "Christchild" or the "Christian spirit," and not a "Santa Claus" or a "Santa Claus spirit" that inspires the hearts of the people to do good on Christmas day, and who teach their children accordingly, are poor fathers and mothers:

"I don't believe that Santa Claus is a myth; he may not be possessed of a material body perhaps, but "his spirit" is with us nevertheless."

If this, like many of the other answers, is not "replacing Christ, the one that brought this spirit into the world, by a "Santa Claus," then I must confess that I can't read right.

"Would that we could have, not less of commerce, trade and business, but more of sympathy, charity, the fraternal spirit and a larger measure of 'Peace on Earth and Good Will to Men.' Give us that type of Santa Claus and give it to us in wholesome doses, and let us give likewise to the world, tune our hearts in joyful melody, with gratitude and praise to the Prince of Peace, for the manifold blessings and comforts that are placed in our pathway."

Here that glorious message of the angels is ascribed to Santa Claus, and Santa Claus is made the "Prince of Peace."

"But really, no one who declares that Santa Claus really exists is telling an untruth. Santa did live on this old earth and his spirit haunts us yet when Christmas time rolls around."

Will the writer of this tell me where old Santa Claus did live on this old earth. I never heard anything else of him except that he was a myth, a nothingness. I, however, can tell him, if he does not know, where the originator of this so-called "Santa Claus" spirit lived. He lived in Bethlehem, Nazareth and Jerusalem.

"To take Santa Claus out of the lives of children would be to deprive them of one of the greatest sources of joy known to history. But we are not going to do that, for who could go back on Santa Claus?"

If you must have a Santa Claus for your children, why not have a "Santa Claus" or a "Saint Nicholas" day, as in Germany; but do not dethrone the "Christchild," in whose honor we celebrate Christmas. Don't you think a little fairy girl, or a living angel at our Sunday school or church festivals, or a stable with the Christchild and Mary and Joseph and the shepherds, as they have it in the Catholic and in some Episcopal churches, even in some private homes, would make the children just as happy as a Santa Claus that often frightens little children? And would it not be more appropriate to "the day we celebrate?"

"There is certainly a Santa Claus spirit. It is the spirit of self-sacrifice, and is the finest thing in our modern civilization."

I have always heard, even learned it in school, that Christianity or the "Christian spirit" had played a great part in the civilization of the world. I never heard that a Santa Claus, a myth, a nothingness, had anything to do with it.

"Santa Claus is our pleasantest legend, and his day means more to girls and boys than any other festival we celebrate."

"We are all of us liable, I think, to lose our faith too soon in myths and fairies, but it is good that the Santa Claus spirit lasts as it does."

These two represent the sentiments of the 200 answers. Not a word about the hero of the day. All worship a myth—a pagan idea.

"This would be a great old world if Santa stayed out in the open, say twelve times a year, instead of only once. He's the champion peacemaker of the world."

To him Santa Claus is the "Prince of Peace." Yes, this will be, not a "great old world," but a poor, miserable world, if the teachings of the real Prince of Peace were

(Continued on page ten)

AT THE MERCY OF MEN: A CHRISTMAS UNDERTONE

By Della Dimmitt, Author of "Wick"

THE snowy cloths were all laid for the mission dinner, and swift hands were strewing long-stemmed roses just inside the plate line. It was a sad waste in the eyes of some, and very like those Christys, prodigal always in their use of wealth; but Miss Lamar drew a breath of pure delight, knowing well that to the starved eyes of Little Italy the color feast that touches soul sometimes far outvalues that which feeds the body.

"Now, Christabel, stand a little to the right of the tree—no—this way, child—where the light from the star touches your hair—and sing, Christabel. Sing it into them!"

Miss Lamar swept one last glance around the great, still hall, every light in it suddenly suppressed save the burning beam out of the star aloft and the paler flicker of a multitude of candles.

She raised a quick hand. On the instant the great doors swung apart, the horde of restless, pushing, chattering children gazed before them into the wide spaces of the hall—at the shining, rose-wreathed tables and beyond into the cavernous depths where a green and glimmering hemlock blazed in candles, at a young girl clad in misty, flowing white, seeming to spring out of the boughs, as under the star's radiance, she poured forth in exultant song how "Shepherds watched their flocks by night."

Somewhere in the throng a child was seen to cross herself.

"Is she a angel?" whispered a boy, glancing fearfully about.

"Naw! not much she aint," retorted his neighbor. "I know her. Her name's Alden. Her dad's a jail bird, he is."

The information thus freely volunteered made no impression whatsoever, jail birds being altogether too common a variety of the human race. Only a reporter, surveying the scene with eager, roving eyes, made a mental note of it while he listened and all the more intently to the clear, beautiful voice singing the Christmas tidings in.

In a moment it was over, the spell broken, the picture lost. The mob swayed inward, holding dinner tickets aloft, fighting with one another, and here and there fiercely, for place.

On the fringes of the dark-skinned, pushing aliens, hovered a broken line of the well and warmly clad, come down to view this merry sight of the hungry snatching bread. Miss Lamar moved among these, a tall, fine figure of noble sweep of line, yet full of gracious womanly curves, clear cut in her distinction. The telltale marks of the years were on her—in the white hair that in soft abundance rolled away, crown-like, from the high, wide forehead; in the vibrant, blue-veined hand; in the numberless fine lines around the eyes, dark and full of mysterious kindling lights. Her eyes wore now a look of eager searching that gave way to something warm and pleasurable as she discerned the person she was looking for and hastened toward him.

The man was standing apart in a remote corner of the hall, detached from his surroundings, yet surveying the scene with an air of enjoyment. There was power in every line of his firm-knit figure.

There were energy and purpose in his eye and mastery both of himself and other men in the set of his jaw. Clearly, this was one of life's winners.

As Miss Lamar approached, the ulterior purpose was so openly in her eyes that he

thrust a hand quickly into his pocket, saying with a teasing, boyish smile, "How much do you want, Mary?"

"O, not that, this time," she put in a laughing disclaimer.

"What! all the loafing beggars fed, the turkeys paid for, and dolls to reach around Little Italy? You're not forgetting that to-night's Christmas Eve, are you?"

"No, no," she answered very quickly, the laughter suddenly quenched. "I know it's Christmas Eve, Charles, and out at the penitentiary at eleven o'clock to-night there's a man goes free."

She looked at him with a strained intensity of gaze, and even as she looked she saw his eyes narrow, his mouth draw in and harden. He seemed actually to shrink in proportions, as a man will when the lower man in him

Charles, when they fall under the spell of a pair of blue eyes, more's the pity. Still, it was rather fine the way he stood by her, condoning her faults, shielding her weakness, when it would have so helped his case had the world known the inside facts. Then, to think of him, after she had taken the child and gone home to her people, closing the door against him in the hour of his need—to think of him still refusing to allow the weight of a finger lifted against her. O, I tell you, I can't understand how any woman dare die with the burden of such things on her soul as Belle Christy had on hers. And here's Christabel reverencing her mother's memory and never allowed to hear her father's name. If there ever was a human being left to tread the wine-press alone, it's been Jim Alden."

"The way of the transgressor is generally hard, isn't it?"

"Yes, O, yes," she said, "and the hardest part of it comes, I think, when the law gets through with a man—when his apparent sentence behind the bars is done, and his real sentence outside the gates begins, as Jim Alden's will at eleven o'clock to-night. Where will he go? What can he do?"

"Well, if I were in his shoes, I know right well what I'd do."

It was the man from the secure shelter of his home, the man who with such ready ease can dispose of a situation he knows he will never be called upon to face, that was speaking now.

"I'd take the first train out of here. I'd go West. I'd change my name, and I would begin all over again where my past would not follow me. It's the only thing for him to do."

"O, are you sure about that? Aren't the chances ten to one that his past will follow him, however far and fast he travels? A man bears too many marks of identification about with him. Beside, there's the thing, always questionable, of living a lie. Isn't it in the end safer—isn't it wiser—and isn't it braver to live your sin down in the place where your sin has been committed?"

"O, you altruist!" he said, with an impatient shrug of the shoulders. "You are so impossible to deal with. Now, what would become of Jim Alden here? Where is the business man who would risk giving him a job—who would dare risk it?"

"Still," she said, as if the question were one for discussion only, "I can't help wishing such a man might be found—hoping such a man will be. He would have to be rather a large man, a man with faith in the power of the man once fallen to re-

deem himself so utterly that he is all the more to be trusted from being so constantly shadowed by that old betrayal of a trust."

He laughed, but there was in the laugh a note of growing irritation.

"The only place you'll be at likely to find your big man is in Victor Hugo's pages. As a bishop dealing with abstract spiritual things, I grant you he is all right, and a splendid figure for the imagination, but a business man could never safely carry such theories into practice. The question aside whether or not a man once a thief can ever become honest again, has not the man who has never been a thief some interests to consider?"

(Continued on page six)



prevails.

"It was a light sentence," he said coldly.

"And shortened, too, by good behavior. Yes," she admitted, "it was light, as years go."

"It was wholly inadequate to the seriousness of his crime," he retorted brusquely. "What's five years, sheltered and fed at the state's expense, to a man who betrays his friends and steals funds entrusted to his care?"

"Five years," she pleaded softly, "are none too brief to work a good deal of havoc in a man's life—strip him of his honor, his wife, his child, his home; and the pity of it all is that he may not have been the real culprit after all, only the scapegoat."

"He ought never to have married as he did. Jim Alden ought to have foreseen some things."

"Very true, but all men haven't your luck,

THE CHRISTIAN LIFE

BETHLEHEM

By B. Loudun

SHE looked up the little street;
A stranger in its gates, and not a face she knew
In all the folk homing to the dear night
And precious jewel of surcease from toil;
And in her heart an aching grew,
As here and yon an opened door
Loosed the brief firelights to the street,
And then shut in the light;
And ever and anon compassed her 'round
A girl's young laughter, or a baby's cry,
Or woman's song, the winds brought by
From hearthside of content bursting its brim
Like fragrance from a flower's cup
Spills overflow; and the chill shadows settled down
A colder dark for glimpsing the red flame—
And fallen dead leaves at her feet,
With sudden poignancies of sound
And music-clash of leaf on leaf,
Ran tiptoe with the winds, and sudden on the ground
But dead leaves lay again—again to march with song
At the wind's call; and darker the night-drift
The night sky fills;
And O! she longed to lay her heart to rest
With its young glory on a woman's breast
And women's intimate converse give and hear,
And drowse and dream in the soft firelight's cheer.

Across the night a shepherd's piping came:
A faltering slow tender refrain,
As he who piped had caught a single strain
And to the echoes in himself piped o'er and o'er;
And the little red fires along the hills
Where slept the tended flocks without the town,
Comforted her loneliness and warmed her from afar;
And the wind-blown slow faltered strain
Seemed touching the skies, and sky and earth and star
Answering with voice of seraphim
And wings of splendor down the wind,
Hiding the stars with song.

And 'mid the stalls she laid her body down:
And in her dream she heard a woman say:
Dear Heart, art frightened? Nay, fear not:
And felt a woman's kissing arms.
And lo! A woman, a beggar in the Royal Town—
A beggar hid within the stalls to rest—
A babe new-born cradled upon her breast,
And stooping laid it to her heart;
And through the cave a lingered song;
And on the face of her a beggar in the Town
A light as if the sun of noon shined down—
A woman, a beggar in the Royal Town,
Kissed with the kisses of her mouth
Feet of a babe new-born!

And on the hills the trooping angels sing:
For in the City of David is born this day a King!
—In the Christian Advocate.

God's Precious Gift To Us

By Francis J. McConnell

MANY classes of interpreters have contributed to the understanding of this passage. First of all are the many theologians who have connected the passage with a great miracle and have seen in the miracle the sign of God's presence with His people. These theologians declare that to men lost in the thought of the world as a self-running system the Almighty has appeared with an extraordinary manifestation, setting aside the ordinary laws and inaugurating the unique career of our Lord in a unique way.

We are thankful for this interpretation with its stress on the miraculous. We are a little prone to minimize the importance of the extraordinary in our day and to lay stress upon the divineness of the ordinary. God is in all things, we say. We should not forget, however, that the world came to believe that God is in all things in general through an emphasis on the doctrine that he is in some things in particular. We may be able to get along without emphasis on miracle to-day, but our emphasis on the natural would hardly have been possible if men of another day had not laid stress on the miracle. When men once found a manifestation of God in any extraordinary "there," it was easy to find him in an ordinary "here." The belief in the God of the extraordinary helped on to the belief in the God of the ordinary. If men had not first been impressed by the significance of the extraordinary in Christ, they would have paid little attention to his revelation of the divine in the ordinary.

God showed that he was with us by the birth of Christ. We are not able to stop, however, with interpretations which end with physical births. The truth that God is near enough to the physical forces to use them or

to suspend them according to his will is not enough. A physical wonder is not enough. Almost all will admit to-day the marvel of miracle that God is so near men that in him they live and move and have their being. The more important question is as to whether God is with us in any other sense than that we are the creatures of his power.

At this point the close students of the passage in its original setting come to us to tell us that it means that God is on our side. The words were first uttered, we are told, in connection with a definite crisis in Israel's history. At a certain historical emergency God showed himself so decisively on the side of Israel that the mother named her new-born son Emmanuel—God is with us. The birth of Christ was another such crisis. We can see the meaning so clearly that we can say as did the patriotic Israelitish mother, God is with us.

We are thankful for this interpretation also. We are glad for those sudden crises in human history when God does show his plan. He showed himself as with Israel in the old days and he showed himself as with the world in the birth of Christ. But the terms are still too large. We are glad for revelation to nations and to the world, but the "us" is still too large. We want something that reaches us with more of a sense of intimacy. And we want something more than a coming of God in a crisis, for after all we do not live in crises.

The historical student adds his interpretation to that above. He does not see in the birth of Christ so much the sudden, swift revelation at a critical moment as the culmination of a divine process reaching all through Israel's history. God had been at work from the beginning speaking in divers portions the message of which the birth of Christ is the climax.

We are thankful again. We delight to dwell on the long workings of those forces which prepared for Christ and which finally found their top and crown in him. The prophets did a great work in shaping the national ideal of God and Israel. There is nothing more inspiring about the Old Testament than the way the popular ideal of the heroism of God changed from the conception of a warrior rejoicing with martial zest over the downfall of his enemies to the thought of a God who could help and uplift a suffering servant, the ideal becoming filled constantly with a worthier moral meaning. As the prophets did their part, individuals realized the dreams of the seers, and finally the conceptions became regnant in the popular thought, expressing themselves in the laws of the people. By the way, we should do larger justice to the old Hebrew system of law as a factor working to prepare for Christ. We ordinarily think of the old law from the standpoint of Paul, and call it a schoolmaster to bring men to Christ by showing its own powerlessness to save. There is another side, however. The law was a positive force working to make men decent and merciful and human as a preparation for the coming of Christ. "Thou shalt not seethe a kid in its mother's milk." This rule could have had no other aim than to train the people in mercy and humanity. And all through the old Jewish life, in the laws, in the customs, in those simple human experiences which give such charm to stories like the story of Ruth, the ancestress of Christ, the spirit of the Lord was at work with the people to make the prophecies and the heroic deeds and the laws and the daily life a preparation for the coming of him who was indeed Emmanuel. All the good in the old system came to climax in him.

We rejoice in all this, but even this is not enough. God is indeed with us in the great historic movements, but still we lack something intimate and personal. The play and interplay of the long historic forces is dramatically interesting, but we as individuals desire something further still. We listen to those devout minds who tell us that God is with us as a spectator is "with" the actor of a drama. We are not living and dying alone. God is interested. If we could only see we should find ourselves upon the center of a stage with high heaven our chief spectator,—applauding us when we win, sorrowing with us when we fall. God is with us in the sense that the drama of our lives means more to him than to anyone else.

It is indeed encouraging to know that we are not struggling unobserved, that among the cloud of heavenly witnesses who watch our course the most interested is God. We still call for something more, however. How sympathetic after all is the Great Spectator? Does he understand from our side this grim and desperate game which we call life? Is he with us merely as a spectator, or has he ever been in the struggle himself? Is there any way in which he can come down from the galleries and wrestle with the wrestlers and run with the runners?

Still another insists that we must advance beyond the thought that in the coming of Christ we have merely the manifestation of God's interest in us, and that we must think of God as abundantly showering good gifts upon us to reveal his interest in us. God is with us in Christ in the sense that Christ is the gift of God. The giver is in the gift.

But how are we to think of the Giver? Is he such a giver as a modern philanthropist? One of the limitations of modern philanthropy is that the giver cannot really get himself into his gift, or, rather, the receiver cannot get the giver with the gift. The more widely the philanthropist gives, the more difficult it is to impart that personal touch which marks a gift with distinction. And the richer the giver the less the gift is apt to mean to him. He may give lavishly, as gifts go among men, and yet not really give till he feels. There is not much of one's self in a gift which one does not feel. Christ may be the Gift of God, but

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"TEACHER'S" CHRISTMAS

By Hilda Richmond

"A IN'T they pretty?" piped up a little voice, and, blinking in the sudden light from the open door, Richard Carroll saw a little girl of about seven years holding a bunch of bright yellow flowers with very short stems tightly in her hand. "They are for Teacher!"

"Is that so?" said the man on the bed, indifferently. He was wondering if the peaceful quiet of the past few days was at an end.

"Yes, for Teacher! I picked them myself, and I'm going to take my blue vase to put them in. I guess Teacher'll be awful pleased, won't she?"

"Mary Agnes!" said a voice behind the child, and a motherly hand swooped down upon her. "Mary Agnes, what did I tell you? If you disturb the gentleman one little bit, you go right back to Aunt Katy's. Mind that! The doctor says he is to be kept perfectly quiet, and he can't be bothered with little girls." Mary Agnes was firmly withdrawn from the room, and the door was shut. The invalid with the broken limb was left to his quiet but troubled reflections for several hours until the mistress of the house brought in a cup of delicious chicken broth which he drank eagerly.

"It seems strange," mused the invalid, as the room was again dark and quiet, "that everything comes in a heap; and yet I'm rather glad to be laid on the shelf. I must be a sort of coward to feel like this, but I can't help it. I haven't had a vacation for five years, so maybe this will rest me up a bit. Any way, it's none of my choosing, and I have to stay here, so there's no use fretting."

He dropped into a deep slumber, and in the life-giving country air slept the dreamless sleep of boyhood when cares and troubles were unknown.

Richard Carroll was accustomed hearing himself spoken of as a "rising young business man" in the small city which was his home, and in his heart he knew it was true, for he had worked long and hard to build up a flourishing enterprise. He was known to be honest, upright, too busy for vices (his associates said), and too proud of his good name to bring reproach upon it. Money seemed to flow into his hands in a golden stream. His father and mother were dead, and he was alone in the world except for a few more or less distant relatives, but he seemed to live a self-centered, well-poised life in his comfortable apartments at a good hotel, and his whole life was bound up in business. Then, suddenly, his trusted friend proved false, and the revelations of his dishonest life not only shocked Richard Carroll, but brought financial ruin to his business because the friend had forged his name and brought debt upon him. When everything was finally settled, Mr. Carroll found himself with fifteen or twenty thousand dollars left out of his flourishing business and the inheritance of his ancestors, which the creditors refused to touch—a tract of swamp land miles away in the country. It was while on a visit to this land, to see what could be done toward disposing of it, that he had been thrown from a horse, and carried with a broken leg by some workmen who found him to the nearest farmhouse, to be cared for by the kindly farmer and his wife.

"Mamma doesn't know I'm here," whisper-

ed a soft little voice that afternoon, as he woke from his long sleep. "You won't tell her, will you? She's out feeding the chickens, and I wanted to come in awful bad. I told Teacher about you this morning, and she said she was sorry."

"Is that so?" asked the young man, wishing that Mary Agnes would hear her mother's footsteps. The little scamp sat with her curls pushed back from one pink ear ready for flight, and yet anxious to loosen her tongue to its fullest capacity.

"Yes, she did. Teacher's awful nice. Say! we're going to have a Christmas tree this winter. We always do. Teacher's taught fifteen terms now, and she's helped us with a tree every year. It's lots of fun. I'm saving my pennies now to get her a present. What do you think would be nice? Last winter I gave her a pink cup with 'To One I Love' on it in gold letters. Teacher keeps it on her

undertake Christmas trees."

As the days wore on Mr. Carroll was astonished to find himself actually looking forward to the visits of Mary Agnes, and finally he asked her mother to allow her to spend her spare time in his room. He had never known a child intimately in his life, and he was surprised to find his heart drawn to the pretty little girl whose tongue was only silent when she slept. She "spoke her pieces" and sang her little songs for him, and was so charming and original that he was always sorry when the school bell sent her scampering down the road in the morning, for a long, lonely day was before him.

"Wouldn't you like to help me string some pop corn for the Christmas tree, Mr. Carroll?" asked Mary Agnes one evening, getting out a shoe-box of freshly popped kernels. "We've got to have yards and yards and yards of it, Teacher says. You see, the mice got into our box of ornaments and chewed a lot of them up, so we have to make new ones. Teacher pretty near cried when she saw all the pretty gold paper chewed into bits. I tell you it made us feel awful bad. You see, she took the money for some new books that she wanted awful bad last Christmas and bought the ornaments, and then to have the nasty old mice chew them up! It's too bad!"

"Why, yes, I think I could do that," said Mr. Carroll, watching the operation. "I think I could string pop corn, though I never had any experience in that line. If it will dry Teacher's tears to provide some new ornaments, I'll gladly string the corn. Give me a needle and some thread."

"I just wish I was a milliner," went on Mary Agnes. "I'd spend dollars and dollars making folks happy at Christmas time. Teacher says that's the only real way to be happy, and she knows. She says if you're selfish and peek everything to yourself, you'll never be happy."

"She means a millionaire," explained Mrs. Madison. "Mary Agnes talks so much that she gets things twisted."

"Does the teacher provide the tree and everything?" asked Mr. Carroll of his hostess.

"Well, we all try to help her, but she does the most. She is just lovely. She has an invalid mother to take care of on her salary and a very, very small income, yet she manages to do wonders. The doctor made them

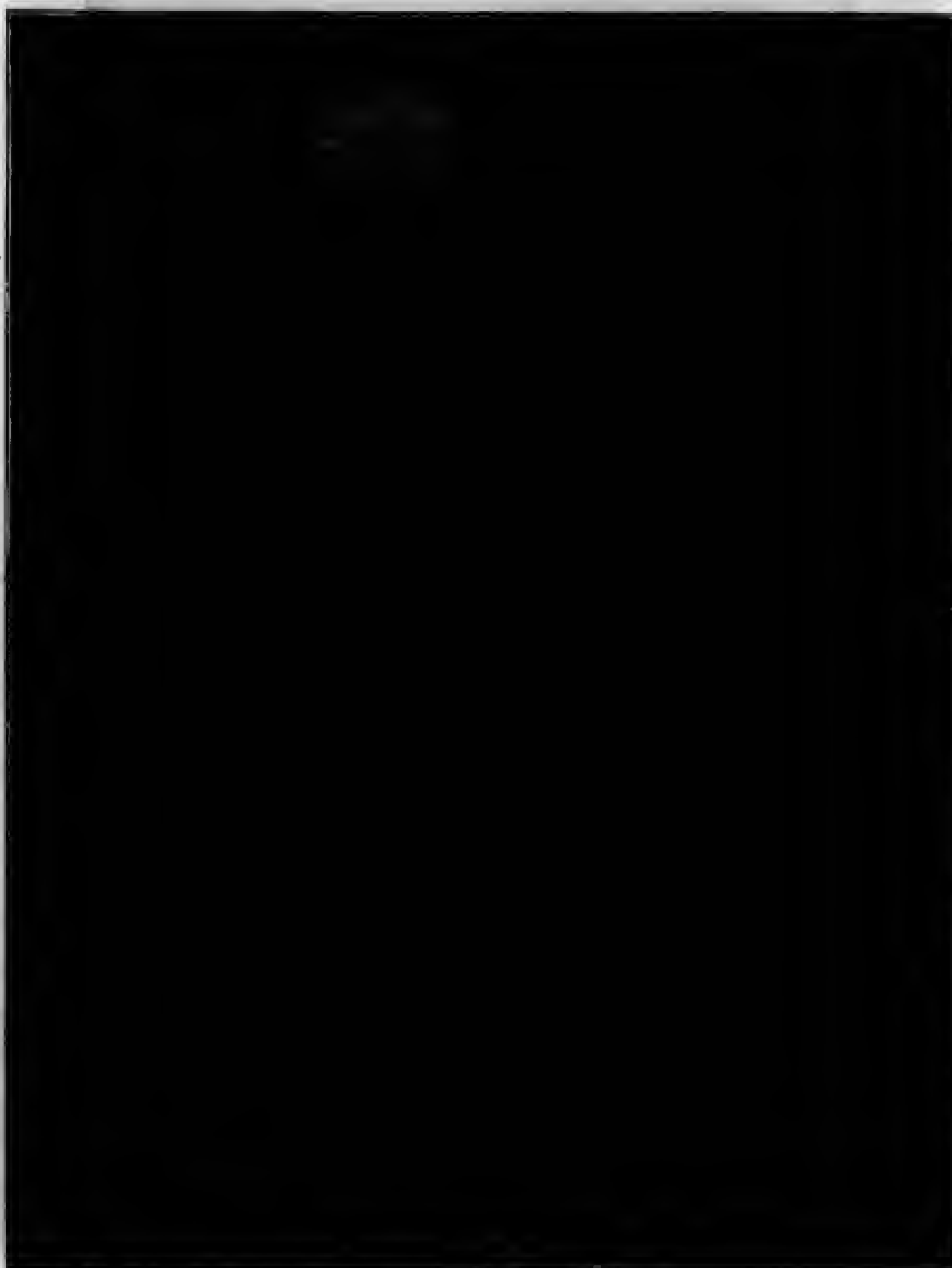
come to the country for her mother's health and she teaches during her spare time. It's easy to see she's used to society and good times, but she never complains, and acts as if the people around here were just her dearest friends. Teacher's just wonderful!"

"I don't doubt it," said Mr. Carroll, politely.

"She's the one who roused us all up and taught us how to have good times," went on Mrs. Madison. "I declare, we were all in a rut before Teacher came. Now we have little parties and socials and entertainments at the schoolhouse and everything. And the children are improving as if by magic."

"Teacher's coming down here some evening to help mamma make me a fairy dress," went on Mary Agnes. "I'm going to be a snow fairy. You won't know me when you see me."

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S. Schenkert

THE THREE HOLY KINGS

desk for flowers. We're learning pieces to speak and songs for Christmas tree. I can sing you one about the holly berries—no, I can't, either. Mamma would hear it, and she'd take me out of here in a hurry. When the doctor said you'd have to be kept quiet, he looked at me and said, 'With that chatter-box in the house I don't see how you can do it,' so they sent me right over to Aunt Katy's. I'm not making a bit of noise, am I? You ought to hear Tommy Ray if you think I'm noisy. Teacher says—I guess I'll be going. I hear mamma at the back door."

She jumped down from the big chair and slipped out into the dining-room as if no thought of mischief ever entered her curly pate.

"Poor Teacher!" sighed the invalid. "Fifteen years in the society of youngsters like Mary Agnes! She must be old and gray by this time. I wonder she has the courage to

AT THE MERCY OF MEN: A CHRIST- MAS UNDERTONE

(Continued from page three)

"Take my own case, for a concrete example," and he said it with such deliberate intent that she could not mistake his purpose. "Here I am with a banking business founded forty years before I was born. You may think it rests on a secure foundation, and it does—the foundation of public confidence. That's a secure enough foundation until something comes along to disturb it. Now, suppose I take into my employ a man with a prison record. We'll say nothing about his original offense, whether it was the abuse of my confidence, the looting of my bank funds or not—merely a man who has served a state's prison term for plain stealing. How long do you suppose my foundation would hold?"

"I don't know," she frankly admitted. "There's only one way of finding that out, and only a man of generous impulses, with capacity for forgiving old injuries and faith in God's power to redeem men, is fit to put it to the test. What a challenge that would be, though, to the underlying goodness we all believe to be lurking somewhere deep down in the heart of the world. What a challenge!"

She turned slowly, reluctantly away, and as he watched her the expression of his face was not good to see.

"Wait a minute," he called after her. "Now, if it's money you want to get him clear out of the country, you can count on me for that."

"I may have to come to you," she said, irresolutely. "I can't tell eleven o'clock to-night comes."

He followed a few steps after her, repeating, "If it's money," knowing in his soul that it was not money she asked of him, but mercy. Then he opened a door and stepped out. It was snowing, and the wind was blowing a gale.

"Cold day, Mr. Eames," somebody in passing said to him.

"Yes," he said, drawing his collar up—"yes, it is cold."

And the whistling of the blast bore him out in it.

"Now," said Christabel, joyously, in the waning end of the day, when, the dinner over, the crowd gone, she found herself among the quaint belongings of Miss Lamar's own small apartments.

"I'm going to make tea in that samovar that Russian revolutioner with the unpronounceable name gave you. What a lot of votive offerings your heather have brought you. That bit of jade over there is the real thing, and what's this? Brought from a Chinese temple out of the Boxer rebellion? Service for humanity pays, after all, doesn't it?"

"You ought to know, dear," smiled back Miss Lamar. "Didn't the sight of those little glorified faces to-day, while you were singing, pay you?"

The girl came close, and dropping on her knees at Miss Lamar's feet, clasped her in both fair, rounded arms as she said in a hushed voice, "Aunt Elinor sent the roses—you gave your precious self, while I—I had nothing but my voice to bring."

"Then in your willingness to give, child, you gave all. O Christabel, the measure of life isn't in the wine we drink—it's in the wine we pour forth. Can you get your soul's consent to rise to that—can you, Christabel? I have a story to tell you, child, a story about a man who once gave himself so utterly that his very sin took on a sort of nobility. He's

out in the state's prison to-night. He is—forgive me, Christabel—he's your father."

Only a woman of the rarest kind of human courage could have gone on with that blanched young face before her. But Miss Lamar told her story through to the end.

"You want me—to go—out there with you—to-night?" In the rising inflection Christabel's terror seemed to sweep to swift crescendo.

Miss Lamar had said nothing to that effect, but that singular power of imposing will on thought which the devoutly earnest sometimes possesses had been twice demonstrated that day.

"I think I'd better see Aunt Elinor," and Christabel rose as if wrenching herself free of some physical compulsion. "Aunt Elinor," she said defiantly, "has been very good to me—they have all been good to me, the Christys have. Don't I owe my mother's people something?"

And she too, cloaked against the storm, went out.

* * * * *

The clock in the warden's office was near-



Murillo

THE HOLY FAMILY

ing the stroke of eleven when Miss Lamar came beating her way alone against the storm, that, rising steadily all day, had now reached the height of its fury in a pelting sleet that cut to the marrow of one's bones. Just outside the warden's office, in a small anteroom where the turnkey had at once conducted her, she found another had preceded her, on a like errand with herself, she judged.

He was a tall, straight young fellow with brown eyes that had in them a shade of wonder as he rose courteously enough and motioned her to the seat next the radiator. He continued his rapid writing upon the pad resting on his knee, all the while keeping a furtive eye on the figure next the radiator.

That this woman had some connection, a sinister one most likely, with the story he had come after, he hadn't a doubt. It was not until she had removed the heavy protecting veil that he recognized the woman whose features were almost as familiar to the reading public as were those of the chief magistrate of the land. The reporter's hand went to his mouth in a motion to cover the fleeting smile following his first thought of the possi-

ble connection this best known, best loved of all the city's guardians could have with a criminal case.

Then he leaned over, saying in the friendly manner all men from the mayor to the policeman on his beat assumed toward this woman, "How did your settlement dinner go today?"

"O, beautifully," she said, her vivacity of voice giving no hint of the strain that day had put on nerve and brain power. "I wish you might have been there."

"I was," he said. "Saw the whole show from the raising of the curtain on. That opening picture was very effective. A beautiful girl and a wonderful voice."

"Wonderful, indeed, but she'll do greater things with that voice when all that art has done for it will be supplemented by the one thing the girl will have to do for herself."

He wondered idly what that one thing might be, but refrained from questioning. He resumed his writing. Watching for a moment the dash of his pencil across those swift-filling sheets, Miss Lamar laid one hand lightly on the pad.

"What a power there is in words," she said softly. "What a power to destroy or reinforce. It's like that dissonant seventh in music that can lend richness and warmth of color to a chord, or drown its melody in discord. Played against one another, how words make words sing. What a marvel—what a force they are to bless or blast!"

"Even a reporter occasionally has a sense of that," he said quickly, "and maybe you won't believe it, but conscience does sometimes play a part even in the write-up of a tenement fire."

"Then how supreme a part it must play in the instance of a man whose whole future welfare, possibly his eternal welfare, hangs on the way a newspaper states his case."

"Meaning the man back in there who gets his freedom to-night?"

"Yes, it was of him I was thinking."

"His case," observed the reporter, "is of the briefest on record. He was apprehended one day, brought into court the next, entered his plea of guilty, got his sentence and was on his way out here, all in less than twenty-four hours. Not much of the law's delay in that."

"He was a superb-looking fellow," he went on, musingly, "something of an athlete, with a record that made his college proud of him. I remember thinking at the time that it was a queer outbreak in a man such as he looked to be. Wouldn't tell what he did with the money, either."

"No, he wouldn't tell," said Miss Lamar, slowly, "he wouldn't tell; but the woman who wore the sables, who went on yachting trips and kept up with expensive entertaining might have told, but she didn't."

"So that's where it went," said the reporter, his interest kindling at once, "and that's why his wife got her divorce shortly after. The divorce court judge, I know, commended her fortitude and the silence with which she had borne the shame thrust on her and her child."

"Judges aren't in all cases permitted to know more of the inner affairs of some applicants than is thought good for them. If the judge had only known it, he had the real culprit right there before him. It all came of an ill-advised marriage, and the futile attempt of a man of honor to make the best of a bad situation. He thought he saw a way out of the straits her extravagance and something worse had plunged him into. Most, if not all defaulters, I fancy, follow the same sort of reasoning. He took the hazard and found the market on the wrong side. The Christys knew the truth, and they were tremendously glad to bury with her some things which for the sake of the child had better never be known. This"—she threw one keen, search-

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OUR SUMMER IN EUROPE-IX

MILAN—THE ITALIAN LAKES

CHARLES M. MELDEN, Ph. D.

Milan is the largest and wealthiest city of Northern Italy. Situated in the fertile plain of Lombardy, at the confluence of rail and water-ways, it possesses unusual commercial advantages. Its extensive manufacturers, its wide business relations and its rich banking houses make it the financial capital of the nation. The arch-bishop's residence and its army headquarters give it ecclesiastical and military prestige. Of course the traveller with only a limited time at his disposal can obtain only a glimpse of the city but this is sufficient to impress him with its enterprise and beauty. Its ornate buildings, attractive stores, modern hotels, magnificent churches, museums and art galleries; its public monuments, stately boulevards and well-kept parks; its hurrying crowds of active, alert and fine-looking men and women are all indications of a prosperous, thriving and up-to-date community.

Every visitor makes his way as soon as possible to the Cathedral before the doors of which ebb and flow ceaselessly the tides of humanity. This great church, second only to St. Peter's of Rome in size, is second to none in grace and beauty. It is built entirely of marble. Its delicate tracery and exquisite carving seem like petrified lace work. The interior fills one with awe. Its vast spaces, mighty pillars, majestic arches, radiant vistas, lofty reaches, storied windows, memorial tombs, artistic decorations overwhelm the reverent beholder. The ascent to the roof is richly rewarded. Still more so, is the climb to the tower, 360 feet above the street. Below is the roof with its scores of turrets and pinacles and its thousands of statues, every one a work of art. The effect is indescribable. They gleam in the morning sun like a New England forest after an ice storm. The city stretches away with its domes and spires. In the distance tower the snow-covered heights of Mount Blanc, Monte Rosa, and the Matterhorn.

"I climbed the roof at break of day,
Sun-smitten Alps before me lay.
I stood among the silent statues
And statued pinnacles, mute as they."

But not so a party of German tourists who had chosen the cathedral roof as a convenient place to breakfast. Their drinking and gorging, their loud talk and laughter seemed incongruous, strangely out of harmony with the hour and surroundings. It revealed a total lack of a sense of fitness and bordered on the sacrilegious.

In the Refectory of Saint Maria della Grazie is the celebrated painting of the Lord's Supper by Leonardo da Vinci. Though mutilated and faded it still has an indescribable charm. The coloring and expression reveal the master's hand. The different groups of the apostles, though distinct, are grouped about the Savior as the common center who in great sorrow and resignation has said, "One of you will betray me!" The effect of this utterance upon the individuals is portrayed with marvelous skill and dramatic effect.

The city has done well to erect a majestic statue of the great painter whose work has given it fame. Saint Ambrogio is associated with the ministry of the man whose name it bears. Here Saint Ambrose baptized Augustine, the great theologian. From its doors he drove the Emperor Theodosius and would not permit him to enter them until he had done penance for his cruel massacre of the Thessalonians. Here the rulers of the Holy Roman Empire received the iron crown. The stone pillar before they took the oath still stands. It is an interesting old church and it is a privilege and inspiration to visit it, to recall the brave and good bishop who labored here, to pray that his spirit may move his

successors.

The Brera Art Gallery contains many excellent paintings. The *Espousal* by Raphael is the most noted. Connoisseurs pronounce this a masterpiece and are enthusiastic in its praise, but I confess to a sense of disappointment upon seeing it. It was pretty but lacked strength and positiveness. This experience may be due to surfeit; for one becomes thoroughly weary of the endless succession of Madonnas, St. Sebastians, Ascents and Descents. The artists of that time found a field for the exercise of their gifts only in sacred subjects and on the portraits of their wealthy and powerful patrons. When they departed from these and tried landscapes or animals, their success was not remarkable.

The Galleria Vittorio Emanuele is a covered arcade of great architectural beauty. The central glass cupola is 165 feet high. Here in the evening gather great crowds who promenade or sit at the cafes eating or drinking together, while they exchange gossip or listen to the music of the orchestras.

Milan represents, best of all, her cities, united and modern Italy. After an absence of more than twenty years one can mark a great advance throughout Italy. There is an aggressiveness, a spirit of enterprise, of progress not apparent twenty years ago. The nation has awakened and become conscious of its high destiny. It is no longer an aggregation of petty, rival, discordant states but a unit. It is united Italy in fact as well as in name.

Two factors have contributed to this. First, the public school in which the common history, interests, aims and destiny of the people are taught. Second, the army. The youth are brought from the various provinces, care being taken that they shall be removed from their home, and associated with others from various parts of the country. They forget that they are from Venetia or Naples or Tuscany and remember that they all belong to Italy. Local prejudices and jealousies are lost in the larger patriotism. Militarism with all its burdens and hardships is at least serving this one good purpose,—it is cementing and making permanent the work begun by Victor Emanuel.

It is a refreshing change to pass from the noise and bustle of the city to the restful quiet of the Italian lakes, Como, Lugano, Maggiore! What visions of loveliness do these names recall! What varied landscapes! In them intermingle placid waters, towering mountains, magnificent palaces, picturesque villas, and over all the matchless sky from which torrents of sunshine are poured out, flooding hillside and valley with unspeakable loveliness. It is a place to rest, to sit by the hour and watch the scenes which are ever the same and yet never the same. The variety in unity is infinite.

Our first stop was at Menaggio, a small place nestling upon the shores of Lake Como. It was a delight to sit in the garden of the hotel and drink in the beauty of the scene. One could almost find in its waters the magic of Lethe and forget the great world with its throbbing life, its heart-burnings, its ambitions and disappointments. It seemed so far away that not even its echoes reached us here.

The connecting link between Como and Lugano is a short railroad which twists and climbs across the divide affording beautiful views of the lakes and intervening country.

Some country women of ours attracted our attention. They were not too young nor too lovely to incur great risks even though travelling without an escort. They were encumbered with several huge straw telescope cases which they guarded with jealous care. The porters in vain offered to assist them. They tugged and tried to move their impediments but would accept no help. Whether this was from parsimony or from fear it is not clear. But handle their luggage they would and did.

This sometimes caused themselves and others inconvenience. It was difficult for them to keep their hands on the goods and also be ready with their tickets at the gates. Then everyone had to stop till they deposited their baggage and in the mysterious recesses of their feminine apparel found the magic pasteboard. Again the procession could move on. Once the car being crowded it was impossible for all three of them to get seats. One of them sat down and the others piled the luggage around her until she could scarcely look over the top but after making an adjustment or two she settled back with a sigh of contentment. How they strained and hurried and exhausted themselves when a few cents would have procured for them the ready and efficient aid of the ever-present porters.

Lugano on the lake of the same name is a Swiss town. Here we spent two happy, restful days. We were especially interested in a monument to George Washington. It was a bust mounted on a pedestal and occupied a prominent place in the main thoroughfare. It was a tribute of a liberty loving people to the great patriot.

Our final stop was at Stresa on Lake Maggiore. The sail over this lake in the quiet of the early evening will long be remembered. The shores are full of interest and as the boat zig-zagged across the lake from one small village to another we were kept on the quiver by the curious scenes which met our eyes. A chief attraction is found in the Borromean Islands. On Isola Bella the Count Borromeo has built a magnificent palace which stands in the midst of gardens of great beauty. A picture of this island adorned the pages of a geography which we studied as a child. The impression made many years ago was so vivid that we at once recognized the island as we drew near to it.

These days spent on the Italian lakes were most delightful. The varied and beautiful scenery is indelibly fixed in our memory. It passes before us at times as by a wonderful cinematograph revealing the brilliant and ever-changing panorama.

GOD'S PRECIOUS GIFT TO US

(Continued from page four)

before we can speak of the Gift as "God with us" we have to know something of what Christ is to God. Is Christ merely a human prophet through whom God has revealed himself? If that is all that is much, to be sure, but not quite enough, for it would seem quite easy for God to call prophets into existence. Such a gift would be like the gift of the rich man who might give out of great interest and sympathy, indeed, but at no vast cost to himself.

The message of Christmas is that he is especially near us in Christ. The Scriptures express the love of God in Christ in speaking of Christ as the Son of God. If we fill the words with rich human meaning we are close to the heart of the deepest reality in the universe, even the abounding love of God. God's power is upon us and better still, his love is with us.—From "Christmas Sermons."

"RISE, LET US BE GOING"

"Sleep on now, and take your rest. . . . Rise, let us be going" (Matt. 26, 45, 46). As we put these words together they suggest the thought that though opportunities, missed or abused, can never return, yet others may and will. There is always ringing out the challenge to each of us from our Master's lips: Rise from your sleep; rise from your self-indulgence; rise from your sins and come with Me to new duties and experiences. We will go together: "Let us be going."—F. B. Meyer.

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THE CHRISTMAS SPIRIT

In the Christmas season we exalt childhood and honor and glorify motherhood, and it is appropriate that we should do so. But if we stop here we will fail, by far, to catch the significance of this Christian festival. There is a deeper meaning behind childhood and motherhood of the festival. These human relations, beautiful and sacred in themselves, were nevertheless but vehicles of God for the highest expression of His nature and at the same time He gave to man the dominant note of all successful human living.

The Christ-God—who being in the form of God and thought it not robbery to be equal with God, for He was God,—incarnated Himself in human flesh and made Himself of no reputation and took upon Himself the form of a man servant, voluntarily humiliated Himself and performed the act of perfect obedience even unto the death on the cross. For what? That He might serve a false, fallen and faithless generation. Wherefore God highly exalted Him and gave Him a name above every name.

The Christmas spirit so often referred to, at this season of the year, is essentially a spirit to forget self in the interest of others. For the complete happiness of His own soul our great generous Father—God, had to project Himself into the affairs of men; to lend a helping hand; to ease an aching heart; and to redeem a fallen soul. So intense was God the Father in this service for others that He gave His Son, who in turn gave Himself as a ransom for many; thereby creating for all time the true Christmas spirit, the spirit of giving; but not the giving of cards, and trinkets, and articles of silver or gold; the Christ God gave Himself. And so we miss entirely the dominant note of Christmas if we do not give ourselves for the good of others—for whatever gift we may bestow without the giver is bare. whatever gift we may bestow "without the giver is bare."

"Yes, they whose feet upon good errands run
Are friends of God, with Michael of the sun;
Yes, each accomplished service of the day
Paves for the feet of God a lordlier way.
He is more pleased by some sweet human use
Than by the learned book of the recluse;
Sweeter are comrade kindnesses to Him
Than the high harpings of the Scraphim;
More than white incense circling to the dome
Is a field well furrowed or a nail sent home.
More than the hallelujahs of the choirs,
Or hushed adornings at the altar fires,
Is a loaf well kneaded, or a room swept clean,
With light-hearted love that finds no labor mean."

Happily for the Christian Church, we are outgrowing the idea of cloister worship or hermitical holiness as an expression of the Christian life. Least of all is the Christian life concerned with self. Of course there must be personal purity, and personal piety, and personal prayer, and personal fellowship with God, but these privileges are but a preparation for the real expression of the Christian life. Christ gave us the example of how to be a Christ-child and how to live the Christian life when He gave Himself. His giving of Himself fixed Christmas on the calendar. His giving of Himself created the Christmas spirit and we share with Him the joys of Christmas-tide as we share like Him ourselves with others.

"He serves God well
Who serves His creatures."

"EXCHANGE OF RACIAL DISEASES"

Under the above caption a New Orleans Daily recently commented upon the origination, breeding and propagation of various diseases peculiar to the peoples of different continents. Asiatic countries are given credit for contributing to the human race some of the most destructive pestilences, among which are named the Asiatic cholera, the bubonic plague, typhus and smallpox. The African slaves on being imported into America are said to have brought with them yellow and typhoid fevers and hookworm. It is stated that, "In 1902, Dr. Stiles discovered that the hookworms so common in Africa were carried in the American Negro's intestines with relatively slight discomfort, and in the course of a couple of centuries had spread that pernicious disease among large numbers of the white population of this country." There is given also the opinion of eminent investigators who think it not improbable that a people being infected for several generations with certain diseases, acquire such a high state of immunity to their effects that they may become unconscious carriers of virulent infective organisms, and unconsciously transmit the disease to peoples who are not thus immune. It is further estimated with regard to typhoid fever that three out of every one hundred people who recover from the disease continue to carry in their intestines and elsewhere in the body active and virulent germs for months and even for years.

The statement continues, showing that Asia and Africa have not bestowed "the curse of their hideous diseases on the white race without getting something in return. Pulmonary tuberculosis, consumption, or the 'white plague,' as it is now called, is essentially the disease of the white race, and the Africans and the Asiatics who emigrate to the white man's countries contract it and die with it. It is killing off the Negroes of the United States and in time will exterminate them."

"The various races of mankind," the editor concludes, "cannot resist the attacks of foreign racial diseases, and in this age of constant communication through migration and commerce, it is only through improved sanitation and hygiene that the world is saved from the invasions of foreign plagues that once decimated its population."

FLINT MEDICAL GETS A LIFT

The Sarah Goodridge Hospital of Flint Medical College of this city is sorely in need of a new building with a larger equipment. The outlook for a new hospital is exceedingly bright—thanks to our resident Bishop, who is putting himself squarely under every problem in his area. Bishop Thirkield is a man of vision and great energy. He has undertaken many a hard task for the Kingdom. He will underwrite the future of our Sarah Goodridge Hospital. At the last General Committee Bishop Thirkield agreed to provide \$10,000 for the first wing of the new hospital provided the committee would raise an additional \$5,000. The committee agreed and the work on the new hospital may begin soon. It was Bishop Thirkield's large subscription that made possible the \$32,000 subscribed by the general committee on the Jubilee Fund.

One thousand prohibitionists, representing the Anti-Saloon League met in Washington, December 10, to request the amendment of the federal constitution to prohibit the manufacture, sale, transportation and importation of alcoholic beverages.

Nashville is getting ready for a campaign for a hundred thousand dollar building for the Colored Y. M. C. A. When will New Orleans fall in line?

MILITANT METHODISM, THE STORY OF THE INDIANAPOLIS CONVENTION

This volume is a transcript of the Great Indianapolis Convention. As Bishop Cranston states in his introduction it is intended to be "the convention in print." None of the essentials are omitted; none of the non-essentials are admitted. As the Convention was intended to emphasize principles rather than personalities, so this story gives more attention to the message than to the messenger. It is edited by Dr. David G. Downey, Book Editor for the Methodist Episcopal Church; Lieutenant-Colonel, E. W. Halford, Vice-chairman of the Laymen's Missionary Movement of the Methodist Episcopal Church, and Dr. Ralph Welles Keeler, Assistant Editor, Sunday School Publications of the Methodist Episcopal Church. It is published by the Methodist Book Concern.

The substance of all the great messages can be found in it. Some of the addresses necessarily had to be abbreviated; it is believed, however, that none have been mutilated. The main current of every speaker's thought has been carefully conserved.

The program treated of certain great themes and, therefore, the plan of the book is topical. It is divided as follows:

- I.—Opportunity and Task.
- II.—The Forces and the Field, A Survey.
- III.—Forward, March! A Call to Advance.
- IV.—Actualizing the Program.
- V.—The Larger Outlook.
- VI.—Special Features.

To those who were present the book will recall the inspiration and atmosphere of a very great occasion. To those who could not attend it will bring some of the Vision, the Faith and the flame of holy purpose that characterized those days on the mountain top. Order it today and be sure of getting a copy of the first edition. The price is \$1.10.

CHINESE WOMEN INTELLECTUALLY EMANCIPATED

It is interesting to note that the women of China are gradually emancipating themselves. Seventy-five years ago it was a difficult thing to find there a woman who could read, but now, here, there and everywhere, they have crowded schools. The first modern school for girls was organized, founded and carried on by the city of Shanghai, and it was not long before many women of wealth and rank in other centers, became deeply interested. When the Empress Dowager issued an edict commending female education, quite a sensation was produced, and more of a sensation was experienced when, as a further proof of her interest in the education of women, she ordered a convent at Lama transformed into a girls' school and contributed \$65,000 in gold for woman's education in Peking. So the educational movement continued to grow until now there are 300 primary schools attended by both boys and girls.

The slow awakening of the Chinese male mind to the need of education for his women was not due simply to indifference, but to the fact that it was almost the general belief that women were incapable of being taught letters.

The General Convention of the Protestant Episcopal Church sent the following telegram to the Roman Catholic Missionary Congress in Boston:

"The General Convention of the Protestant Episcopal Church sends greetings and asks the guidance of God, the Holy Ghost, in your efforts to spread the Gospel of our Lord Jesus Christ."

To which Cardinal O'Connell replied as follows:

"I am deeply touched by the cordial message of the General Convention and beg to express my heartfelt desire for the speedy union of all God's Church under the universal rule of our Lord Jesus Christ."

Of General Interest

American Winner of Nobel Prize

The Nobel peace prize for 1912 was conferred one day last week on Senator Elihu Root of New York and that for 1913 on Henri La Fontaine of Brussels, Belgium.

The Nobel peace prize committee praised the political and international ideals that Senator Root has held. The committee also emphasized his prominence as a statesman and his constant effort to promote the idea of international peace. The Nobel prizes were presented at Stockholm, Sweden, by King Gustave and a banquet given in honor of the winners at which several members of the royal family were present.

"Mona Lisa" Recovered

Late last week "Mona Lisa" the masterpiece of the artist Leonardo Da Vinci which was stolen two years ago from the Louvre, Paris, France, was found in the possession of Vincenzo Perugia who worked in the Louvre and was often overcome with shame on hearing visitors remark that the finest and best works there were Italian. Vincenzo, himself an Italian, felt this so keenly that one day he swore he would return to Italy one of her masterpieces and "Mona Lisa" was the one selected. The theft was accomplished without difficulty as he was already known about the Louvre. His frankness and air of perfect innocence disarmed the police as they also did when he crossed the French frontier. There he so readily opened his work-box for the authorities that they neglected to search it. Perugia stated emphatically that he did not intend to sell the picture to the government but he felt that he ought to have

Mrs. Flagg of Chicago Schools Resigns

Mrs. Ella Flagg Young, the very efficient and capable superintendent of the public schools of the city of Chicago, who has held this position for the last four years, resigned Wednesday of last week when the first ballot taken for her re-election showed that members of the school board were not unanimous in her favor. John D. Shoop, who has been assistant superintendent, was chosen in her place.

A mass meeting of women held in Chicago Saturday of last week to protest against Mrs. Young's forced resignation, became riotous when the chairwoman started to read resolutions censuring the board. One of the board members attempted to interrupt and was hissed and shouted down. Among the speakers at this meeting was Jane Addams. A letter from Mayor Harrison stated that he had been betrayed by men he had trusted and that their action in forcing the resignation of Mrs. Young was both unmanly and unfair. The corporation counsel has been called upon to ascertain if the action of the board was not in violation of their own rules and the law under which they act. If it is not, then the election of Shoop must stand.

Mrs. Young's defeat was a shock to the city at large. The campaign conducted against her was a secret one carried on by her enemies who wished to force her to resign. A strike of school children to force the restoration of Mrs. Young was urged in a public address by the lieutenant governor, who said that he felt that the decent people of Chicago could not afford to permit the forced resignation of Mrs. Young to pass unrebuked. A resolution in the city council called upon Supt. Shoop to resign. The mayor of Chicago also denounced the board members who voted against Mrs. Young, the "best superintendent that Chicago has ever had." The city of Milwaukee is clamoring for the services of Mrs. Young and late last week a movement was begun by citizens and members of the school board to secure her for superintendent of public education in that city.

some compensation for the (as he puts it), "great service rendered Italy."

Italy, it develops, is to soon return the picture to the Louvre, but to this many Italians object and this objection is most vigorously expressed. Great crowds are daily striving to obtain a view of the "Mona Lisa" which is in the Uffizi Gallery at Florence. A large number of the busts and statues have been removed from the Gallery to prevent them from being overturned and injured in the struggle of the crowds to get near the picture.

Will Make Hawaiian Naval Base Stronger

The Navy Department has determined to send to the Hawaiian Islands a division of four submarines. This is being done in order to strengthen the defenses of the great military and naval base being developed in that country by the United States. It is expected that a protest will come from the Pacific coast where there has been in recent years a demand for a large number of submarines to be always stationed in the Pacific for the defenses of that coast. This protest will be met with the assertion that the submarines to be sent to Hawaii will really form a part of the Pacific coast defenses for the range of the vessels' operations is doubled at Hawaii, and in time of threatened war, the battleship fleet would most probably be off the Hawaiian coast rather than the Pacific coast.

Desertions Increasing in U. S. Army

Altho there was added to the United States army 3,352 men during the year, the army lost numbers instead of gaining them. Desertions are increasing. There were 541 or 5.48 per cent during the year as against 4.43 per cent during the previous year. It gives us pleasure to note that the smallest number of desertions came from the 9th and 10th Cavalry, Negro regiments, and the Fifth Infantry. The total number of 25,086 enlistments during the year consisted of 18,802 native white, 3,365 foreign white, 2,049 colored, 27 Indians, 216 Porto Ricans and 627 Filipinos.

Mexican Congress Declares Election Null and Void

The Mexican Congress last week practically confirmed Gen. Huerta as temporary ruler by declaring the election held October 26 as null and void. President Huerta was authorized to retain the presidency until the first Sunday in July, 1914. The indifference of all classes to the importance of voting at the recent presidential election was remarked in various quarters and this furnishes a reason for the nullifying of the election as not a sufficient number of votes were cast. At that time out of 14,255 voting places returns were received from only 707. This action of Congress assuring to Gen. Huerta the presidency until the time above mentioned is contrary to the constitutional provisions, which declare that no provisional president may retain power more than eleven months. However, this decree was passed unanimously with 150 members present.

President Aids Girl Ridder Who Is Thrown By Her Horse

President Woodrow Wilson while walking recently with two of his friends, one of whom was Dr. Cary T. Grayson, the president's physician, noticed a riderless horse gallop past and soon after discovered that the galloping horse had thrown his rider, a girl of thirteen, while trying to take a hurdle. Fearing that she was injured, the president raised her to her feet and called upon his physician to ascertain if her injuries were serious. The girl was found to be only slightly bruised and when anxiously questioned as to whether she had sustained any other injury, replied: "Oh, no; I am used to that. I've ridden a long time."

People of Interest

The new Riverside Church, Buffalo, Mich., which cost \$90,000, was dedicated recently by Bishop Burt.

Bishop McDowell recently delivered an address to the students of Garrett Biblical Institute on the Negro problem.

The Rev. Daniel Steele, D. D., of Boston, who is well known throughout Methodism by his contributions to the Methodist press, is in his ninetyeth year.

President Ezra S. Tipple of Drew Theological Seminary, preached the eightieth anniversary sermon Sunday morning, December 14th, in St. James Methodist Church, New York City.

Prof. Borden Bowne Kessler began his work as professor of practical theology this fall and is making a profound impression upon the student body and upon all whom he meets.

Bishop David H. Moore will attend the Cincinnati area held at Columbus, December 17th, to assist in arranging the program submitted by the National Convention of Methodist Men.

The Rev. Harry G. McCain, Secretary of the Extension Department of the Methodist Episcopal Temperance Society, is on a Southern tour which will take him to fully half the Southern states.

The Rev. Wilbur F. Sheridan, D. D., general secretary of the Epworth League, delivered recently an address on "The Cubic Man," to the students of Evanston Academy, Northwestern University.

The Rev. Harcourt W. Peck, D. D., who, as the district superintendent of the Los Angeles district, is filling the post made vacant when Dr. F. M. Larkin became editor of the California Christian Advocate, was for six years superintendent of the Fresno district, where he labored earnestly for Methodism. Dr. Peck is a native of Canada and the son of a Methodist preacher. He has served as professor in Columbian Methodist College and was for three years pastor at Honolulu.

The Rev. Clarence True Wilson, D. D., Secretary of the Methodist Episcopal Temperance Society, has entered a whirlwind campaign in Montana, which will reach the following points: Lewiston, Absarokee, Fish Tail, Helena, Cascade, Great Falls, Belt, Burlington, Bozeman, Moore, and probably many others. An effort will be made to shake this thinly settled state loose from the mire of liquor domination, and prepare it to join in the great national movement against drink.

Bishop and Mrs. Hughes narrowly escaped serious injury recently when the carriage in which they were driving from Newton to Wellesley was struck by a taxi and turned completely over. Both the Bishop and Mrs. Hughes escaped with slight injury, he carrying a cut hand and experiencing a severe shaking-up, while Mrs. Hughes suffered from nervous shock. The Bishop went on the Wellesley and preached as had been arranged and Mrs. Hughes was taken back to the home of her hostess.

The citizens of Mathiston, Miss., were so eager to secure the new Bennett Home and Academy following the fire at Clarkson, Miss., that forty-eight acres of land and \$5,000 in cash were given, although the community is a small one. This is heroic giving by our white Southern neighbors. The new school building is about half completed and pathetic letters are coming to the secretary from boys and girls pleading for help. The old Bennett Home at Clarkson is now used as a community school. Mrs. H. D. Ketcham, Kankakee, Ill., is the very efficient secretary of the bureau.

AT THE MERCY OF MEN: A CHRISTMAS UNDERTONE

(Continued from page six)

ing glance into the brown eyes opposite—"is trusting to your honor."

"I appreciate that," he made quick and warm response, "but, tell me—does she—this child you speak of—not know?"

"Some of this—not quite all of it—I told her only a few hours ago."

"Few would envy you that job," said the reporter, a surge of pity rising as he called up the tender purity of the girl's uplifted face when she stood singing. And, as if quite unconscious of his act, he suddenly crumpled up three of his written sheets and thrust them, wadded, into his pocket.

"It was a hard thing to do," admitted Miss Lamar, "because I had to tear away that which made her mother's memory a sacred thing to Christabel, but the living as well as the dead have claims. It is now time to think of the living father—"

The reporter laid a quick grip on Miss Lamar's hand. Together they rose at the sound of a crunching door. The light from the warden's office, streaming out into the dimmer annex, disclosed a guard bringing in a man at sight of whom the reporter caught his breath.

"Is that Alden?" he asked in a tense whisper.

It's what's left of him," Miss Lamar whispered back, and the quick, hard beat of the reporter's heart after that was all that disturbed for him the silence of the room.

The guard had drawn the door on his own retreat, and the warden, with a hand on the ex-convict's shoulder, was speaking some last words, presumably of uplift and of courage. But the ex-convict's head was down, there was a nervous twitching visible in his hands, and his whole attitude showed that pitiable sight—a man afraid.

"God!" muttered the reporter; "and they said his sentence was too light."

Perhaps it was the blinding force of the light; perhaps it was the mists rising out of the past; but the freed man came on out, unseeing—halting, uncertain of his bearings.

Miss Lamar had taken one step, when the reporter drew her back by force. She had failed to perceive the rush of blast-laden air following the swift opening and shutting of a door.

"The girl!" poured the reporter's exultant whisper into Miss Lamar's ear.

The hood of Christabel's black raincoat had fallen off, the breath of the storm was on her, its damp dew glittering in the fine-spun gold of her hair. Still in the white gown worn at the dinner, she seemed more than ever an angel clad in brightness.

"Father!"

Her two arms went around the ex-convict's neck.

He drew back in a kind of terror.

"Christabel!"

He put forth a trembling hand—he touched her to make sure that this was no wraith, but warm flesh and beating blood.

"I've come for you, father," she smiled with a wonderful softness up into his eyes. "We'll stay together—you and I." She whispered that.

He did not speak for quite a while. He was struggling with an emotion too strong for him. He stroked her hair with an infinite tenderness, yet with something in it that held her afar off.

"Child," he said at last—"child of mine! I can suffer anything now. And I give you my solemn word, Christabel, that never again shall you blush for your father. If I beg my bread, I'll be honest. If I starve in the street, I'll be honest!"

He was still holding her off, looking at her with a devouring love. "You must go back," he said hoarsely. "Your—your mother gave

you to them. They can take care of you. I can't—can't." There was a wail in it.

"But I can't go back," she cried, piteously. "They said I'd have to choose and I chose—you, father."

"O my God!" broke from him in the anguish of his exceeding bitter need, "where—where can I take you!"

Again the blast-laden air circled the room—again the swift opening and shutting of a door.

"Jim"—a man was striding toward them. "Jim"—a hand fell on the ex-convict's shoulder—a warm hand, a strong one.

"Charlie!" The man who had done the wrong and the man who had suffered the wrong were looking into each other's eyes.—In the *Epworth Herald*.

DOES CHRISTMAS NEED REFORMING?

(Continued from page two)

wiped out and replaced by some fairy tales or a pagan idea.

"Yes, I think I believe in Santa Claus, for you know that Santa Claus is a German and his real name is 'Kris Kringle.' And I am strong for the Germans."

This is a mistake. Santa Claus's real name is not "Kris Kringle" for the Germans. The Germans have a "Saint Nicholas" day and a "Christmas" day. The name "Kris Kringle" is given by the Americans in place of the German "Christkindchen" (Christchild).

"Christmas day, with its Santa Claus—a North German Legend—its snow and its sleighbells, was a good deal more than a religious revival. It stood for 'peace on earth, good will toward men.'"

This is another mistake. The writer was brought up in Germany, but he does not remember a single Christmas day where Santa Claus played a part or was even mentioned. It was always the "Christchild" that was honored, and the spirit that filled the hearts of old and young was a "Christian spirit" and not a "Santa Claus" spirit. You say, that is the same. I admit it looks like it; but this "Santa Claus spirit" as it is called, would never be in the world if Christ had not brought it down to us. Therefore, why not give the honor to whom honor is due? Why replace him by a myth?

But, "How to reform Christmas?" is the question. The answer is very simple. A Chicago paper struck "the nail on the head" when it said: "I wonder sometimes if enough of this Christmas spirit is left in the Christmas celebration. Would it not be a good thing to begin weeks ahead of Christmas to preach the doctrines of Christ in the homes as well as in the churches? The mothers of the household have this task. It is theirs by virtue of loving motherhood."

Germany has a St. Nicholas day, but it is a preparation for Christmas. Two weeks before, the mother assembles her children in the evening twilight, around the fireplace. No lamps are lit—it is so cozy to sit in the twilight, singing Christmas songs and listening to dear mother when she relates beautiful stories—not of Santa Claus, or fairy tales of Hans Christian Anderson—but of the birth of the Christchild, the wise men of the Orient, the shepherds and the song of the angels. Then a window would suddenly be thrown open from the outside, where St. Nicholas stood, throwing nuts and candies into the room. At first the little ones were terribly frightened, but after a while it was great fun to see them scramble over one another on the floor in their eagerness to gather in as many nuts and candies as possible. The writer remembers it distinctly, though seventy years ago.

It can readily be understood how this Saint Nicholas Day prepared the children for the joy and mysteries of Christmas Day, increas-

ing the expectation and the love for Christmas. Saint Nicholas was soon forgotten. Christmas—never.

As to Church and Sunday school celebrations at Christmas, why not have a little fairy girl, representing the Christchild, and a stable with Mary and Joseph and the shepherd under the Christmas tree, as they have it in the Catholic and in some Episcopal churches, even in some private homes. It would make the children just as happy as a Santa Claus that often frightens little children. And would it not be more appropriate to the day we celebrate, than to dethrone the "Christchild," and replace it by a Santa Claus?

Another thing I would suggest. Last year, on Christmas Eve, (evening before Christmas), one of our ministers assembled his Sunday school classes at the church and divided them into several groups. Then the children, under leadership of their teachers, went through the main streets, singing Christmas hymns. People that heard them sing say it was so beautiful, so touching, that it brought tears to the eyes of some. I am sure, next Christmas many of our churches will imitate this example. Certain it is, that the true Christian spirit, which fills the hearts of these singers, will find a response in the souls of the listeners.

To answer, in a few words, the above question, I would say: "Bring the Christchild to the front and place Santa Claus in the background where he belongs."

May some of the above quotations touch a sympathetic chord in the hearts of every Christian father, mother, minister and teacher; they may then be reminded of the great wrong they are doing to their Lord and Master, and to the children, by assisting in the secularization of Christmas Day.—Milwaukee, Wis.

THE NEW YEAR

January First, Nineteen Hundred and Fourteen, means more to grown-ups than the happy clanging of church bells and the enthusiastic blowing of horns. The beginning of a new year brings far different thoughts than it did a decade back. Or, perhaps, it is better to say deeper thoughts. For the swift-passing years have enlarged the content of life's meaning; and a memory stored more fully yields its treasures as the symbolic old, gray-beared Year-Just-Gone turns over his keys of office to an equally symbolic fat little Cherub Year-Just-Come—not memories that frown upon the frolicsome nature of youth and maid, but memories that would serve so helpfully these same frolicsome searchers for life's meaning if they could but catch their significance and interpret them in terms of their own needs.

For some the building of homes, the seeing of a little, live child of their own, the successes after lean years, the companionship of lads and lassies now venturing over the threshold of manhood and womanhood—have been realized while the Year-Just-Gone was growing gray. And their hearts are glad with a joy unknown outside the circle of those who answer to the call of Husband or Wife, Mother or Father.

For many the Year-Just-Gone has brought experiences that have not only enlarged the content of life's meaning for the life that now is, but such as have given new understanding to the life that is to come. This, in part, accounts for the soberer judgments, the preference for the place of prayer, the earnest appeal for a year of usefulness. Maturity brings with it new viewpoints. Many who have never ventured near the shore, at this age shade their eyes and strain to catch a sight of some loved craft that slipped its moorings between the milestones marking off the years. Yes, some even rave to embark themselves that they may be with the ones gone out.

Whatever be the memory awakened as the New Year replaces the Old, may the year mean large in the understanding of both memory and experience in terms of the heavenly Father's love.—Ralph Welles Keeler.

A DAY OF DECISION--Review

International Sunday School Lesson for December 28, 1913

By THE REV. N. W. GREENE, B. D.

Golden Text—For God so loved the world, that He gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3:16.

Daily Home Readings: Mon.—Num. 11, 10-18, 24, 25; 12. Tu.—Num. 13, 1-3, 25-33; 20, 1-13. W.—Num. 22:2-6; 24, 10-19; Rom. 14, 7-21. Th.—Deut. 34, 1-12; Josh. 1, 1-9. F.—Josh. 3, 7-17; 6, 8-11, 14-20. S.—Josh. 7, 6-15; 14, 1-14. Su.—John 1, 1-18.

The Fourth Quarter covers the history of Israel from their departure from Sinai to the death of Joshua, a period of about sixty-three years. In this period, some of the most thrilling events occurred and the most sacred lessons taught.

OCTOBER. In reviewing the lessons of this quarter by months, we observe that sin is prominent in the lessons of the first month. Israel was the first to commit sin by murmuring as they departed from Sinai. In the next lesson, it was the sin of Aaron and Miriam in giving up to jealousy and envy. In the third lesson, it was the sin of cowardice as exhibited in the ten spies who made a false report. In the fourth lesson, it was the sin of Moses and Aaron in the spirit and manner in which they brought water from the rock. The thread of sin runs through the month of October.

But sin is not without its appropriate penalty, as may be seen in each of the lessons of this month. Murmurings of the people brought a cry from Moses. Jealousy and envy brought leprosy to Miriam. The false and cowardly report of the ten spies brought thirty-eight years of wandering and a wilderness death to Israel. The sin of "unbelief" in Moses and Aaron deprived them both of reaching the promised land.

NOVEMBER. In the lessons for November there is a note of sadness relieved at the end by one of triumph. The month opens with a scene of dramatic sadness in which Balak and Balaam are the chief actors. It is sad to see that one so high as a king is yet so low as to wish evil to befall another people. It is sadder still to see a prophet of God practicing duplicity and praying for the privilege to curse God's people.

In the next lesson the thought of our responsibility for our brother, the relation of our life and conduct to the life and conduct of everybody else, how far we have failed to set for them the most helpful examples and the consequent failure on their part, brings to us a deep note of solemn sadness and a firm resolve for a better future.

In the seventh lesson the sadness which hovers about the death of Moses reaches the depths. When the great savior, leader and advocate of Israel died and left the people still in the wilderness, sad thoughts and feelings arrived from many sources, and were almost overwhelming. But here the note of triumph begins its relief; for in the death of Moses we see his greatest victory. Greater than the achievements of his long and varied life was his achievement of a character fit for God to kiss into an angel of the upper world. It was a triumph most sublime.

The atmosphere for Israel brightened when in Joshua was found a new leader, tried, trusted and divinely accredited. Their mournings ceased and their spirits returned when Joshua spoke with the voice of authority and led them on toward Canaan.

Crossing the Jordan closes the month with a great triumph. It stood out in the experience of the new generation as crossing the Red Sea stood out in that of their fathers. It was a clear declaration of the providence and power of God, and it sounded a triumphant note that was heard with fear all over Palestine.

December. Faith registered a great victory in the fall of Jericho. It gripped the heart of Israel as nothing else had done, for the reason that Israel had so large a part in it. Confidence and courage were thus inspired.

But the next lesson, the Sin of Achan and the defeat at Ai, shows that faith must be complete

to be effective and that a single defect will prove disastrous; also the summary punishment one deserves who presumes to sin in the face of such multiplied mercies.

The twelfth lesson, the Christmas lesson, is a fitting climax to the whole series. Israel had had many lessons and many experiences. They had seen the gods of the nations overthrown while their God was exalted in power. Moses and Joshua had died and a new leader was needed in many ways. It is well for us, in looking back to that period, to consider the "Word" as coming in for the place of leadership. He was given a visible form at a later date, but "In the beginning was the Word."

Things to be Forgotten and Things to be Remembered

Epworth League Devotional Meeting Topic for December 21, 1913

(Phil. 3:13, 14; Psa. 103:2; 137:1-6)

By THE REV. A. PRESTON SHAW, B. D.

The Scripture Lesson

Phil. 3:13, 14. These words of Paul are well worth our careful consideration. Compacted together in these two verses we have the plan of life and action that placed Paul among the greatest of religious heroes. Great as he was when he wrote this epistle, he was not satisfied nor contented. When contentment with present attainments and conceit come in progress steps out. His first step toward a progressive successful future was forgetting the past. "Forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark of the prize of the high-calling of God in Christ Jesus."

What shall we forget? Everything good or bad that hinders our progress. Have our sins been many? Repent and accept God's forgiveness and forget them. God has promised to remove our sins far from us as the east is from the west. Has our record been poor? Forget it, and strive under God to make a better record in the future. Have we already attained some degree of success? Forget that, and like Paul, press toward that prize of prizes, the perfect manhood and womanhood in Jesus Christ.

What should be remembered? First: God's benefits. In that song of thanksgiving, Psalm 103, the Psalmist calls upon his soul to bless the Lord and forget not his benefits. The person who forgets God's benefits, or who does not appreciate the value to life of God's help can do nothing worth while in life. God is the giver of all true progress and they who succeed must remember Him.

Second: Remember God's Church: Jerusalem to the Jews meant what the Church should mean to us. So heavily weighed Zion upon the hearts of the captive Jews in Babylon that they refused to sing the Lord's songs in that strange land but hanged their harps upon the willows. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

The Meaning and Application To Us

We are now nearing the close of the old year and the ringing in of the new. This is the time for looking backward over the year's failures and successes and forward to the making of a new record for the new year. While there are many imperfections in the old year's record, gross failures and willful sins, let us not lose heart and hope, but like sinful Peter, in repentance let us go out and weep bitterly for forgiveness and then

Day of Decision

In his farewell address, Joshua called upon Israel to choose "this day" whom they would serve. They had seen enough to enable them to choose intelligently, and they had come to a period in life when a choice was necessary.

It is so with us. We have seen enough to enable us to make a choice of whom we will serve. Our experience has led us to know somewhat of God and somewhat of the Devil. We have come to the parting of the way—the end of the year, and must begin the new year in the service of one or the other. "Choose you this day whom ye will serve." It should be required of every scholar to decide to-day whom he will serve and follow during the coming years. The force of past blessings urges the decision for Christ, every hope of the future argues mightily for him, let the teachers join in and offer their Christ for acceptance on this Decision Day, making a spiritual jubilee in every school.

Mars Bluff, S. C.

forget them. Life still remains and an all-powerful God reigns. There is always hope for success and victory when He is near and we are on his side. If our record for the passing year has been good, do not bank too much on that. Many promising lives have been squandered by too keen a memory of past successes. The successful living man is not the "has been" but the "now" and the "shall be." A "has been" suit of clothes is ready for the rag man. A "has been" man is robbing the cemetery. The greatness and glory of our manhood is in the future. Let us not grow conceited no matter what we have already done. Forgetting those things (good or bad) which are behind, let us like Paul reach forth to those things which are before and press toward the mark of the prize of the high-calling of God in Jesus Christ.

There are some things, however, that we must not forget. One of them is God's benefits. We should remember them, however, not for the benefits themselves but because they are proofs that God can help us to a larger future. It is good to remember the "day and the hour" of our conversion only as it helps us on to a larger experience in Godliness. "His grace hath brought me safe thus far" is not full until it has that afterthought and assurance, "And grace will lead me home."

Let us remember God's Church. It is the Jerusalem, the Zion, of the Jews. Like them, we ought to turn our faces toward it when we pray. Like Nehemiah our countenance should be sad when we hear that her gates have been consumed with fire. The rippling streams and shaded dells of our captive Babylon should give us no joy when we remember Zion. Out from our hearts should flow that glorious song of devotion to God's Church, If I forget thee, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth. If I prefer not thee above my chief joy.

Winchester, Va.

Personal and General

Mr. Peter J. Johnson, formerly of Thibodaux, now of La Grande, Ore., visited recently relatives and friends in New Orleans and Thibodaux. While in Thibodaux he was the guest of Mr. Walker Wilson and family.

Mr. B. Shumpert Inghram, son of the late Rev. T. L. Inghram, and a graduate of Rust University, also a former student of Howard University, at Washington, D. C., has entered the Howard Dental Department.

APPOINTMENTS—ATLANTA CONFERENCE 1913-14

ATLANTA DISTRICT

G. W. Arnold, District Superintendent.

Arlie Bowen, H. W. B. Willson; Battle Hill, B. G. Burks; Central Avenue, L. H. King; Foss Chapel, J. H. Middleton (supply); Oakland City, N. Bridges; So. Atlanta, E. C. W. Cox; Warren Chapel, E. H. Oliver; College Park, J. H. Brandon; Fairburn, J. M. Daniel; Franklin Ct., I. C. Rucker; Grantville, M. W. Burch; Grandville Circuit, J. H. Davis; Hogansville, N. J. Ross; Hogansville Circuit, E. J. Kight; Lutherville, B. A. Johnson; Newnan, C. W. Adams; Newman Circuit, R. T. Jackson; Palmetto, A. G. Story; Trimble, B. H. Hardy (sup.); Union City and Aberdeen, J. W. P. Wolf. J. P. Wragg, Agency Secretary American Bible Society, Member of South Atlanta Quarterly Conference.

GAINESVILLE DISTRICT

Joseph Griffith, District Superintendent.

Athens, C. H. Blake; Atlanta, Fort St., H. E. Burns; Beauford Circuit, E. H. Lee; Commerce and Nicholson, W. M. Bailey; Covington, J. A. Richie; Duluth, W. B. Wood; Elberton Circuit, J. J. Jones; Gainesville, N. J. Crolley; Gillsville, L. P. Kimball; Hoschton, Y. T. Fredrick; Lee, J. C. Cunningham; Lavonia, R. B. Laster; Lawrenceville, J. F. Dorsey; Oxford, H. L. Phillips; Pearl Circuit, Z. K. Gowen; St. Luke, J. M. Anderson; Suwanee, R. B. McPherson; Union Grove, J. W. Tharpe.

GRIFFIN DISTRICT

J. D. Lovejoy, District Superintendent.

Atlanta, East, Edmond Adams (sup.); Brooks Station, J. W. Bowlin; Decatur, H. M. White; East Point, D. C. Richardson; Fayetteville, P. H. Travis; Griffin, J. E. Watkins; Griffin Circuit, G. Y. Flemister; Hampton Circuit, J. F. Demery; Johnsboro, M. M. Alston; Lithonia Circuit, J. W. Queen; McDonough, C. L. Johnson; Oak Hill, S. B. Beauford; Salina, G. A. Hall; Stockbridge, R. T. Adams; Williamson, J. W. Swain; Stone Mountain and Redan, A. C. Wright.

ROME DISTRICT

E. D. Petty, District Superintendent.

Adairsville, W. E. Ector; Aragon, A. W. Finch; Austell, W. B. McCloud; Bowdon, A. J. Booth; Cartersville, D. H. Stanton; Carrollton, P. H. Kelley; Cave Springs, W. A. Neely; Cedartown and Chubtown, W. M. Wims; Chickamauga, S. L. Johnson (supply); Cohutta, J. W. Amey; Douglasville, John Crolley; Floyd Circuit, W. T. Brantley; Marietta, R. L. Williams (supply); River town, David Gray; Rome, 1st Church, E. R. Miller; So. Rome, A. C. Cheerless; Summerville, A. G. Stephens; Tallapoosa, J. O. Smith; Temple, J. M. Spencer; Villa Rica, E. A. Allison; LaFayette, J. S. Bell (supply); Livingston, W. C. Moore; F. M. Gordon, Principal Deaf Mute School, Cave Springs, Member Cave Springs Quarterly Conference.

The George R. Smith College, of Sedalia, Mo., acknowledges, with many thanks the following Thanksgiving donations from the Mexico District of the Central Missouri Conference, the Rev. W. C. Ellis, District Superintendent:

Articles of linen from Coleman Jackson, Mrs. Bertie Brown, Bus. Bennette, Chas. Breckenridge, Walter Smith, Clarence Love, Price Johnson, William Holt, Charlie Parker, John Lyons, Parm. White, Alonza Grimes, Hy. Hawkins, Best Blue, Tommie Baker, Rev. R. H. Smith, Jno. H. Cropp, Mrs. Mahalle Bell, Wood Bright, Wm. Abington, Ace Allen, Jas. H. Rachael, M. D., Harry Jackson, Thos. Holt, John A. Knight, G. W. White, Jno. W. Baskette, Gip Hutchenson, Frank Weinand, Mrs. Maggie White, Percy Gay, Clyde Johnson, Mrs. Mary E. Locke, Amella Johnson, Gertrude Bell, J. O. White, A. E. Bodines, Willard Johnson, Winfield Jameson, Mrs. Hannah Settles, J. F. Riley, Mrs. Ida Palmer, Mrs. Lizzie Johnson, all of the Mexico Charge, Rev. R. H. Smith, pastor. Also linen from Mrs. B. Jackson, Ardmore, Mo., and Mrs. Gertie Carter, Fulton, Mo., and one dozen quarts preserves and pickles from the Ladies' Aid Society of Troy, Mo., Rev. H. T. Reeves, pastor. A box of fruit was also received from Mr. Richard Gorham, of Marshall, Mo., Kansas City, District, and six roller towels from Rev. and Mrs. F. S. Bowles, of Sedalia, Mo., Sedalia District, all of which are greatly appreciated.

GEORGE EVANS, President.

"TEACHER'S" CHRISTMAS

(Continued from Page 5.)

When Mary Agnes was silent in bed that night Mr. Carroll thought out a little plan to surprise her. He would send to the city to a department store for a big box of Christmas tree ornaments and pretty things and have it come in her name. He had not the slightest idea what such things cost, but there was plenty of time to write, and it was only the first week in December. The chrysanthemums and other late flowers had all disappeared from the garden, and Mary Agnes was laying offerings of rosy apples at the shrine of Teacher instead of flowers, while the whole neighborhood was in a whirl about the coming tree. The invalid heard little else from his small friend, and he found himself counting the hours almost until the rural letter carrier should deposit the big box for her at the gate.

"For me?" screamed Mary Agnes, as the glittering bells and stars and ornaments and paper chains were carefully taken from their packings. "For me? O Mr. Carroll, you don't know how happy you have made me! It must be beautiful to be a milliner and be able to buy such lovely things. Teacher! Teacher! Come in and see what I have for the tree."

Teacher, on her way to help a perplexed mother make a Santa Claus costume, was dragged into the sitting-room to see the wonderful box.

"Teacher, this is Mr. Carroll," said Mary Agnes, mindful of her manners in spite of her great excitement. "Isn't he just as nice as he can be to buy all these splendid things?"

Mr. Carroll's pale face turned scarlet, but Teacher was self-possessed.

"It certainly is lovely of you to take such an interest in Mary Agnes," she said cordially, extending a white hand. "Our tree will certainly blossom as the rose this Christmas."

"Fifteen terms. Fifteen terms!" went whirling through Mr. Carroll's head, as he sat watching the two interested beings sort over and finger and exclaim over the pretty things. "She isn't a day over twenty, and I know it. I thought she must be forty at the very least. Mrs. Madison said she had taught out here for fifteen years, but it can't be possible. No wonder the children all like her." The more he looked at the graceful figure, the soft fluffy hair, the well-kept hands, and the sweet face, the more he rejoiced to think he had invested a few dollars in Christmas ornaments. "It may help me to a chance to do more for that tree," he thought, as if the tree were the only thing to be considered. "I wish I had ordered a box of toys. Well, it isn't too late if I get the letter off soon."

"The only time I want to be rich—that is, that I am really concerned about money," said the young lady, "is at Christmas time. It makes my heart ache to think there are any children who cannot look forward to gifts and a good time at that season. I have some little pupils that would get nothing but for our tree, and I know there must be hundreds and thousands of boys and girls who never know the meaning of the blessed holiday."

"Let me help you, Miss Teacher," said the young man, eagerly. "You see I don't know your other name."

"Evelyn Brandon," said the young girl. "I shall be glad to have you help with the tree."

"Here is a catalogue," said Mr. Carroll, taking out the little book sent him by the department store. "Pick out the things the children would like, and I'll send for them tonight."

"I—I don't like to do that, Mr. Carroll," she objected. "You know better than I what you want to spend. Any trifle will suit the children."

"I called myself a pauper, but I am heartily ashamed of it," said the young man, humbly. "My business was ruined, Miss Brandon, and I had the paltry sum of twenty thousand dollars left after settling all claims; but Mary Agnes has taught me that wealth is not count-

ed by dollars. I want you to pick out fifty or a hundred dollars' worth of toys and I'll send in the order tonight."

"Fifty dollars!" gasped the young lady. "Ten will buy enough for all the children."

But in the end he had his way, and Mary Agnes could not sleep a wink that night for thinking of the wonderful things in store for her playmates. Mrs. Madison found the three heads bent together over the fascinating book as she came in from feeding the chickens and she, too, had to neglect the work of supper-getting and take a hand in selecting gifts. Miss Brandon was prevailed upon to stay for a cold lunch, and the whole family became interested in the employment before the list was finally made out.

"I thought you said Teacher had been in this neighborhood fifteen years, Mrs. Madison," said Mr. Carroll carelessly the next day, when Mary Agnes had gone to school and the house was quiet. "She doesn't look old enough to have taught fifteen years."

"I didn't say fifteen years, Mr. Carroll, I said fifteen terms. We have a fall term and a winter term and a spring term in our school, with a short vacation between. She has been here five years, and she commenced teaching when she was only seventeen. I'm glad you like her. Everybody does."

"I should think they would," said the young man fervently to himself. "I'm only afraid somebody else likes her too well by this time."

By the time the Christmas tree was rustling and bending under its shining load, and Mary Agnes was almost bursting with her wealth of secrets, Mr. Carroll could stand the suspense no longer and he sought an opportunity to manfully declare his love for the beautiful girl.

"I am sorry, Mr. Carroll," she said, gently, "but I am afraid it is impossible. Mamma cannot live in the city—in fact, she can live nowhere but right here in this climate in the quiet country, and I cannot leave her."

"I am not asking you to leave her," persisted the lover. "I have learned to love the country, and I find that twenty thousand dollars invested in farm lands will do more for a man than that much in a city enterprise. I am only asking you if you love me. The rest will all work out in good time."

Of course the Christmas tree was a grand success, and Mary Agnes was at last relieved of the trouble of keeping things secret. "Mr. Carroll ought to have the nicest present of all," she said to her father, as they were putting the finishing touches to the tree while waiting for the children to come. "He worked so hard for us all, and got such nice things."

"And he is to have the nicest gift of all," said Mr. Madison, taking a letter from his pocket. "Mr. Carroll, the man who handed that to me said it contains an offer of one hundred thousand dollars for your swamp land, but I would advise you not to sell without investigating it thoroughly. A company is planning to drain it, and it contains some of the richest land in the United States."

"I have a better gift than that," said Mr. Carroll, carelessly pocketing the letter. "Why, where is she?" He led the blushing Teacher out from behind the tree and brought her to Mary Agnes. "Little friend," he said, impressively, "here is my best Christmas gift right here. Don't you think so?"

Mary Agnes looked from one to the other with wide-open eyes, not understanding the situation. "Won't she ever be our Teacher, or make us any more good times?" she asked, with quivering lips, when her mother made her understand. "Is she all Mr. Carroll's Teacher?"

"No, dearie," said the young lady, taking the little girl in her arms. "I will always be Teacher to you, whether I am in school or not, and we'll always have good times at Christmas. You see, I'm going to be a 'milliner' now, and you'll have to help me make gifts for lots of poor little boys and girls. This is my best and happiest Christmas."

"And mine, too," sighed Mary Agnes. "There come the children! Now I can tell everything!"—In *Zion's Herald*.

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Or a loving father, looking forward to the possible emergencies of her life and his, gives to his Daughter a Christmas Gift of a Life Annuity Bond and on every Christmas Day—it may be years after he has been called away—his Christmas Gift helps her and testifies of his love.

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The nation has paid its veterans four and a quarter billion dollars. Let Methodism truly consecrate itself to the care of her Veterans, and we will not have to apologize to the nation for failure to care for our Veterans.

A few years ago a questioning world asked the Church, "Why should you help your Old Preachers?" To-day a surprised world asks the Church, "Why don't you pension your Veterans?"

The December Veteran is by far the most interesting issue ever printed. You should apologize for your ignorance, if you have not read it. Send twenty-five cents for your subscription.

The Pouth's Companion prophesies, "Some day a millionaire will establish a HERO FUND for the Ministers who have spent their lives in the service of the community."

Christmas will soon be here. You are already preparing your gifts. Lest you forget the Retired Minister send us HIS Gift NOW.

Gleanings from the Field.

LOUISIANA

Glencoe—Sunday night, October 12, we had what it known as a union rally for the two congregations. The Rev. S. Green, our pastor, preached for us one of the strongest sermons we have ever heard from him. At the Rev. A. Murry's church. Collection \$27.00.—Anderson Bryant, Reporter.

MISSISSIPPI

Hopewell—At Hopewell and Pine Grove churches our fourth quarterly conference was held Oct. 18-19, 1913, with the district superintendent, the Rev. W. F. Isalah, presiding. All reports showed improvement on all lines. The Rev. W. F. Isalah preached two strong sermons. Raised during this quarter, \$85.10. Our church is progressing nicely. We are alive both spiritually and financially. We have a good faithful pastor, the Rev. L. V. Kinard. He always seems to have his church and its works at heart. This is his third year here and we hope that we may have him back the fourth year.—W. T. Haynes, Reporter.

TENNESSEE

Memphis—Club No. 2 of Warren Chapel raised \$15.15. The following persons gave \$3.00: S. Davis and E. C. Rogers. Those who gave \$1.25 were: Jessie Soblims and I. Weaver; Those who gave \$1.00 were: Mrs. Young, Ben Gillarel, Georgia Nickles, Ben Wellnaker and Shebble Rogers.—E. C. Rogers.

TEXAS

Lockhart—The Lockhart circuit has done well this year. District Superintendent F. L. Kirkpatrick has held the last quarter and was paid in full. This is his sixth and last year. He was given a banquet by the members and friends for his faithful service. The Rev. G. M. Mallory has done well these two years. A very successful entertainment was managed at Bright's Chapel by Mrs. E. M. Wyatt, in which \$110 was raised.—Mrs. E. M. Wyatt.

MUSKOGEE DISTRICT

Fourth Round

Nowata Circuit, Dec. 20-21; Hudson, 23-24; Coffeyville, 27-28; Chetopa and Oswego, Jan. 1-4; Taft, 7; Wewoka, 10-11; Weleetka, 14-15; Tulsa, 17-18; Grand River, 24-25; Muskogee, 31-Feb. 1; Porter, 7-8; Checotah and Bush Hill, 11-12; Boley Circuit, 14-15; Boley, 21-22; Eufaula, 28-Mar. 1; Okmulgee, 7-8; McAlester, 14-15; Colbert, 18-19; Grant Circuit, 21-22; Hugo Circuit, 28-29. Dear Brethren: The world looks on to see how the Negro responds to the call of the Freedmen's Aid Society this jubilee year. If we raise the amount asked of us, we shall justify the confidence of our friends and show the gratitude characteristic of men. If we do not, it will be to our everlasting disgrace. We are expected to raise one hundred thousand dollars this year for the Freedmen's Aid Society without letting the other benevolences suffer. Nothing will help to that end so much as the widest possible circulation of the Southwestern in your parish. Make the Southwestern self-supporting by having its circulation increased and it will make your charge self-supporting. The cure for most of our ills is the Southwestern. Let us push every interest of the church until the conference roll call at Ardmore, April 1.—H. T. S. Johnson.

BIRMINGHAM DISTRICT

First Round

Enon, Dec. 5-7; Bessemer, 12-14; Pratt City and Elyton, 14-15; St. Paul, 19-21; Woodlawn, 27-28; Scotts Chapel, 28-29; Evondale, Jan. 1-4; Mason City, 2-4; Brownville and Irondale, 10-11; East Thomas, 16-18; Sayreton, 17-18; Warrior, 24-25; Blount Springs, 31-Feb. 1; Village Springs, 6-9; Oneonta, 7-8; Tuscaloosa, 13-15; Cardiff, 20; Corona, 21-22; Jasper and Manchester, 23-24. Brethren of the Birmingham District: Begin now to make your plans for a

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big year's work for the Master and His kingdom. The Birmingham district is depending on you. Please take notice of your date above and be ready. Begin to plan early for Easter; get the programs as soon as out and have a big day for missions.—J. W. Thomas, District Superintendent.

SAVANNAH DISTRICT

First Round

Baxley, Dec. 13-14; Brunswick Circuit, 20-21; St. Mary's, 27-28; Waynesville, Jan. 3-4; Brunswick, Grace, 11-12; Woodbine, 17-18; Jesup, 24-25; McKennon, Monday night, 26; Kingsland, 31-Feb. 1; White Oak, 7-8; English Edy, 14-15; Vidalia Circuit at Cobb's Creek, 21-22; Clio, 28-March 1; Palen Memorial, 6-8; Speedwell, March 8, 3 p. m., quarterly conference Tuesday night, 10; Savannah, Asbury, 8-9; Reidsville, 14-15; Ochoopee Mission, Monday night, 16; Mt. Vernon, 21-22. The district stewards' meeting will convene at Jesup, Ga., Thursday, Jan. 22, at 10 a. m. Let all be present promptly. Dear brethren, this new conference year brings with it new opportunities. Let us improve them by adding at least four hundred souls to the church, with all claims met in full. Secure programs and observe Lincoln's birthday, Feb. 8, and Easter, April 12. Plan to raise Freedmen's Aid claim, balance \$1.00 per member on Jubilee Fund, and the Missionary claim respectively. Yours for success.—W. V. Daughtry, District Superintendent.

PINE BLUFF DISTRICT

Fourth Round

Luna and Gains, Dec. 13-14; Morrell and Sunshine, 20-21; Eudora, 22; Dermott, 23; Hermitage Circuit, 27-28; Fordyce and Little Bay, 30; Clio and Faith, 31; Carthage and Jacinto, Jan. 3-4; St. Mark, 7-8; Avery and Grady, 10-11; Pendleton, 14-15; St. James, 18-19; Rigdel and Langford, 21-22; Ladd, 24-25. Our adjourned session will be held at St. James, Pine Bluff, Jan. 26. Brethren, finish up with your benevolence; bring something for all causes; make a full report. Don't let up on the Southwestern; have rally days. Every man makes his own appointment. Yours.—J. H. Greer, District Superintendent.

BLUEFIELD DISTRICT

Second Round

C. W. and Davy, January 3-4; Gary, 10-11; Matoaka, Ashland, 17-18; Graham, 24-25; Bluefield, February 1-2; Tazewell, 7-8; Pearisburg, 24-15; Princeton, 21-22; Berwind, Excelsior, March 1-2; Tlp Top, Mudfork, 7-8; North Fork, 14-15; Freeman, 21-22; Pocahontas, 28-29. Brethren: Seek the children. Get all Methodist children in the Cradle Rolls and adults in the Home Departments. Don't forget the Epworth League; fill up with active and associate members. Give the lay men work. Divide the benevolence among laymen and have them report at each quarterly conference their success. Appoint others to canvass for the Southwestern Christian Advocate. Dear pastors, rally your official board and put a copy in each officer's home. This quarter I'll help you in your efforts. Beloved officers, it's time you should arise and provide a support for your pastors. They deserve better support.—W. T. Marley, Dist. Supt.

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Gleanings From the Field

ALABAMA

Clinton—Our fourth quarterly was held Oct. 9th, 1913, at Oak Grove Methodist Church, the Rev. Jas. W. Martin, district superintendent, presiding. The quarter was well attended by both the members and officers. Paid district superintendent \$19.00. The president of the Ladies' Aid Society, Mrs. Annie J. Carmack, made her report and turned over to the stewards \$22.79 to help on pastor's salary. Our pastor, the Rev. W. L. Darius, was assisted by the Rev. B. J. Brooks of North Birmingham. Our church conducted one of the best revivals that we have had for many years. The Rev. B. J. Brooks is quite an evangelist. Ten persons were added to the church and the entire church is revived. This is our pastor's second year with us and we sincerely hope that our good Bishop and district superintendent will return him to us. He is a good pastor and an able preacher and also wise leader. He is highly respected by all.—Albert Glenn, Reporter.

Anniston District—We are glad to call the attention of the public to the closing up of our year's work at Bethany Methodist Episcopal Church. Under the leadership of our efficient pastor we are doing better work than ever before. He came to us out of school very late in the year, and through faithful work his report to the fourth quarterly conference was the best we have ever had. At this quarter, Oct. 18-19, we paid the district superintendent \$15.45. We listened recently to an inspiring message by the pastor (Rev. J. H. Houston), one that filled our souls with new life. At the close of the sermon we asked the people for a liberal contribution and they responded with \$20.60. Brethren, we are looking forward to the necessities of church enterprises and ask the prayers of the church for our success.—W. M. Traylor, Reporter.

MARYLAND

Woodville—Twice during the month of October the parsonage at Woodville was made gay by delightful surprises given by members and friends to Rev. and Mrs. Robert F. Coates on the anniversary of their births, the 7th and 16th respectively. The parsonage was tastefully decorated, in the absence of Rev. and Mrs. Coates, with ferns and flowers. The table was handsomely set with the delicacies of the season. Words of appreciation came from Rev. and Mrs. Robert F. Coates to the members and friends. Mrs. Coates was presented with a purse containing \$25 in gold. Those present included the friends and members of our church.—(Miss) M. F. Glasco, Reporter.

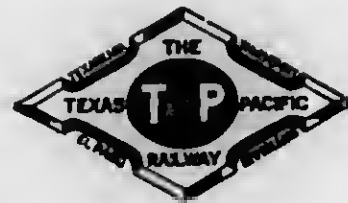
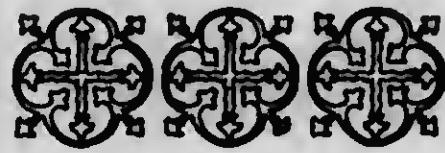
MISSISSIPPI

North Carrollton—Our fourth quarterly conference convened at Vincent Chapel, Oct. 4-5, with Rev. C. W. Butler, district superintendent, presiding. Written reports from all the officers showed progress along all lines. The pastor is having his best year at this place. On Sunday, our superintendent, the Rev. C. W. Butler, preached a wonderful sermon to a large and appreciative audience consisting of many of the representative white citizens, who said it was the best sermon preached in the town this year. Paid district superintendent \$84.00 in full. Paid pastor this quarter, \$86.00. Sixty souls partook of the Lord's supper. One church has been torn down and rebuilt with brick pillars and bay window at a cost of \$500, and all claims paid but \$50.00. North Carrollton bids fair to be one of the leading charges in the Upper Mississippi conference. Our pastor, the Rev. E. M. Byrd, is a great worker and is beloved by all. He is leading the hosts of God to success. Benevolence is good and we are going to make a round report at the annual conference.—Mary Myles.

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Gulfport—The Gulfport District W. H. M. S. is planning to make a good report this conference year, a better one than we have ever had, so we ask that each auxiliary will send in their dues not later than December 15, in order that the treasurer, Mrs. C. L. Brown, will have time to secure vouchers for your pastors; also the mite boxes. We shall be glad also to get them all in by December 15.—Mrs. C. L. Brown, Brandon, Miss.; E. I. Johnson, District Corresponding Secretary.

Handsboro—Services at our church during month of November good, with excellent Sunday-school attendance. We have been enjoying a glorious time, with the members interested and active. We are glad to say that our church is taking on new life.—E. D. Smith, Reporter.

SPECIAL NOTICE

La Teche District.—The Preachers' meeting of the La Teche District will convene in Morgan City, Dec. 11. I desire every preacher to be present. Important business will be transacted. This is the last meeting for the year.—C. Spears, Pres.; J. Wesley Turner, District Supt.

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DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

DIED

Bullock—Miss Lula Bullock of China Grove, La., and a member of Bullock Methodist Episcopal Church, died August 25, 1913. She was a consistent Christian and a good church and Sunday-school worker. The funeral was conducted by the pastor, the Rev. E. M. Dukes, and was assisted by the Rev. S. Jones.—S. A. Dukes, Reporter.

Blasingame—Mrs. Harriet Blasingame died October 27, 1913. She had been confined to her home for almost two years. She was a consistent Christian, a loving mother, and a true friend. She leaves one son and two daughters and a host of relatives to mourn their loss. The Rev. D. F. Tillman spoke beautifully of the chaste life and worthy character of Sister Blasingame from the text, "The Master is come, and calleth for thee." The Farmers' Aid Society conducted by Messrs. Bright, Hunter and Johnson, took charge of the services at the cemetery. The deceased was a loyal member of this organization.—John C. Gibbs.

Lewis—Mr. Abram Lewis of Bowling Green, Mo., died November 10th, 1913. He was a member of Wesley Church thirty years and a trustee for twenty-seven years. He was one of the foremost business men of this city. The funeral was conducted by the Rev. Q. E. Whaley, assisted by the Revs. J. C. Guyton and C. V. Page.—Q. E. Whaley, Pastor.

Wesley—Mr. Spencer Wesley, a faithful member of Pleasant Hill Methodist Episcopal Church, died in peace September 25th, 1913. Mr. Wesley was a student of Gammon Theological Seminary and also a local preacher, and proved himself worthy of the name he bore. He died at his post. The funeral was attended by the Revs. J. W. Winbush and B. J. Robinson of Starksville, Miss.—Mary E. Johnson.

Yeates—On Friday, September 19th, 1913, Mrs. Hester Yeates of Osborn, Miss., died at the ripe age of eighty-five years. She left three daughters and a host of grandchildren to mourn their loss. She was a great church worker and led a beautiful life. She was the mother of Yeate's Chapel on Verona's Circuit for a number of years. The funeral was attended by the Rev. B. E. Robinson.

Covington—Mrs. Gertrude F. Covington of Canton, Miss., died in the prime of life Oct. 6th, 1913. She was a public school teacher in this and other counties of the state; was a useful member of this church and Sunday school. She is survived by her husband, Mr. Dan F. Covington, and many relatives. She was buried by the Eastern Star Chapter of this city. The Rev. A. M. Trotter, Pastor.

Good Water—The rally for our pastor was a success. Notwithstanding the downpour of rain we raised \$30.00. The Rev. J. C. Sammons preached two stirring sermons.—W. J. Hale, Reporter

\$10.00 a day and more to live agents; 200 per cent profit; sells to every colored man and woman on earth. This is the quickest kind of easy money. Send 15c in stamps or coin for 50c sample and terms. Money back if not satisfied at FIRST GLANCE.

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MARRIAGES

Gadison-Young—Mr. Toby Gadison and Mrs. Charity Young, at Glencoe, La., were married in Mt. Zion Methodist Episcopal Church, by the Rev. S. Green. The bride is a member of the church in which the ceremony was performed.

District Rounds.

MAYSVILLE DISTRICT

Fourth Round

Washington, Dec. 13-14; Germantown, 18; Mayslick (11 a. m.), 20-21; Pleasantville (3 p. m.), 21; North Fork (7:30 p. m.), 21; Flemingsburg, 3-4; Tilton (3 p. m.), 6; Sherburne, 6; Popular Plains (3 p. m.), 7; Dover, 7; Aberdeen, Ohio, 8; Manchester, Ohio, 9; Maysville, 11-12; Louisa, 13-14; Ironton, Ohio, 15-16; Portsmouth, Ohio, 17-18; Orangeburg, 20; Tollesboro, 21; Holly, 22; Augusta, 24-25; Morefield (11 a. m.), 31-Feb. 1; Sharpsburg (7:30 p. m.), 1-2; Clay City, 5; Mt. Sterling, 7-8; Boyd (11 a. m.), 14-15; Falmouth (7:30 p. m.), 15-16; Lair, 19; Cynthia, 20-22; Mt. Olivet, 26; Covington, March 1-3. Dear Brother: Our annual conference meets in Owensboro, Ky., March 11th, Bishop W. F. Anderson presiding. Plan and hold a revival. Send in your benevolences. Remember our obligations to the Jubilee Fund. Push your work. Don't forget the Southwestern Christian Advocate canvass. Let there be no blanks. Do your best and you cannot fail. Faithfully yours.—J. S. Bailey, District Superintendent.

LEXINGTON DISTRICT

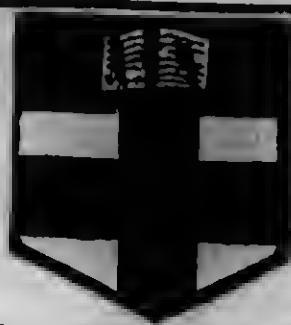
Fourth Round

Oxford, Jan. 6; Leesburg, 7; Gunn Tabernacle, 10-11; North Middletown, 13-14; Asbury, 18-19; Warrentown Circuit, 20-21; Paris, 24-25; Monterey Circuit, 26-27; Pleasant Point, 28; Smithfield, 30; Versailles, Feb. 1; LaGrange, 1; Owenton, 2-3; Worthville, 4; Pewee Valley 5 (8th 2:30 p. m.); Dorsey, 6; Anchorage, 7-8; Simpsonville, 9; Wilsonville, 10; Jeffersonstown, 11-12; Georgetown, 14-15; Buck Creek, 17; Chaplin, 18-19; Shelbyville, 21-22; Howard Creek, 24; Cleveland, 25; College Hill, 26; Winchester, March 1; New Zion, 7-8. Dear Brother: The conference year is short. Let us see to it that our reports are not short. A ten per cent increase in membership and one dollar per member for benevolences will make our report excellent. Bishop Wm. F. Anderson will preside at our conference March 12, 1914, at Owensboro, Ky. Let us give him a happy surprise with our good reports. Yours for success.—P. T. Gorham, District Superintendent.

GRIFFIN DISTRICT

First Round

Stone Mountain and Redan, Dec. 13-14; Stockbridge, 20-21; East Point, 27-28; East Atlanta, Jan. 2-4; Decatur, 3-4; Lithonia Circuit, 10-11; Oak Hill,



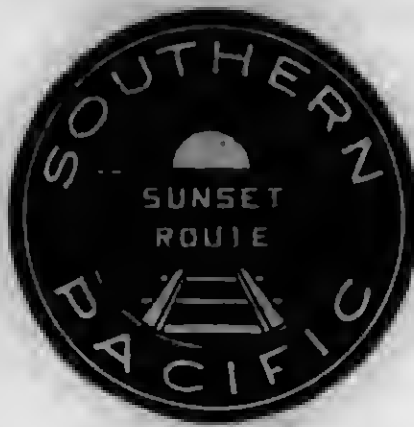
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17-18; Brooks, 24-25; Hampton, 31-Feb. 1; Serliner, 7-8; McDonough, 7-8; Fayetteville, 14-15; Williamson, 21-22; Jonesboro, 28-Mar. 1; Griffin, 6-8; Griffin Circuit, 7-8. Dear Brother: We have entered into a new year. Now let us begin with the year, lay plans to begin with, so as to make this year the best year of your life. Easter comes this year on April 12. Children's Day 14th of June; so strive to raise all of the benevolence on the above two days and avoid the rush in the fall. Let the stewards push the pastor claim and strive to pay up by the month. The pastors and district stewards will meet at Jonesboro, Wednesday, Jan. 14, at 10:30 a. m. Let every pastor and district steward be present. Sincerely yours.—J. D. Lovejoy, District Superintendent.

WAYCROSS DISTRICT

First Round

Barnesville, Dec. 13-14; New Zion, 20-21; Liberty Hill, Jan. 3-4, 1914; Bainbridge, Thursday night, 8; Sparks, 10-11; Valdosta, 17-18; Waycross Sta., 23-25; Blackshear, 30-Feb. 1; Glenmore and Homerville, 6-8; Waycross Circuit, Monday night, 9; Patterson, 14-15; Forsyth, 21-22; Cordele, 28-March 1; Traders Hill, 7-8; Eastman, 14-15; Macon and East Macon, 21-22; Fitzgerald, 28-29; Flovilla, 30; Dames Ferry, 31. Dear Brethren: This is the beginning of another year's work. Each pastor will please plan and begin at once to raise the full benevolent assessment. I shall urge the stewards to pay the pastors' salaries, so the pastors can look after the other interests of the church. Brethren, we made the best report at our last conference session in its history. Let's go forward to greater victories. The District Stewards' and Pastors' Council will meet at Warren Chapel M. E. Church, Macon, Ga., March 4th, at 1 o'clock p. m.—W. H. Brown, District Superintendent, P. O., Forsyth, Ga.

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You Can Have a Good Stomach Now,

But taking medicines to digest your food only weakens your Stomach still more. And taking a physic to move your Bowels only makes your Constipation worse.

ONE IN EVERY 10 PERSONS HAS GALLSTONES. Are you that unlucky one? You probably are if you have any decided Liver or Stomach symptoms, Sick Headaches, Bilious Attacks, Constipation, etc.

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So don't blame your food, or your cook, or your Stomach. Your Bad Stomach only reflects a serious condition lying much deeper. Send for our GALL-TONE book for facts and proofs of wonderful GALL-TONE cures of others who were in your same predicament, and learn how you may be cured at home. Address Gallstone Remedy Co., Dept. 703, 219 S. Dearborn St., Chicago, Ill.

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INDIANAPOLIS, IND.



CLINTON, LA.

Our District Superintendent was with us at Macedonla Church Sunday, October 19, holding his last quarterly. He preached a strong sermon from the text, "Thou art weighed in the balances and art found wanting." Dan: 5-27.

Southwestern Christian Advocate

531 BARONNE STREET.

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PER YEAR \$1.25
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Invariably in advance; \$1 a year to pastors.



Bishop Thirkield will preach at the Mallalieu Church on Sixth Street next Sunday night.

D. S. SLOAN,
Pastor.

Williams Church—The early prayer meeting Sunday morning, Dec. 14, was good. At 11 o'clock Bro. J. S. Scott preached a strong spiritual sermon, followed by Dr. R. E. Jones at 7:30 p. m. Sunday was Southwestern day and 17 subscribers for the paper were secured. Next Sunday, Dec. 21st, is local preachers' rally. Bro. S. L. Lemons is master of ceremonies. The fourth Sunday is Woman's day, conducted by the steward sisters, Anna Brazeley, president; A. Howard, secretary; Sarah Robinson, chairman of the meeting.—J. A. Landry, Pastor.

There will be a grand musical and dramatic concert given under the auspices of the Athletic Association of New Orleans University, in the University auditorium, Friday, Dec. 19th, 1913, at 8 p. m. A program of unusual interest has been prepared. Admission, 15 cents.

The vested choir of New Orleans University will give a Christmas sacred song service Sunday, Dec. 21st, 1913, at 4 p. m. The public is invited. A silver offering will be taken.

Wesley Church—The early prayer meeting was conducted by Bro. Orange Thompson. Bro. C. C. Cannon conducted the devotional exercises of the Epworth League. Dr. R. E. Jones preached in the morning and the pastor, Dr. J. L. Wilson, preached the anniversary sermon for the Young Ladies' Progress Benevolent Association at night. Next Sunday at 10:45 a. m. the pastor's subject will be, "The Mysterious Birth of the King of Abraham's Spiritual Children," and at night he will discuss "Some Tremendous Results of Not Attending or Attending Public Worship." Repairs on the church will soon be completed and great preparations are being made for the entertainment of the annual conference.—L. L. Harrison.

Thompson Church—On Dec. 10, at 8 p. m., our fourth quarterly conference was held, Dr. V. Chapman, district superintendent, presiding. All officers present with written reports. The reports for the year were good. The trustees' report showed \$625.75 paid on the church debt this year. At 11 a. m. the pastor's subject was "The Gates of Opportunity." At 3 p. m. the Ladies of St. Roch Society celebrated their twenty-ninth anniversary. Sermon preached by the pastor, subject, "Religious Principle and Its Durability to Stand the Test." The Revs. C. C. Landry, John McKee, Arthur Robinson were present. Collection good. At 7 p. m. Dr. V. Chapman preached his fourth quarterly sermon.—T. F. Robinson, Pastor; P. A. Goff, Rec. Steward.

First Street Church—Pastor Hubbard preached at the morning hour on the subject of "The Last Invitation." At 3 p. m. the funeral services of Brother McDonald, one of the old landmarks of First Street, were held. Brother McDonald died in full assurance of an eternal reward. Mrs. Frances Joseph-Gaudet of the Colored Industrial Institute and Home addressed a good-sized audience at night; subject, "Women." The address was instructive and inspiring and delivered in beautiful language. The audience was greatly pleased. Mrs. Joseph-Gaudet is a platform speaker of rare ability. One was admitted into full membership. Bro. Golden administered the sacrament of the Lord's supper to the old folks at the Home at 3 p. m. Dr. Melden's address on Wednesday night, Dec. 10, was a matchless production on Europe as he saw it. The vested choir of the University rendered choice selections both of the classic and the plantation melody order. Preparations are under way for the Sunday school Christmas tree. The Rev. R. E. White, superintendent of the Orphanage at Baldwin, La., will occupy the pulpit at the morning hour next Sunday. Rev. Mr. White is a good preacher. The general public is cordially invited. Our forces are now lining up for a successful close of this conference year. Our big financial rally will come off Jan. 11, 1914. The pastor and family were remembered with their usual Thanksgiving dinner by the stewardesses.—B. Mack Hubbard, Pastor.

OHIO DISTRICT

Fourth Round

Dayton, Jan. 3-4; Troy, 6-7; Springfield, 11-12; Lorain, 13; Elyria, 14; New London, 15-16; Oberlin, 17-18; Cleveland, 18-19; Steubenville, 24-25; Cadiz, 26; Mt. Pleasant, 27; Flushing, 28; Bridgeport, 29-Feb. 1; Bellaire, Jan. 30-Feb. 1; Martins Ferry, Jan. 31-Feb. 1; Columbus, American Add., 3 p. m., Rev. W. J. White, Feb. 1; Columbus—Penn. Ave., 3 p. m., Rev. E. L. Gilliam, 1; Columbus—Wheatland Ave., 2; Delaware Circuit, 3-4; Columbus—Parker Street, 7:30 p. m., 7-8; Columbus, Hawthorne, 10:30 a. m., 8-9; Columbus, Eleventh Street, 3 p. m., 8-10; Columbus, Arlington, Rev. W. J. White, 12; Cincinnati—Madisonville, 10:30 a. m., 14-15; Cincinnati—College Hill, 7:30 p. m., 15; Milford, 3 p. m., 15-16; Batavia, 17; Cincinnati—Steel's Subdivision, 18; Cincinnati—Westwood, 19; Cincinnati—Cleves, 20; Cincinnati—Park Street, 21-22; Detroit, 25; Urbana, 27; Cincinnati—Mt. Zion, March 1-2; Cincinnati—Cumminsville, 3-4; Xenia, 6. Dear Brother: You see that I am crowded for time; have things in readiness. You will have your Minute money ready; do not have me ask for it. We

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are expecting you to report your benevolences in full. Conference meets at Owensboro, Ky., March 12, 1914, Bishop Anderson, president.—Joseph Courtney, District Superintendent.

LAGRANGE DISTRICT

First Round

Culloden, December 6-7; LaGrange Circuit, 13-14; West Point, 20-21; Whitesville, 27-28; South LaGrange Circuit, January 3-4; Greenville, 10-11; Concord, 17-18; Yatesville and Columbus, 24-25; LaGrange Station, 24-25; Chipley, February 1-2; Stovall, 7-8; Harris, Odessa and Mountville, 14-15; Zebulon, 21-22; Woodbury, 28-March 1. Dear Brethren — From a spiritual and harmonious viewpoint, we have just closed one of the greatest Conference sessions in the history of our Conference. Now a greater task is before us. Let the watchword be "Victory in His name."

Let Lincoln Day be a great Educational Rally. This will be February 9. District Stewards and Ministers' Meeting will be held at Woodbury, Ga., on Friday, 9:30 A. M., February 27. We will thank the pastor and district steward from each charge to be promptly on hand at the hour stated. Sincerely yours.—G. H. Lennon, Dist. Supt.

SEDALIA DISTRICT

Fourth Round

Sweet Springs, Jan. 3-4; Georgetown, 10-11; California, 17-18; Versailles and Otterville, 19; Knobnoster, 24-25; Smithton, 28; Warrensburg, 31, Feb. 1; Holden, 4-5; Butler, 7-8; Dresden, 10; Beaman, 11-12; Clinton, 14-15; Oseola, 17; Mt. Vernon, 21-22; Neosho, 26; Joplin, 28-March 1; Carthage, 7-8; Lebanon, 12; Springfield, 14-15; Sedalia, 21-22. Annual conference, Fulton, Mo., March 25, 1914.—Dear Brethren: A general appeal has been made to each pastor in the interest of all of the benevolences of the church—for the Southwestern Christian Advocate—the special causes have been urged. Let every pastor set a Southwestern Day and notify Dr. Jones at once of the same. The church expects that every man do his duty. You are to fix your own appointments by making good in your present charge. Under the present system every pastor is given a chance to make the greatest possible showing or the plainest failure in the history of the church. Ask each charge to send the College a box of fruit, sheets, or pillow cases. Do not neglect the revival. Dr. Evans in the few weeks as president has accomplished great things for the school. Through his untiring efforts all monies raised in the adjoining conferences for the Freedmen's Aid Society will go to Geo. R. Smith. Let us stand by him. Get ready for Fulton, March 25.—Jno. H. McAllister.

KANSAS CITY DISTRICT

Fourth Round

Glasgow, Jan. 3-4; Armstrong, 7-8; Glasgow Circuit, 10-11; Slater, 17-18; Gilliam, 21-22; Marshall, 24-25; Arrow Rock, 27-28; Wellington, 29-30; Lex-

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ington, 31-Feb. 1; Des Moines, Ia., 7-8; Mason City, Ia., 14-15; Oskaloosa, Ia., 21-22; St. Joseph, 24-25; Kansas City, Centennial, 29-March 1; Independence, 7-8; Knasas City, New Clark Chapel, 14-15; Blackburn Circuit, 14-15; Odessa, 17; Malta Bend Circuit, 18-19; Kansas City, Davis Chapel, 21-22. Dear Pastors and Laymen: Permit me in this closing round for this conference year to again urge and insist upon you to keep well in mind the 1913-14 slogan, "one thousand dollars for benevolence;" your given obligations to the Jubilee Celebration Fund; one hundred and fifty cash subscribers for Southwestern Christian Advocate. The pastors and all other claims fully met. Last, but by no means the least, a revival in every charge. Then truly can you say, "This is the hanner year." Will you make it so? May the Lord help you to be an integral factor in helping to bring to pass the above desired results. N. B.—Some of the quarters must necessarily come in the week. I trust you will bravely meet the conditions and make the best of them.—William H. Wheeler, D. S.

MONTGOMERY DISTRICT

First Round

Booth Circuit, Dec. 6-7; Troy, 9-10; Aberfoil and Brown Grove, 13-14; Union Springs, 20-21; Montgomery, 27-28; Pensacola, Jan. 3-4; Brewton and Pollard, 10-11; Castleberry, 17-18; Evergreen, 24-25; Theodore and Tensaw, 31-Feb. 1; Warren St., 7-8; Wesley Mission, 14-15. Dear Brethren: You stood nobly at your posts the past year. Let us begin now to plan and to execute our work in a way that will bring greater success this year. Please see that a church and quarterly conference record are purchased at once, if you have not done so, and see to it that every official member is a subscriber for the Southwestern Christian Advocate. Dr. Sherril has promised to spend a week with me on the district in the early spring. I shall have him visit as many of the leading charges as possible and hold an Institute at some central point. Let each pastor report at least one dollar per member on the benevolences at the district conference in July. Yours faithfully.—Wm. Jones, District Superintendent.

PARIS DISTRICT

First Round

Brookston, Dec. 27-28; Mt. Zion, Jan. 4-5; Cooper, 3-4; Paris Circuit, 10-11; Chicota Circuit, 17-18; Medill Circuit, 24-25; Terrell, Feb. 1-2; Bagwell Circuit, 7-8; Freehope Circuit, 14-15; Clarksville, 22-23; Sulphur Springs, March 1-2; Greenville, 8-9; Honey Grove, 14-15; Bonham, 15-16; Blossom Circuit, Feb. 7-8.—K. W. McMillan.

Southwestern Christian Advocate

ROBERT E. JONES, Editor
THE METHODIST BOOK CONCERN.
Publishers

NEW ORLEANS, DECEMBER 25, 1913

Vol. No. 42—No. 52

Doctor J. T. McFarland Dead

Methodism is richer because John T. McFarland was born and lived a faithful, conscientious, scholarly minister of the Gospel. Likewise is Methodism poorer when this fearless defender of the faith died at his home in Maplewood, New Jersey, in the early morning of December 22. Dr. McFarland has served the church as editor of Sunday School Publications since 1904 having been elected that year by the General Conference held at Los Angeles to succeed Bishop T. B. Neely. Dr. McFarland was a forceful writer. His classic style, his intense loyalty to the truth as



DR. JOHN T. MCFARLAND

<p>Born January 2, 1851 in Indiana</p>	<p>Died December 22, 1913 Maplewood New Jersey</p>
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revealed to him and as it came to him by patient and honest investigation, placed him in the forefront as an editor of Methodist Sunday School publications and ranked him as one of the best Sunday School editors of the entire country. He wanted nothing but the very best for his constituency. He gathered around him an unexcelled corps of assistants. He appropriated the latest approved methods in Sunday pedagogy, hence in the Sunday School councils of a nation and world. John T. McFarland was a conspicuous character.

Apparently cold, he had a warm heart. Judged to be stern, he was gentle as a child. Modest and non-assertive as a rule, yet when the occasion demanded he was equal to any emergency. He has been attacked several times for his theological views. He bore these attacks with Christian dignity and always called to his support a majority of the church.

John Thomas McFarland was born in Indiana, January 2, 1851. His parents removed to Iowa in 1853, and he was educated at Iowa Wesleyan University and Simpson College, being graduated A.B. from the latter in 1872. He spent the years of 1872-73 at the School of Theology of Boston University and was admitted into the Iowa Conference in September, 1878, and in the following year was transferred to Central Illinois Conference. In 1880 he was appointed to First Church, Peoria, serving two years, at the end of which was elected vice-president and professor until he entered Blles-Lettres and History in Iowa Wesleyan University.

In 1874 he was honored by election to the Presidency of the University which position he held for some time entered the pastorate again in Kansas; remaining in the pastorate until called to the position which he filled at the time of his death.

He was a delegate to General Conferences of 1888, 1892, 1904, 1908 and 1912.

His funeral took place on Tuesday of this week from his late residence at Maplewood, New Jersey.

Wright Wronged

It seems as though the Publication Board of the African Methodist Episcopal Church has made a serious blunder in its dismissal of Editor Wright. We have read every word of the interview given out by Bishop Evans Tyree, President of the Publication Board, and we are more certain now than ever before that Dr. Wright had done nothing worthy of dismissal. Certainly not in the manner he was dismissed. In this day of a wicked and perverted generation, a man who denounces the sin of those in higher authority in the church should be encouraged rather than suppressed. If Daniel Payne had been living, the African Methodist Church would have been stirred from center to circumference before a man would have been dismissed because of his attack upon the sin of a colleague. The sentiment of the press generally is against the Publication Board. Even the Southern Christian Recorder of the African Methodist Church in the South attacks the action. The Recorder says:

"It has been the custom with all well regulated bodies to call extra sessions when conditions required such. To say that the Publication Board of the A. M. E. church has made a serious blunder while in session last, is an axiom. There is no remedy within the legal power of the board, but to meet in another session and reconsider its action in nullifying the work of the General Conference. Nothing less will satisfy the Connection and save much trouble. The church is growing restless and will not stand much longer for unlawful bossism. The demand is that everybody must respect and obey the laws of the A. M. E. Connection or prepare to tell 'Why not.'"

A SUCCESSFUL PASTOR

The minister who fails to appreciate the opportunities of the pastorate fails, to magnify his call to serve the Kingdom and to prove himself a blessing to the people. The church must remain the center of the life of the people. In this day of many counter attractions it will take heroic work to give the church its rightful place. The modern pastor must put brain, heart and iron into his work with an utter unselfishness, fashioned after the unselfishness of Christ.

We have a number of other ministers who are giving themselves wholly to the work of the ministry and they are accomplishing great good. Among these in the first line stands the Rev. W. H. Brooks, D.D., pastor of St. Mark Church, New York, who is now in the midst of his seventeenth year at that church; fresher in plans and better loved than when he first took up his work there.

The past year has been a remarkable one for St. Marks. Nearly three hundred persons have united with the church since the first of the year and little over 80 percent of these have been received into full connection. The membership now is 1,800 with an annual budget of \$11,000.

In August the church purchased the new

fourteen room house from one of its aged members, Mr. Benjamin Carter of New Rochelle, New York. Brother Carter found that after building the house he was unable to maintain it, and not wishing it to pass into the hands of strangers sold it to the church for one thousand dollars cash payment and fifty dollars per month during the natural lifetime of himself and wife. This arrangement relieves the aged couple from all anxiety and gives the church a property yielding forth dollars per month.

In October the trustees took title to the building adjoining the church, which gives St. Marks a frontage of one hundred and twelve feet on Fifty-Third street, and the same depth as the church. The purchase price was forty-nine thousand, five hundred dollars, ten thousand dollars of which was the cash payment. This building will be remodelled, providing additional Sunday-school and class rooms; ladies' rest room, kitchen and dining room, gymnasium and assembly rooms. This with the other holdings gives St. Mark's trustees \$225,000 of property to administer. In the October rally over \$5,000 was contributed, the largest cash collection in the history of the church.

Beside the work at St. Mark's, Dr. Brooks and his good people have taken the leadership in organizing other Methodist Episcopal churches among our people.

Salem church in Harlem under the pastorate of the Rev. F. A. Cullen has had a marvelous growth. They have a membership of nearly one thousand and a large constituency. The church is full of activity and its influence upon the life of the city pronounced and its place assured.

Epworth church in the Bronx under the pastorate of Rev. Charles H. Andrews has about one hundred members with constant additions. Funds are being raised for the purchase of a permanent home.

Butler's Memorial church in Williamsbridge the youngest of the family has a small but zealous membership. They purchased their church building last year and are meeting their obligations nobly. The Sunday-school and young people's organizations are full of promise. The Church is under the pastorate care of two of the local preachers of St. Mark's.

Here's to Dr. Brooks and royal congregation, our hearty congratulations.

REACHING THE PEOPLE

We have a communication from one of our pastors in which he urges the corresponding Secretaries of the Freedmen's Aid Society and the General Field men doing work among our people to visit the individual churches and "meet the masses face to face." He believes such visitation on the part of the Field men would bring large returns because it would give to the people the information which they desire. Our correspondent complains that only the Ministers are at the Annual Conference and hence the people are not given the information.

This conviction is shared by a good many of our brethren; but it is apparent that they have not taken the situation very seriously. In the first place, let it be understood, that we believe that the men who are doing field work should as far as possible give themselves to the visitation of the individual churches.

(Continued on page 8)

An Alphabet of Christmas

Compiled from the works of the world's best writers by Harvey Peake

A little Child, Thou art our guest,
That weary ones in Thee may rest.
—[Martin Luther.]

Blessed is the season which engages
the whole world in a conspiracy of love!
—[Hamilton Wright Mable.]

Christ is born, the Great Anointed.
Heaven and Earth His praises sing!
—[J. Cawood.]

Day full of joy and benison to earth.
—[Abraham Coles.]

Every hearth is aflame and the beautiful sing,
In the homes of the nations, that Jesus is
King!
—[J. G. Holland.]

For Christ is born of Mary,
And gathered all above;
While mortals sleep, the angels keep
Their watch of wondering love!
—[Phillips Brooks.]

God gave the world His Son, and He was known
For God's own Son, because He took the
throne
Of perfect love, that seeketh not her own.
—[T. C. Williams.]

Hark, the herald angels sing:
"Glory to the new-born King!"
—[Charles Wesley.]

I hear along our streets pass the minstrel
throngs,
Hark, they play so sweet on their haut-
boys Christmas songs.
—[Henry W. Longfellow.]

Joseph was a-waukin', hearing angels sing,
While Mary's Son at midnight was born to
be our King.
—[Old English Song.]

Kings rode through the gate and the guard,
Through the silent street, till their horses
turned
And neighed as they entered the great inn yard.
—[Henry W. Longfellow.]

Lease us our Christmases and we can well af-
ford to let go almost all the other ties that
bind memories' strands to the supporting
posts of life.
—[Temple Scott.]

May you have as many happy months as you
taste mince pies at Christmas.
—[Old English Saying.]

No trumpet blast profaned
The hour in which the Prince of Peace was
born.
—[William Cullen Bryant.]

Once in David's royal city stood a lonely cattle
shed,
Where a mother laid her Baby in a man-
ger for His bed.
—[C. F. Alexander.]

Plum pudding, goose, capon, minced pies and
roast beef.
—[Old Carol.]

Qulps and cranks and wanton wiles,
Nods and becks and wreathed in smiles!
—[John Milton.]

Rainy clouds possessed the earth,
And sadly fell our Christmas Eve.
—[Alfred Tennyson.]

Sing the song of great joy that the angels began,
Sing of glory to God and of good will to
man!
—[John G. Whittier.]

'Twas Christmas broached the merriest ale,
'Twas Christmas told the merriest tale!
—[Walter Scott.]

Unto all men, good will and peace!
—[Abraham Coles.]

Voices calling, "Christ is born!"
—[Peter Gerhardt.]

While we with joy remember them,
The journeyers to Bethlehem.
—[Frank Dempster Sherman.]

'Xclaim ere he drove out of sight:
"Merry Christmas to all and to all a good
night."
—[Clement Moore.]

Yea, Lord, we greet Thee, born this happy
morning!
—[J. Reading.]

Zion heard and was glad!
—[Psalm 97.]
—In The Christian Advocate.

and after the service a black man followed him to the vestry. He turned out to be Black Harry. He had been shipped from St. Eustatius to the Continent with a cargo of slaves and was able to tell the doctor that he was still an active worker of the Methodist Church.

Meanwhile Methodism did not get much chance in the island. In 1788, on his second visit to the West Indies, Coke went again to St. Eustatius with the purpose of forming a mission, if possible. He found that the little company of Christians had been subject to great persecution. To preach, or even to pray in the presence of other people, involved fines, imprisonment or transportation. Yet, in spite of this opposition, Coke found that the number of Methodists had grown to 258, and he was able to baptize 140 members of the society. He also ventured to preach one day, and announced that he would do so again on the following Sabbath. Late in the evening of the day on which he preached the governor sent for the gentleman with whom Coke was staying, and threatened him with terrible punishment. The next day a message came to Coke requiring him to promise that he would not publicly or privately, by day or night, preach either to whites or blacks, during his stay on the island, under penalty of "persecution, arbitrary punishment and banishment from the island." So Coke returned to St. Kitts, "blessing God for a British constitution and British government."

After a further lapse of two years, in 1790, Coke made another attempt. Having a little time to spare waiting for a conference at St. Kitts, he crossed over to St. Eustatius and called upon the new governor, lately arrived. He was received "with very great rudeness, indeed," and soon discovered that there was no possibility of his being able to do any work. In 1792 he was there again, and found that there was no improvement in the position. The persecuting spirit was still prevalent and the little society seemed to be wasting away. The doctor waited on the governor again, but to no purpose. Coke heard that two women had been publicly whipped for being present at a Methodist prayer meeting. He writes: "While under the severe lashes of the common executioner, and great furrows were made in their bleeding backs, they triumphantly told the multitude that they preferred their torments above all the gold and silver in the world. In short, they gave such proofs of the power of religion, of patient suffering and victorious faith, that some principal gentlemen who were present acknowledged it was a thousand pities they should suffer at all. But nothing could move the governor."

For the time Coke was obliged to abandon his attempt to establish a mission in St. Eustatius. But he did not give up all hope. In 1794 he went to Holland to interview the authorities there and see if he could get the restrictions on our work in the Dutch colony removed. He was graciously received by William the Fifth, afterwards King of the Netherlands, who promised to take his memorial into consideration. Coke did not immediately accomplish his purpose, but when he returned to England he was not without hope of ultimate success. A missionary in St. Kitts wrote to Coke the same year: "Twelve or fourteen of your St. Eustatius flock are here now to spend Easter with us. I was this morning speaking to one of them who said: 'In our prayers God assures us that His Gospel will be preached among us. We have prayed for it; He promises to grant us what we have prayed for; and His promise cannot fail.'"

Nine more years passed before it was possible to establish a mission.

Subsequently the St. Kitts missionaries visited the island and established the mission. A few years later the first missionary, the Rev. M. C. Dixon, was appointed to reside there and for many years now the mission has been helped with "financial grant" from the Dutch government.

Methodist in the West Indies

St. Eustatius and Black Harry.

By the Rev. E. Adolph Haynes

The early days of Methodism in the little Dutch Island of St. Eustatius make an interesting story. Here, as in the other islands referred to, Dr. Coke was associated with the beginning of our work. He journeyed thither from St. Kitts on the occasion of his first visit to the West Indies, in January, 1787. He had been previously invited, and on arrival found that preparations had been made for his reception. He was welcomed by a company of Methodist Christians, who, out of their humble means, had furnished a small cottage for his accommodation. But how came Methodism here before the arrival of the first missionary?

Some little time previously a slave named Harry had been imported from North America. He was a Methodist, and at once began to try and lead his fellow slaves to the light. He was so successful that he soon gathered together quite a company of Christians. A humble chapel was constructed and great power attended his preaching. Men groaned under the conviction of sin, and many surrendered themselves to Christ. It is said that the governor of the island came on one occasion to hear Black Harry preach. But the preacher's success began to arouse some con-

cern among the higher powers, and finally Harry was forbidden to preach any more. The planters had become alarmed as they saw the slaves becoming Christians, and it was only by the intercession of the chief judge that Harry was saved from a cruel flogging. It was just after the black preacher was silenced that Coke arrived. He was eagerly welcomed by the shepherdless flock, who immediately importuned him to hold services for their benefit. Before doing so, however, he waited on the governor, who, after examining his credentials, gave permission for a service on the following Sunday. He could not do any more public work, nor could he take any definite steps for the formation of a mission. He did all he could, however, to encourage the persecuted Christians and to confirm them in the faith. He formed them into six classes, thus leaving in the island the nucleus of a future church. Some time after Coke's departure Black Harry ventured to pray publicly with his brethren. For this offence he was publicly whipped, imprisoned and banished from the island. For a long time no one knew what had become of him. In 1796 Dr. Coke met him in North America. The doctor had been preaching,

THE BIBLE AND RELIGIOUS EDUCATION IN OUR SCHOOLS

Compiled by Carl Theodor Wettstein

PROVIDENCE JOURNAL:

"A school system which is divorced from religion, however essential it may be under the conditions of American life, offers peculiar problems to the thoughtful educator. The training which the Sunday Schools are able to impart in these circumstances is limited at best. An educated irreligious class is a greater danger to the state than an ignorant religious class. Perhaps some day it may be possible to provide in the secular schools such religion as the parent may desire."

LADIES' HOME JOURNAL, in an editorial:

"We are cutting a sorry figure * * * as the one nation which has the only great school system without the vestige of a definite and formal instruction in religion in it. * * *

"Louder each year grows the murmur of dissatisfaction on the part of parents with the education given their children. Nor a spring-time has passed, during the last five years, that the letters which have come to this office from dissatisfied parents have failed to show a steady increase. And that there is a wider dissatisfaction, and yet unexpressed, admits of no question. On every hand the signs are evident of a widely growing distrust of the effectiveness of the present educational system in this country."

"Mr. Bok cites this question as coming from one father: 'Are we not leaving the moral ethics out of our educational curriculum?' Another, writing in complaint of the fact that the head of his daughter had been 'trained, if not at the expense of the heart, then without the heart,' adds: 'This would be all very pretty if my daughter were going to be an astronomer or to write Greek theses, or to be a professor in physics or chemistry; but she is going to be a wife and mother, and what has she gained in the development of her natural womanly self by her four years of study? For the life of me I can't see it—and I am a college man.'"

JUDGE FAWCETT, Brooklyn, N. Y.:

In sentencing George H. Latt, a young man of nineteen, to a term in Elmira for burglary, Judge Fawcett said: "Of all the undesirable professions, that of burglary is the worst. No matter how good a burglar you may be, you will be caught and sent to prison sooner or later. I have seen your friends who wished to speak to me about you, and I find that all attempts to have you go to Sunday School have failed. In the five years I have been sitting on this bench I have had 2,700 boys before me for sentence, and not one of them was an attendant of a Sunday School. Had you gone there, I am sure you would not be before me today."—*Christian Herald*.

EDITOR O'HAGAN, discoursing on "The Godless School and Commercial Morality," tells of a correspondent who had been making inquiries "as to the effort of educational legislation (in France), on the personal and commercial integrity of the French," with this result:

"A French firm has replied that the want of religious education greatly affects the morality of those educated in the government schools, and that French youth are now too deeply imbued with bad principles by masters who have no principles themselves to permit of a rapid recovery from that deplorable state of affairs. Godlessness has indeed wrought an immense change in every artery of French life. There was a time when no standard was higher than that of the French in the matter of honor and principle."

MONSIEUR APPERT, as attorney for a murderer in Paris. To the jury:

"Gentlemen: My case is very simple. The defendant has confessed his guilt; a defense is

impossible. But in spite of it I will say a few words. I see before me there on the wall the picture of the crucified Christ. It hangs here in this court room where you condemn the guilty. But why do we not see or hear anything of Him in the schools to which you send your children? Why is it that this Sandoz (the murderer) sees the Crucified here for the first time, after he is accused of a crime? If the accused had been taught to look upon the Crucified when he sat in your schools, we would not now see him here as a murderer. Yes, it is you, gentlemen, whom I accuse! You, who brag of your education and your intelligence, and, at the same time, are barbarians. You, who spread infidelity and immorality among the people, and then are astonished if the people answer you with crime and vulgarity. Condemn my client, yes, you have a right to do it. But I accuse you and have a right to do it; it is my duty."

Yes, these words fit exactly the conditions in our country; but woe to the lawmakers and educators, parents included, who are responsible for them, and who allow their children to grow up without the moral foundation of religion. If these children end in the penitentiary the lawmakers and educators mainly are responsible for it.

JUDGE THOMAS C. T. CRAIN, of the Criminal Court, New York, in an after-dinner speech at the Hotel Astoria:

"I think that there is nothing in life so necessary for children as a religious training, and I believe they should be taught religion as well as the subjects which are now taught. I have in mind a system that I think could be adopted with advantage. It's a system of registration, so that when a child enters school, the faith of his parents may be known. And then I think that at certain hours of certain days set aside each week, men competent to teach the religious faith of these parents should be engaged to instruct the children in the same faith."

GOVERNOR OSBORN, of Michigan, in a speech to thousands of teachers, indorsed the use of the Bible in every public school in Michigan, and declared that the Lord's prayer should be included in the regular daily program.

Speaking also as a man who has traveled in nearly every civilized and uncivilized country on earth, the Michigan executive declared that American Christianity is continually competing with creeds such as Mohammedanism, Buddhism and Confucianism, and asserted that the state, the school officers of the state, and the teachers should and must do their share to inspire pupils with the vital thought of Christianity.

T. J. NEACY, prominent business man of Milwaukee, in an article in the Free Press:

"The public school system is an indispensable American institution, from which, I take it, religion must be barred, but this does not infer that every perambulating blather-skite should be permitted to air his evolutionary views to children. If such are allowed to come in and discuss subjects of this character before young people, then there should be somebody present to talk on the other side—otherwise the morals of the children are put in jeopardy. When a young boy, or a young girl, is told by an older person that they are simply descended from an ape, and that, in consequence, everything ends with this life, children naturally conclude that living a clean life is not worth while."

DAVID R. PORTER, New York, in an address before the "Older Boy's Conference," a phase of the Men and Religion Movement:

"We are making every effort to eliminate graft and dishonesty from business and politics, but if the movement is to be successful

we must eliminate the same evils among the boys of our public schools.

"Exactly as the principles of citizenship and manliness are instilled in the American youth, so must the weeds of undesirable influences be uprooted.

"I believe that this is possible if the boy is aided in developing three valuable assets: a good body, a sound mind, and a Christian faith."

BIRD S. COLER, Democratic candidate for governor of New York in 1902, in a lecture at St. Paul, Minn., November 21, 1911:

"I for a long time have believed that nothing but positive religious instruction can protect the country. The schools are being conducted on lines fundamentally wrong, and they are responsible for the spread of Socialism. Seven out of every ten teachers in New York City schools are Socialists, and they are teaching the children discontent. I am devoting my time to an attempt to correct the system, and I believe that the time must come when a parent can secure for his child supplementary religious instruction in the schools. Our children are being brought up as atheists under the Socialistic tendencies inculcated in them by Socialist teachers.

"The public schools," he declared, "are fast becoming temples of a new religion. By some it is known as agnosticism, by some atheism, by some Socialism, and by others ethical culture. It is affirmative, dogmatic, intolerant."

THE CHRISTIAN OBSERVER comments on this as follows:

"The greatest menace of the age has been declared by a man prominent in public life to be Socialism. If the republic is to remain great and decent, said Mr. Bird S. Coler, Socialism must be fought unceasingly. One of the duties that faces Christian people today is to study the best way to combat Socialism and prevent its spread among the people. Mr. Coler declares that nothing but positive religious instruction can protect the country."

Those who oppose any kind of religious instruction in the public schools are really seeking to make the schools atheistic. The attitude of the opponents of the Bible in the public schools today is that of opposing Biblical teaching, and advocating a teaching that may be variously called agnosticism, atheism, Socialism, or ethical culture. Instead of contenting itself with the plea that the Bible shall not be taught in the schools, it advocates a teaching contrary to the Bible that is in its attitude affirmative, dogmatic and intolerant. They have really set up infidelity as a religion, while they are clamoring for freedom from religious dogma."

Professor Claude Kinnick, Principal Winamak (Ind.) High School, in an article in *Western Christian Advocate*:

"The public school is not the place to teach religion in any sectarian or even doctrinal sense. Were a teacher fitted to do such teaching and were so inclined, he would necessarily differ in his forms and doctrines from many of his pupils and their parents. Since the state lays the burden of maintenance upon all, no man should be compelled to contribute taxes to support a teaching of which he does not approve. Nevertheless, the school may and should teach religion in its most essential and vital aspects. Perhaps if the Churches would abandon many of the non-essential forms, and teach a purer and simpler religion, as our Master taught it, the ground for non-participation and opposition on the part of so-called infidels and atheists would not exist. Certainly the school could teach the sort of religion to which even the atheist could find no objection.

"But the Bible is not used in the public schools to-day enough to give offense to the rankest atheist. It should be used more than it is. Neither history nor literature can be intelligently studied without constant reference to its pages. The question as to its use hardly admits of discussion."

THE CHRISTIAN LIFE

THE SECRET OF A HAPPY DAY

The secret of the Lord is with them that fear Him.

Psa. 25, 14.

Just to let thy Father do
What He will;
Just to know that He is true,
And he still.

Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth.

Just to trust Him, that is all,
Then the day will surely be
Peaceful, whatso'er befall,
Bright and blessed, calm and free.

Just to trust, and yet to ask
Guidance still;
Take the training or the task,
As He will.

Just to take the loss or gain
As He sends it;

Just to take the joy or pain,
As He lends it.

He who formed thee for His praise
Will not miss the gracious aim;
So today and all the days
Shall he molded for the same.

Just to leave in His dear hand
Little things.
All we cannot understand,
All that stings.

Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing.

This is all, and yet the way
Marked by Him who loves thee best;
Secret of a happy day.
Secret of His promised rest.

—Frances Ridley Havergal.

THE COSMOPOLITAN CHRIST

The return of another Christmastide impresses us with the rising influence of Christ. No personality is better known in the world to-day. No life that has been lived upon earth has so commanding an influence. It is even now literally true, as was said of Him by the Jews, "Lo, the world is gone after Him." He is the world's most cosmopolitan character.

One reason for this is the cosmopolitan character of His salvation. Buddha may be the "Light of Asia," but Christ is the "Light of the World." His salvation is for all men, all races, all nations. Other religions are ethnic. Christ's gospel transcends all racial limitations. Moreover, His salvation comprehends not only every variety of individuals, but also every kind of society. It aims to perfect men in their social and political relations. So Christ's scheme of salvation, as Freeman-tle expressed it, comprehends "The World as the Subject of Redemption." Christ had the whole world in His eye. He thought of His Kingdom as a transformed world society.

Christ's doctrine of universal peace is also evidence of the cosmopolitan conception of His gospel. His advent in this world was heralded with a hymn of peace. His ministry was devoted also to the establishment of "peace on earth and good will toward men." Out of His teaching has grown the modern peace movement. The tide of public sentiment is steadily rising toward universal peace. In recent years well-known writers, eminent moralists, and great generals have gone on record against the barbarity of war, and have declared in favor of universal disarmament and of world-wide arbitration. The ideal of peace is slowly realized as the spirit of Christ pervades society. After the fighting at the battle of Gettysburg on the close of July 2d, the two armies rested on their arms for the night. Between Slocum's and Johnson's lines was Spangler's spring. Far into the night, the hostile troops, under cover of darkness, drew water out of the same spring. Likewise, when all the contending nations drink out of the same well of salvation war will cease and peace will reign.

Christ's doctrine of universal brotherhood gives a view of the cosmopolitan sweep of His gospel. Men were to forgive each other. They were required to maintain amicable and fraternal relations. No one was to be unjust. None was to be oppressed. The world has now gone out after Him as the only One who can make possible the fact of human brotherhood; who can heal the wounds which our artificial social distinctions have made; who can right the wrongs of the world, and establish social justice.

Christ's teaching of love also shows the cosmopolitan reach of His gospel. Love is a universal principle. Ancient writers wrote profusely upon the subject of friendship, but none saw that love was a greater bond of union. Paul grasped Christ's universal point of view when he wrote, "Love is the bond of the law." It is greater than law. He who has love in his heart lives above the law. He would keep the law even though the outward statute did not exist. No prohibitions in the law affect him. Love prohibits him. Love, then, is the most fundamental principle known to human society. It is cosmopolitan in its control. It holds the solution of all our human problems. He whose birthday we are again about to celebrate, gave this principle its clearest expression. His character can be no less cosmopolitan than the life and the truth which it portrayed.—The Western Christian Advocate.

"Whatever we get that we cannot pass along in some measure or form is not the best gift. When divine blessings and gifts of grace come to us, is not our duty plain? Is it not to enrich some other life with that which enriches our own?"

I have always thought of Christmas time as a good time; a kind, forgiving, generous, pleasant time; a time when men and women seem by one consent to open their hearts, freely; and so I say, "God bless Christmas!"—Charles Dickens.

THE CODE OF THE CLEAN-SOULED

By Beverly Polk

I

To do the work of a man in a strong man's way, finding therein zest and zeal, and the joy of honest combat.

II

To take unfair advantage of none, to be generous to those who need generosity, sympathetic to those in need of sympathy, charitable to those who lack charity, and just to those who deserve justice.

III

To be law-abiding and obedient to those in authority, "rendering unto Caesar the things that are Caesar's."

IV

To love life because God gave it, and to enjoy it fully and freely in a way that leaves no shame when the shadows begin to lengthen.

V

To keep the body unsoiled by the filth of sin and unspotted by corruption, but swept and garnished as a fit Temple for the Holy Spirit.

VI

To have one supreme God, unrivaled by earthly idols.

VII

To enjoy at nightfall a home wherein Love and Peace continually abide.

These constitute a code, the keeping of which must needs culminate in a blessed content.—From "The Northwestern Christian Advocate."

GIVE US FAITH

By Erere E. Angelman

Lord, give us faith, faith that can see
Beyond life's seeming destiny
The thing Thy will would have us be.

Lord, give us faith, faith that can spread
The table though there be no bread,
But only hunger keen instead.

Lord, give us faith, faith that can take
The lowest place for Thy dear sake,
And of that lowest highest make.

Lord, give us faith, faith that can flout
All craven fears, all forms of doubt,
And all their myriad legions rout.

Lord, give us faith, faith that can prove,
Though chastened by the Hand above,
That Hand is still the Hand of love.

Lord, give us faith, faith that can see
Not death, but immortality,
The soul's eternity in Thee.

—From the Sunday School Journal.

"There are two kinds of Christmas — the Christmas in the hand and the Christmas in the heart. These two are not necessarily inconsistent with the other, but the latter is more interior and vital, and less common than the former. To many people the holidays represent simply putting out the hand either to receive some remembrance or to tie up bundles that others may enjoy the contents thereof; but to a lesser number Christmas brings a cheer for the heart, which thereafter immediately superabounds in kindly ministry to others. It certainly ought to be the case that there is a Christmas in the soul, as well as in the shops and on the streets. Christmas is the feast of the Christ—that great heart of redemptive offering who gave himself for us—or it is nothing."

General Committee of Board of Foreign Missions, Decatur, Illinois

Reported by C. G. Cummings, B.D.

The General Committee of the Board of Foreign Missions of the Methodist Episcopal Church, met in the First Church in Decatur, Ill., at 3 p. m., Monday, November 10, with Bishop Earl Cranston, presiding. After singing, Dr. A. B. Leonard read scripture and offered prayer. Following the singing of another hymn, the secretary of last year called the roll. Six absentees sent regrets.

Dr. S. O. Benton was elected secretary and Dr. George M. Fowles, financial secretary, with Dr. H. C. Jennings, assistant financial secretary.

Secretary Earl Taylor reported the program outlined for the sessions of the committee which was adopted.

Memoirs, concerning the late Dr. Homer Ealon, for many years treasurer of the board of managers, and Mr. Charles R. Benedict, deceased, representative of the Ninth General Conference District were ordered.

Bishop Cranston appointed as committee on "Urgent Needs and Strategic Opportunities," Bishops Hamilton, Burt Smith and McConnell, District Representatives J. G. Wilson, D. D. Forsyth, S. R. Smith, and J. L. Taylor; Board of Representatives, W. I. Haven, E. G. Richardson, F. A. Horne, H. K. Carroll, Secretaries Taylor and North. Committee on Nominations: Bishops Anderson and Luccock, J. R. Gettys, E. S. Tipple, J. N. Bulwinkle, W. E. Carpenter, George M. Fowles.

The acting treasurer, John H. Huff, presented the following summaries:

Conference Collections, \$1,060,824, Lapsed Annuity Funds, \$13,972.47; Legacies, \$68,863.20; Miscellaneous, \$13,809.13; Total Regular Receipts, \$1,157,469.40. Regular Disbursements for the fields and missionaries, \$980,172.67; Publication, \$16,860.40; Missionary Education, \$6,748.89; Field Secretaries, \$6,693.92; Follow-Up Work, \$4,565.17; Department of Income, \$10,494.29; Office Secretaries, \$21,000; Expenses, Office and General Committee, \$28,226.27; Interest, Rent and Treasurer's Office, \$17,529; Miscellaneous Expenses, \$16,670.47; Total Regular Disbursements, \$1,108,961.37. Regular receipts exceeded disbursements by \$48,508.03. The receipts for special gifts were \$325,058.78; total receipts from all sources, \$1,482,528.18. The complete disbursements were \$1,441,602.32.

The amounts as estimated for 1914 were: for work as it is, \$1,259,402; increase asked for, \$365,744; for new work, \$789,227.

The debt of the board is now \$88,488. The secretaries stated, if the present rate of increase in missionary offerings continues, the debt would be automatically wiped out by 1915.

Important Resolutions Adopted

1. That the General Committee appropriate \$1,157,469; appropriated last year, \$1,109,004; an increase of \$48,465.
2. That the same amount as last year be appropriated for "supplementary purposes and for collections, administration and miscellaneous expenses."
3. That the regular appropriations to the field be fixed at \$893,658, the amount appropriated last year.
4. That the increase of \$48,465 be referred to the committee on urgent needs and strategic opportunities.

A Survey of the Field

Dr. F. N. North made the report for the corresponding secretaries. The presentation of the same made a deep impression on the audiences that listened to it. Some of the important items were: Africa, Liberia, Bishop Scott in charge. "Miss Mary Sharpe desires to give her work over to the board of

managers and retire, and we ought to take it." "Bishop Scott's work has had remarkable growth especially among the Kroo tribe. He makes a strong and just plea."

The Lunda District, the Rev. and Mrs. J. N. Springer, missionaries. "Strategic as a center for Mohammedan as well as for work desires increase of resources. Bishop Scott among natives."

Inhamland, W. C. Terrill, missionary: "Where a hospital is greatly needed, though I do not dare propose one."

India: "A movement of an educational nature. One hundred thousand dollars a year is not too much. It is an appeal that ought to make Methodism throb."

China: Dr. North read these words from a letter written by Bishop Bashford and approved by Bishop Lewis: "Unless we can get an advance of \$32,000 the mission must either go in debt or some of our missionaries must go home." Dr. North earnestly said: "We want to say to these heroic leaders of our Zion: 'Sleep well at night. Do not go in debt and do not withdraw any missionaries.'"

"And we feel that we dare say that."

Concerning union educational work in Japan and China, Dr. North said: "To hold our own, 'to save our face' with other denominations, some of whom have already put up their share of money, we need funds not now in sight."

South America: "Dyed in the wool missionaries of the East are anxious about this field. They regard it as one of the great missionary fields. In Peru, Dr. Thomas Bond Wood, an apostle of religious liberty, has labored indefatigably."

Mexico: "There is no doubt of the religious opportunity in doing our duty in the present ferment."

North Africa: "A distinct proposition because of its religious relation to the entire Moslem world and its political relation to France. There should be no hesitancy to the pleas for North Africa from Bishops Hartzell, Wilson, Burt and Oldham."

Italy: "Don't deal with it as it relates itself to the Pope and the Roman Catholic Church. Our business is to give them the gospel of Jesus Christ which they have not. It means the children in the main. Schools for boys and girls. Educational endeavor is to be the prime factor."

Bulgaria: "This country is in a different condition from years ago. What to do today is uncertain. Things are broken up."

Russia: "Peculiar in its adjustments. Dr. George H. Simons is being supported by gifts from the First Church, Decatur, Ill."

Protestant Europe: "Germany, Scandinavia and Switzerland never ought to have been listed as missionary fields. Religion is established in these countries. They should be recognized as allies in the development of the spirit of Methodism. We must deal with them from a different basis and motive than that of China and Africa. A new program is needed for our work in Europe, without putting them in the missionary position, where it is impossible for them to bulk large. They want to do definite missionary work by putting their money in special fields. This would lift them to a nobler position, giving them the standing of allies in our missionary propaganda."

Dr. North's final word: "Pray God daily that we will be able not to settle matters by comparisons, but have the money to deal with the problems on their individual merits."

Two Memorable Meetings

Students Volunteer Night, was observed on Monday evening. The church was crowded with hundreds of college men and women

from Central Illinois. Dr. Dan Brummitt, presided; Devotional exercises were conducted by Dr. George Heber Jones. The purpose was to demonstrate the heroic in the missionary appeal.

"I know that the top of the steeple of a City Hall is not a conventional place for a conversion," said R. R. Henderson, a husky football coach from the University of Chicago, "but that was where I saw my Master. I came home, threw my steeple-jack tools on the floor, and said, 'God has something bigger than this for me. I'm going to college.' I went the next Monday morning. I worked my way through, and now I am eagerly looking forward to a big life of service for Him who was God's great missionary to the world of men."

"I received no special 'call,'" said C. W. Jeffries of De Pauw, "but the thought came to me with tremendous force, 'why are you not called?' I could find no sufficient answer to that question. The need cries aloud to me. I am going."

"My good friend, Slim McKee and I," said R. C. Scott of Boston Theological Seminary, "kneeling together in a frigid room, into the wee small hours one night, and when we rose I knew I could never escape foreign missions."

Lloyd Hoover of Illinois Wesleyan said: "It was hard for a time to think of giving up parents, loved ones, the comforts and pleasures of the homeland, but this promise decided me, 'Whosoever loseth his life for my sake, shall find it.' Much more will come back to me than I shall ever lose."

"My call to the foreign field began seventy-five years ago," declared George C. Lacy, son of Rev. W. H. Lacy of China, "my grandmother, then a little girl, resolved that if she were ever able she would go to the field as a missionary. I love China. Recently I found in an old college note-book this sentence which I had scrawled there, 'Om, my China! Would to God that I had a thousand lives to give thee for my Christ.'"

H. F. Lewis of the University of Illinois testified: "For years I was blown about by desire and inclination like a boat in a rough sea. But Northfield decided me. Now my duty shines clear."

"I wanted to be a doctor, lawyer, artist, physician, what not," said G. F. Loveland of Northwestern University, "but at last came complete surrender. I would not be a volunteer if I could help it. But the burden of proof rests with me to show good reason why I should not go when the need is so great."

"I would to God that the whole church might catch the inspiration of this wonderful meeting," said Dr. Leonard at the close of this never-to-be-forgotten night's service.

Tuesday afternoon at Grace Church the returned missionaries held what might be fittingly termed a "camp-fire meeting." These missionaries eloquently, humorously, pathetically and also in an informing and inspiring manner, told of the years of toil and self-sacrifice spent in non-Christian lands. Some were home because the severe climate of the countries in which they labored, had made heavy inroads upon their health. Overwork, due to the insufficient number of missionaries to do the required work, had caused the return of others.

Neither unhealthy climatic conditions, nor shortage of missionary workers, seemed in the least to diminish the evangelistic passion that burned in their souls for the non-Christian masses, to whose redemption they had dedicated their lives.

Thirty or more missionaries representing practically the whole foreign field, were grouped on the platform at the close of this wonderful meeting. Dr. Leonard said: "These are all my children."

He gave the following statistics of membership: Europe 17,000, India 250,000, China 40,000, Korea 50,000, Africa 17,000, South America 10,000, Mexico 7,000, Japan 8,000.

(Continued on page seven)

OUR SUMMER IN EUROPE—X

Switzerland

By Charles M. Melden, Ph. D.

When we left Italy her usually sunny brow was clouded and her tears were falling. Her mood was reflected in our own. The thought of leaving this land of rich and delightful experiences was saddening. If we did not actually weep we felt like doing so. However, we could not long repine over the inevitable past, for the future attracted us. If Italy was behind us Switzerland was before us and we were soon enthusiastically enjoying its charms. We entered this unique country via the Simplon tunnel. This is one of those stupendous feats of engineering for which Switzerland is famous. One stands in awe at what the skill of men has accomplished. Napoleon's haughty statement, "There shall be no Alps," has been literally fulfilled. The Simplon, Mount Cenis and St. Gotthard tunnels make communication with Italy easy, swift and certain.

Switzerland is an exquisite cameo cut by the divine Artist. Its mountains lifting their snow-capped summits far up into the vaulted blue; its verdure-clad valleys smiling in their sheltered seclusion; its ice gorges somber and forbidding; its picturesque lakes sparkling jewel-like in the cloudless sun or dark and driven by the tempest; its graceful waterfalls sending their foaming streams down over jagged rocks or gleaming between banks of deepest green overhung by shrub and tree; its frozen seas, descending avalanches, terrible passes, rushing rivers and ever-varying landscapes present to the visitor a concentration of the beautiful and sublime to be found nowhere else. There is but one Switzerland. It is unique. Its advantages as a vacation resort are unsurpassed.

The railroad after leaving the Simplon follows for many miles the course of the Rhine which sends its turbid flood at last into Lake Geneva discoloring the water for a considerable distance from the shore. But it leaves its impurities in the lake and where at Geneva, it flows out it is of crystalline clearness.

Montreaux was our first stop. This is one of the most beautiful places on the shores of the lake. Sheltered from the north wind by a range of lofty hills it is much frequented as a winter resort. Fine views of mountain and lake are to be enjoyed. Within easy walking distance is Castle of Chillon.

This stronghold of the powerful dukes of Savoy has become universally known through Byron's poem, "The Prisoner of Chillon."

"Lake Leman lies by Chillon's walls;
A thousand feet in depth below
It's massy waters meet and flow."

It is a pleasant excursion over the lake to Geneva. The steamboats are swift and comfortable and from their decks one can see much of the country as they touch now on the French coast and now on the Swiss. Geneva is a fine modern city. It has the look of thrift and enterprise characteristic of Switzerland. But it was chiefly interesting to us because of John Calvin's residence there. This man in his day wielded an influence over this place only surpassed by that of Savonarola in Florence. His theology for centuries held men in its iron grasp but has long since lost its power. It is now simply a matter of classroom discussion. Even the churches which bear his name practically repudiate his doctrines of predestination and unconditional reprobation. However, we were glad to visit his old church, the site of his former home, and his garden. He was a great thinker and a mighty man.

Of quite the opposite type was Rousseau whose name is also associated with the city. On an island in the midst of the Rhine stands a memorial to this man of brilliant intellect but of an utterly depraved character.

How rich this whole region is in literary associations! On the shores of lake Gibbon, Mde. De Stael, Byron, Voltaire and a host of others lived for a time finding inspiration for

their work amid its beauties. It is a place to work, to rest. One sympathizes with Byron:

"Clear placid Leman! thy contrasted lake
With the wild world I dwell in, is a thing,
Which warns me, with its stillness, to forsake
Earth's troubled waters for a purer spring."

The ride over the railroad from Montreaux to Interlaken is one of constant delight. The road winds up the steep mountain side giving superb views of the villages, lake and distant peaks, until it attains a height of 4,000 feet. Then it gradually descends through wild passes and verdant valleys until it reaches its destination.

Interlaken as its name indicates lies between the lakes, Brienz and Thun. It is a convenient center from which to reach Lauterbrunnen and Grindelwald. The first of these places is noted chiefly for the Staubbach which leaps from a sheer precipice 900 feet high. Grindelwald is like an amphitheatre carved out of the rocky mass of the mountains which tower with sublime majesty far above. For a little while I found myself alone in a church yard. Upon the stones were engraved the names of guides who had lost their lives in the fastnesses of the great hills. Standing there amid the silences, in the presence of the eternal mountains whose snowy summits were shining with a supernal light I seemed to be enswathed with the spirit of the Infinite. That presence which came to Moses in the mount pressed in upon me. I was awed, subdued, with bared head and humbled heart. I worshipped Jehovah—the God of the Hills.

"O dread and silent mount! I gazed upon thee
Till thou still present to the bodily sense
Didst vanish from my thought; entranced
in prayer
I worshipped the Invisible alone."

It is a pleasant and varied journey by boat and rail from Interlaken to Lucerne. Like many other Swiss communities this place is visited more for its surroundings than for itself. Its situation at the head of the lake is very advantageous. Mounts Rigi and Pilatus are easily reached and many ascend them not only for the beauty of the view from their tops but to get the effects of the sunrise or sunset which sometimes are indubitably glorious.

Everyone desires to pass through the old bridge with its quaint decorations and everyone visits Thowaldsen's Lion. It is a memorial to the Swiss guards who died in defense of the Tuileries in 1792. It is a bold and adequate conception admirably executed. It is sculptured in the living rock and is of colossal size. The cliff above is draped with vines and the water stands mirror-like in the basin beneath; but only the majestic form of the dying lion attracts one. If your eye wanders for a moment it is sure to return with fresh interest to that wonderfully life-like body lying there in the rock. The expression is strikingly natural. We can almost see him writhe in his death agony. Dying he is still faithful and his powerful paw rests protectingly upon the Bourbon lily. It is a worthy monument both of the artist who designed it and of the devoted men whom it commemorates.

From Lucerne one may easily visit the famous Axel Strasse, a road along the lake hewn out of the solid rock, with open arches for air and light; Tell's Platz, marked by a little chapel, where it is said Tell leaped from Gessler's boat and made his escape; and the lonely promontory of Ruth, where the historic meeting occurred which resulted in the independence of Switzerland. This was achieved after one of the most unequal, heroic and glorious struggles ever undertaken.

The ascent of Rigi or Pilatus is now made by railroad. However, we scorned such pampering of our natural laziness and climbed to the summit of Rigi. The mountain is not very high being a little less than 6,000 feet,

but owing to its isolated position it commands an unrivaled view. It is said that the eye ranges over a circle 300 miles in circumference. From the far East to the far West along the southern horizon are the huge piles of the snow-crowned Alps. To the North and West are lakes Zug and Lucerne, each with its own peculiar charm, the city of Lucerne with its spires, its public buildings and its homes. The Emme and Reuss rivers winding like silver threads through the verdant fields.

We did not ascend Pilatus. This mountain is named for the Roman Proconsul who consented to the death of our Savior. The legend is that he, having lost the imperial favor, was banished from Rome and came hither to spend his last days among the crags and chasms of this rugged mountain.

It is a ride of only a few hours to Zurich. During the last summer the World's Sunday School convention met here. It thus became the center of attraction for many thousands of visitors. It is the largest and chief commercial city of Switzerland. Beautiful for situation, it stands on the lake of the same name, the shores of which are rich in woodland and farm, vineyards and orchards, palatial villa and humble cottage. From its streets magnificent views of the Alps may be seen. We took the incline to the heights named Dolder where one may enjoy a stroll through a pleasant park or a good dinner at one of the hotels. Several fine old churches are still standing. Among these the Grossmünster where Zwingle preached, has peculiar interest. Here he proclaimed the "new" doctrine of the Reformation doing in Switzerland work supplemental to that of Luther in Germany. He was a bold and intense champion of the truth as he understood it but was actuated by a liberality unusual in that day of bitter partizanship. His career was all too short. During the war between the Catholic and Protestant cantons he accompanied a regiment as chaplain, and in the bloody battle of Kappel, 1531, he was pierced through by a lance. His last words were, "What of that? they can indeed kill the body but they cannot kill the soul." His enemies burned his remains and scattered his ashes. However, they could not undo his work. The Gospel he preached was victorious. The hoary iniquity of the Papacy received a blow from which it never recovered. His grateful admirers have erected in the city a life-sized statue of the great reformer. It represents him with uplifted face, the sword in one hand the Bible in the other.

GEORGE R. SMITH COLLEGE

The year has opened with encouraging prospects at George R. Smith College, Sedalia, Mo. There is a good attendance of bright, promising students, with a slight increase in the College Department. Founders' Day was observed with appropriate exercises on October 31st, at which the Rev. C. C. James, D. D., of Warrensburg, Missouri, delivered an eloquent address. The School has received a number of donations. The Rev. B. D. Dixon, of the Central Missouri Conference, who passed away in August, bequeathed his library to the College and also made provision for a scholarship in the future. The Rev. Lucius C. Clark, now of Hamline Church, Washington, D. C., sent a nice collection of books before leaving Mason City, Iowa, and the National Training School for Deaconesses at Kansas City passed on a number of duplicates from their library, with some good pictures. A wagon and some other necessary supplies have been purchased through the kindness of a Michigan friend, and some furniture was received from Wisconsin. Some needed repairs have been made and the heating plant overhauled, adding greatly to the convenience and comfort of the students. Dr. C. W. Bennett, our Inspector, recently visited the school and, as usual, encouraged all to press on to higher standards of scholarship and culture.

GEORGE EVANS, Pres.

"WHY I DID NOT HEAR BISHOP QUAYLE ON JEAN VALJEAN."

That one did not hear Bishop Quayle in his best lecture, "Jean Valjean," when he has the price of the ticket and no other engagement made, would seem almost ridiculous to an intelligent being. Nevertheless, Bishop Quayle lectured in this city. I had the price of the ticket. I had no other engagement, yet I did not hear his lecture. May I be permitted to tell through the columns of this paper why I did not hear Bishop Quayle?

For, perhaps, two or more weeks there have been posted in public places placards bearing the following announcement: "Hear Bishop Quayle, Prince of Orators, in his best lecture 'Jean Valjean' Hugo's Hero, First Methodist Episcopal Church, Quarrier and Morris, Monday, October 20th, 8:00 P. M. Tickets fifty cents. On sale at Moore's Book Store." After learning of this lecture I called up by telephone the pastor of the church and inquired of him concerning the tickets, for up to this time I had not seen one of the above described placards. The pastor informed me to see Mr. I called at Mr.'s office and asked him about tickets. He informed me that the matter was in the hands of the Ladies' Aid Society. But while passing out of the office I noticed the above described placard and that tickets could be purchased at Moore's Book Store. I went at once to Moore's and purchased three tickets. Mr. Moore, who is an officer of the First Methodist Church, urged me to have my people come to the lecture. On Sunday I announced to my people that Bishop Quayle would lecture at the First Church and that they should hear him. I even postponed the meeting of my Official Board. About 7:30 o'clock, in company with my wife and another lady, a friend of my wife, I went to the church. At the door we were told that we would have to sit in one end of the gallery. I thought this a mistake. Hardly, thought I, would a Methodist Episcopal Church draw the color line. But facts are stubborn things. Here was the fact. I asked the usher who refused to allow us to take a seat on that floor for the pastor of the church. And with a sneering ring in the tone of his voice he replied, "Well, see Dr., meaning the pastor. I went immediately to the parsonage of the church and met the pastor just coming out on his way to the church. I related the matter and he informed me that the matter was not in his hands and that this was a city with southern sentiments and further he said that at the Banks' Meetings (these were meetings held by a Dr. Banks, an evangelist, for the purpose of winning souls to Christ), there had been quite a number of our folks present and that they decided to have us sit in the gallery. Then I thought, 'Would Jesus do that?' Would he make such discrimination among those who were anxious to hear the gospel and endeavor to be saved. Would Jesus say to one because his face happened to be black that he must be set off by himself? To say I was horrified is but putting it very mildly. Had it been in some place owned by persons who made no profession of being followers of Christ I should not have been at all surprised. But when I considered that this was in a place used for the worship of God and that those who worshipped there were followers of Christ I admit that it is hard for me to understand that in that place was the spirit of Christ. Again I ask, "What would Jesus do?"

There was nothing said on the placard about special seats being reserved for the colored people who attended the lecture. The placards called every one to the lecture. When I bought tickets there was not a word said about special seats. When I refused to be discriminated against in a Methodist Episcopal Church, after some consultation on the part of pastor and ushers standing at the door I was handed the price of the tickets, an act which seemed to say to me that we would rather not have you here at all.

Are not just such occurrences as this the

cause of much unrest among the colored people of the Methodist Episcopal Church? When the boys and girls of our race see that there are such discriminations against them in their own church will it not foster a spirit of rebellion or a desire to leave the church?

Dr. John Alfred Faulkner, professor of Historical Theology in Drew Theological Seminary, in his book, "The Methodists," says, "Methodism has had an immense vogue with the colored people, to whom its spontaneity and earnestness make special appeal. At first the colored were in the church, but on account of being thrust away in the gallery, or on account of the limited use of their services and talents, they believed that they could do more if independent." If such treatment as my wife and I received at the First Methodist Church of this city is persisted in, will it not lead to a similar result as it did at the time of which Dr. Faulkner speaks? May the spirit of Christ fill the hearts of all who profess to be his followers until every vestige of prejudice and race discrimination is forever gone. May they hold in mind the Golden Rule, "Whatsoever ye would that men should do unto you do ye even so unto them." When we say "brother", let us mean it with all the heart. Treat a brother as a brother.

Speaking to a colored base ball fan the other day he said that at the games he had attended white men sat by the side of colored men. And so absorbed were they in the game that they did not pay any attention to who sat by them, whether they were white or black. They were all enthusiastic baseball fans. Can not the Christians become so absorbed in the work of Christ and so interested in the uplift of all men that they will forget the color of the skin or the texture of the hair? In the language of Bishop I. B. Scott at the General Conference at Baltimore, Md., 1908, I say to our white people here, "I beg of you to forget the color of my skin, forget the past history of my people, forget that Africa has not hitherto proven as productive a mission field as some others, and hear once more the voice of the Master as he cries, 'Go ye into all the world and preach the gospel to every creature.'"—Julius S. Carroll, Pastor Simpson Methodist Episcopal Church, Charleston, West Virginia.

THE JUBILEE MOVEMENT, OUR GOLDEN OPPORTUNITY

By (Mrs.) Mary E. Dent

EVERY Negro who has the advantage of being connected with the great Methodist Episcopal Church should in every possible way show his appreciation. We should not only show our opportunity by simply retaining our membership in the Church, but should take advantage of every opportunity to further its progress. All along in various ways we have been given an opportunity to prove our loyalty; to show our gratitude for what has been done for us; but in all the history of the Church there has never been such a golden opportunity for the Negro membership of the great Methodist Episcopal Church to prove their gratitude for the many advantages received as the Great Jubilee Movement which means so much to us not only as a Church but as a race and as individuals. This is the opportunity of our lives to show our friends, those who have stood by us and helped us to reach our present standard, this I say is our great opportunity to prove to the great Church of which we are a part, our willingness not to receive all and give none, but to give and give freely to this great cause. Think of the purpose of this great movement! Surely we are willing to sacrifice such a small amount in order to help ourselves. What true and loyal member of the Methodist Episcopal Church would let the small amount of \$1.00 stand between himself and the education of his children? Why it should be our delight to respond to such a call. Fifty years ago we were at the foot of the hill looking up. To-day we have ascended near enough to the top to reach out

and grasp those things that will help us to measure arms with the men and women of any race. How do we hope to succeed? First of all we need men and women at the front who stand for right and right alone. Men and women whose ideals are above unrighteous living; who are possessed of strength of character; who seek to better the condition of the race by the purity of their lives. To-day, the call comes to us to prove whether we value our fifty years' freedom or not; and if so, how much? I appeal to our women especially to give their loyal support to this great issue. As women we have proven our loyalty in the past, so let us combine our efforts and make the Jubilee Rally mean something to us and our children. Let the women lead off in this. Rise up women! As mothers we are the leaders of the race. What race ever rises above the level of its women? What better step can the Negro take than to help better the condition of our schools. The success of our race depends very largely upon the education of our girls and boys; and if \$1.00 per member will help to do this let us make this small sacrifice; and as God helps those who help themselves, we will receive the blessings of God, merit the appreciation of our Christian leaders, and unborn generations will rise up and call us blessed. Let our watch-word be:

Holy, Holy, Holy, Lord God Almighty,
Thou hast led us safely on, be thou our
Leader still,
Lift our hearts in praise to Thee, make us
true and faithful,
Strengthen our ambition, let us do Thy will.

Thou hast kindly given unto us great leaders,
Who to-day are calling us to prove our loyalty.

Thou hast granted unto us fifty years of freedom,
All of which we praise Thee for; Thou blessed Trinity.

With united efforts we will do our duty,
We will heed the Church's call and to its rescue flee.

Holy, Holy, Holy, with thy kind protection,
We will be victorious in our "Jubilee."
Brunswick, Ga.

GENERAL COMMITTEE OF BOARD OF FOREIGN MISSIONS, DECATUR, ILLINOIS.

(Continued from page five)

total 457,000. Dr. Leonard said: "No other Church has made such a record as this."

The Last Day

Wednesday morning, 10 a. m., was fixed as the order of the day for receiving Mrs. W. F. McDowell, president of the Woman's Foreign Missionary Society. She reported the receipts of the society as follows for the past year: \$911,332, a gain of \$70,000; 194,000 members, a gain of 5,000; new missionaries sent to the field, 47. Bishop Hamilton replied to Mrs. McDowell. He said: "This is an epoch in the history of the church." Dr. Oldham said: "We express our unbounded pleasure at this report."

During the afternoon session Dr. D. E. Skelton of the Lexington Conference made an urgent appeal for the use of lantern slides in presenting the work of the foreign board. The position taken by Dr. Skelton was endorsed by Bishop Stuntz, Dr. Leonard, Dr. Earl Taylor and others. It was decided that a beginning in this work should be made at once and it was ordered, if necessary, to take the money out of the fund for incidental expenses.

At night the church was crowded beyond its seating capacity, with an audience that was eager to see the wonderful exhibit of pictures taken by Dr. Earl Taylor in his trip around the world.

Thus passed into history the best session, in many respects, of the general committee of the board of foreign missions.

Southwestern Christian Advocate

631 BARONNE STREET

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

A CALL BY OUR RESIDENT BISHOP

To the District Superintendents and Pastors of the Upper Mississippi, Mississippi, and Louisiana Conferences.

The claims of the Jubilee Fund have been strongly and clearly enforced by Secretary Penn. My deep interest in this movement leads me to further urge the matter upon your attention. Each Conference, named above, is highly favored by the Church in having at least one institution of learning within its limits. These schools are urgently in need of funds. The Jubilee Movement offers the best opportunity for helping them to larger equipment and greater efficiency in their work. These schools furnish a permanent foundation for the future success and strength of our church work.

(1) I trust that the Jubilee Fund will be given the right of way in all churches on the first Sunday in January. Our Conferences should measure up to the standard set by the Jubilee Commission. On the first day of each Conference session, a Jubilee Rally will be held and each pastor will make his reports for the fund separate from the reports on the regular benevolences. This roll-call will be one of the most impressive features of each Conference session. Remember that every dollar thus raised goes to the support of Rust University, Meridian Academy, New Orleans University and Gilbert Academy.

(2) I am praying that the great majority of charges may report the ten percent increase in membership through conversion. Let every brother preach and labor to this end.

(3) Each District Superintendent will be asked to report on the condition of the church record in each charge. The roll of membership should be accurately and neatly placed in an official church record and it is the duty of the pastor to keep this in good form.

(4) We expect that all statistics will be made out not later than the day before the Conference. Each District Superintendent will be charged with seeing that these records are correct and correspond to his Quarterly Conference record.

(5) I am planning to hold a Preachers' Institute at each Conference. Some of the best talent of the Church has been secured. A course of lectures and studies will be given that will serve to increase the efficiency of every pastor. Let pastors come with notebooks prepared to carry away in permanent form ideas, outlines and suggested methods for Bible study, pulpit and pastoral work.

Wilbur P. Thirkield.

(Continued from page one)

There is not only inspiration for the people in such a plan, but it would help any general field representative to come in touch with his constituency. But it is a matter of physical impossibility for any General Field man of the church or General Officer to visit the individual churches. We have about two thousand appointments in our Colored Conferences; allowing the necessary rest days and unforeseen emergencies and counting upon the frailties of the human body, a man could not make more than three hundred appointments a year. At this rate it would take him nearly seven years to get around. It is at once seen that these men can best serve the Kingdom and the individual churches by throwing their strength into group meetings and into strategic centers and from these centers disseminate inspira-

tion and information to the local churches.

Make the pastor the main reliance for spreading the good work.

It has been asserted that the office of the Southwestern Christian Advocate should furnish some man to canvass the individual churches. Now that is not altogether a bad idea; but where the pastor takes hold of the subscription list of the Southwestern and the other causes which is his specific and definite duty, there is no need for a man to come in from the outside to perform that function of the pastor's life which belongs to him just as legitimately as the pulpit on the Sabbath day. The successful pastor is the man who is able to work all phases of church life, and if this were done, we would have large returns in all departments of our church.

Of General Interest

King Receives Delegates

The delegates of the twelve nations, represented at the International Conference on "safety at sea", were received by King George at Buckingham Palace late last week. Each of them was presented separately in the throne room His Majesty extending to them a most cordial greeting and welcome. He expressed his personal interest as a sailor in the success of the conference.

Bars Liquor Advertisement

The attorney general's department of Texas recently gave an opinion that newspapers which carry printed matter, the effect of which is to solicit orders for liquors in dry territory, are liable to prosecution as aiding offenders violating the law, prohibiting persons, firms or corporations residing out of the state in soliciting orders for intoxicating liquors in dry sections of the state. The ruling of the Arkansas Supreme Court holds that the presence of a circular or advertisement of a soliciting nature is sufficient evidence to convict.

Woman to Run Daily Paper

John C. Shaffer made public an interesting item of news when he announced last week that he had purchased the Evanston Index, Evanston, Ill., and planned to have it run exclusively by women. In accordance with this plan, Mr. Shaffer has selected Miss Hetty Cattell, as managing editor. She has had large experience as special writer on the Rocky Mountain News. Mr. Shaffer who is owner of the Chicago Post, Rocky Mountain News, Louisville Herald and other papers, plans to have the Index which is now a weekly publication, run as a regular daily paper and not as a publication for women but by women in every department even to the sporting editor.

Helen Keller Hears Song

On Monday of last week Miss Helen Keller heard her own voice and was able to hear the words of a song by the use of a bit of mechanism the creation of Edison "the wizard." During the experiment in New York, Miss Keller held a wooden piano key in her hand which she placed in the horn. This key method has long been used by Mr. Edison to assist his own hearing. Miss Keller's physician, Dr. Cutler and her teacher, Mrs. Macy, were present and witnessed the great delight Miss Keller took in this "the greatest pleasure of her life." After the experiment was ended Miss Keller was taken to the home of the inventor where she expressed her many thanks to Mr. Edison who is himself deaf.

"Mona Lisa" to the Louvre

"Mona Lisa," Leonardo Da Vinci's masterpiece, was brought from Florence, where it

was discovered recently after being hidden for nearly two years, to Rome late last week. The train on which the painting was brought was guarded along its entire route by soldiers who were as alert about their business as they were guarding a train carrying a royal personage.

The picture was inspected by the King of Italy and then turned over to the French ambassador at Italy, who returned it for a few days to the Italian government. It is for a short time to be on exhibition and then returned to France to be hung in the Louvre from which it was stolen by an Italian attendant.

Miss Wilson's Plan for Christmas Giving

Miss Margaret Woodrow Wilson, the president's oldest daughter, who is chairman of the Washington committee of the Society for the prevention of Useless Giving, suggested recently a plan that could be used most effectively and which would, to use the words of Miss Wilson, "alter the whole Christmas spirit all over this mighty and prosperous land." Her suggestions were "that each individual should find some one person and give him or her a happy Christmas." Miss Wilson further added: "If this suggestion could be taken up it would mean the lifting of burdens from many an anxious care-worn, suffering family, not only for one day, but for many days to come."

Automobile Census

A census of Autos of every sort in the United States, taken October 1, finds that the number was 1,229,530. According to the census numbers, there are 1,125,257 passenger cars of the gasoline type, 34,075 passenger cars of the electric type, 2,500 passenger steam cars, 69,418 gasoline commercial vehicles and about 250 steam vehicles.

The total gain in the past three months is 71,884 cars. The registration figures by states show that New York is still leading with 121,793, although California is close at hand with 118,135 cars. Ohio is third with 90,522, Illinois fourth with 79,247 and Pennsylvania fifth with 73,924. Iowa has 68,120 autos, while Michigan, Massachusetts and New Jersey have more than 50,000 and Indiana 45,000. New Mexico comes along at the rear with 765.

Fewer Medical Schools

There are fourteen fewer medical schools in the United States than there were a year ago. The reduction in the number of medical schools is part of a steady movement for improved medical education that has been going on for the past eight or nine years. The American Medical Association, the various State medical societies, and other agencies, have aroused public opinion to such an extent that seventy-nine medical colleges have either merged with other institutions or ceased to exist. Of the 101 medical schools now listed at the United States Bureau of Education, 53 are requiring one or more years of college work as a prerequisite to entering upon the study of medicine. An interesting feature of the statistics is the part played by women. Although the total number of medical students has decreased, the number of women studying medicine has increased. Of the 18,451 medical students of 1912, 712 were women.

Currency Bill Passes Senate

The passage of this bill last week marked a splendid victory for President Wilson. This action by the Senate ends a fight for currency reform which began in 1907 directly after the panic and which has been brought up at intervals since then. The President and the Democratic leaders see in the measure a stimulus to business activity and feel that with this new measure on the statute books the country will never witness a serious panic.

By this bill a complete reform of the vast and complicated machinery of finance, banking and currency is accomplished. In fact it reforms the entire money system. While a wide difference exists between the form of legislation passed by the Senate and the bill that passed the House, party leaders are confident these can be quickly settled. These differences have already been partly adjusted by Democratic leaders and it was predicted late last week that the bill would be completed and sent to President Wilson for his signature. It is hoped that its final disposition would come early this week.

The President at Pass Christian

The president will reach the Pass early Christmas morning and will there rest for three weeks as guest in the home of Miss Alice Herndon who possesses one of the most comfortable homes in East Pass Christian. The president with Mrs. Wilson and their daughters, Misses Margaret and Eleanor, left Washington Tuesday night. Three members of the Secret Service accompanied the president and these will be in attendance upon the president, not that he requires it or thinks it at all necessary, but that the law requires the treasury at all times to protect the president and were they not in attendance upon him a law would be violated and this the president has no desire to do. Dr. Cary Grayson, physician to the president, comes as his guest and besides these there will be a telegraph operator and a half dozen reporters.

During the president's stay at Pass Christian, there will be no attempt at a public reception or demonstration, for the president comes here for a week of absolute rest and freedom from duties and the remaining two weeks are to be spent in matters of official business. Pass Christian is one of a chain of beautiful little towns on the Gulf. It is just twelve miles from Gulfport, where the golf links are situated and with the president's automobile, which is coming down from Washington, many delightful drives will be enjoyed. The Great Southern Hotel at Gulfport will be the stopping place of the newspaper men, who will keep in touch with the Herndon home.

Colonel Roosevelt Aroused

It is reported that Colonel Roosevelt and Dr. Marcial Martinez once minister of Chili to the United States had expressed divergent views on the Monroe doctrine at a reception tendered the Colonel recently at Santiago de Chili. The former holding that the doctrine is still a vital issue, while the latter held that the policy is now antiquated, characterizing it as a dead issue and asserting that the conditions which gave rise to it in 1823 have almost entirely disappeared. This assertion it is reported made the Colonel wrothy and he replied with spirit that the Monroe doctrine was still a vital principle of the foreign policy of the United States and added that he thought it ill-advised on the part of the Chilean diplomat to start on such an occasion a controversy. Before leaving the United States the Colonel, it is learned, submitted the text of his addresses to be delivered in Brazil, Argentina and Chili to the diplomatic representatives of those nations in Washington to avoid the possibility of anything that might prove offensive to his hosts. Dr. Martinez claims also that his address had been submitted to the Foreign office three days before Colonel Roosevelt's arrival and as there had been no objection from that direction to his discussing the Monroe doctrine.

The Chilean Minister in Washington is at a loss to give a reason why there should be a controversy between Colonel Roosevelt and Dr. Martinez for the latter was selected to greet the Colonel in behalf of Chili on account of his entire sympathy with the United States.

People of Interest

Dr. R. P. Threlkeld of New Iberia, La., was in the city the first of the week.

Prof. J. W. E. Bowen, Jr., of New Orleans University, is spending the Christmas with his parents in Atlanta, Ga., the first in ten years.

Mr. W. K. Hopes and Miss Amma D. Thomas of this city were united in marriage December 4.

Dr. D. W. Shaw, pastor of Ames Memorial Church, Baltimore, is lecturing on "Blocking the Negro's Way."

The Rev. and Mrs. Jas. H. E. Carter of Harrisonburg, Virginia, celebrated recently the twenty-fifth anniversary of their marriage.

Bishop J. W. Hood of the African Methodist Zion Church is the oldest living Negro Bishop. He is still vigorous and has a great influence in his church.

Miss Mary Lizzie, daughter of Mrs. W. Clay, was united in marriage to the Rev. A. D. Harrison on Sunday, December 21st at Coleman College Chapel, Gibsland, Louisiana.

Dr. and Mrs. George O. Robinson, the latter formerly the president of the Woman's Home Missionary Society, stopped recently at Washington, D. C., on their way to De Land, Florida, where they will spend the winter.

International Secretary J. B. Watson of the Y. M. C. A. spent several days recently in New Orleans looking into the Y. M. C. A. work here. He rendered very valuable services.

Mr. E. T. Burroughs, a faithful friend of the Negro and a large contributor to the up-building of Sam Houston College, subscribes \$1,000 towards another building at Sam Houston. This brings Mr. Burroughs up to \$20,000 for that institution.

The President's youngest daughter, Miss Jessie Woodrow Wilson, who recently became the bride of Frances Bowes Sayre, was entertained at luncheon by Premier Asquith, London. The other guests were Mr. Sayres and Ambassador and Mrs. Page.

The Hon. W. Ashbie Hawkins, one of our prominent members in Baltimore, Md., addressed a large audience at St. Paul African Methodist Episcopal Church in St. Louis recently against the segregation law and was enthusiastically received.

Former Gov. Richard Yates has been appointed by the Governor Dunne of Illinois a member of the Railway and Warehouse Commission. The position carries a salary of \$6,000 per annum. The friends of Mr. Yates rejoice that he has received such recognition.

The Rev. J. F. Marshall, D.D., pastor of Newman Memorial Methodist Episcopal Church of Alexandria, La., reports \$621 in his last rally. That's fine. The grand old gentleman of the Louisiana Conference is still showing the boys how to do things on a large scale.

Miss Jean Thoburn, daughter of the Rev. J. M. Thoburn, Jr., superintendent of Allegheny district, Pittsburg Conference, was a guest at the White House wedding of Miss Jessie Wilson recently. Miss Thoburn was a college mate of Miss Wilson and a member of the same Sorors at Goucher College.

Rev. George F. Durgin, D.D., vice-president of the East Maine Conference Seminary at Bucksport, Me., a member of the New England Conference and for many years a prominent pastor in Boston and vicinity, has been elected President of Walden University, Nashville, Tenn. He has accepted the presidency and will be on the job by the first of the year.

The foundation of the new dormitory for girls at this institution is being laid, and will be finished by the first of the new year. The new president has been on the ground and outlined a plan of general renovation for the buildings of the institution. This school is the oldest of the schools of the Freedmen's Aid Society, having been established as Central Tennessee College, for years under the

presidency of Dr. John Braden. It has sent out hundreds of young men and women who are now the leading forces in the Tennessee and adjacent Conferences.

Meharry Medical College is a department of this school and is prospering this year as never before. It has the largest student body in its history, there being over 500 in all and nearly 200 of these in the freshman class.

We had a delightful call last week from Prof. J. D. Crenshaw, editor of the National Baptist Union Review. Editor Crenshaw is a progressive and vigilant editor and renders large service to the Kingdom. Prof. Crenshaw was accompanied by Dr. J. L. Burrell and the Rev. C. W. Brooks, A.B.

The Rev. John E. Williams pastor of the Methodist Episcopal Church at Pineville, Oregon, wishes to know if there is among the readers of the Southwestern, a woman of 40 years of age or perhaps younger in need of a good comfortable home and wages. Rev. Williams and his wife are in need of such help and would be glad to communicate with such a person at once.

Miss Virginia Vaughn, writer of lyric and poems, translator and friend of Nathaniel Hawthorne, the Brownings and other authors of the past fifty years, was killed by a street car early this week in New York. Miss Vaughn who was 81 years old, was the daughter of John Champion Vaughn, who published anti-slavery newspapers in Cincinnati and Cleveland.

President Wilson last week formally withdrew his honorary membership in the Military order of the Carabao, composed of regular and volunteer officers of the army and navy who served in the Philippine Islands during the four years following the Spanish-American war, because of the satirical songs that were sung at its recent reception—songs that "made fun" of a nation which the administration had promised to protect.

The North Carolina Conference received four men on trial at its last session. James A. Baxter, Robert Gammon Morris, Robert N. Brooks and William McKorkle. The first three named are college graduates and graduates from Gammon Theological Seminary with B.D. degrees. Brother Baxter is an A.B. of Claflin University and Brothers Morris and Brooks are graduates of Bennett College. Brother McKorkle the fourth member of a class is a graduate from the English course. Few conferences can beat this for an entering class.

The Rev. F. L. Kirkpatrick, the retiring District Superintendent of the Austin District, West Texas, has done real constructive work during the time he has been superintendent of this district. The membership has been greatly enlarged, the benevolent collections increased more than three-fold, several new churches built and the collection on the district for Samuel Houston College increased to more than \$800 per year. Evidences of the esteem in which the Rev. Kirkpatrick is held by those whom he has served was demonstrated at Wesley Church, November 28th.

Dr. Henry A. Buttz, connected with Drew Theological Seminary from its inception, was tendered a dinner by the Trustees and Faculty at the Hotel Waldorf-Astoria, New York City, Tuesday evening, December 9th, 1913. Between eighty and ninety of his friends and admirers sat down to dinner with him, and at its conclusion listened to the speeches of the evening. President Ezra Squier Tipple presided and after paying a warm filial tribute to Dr. Buttz, introduced Dr. William I. Haven, Corresponding Secretary of the American Bible Society, who reminisced over his own days in the Seminary under Dr. Buttz whom he was glad to eulogize as "a Leader in Theological education." Among the other speakers were Bishop McDowell, Dr. Thomas Nicholson, Mr. Charles Scott, Jr., of Philadelphia and Secretary Oldham of the Board of Foreign Missions. Dr. W. V. Kelly gave the closing benediction.

JESUS AND THE CHILDREN

International Sunday School Lesson for January 4, 1914

By THE REV. N. W. GREENE, B. D.

Golden Text—Gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble. I Peter 5: 5.

Time—Summer of A. D. 29, soon after the Transfiguration, about eight months before the Crucifixion.

Place—A house in Capernaum, probably Peter's; and in Perea east of the Jordan.

Daily Home Readings—M.—Mark 9: 30-41. T.—Mark 10: 13-16; Matt. 19: 13-15; Luke 18: 15-17. W.—Prov. 3: 1-12. Th.—I Sam. 3: 11-21. F.—Luke 1: 5-20. S.—Matt. 21: 1-16. Sun.—Eph. 6: 1-9

The Lesson Story

Having been transfigured in the presence of Peter, James and John, Jesus descended the mountain and, joining the other disciples, went on the way toward Capernaum. While on this journey He avoided the multitude and passed through a quiet portion of Galilee where He could teach His disciples undisturbed, and bring before them again the fact of His coming death and resurrection.

Before they reached Capernaum, His disciples were following at some little distance and giving exercise to their ambition as to who should be greatest in Christ's kingdom. Each probably claiming a right to the highest place and, arguing in defense of that claim, became a little animated and Jesus heard them. When they reached Capernaum and entered the house of Simon Peter, He asked them, "What was it that ye disputed among yourselves by the way?" Being ashamed and astonished to find that Jesus had heard them, "they held their peace."

Jesus sat down, assuming the attitude of a teacher, and called the twelve disciples to explain to them the nature of true greatness and who would be great in His kingdom. For this purpose He took a little child as an example saying, "whosoever shall receive one such little children in my name, receiveth me; and whosoever receiveth me receiveth not me but Him that sent me."

Others probably hearing that Jesus had so highly estimated children, brought their children to Him that He should touch them. This did not please the disciples who felt that the presence of children was interfering with the work of the Master; so they "rebuked those that brought them." But Jesus became indignant and further exalted childhood, saying, "Of such is the kingdom of heaven," and, "Whosoever shall not receive the kingdom of heaven as a little child, he shall not enter therein." He then blessed them, taking them in His arms.

Jesus and the Disciples

The disciples of our Lord on this occasion showed much need of teaching. They seemed dull and "slow of heart to believe" what Jesus had taught them so often. All that Jesus had said or done tended to teach the nature of His kingdom. But the disciples had a notion of their own. It was hard for them to think of the kingdom in terms other than political dominion; and despite their teaching to the contrary we find them disputing about places of honor and power. They had ambitions that were hard to dislodge. They were set and hardened in their way of thinking, so that even the teachings of Jesus, the divine One, entered slowly and with difficulty. They had been taught privately and publicly, by precept and by example, day and night, from the time of their call till their Lord set His face toward Calvary, and that by the Teacher of all teachers—Jesus Christ; yet they clung to their old notions, jealousies and ambitions. It appears to have been a hard task converting those men, and, while Jesus was equal to the task, it would have been too difficult for a mere man. Since the disciples were a type of the race of man, we are not far astray in saying that in general it is hard to convert men. Our experience also bears testimony that men are set and hardened in their way of thinking and acting, and that they move out of the old rut with difficulty. It was not easy for the disciples to learn of spiritual things under the teach-

ing of Jesus; so we should not be discouraged when we find men slow to believe under our inferior teaching.

Jesus, the Children and the Disciples

This drilling and teaching and training did not seem so necessary in the case of the little children. They were not yet possessed of stubborn wills to be subdued by long training; they were not burdened with a sense of self-importance; they were not self-seeking and ambitious for places of advantage over others; they had no fixed ideas of what the kingdom should be and needed not to be trained out of such ideas. They were simple, loving, forgiving, trustful, docile. Concerning them, the Saviour said, "Of such is the kingdom of heaven." The disciples wanted to know who would be greatest in the kingdom. They had already decided in their minds what the kingdom would be, and they seemed to have decided also that they all would be in it. They did not stop to enquire who would enter the kingdom or whether any would be counted

worthy. They considered the getting in a matter of course and arrived boldly at the question of who would be greatest. But their very question showed that they were off the course and would not arrive at the kingdom at all. They must become as little children or they shall in no wise enter in. The question of real importance is whether one has the childlike qualities in his religious life. The more of these qualities one has the greater is he in the kingdom; and the way to greatness is through humility and childlikeness in Jesus Christ.

Jesus went further in answering their question and said that by receiving the childlike qualities one receives Jesus Himself, and in receiving Jesus one receives the Father. The way to the Father, then, is clear; but the entrance to that way seems to be childlikeness in our relation to Jesus. Surely, one who spurns these qualities brings upon himself a peril greater than the depths of the sea with a millstone about his neck. Little children have an honored place in the kingdom, and those who bring them to Jesus through the Sunday school should not be "rebuked." Jesus is "much displeased" to-day with many "disciples" who are not willing that the children be brought to Him, preferring to wait until later in life. There can be no sufficient reason for depriving them of this rightful privilege; and every child should be brought to Jesus that He might "take them in His arms and put His hands upon them, and bless them."

Mars Bluff, S. C.

Giving Every Day a Fair Beginning

Epworth League Devotional Meeting Topic for January 4, 1914

(Psalms 5:1-7)

By THE REV. A. PRESTON SHAW, B. D.

Welcome to the first devotional meeting of 1914! Just say that again—Nineteen hundred and fourteen! Doesn't that sound like a whole lot? Why, it was only yesterday, wasn't it, that you and I were kept up to hear the church-bells ring in the new century. And here it is fourteen years old! And it is just because 1914 does mean a whole lot, and because it may mean ever more than you may expect at this moment, that this topic is given us.

Why talk about daily prayer at this first meeting?

Because prayer lies at the foundation of the Christian's life, and the world's Morning Watch is working to impress this truth.

Because we need have no fear for the future of the Epworth League chapter that takes its stand on this platform.

Because daily prayer means daily communion, and daily communion means daily growth, and growing Epworthians are the kind we want to have around during this coming twelvemonth.

The Psalmist's Matins

Can you sense the hreath of morning stirring in this psalm? Can you see the white shining of tents, glistening in the dew of the Syrian fields, or feel the shiver of the dawn as the sun seeks to climb above the eastern hills? There is some movement behind the curtains of that tent, and the first riser steps forth to meet the coming day. With his eyes turned toward the spot where presently the sun will rise, he sinks upon his knees and cries out:

"Hearken unto the voice of my cry, my King, and my God;

For unto thee do I pray.

O Jehovah, in the morning shalt thou hear my voice;

In the morning will I order my prayer unto thee, and will keep watch."

What can there be lurking in the depths of the psalmist's mind that he should offer such a prayer at such a time? Are there circumstances too great for his powers, or physical dangers threatening? Or is there here the echo of some domestic tragedy, a heart yearning with an unrequited love?

We note especially the place the psalmist gave

to his prayer. "In the morning." Who was it said something about putting first things first? The author of this psalm put prayer first, not only in his life, but in every daily segment of that life. When he said, "I will order my prayer," he used the verb employed by the Hebrew in speaking of the way in which the priest lays in order the wood and the pieces of the victim on the altar in preparation for the sacrifice. He means to draw up his prayers in order, to call up all his powers, and bid them stand at attention, that he may pray to the point and with all the power that the Holy Spirit gives him.

And so we leave this poet in prayer, his face toward the sunrise, his heart aglow with the consciousness that he has been admitted into that presence where those with defiled hands and hearts cannot come, and we believe in him when he says: "I will pray and I will keep watch."

How About Ourselves?

Are we any better off than the psalmist? Some writer has said that the poorest artisan in America enjoys comforts which were unthought of by the wealthiest man in Athens. This world has come a long ways since first this prayer lifted its way to the ear of God. We have so many things its author did not have. For one thing, we have Jesus. Friend Jesus. And the psalmist did not know about him. But, honestly, in our hearts—in your heart—are we better off because of this?

Are our lives secure? Have we no enemies? You, whoever you are reading this paper, what kind of enemies have you? Do you know them well enough to call them by name, and to set a watch? Do they never come sneaking up on you, and whisper to you, and roll their eyes at you, and perhaps jump on you, and knock you down, and cover you with the mud and the dirt of the sin whence they came? Haven't you any of that kind of temptation enemies?

Well, what are you doing to defeat them? Praying, you say. Why are you doing that? Does prayer do any good? What good? Tell me, fellow Epworthian, what good is prayer doing you?

When do you pray? When you go to bed at night, after the day's battle is all over, so that about all you can say is, "Forgive me, good Lord, and by thy help I'll try to see it never happens again?"

(Continued on page eleven)

SAVANNAH ANNUAL CONFERENCE

The thirty-eighth session of the Savannah Annual Conference of the Methodist Episcopal Church convened at Waynesboro, Ga., in Haven Chapel Methodist Episcopal Church, Nov. 27th, 1913, with Bishop F. D. Leete, D.D., LL.D., in the chair. The meeting opened with devotion led by Rev. R. S. Stacy; sacrament of the Lord's supper was administered by the presiding Bishop. Roll was called. One, R. B. Hineman, who had been called to answer to the roll above, failed to answer. The conference was organized as follows: C. W. Prothro was elected secretary; W. J. Hamilton, G. H. Lennon, J. H. Grant and J. B. Liburd, assistants. W. A. Holmes, statistician, chose Wm. Daniels, J. C. William, I. F. Griner and D. G. Grier, assistants. Treasurer, R. R. Oneal; his assistants, J. B. Maddox, Wm. Melton, W. H. Brown, J. O. Murphy. Welcome address was read by Mrs. L. J. Prince, and the Bishop asked the Rev. W. H. Brown to respond to the address of welcome, which he did with usual satisfaction. Reports of all the district superintendents were good and showed that the work was in advance of that of last year. Notwithstanding the one thousand dollars raised for Jubilee movement, benevolence was above that of the previous year; also the increase of membership. The following visitors were present and represented their respective works: Dr. J. P. Wragg, American Bible Society; Dr. I. L. Thomas, field agent Board Home Mission Church Extension; Dr. I. G. Penn, Freedmen's Aid Society, and the Epworth League for Dr. Lucas; Dr. J. N. C. Coggins, Temperance Society; Dr. E. C. Clemmons, Board of Conference Claimants; Dr. D. D. Martin, Gammon Theological Seminary; Dr. W. W. Foster, president of Clark University; Prof. M. S. Davage, the Southwestern Christian Advocate, and Methodist Book Concern; Dr. J. C. Sherrill, Board of Foreign Missions; Prof. H. Pearson, of Georgia State Industrial College; Miss Anna Hall, from the Foreign Mission Field; Miss Viola E. Baldwin, of the Haven Home School; Prof. Wm. Gordon, of Haven Academy of Waynesboro, each made strong appeals for their respective works. Dr. C. C. Jacobs of Board of Sunday Schools, was also present and represented his work. Rev. E. D. Gidden, R. R. Oneal and W. A. Holmes were appointed by the Bishop to incorporate the conference. Rev. J. W. Stiles and G. W. Gambles were elected and ordained local deacons. None were admitted into the conference, but at this usual hour the Bishop addressed the conference on "The Practical Life of the Minister." One S. L. Deas had been transferred to the Lincoln conference. Received on trial, Brothers E. E. Croford, J. W. Watkins, W. O. Neal, R. R. Cooper, Samuel A. Burns. The character of all the brethren was passed without question. Sunday at 10 o'clock, the love feast was conducted by Rev. Wm. Daniels. At 11 o'clock, sermon by the Bishop. Afterward G. W. Gambles and J. W. Stiles were ordained local deacons. Memorial service at 3 o'clock. At night, sermon by Dr. D. D. Martin. The conference adjourned to meet at Forsythe, Ga., in 1914.

The appointments:

WAYCROSS DISTRICT

W. H. Brown, District Superintendent.
Blackshear, M. P. Mare; Barnesville, J. H. Kemp; Macon, W. H. Odum; East Macon, H. W. Kimball; New Zion, H. L. Crawford; Eastman, J. E. Sapp; Cordale, C. P. Cannon; Forsyth, J. C. Williams; Valdosta, W. R. Dixon; Bainbridge and Thomasville, M. K. Farmer; Waycross Circuit, E. M. Neals; Sparks, P. W. Rock; Fitzgerald, J. T. Bradley; Nichols and Douglass, to be supplied; Glenmore and Homerville, E. T. Michael; Patterson, J. T. Robinson; Waycross Mission, W. O. Neals; Alma and Coffee, supplied by H. Duheart; Flovilla, David T. Jones; Traders Hill, B. F. Cowley; Ocilla and Oslfield, supplied by H. Huggins; Helena and Ahheville, E. J. Wallace.

SAVANNAH DISTRICT

W. V. Dougherty, District Superintendent.
Boxley, Ga., E. J. Kimbal; Brunswick Circuit, Wm. Melton; St. Mary's, J. R. Wallace; Waynesville, D. H. Martin; Brunswick, Grace, J. C. Williams; Woodbine, W. J. Hamilton; Jesup, A. N. Jackson; McKennon, J. D. Brockinton; Kingsland, J. H. Bankston; White Oak and English Eddy, J. W. Styles; Vidalia, W. B. Hester; Clio, J. H. Cole; Palen Memorial, C. W. Prothro; Savannah, Ashury, J. S. Stripling; Ochoopee Mission, H. Chever; Mt. Vernon, P. B. Gibson.

LA GRANGE DISTRICT

G. H. Lennon, District Superintendent.
Culloden, J. B. Lihurd; Columbus and Yatesville, N. C. Handsom; La Grange Circuit, E. W. Moore; Greenville, Wm. Daniel; Chiply, J. S. Shuman; Concord, J. B. Maddux; Harris, Odessa and Mountville, J. H. Hankins; South La Grange Circuit, W. W. Clemmons; Stovall, J. H. Pinkney; La Grange Station, F. R. Bridges; West Point, T. A. South; Whitesville, A. D. McClendon; Woodbury, Ernest E. Crawford; Wavely Hall, to be supplied by J. H. A. Moman; Hamilton, to be supplied by P. B. Banks-ton; Thomaston and Crest, supplied; Zebulon, R. R. O'Neal.

WAYNESBORO DISTRICT

Augusta, J. O. Murphy; Bascom, A. C. Allen; Charlestown, D. G. Greer; Dublin, S. A. Burns; Hagan, F. L. Johnson; Herndon, B. F. Freeman; Millen, D. L. Clark; Newington, C. R. Robbins; Pulaske, S. P. Bryant; Rocky Ford, A. M. H. Evans; Statesboro, W. A. Holmes; Summit, A. L. Smith; Statesboro Circuit, Richard Gross; Sylvania, I. T. Griner; Waynesboro, James Jackson; Waynesboro Circuit, J. B. Simkins; Egypt, supplied by G. F. Ponder; Stillmore, supplied by Richard McClendon.

APPOINTMENTS WEST TEXAS CONFERENCE, 1913-14

AUSTIN DISTRICT

S. E. Jones, District Superintendent.
Austin, C. B. Milton; Wesley Chapel, L. H. Richardson; Simpson Tabernacle, H. A. Jones; Sam Huston Chapel, R. S. Lovinggood (Sup.); South Austin, S. J. Saxton (Sup.); West Austin, J. A. Wilson (Sup.); Cedar Creek Circuit, L. W. Roberts; Fayetteville Circuit, W. M. Perkins (Sup.); Georgetown, W. B. Lott; Taylor Circuit, M. M. Walker (Sup.); La Grange, D. F. Vance; La Grange Circuit, S. L. Brown (Sup.); Lockhart Circuit, G. M. Malory; Little and Manor, J. W. Stone; Luling Circuit, N. J. Johnson; Round Rock, J. W. Frazier (Sup.); Smithville, W. M. Ellison; San Marcos, Jas. Muse; Winchester Circuit, J. W. Wormly.

DALLAS DISTRICT

D. C. Lacy, District Superintendent.
Corsicana, J. M. Foster; Coolege Circuit, S. L. Brown; Dallas, North, J. A. Featherston; Dallas, St. Paul, J. W. Weakly; Denison, N. D. Dinns; Ennis and Ferris, A. T. Jackson; Ft. Worth, R. H. Duncans; Ft. Worth Circuit, J. N. Hooey; Hillsboro, W. H. Punnell; Huhhard and Dawson, J. W. V. Hutchinson; Milford and Italy, R. H. Appling; Pilot Point and Sherman and McKinney, P. A. Hill; Pelham Circuit, A. Johnson; Waxahatchie, S. N. Harvey.

SAN ANGELO DISTRICT

E. L. Jackson, District Superintendent, Box 127, Temple, Texas.
Abilepe, J. W. Downs; Brownwood, L. R. Parker; Belton, A. L. Carper; Devilla Circuit, E. C. Henderson; El Paso, A. P. Jacques; Gatesville, S. N. Smith; Lampasas, T. C. Butler; Marble Falls, to be supplied; Rodgers, J. C. Mays; San Angelo, H. H. Qualls; Temple, C. W. Franklin; Valley Mills and Cleburne, J. E. Brown.

VICTORIA DISTRICT

J. W. Warren, District Superintendent, Victoria, Texas; Box 390.
Alleyton and Eagle Lake, S. W. Harvey; Columbus, James Coe; Columbus Circuit, Alhert Sanford; Weimar and Dry Branch, to be supplied; Schulenburg and Flatonia, J. W. Wright; Oakland and Brown's Chapel, M. S. Jordan; Hallettsville and Bresleau, G. W. Nevels; Sublime Circuit, supplied by J. L. Stevens; Yoakum and Sweet Home, R. So dia; Wharton and Bay City, M. W. Stevens; Edna and Morales, J. H. Napier; Goliad, M. L. Wyatt; Cologne, John Coe; Victoria, Harry Swann; Port Lavaca, supplied by Esau Smith.

WACO DISTRICT

L. S. Moore, District Superintendent.
Waco, St. James, J. H. Swann; Waco, Mt. Zion, J. G. Brown; East Waco Circuit, B. F. Armstrong; Brock Circuit, P. B. Bennett; Marlin and Boman, Moses Smith; Chilton Circuit, N. J. Moore; Mart, W. M. Reed; Groesbeck Circuit, B. J. Goff; Groeshack and Kossie, J. Bickham; Highbank Circuit, A. Humphrey; Maysfield Circuit, W. W. White; Bremond Circuit, J. S. Medlock; Cameron and Rosebud, S. D. Humphrey; Calvert, Mt. Zion, J. S. Wyatt.

SOUTHERN MARYLAND—WASHINGTON DISTRICT

WASHINGTON CONFERENCE

In our Southern Maryland work the brethren of the Washington District are giving a splendid account of their ministry. The Rev. Virgil Carter at Marlboro has secured and paid for a building lot and will lead his people forward in the building of a well-appointed church in the early Spring. His third quarterly conference was a great occasion. Fifteen subscribers to Southwestern. Rev. R. F. Coates at Woodville has led a three hundred dollar appointment to seven hundred and doubled the valuation of our church property in the strongest Colored Catholic community in Maryland. Fifteen subscribers to Southwestern. Rev. F. F. King at Brandywine has his work in advance of all previous years. Rev. A. Angold Brown is the efficient pastor at Nottingham and Croome. One church thoroughly renovated and all interests advanced. Southwestern day to be observed. Rev. T. B. Snowden is working faithfully midst great difficulties at La Plata. At Shiloh, Rev. Moses Lake has succeeded in gathering many to the church and during this quarter raised \$350.00 for pastoral support. He sends twenty-five subscribers to the Southwestern. At our extreme southern field, Rev. J. T. Reed leads our work in a great Catholic country. He has more ground to cover than any preacher in the district.

GIVING EVERY DAY A FAIR BEGINNING

Why Do We Have This Topic?

(Continued from page ten)

Is that your brand of prayer? Or do you wait until you are face to face with temptation, and then, in an agony of mortal terror do you call out, "Help, Lord, or I perish!" Or have you learned the psalmist's secret? Do you face the day at its beginning? Do you recognize the dangers that lie ahead, and the power that lies above? Do you try to come close to God before you come close to anything else—even breakfast? Do you know what it means to be sure that the day is started right?

What are the things which keep us from the morning prayer time? The thermometer? Some lazy feeling? Breakfast? Business? Do you mean to say that fresh air, or shredded wheat biscuits, or the hands of the clock are going to keep you away from the presence of your Lord? I would not seem sacrilegious, but can it be that in practice this is what you are saying, "I'm sorry, Lord, but business is too pressing just now. A little later, if I have a few minutes with nothing else to do, I may come around to talk things over. And if I get into trouble you can expect me on the jump." Is that not what you are saying, but what you are living?

The Morning Watch

What is it? Why is it? Why should I enroll in such an organization? Why pledge myself to such action? Because Jesus said: "Watch and pray lest ye enter into temptation." And as every day finds Satan active so every morning should find us watchful. It is too late after the temptation has passed.

Bear in mind the simplicity of the pledge, the half hour to be spent every morning in prayer, in meditation, and in Bible study. How essential these are to well-rounded Christian lives, especially to well-rounded young Christian lives. Let us think a moment together of what the pledge means.

PRAYER. What is prayer? It is not a definition that I am after. But what does prayer mean to you? What do you mean by communion with God? Do you know what it means to talk with God?

These are all questions which arise immediately to the mind. Yet they are deep questions. No higher privilege can be given the Christian than to talk with God, can there? Think of what it means for you and me to be able to go off away from the hurry of life and come into touch with God. God, who made the world, who is behind all, and in all, and ahead of all, whose fingers have formed the wonders which science has not yet begun to realize, you and I are privileged to talk with him as friend talketh with friend. Why, the very thought of such a fact ought to bring us out of our beds and to our knees with every recurring day.—In Epworth Herald.

Gleanings From the Field

ALABAMA

Locus Bluff Charge—Locus Bluff appointed four committees on the Jubilee. Sister Julia Smith reported \$11.31; Sister Nellie Smith, \$5.10; Sister Cornelia Smith, \$2.73; Sister Rebecca Matthew, \$2.78; making a total of \$21.92; and Sister Julia Smith raised \$3.60 for which she has purchased six chairs for the church.—C. N. Goodson.

ARKANSAS

Lonoke—A memorial of the St. James Methodist Episcopal Church (Rich Woods), was held Oct. 25, 1913, at which time the following program was rendered. After song and prayer, topics for discussion were opened. The founders of Shady Grove, led by T. Dillthey and others. Duet, Misses Johnson and Moses. The mediaeval history of the church, and the birth of the present St. James, led by G. W. Perry and others. Paper, Miss Magnolia Ingram. The modern history of the church, led by W. M. Johnson and others. Solo, Mrs. Eula O. Moses. After the rendition of the program the collection was taken by Bro. W. M. Jones. The following names are those who paid from 25 cents up to one dollar: A. J. Scribner, W. S. Sutton, G. W. Perry, Mrs. E. M. Moses, Miss M. P. Moses, Mrs. E. O. Moses. Those who paid one dollar and over: Mrs. Ozzia Miller, A. Finkley, James Geater, B. McCulley, A. Perry, Sam Houston. Those who paid \$5.00: J. E. Moses, J. F. Moses, C. L. Tovem, B. Moses. Those who paid \$10.00: R. L. Yancey, W. M. Jones. Public collection, 95 cents. Total, \$50.00.—W. M. Jones, Pres. Trustee Board; J. C. Foster, Sec. Pro Tem.

FLORIDA

Hague—At St. John Methodist Episcopal Church, committees were appointed for the purpose of raising money to complete our church, and on Sunday, Nov. 2, each committee reported their work. Sister Francis Randall, one of our best workers, reported \$20.00; Sister Victoria McCray, \$13.25; Sister Viola Williams, \$12.15; Sister Lily Abram, \$10.15; we received for the pastor, \$6.68; from the trustees, \$7.77; from Sunday school, 45 cents; making a grand total of \$70.45. Our band is few, but true and tried; our leaders are frank and bold.—The Rev. D. J. Watts, Pastor; Daniel Randall, Sec.

GEORGIA

Gillsville Charge—We held our last quarterly conference Oct. 25-26, Dr. J. Richie, district superintendent, presiding. It was one of the best quarters ever held on the charge. The business was despatched carefully. Good reports were presented. Sunday morning at 11 o'clock District Superintendent J. A. Richie preached; text, Eph. 4: 5; subject, "Unity." The pastor, the Rev. L. P. Kimble, is greatly beloved by his members. He is ever on the alert. Everything was in readiness for the quarter. The district superintendent was paid in full, \$24.00; \$13.00 was given him on his trip to Indianapolis, besides the Ladies' Aid raised \$11.75 and gave to the pastor

\$3.00. He and his faithful wife have done a splendid year's work. This has been a great year on the Gillsville Charge.—Mamie M. Griffin.

INDIANA

Princeton Charge—Our rally Oct. 12 added four to the church. Club No. 1, Rev. Wm. Barnes, \$14.37; Club No. 2, Woman's Home Mission Society, Mamie Tucker, \$12.43; Club No. 3, \$23.40, Bro. Hood Lewis Nesbett; Club No. 4, Mothers' Jewels, Nettie Allen, \$20.48; Club No. 5, Queen Esthers, Julia Tucker, \$13.13; trustees, \$41.50; stewards, \$99.98; benevolence, \$20.00. Dr. G. R. Bryant was with us on the 19th and preached two great sermons. Paid superintendent \$18.00 in full to date. Our pastor, the Rev. Allen, is serving his fourth year. Members and friends are with him for victory.—Julia Tucker

IOWA

Des Moines—The Methodist Episcopal Church in this place is still on the upward way; our people are constantly coming to this city and our church bids fair to be as good as any in a few years. God is blessing our work in this place. Our second quarterly meeting was held Oct. 4-5. The district superintendent could not be present and the Rev. A. A. Tolson of Oskaloosa, Ia., was present and conducted the service. He preached three excellent sermons on Sunday. Fifty-five persons communed. Collection for the day, \$26.01. Paid pastor this quarter, \$111.17. Raised for trustees, \$82.41. The Ladies' Aid raised \$43.55. Total amount raised this quarter, \$237.13. Brethren, when your members come this way, let us know about it.—W. L. Lee, Pastor, 939 W. 12th St.

LOUISIANA

Booneville—Our fourth quarterly conference was held at Booneville, November 16, the Rev. R. C. Worsham, district superintendent, presiding. The Rev. Worsham and the pastor, the Rev. P. C. Colton, spoke of the life of the Rev. M. P. Franklin as a pastor. This is one of the greatest conferences now in the history of the church. The reports of the pastors and officer showed improvement. Collection, \$34.50. Paid superintendent \$26.35. —James Thompson.

Kelthville—The pastor wishes to thank the friends who came to the parsonage on the night of the 11th of November and brought 200 pounds of assorted groceries.—J. A. Vincent.

Shreveport—Sunday, Nov. 9th, was a rally day. We have raised all of the benevolence excepting a small sum which will be raised very easily. Our pastor, the Rev. J. J. Obee, is all smiles. I think as a whole this has been a very successful year. When this Christian man came to take this work in charge we were burdened with a very large debt, but now it has been paid with the exception of some small ones. The pastor seems to be delighted with the work of the Sunday school, conducted by the superintendent, Sister C. W. Johnson. I think Brother Obee is the right man and in the right place.—Mrs. F. A. Clark.

Monroe—Jones and Benlah Methodist Episcopal Churches had a grand

time on Thanksgiving day. At Beulah we had the Baptist people with us. The devotional services conducted by Bro. W. Flowers and Sister M. Harris; the welcome address by Sister C. Miller; a paper on Thanksgiving by Mrs. E. J. Sims; proclamation, Prof. E. J. Sims. The following preachers were present: Rev. S. W. McGee, who led in speaking meeting; Rev. Will Smith, pastor of St. James Baptist Church; C. W. Lewis, of the same church. At Jones at night, Bro. McFagwood and Sister Martha Keatch conducted devotional services. A sermon by the pastor. Collection was good. The sisters of Jones came from the city and brought 20 pounds of groceries. The two churches gave 40 pounds.—J. C. Clark, Pastor.

MISSOURI

Clarksville—The third quarterly conference of this charge was held Nov. 15-16, the Rev. R. E. Gillum, district superintendent, presiding. He preached three strong and helpful sermons. We also closed our quarterly meeting with a glorious love feast. We cannot say too much for our district superintendent. His untiring labor among us has been a success both spiritually and financially. Our quarterly meeting was a blessing both spiritually and financially. We raised \$20.36.—A. M. Todd, Pastor; M. A. Booker, Sec.

Mt. Vernon—Our third quarter was held Nov. 29-30, the Rev. J. H. McAlister, district superintendent, presiding. Reports from all departments of the church showed that the charge was prospering along all lines. The district superintendent preached three able sermons. He looks after every interest of the church. Paid district superintendent in full to date. Thanksgiving was quite a success. Raised at Greenfield, \$15.00; Mt. Vernon, \$16.55. This is our pastor's second year. He has done a great work for us. All the people love him and his devoted Christian wife. Thanksgiving and the past three months the total amount raised, \$123.94.—M. L. Massey.

MISSISSIPPI

Winona, Carrollton Circuit—Our last quarterly conference was held Nov. 1 and 2, the Rev. C. W. Butler presiding. A large number of officers were present with good reports, which showed marked progress on all lines. Paid district superintendent in full, \$25.00. Paid pastor this quarter, \$162.00; paid on building, \$146.00; benevolence, \$12.00; grand total, \$352.00. Number of cash subscribers, 10. Carrollton Circuit is progressing as never before.—W. S. Leake, Pastor.

Carrollton Circuit—The stewards and trustees' rally was a success at Mallalieu Methodist Episcopal Church, Nov. 23. Class leaders reported the amounts as follows: No. 1, E. C. Nero, \$8; No. 2, R. C. McCullough, \$7; No. 3, S. Hollings, \$12; No. 4, L. R. Beaman, \$23.65; No. 5, Lucy Dorod, \$11.75; public collection, \$5.15; W. S. Leake, \$11; grand total for the day, \$117.45. Too much praise cannot be given to these seventy members. They have raised this year up to date \$587.50.—W. S. Leake, Pastor.

Kenolla—We held our fourth quarterly conference with Superintendent D. H. Rembert presiding. We had a splendid session. E. W. Middleton is our pastor. Our revival closed on the 28th of September with a splendid success. Twenty-two conversions and accessions on the circuit.

Ebenezer Circuit—Our fourth quarterly conference convened at Gaillee

Methodist Episcopal Church, Nov. 1-2, the Rev. H. B. Hart, district superintendent, presiding. On Sunday at 11 o'clock he preached an able sermon from Gen., 39 Chapter, 2nd verse, after which the Lord's supper was administered to 78 persons that came to the altar. The evening services were inspired by a grand lecture of the Missionary movement discussed in the National convention that was held in Indianapolis. He preached another able sermon from Ex., 14th chapter, 14th verse. Total collection for day and night, \$25.75. The work is moving on nicely under the pastorate of the Rev. C. H. Maxwell.—(Mrs.) S. E. Simons, Reporter.

Corinth—On the first Sunday in November the pastoral rally continued from third Sunday in October was concluded. Sunday at 11 o'clock the Rev. B. T. McEwen, former pastor of Mt. Moriah, preached a most interesting sermon, and at night also. Much credit should be given the different auxiliaries of the church. The following report was made: Ladies' Aid, \$24.00; Woman's Home Mission Auxiliary, \$10.50; Young Ladies' Club, \$10.00; Sunshine Band, \$2.12; Junior League, \$4.13; Epworth League, \$1.77; Class Leaders, \$67.48; total amount reported, \$120.00.—Ophelia G. Chambers.

Meridian—We closed out our fourth and last quarter on the Lauderdale charge, Oct. 25-26, with good results. Reports from the pastor, stewards, class leaders and other auxiliaries showed much improvement along all lines. Pastors' reports showed that more than thirty souls had been received on probation and fourteen or more had been received in full membership. One received from other churches. Over \$40.00 benevolent money has been raised during the year. Stewards' report showed that more than \$90.00 had been received for the support of the pastor this quarter and \$57.60 had been raised for the district superintendent. The class leaders' reports brought forth the spiritual side of all the work done by the leaders. Dr. J. M. Shumpert presided with his same painstaking way, looking into all the work of the quarter and at the same time exhibiting his manly power in presiding. His sermon Sunday was one of great force and power. The Woman's Home Missionary Society was organized by the president of the Meridian District, Mrs. Edith Bryant.—R. L. Tate.

Magnolia—We have organized a Mission Study Class with W. M. Cunnigen as president and Mrs. E. L. Gordon, secretary. The district president of the Sunday School and Epworth League convention, the Rev. W. H. Cain, organized this class and furnished us with a beautiful banner.—Nat. Scott, Reporter.

Shubuta—My quarterly conference convened on Nov. 4th at St. Paul's Church, with W. M. McMorris in the chair. We had a glorious conference. Paid the district superintendent \$19.85. Raised for all purposes, \$24.50. At night the Rev. B. W. Roberson preached a strong sermon, after which the Lord's supper was administered. Forty souls partook. We will bring a good report to the annual conference.—G. A. Britton, Pastor.

Escatawpa—The Ladies' Aid Society held their anniversary on Sunday, November 9. Quite a crowd was present at the service. Papers were read by Mrs. R. C. Robinson, S. V. Bardwell and L. B. Stewart. Select reading by Mrs. E. V. Jackson. The choir rendered

(Continued on Page 13.)

**\$1,000,000 FUND OF
THE PERMANENT BOARD
OF CONFERENCE CLAIMANTS
METHODIST EPISCOPAL CHURCH**
1018 SOUTH WABASH AVENUE
CHICAGO, ILLINOIS
Rev. Joseph B. Hingeley, *cor. secy.*

This copy of the Advocate reaches you at CHRISTMAS. In the name of three thousand Retired Methodist Ministers and thirty-five hundred Widows and dependent Orphans of crowned Methodist Preachers, I wish you all A MERRY CHRISTMAS.

In your giving you have not forgotten your Father, Mother, Children, Relatives, or Friends. Have you forgotten their true friend, the Old Minister?

Perhaps the one you think of most has ceased his labors. You might place a flower on his grave. But you can remember him better by sending us a Gift for his Companions who yet remain.

By the way, have you thought what Christmas Cheer the Retired Minister has? Of course, he has the Christmas cheer of consciousness of work well done. Ought he not also to have the Good Cheer which comes from generous provision for his wants? But how little he receives! Not 300 Superannuates received as much as \$300 a year; most of them received less than \$200; and a fourth of the entire number received less than \$100! There are thousands of Good Methodists who, if they would only give it a second thought, would gladly send to the Board a gift for the Old Preachers. Take five minutes out of your Merry Christmas Day to send to the Board a Gift for them. Your MERRY CHRISTMAS will be all the Merrier.

A Life Annuity Bond is a life extension Bond. There is no doubt of it. Freedom from worry and the consciousness of post mortem plans fully executed, and of a sure and safe income for life, add comfort and added years. It is an axiom in Life Insurance circles that "pensioners never die." A Life Annuity Bond is a pension presented to you by yourself. Be generous and make yourself a Christmas Gift of one of the Board's Life Annuity Bonds.

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"BOARD OF CONFERENCE CLAIMANTS OF THE METHODIST EPISCOPAL CHURCH."

There are lawyers in your community who ought to know this. Send us their names and we will mail them a copy of Judge Horton's book on "Wills: and a More Excellent Way."

30,000 copies of the RITUAL FOR THE HOLY SACRAMENT have been printed and sent out to pastors and others. A third edition is now on the press. The SACRAMENTAL OFFERING has received generous and enthusiastic recognition and will mean much to our Veterans. Some District Superintendents carry these Rituals as a part of their equipment, and use them in all sacramental services. The Ritual gives strength and dignity to the administration of the Holy Sacrament. Communicants take the copy home with them—a Gift from the Board. We are ready to print a second, or third, or tenth hundred thousand edition. Send requests now.

Send all communications as above.

Gleanings from the Field.

(Continued from Page 12.)

ered excellent music; Mrs. D. Hawkins, organist. Collection, \$7.45; which was presented to the stewards on pastor's salary.—Mrs. Lula Thompson, President; Mrs. S. V. Jackson, Secretary; A. H. Lathan, Pastor.

Cotton Plant—The Rev. G. Spencer preached here at Piney Grove Nov. 11. The crowd was small on account of cold weather, but we had a great time. Brother Spencer also spoke to the young people, talking of the Southwestern Christian Advocate. He said they must take it if they wanted to be up-to-date. We raised \$3.10.—T. M. Foster.

Brookhaven—The fourth quarterly conference of Brookhaven Circuit convened Nov. 1st at Crump Chapel. Rev. P. H. Rembert, our worthy superintendent, presided. We are able to report a splendid success.—W. McNeill.

Valden—Fourth Sunday was a great day with us. At 11 o'clock the Rev. Sample preached. Collection \$15.09. At night service, \$7.95. Total for the day, \$23.04. Received five subscribers to the Southwestern Christian Advocate.—A. Everett.

Colgate—Sunday, Nov. 2, was great day at Lee's Methodist Episcopal Church. Four joined the church; two baptized by immersion, and one at the altar. The spiritual tide was high. Forty took communion. All claims are presented at every service. We are preparing for Thanksgiving. A thorough canvass will be made for the Southwestern. The pastor, the Rev. I. L. Turner, is a workman that need not be ashamed; he has the work well in hand. Every member is striving to have all their benevolence ready for the conference. Collection for the day, \$12.—K. D. Mitchell, Rec. Steward.

Pass Christian—The Queen Contest of St. Paul Methodist Episcopal Church between Misses Edith L. Collins and Gertrude S. Martinez, Friday night, October 24, resulted in \$18.87 being raised, Miss Edith L. Collins raising the highest amount was crowned queen.—W. S. Marshall, Pastor.

OHIO

Springfield—Wiley Methodist Episcopal Church is moving forward grandly under the pastoral care of our pastor, Dr. E. W. S. Hammond. This is the third year of his pastorate, and he has steadily grown in the estimation of the people of every denomination as a most excellent leader. Broad, public spirited and evangelical, he stands easily at the front of all progressive movements. He is a member of the board of directors of the Y. M. C. A.; vice-president of the Clark County Ministerial Association; chairman of the Colored Ministers' Union; prominent in the Literary Senate, and in all matters pertaining to the welfare of the people. Much of the credit of the splendid success of the Doctor is due to his cultured and congenial wife, Mrs. Hammond. Her influence is largely felt in every movement put forward by the Church. She is an accomplished musician and has a statewide reputation as an elocutionist of great ability. We have been very highly favored with a visit from Dr. I. L. Thomas, the Field Secretary of the Home Missions and Church Extension Board. His visit was of unusual importance, coming as it did after the great Methodist Men's Convention. In his great lecture on "Mountains to Climb," we saw in him a leader indeed; with the vision, and the spirit. The people were thoroughly aroused and fully in sympathy with the great speaker. His sermon on Sunday was a masterpiece of true evangelical preaching; the vast congregation was swayed by the tender yet potential gospel message. The Board is won-

The Fact Remains

No amount of misrepresentation by the peddlers of alum baking powders, no juggling with chemicals, or pretended analysis, or cooked-up certificates, or falsehoods of any kind, can change the fact that

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derfully strengthened by the services of Field Secretary Thomas.—Mrs. Myra Hickman.

SOUTH CAROLINA

Pickens—In the great rally at the Cross Roads Methodist Episcopal Church, October 26, 1913, for the purpose of rebuilding the same and the completion of the payments of the bank's note against her, the following undersigned members and friends responded cheerfully and liberally, and of which we embrace this opportunity to thank the mentioned donors abundantly: Baylus Arthur, \$6.45; W. M. Cannon, \$7.00; Mary Cannon, \$2.25; A. G. Arthur, \$7.15; A. G. Bowen, \$5.60; W. C. Cannon, \$7.50; Anna Duke, \$2.00; Jackson Cannon, \$7.70; N. P. Crew, \$6.00; Fannie Cannon, \$2.50; Harrison Cannon, \$3.00; L. D. Crew, \$7.15; Julian Arthur, \$2.30; Jessie Arthur, \$4.60; Dilla Bowen, \$2.85; Eliza Ferguson, \$2.00; Orelia Crew, \$2.75; Pearl Cannon, \$1.50; Angela Cannon, \$2.25; Johnnie Crew, \$6.75; Bessie Sizemore, \$1.25; Rodie Cannon, \$2.50; Mamie Crew, \$2.00; Nancy Arthur, \$2.50; Emma Hunter, 50 cents; Lula Crew, \$3.50; Lula J. Crew, \$1.55; Katie Ladd, 40 cents; Sallie F. Cannon, \$2.00; Sallie Cannon, 75 cents; Flora Bowen, \$1.25; Ira Arthur, 60 cents; Sophie Stephens, 10 cents; Pandora Keith, \$1.00; Tenna Cannon, \$1.50; Mirtie Cannon, 50 cents; Sallie Downs, \$2.00; Ida McKenney, \$2.00; Sallie Arthur, 25 cents; Ella Arthur, 25 cents; Bettie Duke, 35 cents; B. Hunter, 25 cents; Essie Bolden, 25 cents; Claud Cannon, 75 cents; Columbus Duke, \$5.75; Malinda Hollingsworth (white), \$5.00; Bill Allgood (white), 60 cents; Henry Duke, \$1.00; James Alston, 25 cents; Viola Bowen, 55 cents; Rev. James F. Page, \$1.00; John Hunter, \$1.00; Luther Arthur, \$1.00; Jennie Duke, 35 cents; Ed. Young, 10 cents; Ed. Rosemond, 5 cents; John C. Gibbs, \$10.00. Paid at this same rally on pastor's support, \$18.00. The church unanimously decided to look after and satisfy every interest and cause of the great institution.—John C. Gibbs.

Georgetown—Wesley Methodist Episcopal Church is enjoying the greatest prosperity of her forty years' history. All of the indebtedness has been paid, a parsonage costing \$800 erected and paid for; forty persons have been added to the church. These things have been accomplished under leadership of Rev. A. P. Gilliard.—E. C. Funches.

TEXAS

Dodge—The Ladies' Aid Society gave a dollar social at St. Mark's Church, Oct. 27th, and raised \$14.80. The ladies are doing all they can to keep the church alive. We have a fine pastor, the Rev. J. H. Anderson. Our program was much praised. The Ladies' Aid Society presented to the church \$4.50 worth of lamps. Mrs. Lydia Williams is president and Miss M. J. Williams is secretary.—J. H. Anderson, Pastor.

VIRGINIA

Wytheville—Since we had the misfortune of losing our Franklin Street Methodist Episcopal Church on the 12th of February, 1913, by fire, the school board was kind enough to allow us to hold services in the schoolhouse. But with the help of our many friends and loyal members, and under the wise leadership of our beloved pastor, the Rev. G. J. Hedricks, it will not be long before we will be able to go back into our church again. Sunday was a high day with us. The pastor filled the pulpit and took for his text John 6: 66. At 3:30 p. m. the Bible class met. It was largely attended. At 7:30 p. m. the pastor was again in the pulpit; his text was Numbers, 23: 15. Collection \$12.50.—Mrs. R. B. E.

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District Rounds.

KNOXVILLE DISTRICT

Second Round

Elizabethton, Jan. 24-25; Mountain City, 25-26; Johnson City, Feb. 7-8; Greenville, 8-9; Warrensburg, 14-15; Russellville, 15-16; Greenville Circuit, 21-22; Morristown, 22-23; Newport, 28-March 1; Jefferson City, 1-2; White Pine, 7-8; Knoxville, Vine Ave., 8-9; Byington, 14-15; Knoxville, Seny Chapel, 15-16; Clinton, 21-22; La Follette, 22-23; Friendsville, 28-29. Dear Brethren: Push the claims of the Southwestern Christian Advocate. Hold watch night services and celebrate the Emancipation Proclamation on the first day of the new year, and take your collection on the Jubilee Fund. Celebrate Lincoln's and Washington's birthday respectively and take your Freedmen's Aid collection. Let us make a desperate effort to have a ten per cent gain in full membership; both in church and Sunday school; and no deficiencies in ministerial support and the benevolent claims of the church.—J. W. Tate, District Superintendent.

AUSTIN DISTRICT

First Round

Georgetown, Dec. 20-21; Simpson Tabernacle, 27-28; Lutig Circuit, Jan. 3-4; Luling Circuit, 10-11; Lockhart Circuit, 17-18; La Grange, 24-25; La

Grange Circuit, 31-Feb. 1; Fayetteville, Jan. 31-Feb. 1; Smithville Circuit, 7-8; Wesley Chapel, 14-15; Cedar Creek, 21-22; San Marcos, 28-March 1; Taylor and Granger, 7-8; Austin Circuit, 14-15. Dates for Sam Houston College, South Austin and Round Rock will be fixed later. Dear Brothers: I know of no better motto than that of our former district superintendent, the Rev. F. L. Kirkpatrick, "All men up," one thousand dollars for Samuel Houston College, a genuine revival in every church, a consecrated life, and the Southwestern Christian Advocate in every home. Brothers, start with the year. Hold an old-time watch meeting in every charge. Take a collection for missions. Last but not least, pray for me, for I am praying for you.—S. E. Jones, District Superintendent.

LADIES—Rough, pimply and spotted skin keeps you ugly. Send today for Taylor's Face Beautifier. 25 cents by mail. Agents wanted. \$2 daily. Write for free particulars. Taylor Remedy Co., Dept. 1, Louisville, Ky.

LITTLE ROCK CONFERENCE

The State Epworth League convention has been postponed until later in the spring. Keep the local Leagues alive. I am planning to call on every League in the State within the next six months. God bless the work.—Yours for Christ, W. B. Curtis, State President.

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Your druggist will refund money if PAZO OINTMENT fails to cure any case of Itching, Blind, Bleeding or Protruding Piles in 6 to 14 days. The first application gives Ease & Rest. 50c.

DALLAS DISTRICT

First Round

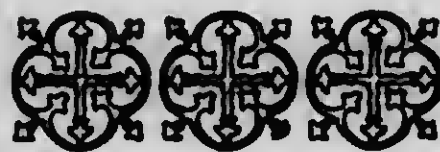
Mexia Circuit, Dec. 27-28; Pelham Circuit, Jan. 3-4; Hubbard and Dawson, Jan. 10-11; Corsicana Circuit, 17-18; Milford and Italy, 24-25; Waxahachie and Lancaster, 31-Feb. 1; Ennis and Ferris, 7-8; Ft. Worth, Andrews, 14-15; Ft. Worth Circuit, 21-22; Ft. Worth, North, 28-March 1; Denison, 7-8; Pilot Point, 14-15; Dallas, St. Paul, 21-22; Coolege Circuit, 28-29; Hillsboro, Apr. 4-5. Dear Conrades: Let us commence with the year. Please have all committees out at the first quarter.—D. C. Lacy, District Superintendent.

WAYNESBORO DISTRICT

First Round

Bascom, December 13-14; Statesboro Mission, 11; Statesboro, 20-21; Newington, 27-28; Dublin, January 3-4; Summit, 3-4; Augusta, 10-11; Pulaski, 10-11; Charlestown, 17-18; Hagan, 24-25; Rocky Ford, 31-February 1; Sylvania, 7-8; Waynesboro Ct., 9; Waynesboro, 14-15; Millen, 21-22; Stillmore, 28-March 1; Egypt, 5. My dear Brethren: This is the beginning of the new Conference year. Let us lay well our plans for a round report for next Conference. Continue your Jubilee Collection until July. Observe Feb. 12, Lincoln's Birthday, for Freedmen's Aid; Easter day, April 12, for Missions; Children's day, June 14, for Education. Remember, my brethren, that the Church asks that we make ten per cent gain in membership this year. Let each of us be satisfied with nothing less than our Benevolences in full, churches repaired and built where needed. Push your Sunday-school and Epworth League forces;

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reorganize your Ladies' Aid Societies; baptize every infant in your charges, and sow your fields with the good seed of the Master, that we may have a mighty rejoicing as we reap the golden fruit of His glorious kingdom in the end of the Conference year. Yours for the Master's use and glory.—W. M. Bellinger, District Superintendent.

WESTERN DISTRICT

First Round

Gastonia, November 29-30; Sherrills Ford, December 6-7; Mahew, 13-14; Catawba, 14-15; Statesville, 16-17; Newton, 20-21; Hickory, 21-22; Machpelah, 27-28; Lincolnton, 28-29; Lenoir, January 4-5; Lenoir Ct., 3-4; Buffalo, 6; Marion, 10-11; Marion Ct., 10-11; Asheville, 16-18; West Asheville, 18-19; Hendersonville and Beverdam, 18-20; Forest City, 24-25; Shelby, 31-February 1; Cherryville, 7-8; Lowesville, 14-15; Jonesville, 21-22; Piney Grove and Yadkenville, 23; Wilksboro, 24. Dear Brethren: We've entered upon the duties of a new Conference year. We did well last year, may we not do better this? Let us all reconsecrate ourselves to Christ and give our whole time to the work of saving souls, and the spread of the Kingdom of our Christ. (a) A revival in every church. (b) A ten per cent gain in full members. (c) The Southwestern in every home. (d) A cradle roll and home department in every Sunday School. (e) Church records properly kept, and "study to show ourselves workmen approved unto God." Yours in Christ.

A. H. Newsome, Dist. Supt.

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DEATHS

(Write plainly, being especially careful in the spelling of names and the distinctness of address.)

Moore—Mrs. M. E. Moore, a faithful member of the Mt. Nebo Methodist Episcopal Church, Bastrop, La., died November 30, 1913. She was born October 19th, 1877. She was converted and joined the church during the pastorate of the Rev. T. P. Norris. From then until death she was a member of the steward sisters, the Conference Daughters, the Woman's Home Missionary Society, and was a faithful to them. She leaves a husband, seven children, mother, father, one sister, one brother, and a host of relatives to mourn their loss. The funeral was attended by the Revs. L. H. Smith of Mt. Ally Methodist Episcopal Church and S. L. Mason of the Baptist Church. The deceased was a relative of the pastor.—F. M. Lashington, Pastor.

Richardson—Mrs. Bertha Richardson was born in New Orleans Dec. 23, 1884, and died Nov. 11, 1913. She was a member of Union Methodist Episcopal Church, having been converted in a revival at New Orleans University, where she was educated. In the church, she was especially active in the Epworth League and Sunday school. She was pleasant and cheerful, always ready to answer the call of duty; and her supreme anxiety centered in the care of her children. The Lady Friends of Louisiana and a large number of friends attended the funeral services, which were conducted at Union Church by the pastor, Dr. J. H. Hubbard, assisted by the Rev. Bro. Castry of Wesley Chapel.

Dudley—Sister Alberta Dudley, for 18 years a faithful member of Haven Chapel Church, Meridian, Miss., fell asleep in Jesus Nov. 5, 1913. She was a member of the Calanthsians in good standing. Her funeral was preached by the pastor. A good number of pastors were present. The Order played its part well. She leaves four children, one sister, one brother and a husband to mourn. Sister Dudley was converted when she was 14 years of age. She died at the age of 45 years. She proved faithful to her God and church. She is a loss to the church. She was laid to rest in the Odd Fellows' cemetery.—W. L. Mills.

Peyton—Mrs. Minnie Peyton of West Point, Miss., died Oct. 31 and her funeral was preached by the writer November 1, in the St. Paul Methodist Episcopal Church, of which she was a member. She died as she lived, in the full triumph of faith.—J. M. Walton, Pastor.

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You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, send forty-eight two-cent stamps to cover expense of mailing seventy-seven Pure Food Formulas, and a set of assorted bonbon moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business. You don't have to canvass, you sell right from your own home. I made \$12.00 the first day; so can you. Isabelle Inez, Block 1304, East Liberty, Pittsburgh, Pa.

\$10.00 a day and more to live agents; 200 per cent profit; sells to every colored man and woman on earth. This is the quickest kind of easy money. Send 15c in stamps or coin for 50c sample and terms. Money back if not satisfied at FIRST GLANCE.

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Ray—Mr. Eugene Ray died Oct. 27 in Canton. The body was brought home for burial. He was a member of Macedonia Methodist Episcopal Church and was buried at Siloam.—W. McNeil.

Brown—Mrs. Althea Charles Brown died November 11th, 1913, at St. Martinsville, La. She lived a consistent Christian for eighteen years. She received her training at Gilbert Academy. She was one of the principal officers of the Court of Calantha of this city. She leaves a host of relatives to mourn her loss. The funeral services were attended by the Rev. G. Cassimere and the Rev. A. C. Williams of the Baptist Church and the pastor, the Rev. T. P. Norris.

Lewis—It was with regret and sympathy that we learned of the death of Sister Anna Lewis of Carthage, Miss., our beloved pastor's wife, who was called from labor to reward Nov. 5th. Sister Lewis was 37 years of age at her death, and leaves a husband and six children. She united with Wesley Chapel Methodist Episcopal Church of Hickory, Miss., twenty-one years ago, and exhibited the spirit of loyalty and faithfulness during all these years; always ready to lead in service which was to contribute to the growth of the church, and with increasing devotion for the cause, she lived a model Christian.—Maggie Gilmore.

Gilbert—Sister Maria Gilbert died Nov. 10th, 1913. She joined Asbury Chapel twenty years ago and was an active member until her death. It was to our great joy that she was found ready, and also she said, "Come, welcome death, I will gladly go with you." She was buried Nov. 12, 1913.—A. M. Trotter, Pastor.

White—Mrs. Amy White of Crawford, La., a faithful member of Mt. Zion Methodist Episcopal Church for many years, died Nov. 2, 1913, aged 60 years. She leaves two sisters, three children, many relatives and friends to mourn. Brother Lewis Haywood, a local preacher of the above named church, assisted the pastor in the funeral service.—S. Green.

Wells—Mr. Frederick Wells of Davis Church, Escatawpa, Miss., died on November 13th, 1913, as he had lived, true to God, true to himself, true to his neighbors. His funeral was largely attended by both colored and white. He leaves three sons, one daughter, one brother, and several grandchildren, and a host of friends. He was true to his church and Sunday school. The Rev. W. H. Smith of Moss Point assisted the pastor, A. H. Lathan, with the funeral.—A. H. Lathan, Pastor.

Givins—Mrs. Julia E. Givins was born June 10, 1835 and died at Austin, Texas, Nov. 8, 1913. She was married in 1886 to Mr. J. Givins. To that union was born one son, Dr. E. A. Givins. Sister Givins was a faithful member of Wesley Methodist Episcopal Church. She joined in 1882 under the



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pastorate of Rev. H. Swann. She lived a faithful consistent Christian until death.—L. H. Richardson, Pastor.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

Marriages

McNeil-Diggs—The marriage of Miss Margaret McNeil of Brookhaven and Mr. C. S. Diggs of Biloxi, Miss., was solemnized at Crump Chapel Methodist Episcopal Church, Oct. 19, 1913, by the Rev. J. E. Thompson of Brookhaven, Miss. Mr. and Mrs. Diggs left immediately for Biloxi, Miss., where they will make their home. The bride is the daughter of one of our Mississippi Conference ministers, the Rev. W. McNeil, and the groom is one of our best young men of Biloxi. Among the out-of-town guests were: Mr. and Mrs. Walter Johnson, of McComb; Mrs. Laura Ladner, of Lumberton, and Mrs. Louise Mack, of Clinton, Miss., and Messrs. Charlie and Augustus and Master James Higginbotham, of Tinus, La.; Miss Mae Higginbotham of Tinus, La.; Mr. and Mrs. Geo. Terry of Brookhaven, Miss.; Mrs. P. H. Gullage, Miss Esther V. Gullage and Miss Thelma Pendelton.—E. W. Middleton.

Patterson-Young—Miss Lillie Young, daughter of Mr. and Mrs. James Young and Mr. Albert Patterson of Colgate, Miss., were married at the bride's residence on Oct. 30th, 1913. Miss Young is a member of Lee's Chapel; her father

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er is a local preacher; the groom's father, Bro. Geo. Patterson, is a local preacher of the same church. A number of their friends attended. The Rev. I. L. Turner officiated.

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CRESCENT CITY NOTES

BISHOP THIRKIELD AT THE NEW ORLEANS PREACHERS' MEETING

By special invitation the Rev. Bishop W. P. Thirkield, D. D., LL. D., addressed the New Orleans Preachers' Meeting at its regular weekly session in Trinity Methodist Episcopal Church, Tuesday, the 16th inst. All the ministers were present as well as several visitors and listened attentively as the Bishop discussed the various phases of ministerial duties and opportunities. Prayerful study, systematic and earnest application in the preparation and delivery of sermons, active industry in the solution of church problems more solemnity in taking the collections, greater variety in the use of the rich treasure of sacred music and song in the hymnal are some of the points to which the Bishop gave special emphasis. His interest in the work and his zeal for the success of the men commissioned as leader was evident as he so sincerely plead for an aggressive program—a program initiative in plan and purpose, suitable alike to the individual and the conditions of the work. His clear conception of the great problems and needs of our field and his first-hand knowledge of the men who are the two factors which combine in making his services a blessing to our work. His address was inspiring and instructive. The appreciation of the ministers was shown by a rising vote of thanks and a cordial invitation to the Bishop to soon repeat his visit.—J. H. Hubbard, Secretary.

MILITANT METHODISM

Extension of the great Indianapolis Methodist Men's Meeting to be held at Union Methodist Episcopal Church, Bienville street, near Marais, Sunday, December 28, 1913, at 3 p. m. Speakers: Rev. Bishop Wilbur Patterson Thirkield, D. D., LL. D.; Rev. Valcour Chapman, D. D., and the Editor of the Southwestern Christian Advocate. The meeting will be held under the auspices of the New Orleans Preachers' Meeting. The Rev. J. Wilson, A. M., D. D., master of ceremony; W. Scott Chinn, president; J. H. Hubbard, secretary.

The Colored Y. M. C. A. closed its Carnival of All Nations last week. The gross financial returns amounted to nearly \$350. The association acknowledges the following donations:

One ladies' watch, by Paul Granzin, jeweler, 642 Baronne street; awarded to Miss Mildred Ewell for highest amount brought in by an individual.

One hat, by DeCoursey & Considine, hatters, 311 St. Charles street; awarded Rev. W. Scott Chinn, highest collection from churches.

One hat, by S. H. Meyers, hatter, 112 St. Charles street; to be awarded.

One case Velva syrup, by Penick & Ford. This syrup was used at candy table in making molasses candy.

One solid gold hatpin, by Roger Granzin, jeweler, St. Charles near Poydras street; awarded Mrs. I. E. Mullon as the chairlady of booth reporting largest amount.

One diamond ring, by Hart Jewelry Co.; awarded to Master Marvin Vining as second prize in pony contest.

The poney was awarded to Robert E. Jones, Jr., for highest number of tickets sold.

The association acknowledges its debt to Mr. H. Young of Alaska for the Esquimo exhibit; Mrs. D. J. Gilmer, Greensboro, N. C., for the Filipino exhibit; Dr. W. H. Shepard for the African exhibit, and the Grand Army for colors for the American booth. Further statement will appear next week.—W. J. Huntly, Secretary.

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First Street—The Rev. R. E. White, superintendent of the Orphanage at Baldwin, La., addressed the Sunday school and preached an instructive sermon at 11 a. m. Rev. Golden and the pastor preached at night. Rev. Edward Fields, an honored retired minister, was with us at 11 a. m. St. Nicholas visited the Sunday school children Wednesday night and left them many nice things. Pastor Hubbard will discuss the subject of "The Success or Failure of the Church," next Sunday morning. Prof. J. H. Lovell will preach at night. Watch meeting will be observed. The doors will be closed at 11 p. m. Rev. Dr. V. Chapman, district superintendent, will hold the fourth quarterly conference January 7, 1914. Every effort is being made to close up a successful year's work. The public is cordially invited to attend the services of the church. "Everybody's Entertainment" will take place January 5, running all day and part of the night.—B. Mack Hubbard, Pastor.

Trinity—Superintendent Butler and able teachers have things well in hand. The recent visit of Dr. E. M. Jones and his able talk to the school proved of great help. The pastor will preach a special Christmas sermon Sunday at 11 a. m. At 3 p. m. we are to be at Union at the militant Methodist meeting. Come and hear Trinity's choir sing. Monday night, the choir will render the sacred cantata entitled "Jephthah's Daughter," under the direction of Prof. Baker and Miss Maud Armstrong; Miss Elizabeth Smith representing Ipeghene and Mr. Aaron Jordan, Jephthah. Admission 15 cents. We are preparing to make our watch meeting services a great event and our many friends are invited to worship with us.—W. Scott Chinn, Pastor.

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Summer School for Teachers, Fifth Annual Session. June 22, to July 17, 1914. Over 400 teachers present last summer.

Union Church—The Rev. Bishop W. P. Thirkield preached for us Sunday, the 14th inst., at 8 p. m. In spite of the rain a large audience came out and heard him gladly. His visit and sermon inspired our people. District Superintendent Dr. V. Chapman preached Sunday at 11 a. m. At 3 p. m., memorial service in honor of Mr. Raphael Deterville was conducted by the pastor. The Epworth League at 7 p. m. was well attended and a good program rendered. At 8 p. m. the sacrament of the Lord's supper was administered by the pastor, assisted by the Rev. R. C. Metoyer. Monday night the fourth quarterly conference convened with Dr. Chapman presiding. Nearly all the officers were present with written reports. Next Sunday all the pastors and their congregations will assemble at Union in the "Militant Methodism Meeting." Addresses will be delivered by the Rev. Bishop W. P. Thirkield, D. D., LL. D., and Drs. R. E. Jones and V. Chapman. The public is cordially invited.—J. H. Hubbard, Pastor.

Scott Chinn M. E. Church—The early prayer service was led by Bro. Clayton. General speaking meeting at 11 o'clock. One infant was baptized. The sacrament was administered at 7:30. Collection for the day, \$17.41. On Tuesday night, Dec. 2, a grand Japanese drama was given by Sister Stanley (the pastor's wife), assisted by a committee of ladies, viz.: Anise Green, Frances Miles, Josephine McMillan. The drama was a grand success; \$27.00 was raised. We commend them for their good work. Southwestern day was observed Sunday, Dec. 14.—Calvin S. Stanley, Pastor.

Williams Church—The early prayer meeting Sunday morning was led by Bro. Lewis Brazley. The entire day was devoted to the local preachers as a rally day. They all preached good sermons which were very inspiring. Bro. S. L. Lemons, as master of ceremonies, acted well his part. The concert given by Prof. W. G. Stewart and choir was quite a success; \$25.90 was raised. The officers and members are hoping to make good reports.—J. A. Landry, Pastor.

Wesley Church—The early prayer meeting was conducted by Bro. Orange Thompson. An able address was delivered by Prof. T. W. Sherard. The pastor, Dr. J. L. Wilson, preached morning and evening. Prof. Alfred Lawless, Jr., at the conclusion of the evening service made some timely remarks on the "Betterment of Conditions in the School and in the Vicinity." Next Sunday at 10:45 a. m. the

pastor's subject will be "Christ's Greatest Ordeal and Signal Victory." At 7:30 p. m., Bishop W. P. Thirkield, D. D., LL. D., will preach a special sermon. Everybody invited.—L. L. Harrison.

Mallalieu—Our pastor has just returned from Beaumont, where he was called to the bedside of a brother. The pastor preached a strong sermon at 11 o'clock. At 7:30, Bishop W. P. Thirkield, D. D., LL. D., preached an able sermon. Two young ladies united with the church. We are closing up a good year's work. Our pastor is laboring hard for success.—M. J. P.

Thompson Church—At 11 a. m., the subject "The Celebration of Christ's Truth," was discussed. At 7:30 p. m., Dr. Chas. M. Meldon preached a strong sermon.—F. F. Robinson, Pastor.

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